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## THREE WORDS OF BELIEF.

TRANSLATED FROM SCHILLER, BY P. B. BENNETT.

Three words I speak of deep import  
From mouth to mouth they go!  
They are not born of things without,  
Tis from the heart they flow;  
Who in three words no more believes,  
Bereft of worth and honor lives.  
A man is free, erected so,  
Though born in chains, is free;  
Nor rabble's cry, nor fool's abuse  
Need then bewilder thee;  
Fear not the slave with broken bands,  
A free man now before thee stands.  
And virtue is no empty sound,  
Man proves its worth in life;  
E'en though he stumble now and then,  
God-like is still his strife;  
What oft from reason hidden lies  
The simple, child-like soul describes.  
And God lives, too, a holy will,  
Whene'er the human fails,  
Above all time, around all space,  
The supreme thought prevails:  
Through ceaseless changes all may glide,  
One tranquil spirit will abide.  
Then prove these words of deep import  
And spread abroad their sound,  
But seek them, not in things without,  
Within their source is found!  
The man who in these words believes,  
In manhood's worth and honor lives.

Address by J. M. Peebles.

DELIVERED BEFORE THE EIGHTH NATIONAL CONVENTION  
OF SPIRITUALISTS.

(Continued.)

### EDUCATION.

Sound etymology decides that *educate* does not mean to "draw out" and nothing more. Philologists tell us there are two Latin words *educare*—one of the third conjugation, the other of the first. Our word "educate" comes from the latter, the literal meaning of which is "to bring up," "to rear" rightly. The derivation points to the idea of leading an infant up through childhood to the maturity of wisdom. As the acorn conceals the oak, the bud the future flower, so all germinal possibilities of the man and the angel lie hidden in the infantile soul. Objective entities and relations bring them out as do sunbeams the blossoms of spring. Education is giving these mental and moral outgrowths the right direction. It is the process of training and polishing. Knowledge alone is not redemptive. Science does not save. It is only a segment of the circle of education. Dr. Webster, of Boston, was a chemist and a scholar, but he murdered Dr. Parkman. Aaron Burr graduated with the highest honors of his class, and yet was the symbol of vice and treachery. Dr. Palmer, of England, initiated the method of poisoning by degrees, and discovered the means of eradicating all traces by chemical combinations. Dr. Pritchard, of Glasgow, Scotland, was another example of intellectual wickedness. The late trial and execution of the linguist Ruloff, forcibly showed how the mental powers may be in the highest state of cultivation, while the moral sense is utterly silent, or seemingly dead to all remorse. These men were not fully and truly educated. Mere knowledge is dangerous unless guided and controlled by the moral nature. To train and burnish the intellect is only a small part of

a complete education. There may be splendid talents, transcendent genius, scientific research, wide scope of thought, and the most acute reasoning powers; yet unless morality, virtue, integrity, purity and truth underlie and crown the whole, the man is not an educated man.

Spiritualists need institutions of learning freed from the trammels of sect and dogma; educational retreats based upon the beautiful principles of the Harmonial Philosophy. Educating our young in Orthodox seminaries and colleges is pulling down faster than we build. The policy is suicidal. Something *must* be done. Wealthy Spiritualists could make no better investments in earth or heaven than the endowments of academies and universities—schools of the prophets—for rightly and equally educating the sexes. Media, message-bearers from the gods in spirit-life, and energetic, aspirational young speakers, demand such institutions. Culture—as in the case of Chas. A. Hayden—they will have, and if they cannot obtain it in the ranks of Spiritualists they will seek it under the banner of Unitarianism, Free Religion, or some form of liberal christianity! Who can blame them? Instead of growling at these departures into the folds of Unitarianism, Spiritualists should study the causes, and if not legitimate and reasonable, show reasons, and remedy them. Sensible Spiritualists will have in their public meetings order, system, science and religion; food for their spiritual natures, and mental and moral culture for their families. The situation may as well be accepted first as last. Dark circles at "a dollar a head" have had their day. The abuses have excelled the uses. Genuine phenomena as alphabets and stepping-stones to demonstrations will continue rising now and then, as tidal waves. Greater works shall yet be done. Witnessing the falling apple, Newton went from the phenomenon to philosophy; from philosophy to the practical work of educating the public mind. Our great wants are education, enthusiasm, consecration, prayer and religion—*pure religion*!

### THE PROGRESSIVE LYCEUM.

Thanks to the angel-world for inspiring A. J. Davis to transfer to earth one of those beautiful educational systems that obtain in the heavens. Thanks to the conductors of the *Lyceum Banner*; thanks to Eli F. Brown, and thanks to every worker and moral warrior who bears aloft the flag glittering with the sacred inscription, "Progressive Lyceum!" Those Spiritualists are dead—"twice dead"—and ought to be buried in the grave of repentance, who do not encourage and support, in word and deed, Children's Progressive Lyceums. This heaven-conceived organization educates the child physically, mentally, morally,—a *wholeness*—laying the basis of character in the spiritual nature. It is the heart's nursery of beauty, purity and natural religion. Angels love the Lyceum. In these juvenile institutions are sown precious seeds that Heaven's own wings will gather up and scatter throughout the land. England has three well-officered Lyceums, and is prepared to organize more; The heart of James Burns, London, and others, are all aglow with the blessed work.

### SETTLED SPEAKERS.

Emma Hardinge Britten, treating upon this subject in her lecture entitled "The Priest and Physician," says:

To build up a society requires the social as well as intellectual and moral influence of the speaker. Engaged for a month, he can little more than become acquainted with the members:

he in no sense becomes one of their number; has little interest in strengthening it. He comes hurriedly from his last engagement, receives his pay, and as hastily leaves for his next, giving place to another.

Spiritualists demand culture, refinement, ability to teach, of those who profess the high office of instructors. When a society finds one thus qualified, it has a tower of strength, and becomes a widely-extending power. While engaging a series of lectures, however well qualified to amuse and instruct, it is little more than a lecture committee, without any deep interest to hold its members together. The lecturer falls into the habit of repeating his lectures; and perhaps the same set speeches are made year in and year out. Then, again, the society mistakes the eagerness of the crowd for the novel, for interest in Spiritualism, and, instead of lecturers, brings *show-men* on its platform. On the other hand, the lecturer who holds his position for a year has the interest of the society as a part of his business, and must educate himself to meet the wants of his hearers. One method pays a premium on indolence: the other demands earnest and continual effort.

The system of settled speakers—three months, six months, or a year—and the system of itineracy, both have their advantages. This has been our position from the first. They are like the conservative and radical forces in society, and should be mutual aids. Practically, I belong to both systems. My commission from the Congress above reads, "Go ye into all the world and preach the gospel." All things considered, engagements longer than a month, I believe, are almost universally conceded to be the most edifying and profitable. The tendency is in this direction. They give permanence and moral stamina to societies. Such is the testimony of the Hon. J. G. Wait, ex-President of the National Association; of W. A. Danskin, Esq., Baltimore; of Benj. Starbuck, President of this Society in Troy, and most of the efficient supporters.

If memory serves me, I was repeatedly told by Spiritualists in this city last winter that you were in favor of settled speakers, and that your *year and a half's engagement* with S. J. Finney was a grand success. Benjamin Starbuck—I wish to ask you directly and personally, in the presence of this national body, if I was correctly informed?

"You was; we consider it the season of our greatest prosperity!"

Such is the testimony not only of substantial workers through the country, but of Emma Hardinge Britten, F. O. Hyzer, S. A. Horton, Laura Cuppy Smith, Dr. Willis, Dean Clark, E. S. Wheeler, T. G. Forster, W. F. Jameison, A. A. Wheelock, Hudson Tuttle, J. O. Barrett, Moses Hull, and others of our most faithful and self-sacrificing toilers in the vineyard of truth. Others sincerely differ. Let each be fully persuaded in his own mind. It is a pleasant reflection that in canvassing this matter I have never descended to abusive personalities, nor maliciously sought to injure those who conscientiously differed from me. Heaven forbid that we thus disgrace the cause that angels love. While Spiritualism proves a future existence, it also promises retributive justice, when all incidents and episodes, with their truths and falsehoods, lights and shadows, shall appear, constituting the warp and woof of its history.

### THE FUTURE OF THE MOVEMENT.

Phenomenally considered, Spiritualism has performed its first cycle. The transition period is upon us. The early harvest is being garnered. Phenomena will not cease. They are necessities for sensuous demonstrations of a future existence. There will, however, be other and higher forms of manifestations. Spiritual waves of deeper significance will



flow down from the heaven of heavens, for the "second coming" under the symbol of the Revelator's "white cloud" is over and around us. Music is already heard in our midst from the "hundred and forty and four thousand that stood with the Lamb on Mount Zion."

Demand prophecies of supply. But physical manifestations in the future will be more critically scrutinized, and the marvels of media submitted to the most rigid and trying tests. A growing positivism will insist upon its own methods. Science, ever on the alert, is adjusting her grappling irons and finer mechanisms. Genuine media, and among them are some of the most royal souls of earth, will not shrink from the trial hour. Victory awaits them; while pretentious deceivers, who "divine for money," will be dropped, and Judas-like descend to their "own place."

Spiritualists will continue to grow less credulous, less sentimental, less sensational, and more thoroughly solid and practical. They will exhibit their "faith by their works." Becoming more cultured and tolerant, their charities will so broaden that they will see phenomenal Spiritualists, philosophical Spiritualists, re-incarnation Spiritualists, Christian Spiritualists, Shaker Spiritualists, all—each and all—bringing living stones to the Temple; all doing an appointed work, and all destined, when worthy, to have access to the "tree of life" that buds and blooms by the Revelator's "crystal waters," bearing immortal fruitage—a supply full and free to all.

No genuine Spiritualist can be a bigot. Ministered to from angel realms, he must necessarily be catholic, moral, progressive—in a word, a *whole-souled Reformer*. In the Hebrew dispensation, "all were not Israelites, however, who were of Israel;" so in this, all are not Spiritualists who with their lips profess Spiritualism. Such Spiritualists as have become practically cognizant of the beautiful, heaven-approved principles of the spiritual philosophy, will work with the Progressive Friends, Quakers, Shakers, Liberal Christians, Free Religionists—all organic bodies who aim to elevate and redeem humanity. Minor differences should never assume vicious prominences. Emulation is proper. Selfish rivalry is mean, and jealousy disgraceful. Sailing against the common enemy—sectarian dogmas—our fleet may be composed of various vessels; theological gunboats, frigates and sloops of war, all moving in a solid phalanx against the marshaled hosts of Christendom, who fight for creeds, ecclesiasticisms and "Church and State," the great dragon of the Apocalypse. Engaged in the same great moral battle, how foolish, then, for Liberalists and Spiritualists to sail over, or in any way attempt to cripple each other. As against bigotry, superstition, and "God" in the constitution, we are one,—*"united we stand, divided we fall."*

Go at a certain season of the year into the rice plantations of India, and your eyes rest upon an uninviting landscape—vast fields of mud. Between these fields run little mud walls, some twelve inches high, indicating the boundaries of proprietorship. An apt pedestrian can walk upon them. But go again at a later period of the year, when God's breath of life has passed over that landscape, and you exclaim, "Oh, how beautiful—one grand expanse of living green!" The grain is waving, running like an ocean in emerald waves above the mud walls. True they are there, but you cannot see them because the living grain has risen above and over-topped them. So when inspiration comes in pentecostal showers—when toleration, charity and soul-sympathy assert their divine rights, a broad and deep catholicity rises up in generous souls, like ocean waves of life, burying from sight all trifling differences and dogmas. Hearts beating as one pulse to the tides of eternal love, and the peace of God reigns. "By this," said Jesus, "shall all men know that ye are my disciples, if ye have love one for another." We need a baptism of prayer, of purity, of love—love such as glowed in the soul of John when he leaned upon the bosom of Jesus. Love is the mightiest redemptive power in the universe. It transformed persecuting Saul of Tarsus to Paul the Apostle, and inspired Jesus to preach to "spirits in prison." The erring heart can no more withstand its force than can an iceberg the Gulf Stream of the South. The principle of love will unite all *liberalists*. The tree of life is one though the branches are many. This will initiate the millenium—the "leopard lying down with the kid, and little child, leading them."

As Spiritualists, our work measures and over-arches all the reforms of the age. To continue it successfully requires brave, enthusiastic and self-sac-

rificing men and women. Media passive, pure and holy in every aspiration. Speakers with tongues of fire, hearts pulsing with prayer, intellects rich in genius and culture, and souls touched with the baptism of the living Christ. We are in the Second Coming. The angels are already in the clouds of Heaven.

There is about to be such a religious revival as the world has not seen for eighteen centuries. Christians will be converted. Outsiders will inquire the way to Zion. Christ spirits will lead them. The white faces of martyrs will illumine their pathway. After the cross, the crown.

The very foundations of the old, social, political religions are being shaken. "I will shake earth and the heavens also," said God by the prophet. The world is becoming literally a *world* of Shakers. The most stupendous drama in history is now unfolding. The sixth trumpet has sounded. The books are open. The world is the stage; nations the actors. The fig tree has put forth. The angels of the spiritual dispensation are calling us to judgment. My soul pleads for you "yet a little longer;" and the "spirit and the bride say come." Are your lamps trimmed and burning? Answer as in the presence of God's angels.

Let us, oh Spiritualists, be true to our convictions; true to our moral and religious natures; true to the principles of purity and right; then should our mortal barks speedily strand, or go down even, they will only sink to rise into those calmer seas that make divinely beautiful the love-lands of the angels—the homes of Gods.

#### Meeting at Frederickton.

Having an engagement for weeks to speak at the above place in Knox Co., this State, we proceeded there by rail, Friday, Sept. 22nd. We were met at the depot by Mr. George B. Lewin, and soon safely and comfortably quartered at the "Wagner House."

It had been contemplated having a two days' grove meeting near the village, but as the weather was unfavorable, it was decided best to hold the meetings in town. The Odd Fellows have built a neat hall for rent, and this was the first time it had been used; and a good way it is to christen a new hall.

We were greatly pleased to find the Sherman family had arrived, so that the people could have demonstration as well as philosophy and theorizing.

Saturday afternoon the Hall was well filled by an attentive and intelligent audience, and among them we noticed a dozen or more old friends and earnest Spiritualists from Cardington and Mt. Gilead, who had come full twenty miles through the dust, in their own carriages to attend this meeting. The real spiritual fire must burn brightly in those hearts to induce them to go so far. We were heartily glad to see these old friends, every one.

Bro. Chauncey Ensign and Bro. E. S. Ely, of Mt. Gilead,—in which section they have been lecturing for the past year—were both in attendance, earnest, zealous and faithful as ever. Mr. T. M. Ewing, editor and proprietor of that interesting weekly, the *Cardington Republican*, came with wife and daughter with the other Cardington friends.

Saturday evening was devoted to a seance by the Sherman family at the house of Bro. N. M. Strong, who engaged us to come to Frederickton to lecture, saying he would pay the whole expense for one meeting, because he was determined the people there should have an opportunity to *know* something what the philosophy and phenomena of Spiritualism was. Bro. Strong is a well to do farmer, and lives about four miles from the town.

Twenty or thirty persons were at the seance—mostly skeptics. The mediums were secured to the satisfaction of all. The manifestations were both satisfactory and astonishing. We have not the time or space to speak of them at length here.

Sunday forenoon and afternoon the hall was again filled with eager listeners. The lectures and the prospect of testing some phases of the phenomena, created great interest. Sunday evening was devoted to a public seance by the Sherman family, in the hall. Up to

this time everything had been conducted with apparent fairness and courtesy. It was evident to us, however, when we entered the crowded hall in the evening, that the christian mob-spirit was rising, and that we should have a manifestation of it, if any pretext could be found which in their judgment would justify its Christian manifestation. It came. And instead of acting like reasonable, civilized beings in a christian community, seeking after truth, the brutality, coarseness and vulgarity of a mob was manifest by the most of that part of the audience who evidently had christian parents, christian teaching, christian bringing up, and came to the hall full of christian malice and hate, to oppose Spiritualism, as the christian duty of a christian mob.

But we have not space to present this matter fully, and will finish it in next issue. The following candid and fair notice of the meeting, we find in the *Cardington Republican*:

About twenty miles east from Cardington, in the wealthy county of Knox, the beautiful village of Frederickton is situated. In the midst of a fertile, thrifty country, this village represents wealth, intelligence, and devotion to their several political and religious theories. Just at the hour of preparing the forms for the press, we have arrived at our sanctum from a four days' visit at Frederickton and neighborhood.

At the same time and place we had the pleasure of meeting L. Harper, editor of the *Mt. Vernon Banner*, and A. A. Wheelock, editor of the *AMERICAN SPIRITUALIST*, Cleveland. In response to a notice in the *Independent*, that A. A. Wheelock, Esq., of Cleveland, and the Sherman mediums, were to be there, the new town hall was filled on Saturday afternoon, and Sunday morning and afternoon, to listen to the former make a lucid and forcible illustration of the philosophy of ancient and modern Inspiration and Spiritualism. With a power of eloquence and a profundity of reasoning that shook the favorite theories of Christendom from center to circumference, he held his audience spell-bound for two hours, each lecture. On Sunday evening the hall was filled to witness physical demonstrations in the presence of the Sherman mediums. In consequence of non-compliance with required conditions on the part of the audience and of the examining committee, but one demonstration was attempted, which was accomplished. It consisted in tying the hands and feet of the medium, Moses Sherman, putting him in a sack securely tied, and requiring his attendant spirits to liberate him. The audience chose a committee of two to examine his person, the materials for tying and sacking, and also to tie the hands and feet of Moses, and to put him into and tie the sack. The sack was inspected by the audience as well as committee. One hour was spent in the complicated process of tying and sacking the person of Moses, and then he was placed alone in a small closet. In half the time of tying, every knot was untied, and he stood free from sack and cords in the presence of the audience.

The Rev. H. Bisbee, a prominent Universalist clergyman of the Northwest, is under the ban of the denomination for infidelity. Minnesota Universalists accuse him of irreligion, spiritualism and other heresies. This is the way he preaches:

No man has talked with God, God has talked with no man. But the commands are there, written in the constitution and relation of things: written on the body, and the soul, and the earth, and the heavens. Religion is to be acquired and developed as much as taste. It will be acquired more rapidly by some than others. It will take on peculiarities of organization: devotional in some, sentimental in some, logical in some, hopeful in some. Nature has cast her children in different moulds. All this we recognize, and all this will account for the fear there is that Natural Religion is no religion. It is the all-embracing religion. It recognizes peculiarities and stages of growth, thereby becoming tolerant and hopeful to all. It recognizes the religion of the Atheist and infidel, as well as of the Brahmin and Musselman; it opens the door for infinite expansion; it takes the hand of the hardened ruffian; it says the same God hath made us all, and hath made us to differ in religion as in all other things. Natural Religion is the effort of each individually and all collectively for the true and perfect. There must be sects in Natural Religion, as there are grades in schools and as there are congenial circles in society. We feel attracted to some: we find genial feelings and pursuits. In like manner congeniality will draw circles for the pursuit of religion. But there can be no bigotry; there can be no persecution. There must be the freest sympathy. Hand in hand we climb the road of eternal life.

The great requirement of the present, is to get our hearts open, and our ears open, so as to learn all there is to learn in the world. This rejecting thoughts without investigation is a great bar to progress. Now, in Natural Religion, all information is welcomed. There are no pet theories to maintain. Truth is the great requirement.



## Cheering Words from our Missionary.

Bro. Wheelock: For the past two or three weeks we have been working in the eastern part of Hoosierdom. At Indianapolis we find a large number of Spiritualists, such as would do much good for the cause were they but organized. The more I see of our people in going among them in the capacity of Lyceum Missionary, the more I am convinced that the great need of the cause of Spiritualism is sensible organization, with some kind of system that will answer the great needs of the people, in giving to them the means of spiritual, religious culture and comfort. A very large number of our Spiritualists are to-day, in this part of Indiana, attached to the more liberal of church denominations, because of this lack in our cause. The Indianapolis Spiritualists ask, first of all, for the Lyceum for their children.

At Anderson, the cause goes forward. Dr. Westfield furnishes the liberalists of the place with his new hall, lighted and warmed, free of charge. A Society and Lyceum are growing into much usefulness in the town. Quite a number of earnest souls are found among its believers in Spiritualism.

At Winchester, Randolph Co., much has been done to bring out liberal sentiment, through the instrumentality of Mrs. A. H. Colby. She is a power in Indiana. The town hall at this place is given liberally for all meetings of the Spiritualists.

Camden and West Grove neighborhoods, a few miles from Winchester, are places of considerable interest in reform movements. At West Grove a new hall has recently been built, and dedicated to our God—*Humanity*—by the Spiritualists. A thriving and interesting Lyceum is carried on here.

Richmond holds its own among the places of spiritual work. The Lyceum, under the conductorship of Samuel Maxwell, is one among the oldest in our country. The friends of liberal thought in this place and vicinity hold their nineteenth annual meeting the last Friday, Saturday and Sunday of Oct.

From all we see of Eastern Indiana, we know that the friends of rational religion, as opposed to the superstitions of priests and churches, are rapidly gaining ground.

Yours,

ELI F. BROWN.

## Co-operation.

The Hebrews and the Spiritualists of Titusville have affiliated in the joint occupancy of the Synagogue; the former on Saturdays, the latter on Sundays. Mrs. Cora L. V. Tappan, of New York city, authoress of "Hesperia" an epic of the past and future of America, opened the meetings of the Spiritualists yesterday with a lecture upon the subject of Ancient Religions, to an attentive and appreciative audience. This arrangement, it is understood, was approved and advised by Rabbi Wise, of Cincinnati, Ohio.—*Titusville (Pa.) Herald*.

Rev. W. W. King, Universalist clergyman, Chicago, Ill., has returned his letter of fellowship to the Universalists. He did this of his own free will and accord. The denomination had become too narrow, too sectarian. In many localities Universalists are more creedal and bigoted than Methodists or Congregationalists. Mr. King was formerly pastor of St. Paul's Universalist Church, Chicago, and considered one of their most eloquent clergymen. He is at present preaching to the "Church of the Fraternity" in the Garden City of the West, and editing the Liberal Christian department of the *Present Age*. The *New Covenant* gives him a "stab." Probably other Universalist journals will do the same. They will prove quite harmless, however. Success, then, to Bro. King and the good work in which he is engaged.

## Is Law Naturally Repulsive?

A sermon on the American Sabbath, by Robert Patterson, D. D., of Chicago, has been printed by the Presbyterian Board of Publication of Philadelphia. Dr. Patterson begins his discourse with the proposition, "Law is naturally repulsive." With this proposition we take issue. Law is not naturally repulsive. The very existence and recognition of any law as a rule of human conduct renders the conclusion logically necessary that law is not naturally repulsive to humanity. Whoever may have been the author of law, its perpetuation has been the result of voluntary human agencies; and no human agencies would have voluntarily enlisted themselves for the perpetuation of that which is, to the agents, naturally repulsive.

Laws which are laws: that is to say, laws which are in conformity with the personal and social needs of mankind, are naturally acceptable. They are, in general, obeyed: disobedience being not the rule but the exception. Even those by whom they are violated, do not want them annulled. We admit that this is not in conformity with the doctrine of universal depravity, which begins by affirming that man, being naturally rebellious, is constitutionally opposed to every species of regulation or restraint; but it is worthy to be inquired whether theological notions in this respect do not need revision.

Man is a creature of law. As a social being he instinctively admits the necessity of law to regulate his intercourse with his co-members of the same society. He lives law before he enacts it, and obeys in advance of the formal command. As an intellectual being, he witnesses no physical or social phenomenon that he does not seek to know the law of its occurrence. His entire body of science consists in the elucidation of the laws of phenomena. Recognizing himself as a part of the universe, and standing in reactionary relations with every other part, one of his greatest pleasures is derived from his efforts to discover the laws of the relation. To say that a being so studious to penetrate into the law finds it, when discovered, repulsive to his nature, is incredible. Men do not seek for that which, when found, is abhorrent.

\* \* \* It is true that all men do not obey all just laws; but all men are in favor of obedience. The majority in favor of observing every proper regulation is always immeasurably great. If this were not true, society would be impossible.—*Chicago Republican*.

## Spiritualism and the British Association.

[An extract from Mr. Gerald Massey's forthcoming work on Spiritualism now in course of publication.]

The public will have been led to imagine that Prof. Allen Thomson, as mouthpiece of the British Association, has passed judgment on the claims of Spiritualism. I beg leave to say that he has done nothing of the kind. Not one single sign did he give in token that he knew anything whatever about the phenomena now commonly attributed to disembodied intelligences. What he did speak of was the phenomena known as "Mesmerism and Electro-Biology," mixed up with a little hysteria, and, as he seemed to think, a great deal of imposture. But what was the object of lumping diverse things together in such an unscientific manner? It was not Mesmerism his hearers thought his denunciations applied to. And so a side-wind of applause was raised on a false plea, to blow contempt into the face of Messrs. Crookes, Huggins and Cox, as if that were such answer to their experiments as should abolish their scientific pretensions, and annihilate Spiritualism at a breath.

Mr. Thomson must have known, if his hearers did not, that he was not discussing the claims of modern Spiritualism when he referred to the reports made by the French Academicians in the last century. Faraday's table-turning appeared to be the latest fact he was acquainted with. What does he know of one living medium? Who—what—where has he tested?—what disproved? Messrs. Crookes and Varley are both eminent men of science; both Fellows of the Royal Society; both old workers in the domain of physics. They testify that certain inexplicable physical phenomena occurred in their presence. Mr. Crookes avouches that an accordion was floated round a cafe without human touch or material contact. Mr. Varley says:

"I have in broad daylight seen a small table with no one near it but myself, and not even touched by me or any visible person, raised off the floor and carried horizontally ten feet

through the air; and I have repeatedly seen a large dining table lifted bodily off the floor, and when so supported in the air, the table has moved in the direction that I mentally requested it to take. In this experiment not only was the 'new force' well developed, but in addition to it, obeyed my *unspoken mental request*, to convince me that there was present an 'intelligence' that could, and did, read my thoughts."

Lord Lindsay asserts that in his presence Mr. Home was floated out of a window seventy feet from the ground, and carried in at the next window, the two being seven feet six inches apart, with not the slightest foothold between them.

"The moon was shining full into the room; my back was to the light, and I saw the shadow on the wall of the window sill, and Homes feet about six inches above it. He remained in this position for a few seconds, then raised the window and glided into the room, feet foremost, and sat down."

I select these three statements and three witnesses out of a multitude, just for the pleasure of asking what answer to these can anybody find in Prof. Thomson's maunderings on the subject of Mesmerism and Electro-Biology? What on earth, or in heaven, or under the table, has foolish dreaming or fervor of imagination to do with things so purely matter of fact or simple lying. They might be lies, only so many other persons know they have witnessed the same or similar things—myself included. Mr. Thomson has not seen them, has not examined them, has not exposed them—has only tried to pooh-pooh them. His evidence has not the slightest value. There are a number of credible persons, backed by a cloud of witnesses, who affirm the existence of certain facts; and they are as intelligent observers as Prof. Thomson; their testimony is unimpeachable, on the score of personal character; they are many, he is one; they have seen, and he has not; yet he as good, (or as bad,) as tells them they are self-deluded dupes and ignorant fools. And who is this infallible authority? What has he done? Has he any special knowledge of the spiritual world? Why, he dwells so far from it mentally, that the light of it would not reach his system of thought in a lifetime. It is said he has discovered something with regard to the midriff. Surely it must be to tickle it. His manner of rebutting evidence irresistibly reminds me of that delicious Irishman who, when told that six witnesses would swear that they saw him commit the crime, offered to bring forward twelve friends of his own who would swear they did not see him do it. In like manner Mr. Thomson brought forward the weighty testimony of his friend Dr. Sharpey's presence to prove that Mr. Home cannot float in the air. What! shall there be no "levitation" for one man because another is of such weight? Funny Professor! And now, having had enough of the Professor, let us quote a few wise words thoughtfully written on this subject by Isaac Taylor. He observes:

"An absolute skepticism on this subject, moreover, can be maintained only by the aid of Hume's often-repeated sophism—that no testimony can be held sufficient to establish an alleged fact which is at variance with common experience.

"There is, indeed, a species of disbelief, flattering indeed to intellectual arrogance, but out of harmony with the spirit and the admitted rules of modern philosophy. Whether such and such alleged facts happen to come to us mingled with gross popular errors or not, is a circumstance of little importance in determining the degree of attention they may deserve; one question only is to be considered, namely: Is the evidence which sustains them in any degree substantial?

"Nor in considering questions of this sort ought we to listen for a moment to those frequent but impertinent questions that are brought forward with the view of superseding the inquiry; such, for example, as these: What good end is answered by the alleged extranatural occurrences; or, is it worthy of the Supreme Wisdom to permit them? &c.

"Shall we allow an objector to put a check to our scientific curiosity on the subject—for instance, of somnambulism—by saying, 'Scores of these accounts have turned out to be exaggerated, or totally untrue; or, 'This walking in sleep ought not to be thought possible, or as likely to be permitted by the benevolent Guardian of human welfare.'

"Notwithstanding prejudices of whatever sort—vulgar and philosophic—facts, of whatever class and of whatever tendency, will at length receive the regard due to them as the materials of science; and the era may be predicted in which a complete reaction shall take its course, and the true principles of reasoning be made to embrace a vastly wider field than that which may be measured by the human hand and eye."



## Harry Bastian's Mediumship.

Messrs. Editors:

In your issue of August 12th I see two articles in regard to the mediumship of Harry Bastian, and in a recent number of the *Banner of Light* an article from Dr. H. B. Storer on the same subject; and although I do not have the honor of belonging to that class denominated by Bro. Bacon "well known and wealthy Spiritualists," or the "wiser ones," yet knowing that I am and have been a Spiritualist for twenty years, and as earnest a seeker after truth as those who are wiser and richer than I, and having attended four seances given by Mr. Bastian—part of them the same as referred to by the above named gentlemen—I believe it is my right and duty to give a brief account of what I witnessed at these sittings, and to criticise the contradictory reports alluded to.

I attended the first seance given at 196 Harrison Avenue, Boston, and was delighted with all the manifestations I witnessed, and did not doubt their genuineness, and went home firmly believing that all the phenomena of tying and untying, speaking with the use of the trumpet and without it, playing the tambourine, bells, guitar, harmonium, &c., was the work of disembodied spiritual intelligences. The next night the manifestations were similar and my conclusion in regard to their spiritual origin the same. But the next day I met Mr. J. N. Harrington, a staunch Spiritualist and a fine medium, and in speaking to him of what I considered the most remarkable physical manifestations I had ever witnessed, as given through Mr. Bastian the night previous, was surprised to hear him question their having been produced by spiritual agency outside of Mr. B. So after discussing the subject for a while, Mr. H. said he would attend the seance the next evening and ask the privilege of acting as one of the examining and tying committee. Accordingly, he was present at the opening of the next evening's seance, and was chosen with another gentleman to examine and tie the medium; and taking from his pocket about fifty feet of listing, about three-fourths of an inch wide, asked the privilege of using it instead of the rope which the medium had provided, and which had been used on the previous occasions I have mentioned, and after some hesitation the manager, Mr. Davenport, and Mr. B. gave their consent, at the same time assuring the audience that it was very doubtful if anything occurred under such new and unfavorable conditions.

During the process of tying, which did not occupy more than the ordinary time in tying with the rope, the medium seemed very much embarrassed, casting frequent glances at Mr. Davenport and then at the knots, and appearing very ill at ease. Mr. Harrington asked if he might place one end of the cloth around his neck and fasten it to a bracket in the wall on the opposite side from where the instruments lay; but this was refused on the ground that he did not wish to be hung.

Now here I wish to ask "wise ones"—men and women who have common sense, and not the "wise ones" who have a spiritual reason to give but never give it—why it is that Mr. B., and some other physical mediums, cannot rely upon the spirits to produce the manifestations when anything beside the rope is used in tying. If a rope one-fourth of an inch in diameter is made use of will the spirits refuse to manifest their presence and power if the rope is divided, and only one-half of it used, or only one small thread?

Mr. Bastian says he sits perfectly still during the time the manifestations are being produced, and the spirits through him confirm this statement. Now, if twenty yards of rope wound around the medium is of no objection, would five or six yards of cotton thread, or twenty yards of strips of woollen cloth, be a greater obstacle?

But to the seance in question. The tying was completed and the light put out, music called for, and no manifestations for about twenty minutes except a slight jarring of the table and instruments which lay upon it, and a few words from what purported to be the spirit *Charlie*; then we distinctly heard the strips break, and the manifestations were given for a moment about after the usual manner. The light was struck, the medium found wholly untied, the strip of cloth broken and one piece missing. Then the light was put out and the medium's wrists were tied in the usual manner, and the voice through the trumpet, of "George Fox," who says he has been in the spirit world over two hundred years, spoke. Mr. Fox is the *wise spirit* who is always ready to give in a ministerial tone the whys and wherefores of everything; but in this instance he forgot his dignified position and indulged in a quantity of bar-room slang, calling Mr. H. a liar, &c. So this seance ended, and my eyes were opened and I saw I had been deceived; and what came afterwards convinced me beyond a doubt that Harry Bastian is no medium at all, in any special sense.

The next night a light was sprung upon the medium three times. Once he was discovered standing manipulating the guitar. Some said it was his spiritual body we saw, but as there was no earthly one in the chair, we think they are mistaken.

I did not attend the seance that was held at Elliot Hall a few evenings after. Mr. Bacon says it proved beyond all question that Harry Bastian is an unmistakable medium. Another gentleman who was present says there were no manifestations that he could not have produced himself, under the same conditions, without the aid of spirits. Others made similar statements, and pronounce this seance the grandest failure of all. Dr. Storer in his report, says: "I used several small pieces of thread in tying the hands and fingers of the medium, and nothing occurred while thus tied but general conversation with the voices, the medium being found at the close of the seance free from the threads. Mr. Wetherbee, in the *Banner of Light*, says: "While thus tied there were movements of the things on the table, indicating a contact with something."

Now, I would say to those who may have an opportunity to test Harry Bastian's mediumship, just ask the privilege of tying him with ten yards of white cotton thread, instead of twenty or thirty yards of rope; tie his wrists and fingers with many knots; lay his hands on his knees and tie one end of the thread to a nail in the floor, a few feet to the left, (having the table on his right); put another around his neck and tie to a nail in the wall or floor, same as the hands were tied, and then tie the feet in the same manner; make numerous and complicated knots so that no one can untie them, and I feel quite sure that all the "spiritual manifestations" you will get before the threads are broken, will be the voices.

Mr. Wetherbee speaks of these manifestations as things that are to be spiritually discerned. I do not agree with him, so far as ascertaining whether it is unseen spiritual intelligences that produce them or the mechanical operations we call slight of hand. Let us keep our physical eyes and ears open in our examination of physical manifestations. I like Mr. W's spirit of charity, but in this case I do not quite see the consistency of its application. My sympathy goes out to the hundreds and thousands of honest investigators who may attend the seances given by Harry Bastian, and I have the same charity for each of them that I have for him. I think Mr. W. and Mr. B. are the ones who "jumped at conclusions," and I am sure they jumped on the wrong side.

I see by a report in the *Portland Herald* that Mr. Bastian's seance in that city proved a failure when he was tied with thread.

G. W. KEITH.

Boston, Sept., 1871.

## Books, Bookmakers, Booksellers.

BY E. S. WHEELER.

Of making books there is no end.—Solomon.

Oh, that mine enemy would write a book!—Job.

Last winter I read the "Fountain," the last of Mr. A. J. Davis's works. Taking notes at the time, a notice was published in the *AMERICAN SPIRITUALIST*, and subsequently a more extended quotation from my recorded reflections appeared in the August number of that progressive and critical Magazine, the *Spiritual Analyst*. Without an atom of hostility to Mr. Davis, and with every disposition to do the work justice, I had to remark some obvious errors and faults as well as excellences. Since then, a Western paper I do not care to mention—an adjunct to a small book trade—has, in its usual personal and malignant style, abused me for writing a word, not a puff upon a work "we have on our shelves and for sale"! "Great is Diana of the Ephesians, for by her we have our gain."

This was to be expected, as was the renewed toadying offer to Mr. Davis of the use of its disparaged columns to reply. An offer, by the way, "the Poughkeepsie Seer" has too much affinity for decent people to accept. If Mr. Davis sees fit to answer a friendly, even if sharp criticism, he knows enough of the etiquette of literature, and of practical sense, to make his rejoinder where the review appeared, or, at least, in some publication which would be tolerated by the same intelligent class that read my essay upon his book.

I should hardly have cared to notice the above mentioned impertinence, however, had not Moses Hull incontinently put me in the *Crucible*, and declared as the result of his analysis: "E. S. Wheeler is nothing if not sharp and caustic." I have not had Moses in the burning bush of criticism yet, nor any of his works in my melting pot, or I might have to say: "Moses Hull is nothing if not biblical; nothing if not dogmatic; less than nothing if not discourteous!" But before I affirm all that without qualification I will be more careful than he has been, and, least of all, publish a snap judgment upon a co-worker, because his utterances may seem, to me, to be, probably, unpopular, or liable to "injure trade" and depreciate the value of stock in hand!

It is a little singular that neither the Western snarl, or the Baltimore notice contains a word to show either the injustice or impertinence of my criticism upon the "Fountain;" instead they are offensively and unjustly personal, and put all the force of their writing into the declaration that I have no right to review a book inasmuch as I have never written one! Both wonder why I do not, and both evidently wish I would, as they "know several authors, just now, who are anxious" I should, that they might return a "Roland for an Oliver," *tit for tat*.

Dear Brethren, I have, as you say, "measured arms" with more books than the "Fountain," and have lived a life of travel, experience and observation besides, but I am not ready to write a book. Not because I fear criticism, should hope for it; but, plainly and frankly, because I am not competent. I could "make a book," so can any fool; and many—too many do; but literature, that of Spiritualism in particular, needs the hoe to kill weeds, and the pruning knife to lop false growth, more than any mean white beans of mine, planted in the shade of the tall corn of science and art. Whenever I learn any thing new, or can say an old thing better than it stands on record, I will put myself in your hands; meantime, don't quarrel with me on account of your friends, the authors. I have letters of thanks from them for having, at least, read their works; and none have expressed themselves aggrieved as yet, to me. If I have not a book out, and you are anxious to criticise, there are my printed lectures, for fifteen years; my published essays, for a decade past, in various periodicals, not excepting the last in the *Spiritual Analyst*. Read them as patiently as I read the "Fountain," and if you can find nothing, but that which is "sharp and caustic," "I pray heaven mend your judgment." Above all, as I am not in the book trade, don't think I praise to advertise, or point out faults to damage profits. I propose a more honorable and independent course, viz: To the best of my knowledge and belief—"the truth, the whole truth, and nothing but the truth, whether I am helped or not."



## PHENOMENAL.

## Spirit Manifestations at Moravia, N. Y.

We give below what one of our old, reliable citizens, Mr. C., saw and heard at Mr. Keeler's spirit room.

Only a week past he was there three days. Spirit faces were shown so distinctly that they were readily recognized; and hands, and arms, and flowers—all done with good lamp-light in the room. One man who had been dead about a year, that used to be in his employ, showed his face distinctly, then smiled and saluted with his hand, as was usual when in the flesh. He appeared in shirt sleeves, with pearl sleeve buttons, and a lead colored undershirt; talked audibly with and without a trumpet; made demonstrations of great joy at being recognized, saying: "I am so glad to be able to speak to you, Mr. C. This is far more than I hoped for when in the form. Oh, Mr. C., this is a better land than I ever dreamed of; heaven seems near now, but will soon be nearer,—nearer than you imagine. I thank you that you helped me to know something of the philosophy of Spiritualism while on earth."

A good many faces were shown that were recognized by others as their spirit friends. Four or five hands were shown at a time—some of them children's. A spirit spoke and said, "Old friend, this is glorious." Did not give his name. One of the party was addressed very feelingly, urging her to go on with the good work she was doing in enlightening poor humanity.

Some things were done when the room was dark. Spirits sang beautifully, loud and distinct; put their faces close to those they talked with. Mr. C.'s deceased daughter put her forehead to his, and the hair dropped over his face. She gave her name, and said "papa." An Indian spirit handled him to a good purpose in this room, as he has lately had a paralytic shock. The demonstrations were very effective and beneficial, and were followed up at every sitting. Many other things were done equally surprising, for other parties in the room. He asked the Indian to show his face; he replied, "The forces are unfavorable; cannot do it at this sitting."

In the full light, little infant hands and small clothes were shown; female hands; a hand with one finger off; hands holding bouquets; hands with rings on the fingers, cameo pins,—and a man presented hands holding a bloody handkerchief, saying he had been murdered.

He was informed by the medium, and others that had been there before, that the manifestations were not near as powerful as they had been. Indian spirits used to show themselves in full dress, and producing their own light, so distinctly, that a dog in the room would run at them and bark, and the Indian spirits would give a whoop. This is only a small share of what was seen and heard.

## Dr. Henry Slade.

It was our privilege, but a few weeks since, to have a sitting with that well-known, truly wonderful medium, for physical manifestations and healing, Dr. Henry Slade.

Certain manifestations through the mediumship of Dr. Slade have been familiar to us for years. We have before spoken, in the columns of this Journal, of the high esteem and warm personal friendship, in which we held this gifted medium and sincere true man, not only because through and by him, as an instrument in the hands of the spirits, *our spirit* has been retained in the mortal form, but because of his sincerity—modesty—truthfulness, and real worth as an honest man and medium, do we speak of Dr. Slade and the marvelous manifestations given in his circles.

In company with our old school-mate and still endeared friend, Hon. M. O. Smith of New York city, we

spent an evening with Dr. S. at his fine residence, 207 West 22d St., N. Y.

The most of our readers are doubtless somewhat familiar with Dr. Slade's manifestations. Whatever is done, is performed *in the light*, so that skeptics have the advantage of seeing whatever is to be seen, as well as hear and feel.

Our seance commenced by our being seated with Dr. S., around an ordinary sized table—the room being lighted by gas, as light as day. A small slate and an accordeon, somewhat the worse for wear, lay upon the table. A piece of a slate pencil, about the size of the head of a pin, was laid upon the slate. We then took the slate in our left hand, extending our arm to its full length, in a horizontal position, away from and to the left of the table, while with our right hand we held both hands of our friends, Dr. S. and Mr. Smith, upon the table. No sooner had we placed the slate in that position, than we all distinctly heard little raps by the little bit of pencil on the slate, and then a sound of one writing with a pencil on the slate. The sound ceased in a few seconds, and bringing the slate "front face," there was a well written communication, of six or eight lines, of friendly greeting, addressed to us, and signed by Dr. Slade's first wife, who was a very highly esteemed friend of ours, and the family where we lived in Michigan, to which fact, and some pleasant reminiscences of our past and early acquaintance, her few lines referred.

The astonishing facts of this phenomena, to be studied and answered are these:—In the fullest light desired, a small speck of a pencil is moved to write an intelligent and legible communication of six or eight lines, held in *our left hand*, in such a way and manner as to preclude the possibility of Dr. Slade, Mr. Smith or ourself, doing it.

Will any sensible skeptic tell us *what produced that writing?* Until you can, don't strike up that popular song of "humbug," with such an air of satisfaction. Perhaps the *Boston Investigator* can tell us. We pause for an explanation. A. A. W.

## Spirits Converting Universalists.

The following article from the Newark *Advocate*, Ohio, is thrillingly interesting. The writer, Wm D. Morgan, Esq., says: "The narrative is from the pen of a minister who is personally known to the writer of this as a gentleman of truthfulness and intelligence:"

[From the *Pittsburg Christian Advocate*.]

"I knew a man in Christ above fourteen years ago, (whether in the body I can not tell, or whether out of the body I can not tell; God knoweth;) such an one caught up to the third heaven."

On the 7th of November Joseph N. Pershing, of the Saltsburg Circuit, began a series of meetings at Kelly's Station, on the West Pennsylvania Railroad, where the Methodists have a small unfinished church and a very feeble society. A sermon was preached one night and penitents invited forward, when a young lady, Miss Emeline Taylor, a daughter of Mr. John Taylor, of White's Station, a young lady of quiet and amiable disposition, came forward for prayer.

With the exception of her mother and herself, all the members of the family were either members of the Universalist Church or strongly in sympathy with their doctrines. One of her brothers took a very leading part in their public discussions. She remained at the altar quite a length of time, appearing to be calm in mind, and yet earnestly and devoutly looking for the mercy of God. About nine o'clock her prayer seemed to have been answered. Her face wore an expression of unusual brightness as she, looking upward, repeated several times, with distinct emphasis, "Oh, that beautiful place over there!" She became entirely unconscious, and was carried to a house near by, it being thought inadvisable to remove her to her father's house, which was about three miles distant. In this condition she remained for seven days, in the meantime taking no nourishment whatever.

On Tuesday she began to speak in a low tone of voice, and for half an hour told of the scenes of another world, after which she remained silent for several hours. She spoke of having been conducted to the place of lost souls, had heard their wailings of despair, and was then conducted to the gates of heaven. Her description of what she saw and heard was

so vivid and transporting that the large company present wept freely. She spoke of those whom she had known, who had died, and who were recognized in glory, clad in shining raiment with unknown names on their foreheads. She called them over by name, one after another, including the names of all the children she had known who had died, with all those tokens of surprise and delight that attend an actual greeting of long-absent friends.

The first of whom she spoke were two ministers. One was Rev. A. H. Thomas, of the Pittsburgh Conference; the other was the Rev. Mr. White, of the Presbyterian Church, once the pastor of the church at Saltsburg, but who some years before had resigned his charge for another in Ohio. He was not known to any present as deceased, but upon inquiry it was found that he had died a few days before. Of this event neither Miss Taylor nor any member of her father's family had heard.

Persons were recognized there whom she did not expect to see, while others for whom she enquired were not among that number. Many other things concerning another world were written down and are lying before me, expressed in language most beautiful and appropriate, but which, if given, would trespass upon the columns of your paper.

Many expedients were used to restore her to consciousness, among which were singing and animated religious services, but all without the desired effect. On Friday her friends became very much alarmed, owing to the opinions expressed by the physicians that having been so long without food she would never be restored. The effort was made to give her some nourishment, but in vain. She was asked whether she would ever be able to rise, when she replied, "My Savior has not yet told me." At different times she had spoken of her Savior as present with her as her Guide and Instructor. Shortly after this she told them that her Savior had just informed her that she might return to the earth on Sabbath evening at nine o'clock. This statement occasioned a joyful surprise to her anxious friends. The father said that should it thus come to pass he would believe all she would say concerning the future state.

On Sabbath evening a large company of the neighbors had gathered to learn the sequel. There was no clock in her room, nor any way in which she could mark the flight of the hours, for her eyes remained closed from the first. At three minutes before nine she raised her right hand and waved it as if giving farewell to persons vanishing in the distance, and then raised her left hand in like manner, and at precisely 9 o'clock she opened her eyes, spoke a greeting to her friends, began praising the Lord, and called upon those around to join her in praise for his great mercy. When asked if she was hungry, she replied that she was not so in the least; that she had been fed with milk and honey, and indeed her strength was so wonderfully renewed that it seemed that she had been fed by an unseen hand.

The original papers on which these statements were written as they fell from her lips are in the hands of Rev. J. N. Pershing. It is a most remarkable narration of events, and a description of scenes that she still avers were as real to her as any other in her whole life. As to the effect of this event upon the community, there was no further opposition to the meeting. One of the gentlemen who had ordered his son's name stricken from the church list came to the pastor and desired that it might remain there. The meeting went forward gloriously, and many conversions, and the number of members doubled at that appointment. REV. H. SINSABAUGH.

HOME TALENT.—In the "Lecture Season," issued by the American Lecture Bureau, New York, giving an advance list of lectures, readers, &c., for whom engagements will be made for the coming season, we see that Mrs. Addie L. Ballou of this city, is on the list, and that engagements can be made for \$100 a lecture. She announces three subjects: 1. "One year in the Army Hospital." 2. "Moral Chicago." 3. "The Coming Conflict—a Moral and Religious Revolution Inevitable." We find also the following endorsements:

Mrs. Ballou is a pleasant speaker, her vivacity, earnestness and practical ideas never failing to rivet the attention of the audience.—Chicago Journal.

She is a young and very pretty woman, and speaks without notes.—Cincinnati Enquirer.

One of the grandest oratorical efforts ever heard.—R. P. Journal.

I take pleasure in saying that the vigor and impressionability of her vocal organs, improved as they are now being by scientific cultivation, produce a voice of remarkable compass, flexibility and power.—Prof. McCoy of Crosby Opera House, Chicago.

We listened with great interest to the lecture delivered by the accomplished and eloquent Mrs. Addie L. Ballou.—Wheeling Register—Terre Haute Express.



# THE AMERICAN SPIRITUALIST

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A. A. WHEELLOCK, 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."

**Understand It.**—All business transactions relating to THE AMERICAN SPIRITUALIST, and all moneys for subscriptions, advertisements, etc., should be sent to A. A. Wheellock, the Managing Editor. J. M. P.

## That "New Departure."

In the recent National Convention of Spiritualists, at Troy, N. Y., a committee was appointed by that body, charged with the duty of considering in general the subject of Education, and the cause of failures of Children's Lyceums in different parts of the country.

Without reciting "the minor causes of failure," the committee presented to the convention the *main cause* of failure, upon the part of both Societies and Lyceums, which cause was the ground upon which they based the necessity of a "New Departure in Organization." When they reported: "Your committee respectfully suggest that Spiritualists everywhere commence a radical 'New Departure' in organization," we suppose every member meant just what that report declared.

As one of that committee, and called by our associates to present the result of our earnest research, unanimous opinion and conviction, to the convention, we now, after further deliberation,—as then—declare ourselves unqualifiedly in favor of the "New Departure" recommended by the committee.

It surprised us not a little to find a factious opposition to the report, and this too from persons who came to a delegated convention, participating in its deliberations, seemingly impressed with the idea that their mission on earth was to criticize and oppose everything not originating within the limited range of their craniums. Not one single reasonable idea or argument was advanced against the report.

Moses Hull's opposition to it was because it was "verbose." A flippant declaration like that amounts to very little, in the face of the fact that it took but five minutes to read the report. Considering the importance of the subject the committee had for consideration, instead of the report being "verbose," we point to it in behalf of the committee with pride, as embodying plainness and directness of speech, condensation of thought and expression; with explicitness of ideas seldom to be found in a report, traversing so much ground and gathering up, as well as fully explaining, both the cause of failure and presenting a remedy for it. Moses also had the extreme modesty to declare that he "was ashamed of the report." That may be so. We question if Moses' shame was really as great as he thought for. But even admitting it was, what has that to do with the subject.

If there had been anything like a candid, reasonable opposition to the report, it would logically have found expression in a just and fair analysis of the propositions contained in it; but instead of that, wholesale denunciation and most unwarrantable misrepresentation of the ideas of the committee, were indulged in. The opposition to it reminded us of men who had something on hand too large for them to deal with, and hence a desire to get it out of the way.

We here give the report in full, as published officially by the able and intelligent Secretary of the Convention, Dr. H. T. Child, that Spiritualists everywhere

may judge of its "verbosity," and sympathize with Bro. Moses because of his great "shame," which we trust he can "simmer down" in his "melting pot" so as not to cause him any injury.

A. A. Wheellock on behalf of the Committee on Lyceums reported as follows:

WHEREAS, It must be apparent to Spiritualists and all friends of the Children's Progressive Lyceum, that this beautiful system of education, indispensable to the development of children into a full-grown manhood and womanhood of spiritual freedom, has not attained that permanency and efficiency the merits of the system and the hopes of its earnest friends would justify.

Your Committee, in the brief time allotted them, has earnestly endeavored, in part at least, to analyze the numerous causes of failure to carry forward successfully Lyceums already organized, which varied and numerous causes, though they do hinder and retard the growth and efficiency of Lyceums, as well as preventing to a great extent the organization of new ones, still these causes belong to the local conditions of the different Lyceums, which may be termed the minor causes of failures, and having their origin in local surroundings, must find a remedy in the growing intelligence of those creating them—the wisdom of those who conduct the different Lyceums.

We do not deem it essential to enumerate here the minor causes of failure. We do think it most essential that this Convention earnestly consider the major and minor causes of these failures of Lyceums, which your Committee believe to be the unfortunate practice which Spiritualists have adopted of making two local organizations, wherever they have attempted to do anything practically to advance the cause—one known as a "Spiritualists Society," and the other as "The Children's Progressive Lyceum."

Besides the increase of labor, time and money, to sustain two organizations, the general experience thus far has been that more or less of rivalry, jealousy, discord and inharmony, have been created, causing the final, and practically speaking, the utter failure of the object of both.

We recognize but one purpose in all true reform—the good of humanity—and knowing that in unity only can there be found sufficient strength to realize success in organization, your Committee respectfully suggest that Spiritualists everywhere commence a radical "New Departure" in organization.

1st. That all the objects involved in the practical work of Spiritualists be concentrated in one organization for each locality.

2d. That organizations, local, state, territorial and national, shall be adjusted to harmonize with this idea.

3d. That all local organizations be known as, "The Spiritualists' Progressive Lyceum." Spiritualists are earnestly requested to bring all their energies and means to the support of the Lyceum movement and its legitimate outgrowth.

4th. That regarding the Lyceum system a holy ministrations of the angels to humanity, it was not intended in principle or practice, to embody a system of instruction for one seventh of the time only, but that in its genius and scope, it is designed as the basis of a method of progressive education for all humanity, alike applicable by the necessity, to all days and all time.

5th. That we may realize something practical in the interest of education, Spiritualists are requested to rally to the Lyceums everywhere, and to so adjust their local and other organizations with the requirements of legal statutes as to enable them to become the guardians or recipients of such bequests as may be left by generous, wealthy Spiritualists to support the cause.

6th. That regarding the continued education of young and old, the constant gaining of wisdom by all, while remaining in the body, the great work Spiritualists have to do, we deem it of the first importance that immediate measures should be taken to establish one or more advanced Lyceums or schools, where the speakers and teachers of Spiritualism may receive the highest culture and all the benefits a complete scientific education can give.

7th. That considering the Lyceum system, when fully understood and intelligently and faithfully carried out, of sufficient breadth and scope to do all the practical part of Spiritualism within the broad, generous, just principles of that organization, we regard with great satisfaction the action of one of the Lyceums of Baltimore, in instituting as a part of the Lyceum movement, "The Young People's Spiritual Association," the by-laws of which say:—"The Committee on Lyceums shall take measures for opening and sustaining new Lyceums, visit those already established, and endeavor to increase their number and efficiency."

The Report was discussed by A. A. Wheellock, Moses Hull, Edward G. Granville, and E. S. Wheeler who offered the following as a substitute:

Resolved, That we earnestly recommend the formation of union local organizations of Spiritualists Societies and Lyceums among those in sympathy with their philosophy wherever any such may be; such societies to have for their objects the collection of statistics regarding the number and disposition of those concerned; the equal spiritual, mental and physical education of both sexes and all persons, and the union and fraternization of all State, National and International Associations, for the general purpose of procuring an orderly freedom and aiding the evolution of progress. In pursuance of this purpose, we would also recommend that our Board of Trustees take into consideration the gradual and healthy development of the work of this Association, as set forth in Article 2d of its Constitution, and put into action a system of questions and suggestions, inviting answers from all persons interested in the issues involved. Also that said Board at the next Annual meeting of this Association, make such recommendations for action by that meeting as in their judgment shall embody measures to the end desired.

The four first statements of the Committee embody a practical request that Spiritualists unite and concentrate their whole strength in one organization in each locality, that *unity of purpose may find expression in unity of action*. The remaining three statements are suggestive of the direction in which practical effort may secure grand results in organization, upon the foregoing basis. It would seem that these propositions are so plain, that they need only to be stated, to be gladly accepted and tried by all.

In opposition to the report of the Committee, E. S. Wheeler offered a substitute which asked the National Convention to "earnestly recommend" that Spiritualists continue to do just what they have been doing—*divide their power and strength*, into "local organizations of Spiritualist Societies and Lyceums," and that they do this for the grand purpose of "the union and fraternization of all State, National and International Associations, for the general purpose of procuring an orderly freedom and aiding the evolution of progress."

If the above elegant sentence and substitute mean anything, except the marshalling of high sounding terms into some form, to avoid "verbosity" and at the same time defeat the practical suggestions of the Committee, which, if adopted, would make Spiritualism a mighty, irresistible power in the land, we should be pleased to know what it is.

If that substitute ever results in "procuring an orderly freedom" for anybody, or aids "progress" in making a single "evolution" or revolution, we shall be only too happy to acknowledge it. Meantime, men and brethren, if you have any reasonable opposition to the "New Departure" let us have it.

Spiritualism, the pure and the genuine, was never progressing so rapidly as at present. It is a living truth, and all the combined powers of the Dr. Van Vlecks, Melville Fays, and the *Investigator* "thrown in," can no more check its onward march than they can ward off God's sunshine. Churches go by money-power. Spiritualism goes by the inspiration of angel ministry and the divine power of truth. There is less sensation than in the past—less curiosity—but more solid conviction and a deeper, healthier growth.

Stirring and thrifty Louisville, Ky., is considered by travelers the great half-way house between the North and South. It is a grand city. There is less churchal bigotry in southern than in northern cities. In this city there are fifteen different religious denominations. They have eighty eight churches. One is eminently liberal, the Unitarian. It is estimated that there are over 50,000 people in this city who never attend church services.

The Spiritualist lecture-season opened well on Sunday, in Weisiger's Hall. It was full in the evening. The singing was fearful on nerves. The Lyceum will improve each Sunday. Mr. Spurrier, the President, and others are thorough workers. They hope to hear during the season, Thomas Gales Forster, Laura Cuppy Smith, Wm. Denton, E. S. Wheeler, C. B. Lynn, A. A. Wheellock, and Dr. E. C. Dunn—all able exponents of the spiritual philosophy.



Slate-writing media are becoming quite numerous. These manifestations occur in the light. This phase of mediumship is peculiar to several in Louisville, Ky. Dr. Slade, of New York, also excels in this. Chas. Sues, a prominent gentleman of Louisville, has a well-written article in this morning's *Courier-Journal*, enumerating the wonders witnessed and tests received at one of Dr. Slade's seances. These phases of mediumistic influences will sooner or later displace the "dark-circle mania" that offers such opportunities for deception.

From our soul's depths we thank Paul, now in glory, for writing these words:

"For we know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands, eternal in the Heavens."—2d Cor. v, i.

Theories are of but little consequence; but when in times past or present, men write and talk of what they know, we listen. Paul knew of the future existence because he had fallen into a trance—had had "visions," and heard spirit voices on his way to Damascus. So by the same methods—termed in this age of the world, spiritual manifestations—do we know that there is a future progressive existence for all souls,—and this precious knowledge is infinitely above "all price."

We learn from the Boston *Commonwealth* that at the Massachusetts Labor Reform Convention, held last week at Framingham, credit is given to Mr. Geo. A. Bacon, of Boston, for proposing an amendment to the Platform of Principles, demanding the right of Woman to the ballot, and supporting the motion in an earnest and emphatic speech. The amendment, after a lively discussion, was finally adopted by a vote of 120 to 85.

This marks an era, a veritable "new departure" in political action; it being the first time, we believe, any political party ever dared to incorporate such a plank in their platform.

This movement is just like our Boston associate; he is always doing something of this kind. There seems to be no discounting his radical tendency.

If not sensible—saucy—a pilgrim's right! why does an Irishman's hovel abound in pigs? and why do many Americans keep cats and dogs in their houses? Is it not filthy? Bidden to enter a residence, if the woman has a poodle in her lap, another dog at her feet, a cat purring under the chair, a yellow covered novel in her hand and a *chignon* of dead hair plastered upon the back of the head, we depart instantly, praying, "good Lord deliver us!" Inhaling the breaths of cats and dogs, is not only unhealthy, but the tendency is to animalize. We become like those—like that with which we associate. At spiritual seances we have frequently seen the controlling spirit order the cats and dogs turned out of the room—pretty good proof that there is not much sympathetic rapport between the aural magnetisms of cat and dogs, and angels.

The prince of historians, Thomas Buckle, said:

Our first paramount duty then, is to be true to ourselves; and no man is true to himself who fears to express his opinions. There is hardly a vice which so debases us in our esteem, as moral cowardice. There is hardly any virtue which so elevates our characters as moral courage. Therefore it is, that the more unpopular a notion, the greater the merit of him who advocates it, provided, of course, he does so in honesty and singleness of heart.

"Moral cowardice" is the canker-worm—the deadly bane of our social life. Talk of tyranny!—public opinion is an infinitely worse tyrant in America than is the English monarchy in Britain. "What will the people say?" Shame blot out such words! English scientists, such as Huggins, Crookes, Varley, Wallace, and others, are far braver than their co-workers in this country. The masses of Americans, touching unpopular subjects, are driveling, mimicing cowards! Henry W. Longfellow attended Spiritual seances in Italy; has he ever been known to do this in New England?—answer, Oh, *Banner of Light*.

### Out of the Flames.

We publish on page 10th, the brave worded Circular ("Lyceum Banner Supplement,") of that courageous, heroic little woman, Mrs. Lou H. Kimball, editor and proprietor of that spicy, children's paper, the *Lyceum Banner*. It reads, truly, like an unconquerable, courageous soul announcing a "forward movement" from the battle-field of fire!

Chicago was in flames! Thousands upon thousands fleeing to save their lives. The devouring element swept on like an avenging demon, with a power no human effort could stay; it reached the block of the *Lyceum Banner* office, where Mrs. Kimball roomed, giving her and her sick friend Miss Baker, just time to grope their way through the thick darkness inside the building, (the gas works having already been burned, there could be no light in the buildings, although the block on three sides of them, on the outside, was a livid sheet of flame) and thus save their lives!

Of course little or nothing could be saved, but life, in such an emergency. And now comes a wonder that ought to charm even Horace Greeley into an admiration of what one courageous little woman has done,—if not of "woman's rights." We mean, of course, if there is enough left of Horace to charm; which we greatly fear, after the frequent trimming he has had from the keen blade of Theodore Tilton's pruning knife.

Here is a frail woman, fleeing from the "great destroyer," at two o'clock Monday morning, saving only life and the sick woman in her charge—moving seven times from point to point to escape the greedy flames, before daylight came to reveal in part even the yet untold horrors of the doomed city; and on Monday afternoon, while the flames yet raged with unabated fury, sits down, and with steady nerve, exalting courage and a heroism not excelled, if ever equaled by any man,—Horace Greeley not excepted—writes her "Lyceum Banner Supplement," with no word of regret or whining to mar the sublime hope and courage her woman soul possesses, and announces her determination of "again sending out our *Banner* to the world!"

Farewell! fossilized Horace Greeley, with the sickly conservatism of the decaying *Tribune*, beets, turnips and squashes, and all you "know about farming," for while such women live, humanity is safe and progress assured.

We need not recite the dark horrors of that fated city. Our readers are already painfully familiar with them.

The question now with every Spiritualist should be, what can I do—not to be saved from hell-fire, for that is farther off than Chicago,—but to assist the *Lyceum Banner* to rise, Phoenix-like, from its own ashes, brighter, braver, stronger than before, so that "out of the flames" it may come with such strength that its courageous editor and proprietor may smile defiance at the attempt of the "fire fiend" to destroy.

We call upon every one of our readers to send Mrs. Kimball, AT ONCE, ONE DOLLAR EACH. We have not a reader of the *SPIRITUALIST* but can send that amount if they will. Send that amount anyway, and as much more as your circumstances will admit. Think for a moment what a trifle a dollar is for each of you to give, and what GREAT ASSISTANCE it will be to the *Banner*. We hope the readers of the *Banner of Light* will do the same.

We also call upon the Ohio Lyceums to take immediate action in this matter. The Cleveland Lyceum have already moved in this good work. A subscription list was handed in by us last Sunday, which being nobly seconded by their earnest Conductor, received such a start as will cause a draft of at least \$100 to go from the Cleveland Lyceum this week.

We would suggest and ask that every grown member of each Lyceum in Ohio, subscribe one dollar, at

least, each. Then have a Party, Fair, or Social, so that each Lyceum scholar may help contribute something, and send us the names of these Lyceum donors of our State, that we may publish them and show what we are doing.

Will the Conductors and Guardians of the Lyceums at Cleveland, Toledo, Milan, Kirtland, Painesville, Thompson, Geneva, Monroe Center, Alliance, Ashley, Dayton, and Cincinnati, act for the Lyceums? And will the following persons act as committees in places where Lyceums have been adjourned, and in other places where not yet organized; Mrs. Hope Whipple and Mrs. Bradley Tuttle, Clyde; Mr. and Mrs. Ira Lake, Norwalk; Isaac Moore and G. W. Clary, Birmingham; Mr. and Mrs. J. M. Hall, Oberlin; H. E. Parsons, Ashtabula; W. H. Crowell, Jefferson; James Morley, Capt. Keen and Mrs. Knapp, Andover; Mr. and Mrs. E. F. Curtis, Farmington; Mr. and Mrs. J. B. Walker, Youngstown; Mr. Brainard, Mrs. Skinner and Mrs. Day, Ravenna; Mr. J. W. Baillet, Kent; A. J. Sumner, S. Hawkins and A. Underhill, Akron; Mr. and Mrs. E. Andrews, Seville; T. M. Ewing and L. F. Hager, Cardington; E. W. Walker and Mrs. E. Coit, Columbus; Virgil Moore, Gahanna; J. Wilson, Mifflin; Wm. Sharp, Westerville; S. L. Skeels and C. L. Bowers, Worthington.

The suffering in Chicago has been relieved and provided for, as far as possible, by the prompt and magnanimous generosity of the people of the whole country. Even the Old World most generously responds to the necessities created by this fearful calamity. And now that the suffering is stayed, let each one join and add their mite to assist in rebuilding, and as friends of the *Lyceum Banner*, aid the glorious work it was so nobly doing; let every Spiritualist feel a pleasure and pride in assisting so worthy an object as that which calls loudly for some action from each one.

As the Chicago Banks and Post Office have been destroyed, friends can send their donations to the undersigned, who will promptly forward to Mrs. Kimball, by express, the amount donated, and acknowledge the same by publishing the names of each donor and sum given, in THE AMERICAN SPIRITUALIST.

A. A. WHELOCK.

The Bible abounds in Spiritualism. The Orthodox clergy, knowing this, are with few exceptions afraid to meet spiritual lecturers in oral discussions. Our four most able debaters are Moses Hull, W. F. Jameson, A. A. Wheelock, and Dr. E. C. Dunn. The latter has just closed a discussion with a clergyman in Waupun, Wis., achieving a great victory. The Doctor quoted largely from the Scriptures.

Who—what are angels?—Heb. 1; 14: Rev. 22; 9: 19; 10: Acts 12; 15: Tim. 5; 21.

Had certain persons power to call and see and talk with spirits of men deceased?—Sam. 28; 11 to 14; Cor. 14; 32.

Did spirits appear which are expressly stated to have been spirits of men deceased?—Sam. 28; 14: Mark 9; 4: Rev. 22; 9.

Will not the same thing happen in modern as well as in ancient times, under similar conditions?—Ecc. 3; 15.

Spiritual manifestations have nothing to do with moral character. They neither prove divinity nor goodness.—Matt. 7; 22, 23: 12; 27.

Who did Jesus say should be able to do "all these things"?—Mark 9; 23: 11; 23: 16; 17: Luke 17; 6: John 14; 12: James 5; 14, 15.

How did he say they were performed?—Matt. 9; 22, 28, 29 17; 21: Mark 5; 34, 36; 8; 23, 24, 25; 9; 23, 29: 11; 23.

Has not belief the same signification in Mark 16; 16 and 17 verses?

Where are "them that believe," as known by Jesus' description?—Mark 9: 23: 16; 17.

Are they in the orthodox churches?

Were favorable conditions required and means used, then as well as now?

Luke 24; 2; Acts 12; 6:—in the night. Mark 5; 40: 7; 33: 8; 23: Luke 8; 54:—in private. Matt. 17; 21: Mark 9; 29:—prayer and fasting. Mark 7; 33, 34: John 11, 38:—"he sighed," indicating a strong effort of will power. Mark 8; 2, 3, 24, 25.



## GOD AND THE SOUL.

BY ANGELUS SILESIUS. 1620.

The soul wherein God dwells—  
What church can holier be?—  
Becomes a walking tent  
Of heavenly majesty.

How far from here to heaven?  
Not very far, my friend!  
A single hearty step  
Will all thy journey end.

Though Christ a thousand times  
In Bethlehem be born,  
If He's not born in thee,  
Thy soul is still forlorn.

The cross on Golgotha  
Will never save thy soul;  
The cross in thine own heart  
Alone can make thee whole.

Hold there! where runnest thou?  
Know Heaven is in thee;  
Seek'st thou for God elsewhere,  
His face thou'lt never see.

Ah! would thy heart but be  
A manger for the birth,  
God would once more become  
A child upon this earth.

I don't believe in death,  
If hour by hour I die;  
'Tis hour by hour to gain  
A better life thereby.

## Editorial Correspondence.

Among the points of interest visited by us while East, none gave us more satisfaction than our brief trip to the old and historic town of

## PLYMOUTH.

We very soon hied us to far-famed "Plymouth Rock," after reaching this quaint, old-fashioned village, which we found nestling so cosily among the sand hills which skirt the bay or harbor, where, according to Mrs. Heman's poem,

"A band of exiles moored their bark  
On the wild New England shore;"

but according to *fact*, did not "moor their bark" on the ocean's shore at all, but instead, made their way up into the harbor full three miles from the coast, and which, when the tide is out, is almost as free from water as the sand hills above the town.

That stern old Rock which received the precious freight of the "Mayflower," has been encased in marble slabs, with a dome of grey granite, to prevent the native Yankees, we suppose, from practicing their well known "art of whittling," lest some day the "wild New England shore" might be found strewn with the "shavings" of Plymouth Rock.

Only about three feet square of the top of the rock can be seen, and although genuine specimens are very scarce, we were so fortunate as to secure two small pieces of it.

We could but muse as we stood there, of the landing of those "exiles" over two hundred and fifty years ago, and the swelling tide of advancing civilization into a nation of forty millions of people, with all of its power, energy and greatness, springing from a "band of exiles;" while with the same evenness has the heartbeat of time and the ceaseless ebb and flow of the tide, against this "wave-worn Rock," continued.

Many interesting relics connected with this "band of exiles" have been gathered and are preserved in a neat, little granite "Pilgrim Hall," situated on Main street,—built by the town expressly for that purpose—where citizens of the place, strangers and travelers, can look at them as they please. In front of "Pilgrim Hall" is a large piece of Plymouth Rock, surrounded by a cast-iron picket fence, upon the plates of which—made for the purpose—appears the name of every person who came over on the "Mayflower."

The thousands of persons in this country, who claim

their ancestors came over in the "Mayflower," are respectfully referred to this iron record, with the gentle hint that the "Mayflower" was not a "Great Eastern," nor was the "band of exiles" who "moored their bark" (not "on the wild New England shore," but had their bark left on the ground in the harbor, close by the Rock, as the tide went out;—only a slight difference between fancy and fact,) so very numerous as such a claim would indicate.

Five large elm trees, with their leafy branches and towering crowns, stand like faithful sentinels around the very spot which was the center of Plymouth village two hundred and fifty years ago, and where also stood the little Puritan Church, with two small cannon mounted upon its sacred walls, commanding the approach each way to the "exile's" village.

Then, as now, with christianity. What the Orthodox God and his "grace divine" failed to do *gunpowder* was expected to; hence the sensible Cromwellian advice—"trust in God, but keep your powder dry"—which being interpreted can only mean, that whenever a Christian gets in a "tight place," he has more trust and confidence in a flask of gunpowder than in his God.

Upon a high elevation close to the rear of the town,—overlooking the verdure-crowned hills, the beautiful harbor, and giving one a splendid view of the ever-restless, trackless ocean, over which our "Pilgrim Fathers" found their way to the bleak New England shore,—repose their ashes in the little old grave yard, which are reverently regarded among the most sacred relics of that noble, venerated pilgrim band.

Two hundred and fifty years bring their changes. Many improvements have come to the ancient town of Plymouth. The simplicity and sincerity in worship of the Pilgrims departed with them. In the place of the little old plain church, with its stern and rigid worshippers, may now be seen costly edifices filled with richly-dressed, sanctimonious, loudly professing hypocrites, who evidently regard *Sunday* as a most favorable occasion for a pious dress parade of the latest fashions, and the church a sort a sort of general advertising bureau for business. No more does Christian, Puritan piety dare to burn witches in New England, albeit, there are witches, (spiritual mediums,) in Plymouth to-day, as much and more, as in former days there were any in Salem.

In other words, we represented the "witch business" (heresy) when speaking for the Spiritualist Society one Sunday in Plymouth—uttering our most radical thoughts in plain English, against the established, popular forms of creedism, degrading churehanity and sham Christianity of the present day. No witch-burner troubled us, nor were we molested.

The Spiritualists of Plymouth, though not very numerous, are among the most earnest and determined workers in our cause, we have met. They have a Children's Progressive Lyceum and are working with commendable zeal, considering the conditions by which they are surrounded.

We greatly enjoyed our brief visit to Plymouth and brought away with us most pleasant memories of many new made acquaintances and friends. A. A. W.

## Questions and Answers.

THROUGH J. J. MORSE, TRANCE MEDIUM, OF LONDON.

In reply to a question on the condition of the soul after death, the spirit stated that it was an earthly theory that the position of the soul after death was determined by the belief of the person when in the body. Immediately after death such a believer was astonished to find that the strong prop is but a broken reed.

Referring to the doctrine of rewards and punishments, the spirit remarked: "If punishment is a necessary act of God, then propitiation is expedient, and such a system of belief saps true merit out of men's lives, making their destiny hang upon the

thread of God's favor rather than upon the good in their lives.

"If rewards and punishments exist, then God is partial to certain of his creatures, allowing secondary causes to intervene and rob thousands of their chance of obtaining a reward hereafter. This partiality is more manifest when we view God through the doctrine of propitiation, by which God is made to stoop to a lower moral plane than man. The truth in regard to the matter is, that as we obey the laws of the body so is the spirit hereafter in its degree of perfection. If we have lived lives of sensual ease, and risen to our earthly position on the blood and sweat of our brothers, then we are dark within, and find ourselves in spirit life in company congenial with our state. Then comes misery in the spirit, and from this proceeds the idea of original sin and a lost heaven. Such theories are of the earth earthy, and so are those who entertain them. As you endeavor to make others happy in this life, these good deeds are reflected back upon yourself, and your soul is bathed in the glorious works of well-doing, and you naturally seek the society of those who labor to do good.

"Men want to be stimulated to self-effort to expand the power within them. This is the basis of all spiritual elevation. No title or reward conferred can benefit the soul one iota, unless it has been earned by earnest hard work in throwing out ignorance and misery from ourselves and others. Every state and condition is finite, but subject to infinite expansion. This does not strictly apply to evil, for no one can forever recede, but all must mend when the infinite law exerts itself for the soul's return. Conditions in spirit-life are not therefore fixed or determined, nor are they the result of a judicial decision on the part of God. Individual effort is still possible in the spirit-world. All have the option of being good or vicious as they please. A good deed is readily conducted upwards, and those who endeavor to help themselves soon get assistance. Mock goodness is of no avail in the spirit-world—the higher the soul goes, the further from the world, the more self-sacrificing and noble does it become—there is no limit to the possibilities of even the lowest. The most degraded criminal has hope, and the one we condemn may reach a height from which he may govern worlds.

## Orthodox Spiritualism.

BY J. W. BAILLET.

[Concluded.]

Not that I pretend to know more of what our condition there will be than others, but that I cannot help regarding our knowledge of the future as exceedingly limited, although I have great hopes and not a little confidence that the knowledge we have may grow until the veil which hides the future from our view may be turned aside and leave as it were, but a space between the two worlds, instead of an obstructed vision. These people, like the religionists of the past, imagine themselves the only reliable authority, and even now there is a class of Spiritualists who think the world has had quite enough of physical manifestations, and are advocating more argument and less demonstration; and a late writer says it is a matter of wonder that such demonstrations as he describes, whereby the presence of our departed friends is positively proven, draws better houses than the lectures of our ablest speakers. I fail to see the wonder. It is like substituting the sermons of our modern preachers for the works of Jesus. It is throwing away the corn and feeding us on husks. Such people forget the importance of positive proof to the minds of the sceptical, and appear to think their testimony sufficient to satisfy everybody; forgetting that human testimony is not always good evidence, and, in fact, in many cases, is no evidence at all, except of the incompetency of the witness. Without these modern developments, I could never have given credit to any of the wonderful stories told in the Bible, of what have generally been called miracles. They prove to my mind the possibility and probability of the truth of the accounts given of the angel's visits, of the healing of the sick by the



laying on of hands, and many other things which have been deemed miraculous.

To make the Bible a competent witness, it must first be proved to be *true*. This may be to some minds an easy matter—to my mind it is not, and hence, I do not call it as a witness, fearing that I should have more trouble to establish the character of the witness than to establish my point without it. But when the Christian calls it as a witness against me, he gives me the right, according to the established rules of taking testimony, to cross examine it and use his own witness against him, without necessarily admitting the validity of his testimony as against me, and when I conduct the examination to the best of my ability, I find the witness has much to say in my favor, and not a word against me; and when I find, after having applied the best tests in my power, that the witness has probably told the truth—for we cannot know it positively—what have we gained? Nothing except a realization of the value and efficacy of my test, and because the means I have employed have convinced me of the reliability of his witness, he calls my test a humbug; my evidence of the truth of his Bible, the works of the devil!

Well, so let it be. If nothing but the devil can convince me of the value of the Bible as a system of ancient landmarks of the highest order, is not the devil doing a good work when viewed from the Christian standpoint? I think if he has convinced me that I was in error when I did not believe the account of what are called miracles, then they ought to give him credit for, at least, one good work. Perhaps if they could induce his satanic majesty to continue to labor with me, he might succeed in converting me to Orthodoxy—baptism, atonement and all.

I have not undertaken to prove modern Spiritualism by the Bible, neither would I undertake such a task. Modern Spiritualism must stand or fall by its own merits or demerits. I have only attempted to show that when a man asserts that Spiritualism is the work of the devil, or a delusion, or a hallucination, or a humbug, and that it is contrary to the teachings of the Bible, he asserts that which cannot be maintained; and, moreover, while we do not need the Bible to prove the reality of modern spirit communion, modern Spiritualism furnishes the most satisfactory evidence to the naturally sceptical mind that can be furnished, of the truth of the accounts given in the Bible of like phenomena.

Had our scientists and mechanics pursued the same course our religionists have, where would we have been to day? But *they* do not assume to know everything. Neither are they like Paul, determined *not* to know anything except one point already established.

When Stevenson conceived the idea of constructing a locomotive which should attain to the astonishing speed of twelve miles per hour, think you he would have wished any one else restrained from building one which should make sixty? Oh, no! that was exactly the thing which would have filled him with joy, and the man who could accomplish it would have been to him an object of admiration.

John Fitch was happy, not in the thought that he had succeeded in applying steam to river navigation, for his best efforts were but little better than a failure, but he knew that future mechanics would so improve on what he had begun that a few years would suffice to cover all our lakes and rivers with craft without number, propelled by this wonderful power, then so imperfectly understood, and he would have rejoiced still more could he have foreseen that it would be brought into general use for long voyages at sea.

Robert Fulton looked forward to what future improvements would do for the application of steam,

for could no improvement have been made even on his best work, we should have had but a sorry system of steam navigation.

When the illustrious Franklin first battled the lightning, he did not assume that he had reached the end of electrical science. He well knew that he had taken but the initiatory step in a science which would furnish employment for the student throughout all time, and many of us now think throughout eternity.

These men, instead of professing to have acquired all knowledge on these subjects, did all in their power to encourage others to take up the task where they were obliged to drop it, and rejoiced in the thought that future generations would so improve on their ideas as to make the rudeness of their works a matter of curiosity.

Ungrateful indeed would we be should we forget these men and their invaluable works, but where is the modern mechanic who would refer to Stevenson or Fitch or Fulton as authority in establishing a point or deciding a question as to the best manner of constructing any part of a steam engine? Or where is the electrician who would refer to Franklin as authority on any point where he can not only demonstrate every point that Franklin understood, but many, very many of which Franklin never dreamed?

This does not prove that we owe no debt of gratitude to these men, neither does it prove that the Bible is of no use to man. The Bible is a very useful book; the records that these scientists and mechanics have left us are useful; but to say that we have reached a point where nothing can be learned, is as absurd in the one case as in the other. Modern communication between the two worlds is but the continuation of what was begun thousands of years ago, and which we have pretty good reason to believe has never been interrupted—only misunderstood. Modern science and art is but the continuation of what was begun long ago by these men whom we revere as the pioneers in the field, but whose *works* make but a sorry show beside the works of the men of the present day.

We have just entered upon a new era; bigotry and superstition are losing their power over the minds of men, and when the whole world is left free to investigate man's origin and destiny without fear of the anathemas of the priesthood, or of any eternal roasting in hell, we may hope that for our faith in a bright future may be substituted a positive knowledge, and that all hope may be swallowed up in a positive demonstration to the whole brotherhood of man, of the reality of the life beyond the tomb. "And now abideth faith, hope, charity." Then shall we have knowledge instead of faith, fruition instead of hope. Let us pray that charity may continue and increase until it shall permeate the hearts of the whole human family, both in this world and in the world to which we are all journeying.

#### Voices of Correspondents.

CORINNE, UTAH.—Geo. F. Brown renews his subscription to the AMERICAN SPIRITUALIST and says: "The balance you find enclosed is to assist in rebuilding our Hall at Ashley, Ohio. Every individual penny of this sum breathes defiance to 'Christian Hall Burners,' or whatever those enemies of civilization may be called who think they can destroy Immortal Truth by burning her Temples."

DURAND STATION, ILL.—P. B. W. writes: "Spiritualism is on the gain here, although we do not have lectures here now, as we have no place to hold meetings. The Rev. Mr. Reed from Rockford, a Universalist, preached a very liberal discourse (mostly Spiritualism) in the M. E. Church recently. I hope the day is not far distant when we shall have a free house, and regular lectures by Spiritualists. Your paper is a welcome visitor, and I trust it will be well sustained."

BURLINGTON, IOWA.—W. E. Forbes, who went from Cleveland to Iowa a few months ago, writes us: "We are just moving in spiritual matters here and will hold a circle for the

first time this evening. Deploying skirmishers and closely watching the enemy's position, we think we can make a successful attack soon and establish ourselves permanently. If we succeed in this matter you will hear from us soon in the way of engaging speakers. This city of 20,000 inhabitants has been sadly neglected, and for seventeen years has not had a public spiritual lecture. A good field we trust will soon be open, and I intend to work for it. Your paper comes filled with good things, and passes through several hands before I get a chance at it."

OSWEGO, N. Y.—Bro. J. B. Fayette writes: "Last evening a few friends met at Bro. Wilcox's. Mrs. Morrison, the blind medium, was present, and was controlled by fifteen different spirits. Each one giving decided evidence of individuality and presence; thirteen gave their names. One who controlled said she had come expressly to thank the artist for her picture, and said her name was Helen Wheelock, and wished me to tell her brother that she was here and controlled the medium. A lady who very recently passed away, controlled and expressed an earnest desire to meet her husband through this or some other medium, and asked the assistance of those present to aid her to do so. Said her name was Mrs. Catharine Kellogg. She seemed to feel sad that associations and conditions would be difficult to overcome, so that she would be able to meet him. Mrs. Kellogg's death was caused the past summer (I think) by being frightened by a runaway team and jumping out of her own carriage."

GAHANNA, O.—Our friend J. M. A. gives the following account of a seance with the Shermans:

"Editor American Spiritualist,—As you have expressed through your columns your experience and appreciation of the Sherman Mediums, and desire to follow their development through the seances they may hold, I will advise you of a seance held by them at the house of V. D. Moore, Esq., on the evening of the 13th ult., in which Mr. Sherman and his son Henry were the mediums. The circle consisting of Mr. Moore's family, was formed in the parlor, where a piano is kept. Henry being tied and Mr. Sherman being held by the hands, the piano was played in accompaniment with the violin played by Mr. Harris; and also played alone, the keyboard being fingered freely but at random,—not the touch of one skilled in performing. The music rack was frequently thrown down and then up, the drumsticks being placed within the lid and upon the strings of the piano. The piano-stool, a large, heavy iron framed one, was inverted and placed upon the lap of Henry Sherman; all of this without any one being within the reach of the piano. The large hand you shook when you were with us, was passed around to every member of the circle, also the hand of the three-fingered sailor and the hands of infants were felt by every one in the circle. The leading spirit in the band, Mr. King, gave quite a lecture—not inaudible, but a little over-audible—through his peculiar *emboucher*, a horn. We are partly promised a greater test of spirit power when next they come, in their bringing accomplished players upon the piano who can play with the piano closed and locked—of which you shall hear when done."

FREDERICKTON, OHIO.—The following letter from Bro. N. M. Strong is additional proof of the *christian* mob-spirit manifested against the Sherman Mediums at the recent two days meeting attended by us:

"Brother Wheelock,—I did not see you after what occurred Sunday evening. When the wave of excitement bore down on the old gentleman, he came to me for protection from the lawless element of society. I breast the storm and hurled the crowd back with a power beyond my own, and conducted the old gentleman to the doorway to find it blocked up with the mob. With my own right arm I cleared the passage, piling several of them on the seats near the door, and took Sherman out into the street,—the war of excitement following threatening me for my efforts to protect him. When in the street, some of the substantial citizens—not church members—came to my aid, and I succeeded in getting them away without being hurt, but very badly frightened. The sole cause of this mean, dastardly action of the whisky ring, was the unfair report of the committee, and so say our best citizens. I already hear many saying that Mr. Cox has got the last of their money, as they cannot trade with a man that will not see fair play. The scheme was all made up in the church, and Mr. Cox came with his waxed thread to make the thing doubly sure, and when by the power of the angel world he was thwarted, he took the cowardly way of getting out of it by saying there was a hole in the sack, through which he might have got his arm,—when those standing close by thought it impossible, and they were not Spiritualists. But the wave that they expected to roll down on our cause is swelling in its backward track and will surely engulf them. The lectures have taken well and made a decided impression. With many thanks for your noble efforts, I remain your brother in the cause of humanity."



## Queen Victoria a Spiritualist.

It is amusing to witness the intellectual contortions of such staid and polished journals as the *N. Y. Post*, in attempting to account for plain spiritual phenomena, without calling it by its right name.

Of course it is far more polite, as well as popular to call Spiritualism and its phenomena in the royal palace of Queen Victoria, a "phase of mental infirmity," than honestly and frankly to state that the Queen is a *Spiritualist*, and is conversant daily with the phenomena in her own home.

The well informed Spiritualists of the country have been aware of the fact for some time, that not only this gifted, noble woman and mother—the loved and respected ruler of a great nation—was a Spiritualist, but that many other distinguished men and women in the old world are firm adherents of the philosophy and phenomena, an intelligent understanding of which, the *Post* calls "mental infirmity."

Will the time ever come when the "mental infirmity" of these Rip Van Winkle fossils of the press and pulpit, will be so far removed that they can manifest a little of that common sense so much needed in such quarters?

But here is a statement of the manifestations which the *Post* seems to regard as evidence that Queen Victoria has a "phase of mental infirmity" and is "hallucinated," but which we affirm, if they actually transpire, is evidence that the Queen is not only a Spiritualist, but a *Medium*!

## QUEEN VICTORIA'S HALLUCINATION.

Whatever may be the truth in regard to the report that Queen Victoria intends to abdicate the throne of England, it is known that she has been laboring for some years past under at least one phase of mental infirmity. She has a firm conviction that Prince Albert is always present with her, and that she can hold communion with him. Her private rooms are arranged as they were when he was alive. His chair is placed opposite to her own in the library, and the books which he delighted to read to her are arranged lovingly, in order, upon the table. In some of her moods she will converse with him for an hour together, conducting her own share of the conversation aloud and with the vigor and interest of old times. He had taught her by his example, the success of his business enterprises—especially by his management of the Duchy of Cornwall—to superintend as much as possible all her private affairs herself; to reduce all unnecessary expenditures, and to forbid extravagance. Hence, the greatest simplicity is observed at the Queen's table, and she imagines that her husband looks on, well pleased.

The Queen's strong belief in the communion of the living with the spirits of the dead she received, no doubt, from Prince Albert himself, who was a sort of theosophist—a something between Jacob Behmen, the mystic, and J. G. Fichte, the philosopher of transcendentalism. Whatever may be thought of it as a theory of philosophical or religious belief by sober, common-sense people, it is to Victoria a great source of consolation, and she often talks with the Prince concerning the state of the soul after death. She has been gradually withdrawing from public life for some years past, and lives in a world of her own. Her harp and her easel are both neglected, and she neither sings, plays, nor paints, except at rare intervals, when she will sweep her harp strings for a few moments in memory of some sweet German air that her husband loved to sing or hear sung.

A recent letter from Anna Blackwell, Paris, assures us that since the waving of the Olive branch of peace over France, there seems an increase of interest upon the subject of Spiritism:

The *Revue Spirite* publishes a learned article on the "Nature of the Soul," by the distinguished astronomer, M. Camille Flammarion. His extracts from the work of "Euler," (*occupe, il y a juste un siecle, de la question que nous etudions au jourd'hui*) show extensive reading and profound research. It is worthy of note that this eminent astronomer, Flammarion, Baron Capreria, and the Italian Patriot, Mazzini, in writing of spirit manifestations, uniformly use the term, *Spiritism*.

Read the interesting letter from Bro. Eli F. Brown, our missionary for organizing Lyceums. His report of matters in the Hoosier State is favorable.

## "LYCEUM BANNER"

## SUPPLEMENT.

CHICAGO, October 9th, 1871.

The unconquerable **Fire Fiend** which has been raging for the last fifteen hours, over our beautiful city, is the only enemy to which we feel obliged to surrender, but this morning finds us without office, or roof of any kind for shelter, and nothing saved except what was hastily thrown on when informed that we had *no time to lose if we would save ourselves*.

Office furniture, library, cuts, music plates, six hundred copies of the "The Fairfields," just from the binders, the next edition of the *LYCEUM BANNER*, No. 21, ready for the mail, together with all the wardrobe of which we were possessed; all swept away with the destroying element that has made so many other homes a wreck.

The publication of the *Banner* will be resumed as soon as we can replace, with new material, what has been burned. We hope our many disappointed readers will be patient with the delay, and render us such aid as may be within their means, to assist us in again sending our *Banner* to the world.

What is wanted is money! and we earnestly ask ALL the friends of the *Lyceum Banner* to send such donations as their circumstances will permit, to assist in this pressing need.

To those to whom we are indebted we can only say, your claims shall be met as soon as possible, and those who are indebted to us need not be reminded that "**NOW** is the accepted time."

The *Banner* still lives, but the fire is raging, and no one can foresee how much time must elapse before we can resume.

Will our friends of the press aid us by making a notice of this in their columns?

Donations and subscriptions may be addressed for the present to

MRS. LOU H. KIMBALL,  
No. 54 28th Street, Chicago, Ill

Col. S. D. Hay, originally a Kentuckian,—six years in Mississippi, thirty years in Texas—had his attention called to Spiritualism while attending the U. S. Court in Galveston. At this time he was a U. S. Attorney, appointed by President Pierce. He was continued in this office during the administration of Buchanan. As relating to the future, he was a *materialist*, with not a ray of light from the infinite beyond streaming into his darkened soul. Induced through friends to investigate Spiritualism, he was astonished, convicted, converted. The ministry of spirits became to him a present, tangible *fact*, filling his soul with unbounded joy. Highly mediumistic, he has fine developing powers. A fine specimen of a Southern gentleman, he has taken his pilgrim staff in hand and gone forth through the Gulf States, lecturing in lanes and by-ways, school houses and groves, "without money and without price," and all because he loved the truth—loved the glorious principles of the spiritual philosophy. Such energy and self-sacrifice is ennobling to our common humanity. Col. Hay is at present in Louisville, taking a bit of rest. When starting on his missionary labors again he will act as agent for the *AMERICAN SPIRITUALIST*, *Banner of Light*, and *Lyceum Banner*.

The excellent article entitled "Orthodox Spiritualism" is concluded in this No. It is one of the ablest, fair and candid arguments we have seen advanced from that standpoint.

## Mrs. Woodhull's Position Socially.

The following extract is from the prefatory portion of Mrs. Woodhull's memorable address before the American Association of Spiritualists, at Troy,—memorable alike for its logical strength, symmetrical beauty and prophetic insight,—qualities harmoniously united as they are wondrously rare.

It will be seen that this extract is of a personal character, incidentally called forth by the misrepresentation of the Troy press, which there as elsewhere seems maliciously disposed to villify and traduce this lady especially, and all whomsoever they are unable to answer by reason or argument. But a "Day of Doom"—not distant let us hope—manifesting itself in the overwhelming indignation of an awakened and outraged people, awaits the venality of both press and pulpit.

We believe Mrs. Victoria C. Woodhull—whom we commend for her honor and honesty, her outspoken and consistent truth, and the marvellous ability she evinces in defending her position on every subject of Reform—to be, what is stranger than all fiction, the worst abused and best misrepresented woman of the age, whose name and deeds history will embalm with immortal radiance, simply by virtue of the fact that in her daily life she incarnates the immutable principle of Justice.

G. A. B.

"I am asked if I believe in promiscuous intercourse for the sexes. I reply, I don't believe anything about it. I know that it exists to an alarming extent; and more, I know that a great many of those editors who write me down are among its best representatives. But if you ask me if I believe such a condition a high one, I will say, I think it to be that which the *Times* calls 'nastiness.' I hope it does not view my doctrines through colored glasses. I believe promiscuity to be anarchy, and the very antithesis of that for which I aspire. I know that there are all degrees of lust and love from the lowest to the highest. But I believe the highest sexual relations are those that are monogamic, and that those are high and spiritual in proportion as they are continuous. But I protest, and I believe every woman who has purity in her soul protests, against all laws that would compel them to maintain relations with men for whom they have no regard. I honor that purity of life which comes from the heart, while I pity the woman who is pure simply because the law makes her so."

Rev. H. D. Northrop, pastor of a prominent Presbyterian church in New York, writing to the *Tribune* of Mazzini's prophecies says:

He uttered that night, Nov. 18th, 1870, a remarkable prophecy respecting the downfall of Louis Napoleon. The speedy overthrow of the Napoleonic dynasty and the imminent triumph of the republican cause in France and Italy was not only Mazzini's dream, but his belief. After referring to Napoleon's blunders, his blunder in supposing that the South would break up our union of States, his blunder in attempting to plant Imperialism in Mexico, his unforgotten blunder in strangling the French republic and creating an empire for himself, Mazzini predicted that the common sense of Europe would bring him into judgment, and that within five years he would lose so much of prestige as to be forced into some desperate move, the result of which would be a broken scepter and another monarch added to the large number whose services are no longer required. Mazzini believed all this as confidently as if Sedan were already a thing of history.

It would be difficult to describe the pale-faced prophet as he spoke. He said nothing of his own sorrows, nothing of his past or future. A man in exile, poor and sad, was at that moment the dread of monarchies. He spoke in English, and the words all seemed to be on fire. There was a strange brilliancy and fluency about his expressions—eloquence fit for any Senate chamber. Two things were evident, he was sincere, and as magnetic as he was sincere. Imperialism knew this and paid him the honor of banishment. He may be a dreamer, an agitator, revolutionist, but a man who must be exiled or imprisoned, because in his presence thrones cannot stand—he has a mission.

Between 1481 and 1759, 34,658 persons were burned alive; and between the first period and 1808, 288,214 sentenced to the galleys; the dungeon, or torture, for supposed heresy. Torquemada alone consigned 6000 persons to the flames, and the Inquisition for the single charge of witchcraft, burned 30,000 women.—*The Inquisition Unmasked*, A. Pinglauch.



## Personal and Local.

An account of the splendid two days meeting and dedication of Hall at Morenci, Mich., cannot appear in this issue for want of space. It will be published in next number.

The *Crucible* has entered upon its 2d volume, with some changes in its arrangement. The Northwestern Department is discontinued; Mrs. Elvira Hull is added to the editorial staff. We wish the *Crucible* success.

J. M. Peebles, our associate, is lecturing to crowded houses in Louisville, Ky., this month. The press of that city speak in the highest praise of his lectures.

We had the pleasure of a short visit, last week, from that earnest worker and lecturer, Mrs. S. E. Warner. She has spent the summer East, in the lecturing field, doing excellent service in the cause, as she has for many years. After a brief stay at home, she will be in the field again. Her permanent address is, Cordova, Ill.

The Cleveland Lyceum passed a vote of thanks to the AMERICAN SPIRITUALIST for the elaborate, candid and truthful report given of the Lyceum Celebration in this city, Sept. 19th.

The "Biography of J. M. Peebles."—Wm. White & Co., Boston, have this work now in press. It is written by his and our scholarly friend, J. O. Barrett. The price is not yet announced, but as soon as the book is out, we will notify our readers, and shall be prepared to receive orders for it.

The Annual Picnic of the Northern Ohio Health and Dress Reform Association was held at South Newbury, Sept. 6th. An able address was delivered by Mrs. Dr. Organ of Yellow Springs, pertaining to the folly of the existing fashions of dress. Letters were read from persons who could not be present, but intended to. Among the number was one from Dr. James C. Jackson of "Our Home," Dansville, N. Y.

Dr. Kayner, formerly of Erie, Pa., has located in St. Charles, Ill., where with John Cowan he has been holding regular meetings once in two weeks in the Universalist Church; and the alternate Sundays, has been speaking in Boone, Ogle, and DeKalb counties, to good and appreciative audiences.

After November he will be prepared to make arrangements with Societies for a month or longer, as may be desired.

Our readers will observe, by reference to their Advertisement in another column, that Slade & Simmons have changed their location in New York to 210 West 43d St. We give in this number a brief account of some of the manifestations we witnessed when last in New York, through Dr. Slade's mediumship. Persons visiting New York will feel well paid for giving him a call. Those at a distance, who are sick or ailing, can send him a lock of their hair and obtain a diagnosis of their disease, and prescription also, if they desire.

*Religio Philosophical Journal*—Just as we go to press, but too late for insertion in this issue, we receive a circular from S. S. Jones, editor and proprietor of the above paper, stating what havoc the fire made with his, as with every other paper in Chicago. The editor states his determination to renew the publication of the Journal—and calls for loans of money or donations to assist him, as his property, capital which he still has, cannot at once be converted into money.

## A MEDIUMS' AND SPEAKERS' CONVENTION

Will be held at Union Hall, Gowanda, Erie Co., N. Y., the 28th and 29th of Oct. A cordial invitation is extended to all.

## Editor American Spiritualist:

Seeing the manly response of Judge S. B. McCracken, President of the Spiritualists Society of Detroit, Mich., to E. V. Wilson's slanderous attack on J. M. Peebles, published in the AMERICAN SPIRITUALIST,—after having been sent to the *Religio-Philosophical Journal* for insertion and refused,—we deem it a duty we owe to truth and our fellowmen to state what facts are in our possession in regard to this matter; as in E. V. Wilson's articles, published in the Frontier Department of the *R. P. Journal* of Aug. 12th and 19th, are several statements that to our knowledge are *unqualifiedly false*.

1st. Mr. Wilson's statement that Mr. Peebles was never in his desk in time, is *unqualifiedly false*.

2nd. His statement that Mr. Peebles was never in his desk at half-past twelve o'clock (12 30), is *unqualifiedly false*.

3rd. The vote of thanks was given E. V. Wilson because he gave an evening of his services in a seance, and the proceeds to the Lyceum.

4th. It is *unqualifiedly false* that the Cleveland Lyceum ever passed a resolution of thanks to Mr. Wilson, for being the "only speaker who has always been punctual in his attendance at our sessions."

5th. No resolution of thanks was ever passed by the Cleveland Lyceum to any speaker, as being the only speaker who had always been punctual in his attendance at our sessions; but we hesitate not to declare, that if any such resolution had been passed, the Lyceum would have unanimously named Bro. J. M. PEEBLES, as the speaker most pre eminently to whom in truth and justice such a declaration would more fully apply than any other.

(Signed,) C. I. THACHER, W. H. PRICE, L. W. GLEASON, THALIA DUNLAP, MRS. M. A. WILSEY, CLARA B. THOMPSON, SARAH J. FILES, GEORGE G. WILSEY, ANDREW DUNLAP:—*Officers and Leaders of Cleveland Lyceum.*

## Wisconsin State Convention.

Officially approved by U. S. Hamilton, President of the above association, a State Convention will be held in Lowell, Dodge County, Wis., on the last Saturday and Sunday of October, 28th and 29th. E. W. Stevens, Mrs. Mattie Hulett Parry, self and other speakers will be present. The "Hazelvine Family" of inspirational singers will attend.

This is an important meeting. Work is to be done. Something practical is on the docket. Let us all come together with motives to do good and get good.

J. O. BARRETT,  
State Missionary.

WINTER IS COMING.—Have you prepared to make home warm and comfortable during the approaching inclement season? If not, we advise our friends to call on E. N. Hammond, who keeps a large assortment of the best Coals in market, at the lowest market rates. See advertisement on 12th page.

## Passed to Spirit-Life:

From Glen Beulah, Wis., on Saturday morning, July 29th, 1871, the dear and sainted mother, Huldah Barrett Corson, wife of the late Seward Corson, of Canaan, Me., aged 77 years.

Active, faithful, tender hearted, child-like in spirit, her years were ripe with the harvest of her sowing—ripe with trials, virtues and victories. Her's was the great soul of maternal affections, all golden now with pensive memories. How endearing to the many who knew and loved her in that appellation, "Aunt Huldah." How happy its associations! It is engraved upon our hearts, to be read hereafter. Her earthly life was one of peace, hence her transition was serene in spirit as the unclouded sunset of an autumnal day. Pure and white is her spirit; she is a saint now. How blessed to her children and other relatives and friends! How welcome to her husband, who clasps the hand of his beloved again—this time in the Summer-Land of heaven! Through brimming tears, suffused with gratitude, we look "over there," asking to be worthy of her high privilege, by striving to live as true and sweet a life as hers. We are pilgrims left. Be to us, oh precious mother, our guardian angel, till we meet again on the Isle of the Blest.

J. O. B.

## BUSINESS NOTICES.

CATARH.—Read the advertisement of Dr. Bascom on 14th page. He says his spirit friends have given him a sure remedy for this terrible and very prevalent disease. He promises to refund the money if satisfaction is not given. This is certainly fair, and far better than the doctors generally do by their patients. His address is 73 Court street, Brooklyn, N. Y.

BOOTS AND SHOES.—We stepped into the well-stocked store of Mr. T. G. Sholes, 234 Superior St., this city, the other day, with a friend, where we found a crowd of customers trading. The reason of the crowd is obvious—the best of goods—only one price and that reasonable. Proprietors and clerks most affable and pleasant to trade with—hence, it is just the place to go to get your boots and shoes:

## LECTURER'S REGISTER.

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

Allyn, C. Fannie, permanent address, Stoneham, Mass.  
Barrett, J. O., Glen Beulah, Wis.  
Ballou, Mrs. Addie L., Chicago, Ill., care *R. P. Journal*.  
Brown, Mrs. H. F. M., Chicago, Ill., care *Lyceum Banner*.  
Byrnes, Mrs. Sarah A. Permanent address Mt. Wollaston, Mass.  
Brigham, Mrs. Nellie J. T. Permanent address, Colerain Mass.  
Burnham, Mrs. Abby N. Address Boston.  
Bailey, Dr. James K. Box 394 La Porte, Ind.  
Carpenter, A. E. Care *Banner of Light*, Boston, Mass.  
Chase, Warren. 601 No. Fifth street, St. Louis, Mo.  
Clark, Dean Address care *Banner of Light*, Boston, Mass.  
Child, Dr. A. B. Address 50 School street, Boston, Mass.  
Child, Henry T., M. D., 634 Race Street, Philadelphia, Pa.  
Cooper, Dr. James Bellefontaine, Ohio  
Cowles, J. P., M. D. Ottawa, Ill.  
Currier, Dr. J. H. 39 Wall street, Boston, Mass.  
Clark J. J. Mrs., Missionary Agent, Address 155 Harrison Ave., Boston, Mass.  
Daniels, Mrs. E. L. 10 Chapman street, Boston, Mass.  
Doten, Miss Lizzie Pavilion, 57 Tremont st., Boston, Mass.  
Denton, Prof. Wm. Wellesley, Mass.  
Davis, Mrs. Agnes M. 289 Main street, Cambridgeport Mass.  
Dunn, Dr. E. C. Rockford, Ill.  
Doty, A. E. Illion, Herkimer county, N. Y.  
Dutton, Geo. M. D. West Randolph, Vt.  
Davis, Nellie L. 49 Butterfield St., Lowell, Mass. Will take engagements in the West and South for summer & autumn.  
Forster, Thomas Gales.  
Foss, Andrew T. Manchester, N. H.  
Fishback, Rev. A. J. Sturgis, Mich.  
Fish, J. G. Address Avon N. Y.  
Fairfield, Dr. H. P. Ancora, N. J.  
French, Mrs. M. Louise, Washingtonville, So. Boston.  
Gordon, Laura DeForce Box 2123 San Francisco, Cal.  
Graves, Kersey Address Richmond, Ind.  
Greenleaf, Isaac P. 1061 Washington street, Boston.  
Greenleaf, N. S. Address Lowell, Mass.  
Guild, John P. Lawrence, Mass.  
Griggs, Dr. I. P., Norwalk, O.  
Harding, Mrs. Emma, Address 251 Washington St, Boston  
Hinman, E. Annie Falls Village, Conn.  
Hoadley, Mrs. M. S. Townsend, Fitchburg, Mass  
Horton, Sarah A. East Saginaw, Mich.  
Houghton, Dr. Henry M. Montpelier, Vt.  
Hull, Moses Address 166 West Baltimore st., Baltimore, Md.  
Hull, D. W. Address Hobart Ind.  
Hodges, Dr. J. N. No. 9 Henry street, East Boston.  
Holt, Charles, Warren, Warren county. Penn.  
Howe, Lyman C. Box 99 Fredonia, New York.  
Jamieson, Wm. F. Lake City, Minn.  
Johnson, Susie M. Permanent address, Milford, Mass.  
Kellogg O. P., East Trumbull, O.  
Knowles, Mrs. Frank Reed, Breedsville, Mich.  
Leys, Jennie Address care Dr. Crandon, Tremont Temple Boston.  
Logan, Mrs. F. A. Address Genesee, Waukesha Co, Wis.  
Lynn, Cephas B. Address care AM. SPIRITUALIST, Cleveland, O.  
Mathews, Sarah Helen Quincy, Mass.  
Mayhew, Dr. John Box 607 Washington, D. C.  
Maynard, Nettie Colburn White Plains, N. Y.  
Middlebrook, Anna M. Permanent address Box 778 Bridgeport, Conn.  
Mossop, Mrs. A. E. Permanent address Dayton, O.  
Mansfield, J. L. Box 137 Glyde, O.  
Peebles, J. M. Address care AM. SPIRITUALIST, Cleveland, O.  
Pierce G Amos Box 87 Auburn, Maine.  
Randolph Dr P B 89 Court st Room 20 Boston  
Robinson A C Salem Mass  
Rudd Jennie S 4 Myrtle st Providence R I  
Ruggles Elvira Wheelock Havana Ill  
Seaver J W Byron N Y  
Severance Mrs J H Stillman M D Milwaukee Wis  
Slade Dr H 210 West 43d st New York City.  
Smith Fanny Davis Brandon Vt.  
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  
Toohey John H W Providence R I.  
Tuttle Hudson Berlin Heights O  
Underhill, Dr. A., Akron, Ohio. Will respond to invitations to lecture.  
Van Namee J Wm 420 Fourth ave New-York



# THE AMERICAN SPIRITUALIST

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OFFICE No. 2 SOUTH WATER ST.,  
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A. A. Wheelock, Managing Editor.

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

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1	1.00	1.50	2.00	2.50	3.00	3.50	4.00	4.50	5.00	5.50	6.00	6.50	7.00	7.50	8.00	8.50
2	1.75	2.50	3.25	4.00	4.75	5.50	6.25	7.00	7.75	8.50	9.25	10.00	10.75	11.50	12.25	13.00
3	2.50	3.50	4.50	5.50	6.50	7.50	8.50	9.50	10.50	11.50	12.50	13.50	14.50	15.50	16.50	17.50
4	3.25	4.50	5.75	7.00	8.25	9.50	10.75	12.00	13.25	14.50	15.75	17.00	18.25	19.50	20.75	22.00
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8	6.25	8.50	10.75	13.00	15.25	17.50	19.75	22.00	24.25	26.50	28.75	31.00	33.25	35.50	37.75	40.00
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Arrive Painesville	8.41	12.01	4.53	11.12		
Ashtabula	9.32	12.50	5.44	11.59	A. M.	
Girard	10.24	1.40	6.35	12.48		
Erie	10.55	2.10	7.05	1.15		
Westfield	11.57	3.28	8.30			
Dunkirk	P. M. 12.32	4.05	9.06	2.48		
Buffalo	2.00	5.30	10.30	4.10		
New York	A. M. 6.45	A. M. 11.00	3.30	P. M. 6.30		
Boston	11.00	P. M. 3.30	5.00	11.20		

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Arrive Elyria	6.09	7.08	3.42	8.16		
Oberlin	6.37		4.00	8.31		
Norwalk	7.32	8.03	4.52	9.12		
Monroeville	7.48	8.16	5.05	9.28		
Clyde	8.22	8.45	5.36	10.00		
Fremont	8.42	9.00	5.55	10.17		
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Adrian	11.56	11.56	9.30			
Jackson	P. M. 2.00	A. M. 11.25				
W. Pigeon	3.20	3.20	1.50	3.20		
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Grand Rapids			11.10	8.30		
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A boat! a boat! ho! boatman ho!  
Your swiftest rigger bring.  
Say! whither does this river flow  
And whence its fountains spring?  
Our pulse thrill with youthful life,  
Our arms are strong of thew.  
Speak quick! and soon our sweeping oars  
Shall pull the way you show.

'Tis morn, the tide now upward flows;  
At noon 'twill change its goal;  
From seas it comes, to seas it goes,  
Where endless waters roll.  
'Tis there its cloud-borne streams arise,  
'Tis there 'those streams reflow,  
Day after day in ceaseless tides  
And currents deep and slow.

Grasp firm your oars, plant well your feet,  
And pull with accord true;  
Fear not the shoals you oft will meet,  
Keen eyes will guide you through,  
Trust not the rapids' easy flow,  
Nor pull against the stream,  
But bend with stroke both strong and slow,  
Nor stay to list or dream.

Then off! give way boys, fore and aft,  
Launch into mid-stream swift,  
Heed not the sluggish crawling craft  
As slowly by they drift.  
We feel the vital currents rush,  
We feel our nerves restrung;  
We feel we live—and living, know,  
Our life race must be run.

See how the glitt'ring spray we dash  
Like diamonds in the sun,  
Like laughing nymphs with silv'ry flash  
The ripples round us run.  
By moss grown banks, past sedge skirt shores,  
Where mournful willows bend,  
O'er shoals and shales with tireless oar,  
Our joyous way we wend.

Till when has reached its flood, the tide,  
And heights of noon, the sun,  
Then resting on our oars we glide  
And muse on what we've done;  
What hair-breadth 'scapes, what spurts so wild,  
What fears and false alarms,  
What lovely scenes our fancy guiled  
And slackened our willing arms.

How like the child with infant joy  
We saw that river's sheen;  
How yearned, as yearns the dreaming boy,  
To explore its wondrous stream;  
How like the vent'rous, daring youth,  
We launched our sturdy craft,  
And feared not storm, nor wind, nor wave,  
But at them gaily laughed.

Till when like earnest man we pulled  
And learned what bitter strife,  
What hard won hearts are gained upon  
The river of our life.  
Oh! how we love to pluck the flowers  
That grow beside that stream,  
And live again those happy hours  
That seem but as a dream.

But lo! the tide is on the turn,  
Soon swiftly down 'twill run;  
Our youthful fires no longer burn,  
And setting is the sun;  
Our oars unfeathered touch the wave  
With ever lessening force,  
No more do they the current brave  
But merely guide our course.

We silent watch with ling'ring gaze  
The sunset in the west,  
While shadows from his lengthening rays  
Fall on the river's breast.  
We watch him shroud his glorious face  
With night mists grey and dim,  
Then count the stars which take his place,  
And mark the moon's pale rim.

Thus down the stream of life we float  
Into the sea of death;  
We fearful clutch our shudd'ring boat  
And cry with quickening breath:  
Oh God! whence does this river flow?  
Where shall we find a shore?  
No answer comes but moaning winds  
And ocean's ceaseless roar.

Is there no land beyond the sea,  
The bourne for which we yearn?  
And o'er those sullen solitudes  
Does never one return?  
Our cowering souls in terror shriek  
Shall we ne'er see that shore,  
But dashed beneath oblivion's wave  
Be lost for evermore?

Hope's morn awakes, as back night rolls  
We see the dove's fleet wings,  
As to our terror stricken souls  
The olive branch she brings.  
To death's dark sea life's streams return  
As there life's tides arise,  
But o'er that sea is angel-borne  
The soul that never dies.

London, England.

## Paragraphic—Miscellaneous.

Vital spirit is the central force of each movement. Judea would have been nothing to-day without its martyrs.

A Nova Scotia correspondent gives a little fragment of an overheard conversation: "What kind of a stone do you suppose they will give when I die?" "Brimstone, of course."

"Mother," said a bright little girl, "is hell a hot place?" Being a little puzzled what reply to make, the mother answered, "Yes." "Then," said the little girl, "why don't they turn the damper?"

When you consent, consent cordially;  
When you refuse, refuse finally;  
When you punish, punish good naturedly.  
Commend often; never scold.

Daniel Drew believes in special providence. "Why," said he, "when I subscribed \$10,000 for the church, I had no idea where the money was coming from, but Providence was with me. I went down to Wall St. got in with some of those New York smart fellows, and in less than six months I skinned them out of \$10,000 as slick as a whistle."

There is nothing which so stubbornly marks the character of the Christian world in general as the want of candor; the spirit of jealousy and the evil surmises which the different denominations of religionists manifest towards each other. There is a prevailing disposition in one religious party to speak evil of another. . . . When we ask the use of a church or meeting house, only for a couple of hours, we are spurned away with rudeness and indignation.—*Dr. Dick.*

OTHER PEOPLE'S PREJUDICES.—Suppose a surgeon should go into a household where a man had a vast wen on his neck, and, while he shook hands with him very gently with one hand, should hit the wen a terrible blow with the other; and suppose, when the man complained that that was rude treatment, the surgeon should say: "Oh! that is nothing but a wen. It is no part of you. I have no idea of respecting your wen. I respect you, but that wen has nothing to do with you." Such a surgeon would be like many reformers, who, because they are men of truth, and perceiving that other men have many prejudices and superstitions, strike them with their fists, as if they were wens, justifying themselves by saying: "They are superstitions; they are prejudices; am I bound to respect these?" No, perhaps not; but you are bound to respect the palpitating heart that lies behind them. You are bound to respect the soul whose superstition or prejudice you assail.—*H. W. Beecher.*

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

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

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