

# The American Spiritualist.

PUBLISHED BY THE AMERICAN

PHENOMENAL AND PHILOSOPHICAL.

SPIRITUALIST PUBLISHING COMPANY

VOL. IV; No. 1.

CLEVELAND, O., JANUARY 14, 1871.

\$1.50 A VOLUME.

## Sacred Memories.

BY EMMA TUTTLE.

The sad old year is dead,  
The year in which thou left us;  
Still its old tears we shed,  
That sweet Thou art bereft us.

Sometimes I wish our grief  
Waned as the days wear slowly—  
But that is only brief,  
And tears for thee grow holy!

Though this great grief has worn me,  
I pet it, and regret thee;  
'Tis better thus to mourn thee,  
Than wholly to forget thee.

Oh memory, grow not dimmer!  
Yield me not such a peace!  
Rather may tear drops glimmer  
Ceaslessly on my face!

Shine out, oh star in heaven!  
Till all my grief is gone;  
Shine morning, noon and even  
Leading a pilgrim on!

And may the far off gleaming  
Shape to my angels face,  
And come with its old beaming  
To light this darkened place.

hus sorrow may grow lighter  
And Gladness rival Pain,  
As heaven and thee grow brighter,  
And thou art near again.

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

[Written for the American Spiritualist.]

## DEERING HEIGHTS:

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

BY HUDSON TUTTLE.

#### CHAPTER IV.

When we sit meek-faced as Moses,  
Dreaming life is strewn with roses,  
Stinging bees light on our noses.

Emma Tuttle in "Gazelle."

North of the village of Deering, dwelt Mr. Sizer Cumin. He was a born agrarian, radical and revolutionist. He should have lived in troublous times, when there was more need of revolution—if there ever was a time more needful than the present. Mr. Sizer never had a father, at least none that he remembered. He felt angry with himself that he had a mother. He was angry that he was not consulted about his advent into the world. Had he been consulted, the result would have been essentially different, and better. But Cumin was born, and he could not be unborn, and so he had to endure, which he did under solemn protest. He was of middle height, broad-shouldered and erect. His face was square and full, with a broad, flat forehead, grey eyes, and a straight, blunt nose. He wore his beard, mustache and hair long. It was sandy to redness, and was the pride of his life. He flattered himself, when he ran his fingers through its curled ends on his shoulders, that he was an exact representation of Christ. His eyes were prominent, and had a scared, unsettled look, as though so frightened by his first sight of the world, that he had not yet recovered. He walked a great deal when in-doors, and incessantly talked on "reformatory" subjects.

He was diffident when in the presence of ladies, whom he esteemed angels, but nevertheless, as is usual in such cases, became ensnared at a

tender age, and committed what he considered the great blunder of his life—he married. And this is the way he married, and this is the reason for his considering it a blunder. From the superficial twaddle of the school of phrenology, led by that prince of twaddlers, O. S. Fowler, the transition to the "Anthropology" of Nichols is an easy step, and Sizer made it at the early age of eighteen. Said Sizer:—"I am a remarkable youth, as it is; but had the conditions of my birth been what they should have been, no being on earth would have been my equal. See what I have lost! Now this results from marriage. The institution prevents the best effects by suppressing their causes. Had I been a love child, what a man I would have been! Now, I must suffer mediocrity."

To entertain an idea was not enough for Mr. Cumin. He was never satisfied until he was mounted. Then he could outstride Gilpin or Don Quixote, and Tam O'Shanter's good mare, Bess, would be no match for his smart Shetland pony of an idea, when it felt his spur.

Marriage was death, to Sizer. His parents had married and quarreled together. The result had been bad Cumin, after reading a slop work on "Hereditary Descent," was convinced that his mind had received its bent from pre-natal conditions, and that bent was to destroy the institution which thus bent him. So Cumin seemed for the time, the avenger of all the wrongs suffered in marriage, since the day of its adoption. His mind was filled with nothing else; he talked and wrote of nothing else. There being at that time, no newspaper bold enough to publish his lucubrations, they were filed away. Not so Sizer's tongue. He had been one of the "forty-two" drawn into the Baptist Church, as already mentioned. As a church-member, he had been the most zealous. Sizer went the whole length of his capabilities, when he did go, and as a Baptist, he was noted for his earnestness. So when he mounted the marriage idea, the deacons and brethren, knowing his method, endeavored to lift him carefully off, and stop him by argument; but as a bull is rendered frantic with a bit of red cloth, so he became ungovernable when he scented the breath of opposition, and all the pious deacons dared was to stand aside and see him start on his career.

The fair one whose fortune, or misfortune, it had been to ensnare Mr. Cumin, was the daughter of a respectable and wealthy farmer, one of the oldest pioneers in Deering. She, like other girls of eighteen, spread her net, but unlike other girls, she caught a bird unknown to ornithologists—for there was not, nor never will be, another like Sizer Cumin. He had first given her the "reformatory" books to read which had turned his own head, and in the end it were difficult to say which was the most caught. Sizer and his dear Heartie equally repudiated the marriage form, but they believed in pledging themselves to each other. They knew that they were affinities—the two identical halves designed for each other; that the powers of heaven, earth and hell could not separate them.

"What then," indignantly asked Sizer of his father-in-law-to-be, when he expostulated, and refused to give up the dear Heartie unless taken in legal marriage, "what then is the use of a ceremony?"

Sure enough. If God made two halves, and they find each other, can the whole ever be divided? But suppose wrong halves come together. Suppose Si-

zer and dear Heartie should prove wrong halves.—Impossible.

Heartie's sister was to be married, and her father discovered that after that event, Sizer and Heartie intended to arise and accept each other, and have no farther ceremony. He was opposed to her marrying Sizer, but he saw opposition was useless, and now he was perplexed how he could compel her to marry him. He procured a license, and instructed the officiating minister. After the marriage of her sister, Sizer arose, and by his side, one hand in his, supported around her limp waist by his dear arm, stood Heartie.

Said Sizer, in a voice trembling with hope and fear—for to leap the barrier of marriage had been for years his bantling ambition, and now he was to make the grand summersault for which he had evidently been born—said Sizer:

"I hate the marriage ceremony; I repudiate its legality; but I do believe in affinity of souls. Such an affinity I find in dear Heartie, and as such I receive her as my wife."

"And I," said dear Heartie, "endorse what Sizer has said, and receive him as my husband."

There was silence, broken by the voice of the minister, asking in a tone of seeming explanation:

"Mr. Cumin, you receive Miss Heartie Van Dorn for your lawful wife?"

"I certainly do."

"And Miss Heartie, you receive Mr. Signor Cumin for your lawful husband?"

"Oh yes!" she said, casting her eyes wistfully on his noble proportions, and then quickly looking down.

"Then," said the minister, "I pronounce you man and wife."

Had a thunderbolt dropped out of the clear sky, or an infernal machine exploded under their feet, the surprise and indignation of the innocent pair would not have been more complete. What, he, Sizer Cumin, who was just entering a crusade against marriage—he married? He subdued and submitting to the abhorred law?

He had prepared himself to vault the barrier, and had been unexpectedly thrust back. The friends roared with laughter, while he raved in despair. He was married in spite of himself, and the act could not be undone, more than he could take a new start by being unborn. So said Sizer:

"It was the second great blunder of my life."

His father-in-law could not see his youngest and best beloved daughter suffer from want. He called her and Sizer into the parlor, on the next day, and after a long preliminary, asked him what business he intended to engage in. As it was well understood that he had never been known to do anything but read and talk, this was a leading question, and by the way Sizer stammered his reply, he had never entertained the idea in his life, before. What business was he to engage in? He, Sizer, the intelligent? Why, he intended no business. He considered all business, monopoly and robbery. He was a leveler, an agrarian.

"If you are an agrarian, I will fall in with your theory, and divide lands with you," said his father-in-law. "I will give you a few acres of land, more than you can cultivate. There is a fine residence on it; and you can work off some of your leveling tendencies by leveling the furrows."

"You are very good," replied Sizer, "very good indeed, and no pursuit will be so favorable to my de-



velopment; but I shall be obliged to ask you for a team occasionally."

"I will add a horse to the land."

"Not on any account. If I have a horse, it must be cared for, and the smell of a horse is extremely disagreeable."

"Very well, I will add a cow. That is an essential to every household."

"A cow! I have to inform you," said Sizer, rising to his feet, and speaking with slow and dignified accent, "we have not the least occasion for a cow. I think the smell of a cow horrible. Milk is an unnatural diet for a grown man. Dear Heartie nor I partake of animal food, and milk and butter is the waste form of such sustenance. No sir, no sir, we do not want a cow. You have given us land, and from it we shall take our food direct and pure."

Mr. Van Dorn was stupefied. He thought an abyss opened before him. Was there no limit to the radicalism of his son and daughter? They suddenly ceased to be realities, but spread out into a circumferenceless ocean of vagueness. He was a plain, practical man, who had gained his position by incessant labor, and knew how severe work it required to honestly earn a dollar, and how necessary it was to earn it. As the deacons stood aside when Sizer started, Mr. Van Dorn stood aside now. He had not a word to say. He arose and went out, with a sorrowful heart.

The dove-cote being duly prepared, the two everlastingly mated doves, Sizer and dear Heartie, were initiated into housekeeping. It was winter, and there was no opportunity for him to exert himself on his farm; he sat and read, with dear Heartie on his knees.

When spring came, his father-in-law sent a man to plow his land, and he planted a garden—corn and potatoes, and set himself to work in earnest. There was this peculiarity about his seasons of labor. It was too cold for him to get out in the morning, and he read the news; at noon he became interested in the investigation of some social progress, and concluded to take the cool of the evening; but at evening the time was so limited, he thought it not worth while to commence, but take the next day and begin early. Thus passed the week-days, but Sunday brought energy. People of religious mind went to church, passing his place. How could he better express his defiance of the existing order, than by going bravely out with his hoe, and giving battle to the weeds? He arose Sunday mornings by daylight, and could scarcely afford time for his meals. Until the shades of night, he cut at the weeds, nor deserted the garden until he was sure the passers could no longer discern him in the twilight. He was overworked for the week. Despite his Sunday attacks, the weeds grew apace. It was not a battle he engaged in, only a Sunday skirmish, and they had the whole week to replant themselves. They reared their broad leaves and laughed him to derision. Said Sizer to his brother-in-law:

"Never grew weeds as they do in the land. It is useless to cut them down; they only branch out more vigorously."

Oh, that land was an Eden for rag-weeds, for red-root, pigweed, pursley and chickweed. Dock grew with a leaf broad as a palm's, and pigeon-grass would come up and go to seed between two Sundays. Garden vegetables did not grow as well. They grew pale. In mid-summer there was a row of brush making a dark streak among the weeds, where peas were planted; there were spots of yellow leaves, where corn struggled for existence; there were beds covered with smaller weeds—the second crop, after a spasm of first-weeding—where beets and parsnips returned to a state of nature; and as for beans, and such small plants, they had given up the "struggle for existence" entirely. Above these flaunted the caterpillar-like heads of the barn-grass; above that

waved the reddish green leaves of the red-root; above the red-root towered the pigweed, pale green, and mealed like a miller, but most vigorous, with countless spikes of numberless seeds.

"Ah," said Sizer, "if corn would only grow like weeds, what an Eden the earth would be!"

Ah, Sizer, if God had not given the rag-weed a good constitution, it would have perished long ago; and the hardness of pigeon-grass is a great benefit to pigeon-grass. Man was not satisfied with weed-seed for food, and created corn; not satisfied with roots, and created the potato and beet, parsnip and carrot. Now he must care for these weak children, or nature's savages, the weeds, will destroy them.

But Sizer became disgusted with farming. It made his back ache to look at his garden, and drops of sweat actually gathered on his brow, when he thought of his corn field. The cup of his dissatisfaction was filled by overhearing a conversation between two neighbors. He was gathering blackberries beside the road, for briars sprang up along the fences, as soon as he became owner, as though they knew that they would be undisturbed.

Said one of the neighbors:

"Who ever saw such a weed-patch?"

"There is only one garden like it," was the reply. "Old Scroggs has one that's a mate, but I re-e-a-l-ly don't think it's quite a match."

Old Scroggs was a dilapidated drunkard, and the observation was thus a pointed one.

"It's too bad, for so good a man as Van Dorn to be cursed with such a son-in-law. This field does not look as it did when he owned it. Not a weed to be seen. I suppose you think about Sunday, much as this fizzle-jib of a Cumin, and will laugh at what I say, but I tell you it all comes of working Sunday. God will not have his day desecrated."

They had passed out of hearing, but Sizer was beside himself at the revelation they made to him, of his standing in the community. He certainly did not possess the respect of the people, if his lands were like those of Scroggs. "All the result of my engaging in a business I am not suited for. Did not Fowler, when he gave me a chart, say that my place was in the realms of thought, and that I should do myself great injustice by engaging in manual labor?"

He went into the house, wholly disgusted with himself, and more especially with marriage, to which he referred all his failures; and taking up a work on Socialism, solaced himself with dreams of a community.

Dear Heartie had her troubles also. She had been used to a bounteous board at her father's house, and had given no care to how it all came. There was always flour and meal in the bin, and meats of various kinds, and groceries, replenished before exhausted. It was a matter of course. Now she had the smallest quantity, and often none. No milk, no butter or meats. Her old theories of cooking were useless. For a time she thought little about it. The dreams of love filled the hours. Dear Heartie and Sizer, sitting down to a dinner of Graham bread and water, made a pretty picture of primitive frugality, and they complimented each other on the small cost of their housekeeping.

There is a science of diet, and the stomach is a vigorous rebel against empiricism. It will not remain the patient recipient of whatever the owner pleases to furnish, but has a way of its own of making its wants felt. The fancy may be amused by calling the little balls of solidified bran, "gems," but the stomach is matter-of-fact, and hunger is increased with the addition of every "gem." The science of diet is to bring together dishes that are, as it were, at antipodes, so that each may give relish to the other. The Graham system intensifies the pangs of hunger.

Here is an experiment Sizer and Dear Heartie often tested on their friends:—a meal of cooked to-

matoes and cold "gems." The "gems," with butter, and some sauce that will smooth off their roughness, are rather acceptable now and then, but assisted with acid tomatoes, they gnaw like wolves, and form the thinnest diet ever compounded.

Being always hungry, they devoted a good share of their thoughts to their culinary methods, and riot-ed in imagination through fields of possible dishes.

Not that their love grew cold. On the contrary, it intensified. Day by day, and week by week, they became more and more convinced that they were the created halves, and each other's true affinities—proven never more by any two doves in springtime, by ceaseless billing and cooing.

The year passed, and another; five had gone into the irrevocable past. Each spring witnessed a renewed activity on the part of Sizer, as though his blood felt the impress of the warm sun. He planted his field, and felt confident that for this year the weeds should not gain advantage; but with the increasing heat, his energies evaporated, and his reward was a blasted crop.

Five years, and on an autumn evening, as Sizer came in, heated, having been "taken with a fit of work"—he had driven ahead for two hours, cutting up corn among the weeds—he met the Reverend Doctor Vaner in the door. They were not strangers. Since Sizer had begun "investigating" Socialism, Vaner had been his frequent quest.

"Good evening, my dear Sizer. I am glad to see you so well. Turned a vulgar laborer, eh?"

This was said in such a manner that Sizer inadvertently blushed.

"Glad to see you, Mr. Vaner. I have some hard points in the social question. I have been thinking the subject over, but can arrive at no definite conclusion. I have been digging and delving for the last five years, without apparent result. It can't last a great length of time longer."

"There you are right," seizing his hand cordially. "Glad you are coming to your senses. You are entirely above such work. You are not only unjust to yourself, but are doing the greatest wrong to Heartie, by confining her here in the kitchen, when she should be in a sphere that would develop her better, her noble and womanly qualities."

Ah, dear Heartie, what *had* the Reverend Doctor Vaner said to you before dear Sizer came in? Had he breathed on the spark of your discontent until it became a flame? Why else did you blush at his praise of your excellence?

Supper being spread, they sat down, and though the best the house afforded was produced, it was a frugal repast. Mr. Vaner evidently was an epicure, and did not relish the Graham bread without butter, nor the cold water. He was silent on the subject. When the meal was finished, and Heartie began removing the cloth, he was furnished a text:

"Sizer, you are an advocate of economy. See how our dear Sister Heartie wastes her time—golden time she should devote to the culture of her mind. It is unavoidable, however, in the present arrangement of isolated homes." Here he sighed deeply.

"I have thought of it, but how can it be avoided?"

"In the easiest possible manner. These homes are hot-beds of selfishness. They are nests of iniquity. Communities are the demands of the age. Get a dozen congenial minds together—have property common—all eat at one table—see, my dear Sizer," and he became exuberant, "see what a happy family! One hour's labor a day would furnish an abundance, and that labor of a kind that was most pleasing, each doing what was most agreeable to their minds."

"I do think," chimed Heartie, "that it would be delightful. I would wash no more dishes. I enjoy arranging the table, but clearing away is dreadful."

"There it is!" exclaimed Vaner. "You could spread the cloth—that would be to your taste; and others would remove it, as pleased their taste. Mutual"



harmony, profit and pleasure. Your sphere, Sister Heartie, is not spreading tables; your mind soars aloft into the regions of fancy, and you should be allowed time and opportunity to cultivate your literary tastes."

Heartie agreed to this.

"Now, Sizer, we must inaugurate this grand movement."

"We? I fully agree with you on its beauties, but where and how are we to commence?"

"Here!"

"Here? certainly not here!"

"Why not? Land is cheap for its situation. Let us make a start. There will be followers enough."

"Start a community?"

A new idea suddenly had been presented. Before Sizer proceeded to mount, he must look it over, as a jockey would a horse. Not that he did not intend to ride, for he did, from the first, but out of the force of habit.

"There is one sentiment I hope I can convince you is an error," proceeded the Reverend Doctor Vaner. "You held to the doctrine of affinity, and I suppose you do yet. This is a foolish thing, I think, having its origin in the marriage relation. If a man and woman are to live together forever, it is best for them to be consoled with this doctrine. If a man and woman quarrel in this life, it is happyfying for them to think that their true mates exist somewhere in the world, and that they will find them in heaven, if not before; but I tell you, Sizer, it is moonshine."

Sizer winced at this assertion, which dissipated his darling dream; but it really repeated what he had for some time held in the secret chambers of his thoughts.

"What is more absurd," continued the Reverend Doctor Vaner, "than for one man and one woman to swear eternal constancy, and to shut themselves up in each other?"

Ah, Vaner, subtle demon, you touched a key note then! The golden haze which surrounded Sizer, had left the eyes of dear Heartie. Dieting five years, for a principle, had lost its zest, and Sizer confessed to himself that possibly he *might* be mistaken about the true halves, in their case.

"Absurd! Constancy—well enough, but who can tell what he will do or think to-morrow? Then it is folly to say we *will* love no one else! Just as though, because I chance to select a rose, I cannot love a lily, or enjoy the perfume of the violet!"

Reverend Doctor Vaner had no opposition, for Sizer wanted to be convinced. The knots were disappearing from the social question. He could see clearly.

"Then," he asked, "you would not have even marriage by affinity in our community?"

"Ha, ha, ha," laughed Vaner. "No. You are on the right track. We shall all be spiritual brothers and sisters, meeting on the fraternal plane. We shall not be isolated, as at present, and our affections starved for want of objects. We shall be the happy family, and mutually strengthen each other.

By this time Sizer Cumin had mounted the community idea.

"When shall we begin?"

"Now. I propose to organize by electing myself President, you Vice President, and Sister Heartie Secretary."

"Never," said Sizer, springing to his feet, "never will I submit to an organization. Government is an usurpation. I have escaped from the creeds of the church, not to become hampered by an organization. Keep that out, or I'll have nothing to do with it. Let us all come together as equals. Let the business of the community be the business of all. We'll all be presidents, and all secretaries. Perfect equality, say I, and no cursed humbug and usurpation of government."

The manner in which this was spoken, convinced Vaner that it were useless to persist; so he turned the subject to advertising the scheme. It was decided that a paper should be started at once, called the *Social*

*Smasher*, and it was expected that by the ensuing spring, a band would be gathered sufficiently large to make a beginning, and then the sublime doctrines of the Reverend Doctor Vaner and the profound Sizer, were to be actualized. Vaner was far more practical than Sizer, and to forestall opposition, through a real estate agent secured a tract of land, near the village of Deering, to be paid for in annual instalments.

(To be continued.)

### Spiritualism and Jesus.

That indefatigable worker, writer and publisher of Spiritualist literature in England, James Burns, recently gave an able lecture in the Cavendish Rooms London, upon the status and mission of Jesus. The following is presented:

"Jesus lived in an age when hollow ceremony was called religion, when government was tyranny, and when society was a seething mass of passion, corruption and selfishness—when skepticism on the one hand and fanatical piety on the other, either openly denied man's spiritual nature, or render it ridiculous. Jesus taught a practical religion of the highest morality, that God is spirit, and that man is the child of his bosom; but he left every one to think as their capabilities permitted them in all philosophical matters. He demonstrated the truth that the child might act in harmony with the parent—that man might be one with God. He exhibited the fact that man in the flesh could be the instrument of spiritual powers and beings for the enlightenment of man on spiritual matters; and, finally, that after physical death man assumed an immortal body, in which he lived in a spiritual world, and could, in accordance with certain conditions, return to those with whom he was in mutual sympathy. This is, in short, the Gospel of Jesus, and it is nothing but Spiritualism, the essence and form of all religion. It is not "Christianity," however, with its doctrines, theologies, and dogmatic assumptions. Where did these proceed from? They have existed in the world from the earliest dawn of idolatrous priest-craft. The Fall and the Devil—the immaculate conception by a virgin—the birth, life, and acts of a God-man—the angry God, the Hell torments—the vicarious Sacrifice, and the Trinity are to be found in nearly every form of idolatry or Paganism that has existed or is now to be found upon the face of the earth. These beliefs were in the minds of the people, who adopted certain notions from the spiritual lights of ancient days, and engrafted them upon their idolatrous dogmas. If time permitted, we might profitably refer to history, and point out the career of all the Pagan myths that are now taught in our churches as popular Christianity.

What, then, is the duty of Spiritualists in the present crisis? The position of the true Spiritualist is the same as that of Jesus in every sense of the word. The genuine Spiritualist is a man who follows his reason and his intuitions—so did Jesus. The Spiritualist follows truth, and lives by the application of truth to all the relations of life—so did Jesus. The Spiritualist is a self-reliant original—so was Jesus. The Spiritualist is a reformer in every sense of the term—so was Jesus. The Spiritualist is unpopular—so was Jesus. The Spiritualist exercises spirit-power—so did Jesus. In every aspect we have a parallel, all of which are avowedly ignored by the Christian Church, as is seen by their blind hostility to Spiritualism. The Spiritualist is doing the same work now that Jesus did in his day. It is nothing new now, and was nothing new then. It had all been enacted over and over again in the world's history, but each time had got contaminated by the selfishness of priesthoods, and so required renewing. The great practical question now is, How shall we make it pure, and keep it pure? By having no compact whatever with the prevailing forms of priestcraft. Jesus did not betray his God by claiming kinship with any of the religious bodies of his time, and scorned to wear their name, enjoy their privileges or conform to their requirements. Let us do likewise, and, with all the power we possess, oppose every effort to Christianize, Mormonize, Mohammedanize, or otherwise pollute Spiritualism. To do so would be to accept the opinions of men—opinions that have been blindly or designedly thrust upon their minds to serve certain selfish ends and shut out from mankind the great spiritual light which comes to every man according to his need.

Spiritualists! surely we may call our souls our own? Let us resist as traitors and dangerous foes those who would enthrall our minds by their personal opinions under the term of "Christian Spiritualism" or any other authoritarian bondage whatever. Jesus brought

"not peace, but a sword," and yet he said, "My peace give I unto you." What is this "peace" which the world cannot take away? It is, that every man be in harmony with his own sense of right and truth, but not with fashionable religion. If Jesus had tried to be at peace with the "Scribes and Pharisees," he might have occupied a high position in the Synagogue, but would he have been at peace? Let every soul answer and be guided by the result of its questioning.

### Sensible and Practical.

The *Index* published by Bro. F. E. Abbot, has a correspondent writing under the signature of "Beza," who was formerly Consul to an important Chinese City, and is still connected clerically with the Presbyterian Church. It gave us pleasure to clasp his hand a few weeks since, and feel the throbbings of his warm, noble nature. Fully up with the genius of the times, this writer strikes the keynote of union—union upon a broad liberal platform, to meet the gathering hosts of bigotry and proscription. He says:

In travelling over the country, one is astonished to see how wide-spread and simultaneous is the feeling of dissent from the popular churches and their religions. Spiritualism was the first to make inroads upon the ecclesiastical organizations. It began with the Universalists, and has nearly eviscerated that body. Then it attacked the Methodists, and thousands left its communion openly, while thousands more remained behind, deeming it best, from motives of policy, business and social, not to break their church connection. Then in "Gates Ajar" Spiritualism threw out its skirmish line, and "felt" the enemy in the orthodox churches. The success of that book, which has no uncommon merits, literary or otherwise, proves that in the conservative sects there is a remarkable readiness to accept the Spiritual philosophy. And no wonder; for who that is conscious of the dignity of his own nature does not feel an overwhelming interest in the question—if a man dies, shall he live again? The astonishing success of Spiritualism is due, I think, to the fact that it undertakes to solve this great question, and to give the tendrils of hope a solid column to twine around. \* \* \*

Suppose now that the Free Religionists and Spiritualists, the advocates of Natural Religion, would unite, establish clubs in every town and neighborhood, organize a Publication Society for issuing tracts, calling in question the claims as the church as the teacher of the people, inculcating the absolute religion of love to God and love to man, opening an aggressive, reformatory policy in regard to the vices of society, and co-operating in works of beneficence,—such an organization, extending its affiliations into every town and city, would rout the church on every field of battle. Indeed there would not be much need of battle; for the church faith is so vulnerable at every point, and the doctrines of Natural Religion so consonant with reason and common sense, that all that is necessary is to adopt the didactic method of Lord Bacon, and say—the Free Religionists think thus and so for such reasons.

What a pity it is, Mr. Abbot, that there is so much talent all over the country wasted in selfish isolation! If the principles of Radicalism, by their own sheer force, and without any concert of action on the part of those who hold them, can so shake the strongholds of superstition, what could they not do if they were marshalled in battle array, and made war according to rule?"

Surely, "what a pity!" What enlarged soul does not keenly feel the inspiration of these words? Is not the season, the day opportune? Why may not—why *will* not Spiritualists, Free Religionists, Shakers, Progressive Friends, Radical Unitarians, Liberal Christians, unite upon some broad, liberal platform, making little concessions where no fundamental principles are involved—unite heart and hand for a pentecostal baptism of fraternal love—unite for the furtherance of "pure and undefiled religion," for the emancipation, education and spiritual culture of humanity? Despising creeds and conventionalisms, yet hungering for spiritual food, higher culture, and refined associations, multitudes of Spiritualists are ready for such a unitive movement.

We sometimes congratulate ourselves at the moment of waking from a troubled dream; it may be so after death.—*Nathaniel Hawthorne.*



## Astronomy and the Bible. No. 2.

BY PROF. CHANEY.

In this paper I propose discussing the Bible account of "Creation," so called, although I shall show that the word *creation* by no means conveys the idea expressed in the original.

Let us briefly criticise the first chapter of Genesis with a view to ascertaining if it is literally true.

The sun and moon were not made until the fourth day, yet we learn that God made light on the first, and that "the evening and the morning were the first day." *Query*—of what did that light consist? How could there be evening and morning when there was no sun?

"The second day, He made the firmament." Now the firmament is simply the boundary of the vision—the blue ether, into which, as the aeronaut penetrates, he sees it rise higher and higher still. But the author of Genesis was evidently ignorant of science. He supposed that the firmament was an immense architectural frame-work, with windows fitted in, and that it required a whole day of Infinite toil for its construction. The author was also ignorant of the philosophy of rain, and resorted to imagination, like all superficial persons who pretend to know everything, invented these windows in the firmament for the express purpose of explaining the beautiful phenomenon of rain. Poor fellow! he had no conception of the *modus operandi* whereby "the clouds distil their moisture." But if we are to pity the ignorance of an author who lived at so remote a period in antiquity, how deep should be our commiseration for the silly bigots of the Nineteenth Century, who still prate about the "windows of the firmament." Thus we see that modern science reduces the second day of "creation" to a myth, and that is utterly demolished by reason.

The "third day" is based upon an equally absurd foundation, for we are told that the earth brought forth plants and trees, and yet, this was before the sun was made. Now there can be no life, vegetable or animal, without the light and heat of the sun.

"The fourth day, He made the sun and moon and stars." Here ignorance and credulity assume the most gigantic proportions. God Almighty labored hard for five days to produce this little planet of ours, and its appurtenances, yet was able in one day to produce the untold millions of celestial orbs—many of them millions of times larger than the earth—together with all the intelligent and stupendous forces which hold them in their places, revolve them upon their axes, or whirl them around their orbits, the whole machinery so perfect that we can calculate the movements with far more precision than the wheels of a watch.

I have often observed that whenever a person attempts to impose upon the credulity of others, his chief aim is to make his statement appear consistent and if he is ignorant of the subject matter, he invariably invents facts by way of showing that he is learned. Example: I was recently examining a shot gun of laminated steel, and spoke highly in its favor. There was a man present that could neither read nor write, but being a good hunter and marksman, felt himself my superior in such matters, and being filled with righteous indignation for all progress and improvement, boiled over in this wise:

"I don't think much of your new-fangled notions. Now there was old Stub & Twist, they made just as good a gun as ever was. Stub is dead, but Old Twist is alive and ken make a better gun to-day than this ere lam'nated steel."

Now here is the point of the illustration: the man thought that "stub and twist" were the names of the manufacturers, and to prove it, invented the statement of "stub" being dead.

Just so with the author under review; he thought that the orbs were only little lights hung up in the firmament, and if so, then it would not require more than one-fifth of the time to hang them there that it

would to make this immense earth. To his ignorant mind the statement seemed plausible, and he had no more suspicion of any one being able to contradict him than had our "stub and twist" friend. But I will not pursue my criticisms further, although they are by no means exhausted.

There is but one reply to these criticisms, namely, that "with God all things are possible." To this there is a two-fold rejoinder. First, God works *only* by the operation of laws, and these laws are *fixed*. The laws which now exist, existed always, and will exist forever. There are no Infinite laws whereby "creation" could have been accomplished as set forth in Genesis. Hence, the conclusion is irresistible that God did not accomplish "creation" as therein detailed. Second, I deny the assertion that "with God all things are possible," either morally or physically, and adduce as proof, that it is *morally* impossible for God to lie; to be unjust, or to be inconsistent. It is *physically* impossible for God to make a valley without two hills; to grow a tree forty years old in two hours, or to turn a grind-stone both ways at the same time.

We come now to consider what was really meant by "creation." The word rendered *create* is from the Hebrew, *eth*, and means to *renew*, or to *renovate*. In the old Hebrew Samaritan editions of the Bible, the passage about creation, literally rendered into English, would read—"In the beginning the Goat renewed the heavens and the earth." Now we have the key to the conundrum. The ancients reckoned the renewal of the annual cycle to begin on the 25th day of Dec., on which day it could be perceived that the sun had begun to return to the northern hemisphere, or in other words, that the days had begun to lengthen. This occurred while the sun was transiting in the zodiacal constellation *Capricornus*, the water goat. Hence, "in the beginning"—beginning of what? Of time? by no means. In the beginning of the new cycle, the Goat renewed the heavens and the earth. Can anything be plainer to the comprehension of man?

How came the word God to be substituted for Goat? In this wise: Both the Hebrews and their language are modern, compared with Egyptian and Chaldaic. These ancient savages veiled the secrets of astronomy in myths and allegories. The Hebrews copied from their literature without understanding the scientific meaning. They had the casket, but no key to open it. The jewel was hidden from their eyes. They had only the husks, and for thousands of years they, (and their seceders, the Christians,) have been growling over them, serving them up in all sorts of styles, trying to believe that they are palatable. The kernel they have never seen. The jewel still remains locked in the casket, which they have so deformed in their efforts to improve, as to be scarcely recognizable. For thousands of years the Bible was exclusively in the hands of unscrupulous priests, who changed it to suit themselves. All talk about "original manuscripts" is the merest twaddle. The "original" in the Hebrew were themselves but copies, and these were destroyed ages ago.

The whole account of Eden, Adam, Eve, the serpent, etc., are purely astronomical, as I shall show in my next paper of this series.

Auburn, Oregon.

## A Dream, Not all a Dream.

During the siege of Charleston, S. C., Daniel A. Yeaw, the brother-in-law of Mrs. Juliette Yeaw, the well known and highly appreciated speaker, was a member of the third Rhode Island Heavy Artillery, which at the time of the occurrence we have to relate, was stationed on Morris Island.

His father, Mr. Welcome Yeaw, resided at Northboro, Mass., and at his house frequent circles were held, at which Jesse L. Yeaw, a brother of Daniel, was habitually influenced. On one occasion, Jesse was controlled very much, as fifteen different communications were given consecutively, from as many different intelligences. Last of all, he was controlled and

his brother Daniel personated himself, declaring that he had been shot in a battle very recently. Of course the communication occasioned distress, and liberty was taken to question its truthfulness; but the control persistently affirmed the truth of his statement, and finally withdrew his influence without any concession as to the possibility of mistake in the matter.

A few weeks after, Daniel, in proper person, came home on a furlough, unhurt! Of course a great deal of wonder was mingled with the joy at his arrival, and after a time he was informed of the remarkable deception which had been practiced in his name, accompanied by strong evidence of his identity.

Hearing this singular chapter from the history of his family, Daniel rewarded their report by a leaf from his mental memorandum. Immediately before the time at which the communication had been given to the circle, there had been heavy fighting in which he had borne a very dangerous part; so desperate was the danger, that the almost absolute certainty that he would be shot, became as a fixed fact in his mind. At last having escaped for the instant, and being relieved from active duty, he soon fell asleep, and in that slumber experienced a dream, the particulars of which not only give an explanation of the experience of the home circle, but supply an item for the annals of Spiritualism, and contribute a fact for the consideration of scientific psychologists.

## DANIEL'S DREAM.

As the artilleryman fell asleep, he dreamed that he had been shot! his spirit arising left the body, and moved away by attraction toward the home of his family. He seemed to pass rapidly along, and yet was conscious of both space and time, a good deal of the last being consumed in his passage over the wide waste of water which lay between Morris Island and the Old Massachusetts town of Northboro. At last he arrived, perfectly conscious of his condition, and entirely cognizant and aware of that which was passing around him. He was much pleased that a circle was in progress, and seeing that Jesse was in a negative condition, he fixed his will upon him, and soon had him under control. Then he personated himself and gave the communication which has been referred to. That he had been shot, he steadfastly asserted, because feeling it was positively true. Somewhat annoyed that he should be doubted by his own relations, in a matter concerning which he at least supposed himself a competent witness, he withdrew his influence, and ere long awoke on Morris Island.

When he came to himself, he found his body reeking in an unnatural perspiration, and was conscious for sometime of an excessive weakness. He related his dream to a comrade, and for a time reflected upon it, but the excitement around him withdrew his thoughts from the dream, until the story he heard at home brought it up as a matter of coincident and thrilling interest.

## OUR THEORY AND OTHERS' BELIEFS.

This narrative given us recently by Jesse L. Yeaw at the office of Dr. H. T. Child in Philadelphia, is one of several similar accounts which have been given us, and to which we might add from the treasures of our experience. We are in possession of facts which are of such a nature as to establish in our own mind the belief, not only that we exist as spirits in our own bodies, but that we at times escape from them, and entering "the superior condition," become possessed of the same powers as those who inhabit the Spirit life, having passed from the physical body; and that in the same degree as we approximate their condition, we can, and often do, influence and control trance media, and for all we know to the contrary, produce the physical phenomena. But all this does not convince us of the truth of Mr. J. S. Loveland's idea, that all so called spiritual phenomena of the physical and trance phase, are due solely to mundane causes. When the spirit fully or in part, temporarily or permanently, is intermitted to the supernal plain of life, it acts from that



plane, and by the methods which obtain there, in a degree corresponding to its amount of liberty from the mundane physical body and its conditions. Thus its method and manifestation is super mundane, and in a material sense preter human.

So far from invalidating the evidence of spirit communion with those who by death have become emancipated, we believe—and but for modesty should declare we know—that such experiences as that of Daniel Yeaw were merely excursions the spirit took out and back, over the highways which after death become its normal and constant means of transit and communication.

#### WHAT TO DO ABOUT IT.

Meanwhile we, even in this enlightened age, should be careful not to under-estimate the conclusions of others; especially if natural ability and long investigation are the basis of their confession of faith. They may be as much in the wrong as is possible, yet they have a right to their own opinion, and only when refusing to discuss the question, can be accused of anything to their disparagement. Even the mere belief of an intelligent mind is of importance, for as the lens of analytic research is turned in every direction, the report of all observers is essential to the progress of science and philosophy. Individuals under the influence of circumstances confining their study to one direction, may perhaps from organic tendency or foregone mental bias, develop theories, not only circumscribed in their adaptation, but in opposition to knowledge; still they are not only to be tolerated, but welcomed to a hearing, for while their belief may be of minor consequence, the facts they have observed and the arguments they may present, are likely to enrich the sum of information, and suggest the truth they may not have hit upon.

#### MORE TO COME.

We shall contribute more authenticated instances, in nature similar to the one now laid before the public. "Authenticated facts are the indices of truth," we once wrote, and it is only in the phenomena and manifestations, physical and mental, that the broad foundation of Spiritualism can repose. From the experiences of the media, must be gathered the materials of our inductive arguments, as an elevated clairvoyance supplies the ideas which make our deductive speculations—the theoretical possibilities of truth.

Let us welcome every contribution and criticism, in a catholic spirit, and exercise the most profound charity that the broadest fraternity may be the prelude of universal harmony. §

#### The Lecturer's Club.

We see that our wide-awake contemporary, the *Banner of Light*, has very justly and considerably put the claims of this deserving Association before its extended circle of readers, for which we hereby tender our hearty and grateful thanks.

The object of this notice, is likewise to call the attention of our numerous readers and the spiritualistic generally, to the formation of this Club, an account of which, from the versatile pen of its Treasurer, Dr. Storer of Boston, has already appeared in these columns.

Concerning the merits, the practical working and spirit of this self-protecting, mutual aid Society, which the existing condition of things forced into form and being, we would have none ignorant. All over the country, the unsatisfactory, because unsettled, relations existing between the speaker and the public, arises from a variety of causes, which in their importance may be enumerated as follows:

First, an entire lack of any systematic and orderly arrangement for continuous or regular speaking. This necessitates the formation of irresponsible committees, who have to contend against the irregularity of prices on the part of speakers; their frequent failure to be present, for good or insufficient reasons, at the appointed time and place; as well as their respective popular-

ity and standing, mentally and socially.

Secondly, a great lack of fraternal unity, is characteristic of the spiritualistic movement, even on the part of those seemingly most interested

Now without the practical exercise of true sympathy, a comprehensive charity and considerateness, we belie the fundamental teachings of our philosophical religion. From this want of mutual regard, more or less penuriousness is unpleasantly exhibited; petty personal preferences are expressed, which beget bickerings and stimulate jealousies; mere sensational indulgencies, which foster the love of novelty on the part of the popular mind, rather than devotion to the truth—so prejudicial alike to speaker and audience—are resorted to, to fill a depleted treasury; and the whole catalogue of evils which flow from inorganic conditions follow, in place of those diviner beatitudes which result from fraternal union and harmony. To modify if not remedy all this, is the grandly practical feature of the Spiritualist Lecturer's Club.

We cannot better conclude this notice than by appending portions of an editorial article on the same subject from the *Banner* Nov. of 26th. B.

At a time when the opposition of both the sectarian and materialistic classes are becoming rife and virulent against our phenomena, philosophy and the instrumentalities through which both are presented to the world, we regard the formation of this Club as opportune and necessary both for defensive and offensive purposes. We have long felt the necessity of some such scheme of co-operation and protection for a class of persons the most misunderstood, "best abused," and least appreciated and supported of any of the working factors in the great movements of the age.

When both materialistic and sectarian bigots assail the means of the world's spiritual enlightenment, and seize upon every foible that their eager and mote bedimmed eyes may discover in the undeveloped conditions of the media, and the imperfections of the manifestations; when they seek to disparage our philosophy, misrepresent the facts, and traduce our workers, it is high time that we be just to our friends, as well as generous to our enemies, and unitedly stand by those who have suffered and borne so much for truth and humanity.

Its core idea of "absolute fraternal unity," is a watchword of success, and if its true spirit is carried out, many of the evils, hardships and obstacles that have stood in the way of our valiant co-workers will be removed. Let those who use tongue, press and pen unite in one common spirit of unity in feeling and purpose, and we may soon become a banded brotherhood that shall protect and defend one another in all emergencies, and then the spirit world will blend more perfectly with our own, and through us as instrumentalities, work for humanity in all relations and conditions.

Let lecturers everywhere agitate this subject, and we know that "Heaven will help those who help themselves." The officers who have been chosen to inaugurate this institution, we know to be honest and faithful laborers, and we again commend this effort to every lover of our noble cause.

#### Spirit of the Universalists.

And now one word about the young element among us. From this we are to recruit our denominational numbers and strength. Hence we want to fix in our children the thoughts of their *fidelity* to it. We want to teach them a *denominational pride*. We want to *bias* them in its favor. We want to *prejudice* them for its doctrine and spirit. We want to see that they have unfailing attachment to our church by name and life.—*Rev. A. Countryman, before the Grand Rapids, Mich., State Convention Oct. 19, 1870.*

[The italics are our own.]

Rev. Charles Lowe offered the following resolution, which was unanimously adopted:

Resolved, That this Conference receives with great satisfaction the letter of greeting from the Universalist Convention, and we rejoice in the cordial relations which exist between that body and ourselves in our advocacy of the great principles of Liberal Christianity.

The above resolution came from the Unitarian side, passed at the 4th session of the National Unitarian Convention. Commenting on the action of said Con-

ference respecting another resolution about fellowship, the Editor of the *Universalist* says:

To our taste also, so much sweetness, beauty and love as was dealt out by the different speakers, or observed by them in the remarks of the others, is little less than distressing. It suggests too strongly the style that made the union Conventions in which the old line whigs figured so prominently for a few years before the rebellion—a trifle nauseating to earnest people. We do not doubt our Unitarian brethren of the Christian variety have an unbounded affection for those who are not; but is it not possible to be too lavish of one's goodness?

Putting this and that together, it is obvious that the Universalists do not very deeply reciprocate the courtesy of the Unitarians. Brethren, what is the use—this offer charity and co-operation with a sect that says—"God, I thank Thee I am not as other men are!" We endorse the brave, truthful words of Theodore Tilton of the *Independent*, reviewing the Universalist Centennial Meeting, commemorative, largely, of John Murray—whose mediumship was studiously ignored:

Committed to the greatest breadth of sympathy and the most comprehensive catholicity of view and action, it rivals any of the old denominations in its sectarian temper and narrowness.\*

#### Spiritualism.

BY ANDREW JACKSON DAVIS.

Modern Spiritualism is the undoubted impersonation of a great semi-miraculous movement. It calls no man master, although many individuals, ambitious of religious distinction, have scaled every mountain of real and affected mediumship in order to be so hailed and worshiped. One powerful and wide-spread evidence that there is a divine truth beating in the veins of modern Spiritualism, is the certain disintegration and mortification which have befallen every one who has been corrupt or pedantic enough to invent facts or to aim for the proud office of commander and leader.

What is Spiritualism? It is first, phenomenal or objective; then, secondly, it becomes subjective and philosophical. What does phenomenal Spiritualism teach? It teaches by demonstration three articles of knowledge:

1. That man is an organized mentality or spirit, of which his physical body is in general a representative.
2. That death is to man nothing more than a physiological and chemical change, leaving the states of affection and intellect unaltered, and thus preserves the individuality of the mind complete.
3. That the dynamical relationships between the earth and the Spirit Land are perfect and intimate, whereby the departed person may return and hold converse with those remaining.—*From the Great Harmonia, Vol. V.*

#### The Heathen and the Saints.

The "heathen Chinese" does up shoes in Massachusetts and linen in New Jersey, to the great grief and scandal of St. Crispin in the former State and St. Patrick in the latter. What shall be done about it? He is a clean man, and we cannot indict him as nuisance. He is an industrious man, and we cannot prosecute him for vagrancy. He does his work faithfully and well, and we cannot discharge him. He is sober and orderly, and we cannot get him into the lock up. He minds his own business, and it does not seem to be quite the genteel thing to kick him. More than all, he is ingenious, and we need him. It really seems to be one of the unhandiest cases to manage that has fallen into saintly hands since the land of the free and the home of the brave was discovered.

When a heathen gets to be cleaner, more industrious, more faithful, more continent, more courteous and inoffensive and more ingenious than a saint, we should like to know what a free and highly civilized, Christian people are going to do with him.—*Dr. Holland, in Scribner's Monthly.*



# THE AMERICAN SPIRITUALIST

PUBLISHED EVERY TWO WEEKS BY

THE AMERICAN SPIRITUALIST PUBLISHING CO.

Only One Dollar Fifty Cents a Volume.

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

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

A. A. WHELOCK, 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."

In place of a salutatory heavy with guilt wordings of promise, permit us to say, we shall fearlessly, yet kindly, write what we think ought to be written and strive for such personal practical attainments as will comport with the divine principles of the Spiritual philosophy.

Considering the present status of Spiritualism as a comparatively new movement, the position cannot be altogether sunny, nor the voyage devoid of mental storms. But with abiding trust in God, and unwavering faith in humanity, with a satisfying knowledge of immortality through the teachings of angels and ministering spirits, as well as the hearty co-operation of faithful and able contributors, we hope to be of service to truth, and all those eternal verities, bearing upon the holiest purposes and highest uses of human life.

Believing the better method of progress to be constructive rather than destructive; and feeling that our religion should savor of science, our science of reverence, our criticisms of candor, our loves of wisdom and our judgments of charity, it shall be our soul-aim to work with all true men and women for the physical, social, mental and spiritual good of a humanity, wide as all beliefs, and extensive as all races and nationalities.

ADDENDUM.—Since the latter part of autumn, we have averaged, in connection with attending to a very extensive correspondence, five evening lectures per week. These necessitating night travel with day writing and Sunday discourses, have produced a chronic inflammation of the eyes, completely disabling us for writing, or the continuance of mental pursuits at present. Physicians say the optic nerve is seriously affected. Rest from reading, correspondence and writing, for a season, we must—will have. Unless there is an immediate improvement in our general health and sight, we shall not be able to have the editorial supervision of these columns. He that is unjust to himself is poorly prepared to be just to others.

## Life is a Discipline.

As the embryonic forms of higher animals revert to the lower, ascending by successive stages to their permanent level, so every child is born a savage, having only the superior capabilities bestowed by hereditary descent from civilized ancestors. The capabilities are at first latent, and the child of savage, and the child of civilized parents travel side by side in gaining knowledge of the relations they sustain to external things. It has been said that the first questions asked by primitive man were—How? why? wherefore? These are the first asked by every child—asked long before they learn the use of spoken language. From that period onward, the child is absorbed in the acquisition of knowledge. He has entered a new and strange world, and it is essential he learn the relations between himself and external nature. Possessing a will seemingly independent and free, the young barbarian asserts his kingship. It is to find his vassals stubborn and relentlessly unyield-

ing. He clutches at the moon, and learns the realities of space. He clutches at the glittering flame, so beautiful and attractive, and learns thereby the properties of heat. He assays to walk, and by many a fall becomes conscious of gravitation. Nature submits to no rude hand. He learns that she is only conquered by obeying her laws. He may pout over his bruised head, or cry over the smarting burn, but nature is an unrelenting mother, coaxing none of her children. Her rules of conduct are fixed and deviate not for the child of any emperor more than for the larva of an ephemera. He gains knowledge of her laws by the resistance they offer—a veritable fetich worshiper, he kicks the table against which he bumps his head, to find true the immemorial adage—"It is hard to kick against the pricks." The table does not change to a cushion to save his tender foot, but opposes its sharpest corner.

Such is his first discipline, and slowly as his mind matures, he finds that so far from being a born lord, he is an humble serf; that above, beneath and around him, stretch the iron arms of inflexible law, and instead of commanding he must obey. Overwhelmed with a dim consciousness of his position; his own weakness on the one hand, and the gigantic power of nature on the other, primitive man deified the latter, and explained the existence of his own contradictory being by saying, his mortal life was a state of probation wherein his godlike spirit underwent a process of purification, which completed, it would ascend again to its native home. How, why, wherefore, were thus explained, and though the solution, vague as it was, gleamed a golden strand of truth. This life was perceived to be one of discipline. Here man the brute was wedded to man the spirit, and the high end of his existence was to bring the former under harmonious subjection to the latter.

Fearfully long and wearisome, terribly painful and beset with torture of body and spirit, has been the road the race has traveled towards this goal. It began with the savage of the wild, hairy, matted-locked, clad in a skin tied around his loins, armed with a club or stone, feeding on raw flesh, solitary, distrustful, cruel vindictive, revengeful, and selfish as the brute is selfish—living only for himself. It ends in the ideal of spiritual perfectibility, the man living for others instead of himself, with sympathetic benevolence embracing all living beings, acknowledging the use of his physical nature, but holding it in strict obedience to his spiritual perceptions. This long stride of development has been made with blood and toil. Tribe has destroyed tribe; nation, nation, and great races of mankind have pitted themselves in death grapple. Empires have arisen and melted like the frost before the rising sun. Kings, and theocrats, and autocrats, and the turbulent understratum, the masses, have variously striven, retarding or accelerating as their power was thrown on the side of the brute or of the angel. Great thinkers have been thrown up from the wild depths like pearls from the seething brine, from whose birth date epochs of progress.

This interminable interval must be traveled by every child. This advantage, however, is bestowed; the child has a beaten pathway prepared for it, and may quickly pass the distance. I say may, for it may linger under the pressure of untoward circumstances, and in the midst of civilization remain an untutored barbarian—such are the criminals and law breakers of the State.

Many quickly pass the distance, by complying with the conditions of perfect physical and spiritual being. This Life is not probationary; it is progressive and preparatory; coming up from the rank soil of animal being, dwelling in the midst of sentient life, and sending strong roots down into this physical stratum. Our spiritual nature, of slower growth, and related to the ideal and super-sensuous, must be cultivated carefully as an exotic, else the rank weeds of

material growth will overtop and sap its vitality. From the cradle to the grave, Life is discipline. Children may be born with extraordinary mental and spiritual endowments; the majority must by effort attain the status these possess by their happy organizations.

If "whatever is, is right," then is it claimed that the brute of our natures is as divine as our morality. "If in excess, let the passions burn themselves out, and then will the man be subject to his angelic nature." This reasoning so satisfactory to the desires, and appealing to opposing conscience, is dangerous and false as it is subtle. The stronger a faculty of the mind becomes, the more blood it requires, and the less remains for its antagonistic faculty. Like the strongest cub, which not only absorbs its own share, but pushes away its weaker fellow. Does it become weak by satiety? The fire is extinguished by burning itself out—what remains? ashes. "The passions, they are natural, let them go, as a river flows to the sea, as the fire burns. Their manifestations are as right as those of the intellect. Why restrain them? Why denounce and punish? It is the only way some men can be reduced—the only way they can gain control of themselves and commence a higher course of advancement."

Things are as they are because they must be, not because it is right. It is so written in the constitution of the world. He who unleashes his brutal nature under the delusion that it is right, ever finds to his cost, that misery, pain and suffering are the sternly inflicted penalties. Do the passions extinguish themselves? In ashes. Ah! the result is a wreck of manhood over which the angels weep! The distinction of right and wrong in all our actions is spoken in unmistakable words; right always confers true and permanent happiness, and wrong is equally certain to bring misery. The deceptive gleam of sensuous pleasure, too often mistaken for happiness, is the foretaste of misery; sensuous pain in the triumph of conscience is the harbinger of endless pleasure. Subjected to this searching test, "whatever is, is right," with the deductions that logically flow therefrom, fall as idle schemes of those who would rebuke error with an excuse for the ruin it produces.

Even these theorists acknowledge that ultimately the recreant will commence to advance, and in the same manner they at first ignore discipline and restraint. They would have a ruin burned and charred, rather than the plastic material fresh from the quarry.

Life is not probationary. It is for discipline and progress. Reasoning founded on its termination at the grave is fallacious. Our every thought and deed has an eternal relation. The faculties which connect us to the physical life are necessary so far as they effect that object, and any farther extension of their provinces is detrimental to our higher attainments. They live for to-day, but the intellect with its moral and spiritual aspirations, is for eternity. In this life we are dual in our relations, and the vast possibilities of the future are sacrificed, too often to the fleeting shadows of to-day. The child setting forward toward the ideal of the angel, befogged by the world, is content to remain half a savage; that is, dominated over by his brutal nature, but partially controlled by his morality, or more untowardly still, becomes its slave, who in the absence of self-culture, is governed by the laws of society of which he is a member.

Turn where we will, we find this lesson taught in unmistakable language, and the lash of pain distinguishing with the nicest discrimination the right from the wrong in the conduct of our lives. H. T.

Do not write—please do not write to us, unless you have something of vital importance to communicate. A. A. Wheelock is the Managing editor of the AMERICAN SPIRITUALIST.



## J. S. Loveland.

We are in receipt of J. S. Loveland's article replying to ours upon his "Confession." Its publication is not admissible, because in the first place, it is decidedly uncourteous, and secondly it deals in personalities. There certainly could have been no necessity for bringing in the names of M. B. Dyott and Dr. F. L. Wadsworth. This is Mr. Loveland's closing paragraph: "I am prepared in lectures or debate to show the purely mundane character of the spirit manifestation of the day. Brother controversialists, you can be accommodated with an opponent."

All right, Mr. Loveland. We never yet shrunk from a face to face controversy. Let this be the question:

*Resolved*, That there is not sufficient testimony and evidence for believing that angels and spirits hold a present communion with mortals.

We would recommend Battle Creek, Mich., your last location as a Spiritualist lecturer, as a suitable place for the discussion. A. A. W.

## The Cleveland Lyceum.

This educative institution conceived in the heavens and transferred to earth through clairvoyance, by the law of influx, is doing incalculable good to the young of this country, inasmuch as it cultivates the whole child physically, mentally and morally. We know of no better conducted Lyceum than the one in this city under the able leadership of Mr. C. I. Thatcher—"the right man surely in the right place." Mrs. Gaylord, with all the officers, is efficient and thoroughly in earnest. The late Christmas Festival proved a grand success. Everybody was delighted. The hall was so elegantly decorated that the scene and scenery seemed like fairy land. The tableaux, music, marching, speaking, dancing, supper and presentation of presents, all passed off to the satisfaction of the large gathering present. Our Christmas gift was a basket of delicious grapes—*thanks!* Our New Year's present—*nothing*. Had our friends flown—"gone where the woodbine twineth?"

The Children's Progressive Lyceum, of Cleveland, having adopted, are delighted with the *Lyceum Guide*, recently published by Adams & Co., 25 Bromfield St., Boston, Mass.

## A Silver Wedding.

Through the personal favors of Mr. Clapp, editor of the *Dryden News*, and Lucius P. LaMott, of the Homer Academy, we are in possession of the particulars relating to the anniversary of the silver wedding ceremonies of Mr. and Mrs. Lucius LaMott at their beautiful home in Groton. The re-marriage ceremony was by the Rev. J. H. Harter, a Universalist clergyman from Auburn, New York, who recently left the denomination for reasons that he is ready to give, either in public or private. Speeches were made by Mr. Clapp, Mr. Geo. B. Davis, of Etna, Mr. B. L. Robinson, of McLean, and Mrs. Daniel Crittenden in the trance state. The presents were beautiful and substantial. The guests, the five promising children present, and the gentleman and lady of the house, all richly enjoyed the occasion.

"After years of life together,  
After fair and sunny weather,  
After hearts have ached and eyes been wet,  
These loving souls—are lovers yet."

THE YEAR BOOK OF SPIRITUALISM; published by that enterprising firm Wm. White & Co., Boston, is having, as was expected, an extensive sale. It could not well be otherwise, considering the intelligence of Spiritualists in connection with the consideration that it treats of our organizations, mediums, lecturers, and of the status of Spiritualism in its phenomenal, philosophical and scientific aspects throughout the world.

## Shakers and Spiritualists.

Pursuant to an arrangement, the Shakers and Spiritualists met in Convention, in Cleveland, Jan. 7th, and organized by the election of J. M. Peebles Chairman, and Elder G. A. Lomas, Secretary. After a brief speech of welcome by the presiding officer, Elder J. S. Prescott of North Union, gave a sound, practical and historical address, declaring distinctly that trance, clairvoyance, visions, tongues, prophecies and spiritual manifestations, had continued among them more or less, since the days of Mother Ann Lee, the visible Founder. Accordingly, the eighteen "Shaker communities" in the country, were literally eighteen organized and orderly societies of Spiritualists.

After an inspirational song by the Shakers, Elder O. C. Hampton followed, speaking clearly and logically upon the similarity between the Spiritualists and Shakers, so far as spiritual gifts were concerned. The Shakers were advanced Spiritualists, and had risen to a higher plane than many. He said they had solved the great problem of community of property, and found in that system the highest success and happiness. They were unalterably opposed to the use of tobacco, whiskey and pork, and to the "social evil." He said the time was coming when there would be a union between them and the better portion of the Spiritualists. At the conclusion of Elder Hampton's address, there were several short speeches, interspersed with singing.

The evening lecture was delivered by Elder G. A. Lomas of Watervliet,—a young man, yet clear-headed, candid and eloquent. Among other things, he said:

"That Spiritualism is a power in the world, is denied by no one; on this point, its advocates and its adversaries are a unit. . . . The John the Baptist of our day is Spiritualism, for the ushering in of a more perfect day! The weak, wicked and pusillanimous can rend and wreck; the infant in its swaddling-clothes, can, in a playful freak, raze to the ground the costly edifice that marks the accumulation and concentration of the wealth and industry of years! But it is the strong, the brave, the wise and pure, that build up temples to endure eternally! While it is clearly seen that Spiritualism has been, and is, the most powerful element of disorganization among the churches, the element of dissolution to erroneous and unreliable instruction, to what are its advocates directing the unfortunate to look, as a substitute for what they have destroyed? . . . It is full time that Spiritualists generally formed the nucleus of an organization; that some in particular have done and are sustaining. It is full time they generally presented in life, elements above those commonly practical, in the role of churchal society, and unless they do present features of difference in life, and even of contrast, other than those that are heard in lingual bluster, there will be a terrible backsliding into infidelity and dishonor. What shall be the foundation of permanent organization? If we look into the heavens, we can see how the angels of God live; or if we look to the happiest of Spiritualists, the Apostles in the days of Pentecost, we shall see the basis of thorough organization and religion."

(Report to be continued.)

THE NEW YEAR—The proprietors and those connected with THE AMERICAN SPIRITUALIST, while tendering good wishes, and the usual compliments of the season, extend the warm hand of fellowship, and breathe to each and all the musical words—A HAPPY NEW YEAR! Softly, but earnestly—can you conceive any better method of starting the new year happily, than by sending in several new subscribers? Think of it—think, and ACT!

Good angels continue to love, to guide and guard you from the cankering sorrows of earth; and in the upper kingdoms of God, may we all meet, where friendships are perpetual, and the years of love and progress Eternal.

Will J. B. Loomis, or A. J. Davis furnish us with the address of C. M. Plumb. He took in charge a box of books forward to us from London, England, in care of "Wood & Holbrook, Laight st. New York." Though reaching the city several weeks since, Mr. Plumb has neither delivered nor written us concerning them. Hereafter, will our English friends send all books and packages designed for us to the care of Hon. E. F. Burton, Surveyor's office, Custom House, New York.

## Hudson Tuttle's Books.

No man enjoys a more enviable reputation as author and writer upon subjects relating to Spiritualism than Mr. Tuttle. This reputation he has richly merited through industry, consistency and the exercise of his spiritual gifts. He is too conscientious to deny that he is studious—too honest to ignore his mediumship—too brave to prefer another name to "Spiritualist;" and further, he is wonderfully gifted with the rare faculty of condensation in composition. Not given to the coining of weird words to make the illiterate wonder—not claiming for himself originality where he is only constructive, he writes because he has something to write, and when through he stops with a square—*Amen!* His later works are his best. See a list of them in this number and purchase them for your library.

Rev. A. D. Mayo, Old School Unitarian of Cincinnati, O., declares that:

As a body, the Free Religionists are committed to the most extreme theories that prevail in relation to family life.

Thus insinuating that they are "free-lovers." The Rev. Mr. Abbott of the *Index*, accusing him very justly in this matter of a "most unwarrantable and slanderous charge," insists that "if Mr. Mayo is the *Christian* he professes to be, he will either withdraw the charge or bring his proofs to substantiate it." The fact—the *very fact* of his being a sectarian "Christian," tends rather against than for the correction. The term "Christian" is no longer a passport to position or a guarantee of honesty and integrity. If Mr. Mayo is an honorable gentleman he will at once withdraw "the charge."

The *R. P. Journal* of Chicago, ever earnest and energetic in its defence of Spiritualism, has added the name of J. R. Francis, a man of large experience, as associate editor. May the *Journal* and all our periodicals in Europe and America, advocating the principles of the Spiritual philosophy, meet with the success they so justly deserve.

## Personal and Local.

Lyman C. Howe lectures in Cleveland during March and April.

Rev. J. H. Harter, who has recently left the denomination of Universalists, will speak in Lyceum Hall, Cleveland, the 4th Sunday of this month.

Jesse P. Shepherd, the inspirational medium for music, has just returned from Europe to this country. He became famous in Paris and the old world.

Mrs. Hardy is one of the most celebrated mediums in Boston. Her seances are held on Wednesday evenings.

J. O. Barrett and Cephas B. Lynn, are holding Spiritualist meetings in different parts of Wisconsin.

Rev. D. W. Hull is lecturing on Cape Cod, in the East. Correspondents will address him at West Harwich, Mass.

Cephas B. Lynn is engaged to lecture in Cincinnati, during February. His inspirational lectures are ever clear, sound and substantial.

C. Fannie Allyn has just concluded a course of lectures in Chicago, before the Music Hall Society. The *R. P. Journal* speaks of her improvisations and lectures in terms of highest praise. During January she speaks in Topeka, Kansas.

E. S. Wheeler has more than sustained his reputation as one of the most original and vigorous thinkers on the spiritual rostrum, by the profundity and spontaneity of his lectures in Philadelphia during December.

D. W. Hull, as well as A. A. Wheelock, has offered to discuss the merits of phenomenal Spiritualism with J. S. Loveland.

Music Hall, Boston, audiences have recently been richly instructed and entertained by the philosophical and eloquent discourses through Thomas Gales Forster, whom as a speaker few can equal.

J. M. Peebles lectures in Troy, N. Y., during February and the first three Sundays in March; the last Sunday of March and the first Sunday in April in Music Hall, Boston; and the four remaining Sundays of April, in New Orleans, La. If health permits, he will lecture week-day evenings upon Spiritualism, or—

I. Social Life in Turkey, and the Syrian Dervishes.

II. Walks in Pompeii and Herculaneum, with the lessons of buried cities.

III. Liberalism in this and the Old World, versus Roman Catholicism.

A knowledge of the present ministry of spirits is becoming very common. Profound thinkers, many sound scientists, and poets with very few exceptions, believe in Spiritualism. All men of brains view it favorably, as demonstrating a future existence. Churchal bigots know little about it, and idiots nothing. Orthodox papers permitted to copy.



## The Churchman and the Shaker.

Churchman.

Salvation is of us, the bigot cried,  
Accept and live, or perish in your pride!  
Salvation is of us—we are the church—  
Seek heaven here, or else give up the search.

Shaker.

How many, reverend sir, are on your roll,  
Of all earth's millions, spread from pole to pole?

Churchman.

Why, one in twenty thousand, less or more,  
Is seeking heaven through ours, the only door.

Shaker.

If none are saved but you, and all else damned,  
Then heaven runs no risk of being crammed;  
But of those few who form your congregation,  
How many souls are certain of salvation?

Churchman.

Not one in five, succeeding in his search,  
Finds a new heart, repents and joins the church,  
Which proves the innate depravity of man  
Beyond a doubt—gainsay the fact who can.

Shaker.

Art married?

Churchman.

Yes, thank God! I have a wife,  
And ten dear children, blessings of my life.

Shaker.

O, wretched man! slave of unhallowed lust!  
Against such odds, to raise up souls from dust;  
Does not thy conscience smite thee, thus to have given  
Eight souls to hell and only two to heaven?  
If human nature be indeed so base,  
Why do you thus perpetuate the race?  
Either the doctrines taught by them are evil,  
Or thou art but a pander to the devil.  
O, how can peace within thy bosom dwell—  
Recruiting sergeant to the ranks of hell!  
Go, then, enlarge your scheme for man's salvation,  
Or else, in God's name, cease your propagation

From the "Knickerbocker."

## Editorial Correspondence.

THE RADICAL CLUB—THE ATHENEUM—THANKSGIVING—  
A RECEPTION.

Who has not heard of the Radical Club? Peculiarly Bostonian is the Radical Club: composed of the leading Radicals of Boston; Unitarian, essentially *bon ton*, distinguished, and fully persuaded that the most radical questions can be handled with gloves, and nobody hurt—such is the Club. Every month, at precisely eleven o'clock a. m., it meets in the hospitable parlors of some member. It was our fortune to receive a card, in lilac and gold, inviting to the parlors of Dr. Bartol. Truly, a more polite and attentive host could not be found, and his efforts were seconded by those of his wife, who represents the ideal New England matron. Some of the greater lights of the Club were absent. It mourned the darkness caused by the non-appearance of Wasson, Frothingham, Higginson, etc., but a goodly array were still present—James Freeman Clark, Potter, Whipple, Julia Ward Howe, and a score of lesser lights.

At precisely eleven, Mr. Tiffany seated himself in the commodious chair prepared for him, and proceeded to read the appointed essay on "Education." This consumed nearly an hour. It was a finished production, polished to the last extremity, but in its attempt at Emersonian phraseology, at times descending to vulgarity. Emerson says things like none other, and is unsafe to follow. He has, however, a large class of imitators, who think bluntness of speech and incoherence of words, thrown into paradoxes, strength of utterance.

After the essay, the remaining hour was passed in general conversation, in which many of the members participated, the remarks of all being directed to the subject of the essay, after which there was friendly leave-taking. Altogether, it was a most pleasant reunion, socially; but its religious bearings and ten-

dencies it were difficult to determine. What great wrong, or rampant error, is to be subdued by these amateur religionists, with their kid gloves and fragrance of West End, is yet to be answered.

I repaired directly from the Club to the Atheneum, which of all the institutions of Boston, I most admire. In the midst of the turmoil of business, its granite walls arise, a shrine for learning and art. Its halls are filled with casts of the most remarkable of antique statues; on its walls are rarest paintings; its library is large and increasing; its reading room is furnished with the leading journals, and last and most notable, its doors are opened free to all. When shall we have, in our beautiful Cleveland, such a temple, where the student can find a home, and the man of business a shrine where he can for the hour find perfect rest? Its influence would extend far and wide, refining and elevating the literary and artistic tastes of the community.

Thanksgiving in New England and in the West are noticeably different. In the East it is the day of days. Poultry on ten thousand farms, is fattened for the great occasion. Fanueil and Boylston markets, days before, show signs of the coming time, preceding which every stall is piled with the inevitable turkey, and daintiest poultry and juiciest beef, divide the attention of the anxious purchaser. Then are the households gathered together, and forgotten scenes of childhood freshened in the memory; around the table gather the snowy locks of the grandsires and the flaxen curls of childhood, in a heart reunion, most beautiful and never-to-be-forgotten.

It was my good fortune to receive an invitation to pass the day with Mr. Potter of Cambridge. He is a gentleman of the old school, widely connected, of independent means, yet wholly devoid of pretensions or effort at display. His residence is plain, yet elegant in its very plainness. There is language in architecture, and the brick and mortar of houses tell tales of their owners. No gaudiness without—none within; the elegance of *use* everywhere. The *pose* of the chairs made one feel at home, the pleasure of which feeling to a stranger was heightened by the courtesyness of our hostess.

The Thanksgiving Dinner we cannot describe, being unskilled in the culinary art, we dare not even mention the names of all the dishes. Suffice it to say that in the center of the table, as the crown of the feast, was the lordly turkey, from which with liberal hand our host first supplied his guests. Without that the dinner would have been a sacrilege. Far better to me than the exquisit flavors of the meats, the puddings and dessert; than the aroma of the wines, was the zest of friendly union, the repose of a whole family of hearts for a day basking in the sunshine of love, drifted entirely, for the time, out of the strife of the world. We assure our kind host and hostess that their hospitality will not soon be forgotten, but will form an oasis in our life to which we shall ever return with pleasant recollections.

A pleasant evening was passed at a reception given in the parlors of Mr. George A. Bacon, by Col. and Mrs. Cora Tappan. I thus met Wm. Lloyd Garrison, to whom more than any one man, is due the extinction of slavery in this country. Age begins to rest heavily upon him, yet he is noble in his weight of years. The expression of his countenance, his gesture, the modulation of his voice, all express spiritual nobility, purity of purpose, unselfish adhesion to the right, and unfaltering determination. He is an out-and-out Spiritualist, and the tests of spirit identity he narrated, are of a most convincing character. During the evening, Mrs. Tappan became entranced, and her controlling spirit signified its willingness to improvise a poem on any subject suggested by the audience. "Mr. Garrison" was given, and called forth a noble tribute to his life-long devotion to the cause of freedom, and his glorious triumph.

The reception, after supper, assumed a literary, or rather, dramatic cast. Startling tableaux, songs in costume, music, etc., amused the guests. It would be singular, indeed, if it could have been otherwise in Boston.

From these pleasant scenes, we turn to one not as pleasing, but perhaps quite as interesting to our readers. It is Temple Hall, and the Reverend Fulton, who, by consigning Dickens to hell, and his lager beer tilt with Tilton, has gained a notoriety rarely obtained by ordinary men in the same space of time, unless guilty of some great crime. The hall was well filled, though a glance would suffice to show that the character of the audience was such as a preacher of damnation would certainly draw. He is compactly built, bald-headed, with an aquiline nose, and cruel eyes—suggesting that he would be among men, what the eagle is among birds; and his harsh voice, reminding one of a water-fowl, does not atone for his appearance. Oh, Dickens! your fine and noble soul, ever yielding to generous and unselfish impulses, is far beyond the influence of these hyenas, these jackals and foul buzzards, who seek to haunt your grave!

H. T.

Boston, Nov. 27, 1870.

## Correspondence.

MY DEAR FRIEND:

Can you see any way, Bro. Peebles, out of the wilderness of woe and want through which the mass of mankind are struggling, except through the avenue of co-operation—a working with and for each other, instead of against each other? So long as it is respectable, honorable and popular for one man to appropriate to himself, and to his own "riotous living," the labor of thousands of men, women and children, whereby he accumulates his millions; so long as one man, like Wm. B. Astor, is applauded for owning eighteen hundred houses in the city of New York, there is little hope for the toiling multitudes—for that innumerable company of sorrowing widows and homeless orphans, who throng the highways and byways of the world, and whose sighs and lamentations disturb the rest of the angels, and—if possible—the very peace of God!

What care these wolfish monopolists and money-mongers for the wail of the widow, the sigh of the orphan, the anguish of the needlewomen, or for any of the laboring classes, who are nevertheless the producers of all wealth—the very palace-builders of the world, without which these aristocrats and oppressors would have to work, to beg, to steal, or to starve? And it seems to me that we may talk, write, preach and pray till "the crack of doom," unless there is a radical change in the structure of society—doing business on the principles of justice and co-operation, instead of antagonism and selfishness; unless this be done, there will be but a repetition of this Ishmaelitish, piratical warfare, all the way down the coming ages.

This spirit of monopoly, or avarice, never did, never will, never can have enough. It is a great devouring, insatiable vulture, whose greed is bottomless as hell! Woo to the man who becomes obsessed with it! "It were better a millstone were fastened about his neck, and he were cast into the sea."

In the words of the noble Pestilozzi:—"There is no happiness for him who oppresses and persecutes. Nay, there can be no repose for him, for the cries of the unfortunate ascend to heaven for retribution."

With unfailing regard, your abiding friend,

MILO A. TOWNSEND.

Beaver Falls, Pa., Dec. 24, 1870.

LETTER FROM JUDGE M'CRACKEN.

I notice recently the names of J. M. Peebles and Hudson Tuttle announced as editors of the AMERICAN SPIRITUALIST. I have seen no announcement of any programme for the future, but the *personnel* above seems to suggest the possible realization of a thought which has dwelt with me for a



long time. We need to have built up in the Northwest a focal center of Spiritual light. Spiritualism must learn the one essential of unity before it can hope to make itself felt as a power. It may have unity in diversity, but unity it must have.

Spiritualism needs representative men and a representative situation, that shall command respect and challenge criticism. It needs these as moral centers. It needs as well centrality in habitativeness. It requires an Eternal City, no less than a Christ and a Paul, to give vitality to Christianity. It needed a Mecca no less than a prophet, to consolidate Moslemism. I would not consent to the deification of any person, nor the sanctification of any place—all men are deific, and all places are holy. But this does not and cannot abrogate the law which ordains centrality as an essential condition for all substances and all states of circumstances.

The thought which I have cherished has grown into the hope that the combination of moral and material forces at Cleveland may evolve the conditions which I have indicated as essential to any definite progress in Spiritualism. THE AMERICAN SPIRITUALIST has a definite and specific, yet comprehensive name; it has editors worthy of all confidence; it has a location famous for moral and physical health. May they all combine to give to Spiritualism that unity and consistency from which alone strength can result.

Detroit, Mich.

### Has God Done with the Indians?

In answer to the above question, the *Religio Philosophical Journal* of Nov. 19th, says, emphatically, yes, and offers the following in proof:

"1st. The native wild animals are disappearing from the continent, and thus when their native food is exhausted they, (the Indians,) must of necessity disappear.

"2d. America has never produced a domestic animal, and her *genus homo*, like her animals, are incapable of domesticity.

"3d. The Indian is a cumberer of the ground," in the opinion of the editor, so he expresses his intention of getting rid of him as soon as possible.

Permit me to remind the editor and others, that the Indian can flourish upon beef just as well as upon buffalos, or upon the cultivated grains, fruits and vegetables, quite as well as upon wild roots and berries; and when he is protected from aggression, he can raise all of these in great abundance, so the first argument amounts to nothing.

2d. The buffalo or the bear or any of the native animals of this continent, can be domesticated to any extent that man requires, and as to the Indians, there are many among them, and some entire tribes who are today more advanced in art and science than millions of their pale-faced neighbors, and their is not one among them who with equal advantages, but would make equal progress with the generality of the white race; so the second argument, like the first, avails nothing.

And as for the Indian being a cumberer of the ground, we may ask, is he more so than a large class in civilized life who consume much but produce nothing. Again, is not the Indian with his natural characteristics, as much the workmanship of God as the white man? If so, is not the third argument a murderous sentiment, based upon a monstrous error?

In view of the fact, that scheming speculators in connection with many mistaken philanthropists, are now busy in concocting measures to annul all Indian treaties, and substitute the Indian's simple forms of law and government for one which is notorious for its uncertainty, its cost and corruption, and under the operation of which the Indians have been robbed and murdered almost to the extermination of their race, it does seem a pity that the editor of a reform journal should give the weight of his influence on the side of oppression and wrong, especially against a race whose

spiritual, healthy magnetism is doing so much to heal the sick, strengthen the weak, and develop mediums for good uses.

JOHN BEESON.

Chapinville, Conn.

### Good and Evil Spirits.

BY E. S. WHEELER.

One of the most important and at the same time unsettled questions in Spiritualism, is that concerning the existence of evil or undeveloped spirits in the supernal life. To many the matter is considered a foregone conclusion, and they no more doubt the obsession of media by evil or undeveloped spirits than they doubt the existence of spirits at all. A less number, but of an intelligence which makes their party respectable, consider the spirit "essentially pure," and that death sets it free from the materialism of earth, and from evil at once.

How much of each of these theories to receive, is an important question; perhaps there is truth in both. We have an impression that as the spirit changes, it does become pure and harmonious, but that approaching the mundane, even to control, it becomes involved in old psychologies, and gives off corresponding expressions and manifestations.

### Awful Results of Bible Reading.

BY E. S. WHEELER.

ORTHODOX INSANITY.

John Kart of Medina county, sometime ago made an attempt to cut off his right hand with a hatchet. He had been reading the Bible, and coming to the passage—"If thy right hand offend thee, cut it off," he deliberately took a hatchet and hewed away at his right hand. He succeeded in giving himself two or three severe gashes before he was arrested in his insane caprice. He has since been taken to the Insane Asylum at Newburgh.—*Ex*

Recently a gentleman who had occasion to visit the Insane Asylum at Washington, D. C., on business, asked the Superintending Physician—"How many patients have you who came here on account of Spiritualism?"

"None."

"How many have you ever had here from that cause?"

"I remember none of whom it could be truly said, Spiritualism was the cause of their derangement."

A good while ago, certain persons were constantly asserting that Spiritualism caused insanity. We hear no more of them now; but that Orthodox theology drives men mad, we did not need the case of John Kart to prove.

"A HUNKER."—A series of letters in a vein like, yet unlike, that of the Nasby papers, is in course of publication in the *Troy Whig*. The writer calls himself "A. Hunker," and one of his latest hits is the following:

"The term, 'free-lover,' is dear to me; 'tis almost the only rotten egg that is now left to throw at American agitators. All the old epithets that used to defile their reputation, have turned into trophies of their march, and are worn as wreaths of laurel. Yes, to have been an abolitionist is simply an honor now; and to be an infidel is mostly to be suspected of sending bread to the poor, instead of tracts, and of practicing the golden rule instead of repeating the liturgy.

—Exchange.

"Oh, yet we trust that somehow, good

Will be the final goal of ill,

To pangs of nature, sins of will,

Defects of doubt and taints of blood:

That nothing walks with aimless feet;

That not one life shall be destroyed,

Or cast as rubbish to the void,

When God hath made the pile complete.

So runs my dream; but what am I?

An infant crying in the night—

An infant crying for the light,

And with no language but a cry."

*The Argosy.*

### Voices of Correspondents.

\* \* \* The so-called "Shakers" are the oldest Spiritualist organization in the country. I mean that they received spiritual manifestations long before A. J. Davis' clairvoyance. Spiritualists, nominally known as such, seem to me too individualized and angular to form successful working organizations. And yet orderly organizations, inspired from the heavens, are indispensable to reach and bless the innumerable masses below them. Fire-brands scattered about here and there are not only in danger of going out, but no one alone can exert the influence or impart the heat that the same brand is capable of doing when you unite it with several others. \* \*

ELDER O. C. HAMPTON,

Union Village, Ohio.

\* \* \* What do you think Sister E. suggests? It is that the ladies take charge of the Spiritualists' meetings in the different localities, holding the offices and transacting all the business. The dear sister gave this proposition as coming from the angel world. What do you think of it? [We think well of the proposition. As a general thing, women are more moral, more honest and spiritually energetic than men.] What are some of our spiritual writers tending to in regard to mediumship? Is not this ignoring of mediumistic control, a virtual denial of the foundation of Spiritualism? What is a philosophy worth without some substantial facts underlying it? Are we not indebted for all we know of the future life to mediumship? And how is it that those who profess to have never been mediums should presume to write so wisely? [Important questions, these.—Ed.] Spiritualism is the only protection against Orthodoxy on the one hand and a gloomy materialism on the other. \* \*

CARRIE A. GRIMES,

Philadelphia, Pa.

\* \* \* Recent spiritual meetings in this city have not been well attended. With your three months successful engagement in this city, the audience began to dwindle. It revived only in spasms afterwards. Itinerancy will never benefit Detroit. It is the social life and home associations that we want. Nettie Pease and Mr. McCrackens' lectures were excellent. More ought to have heard them. The Unitarians have inaugurated free lectures in the Opera House every Sunday. This takes just so many liberals from our hall. I do not see how our children can be brought into the enjoyment of our philosophy unless we have religious moral teachers who will remain long enough in a place to win the attachment of children and the confidence of the public. Either Spiritualism is true or it is a fearful delusion. If true, it is the most momentous truth conceived of, and no Spiritualist does his duty to humanity who does not work unceasingly to build up his principals in the hearts of children and the world. It is not enough to pull up old weeds; flowers should be planted. It is not enough to discard old superstitions, the truth must be sustained and practiced. I know that our truth—the truth of the angels—will live and flourish; but unless Spiritualists manifest more unity and energy, their bodies will lie mouldering in the ground long before the general reception of their principles. \* \*

CARRIE A. KING,

Detroit, Mich.

\* \* \* Well, to change the subject, how do you get along spiritually? When do you come out with your "confession" of faith and renunciation of spiritualism? I shall expect it just as soon as I hear of you running away with some woman, or doing some other base thing.

\* \* \* What do you think of a man's spirit getting outside of his body and producing all these remarkable manifestations that we have seen? Was it A. A. Wheelock's spirit that used to get out of his body and "play" Indian dances in the trance condition, to us a few years ago? Have you got ready to adopt Loveland's philosophy? Spiritualism has good grit; its foundation is built upon a rock, and spiritual manifestations will continue just as long as spirits in the immortal world exist and desire to hold communion with mortals.

J. G. WAIT,

Sturgis, Mich.

\* \* \* We will let you off, Bro. Peebles, as you desire, the last Sunday of March, for Music Hall, Boston. Our people are quite hungry, and will gladly gather up the crumbs of the bread of life, which you are to inspirationally break to them during February and March. We have just had a splendid Christmas Festival with our Lyceum, and I think I never saw more harmless fun and enjoyment crowded into one afternoon. We had music, dancing, and a supper, after which each member of the Lyceum received a Christmas present.

BENJ. STARRUCK,

Troy, N. Y.

\* \* \* I love THE AMERICAN SPIRITUALIST, for it calls things by their right names. It certainly can never be considered a cowardly paper. Independence is admired by all true men and women. . . . I wish you a happy and successful New Year.

H. S. SAVARY,

Groveland, Mass.

\* \* \* My journey to Nebraska was hard and laborious, but I trust that some good was done in behalf of the truth. They kept me very busy lecturing upon Spiritualism and Temperance, as well as healing the sick. I held a discussion three evenings, in Ashland, with the Rev. Mr. Miller, a Methodist clergyman. His friends did not consider him competent to discuss the question; accordingly Elder Young, a Methodist of Lincoln, told me at the close, that he did not consider that Bro. Miller had made a single point in the discussion. The Spiritualists feel very happy over the matter.

\* \* \* A Happy New Year to you. I am enjoying a little rest at home with my family.

DR. E. C. DUNN,

Rockford, Ill.



## Abstract Foreign Correspondence.

The good cause of Spiritualism continues to prosper in this country. The return of Emma Britten seems to have given it a new impetus. I need not tell you that her lectures are sound, eloquent and philosophical. So far as I understand the matter, the theology of her Spiritualism is precisely that of yours, Mr. Burns, and the general run of the more independent, thinking Spiritualists. Scientific men are giving the subject a good deal of thought. There is an increased call for tests, facts and psychological phenomena.

When do you return to England? you are no stranger now, and a multitude of friends wait to welcome you.

THOS. REEVES.

London, Eng.

The truth is progressing rapidly; more media and a more systemized movement of our forces would soon give us the victory.

Mother is advancing in her views, but father is not yet able to give up his anchor, Jesus! but the divine law of progress bears all along towards higher mental and spiritual altitudes. E. D. Rogers has induced the proprietors of the "Norfolk News" to start another paper in Norwich, (a Daily,) he is the editor; though favoring the Swedenborgian type of Spiritualism. Both himself and family speak of you with loving affection. The Everetts are very successful at their seances; through their instrumentality thousands have been converted to a knowledge of immortality and spirit communion. They recently held seances Saturday and Sunday evenings at Mr. Swinton's. On each evening our Florence spoke to us in an audible voice and joined in a song; the direct spirit writing was marvelous—eight hundred and a thousand words written in eight to ten seconds; the subject was the Swedenborgian philosophy and metaphysics. Another phase of her mediumship, is what I call spiritual pyrotechnics; lights sailed about in the room and stars floated in the air, keeping time to the musical vibrations of the table.

William Crooks, F. R. S., is now an open Spiritualist. His paper in the "Quarterly Journal of Science"—somewhat misunderstood by Spiritualists—has done a vast amount of good among the Fellows of the Royal Society. Through this paper thousands of scientists have been induced to interrogate Spiritualism—and to faithfully investigate is to ultimately believe.

London, Eng.

C. W. PEARCE.

Does Spiritualism bear any legitimate relations to Woman's Rights? I am inclined to so think, from the fact that most of the American Spiritualist papers report the proceedings of their conventions and endorse their resolutions. You know that by the common law of England, the wife is wholly subjected to the husband. She is not his workman, as in Germany; his slave, as in India; his toy, as in France, but his dependent child. Throughout Italy, France, Spain and England, the husband is the lord of the house, and has supreme authority over his wife and children. Only the few seem to comprehend that woman is the equal of man and should have the same rights.

I am investigating Spiritualism. Secularism does not meet my souls needs, and yet I admire its liberalizing influences. Just so far as Spiritualism proves a future existence; betters the condition of woman, and aids in rightly educating the races, I give it a most hearty support.

Dr Newton's visit resulted in much good, though in many cases he utterly failed to cure. I am anxiously awaiting the arrival of your Year Book of Spiritualism.

Bradford, Yorkshire, Eng.

E. P. Rayner.

Generally the English are good propagators of ideas, doctrines or sects, however

opposed to prevalent prejudices; even the "Peculiar people" are making headway, and in their own fashion, do it thoroughly; and yet the schemes of Spiritualists are continually breaking through. I suppose it is because everybody has their own peculiar notions as to the way of disseminating Spiritualism.

Mrs. Hardinge has commenced her campaign in the same room you lectured in. By so doing, as well as by taking up the platform you inaugurated, she has greatly scandalized the "Christians," who will not allow hand-bills announcing her lectures to be circulated in their "High Class," "Educated," "select" and "Christian" assembly, on Monday evenings. I think the whole of this uncharitable business is due to one who assumes the responsibility of judging for others.

London, Eng.

PIUS X.

## Pointedly Put.

Dean Clark, full of energy and clear as a writer, puts an important matter plainly before Spiritualists, in a late number of the *Banner of Light*:

My sympathies and ambitions are most with those who entertain a common faith, but I *must work* for the great reformatory movements of the age, and unless the Spiritualist public soon evince a purpose to *carry out* the principles of Spiritualism in their practical relations to human wants, necessity will compel me to abandon my present calling and go among the "Gentiles," who will accept the humanitarian ideas and philanthropic labors of those who care more for principles than for parties—more for the truth than the name it may bear.

I cannot much longer endure the wear and tear of perpetual itinerancy, which wastes vitality, consumes the meagre pittance which capricious labor brings, robs speakers of home and domestic joys, and subjects one to innumerable hardships, privations and annoyances, which destroy half the pleasure of life. I shrink from no duty which justice or necessity may impose, but self-protection requires longer engagements and a better support than my past labors have given, and so do *all* of my noble, self-sacrificing co-laborers, and it is a question of as vital importance to the welfare of our cause as to us individually—*Will Spiritualists associate and systematize the labor of promulgating our philosophy, so that the burdens may be more equitably borne and sustained?*

## Not Dining with John Bright, M. P.

The following paragraph is from the *London Daily Telegraph*, a journal generally considered the government organ of Her Majesty:

Mr. J. M. Peebles, the United States Consul at Trebizond, who last winter visited England on his way home, and who was elected an Honorary Fellow of the Anthropological Society, recently delivered a lecture on his European and Asiatic travels. That lecture was printed in an American newspaper. The date of the paper containing the lecture is September 3d, 1870, and in the course of the lecture Mr. Peebles made the following statement:—

"While in England I dined with John Bright, when transpired quite an earnest conversation on the subject of Spiritualism. He said he had witnessed some of D. D. Home's manifestations. They were wonderful. He could attribute them to no cause unless it be the one alleged, that of intelligent disembodied spirits. 'But,' he added, with due caution, 'I do not say that this is so, but it it be true, it is the strongest tangible proof we have of immortality.'"

Not quite correct. Reporters are not infallible. It is ever best to have the facts stated squarely.

In company with Bailey, the poet, and a gentleman from Birmingham, we visited that distinguished reformer and friend of America, John Bright, at his palatial residence, in Rochdale, near Manchester. Our conversation was principally upon the relations—the importance of *peace-relations* between England and America—nations speaking one language, and united by thousands of social and international sympathies. The "reported" conversation upon Spiritualism gives the spirit and gist of the interview. Mr. Bright requested us to visit him again, and subsequently invited us to dine with him. A previous engagement prevented. Choice are all our memories of England and Englishmen. Their geniality, hospitality and kindness will never be forgotten.

## Spiritualism and Religion.

"My principles are that the Church shall not meddle with politics, and government will not meddle with religion. Religion is not an institution, it is a matter of conscience."

"Oh, ye spirits of my country's martyrs, sadden not your melancholy look at mean insult. The soil which you watered with your blood shall yet be free, and that is enough; *ye will hear glad tidings about it when I join your ranks.*"—*Louis Kossuth.*

These paragraphs are taken from reports of his American speeches. His Liberalism and Spiritualism were the secrets of his power.

E. S. W.

## LITERARY NOTICES.

THE BIBLE IN INDIA: Hindoo Origin of Hebrew and Christian Revelation. Translated from "La Bible dans L'Inde." By Louis Jacolliot.

This work demands more than a passing notice, for despite the blemishes of the *Frenchy* style, which crop through a very free-and-easy translation, thought is impressed on every page. The author is no time-server; he rather errs on the other side. He is strongly prejudiced against the received origin of the Bible, and weakens his cause by attempting to trace analogies where they are faint and dim for the ordinary observer. This is not unique. The recipients of new truths usually extend their sway over debatable grounds, and often, although their statements remain, the boundaries are circumscribed by closer students.

The work has created a sensation in Europe, and made its mark in this country. The churches, of course, cannot receive it, and the religious press have denounced it in unmeasured terms. The leading secular journals, not expected to speak the truth, only to echo the popular voice, have united in their contempt for the work and the author. Sapiient critics, who write for a loaf a column, flippantly quote from the Vedas, and charge M. Jacolliot with ignorance, with imposition and credulity. All this is pardonable in bare criticisms of men whose occupation depends on the ignorance of the people, and the scribblers who write to make an article pleasing to their employers; but we do not understand the spirit of such men as Max Muller, when they dismiss a book so pregnant with thought of deepest import, with a passing word of contempt. Muller undoubtedly is one of the most philosophical linguists in the world, and is remarkably free and unbiassed, but when he says M. Jacolliot, in his ignorance of Sanskrit, is the victim of his Hindoo teachers, we demand better evidence than he produces in his opening lecture on the "Science of Religion," delivered at the Royal Institution.

M. Jacolliot's quotation from the Vedas:—"La femme c'est l'ame de l'humanite." "The woman is the soul of humanity"—is not, according to Max Muller, among the "many foolish" sayings of the Vedas, but "is the folly of the nineteenth century." So the book of Jacolliot is entirely untrustworthy! Were anything to be gained by supporting the above quotation, parallel passages from Hindoo sacred writings might be produced to almost any extent, for this sentence exactly expresses the estimation in which woman was held in the sacred writings. We can only lament that the sun never shines so brightly, but there are shades and caverns its rays never penetrate.

The style of the author is not pleasing to an English reader, at least the style presented in this translation. It is at times broken and gasping, and always vehement, rapid, and tending to disputation. It prejudices the reader against the coolness of the author's judgment. Aside from this, we have little criticism to make. The author has studied the customs and methods of thought of the Hindoo, in connection with Sanskrit, closely and well, and we feel compelled to receive his facts, and the major portion of his inductions. Few there are in America, or even Europe, competent to pronounce positively on the authenticity of Sanskrit writings, or the value of their translations. It is well asked, on page 34, "Wherefore continue to cultivate the school of Athens, which has no longer a *raison d'etre*, can no longer afford the faintest service, instead of replacing it by a Sanskrit school, which, founded at Pondichery or Karikalt, in the South of India, would soon render important service to science?" Our civilization flows through Rome, and Greece, and Egypt, from the remote fountain revealed to us by the Sanskrit, and the exhaustive study of that language, and of its literature, will solve some of the most perplexing theological and historic problems.

The author first discusses the relation of Judea to antiquity, conclusively proving that country to have been the mother of the great civilizations of history, and the lawgiver of the world. Even the celebrated code of Justinian, essentially the basis of our own legal system, was a copy of those of Manou, and those of Moses a faint reflection of the same. His history of Christna, in comparison with that of Christ, is damaging to the claims of originality for the latter. A thousand years before Jesus of Nazareth, God was incarnated in Christna, and the mythology woven around his life, has its Virgin Mother, its massacre of the innocents, its holy women, its temptation, its transfiguration, its baptism, its confession, its monks, its priests, imitated feebly in the Christian church.

The audacity of these statements, supported as they are by



ample quotations, has called forth denunciation from the leaders in the church. This is a necessary result, for the book strikes at the very vitals of orthodox Christianity, and from first to last is an uncompromising antagonist.

After thus hastily sketching its general plan, we return to gather up some of its more striking passages, illustrative of the author's purpose. The parallel drawn between the laws of Moses and of Manou, is so close that any unprejudiced observer must admit their intimate relationship. Extending over many pages, justice forbids quotation, as the work itself only can satisfy the inquirer. The superiority of the Veda, of which the Mosaic laws are but a faint and imperfect reflection, and the lofty standard maintained may be learned from the following sentences relating to purity:

"The truly wise, twice regenerated, who live in constant contemplation of God, can be defiled by nothing in this world.

"Virtue is always pure, and he is virtue.

"Charity is always pure, and he is charity.

"Prayer is always pure, and he is prayer.

"Good is always pure, and he is good.

"The Divine Essence is always pure, and he is a portion of the Divine Essence.

"Even his death defiles not, for death is for the sage, twice regenerated, a second birth in the bosom of Brahma."

The following passage has a deep significance:

"You are content to accept Moses as a prophet, and Christ as of divine origin—

"But do you then forget

"That Egypt accepted Manes?

"That Persia recognized Zoroaster?

"That India deified Manou and Christna?

"That Tibet, Tartary, China and Japan worship Buddha?"

"And that, at your very door, a portion of Europe, of Asia, of Africa, at this moment bow down to Mohammed?"

"Do you then forget that all these people, who form an immense majority against you, reject your prophets, and your celestial envoys, with as much contempt as you reject theirs? Who are you, then, to declare yourselves right, and them wrong? I chance to be born here or there; chance, then, is to decide the truth or falsehood of my belief."

He justly concludes that, "If God could ever have had an idea of incarnating himself, it would have been at those cursed epochs when torture reigned in his name. that he would have come to chastise the butchers who veiled themselves under his law: The nations have gradually accomplished their social and political revolutions; it remains for them to effect their religious emancipation." True, every word. There never was a time when the presence of an incarnate God was more necessary than during that age when the Holy Church and its divinely ordered priests ruled with undisputed authority the nations of Europe. The Eden of the Church which then prevailed, was lighted by ten thousand fagot piles, on which the souls of thinkers went up to heaven, and the lurid glare revealed forests of gibbets on whose ghastly arms swung a hundred thousand heretics!

Then it was that religion, allied with its shadow, fanaticism, came forth into the light, in all its ulcerous and ghastly deformity, and propounding dogmas reeking with the slime of priestly selfishness, and blasphemous in their interpretation of the will of God, sought by atrocities unutterable, to crush humanity and create a race of slaves.

This monster impelled nation against nation, and strewed the plains of Europe with the wreck of armies, leaving the bones of millions to whiten the desolate waste. There amidst the angry shouts of combatants, the roar of engines of death, the flames of burning cities, the smoke of which concealed crimes at which demons hid their abashed faces, the cry of the widow and the orphan, the wail of unspeakable anguish of the hopeless mourner, this insatiate monster sat in tribunal, in her blood-stained garments. Her throne carved from the bones of heretical martyrs; her footstool chains and manacles; her eyes rheumy with the dust of the sepulchre; her face wrinkled with passion; her mouth gory with her feast of human flesh, she dared to proclaim the will of God! Dared? Aye, and with her sinewy hands bound the unfortunate infidel to the rack; turned the tightening screws; thrust the heated iron into his flesh; tore the quivering nerves with white-hot pincers, shrieking fendlike in his ear, "Believe or be damned!"

Then it was, when Churchianity was triumphant over the people, and the priest was all in all; when it had made Europe a vast charnel house, and from a thousand crowded dungeons, and millions of robbed, tortured and bleeding souls, a wail of unutterable suffering arose to the pitying heavens, that an incarnation was most needed! But all is past. Passed this horrid nightmare, never, never, we trust, to return. The people have advanced out of the darkness, despite Churchianity, by the slow but certain process of inherent growth.

In his eagerness to repudiate the crying errors of the past, the author, as is too often the case, discards everything. All errors must have a golden strand of truth, or else they never would have been received. Let all the many systems of religion perish, there remains a residuum of truth—the belief in the overshadowing Unknown, and the immortal destiny of man. When the author tells us, if we believe in any of the religions of the past, in saints, devas and angels, not to trouble ourselves with his book, we reply that because we do believe in these religions, we are interested in his work. We do not believe these systems, after the manner of their respective devotees, but we receive them as the expressions of the highest spiritual culture of the race and age from which they sprung. The great injury inflicted by them, is from their inherent incapability of growth, and what was beneficial in a past, is made compulsory in a succeeding age. It is then, selfishness, falsehood and lying deception is called to the support of effete formulas, and instead of assisting, they retard advancement.

Manou, Zoroaster, Confucius, Christna and Buddha, according to the author's admirable quotations of their sayings, were the great moral lights of the ancient world, standing like eddy-stone beacons along the dark stream of time. They were not deceivers, nor did they employ any priestly tricks, or avail themselves of mysticism to propagate their doctrines.

Their teachings are as golden to-day, as on the morn of their utterance, and form the basis of morality. The deception, in all cases, is with their disciples, their followers, their innocent Boswells, their plotting Loyolas. These have made the noble utterances of their masters the means by which they unitedly have erected the most monstrous systems, to blind and then govern the people.

When he makes the Hebrew nation a horde of Pariahs, the outcasts from Egyptian society, escaping from captivity through the leadership of Moses, who is an arch deceiver, honest criticism must reply:—Whence the Semitic cast of features, the national uniformity of race type? We would overthrow the current theology, and ignore the inspired character and sacredness of the Bible, but the honest, straightforward truth is of more consequence to us than the refutation of any religious belief. Honest criticism should search favorable evidence as closely and impartially as the unfavorable

We have already devoted more space to this review than we intended, and will close by quoting the entire final chapter of the work, which is a text from Manou:

"As the most obscure soldier of an army may sometimes, by a fiery arrow, destroy the strongest fortress of the enemy, so may the weakest man, when he makes himself the courageous champion of truth, overthrow the most solid ramparts of superstition and error."

H. T.

BELDEN, THE WHITE CHIEF: or, Twelve Years among the Wild Indians of the Plains—is the title of a book reciting most thrilling adventures of one who spent twelve years with the Indians, as white chief, soldier, hunter, trapper and guide.

It is edited by James S. Brisbane, U. S. A., and published by C. F. Vent, at Cincinnati and New York. From the engraving, with proof sheets sent us, we should judge it was a work of neat execution and general interest. When we receive a copy of the book, we can better satisfy ourselves of its merits.

SATAN IN SOCIETY is the significant title of a new book, written by a physician, and published by C. F. Vent, 38 West Fourth St., Cincinnati, O. From the advance sheets we extract this statement:

"Viewing things in the aggregate, the particular is absorbed in the general, and the hand of God is shown above the things of this world, ruling, and governing, and molding with ineffable wisdom and strength, and pushing forward toward one mighty and mysterious end."

If the above be true, we cannot understand how "Satan" can get very far "in society," or have much influence anywhere, unless God is willing!

A. A. W.

The Newspaper Critic and People's Advocate.—We have received the first copy of an independent weekly journal with the above title, edited and published in Boston, Mass., by Mrs. Aurora H. C. Phelps. Terms \$2.00 a year. Its prospectus says it will advocate the rights of the toiling masses, and the elevation of humanity, irrespective of creed or party. Its first issue is full of pith and spice.

Whatever is, is Right, is another candidate for popular favor. It is published at Newburgh, New York, and edited by Leander Scott. Price \$1.50 a year in advance. Its title is sufficiently distinctive for all to know its peculiar views, which it seeks to promulgate with emphasis and right good humor.

B.

The enterprising publishers of the "Laws of Life" have recently had engraved by the best engravers in New York, an elegant title page, from a beautiful original design. We wish every one of our readers could see this title page, and read the January number of the "Laws of Life," that they might know how beautiful and how indispensable a family journal the "Laws of Life" has become.—*Dansville Advertiser*.

We can fully endorse the above, and since the publishers, Austin, Jackson & Co., offer to send specimen copies free to whoever asks for them, we advise our readers to send for this January number. The subscription price is \$1 a year. A. A. W.

### The Ohio Liberal Tract Fund.

A suggestion at our last State Convention, that a fund be raised for the purpose of publishing Tracts, to aid in counteracting the pernicious influence which the bigoted and sectarian Christian creeds are exerting by all such powerful means. We propose to raise a fund for this, if possible. We have plenty of excellent matter on hand, and all we need is the money to pay for printing them. We will gladly do the work of preparing copy and distributing tracts, free of charge. Will the Societies and Lyceums in our State take hold of this matter? Every cent received for this object will be acknowledged in this paper. Send in your contributions, and send for the tracts.

All money for this purpose, and orders for tracts, should be sent to

A. A. WHEELLOCK,

Cor. Sheriff and Prospect Sts., Cleveland, O.

### 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 87 Spring street, East Cambridge, Mass.

Brigham, Mrs. Nellie J. T. Permanent address, Colerain, Mass. Boston during Feb., Philadelphia during April and May.

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

Bailey, Dr. James K. Box 349 La Porte, Ind.

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

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

Clark, Dean Address care Banner of Light, Boston, Mass.

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

Cooper, Dr. James Bellefontaine, Ohio.

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

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

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

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

Denton, Prof. Wm. Wellesley, Mass.

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

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

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

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

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

Forster, Thomas Gales. In Philadelphia during Feb. In Baltimore during March, in Troy during April, in Salem during May.

Foss, Andrew T. Manchester, N. H.

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

Fish, J. G. Address Hammon, N. J.

Fairfield, Dr. H. P. Ancora, N. J.

French, Mrs. M. Louise, Washingtonville, So. Boston.

Gordon, Laura DeForce Box 2123 San Francisco, Cal.

Graves, Kersey Address Richmond, Ind.

Greenleaf, Isaac P. 1061 Washington street, Boston.

Greenleaf, N. S. Address Lowell, Mass.

Guild, John P. Lawrence, Mass.

Griggs, Dr. I. P. Box 409 Fort Wayne, Ind.

Giles, A. E. Boston, Mass.

Hardinge, Mrs. Emma, Address 229 E 60th street New York.

City.

Hinman, E. Annie Falls Village, Conn.

Headley, Mrs. M. S. Townsend, Fitchburg, Mass.

Horton, Sarah A. East Saginaw, Mich.

Houghton, Dr. Henry M. Montpelier, Vt.

Hull, Moses Permanent address Hobart, Ind.

Hull, D. W. Address Hobart Ind.

Hubbard, Julia J. Address Box 455 Portsmouth, N. H.

Hodges, Dr. J. N. No. 9 Henry street, East Boston.

Holt, Charles, Warren, Warren county, Penn.

Howe, Lyman C. Box 99 Fredonia, New York.

Jamieson, Wm. F. Lake City, Minn.

James, Abraham Pleasantville, Penn.

Johnson, Susie M. Baltimore during Jan. Permanent address, Milford, Mass.

Kellogg, O. P. Address East Trumbull, Ohio.

Knowles, Mrs. Frank Reed, Breedsville, Mich.

Lays, Jennie Address care Dr. Crandon, Tremont Temple, Boston.

Logan, Mrs. F. A. Address care Warren Chase, St. Louis.

Loveland, James S. 350 Jessie street, San Francisco, Cal.

Lynn, Cephas B. Address care AM. SPIRITUALIST, corner

Sheriff and Prospect sts. Cleveland, O.

Mathews, Sarah Helen Quincy, Mass.

Mayhew, Dr. John Box 607 Washington, D. C.

Maynard, Nettie Colburn White Plains, N. Y.

Middlebrook, Anna M. Permanent address Box 778 Bridgeport, Conn.

Mossop, Mrs. A. E. Permanent address Dayton, O.

Mansfield, J. L. Box 137 Clyde, O.

Peebles, J. M. Speaks in Baltimore during May. In Cleveland Ohio for ten months from Oct 1st. Address care AM. SPIRITUALIST, cor Sheriff and Prospect sts. Cleveland, O.

Pierce G Amos Box 87 Auburn, Maine.

Powell J H 162 Chalsea st East Boston

Randolph Dr P B 89 Court st Room 20 Boston

Robinson A C Salem Mass

Rudd Jennie S 4 Myrtle st Providence R I

Ruggles Elvira Wheelock Havana Ill

Seaver J W Byron N Y

Severance Mrs J H Stillman M D Milwaukee Wis

Slade Dr H 227 West 20th st New York City

Smith Fanny Davis Milford Mass.

Simmons Austin E Woodstock Vt

Stiles Joseph D Dansville Vt

Storer Dr H B 69 Harrison ave Boston

Stowe Mrs C M San Jose Cal

Thwing Mattie Conway Mass

Thompson Sarah M 161 St Clair st Cleveland O

Toohy John H W Providence R I.

Tuttle Hudson Berlin Heights O

Van Namee J Wm 420 Fourth ave New York

Warner Mrs S E Cordova Ill

Waisbrooker Lois Box 44 Denver Colorado

Wadsworth Dr F L 399 S Morgan st Chicago

Wheeler E S in Boston during March

Wheelock A A AM SPIRITUALIST cor Sheriff and Prospect

sts Cleveland O.

White N Frank

Whiting A B Address Albion Mich

Whipple Prof E Clyde O

Woodruff D C and Eliza C Eagle Harbor N Y

Wilcoxson Mary J care R P Journal Chicago

Wolcott Mrs E M Canton Sta Lawrence co N Y

Willis Dr F L H Glenora Yates co N Y

Willis Mrs N J 75 Windsor st Cambridgeport Mass

Willis Susie A Permanent address 249 Broadway Lawrence

Mass

Wilson E V Address Lombard Ill

Wilson Hattie E 46 Carver st Boston

Wright N M care Banner of Light Boston

Yeaw Juliette Address Northboro Mass

Young Fanny T Stratford N H



## THE AMERICAN SPIRITUALIST

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

One Dollar Fifty Cents a Volume.

ADDRESS "THE AMERICAN SPIRITUALIST."  
CORNER SHERIFF & PROSPECT STREETS,  
CLEVELAND, O.

### BUSINESS NOTICES.

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

A. A. Wheelock, Managing Editor.

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

### RATES OF ADVERTISING.

Inches:	1 issue.	1 time.	2 issues.	1 month.	4 issues.	2 months.	6 issues.	3 months.	8 issues.	4 months.	10 issues.	5 months.	13 issues.	6 months.	19 issues.	9 months.	26 issues.	1 year.
1	1.00	1.56	2.68	3.80	4.92	6.04	7.72	11.08	15.0									
2	1.75	2.56	4.19	5.81	7.44	9.07	11.51	16.39	22.08									
3	2.50	3.56	5.70	7.82	9.96	12.10	15.30	21.70	29.16									
4	3.25	4.56	7.21	9.83	12.48	15.13	19.09	27.01	36.24									
5	4.00	5.56	8.72	11.85	15.00	18.16	22.88	32.32	43.32									
6	4.75	6.56	10.23	13.86	17.52	21.19	26.67	37.63	50.40									
7	5.50	7.56	11.74	15.87	20.04	24.22	30.46	42.94	57.48									
8	6.25	8.56	13.25	17.89	22.56	27.25	34.25	48.52	64.56									
9	7.00	9.56	14.76	19.89	25.08	30.28	38.04	53.56	71.64									
10	7.75	10.57	16.27	21.90	27.61	33.31	41.83	58.87	78.72									
11	8.50	11.58	17.78	23.91	30.13	36.34	45.62	64.18	85.80									
12	9.25	12.59	19.29	25.92	32.65	39.37	49.41	69.49	92.88									
13	10.00	13.60	20.80	28.00	35.20	42.40	53.20	74.80	\$100									

### STAMP NOTICE.

Subscribers will please understand that when they see our "office stamp" upon the margin of their paper, in blue ink, it is the only notice we give that the time of their subscription has expired! It is also a special invitation from the Managing Editor, to have each one renew promptly.

Our Cleveland city subscribers will please take notice of the above, and also that there is 26 cents additional due from them, to pay for their postage, which we are obliged by law to pay, before mailing their papers.

I have for the past eight months, constantly used one of the \$12 Oride Gold, Lever watches, manufactured by Charles P Norton & Co, 86 Nassau street, New York, and found the total variation in its time but one-half minute, (30 seconds,) and it retains the same appearance of gold as when purchased. Several of our men use them with good results. I cheerfully recommend them for correctness and wear.

### Agents for The American Spiritualist.

WASHINGTON, D. C.

Richard Roberts, No. 1026 Seventh Street, above New York Avenue.

BUFFALO.

M. A. Swain, (News Room,) 127 Niagara Street, (opposite the Vinegar Factory.) Something "tart" can be had on this street—THE AMERICAN SPIRITUALIST, at Mr. Swain's, or vinegar across the way.

### SOCIABLES AT LYCEUM HALL.

The most pleasant and agreeable

Sociables of the Season,  
are held at

LYCEUM HALL.

Every Thursday evening. Tickets can be had at the door.

### DIVORCES.

ABSOLUTE DIVORCES legally obtained in New York, Indiana, Illinois, and other States, for persons from any State or country, legal everywhere; desertion, drunkenness, non-support, etc., sufficient cause; no publicity. No charge until divorce is obtained. Advice free.

Address MOORE & RICHARDSON,  
Counsellors at Law,  
180 BROADWAY, New York City.

### GAZELLE:

#### A TALE OF THE GREAT REBELLION.

BY EMMA TUTTLE,

Author of "The Unseen City," "My Lost Darling," etc.

"The genius of Emma Tuttle is essentially lyrical. Her poetry of itself is music."

Price: Muslin, gilt top, \$1.25; full gilt, \$2.00. Postage 16 cents. For sale at this office.

### GENUINE TROPHY TOMATO SEED!

The Earliest, Largest, Smoothest and Best Flavored

### TOMATO

in cultivation.

Universally recommended by all who have tried it.  
SAVED FROM SELECTED FRUIT.

Some of our Tomatoes the past season, measured SIXTEEN INCHES in circumference. Twenty cents per packet; six packets one dollar. POSTAGE FREE. Send orders soon.

LUDLOW & WILSON,  
AUBURN, Geauga Co., Ohio.

### All Good Cabinet Organ Teachers

USE

CLARK'S NEW METHOD

FOR

### REED ORGANS.

It is the Best and Most Popular Instruction Book Published for these Favorite Instruments.

Price \$2.50. Sent to any address postpaid on receipt of price.

OLIVER DITSON & CO., Boston.  
CHAS. H. DITSON & CO., New York.

26-1y

### 8 O'CLOCK.

4t-25

Wanted, Agents.

\$75 to \$2.50 per month, everywhere, male and female, to introduce the Genuine, Improved, Common Sense Family Sewing Machine. This machine will stitch, hem, fell, tuck, quilt, cord, bind, braid and embroider, in a most superior manner. Price only \$15. Fully licensed and warranted for five years. We will pay one thousand dollars for any machine that will sew a stronger, more beautiful, or more elastic seam than ours. It makes the "Elastic Lock Stitch." Every second stitch can be cut, and still the cloth cannot be pulled apart without tearing it. We pay Agents from \$75 to \$250 per month and expenses, or a commission from which twice that amount can be made.

Address SECOMB & CO.,  
Boston, Mass.; Pittsburgh, Pa.; St. Louis, Mo. or Chicago, Ill.

23 13t

JUST ISSUED.

### THE GREAT WORK!

### YEAR-BOOK

OF

### SPIRITUALISM.

A RECORD

OF ITS

FACTS, SCIENCE AND PHILOSOPHY,

FOR

1871.

Containing Essays by the leading Spiritualistic Writers of Europe and America; Statements relating to the progress of Spiritualism in the various countries of the Old World; Notices of its Current Literature; Lists of its State Organizations, Lyceums, Local Societies, Media, Lecturers, Periodicals, Books, Correspondence, and Suggestions relating to the future of

### SPIRITUALISM.

EDITED BY

HUDSON TUTTLE AND J. M. PEEBLES.

PRICE.—Cloth \$1.25, postage 20 cents; paper \$1.00, postage cents. For sale, wholesale and retail, at the Office of THE AMERICAN SPIRITUALIST.

### WORKS OF HUDSON TUTTLE.

#### ARCANA OF SPIRITUALISM.

A MANUAL OF

#### SPIRITUAL SCIENCE AND PHILOSOPHY.

Among the subjects thoroughly discussed in this Volume, are—

THE EVIDENCES OF SPIRITUALISM,  
THE RELATIONS OF SPIRIT TO FORCE,  
CLAIRVOYANCE IN ALL ITS FORMS,  
THE PHASES OF MEDIUMSHIP,  
HOW MEDIUMSHIP CAN BE OBTAINED,  
PHILOSOPHY OF SPIRIT-EXISTENCE,  
THE TEACHINGS OF SPIRITUALISM, &c.

This last and greatest work of HUDSON TUTTLE, should find its way into the hands of every Spiritualist, and be eagerly perused by the opposer and skeptic. It embodies the deepest researches, and the inspiration of years of mediumship. The author's characteristic, brief and pointed style, so admirably adapted to condense facts and philosophy in the smallest compass, has allowed him to compress in this an astonishing amount of information; and it is difficult to ask a question relative to Spiritualism, that is not answered in its pages.

CONTAINING A FINE PHOTOGRAPH OF HUDSON TUTTLE.

Price \$2.00. Postage 20 cents.

#### ARCANA OF NATURE:

OR

The History and Laws of Creation.

1st Volume \$1.25. Postage 18 cents.

#### ARCANA OF NATURE:

or, The Philosophy of Spiritual Existence and of the Spirit World. 2d Volume. \$1.25. Postage 18 cents.

"In respect to style, it (the Arcana) differs in its most essential features and characteristics, from nearly all the writings of modern media. . . . The text is neither encumbered with technical stumbling-blocks, mixed metaphors nor redundant language."—Banner of Light.

#### CAREER OF THE GOD-IDEA IN HISTORY.

CONTENTS.

Introduction.—The God-Idea of the Hindoos, of the Egyptians, Chaldeans, Persians, of the Jews, of the Arabians, of the Greeks and Romans, of the Alexandrian School and Early Christianity, of the Later Philosophers, of the Bible, of the Chinese, Druids, Scandinavians and Aztecs.—Conclusion. Ultimate of the God-Idea.

Price \$1.25. Postage 16 cents.

"A work of remarkable interest."—Philadelphia City News.

"The book has a value as an index of unbelieving thought."—Advance, Chicago.

#### The Career of the Christ-Idea in History.

"This volume is a sequel to 'The God-Idea,' by the same author, and, like that, is destined to make a deep impression upon all thoughtful readers. It is the best book yet given to the world, from the pen of the talented author, and must find its way into every well-stocked library."—Lyceum Banner.

"The book presents the same remarkably neat, plain and artistic style of execution which characterized the former volume. . . . There are few lessons the world needs more to learn, than the plain, unvarnished truths so bravely uttered in this little volume; and if the demand should correspond with its intrinsic merit, it will be found upon the table of every lover of truth."—Religio-Philosophical Journal.

"A vigorous impeachment of Christianity."—Boston Commonwealth.

"The typographical appearance of the book is excellent. The book itself is but the natural result of free-thinking."—Real-Estate Journal

#### The Origin and Antiquity of Physical Man, Scientifically considered.

Proving Man to have been contemporary with the Mastodon; detailing the history of his development, and dispersion, by great waves of emigration, from Central Asia.

Price \$1.50. Postage 20 cents.

"He has read widely, writes clearly and reasons well."—Boston Post.

"The writer has a touch of that high, imaginative reason, which is most needed in science—a quality of mind which we hope and believe is one day to be especially characteristic of America.—Ex.

The above works are for sale at the office of THE AMERICAN SPIRITUALIST, at Publishers' prices.



\$5 GOOD \$8

## WATCHES AT OLD PRICES.

As the Sole Agents in the United States, for the LIVERPOOL WATCH CO., we are authorized by them to close out a large line of European Watches, Chains, etc., now in stock, for Cash, at Prices never before known. All beautiful in finish, artistic in design, reliable for accurate time, durable and of the latest styles. Every Watch will be retailed at less than cost of importation, and forwarded, securely packed, to any part of the country, on receipt of price. Money can be sent to us by Express, with orders for Express Co. to return Goods or Cash, which will secure promptness and safety to purchaser. Among our list will be found—

A Beautiful English Silver, Solid Double Case Watch, genuine English full plate jeweled movements, adjusted regulator, steel cut hands, engine turned nerl, correct and serviceable article, large or small size, in complete running order, with an elegant Gent's Vest Chain, Locket and Key, all complete, mailed free for \$5.

A very Handsome Watch, in fine 18 carat Gold plated double cases—imitation of \$100 Gold Watch—engraved or plain, genuine English full plate jeweled movements, adjusted regulator, correct, and in complete running order, with elegant Gent's Vest Chain, with Locket and Key, mailed prepaid for only \$8.

### The Oride Gold Watch

In Massive Oride Gold Double Hunting Magic Spring Cases, elegantly engraved or engine turned, Genuine Patent Lever Movements, full jeweled, regulated and warranted to keep correct time and wear equal to Gold, precisely like, in appearance, make, finish, brilliancy of color, to \$200 Gold Watch. One of these splendid Watches will be forwarded by mail free to any address, in handsome morocco case, lined with velvet and satin, (Ladies' or Gent's size Watch,) for only \$12.

Genuine American Watches of all grades, in Gold or Silver Cases, from \$18 up to \$200. Other Good Watches equally low. With every Club of Six Watches of any kind, we send one extra of same kind free, as a premium to the getter up of the club. A superior stock of genuine Oride Gold Chains, from \$2 to \$8 each, warranted fully equal to Gold in brilliancy of color, wear, etc. Bills of over \$12 collected on delivery, \$12 and less must be cash in P. O. money orders, or registered letters, at our risk. Address all orders, CHAS. P. NORTON & CO., Importers of Watches, &c. 1y20 86 Nassau St., New York.

### CELESTIAL MAGNETISM.

PROF. CHANEY lectures upon Spiritualism, the Bible Astronomy, Astrology and Mythology, in Northern Oregon and the Territories of Washington and Idaho. Also casts horoscopes and delineates nativities from data of birth. Persons writing to him should state the hour and minute of birth, as nearly as possible, the race or nationality, and where born. Nativities written for from \$10 to \$100, according to the fulness of the calculations desired. A few calculations made for two dollars. Money refunded in every instance, if calculations are unsatisfactory.

Address, WALLAWALLA, W. T.

### ABRIDGED EDITION

OF THE

### SPIRITUAL HARP.

Price \$1.00. Postage 16 cents. For sale at the AMERICAN SPIRITUALIST office, corner Sheriff & Prospect Sts.

### THE LYCEUM GUIDE

A COLLECTION OF

### SONGS, HYMNS AND CHANTS;

LESSONS, READINGS AND RECITATIONS;

MARCHES AND CALISTHENICS,

WITH ILLUSTRATION,

TOGETHER WITH

Programmes and Exercises for Special Occasions;

the whole designed

For the Use of Progressive Sunday Lyceums;

by

J. M. PEEBLES, J. O. BARRETT, AND EMMA TUTTLE.

THE MUSICAL DEPARTMENT BY JAMES G. CLARK.

THIS New Book for Sunday Lyceums contains all the excellent features of previous works, with such improvements as the practical experience of Lyceums during the past six years have suggested. Its Appendix contains a large number of letters from Conductors of Lyceums and friends of the Institution, illustrating its beneficial influence and giving much valuable information relating thereto.

This book is complete in every particular, and is illustrated with Thirty Fine Engravings of Banners, Emblematic Standards for Groups, Calisthenics, &c.

Prices—In paper, illustrated cover, 60 cts. In boards, 75 cts. In cloth, extra, gold-lettered sides, \$1, from which liberal discounts will be made on quantities for Lyceums. Copies mailed post paid on receipt of price.

For Sale at This Office.

### BUSINESS CARDS.

BOARDERS WANTED—with or without lodging, at Mr. Macomber's, 247 St. Clair St.

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

D. T. GILMAN PIKE, 57 Tremont street, Boston, Mass. PAVILION, Room No. 5, first flight.

H. H. NEWTON, Dentist. Office, 122 Ontario street Cleveland O. All operations warranted to give satisfaction. 10-12

MAGNETIC AND ECLECTIC PHYSICIAN. Operating Rooms 144 Seneca street, between Superior and Champlain Diseases of LADIES and CHILDREN made a specialty. No charge for consultation and opinion. jan1-tf

J. WILLIAM VAN NAMEE, Clairvoyant, makes examinations by lock of hair. For terms, particulars, &c., address BROOKLYN, N. Y. mar26-3m

MRS. S. M. THOMPSON,

CLAIRVOYANT and Descriptive Medium, will give descriptions of diseases and spirit friends, at No. 161 St. Clair street Cleveland, Ohio. 25

T. C. EVANS, ADVERTISING AGENT, 106 Washington street, Boston.

CLAIRVOYANCE and Healing by the Laying on of Hands. Miss S. A. Boyd still has her office in Room No. 22 Hoffman's Block, Cleveland, Ohio, where she is prepared to give sittings and administer treatment.

DAVID M. KING, Paractical Phrenologist and Lecturer. Mantua Station, Portage County, Ohio.

MRS. S. M. THOMPSON,

AGENT for Prof. Spence's POSITIVE NEGATIVE POWDERS, No. 161 St. Clair street, Cleveland, Ohio. 25

DR. M. C. PARKER,

MANUFACTURER OF ILLUMINATING PETROLEUM and Lubricating Oils. Office, 144 Seneca street, Cleveland, O. 10-24

### CLAIRVOYANCE AND HEALING.

MRS. DRAKE, Clairvoyant, Healing and Test Medium, has opened rooms at No. 24 Hoffman's Block. Mrs. Drake's Magnetism or influence is particularly adapted to those who are physically weak, or lacking vitality. 3m20

BROWN & LOWN,

ATTORNEYS & COUNSELORS AT LAW, Office corner Bank and Superior streets, opposite Weddell House

J. MADISON ALLEN Lectures on Universal Phonetics, (Panophonics,) or the Science of human speech, and the art of correctly representing it by philosophical visible signs—and instructs classes in his new and beautiful system of Natural Shorthand.

General address, Ancora, Camden Co. N. J. New England address, 158 Washington St., care of Wm. White & Co.

ROSE & BROTHER,

PACKERS AND HAM-CURERS 138 Ontario Street, Cleveland, O.

HAMS, Shoulders and Breakfast Bacon, best in market prime Leaf-Lard, rendered, in tierces, barrels and kegs No 1 Mess and Light-Mess Long and Short, Clear Pork.

All articles warranted to give satisfaction; all at lowest market price. No charge for package or cartage. tly

N. E. CRITTENDEN, & CO.

WATCHES, Clocks, Jewelry, Silver Ware, Plated Ware Bronzes, Parian Marble, Table and Pocket Cutlery and an immense variety of Fancy Goods, can be had at the old establishment. Established in 1826 in a small way, but now in a large way. Goods sold at the lowest figures. All kinds of Spectacles and Eye-Glasses. Watches and Clocks repaired, and repairing done very finely. N. E. CRITTENDEN & CO., 14 127 Superior st., Cleveland, O.

E. DECKER,

PHOTOGRAPHER,

243 SUPERIOR STREET,

CLEVELAND, O.

DIVORCES.

ABSOLUTE DIVORCES legally obtained in New-York, Indiana, Illinois and other States, for persons from any State or County, legal everywhere; desertion, drunkenness, non-support, etc., sufficient cause; no publicity; no charge unless divorce obtained. Advice free. Business established fifty years.

M. HOUSE, Att'y. Address No, 78 Nassau Street, New York City. apl9

BARRY & BARSTOW.

DEALERS IN

Bituminous & Anthracite  
COALS.

—ALSO—

Coke, Wood & Kindlings.

OFFICE 131½ BANK ST., & 43 PROSPECT ST., CLEVELAND, O.

Orders addressed through post office, promptly filled: 3m-25

DR. H. SLADE, Clairvoyant,

AND

J. SIMMONS.

DR. SLADE will, on receiving a lock of hair, with the full name and age, make a clairvoyant examination, and return a written diagnosis of the case, with cost of treatment. A fee of two dollars must accompany the hair, which will be applied on medicine where treatment is ordered. All letters should be directed to SLADE & SIMMONS,

207 West 22d Street, N. Y.

P. S.—Please write your address plain.

ALFRED BRIGGS,

MANUFACTURER OF

GENT'S SHIRTS, COLLARS

AND

CUFFS,

To Order, and a Perfect Fit Guaranteed

No. 243 Superior Street,

CLEVELAND, O.

CURES EFFECTED EITHER WITH OR

WITHOUT MEDICINE,

BY

DR. ASHLEY,

Magnetic and Eclectic Physician.

OPERATING ROOMS,

144 Seneca St., Cleveland, O.

Headache, Neuralgia, Rheumatism, and kindred affections, when acute, cured in a few minutes.

Diseases of every Nature, in either sex, successfully treated, either with or without medicine.

No case refused, however apparently hopeless.

Those Distressing Complaints peculiar to the delicate female organization, are made a specialty in practice.

Patients visited at their residences, by appointment.

No charge for consultation and opinion.

### THREE VOICES.

THREE POEMS.

VOICE OF SUPERSTITION.

VOICE OF NATURE.

VOICE OF A PEBBLE.

By Warren Sumner Barlow.

THIS volume is startling in its originality of purpose, and is destined to make deeper inroads among sectarian bigots than any work that has hitherto appeared.

THE VOICE OF SUPERSTITION takes the creeds at their word, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Garden of Eden to Mount Calvary!

THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes.

Printed in beautiful type, on heavy, fine paper, bound in beveled boards, in good style; nearly 200 pages. Price \$1.25, postage 16c. Very liberal discount to the trade.

For sale at the office of the American Spiritualist,

### THE SPIRITUAL HARP,

A Collection of Vocal Music for the Choir, Congregation and Social Circle,

BY J. M. PEEBLES AND J. O. BARRETT.

C. H. Bailey, Musical Editor: Wm. White Co, Boston.

Music and song are among the great motive powers of the world. There are 360 pieces of music in this book, and from it something may be selected fitting for any occasion. There is nothing to take the place of this work with those who wish to hear good music and immortal verse announce the thoughts of Spiritualism, of Progress and Reform.

For sale at the office of the American Spiritualist,

Price \$2.00 per copy; postage 24ct.



THIRD EDITION.

# SEERS OF THE AGES:

Ancient, Mediæval and Modern  
SPIRITUALISM.

A BOOK OF

## GREAT RESEARCH,

BY J. M. PEEBLES.

THIS Volume of nearly 400 pages, octavo, traces the phenomena of SPIRITUALISM through India, Egypt, Phœnicia, Syria, Persia, Greece, Rome, down to Christ's time,

TREATING OF THE MYTHIC JESUS,  
" " " CHURCHAL JESUS,  
" " " NATURAL JESUS.

How begotten? Where was he from twelve to thirty? Was he an Essenian?

### MEDLEVAL SPIRITUALISM.

Gymnosophists, Hierophants, Magicians, Prophets, Apostles, Seers, Sibyls, &c.; Spiritual Mediums, their persecution by the Christian Church, and frequent Martyrdom.

### MODERN SPIRITUALISM.

The Wave commencing in Rochester; Its Present Altitude; Admissions from the Press in its Favor; Testimonies of the Poets; Testimonies of its Truth from the Clergy; Beecher, Chapin, Hepworth, &c., &c.

### ITS DOCTRINES SYSTEMATIZED.

*The Genius, Tendency and Destiny of the  
Spiritual Movement.*

It is dedicated to

Aaron Nite, a Spirit,

With Horoscope by REV. J. O. BARRETT.

It is a fit companion of the "Planchette."

Bound in beveled boards. Price \$2.00; postage 35 cents. For sale at the office of the AM. SPIRITUALIST.

### SUFFRAGE FOR WOMAN;

The Reason Why. By Lois Waisbrooker.

Adjust the balance wheels if you would have harmony. "It is not good for man to be alone."

"The son of the bondwoman is not heir to the promises, but the son of the freewoman." 20c, postage 2c.

### A WONDERFUL NEW BOOK.

JUST PUBLISHED.

#### STRANGE VISITORS.

A REMARKABLE volume, containing thirty-six original contributions, by the spirits of such famous authors as IRVING, THACKERAY, CHARLOTTE BRONTE, BYRON, HAWTHORNE, WILLIS, HUMBOLDT, MRS. BROWNING and others, now dwelling in the spirit-world. These wonderful articles were dictated through a Clairvoyant, while in a trance state, and are of the most intensely interesting and entralling nature. \*Elegantly bound in cloth.

\*The sale of this extraordinary work is of the most unprecedented nature and copies will be sent to any address, postage free, on receipt of the price, \$1.50.

For sale at this Office.

JUST PUBLISHED

### AUTOBIOGRAPHY OF A SHAKER,

AND

Revelation of the Apocalypse,

WITH AN APPENDIX,

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

## ALDEN WORKS LYE!

Makes Splendid Hard Soap for One Cent per Pound.

Don't be deceived by low-priced imitations.

## QUEEN OF ENGLAND SOAP!

The Strongest Pure Soap Made.

### CREAMINE SOAP.

The finest for the Skin and Toilet Use in the World.

MRS. ALDEN'S

Hair Dressing

AND

EXTRACT OF JASMINE.

Unsurpassed.

Address

ALDEN CHEMICAL WORKS,

48 North Front St., Philadelphia, Pa.

## LAKE SHORE AND MICHIGAN SOUTHERN RAILWAY.

For Apartments in Drawing Room Cars and Berths in Sleeping Cars, Eastward and Westward, leave orders at L. S. & M. S. Railway Baggage Room in the Union Passenger Depot, Cleveland.

TIME-TABLE, DEC. 5, 1876.

### WESTWARD.

	Accommodation	Chic. Ex.	Special Express	Toledo Express	Mail	Sandusky	Express	Pacific
Leave Cleveland,	A. M. 4.45	A. M. 7.20	P. M. 2.30	P. M. 4.05	P. M. 7.25			
Arrive Toledo,	9.45	10.45	7.40					
" Detroit,		P. M. 12.50	11.20					
" Jackson,		12.55	11.15					
" Kalamazoo		4.55	6.55					
" Grand Rapids,		8.15	10.00					
Chicago		4.20	6.50					

### EASTWARD.

	Atlantic Express	Day Express	Cincinnati Express	Conneaut Accommodation	Spec. N. Y. Express
Leave Cleveland,	A. M. 7.45	A. M. 11.00	P. M. 4.00	P. M. 4.20	P. M. 10.05
Arrive Erie,	10.50	2.00	7.05		1.00
" Dunkirk,	12.30	3.55	8.59		2.00
" Buffalo,	1.50	5.30	10.30		3.30
" New York,	A. M. 6.40	11.00	3.30		P. M. 6.00
" Boston,	11.00	3.30	5.00		11.50

Connect at Girard with Erie and Pittsburgh Railroad for Jamestown, Pa., Franklin and the OIL REGIONS.

At Erie with Philadelphia and Erie Railroad for Corry, Titusville, Warren, Harrisburgh, Philadelphia, Baltimore, Washington, &c.

At Dunkirk and Buffalo with Erie and New York Central Railroads.

### CONNECTIONS.

At Monroeville, with Sand. M. & Newark Railroad.  
At Clyde, with Cincinnati, Sandusky & Cleveland Railroad.  
At Fremont, with Lake Erie & Louisville Railroad.  
At Toledo, with Toledo, Wabash & Western and Dayton & Michigan Railroads.  
At Laporte, with C. C. & L. Railroad.  
At Salem crossing, with L. N. A. & C. Railroad.

### TRAINS WESTWARD.

L've Boston 5.00 a. m.	8.30 a. m.	3.00 p. m.	9.00 p. m.
" N. York 10.30 a. m.	11.00 a. m.	8.00 p. m.	11.00 p. m.
" Buffalo 11.50 p. m.	6.05 a. m.	11.50 noon	8.25 p. m.
Arr. Clv'nd 7.00 a. m.	2.05 p. m.	7.00 p. m.	4.20 a. m.

### TRAINS EASTWARD

L've Chicago 11.50 a. m.	5.35 p. m.	9.20 p. m.	8.00
" G. Rp'ds 7.30 a. m.	4.30		
" Jackson 3.15 p. m.			7.00 a. m.
" Detroit 3.15 p. m.	11.25 p. m.		7.25 a. m.
Arr. Cleve'd 9.40 p. m.	7.25 a. m.	10.55 a. m.	3.40 p. m.

### CONNEAUT ACCOMMODATION,

Stopping at all Stations.

Leaves Cleveland 4.20 p. m.	Arrives at Conneaut 7.10 p. m.
Leaves Conneaut 5.45 a. m.	Arrives at Cleveland 8.30 a. m.

### SANDUSKY MAIL.

Stops at all Stations.

Leaves Cleveland 4.05 p. m.	Arrives at Sandusky 6.50 p. m.
Leaves Sandusky 7.10 p. m.	Arrives at Cleveland 10.05 a. m.

### SUNDAY TRAINS.

Leaves Cleveland 7.45 a. m. going East.  
Leaves Cleveland 7.25 p. m. going West.

Trains are run by Cleveland time.

anj14

CHARLES F. HATCH, Gen. Supt.

WANTED AGENTS—To sell the HOME SHUTTLE SEWING MACHINE. Price \$25. It makes the "Lock Stitch" (alike on both sides) and is the only licensed under-feed Shuttle Machine sold for less than \$60. Licensed by Wheeler & Wilson, Grover & Baker, and Singer & Co. All other under-feed shuttle machines sold for less than \$60 are infringements, and the seller and user liable to prosecution. Address JOHNSON, CLARK & CO., Boston, Mass., Pittsburgh, Pa., Chicago, Ill., or St. Louis, Mo.

### THE PHILADELPHIA AGENCY

for the sale of

### THE LYCEUM GUIDE,

Is at Geo. D. Gleason's Gallery of ready made Show Cards, S. W. corner of 6th and Arch Sts. Sample copies sent post paid to any address, on receipt of the price.

In paper cover, 60 cents; in board, 75 cents; in cloth and gilt, \$1. A discount of 20 per cent. to Lyceums ordering from 50 to 100 copies at a time.

Mr. Gleason's entire profits on the sale of the "Guide," will be donated to "Philadelphia Lyceum No. 1," which was the first school in that city to adopt it as their class book.

## THE SOUL OF THINGS;

OF PSYCHOMETRIC RESEARCHES AND DISCOVERIES. By William and Elizabeth M. F. Denton. Boston: Walker, Wise & Co.

Though as concise as a text book, we read "The Soul of Things" with the fascination of a work of fiction. Indeed it is truth itself, stranger than fiction, written in the vivid style which is a part of Mr. Denton's remarkable power. The reader pursues the course of experiment with an excited interest no mere work of art could so well maintain. We follow the vision of the Psychometrist from pole to pole, from continent to continent. She reads us the history of the tribolite and meteor, from their shattered fragments; and looks down through the geologic strata by the same faculty with which she glances backward in retrospection of the ages. The spaces and all time are brought before us, and the shifting panorama of the vision is a historical picture gallery and museum of the world. Mr. Denton has placed us under obligations, as Spiritualists, by thus introducing his facts in scientific order. The same mode of treatment is required in connection with every phase of mediumistic development. Let those who wish to investigate Psychology, who would acquire a knowledge of the powers and faculties of the immortal spirit, peruse carefully this book.

For sale at the office of the American Spiritualist,

Price, \$1.50; postage 20 cents.

THIRTY-FIRST EDITION.

## THE PRINCIPLES OF NATURE HER DIVINE REVELATIONS, AND A VOICE TO MANKIND.

By and through ANDREW JACKSON DAVIS, the "Poughkeepsie Seer" and "Clairvoyant."

In Three Parts—making a large volume of 786 pages. Price \$3.30; postage, 48 cents.

For sale at the office of the American Spiritualist,

THIRD EDITION

OF

## EMMA HARDINGE'S GREAT WORK,

JUST PUBLISHED,

THE HISTORY OF MODERN

## AMERICAN SPIRITUALISM,

ONE VOLUME LARGE OCTAVO,

SIX HUNDRED PAGES,

Fourteen Splendid Steel Engravings.

AUTOGRAPHS OF SPIRITS.

DIAGRAM OF THE SPHERES

Executed by Spirits.

Wood Cuts and Lithographic Plates.

The whole finely printed on tinted paper with

EXTRA FINE BINDING.

Price \$3.75—Postage 50 cents.

Send orders at once.

Subscribers and the trade supplied by

THE AM. SPIRITUALIST PUBLISHING COMPANY  
CLEVELAND, OHIO.

IF EVERY LADY AND GENT IN  
THE LAND, WILL SEND THEIR  
ADDRESS TO P. O. LOCK BOX 71,  
CLEVELAND, OHIO, THEY WILL  
RECEIVE—FREE—AN ARTICLE  
OF VITAL INTEREST TO BOTH  
OLD AND YOUNG.

**\$1,000 REWARD** for any case of Blind, Bleeding, Itching or Ulcerated Piles, that DEBING'S PILE REMEDY fails to cure. It is prepared expressly to cure the Piles and nothing else, and has cured cases of over 20 years' standing. Sold by all Druggists. Price \$1.00. Laboratory, 142 Franklin Street, Baltimore. 1yrsep10

**AGENTS WANTED**—(\$225 a month.) by the AMERICAN KNITTING MACHINE CO. Roston, Mass., or St. Louis, Mo. 6m20



## BOOKS! BOOKS! BOOKS!

## BOOKS!!

A LIST of Spiritualist, Rationalist, Liberal, Reform and other Publications, for sale by THE AMERICAN SPIRITUALIST PUBLISHING COMPANY.

The best way to forward money is by *Registered Letters*. They cost but a trifle more than postage, and the sender always receives by mail a receipt for the delivery of the letter. Next to this a Post Office order is cheap, safe, and convenient.

Cash must accompany orders in all cases. The amount of postage when books are sent by mail must be sent with the order.

Letter Postage required on books sent by mail to the following Territories: Colorado, Idaho, Montana, Nevada, Utah.

**NATURE'S DIVINE REVELATIONS;**  
The profoundest production of spirits through the mediative qualities of Andrew Jackson Davis; 786 pp. 3.50. Postage 40c.

**ARCANA OF NATURE;**  
Or the History and Laws of Creation. By Hudson Tuttle. 1st Vol. \$1.25, postage 18c.

**ARCANA OF NATURE;**  
Or the Philosophy of Spiritual Existence and of the Spirit-World; by Hudson Tuttle; 2d vol., \$1.25, postage 18c.

**ARABULA;**  
Or The Divine Guest; containing a new collection of Gospels; by A. J. Davis, author of several volumes of the Harmonial Philosophy; just published; \$1.50, postage 20 cents.

**A STELLAR KEY TO THE SUMMER LAND;**  
Illustrated with diagrams and engravings of celestial scenery; by J. A. Davis; just published; \$1.00, postage 16c.

**APPROACHING CRISIS;**  
By A. J. Davis; being a review of Dr. Bushnell's Lectures on Supernaturalism: \$1.00, postage 12c.

**AGE OF REASON;**  
Being an investigation of true and fabulous Theology; cloth 50c, postage 8c.

**BLOSSOMS OF OUR SPRING;**  
A Poetic Work, by Hudson and Emma Tuttle; \$1.00, postage 20c.

**CORN HUSKS;**  
A most interesting Poem; presenting a spicy discussion between King Cotton and King Corn; by G. Dexter Doty; cloth 50c.

**CHILDREN'S PROGRESSIVE LYCEUM;**  
A New Manual, with full directions for the organization and management of Sunday Schools; by A. J. Davis; 80c., postage 8c \$63.00 per hundred; abridged edition 45c., postage 4c., \$35.00 per hundred.

**CHRIST AND THE PEOPLE;**  
A New Book, by A. B. Child; 1.25, postage 16c.

**ERRORS OF THE BIBLE;**  
Demonstrated by the truths of nature; or man's only infallible rule of practice; by Henry C. Wright. paper 35c., postage 4c.; cloth 60c., postage 8c.

**ELIZA WOODSON;**  
Or the early days of the world's workers; 1.50 postage free.

**FREE THOUGHTS CONCERNING RELIGION;**  
Or Nature vs. Theology; by A. J. Davis; 20c., postage 2c.

**FAMILIAR SPIRITS;**  
And Spiritual Manifestations, being a series of articles by Dr. Enoch Pond, Professor in Bangor Theological Seminary, with a reply by A. Bingham, Esq., of Boston. 20c., postage 4c.

**FOOTFALLS ON THE BOUNDARY OF ANOTHER WORLD.**  
With Narrative Illustrations; by Robert Dale Owen; \$1.75 postage 25c.

**GIST OF SPIRITUALISM;**  
Being a course of five lectures delivered by Warren Chase in Washington; 50c., postage free.

**GREAT HARMONIA;**  
In 5 vols., by A. J. Davis; Vol. 1—The Physician. Vol. 2—The Teacher. Vol. 3—The Seer. Vol. 4—The Reformer. Vol. 5—The Thinker. \$1.50 each, postage 20c each.

**HARBINGER OF HEALTH;**  
By A. J. Davis. 1.50, postage 20c.

**HEALING OF THE NATIONS;**  
By Charles Linton, with an Appendix by Nathaniel P. Tallmadge; 4th edition, 537pp, \$3.00, postage 36c.

**HEALING OF THE NATIONS;**  
Second Series, by Charles Linton; 363pp; \$2.50, postage 30c.

**HISTORY AND PHILOSOPHY OF EVIL;**  
By A. J. Davis; paper 50c.; postage 6c., cloth 75c., postage 12c.

**INCIDENTS IN MY LIFE;**  
By D. D. Home, with an introduction by Judge Edmonds; \$1.25, postage free.

**JOAN D'ARC;**  
A Biography, translated from the French by Sarah M. Grimke, with portrait, \$1.00, postage 12c.

**JESUS OF NAZARETH;**  
Or a true history of the man called Jesus Christ, embracing his parentage, his youth, his original doctrines and works, his career as a public teacher and physician of the people, &c.; new edition, \$1.75, postage 24c.

**KORAN;**  
Commonly called the Alcoran of Mohammed; translated into English immediately from the original Arabic by Geo. Sale, Gent.; new edition, 472 pp., \$1.50, postage 20c.

**STRANGE VISITORS;**  
A wonderful new book, just published, containing thirty-six original contributions by the spirits of such famous authors as Irving, Thackeray, Charlotte Bronte, Byron, Hawthorne, Willis, Humboldt, Mrs. Browning and others, now dwelling in the spirit world. Elegantly bound in cloth, \$1.50

**MEMORANDA OF PERSONS, PLACES AND EVENTS;**  
Embracing authentic facts, visions, impressions, discoveries in Magnetism, Clairvoyance, Spiritualism; also quotations from the opposition; by A. J. Davis; 488pp., \$1.50, postage 20c

**NEW TESTAMENT MIRACLES;**  
And modern miracles; the comparative amount of evidence for each; the nature of both; testimony of a hundred witnesses; an essay read before the divinity school, Cambridge; by J. H. Fowler; 40c., postage 4c.

**PHILOSOPHY OF SPECIAL PROVIDENCES;**  
A Vision, by A. J. Davis; 20c; postage 2c.

**PLAIN GUIDE TO SPIRITUALISM;**  
Spiritual Hand-book, by Uriah Clark; full gilt \$1.75; plain \$1.25, postage 16c.

**PHILOSOPHY OF ELECTRICAL PSYCHOLOGY;**  
In 12 Lectures, by Dr. Dods; \$1.25, postage 16c.

**POEMS;**  
By Achsa W. Sprague; 1.50, postage 20c.

**SEERESS OF PREVORST;**  
By Justinus Kerner; a book of facts and revelations concerning the inner life of man and a world of spirits; new edition; 60c, postage 4c.

**SEERS OF THE AGES;**  
(Third edition) Ancient, Mediaval and Modern Spiritualism. A book of great research. By J. M. Peebles. Bound in beveled boards. Price \$2.00, postage 35 cents.

**JESUS; MYTH, MAN OR GOD.**  
By J. M. Peebles. This is a suggestive and deeply interesting pamphlet. It is offered at the extremely low price of 50 cents. Postage 4 cents.

**CAREER OF THE GOD-IDEA IN HISTORY.**  
By Hudson Tuttle. This work is of deepest interest to the student of history, the skeptic or the religionist. Price \$1.25, postage 16 cents.

**CAREER OF THE CHRIST-IDEA IN HISTORY.**  
By Hudson Tuttle. (Companion volume to God-Idea.) Every person who wishes to treat this subject from the high and unprejudiced grounds of calm and unbiased reason, should read these two volumes. Price \$1.25, postage 16 cts.

**SPIRITUAL HARP.**  
A collection of vocal music for choir, congregation and social circle. By J. M. Peebles, J. O. Barrett and C. H. Bailey. There are 360 pieces of music in this book, embracing great variety, suitable for any occasion. Price \$2.00, postage 24c.

**SELF CONTRADICTIONS OF THE BIBLE;**  
144 propositions without comment, embodying most of the palpable and striking self-contradictions of the Bible; 25c postage 2cts.

**THIRTY-TWO WONDERS:**  
Or the skill displayed in the miracles of Jesus; by Prof. M. Durais; paper 25c, postage 2c; cloth 60c, postage 8c.

**THEODORE PARKER IN SPIRIT LIFE;**  
A narration of personal experiences, inspirationally given to Fred. L. H. Willis, M. D.; 25c single copy; 50 copies \$8.00 100 copies \$15.00

**THE ORIGIN AND ANTIQUITY OF PHYSICAL MAN;**  
Scientifically considered; by Hudson Tuttle; \$1.50, postage free.

**THE BIBLE,**  
Is it of divine origin, authority and influence? By S. J. Finney; cloth 60 c, paper 35 c.

**WOMAN AND HER ERA;**  
By Mrs. Eliza W. Farnham; 2 vols. 12mo nearly 800 pages; plain muslin \$3.00, postage free.

**WILDFIRE CLUB;**  
By Mrs Emma Hardinge; \$1.25; postage 20c.

**TESTIMONY OF CHRIST'S SECOND APPEARING;**  
Exemplified by the Principles and Practices of the True Church of Christ. History of the progressive work of God, extending from the Creation of man to the "Harvest,"—comprising the four great Dispensations now consummating in the MILLENNIAL CHURCH, &c., &c. Published by the United Society called Shakers; 4th edition, price \$2.

**THE SOCIAL EVIL;—Tract No. 1.**  
By James S. Prescott, North Union.

**THE SHAKER'S ANSWER, 1870;**  
By R. W. Pelham.

**WANTED—AGENTS, (\$20 per day.)** to sell the celebrated HOME SHUTTLE SEWING MACHINE. Has the under-feed, makes the "lock stitch," (alike on both sides, and is fully licensed. The best and cheap est family Sewing Machine in the market. Address JOHNSON, CLARK & CO., Boston, Mass., Pittsburgh, Pa., Chicago, Ill., or St. Louis, Mo.

sep101yr

## THEA NECTAR IS A PURE BLACK TEA,

WITH THE  
Green Tea Flavor.  
WARRANTED TO SUIT ALL TASTES.

## GETTING UP CLUBS. Great Saving to Consumers.

Parties enquire how to get up clubs. Our answer is, send for Price List, and a Club form will accompany it, with full directions—making a large saving to consumers, and remunerative to Club organizers.

THE GREAT AMERICAN TEA COMPANY,

31 and 33 Vesey Street, New York. P.O. Box 5643.

28-8t

## DRUNKARD, STOP!

Intemperance is a Disease.

## THE REMEDY HAS BEEN DISCOVERED. A RADICAL CURE CAN BE EFFECTED!!

Many of the weaknesses of human nature, which have been charged to total depravity, are the mere effects of unfortunate disease. This may be inherited or brought upon any one by habit.

## INTEMPERANCE IS SUCH A DISEASE!

*It Can Be Cured!*

What the poor suffering victim of appetite needs is not condemnation, not censure and blame, not moralizing and preaching but

## A MEDICINE!

and

## A Scientific Course of Treatment.

his can be had, and under its influence "old things pass away and all things become new."

## THE DRUNKARD'S HOPE!

Is the name of a medicine prepared by C. C. BEERS, M. D., long and widely known as a specialist in the cause of Temperance and sanity. It will, if used according to the simple yet scientific directions, make of any drunkard

## A PERMANENT CURE!

Do not despair; you may be free from the curse which drags you down if you will. Rally your manhood, revive your courage,

## AND BE SAVED!

This remedy can be given without the knowledge of the patient, if desired, and is perfectly safe in its operation.

10,000! 10,000! 10,000!!!

## DRUNKARDS HAVE BEEN CURED.

## What the People Say!

Believing that a few letters and certificates from those who have been cured of Intemperance, and from those who have had their friends redeemed from this curse, would be evidence that this disease can be cured, I give a few of the great number which I have received:

## RECOMMENDATIONS

The following letter is from an Ex-Member of Congress from the State of New York,

*My Dear Sir:*—Thinking you may feel some curiosity to know of my health since coming home, I write to say that my experiment of your treatment is beyond all question a perfect success.

Hoping I may be the means of putting many others in the way of making your acquaintance, I am, with best wishes to you and yours,

O. B.

Quincy, Ill., Oct. 12th, 1867.

*Sir:*—The two bottles of medicine, sent to my address here have accomplished thus far all that you claimed for it. \*

I have met the Young Men's Christian Association, and presented to them what I believed to be the merits of your medicine, urging their immediate action in the recommendation of its use in the Asylum of Good Templars, which institution is yet in its infancy, having incurred heavy expense in the procuring of a proper house or home. Yesterday I was waited on by a committee of three, saying that they had decided on giving it a trial. \*

Mrs. A. E. DUNAHOO.

South Onondaga, Oct. 17th, 1867.

*Dear Sir:*—Your "Radical Cure" for intemperance has proved so beneficial to my husband, that some of my friends wish me to write for more.

My husband was and has been for some years very intemperate; but, thanks to you and our Heavenly Father, he is entirely cured, and words will hardly express our gratitude. I sent before in Mrs. Bradley's name, for fear I could not persuade him to take it, but now he is willing to say he owes his cure to your medicine, and for it we shall ever remain grateful to you.

Mrs. O. H. AMIDON.

South Onondaga, N. Y., Oct. 17th, 1867.

*Sir:*—Enclosed find six dollars (\$6.00) for which send your "Radical Cure" to O. H. Amidon, Syracuse, N. Y.

He has been cured by its use, and others are wanting to try it. Send the quantity you can afford to for the enclosed money. Forward by express at your early convenience.

Send a dozen circulars, if you please.

Yours, &c.,

PEBBE BRADLEY.

*Sir:*—Thinking you might wish for my reference with regard to the efficacy of your "Cure," I give you the address of T. V. D., Buffalo, N. Y., to whom you may write for particulars. You may remember that I caused to be sent to you from Rochester, N. Y., an order for some of your medicine a year ago. He is a thoroughly cured man, not only of rum-drinking but also of tobacco-chewing, and has resumed his place in his father's affections and business.

W. A. KNIGHT, 701 Broadway, N. Y.

Write to THE AMERICAN SPIRITUALIST, corner of Sheriff and Prospect st., or call at the office, Send P. O. Order, or Registered Letter, enclosing \$3.00 for one bottle, or \$5.00 for two, when to be forwarded by express; with 50 cts. per bottle extra, for postage and tin box; if sent by mail.



## The World's Old Song of Right and Wrong.

BY JOHN J. GLOVER.

When man first trod the face of earth,  
And brutal force the mass controlled—  
Ere reason scarce had had its birth,  
Or words of love had e're been told—  
The rude world sang the weird-like song,  
Of "I am right and you are wrong."

When tribe 'gainst tribe its force combined,  
And plans to subjugate were laid;  
When nations formed to gather strength,  
And armies in the field arrayed—  
The world still sang the cheeless song,  
Of "I am right and you are wrong."

When Christ, with meekness of a child,  
The Golden Rule to life applied,  
By Jewish priests he was reviled,  
Betrayed, mocked, scourged and crucified—  
Then sang the world the bigot's song,  
"Yes! I am right and you are wrong."

Paul, Stephen, Peter, Justin, James,  
And other martyrs to their faith,  
Have left behind immortal names,  
But paid the forfeit by their death,  
Because the world e'er sang the song,  
Of "I am right and you are wrong."

When Huss and Luther dared oppose  
The edicts of the Papal See;  
When Murray from the Partialists  
In public dared to disagree,  
Loud rang abroad the hateful song,  
"Oh! we are right, and you are wrong."

Sects have increased and multiplied,  
As Father Time strode on apace;  
Yet every sect claims excellence,  
With more intolerance than grace,  
And sings unto the gathering throng,  
"Come! I am right—the rest are wrong."

Though Jesus bade him without fault  
To be the first to cast the stone,  
And taught the code of charity—  
For none are sinless—no, not one—  
The world sings now as then the song,  
"Yes! we are right, and you are wrong."

When first some tender hearts were moved  
In pity for poor Afric's slaves,  
Though all now claim a friendship true,  
Derision marked those moral braves;  
They heard that self-complacent song,  
Of "I am right, and you are wrong."

When Galileo proved the truth,  
That grand old earth itself turned round,  
By dint of force did he retract,  
And, silenced, yield his vantage ground.  
The world sang unto him the song,  
"Oh! I am right, and you are wrong."

Albeit many now have learned  
That news may flash across the sea,  
Just hint that souls may send us back  
A message from eternity,  
The world sings loud the same old song,  
"Oh, I am right, and you are wrong."

Whoever dares a step to take,  
Advancing to a point in front  
Of science or theology,  
Must stand the buffet and the brunt,  
And hear that constant, dismal song,  
Of "we are right, and you are wrong."

Thank God! though bigots think it strange  
That, ne'ertheless, earth moves along,  
God speed the day when man may change  
That hackneyed, pharisaic song,  
And sing a wiser, better song,  
"You may be right, I may be wrong."

When churches practice what they preach,  
And preach from heaven-taught, liberal creeds,  
The recreant sinner then may feel  
The vital force of Christian deeds,  
And sing, in time, a better song,  
"You may be right, I may be wrong."

When all shall lend a willing ear  
To doctrines new and still untried,  
And pause awhile, ere they condemn,  
To learn the truths of either side,  
Then may be heard the better song,  
"You may be right, I may be wrong."

So may the Universal Church  
Of brotherhood be broad and strong,  
As man may frankly own to man,  
"I may, as well as you, be wrong;  
Come, let us start that better song,  
"You may be right, I may be wrong."

## Paragraphic.

Receive an injury rather than do one.  
Good and bad men are each less so than they seem.—*S. T. Coleridge.*

Moderation is the silken string running through the pearl-chain of all virtues.—*Fuller.*

A little wrong done to another, is a great wrong done to ourselves.

Death hath nothing terrible in it, but what life hath made so.

As the water-lilies take root and grow silently amid the slime and mud in the low waters, until in the mid-summer they open their creamy vases to the soft persuasions of the sunshine, and lie in snowy flotillas on the bosoms of the streams, the glory and idealization of all flowers; so amid the lowlands of life, among its shadows and mists, have we also to sow day by day, our small seeds of gentle and generous deeds, not knowing when they take root, or expecting to behold their unfolding into blossoms on the river of time. Oh, ye who sigh to set your lives within the arabesques of great and noble deeds, who pant for broader horizons and higher opportunities, God has appointed you a work where you are. Every day lifts up its white chalice out of the night, and is held down to you through all its solemn, silent-footed hours, for those small labors of love whose true significance and relations we shall only understand in eternity.

Nature never says that which Wisdom will contradict.—*Juvenal.*

John Calvin a reformer was,  
The reason's plain, I ween—  
The Pope burnt heretics with fuel dry,  
John rcasted his with green.

A plain marble stone in a churchyard, bears this brief inscription:—"She always made home happy." The epitaph was penned by a bereaved husband, after sixty years of wedded life. He might have said of his departed wife, she was beautiful and accomplished, and an ornament to society, and yet not have said she made home happy. He might have added, she was a Christian, and not have been able to say, "She always made home happy." What a rare combination of virtues and graces this wife and mother must have possessed! How wisely she must have ordered her house!

When Cæsar was advised by his friends to be more cautious as to the security of his person, and not to walk among the people without arms, or any one to protect him, he replied:—"He who lives in the fear of death, every moment feels its tortures; I shall die but once."

Wm. Stark thus beautifully illustrates the power of a single idea:—"It came to Newton as he lay under the tree, and all the stars in heaven and the sun itself yielded obedience. It came to Watt as he thought of the separate condenser, and an army of cranks and wheels more numerous than the countless hosts that sung psalms before the holy city, have this day sung his praises. It came to Fulton as he thought of the paddle-wheel, and every river, and every sea is now blossoming with the flowers of genius. It came to Franklin as he thought of the kite, and the fiery lightnings came down from their throne to do him honor. It came to Bacon as he thought of the inductive system, and the whole mental world leaped into existence. Philosophy turned from her beaten paths and followed him. The physical world awoke. There came a voice from every drop in the salt ocean, and from every rock on the broad land, from every trembling star above, and from every sleeping fossil beneath; and rock, and star, and dew drop, cloud, fish and fossil, all found tongues and voices to proclaim his praise."

1871. THE 1871.

## American Spiritualist.

THE LARGEST AND CHEAPEST  
Spiritualist Paper Published.

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

A. A. WHEELOCK, MANAGING EDITOR.

## CONTRIBUTORS:

E. S. WHEELER,  
J. O. BARRETT,  
EMMA TUTTLE,  
Prof. WM. DENTON,  
CORA L. V. TAPPAN,  
HORACE DRESSER,  
AUGUSTA COOPER BRISTOL,  
CEPHAS B. LYNN,  
Dr. H. T. CHILDS,  
DEAN CLARK,  
JEO A. SHUFELDT, Jr.,  
GILES B. STEBBENS,  
OLIVER STEVENS,  
LYMAN C. HOWE,  
MOSES HULL,

GEO. A. BACON,  
A. J. DAVIS,  
MRS. H. F. M. BROWN,  
JUDGE J. W. EDMONDS,  
MARY F. DAVIS,  
Prof. W. H. CHANEY,  
C. FANNIE ALLEN,  
JOHN PATTERSON,  
E. F. RING,  
GERTIE GRANT,  
JOHN WETHERBEE,  
HENRY REED,  
GEO. WM. WILSON,  
Prof. BISHOP BEALS,  
D. W. HULL,

## FOREIGN CONTRIBUTORS.

EMMA HARDINGE,  
JAMES BURNS,  
E. D. ROGERS,

Prof. J. W. JACKSON,  
C. W. PEARCE,  
THOMAS REEVES,

SIGNOR G. DAMIANI.

WITH SUCH

EMINENT, TALENTED WRITERS,  
IN BOTH

AMERICA AND EUROPE,

## The American Spiritualist

CAN BUT BE REGARDED AS A

Leading Representative Spiritualist Paper  
OF THE WORLD.

A Sixteen Paged Paper of ORIGINAL MATTER, at the exceedingly  
LOW PRICE of

One Dollar and Fifty Cents a Volume,  
Which includes 26 numbers in a year. It is almost a gift. Subscribe at once.

## 50,000 SPIRITUALISTS

At least ought to take it. Think of it—to what better purpose can you put so little money, if you are a LIVE EARNEST SPIRITUALIST, than to subscribe for this Journal. SPECIMEN COPIES SENT FREE. Address

## THE AMERICAN SPIRITUALIST,

Cor. Prospect and Sheriff Sts., CLEVELAND, O.

## FOR THE CHILDREN

OF

Spiritualists and Reformers.

## A BOOK FOR ALL.

A

NEAT LITTLE VOLUME

OF

DIALOGUES AND RECITATIONS,

MOST HAPPILY ADAPTED

To the use of

Progressive Lyceums,

Published by the American Spiritualist Publishing  
Company,

NOW READY TO RECEIVE ORDERS.

These Dialogues and Recitations are written by

MRS. LOUISA SHEPARD,

Leader of

LIBERTY GROUP,

in

Geneva Lyceum, Ohio.

Aided by

SPIRIT INFLUENCE.

And will be found not only

INTERESTING AND INSTRUCTIVE,

But will help to supply a great want long felt in our  
LYCEUMS.

First Edition

ONLY 2000 COPIES.

PRICE.—Cloth, embossed and neatly bound, 75 cents  
Plain cloth, 50 Cents.

Send Orders At Once.

Liberal Discount made to Lyceums and persons sending for 2 doz. copies or more in one order:  
Address

THE AMERICAN SPIRITUALIST;

Cor. Sheriff and Prospect Streets,  
Cleveland, O.