

The American Spiritualist.

PUBLISHED BY THE AMERICAN

PHENOMENAL AND PHILOSOPHICAL.

SPIRITUALIST PUBLISHING COMPANY

VOL. IV; No 2.

CLEVELAND, O., JANUARY 23, 1871.

\$1.50 A VOLUME.

FOREGLEAMS.

I see Hermes, unsuspected, dying, well beloved, saying to the people, Do not weep for me,
This is not my true country. I have lived banished from my true country—I now go back there;
I return to the celestial sphere, where every one goes in his turn.

* * * * *

Now, while the great thoughts of space and eternity fill me, I will measure myself by them;
And now, touched with the lives of other globes, arrived as far along as those of the earth,
Or waiting to arrive, or passed on farther than those of the earth,

Thenceforth I no more ignore them than I ignore my own life. Or the lives of the earth arrived as far as mine, or waiting to arrive.

O, I see now that life can not exhibit all to me—as the day can not,

I see that I am to wait for what will be exhibited by death.

* * * * *

I swear I think there is nothing but immortality!
That the exquisite scheme is for it, and the nebulous float is for it, and the cohering is for it!
And all preparation is for it! and identity is for it! and life and death are altogether for it!

—Walt Whitman.

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

[Written for the American Spiritualist.]

DEERING HEIGHTS:

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

BY HUDSON TUTTLE.

CHAPTER V.

"God loves this man. He chose a wife for him,—
The true one!"

"If such there be, I promise, by long love
And perfect friendship, by all trust that comes
Of understanding, that I will not fail."

—Jean Ingelow.

The winter was passed in preparations for the happy event. It was decided that Victor remain at the old homestead, and comfort the declining years of his parents; and that Bessie should pass the summer there. Thus, in the early spring, with the apple blossoms drifting over them from the rugged boughs of the Leland orchard, do we find them, in the beginning of our story. The world was a young world, fresh in the hands of the New Year, which was determined to make a better world than the last year had left. It had an infusion of blood pure as the veins of gods can give, and the great heart of nature palpitated with the awakening activities of life.

Perhaps the critical reader, who imagines the author's delineations as purely fiction, will pronounce such love, courtship and marriage as Victor and Mary's, tame and deficient in interest; but the author assures such that the fault is with the characters, not with himself. For he can only relate the actual, and hence, circumscribed, is bereft of the easily wielded material of fiction, which endows its characters with the varied qualities of the fancy.

Victor and Mary felt the deep throb of Nature's heart. They, too, were in the first hours of a young and new life. They saw a type of their own existence in the surrounding world.

"What a kind and magnificent mother is nature!" exclaimed Victor. "How generously, lavishly, she throws her divine blessings around us!"

"You have stolen my own term of 'mother.' Motherless, as I have been from early years, she has

been a mother to me. I have walked through the aisles of her forests, her petted child. I have thrown myself down on the mossy bank, feeling that I reposed on the confiding heart of a mother. I have personated her so vividly that she spoke to me in the sigh of the winds, the form of the fleecy clouds, the babble of the brook, the color of the flowers, the tremble of the leaves."

"You are quite a heathen, Mary," Victor laughingly exclaimed. "A pretty savage, who 'sees God in the storm,' etc. I discover the source of your inspiration. It is fresh, glowing, and appealing to the heart."

"If it reached *one* heart, I am content."

"You have not written in these 'latter days.' Has the muse deserted its shrine?"

"I cannot write poetry, for my life has been, since we met, a lyric so much surpassing any written page, it were folly for me to fancy."

"Ha, ha, the muse has been caged? I have thrown a net over her, and she is so happy she cannot sing. This is a fine illustration for our socialist friends, who say, 'Love gives wings to genius, but marriage clips them.'"

"Ah, you wrong me," she replied, looking up inquiringly and beseechingly into Victor's face. "You cruelly misunderstand my meaning. The present hour is like a dream. I must become accustomed to it. The sentiment you have expressed is false, and is based on false views of marriage. True marriage, it seems to me, is the continuance of love, and gives breadth, strength and power of pinion."

"Had I believed otherwise, I should have preferred to have kept you at a distance, like an enchanted landscape, never reached or possessed. Theories aside, we have made the venture, and are now embarked on the stream of life. If we row together, it will be not only easy, but pleasant. The world is filled with theorizings, and the froth of idle talk. The press is reeking with plausible attacks on the existing state of society. Weak minds are led into error, and even the strong are confused. We should learn wisdom from those around us, profit by their failures, and seek to do the right."

"First then, Victor, we believe in marriage, else we had not been married. I believe in the endurance of marriage, else I had not been married."

"And I believe in the endurance, the eternity of marriage, else I had not been married. I believe, Mary, you came to me as pure as this blossom I place on your heart; and I have from earliest youth maintained that man should be as pure as the purity he exacts from woman. This has been my motto. I have kept it, or I should blush to gaze into your blue eyes—I should shrink from clasping your trusting hand,"

"It is well," she answered, placing her hand in his. "It is well, and your reward shall be the perfect trust of my heart, if that be reward. Our love is fresh as the spring day, and with care, it may be so preserved through life, only changing in character with the changing years."

"It were well we understood each other; that we learn how this preservation may be assured."

"Aye, well," she replied, a look of strange sweetness overspreading her countenance. "We are not always to expect the same. Now the year begins with the quickening of the blood; the bursting of the bud; the fragrance of flower and leaf; the song of birds; the activity of forces called into being by the warmth of the sun, which is love. After a time

the flowers will wither; the birds will sing more quietly; there is less confusion, and effervescence of tumultuous joy, but all the processes of growth go forward the same. The fruit is maturing; the leaf is elaborating in its veins the harvest; the bearded ear waves in the wind, to catch the atoms it builds into the kernel; the tasseled corn flaunts its green banners to gather the sunlight; the tall trees strike their roots deep into the dark mould, and rear their coronals of leaves to gather in material of strength.

In autumn days, like flame, the red apples gleam in golden leaves; the peach and grape concentrate the labor of the tree and vine for the summer; the nut, with ivory shell, gathers a season's labor of a forest giant in its little cell; the ear of corn represents the perfection of the year. So we should mature. I do not expect this spring always to remain, but I love the summer better. The years will mature our loves. We shall know each other better. We shall feel less ecstasy, but more strength, and year by year shall we gather that within ourselves, and in the decline of life shall we descend together, mutually sufficient; and two lives, round-orbed and complete, rotating around one common centre, which is love, shall be the glory of our year."

Victor was so astonished at her vehemence, he was silent. Had she said too much? Had she offended? She had expressed the truth. She asked in a low voice—

"Is this displeasing?"

"Displeasing?" He clasped her hand fervently. "Your words are inspiration. You give words to my dream of life. But I am sad. Our union will necessarily impose hardships on you. I may shield you in part, but not wholly."

"Above all things do I desire to share them with you. If I enjoy all your joys, I must take on all your cares. Two standing under a load, bear it easier than one."

"You are worthy a better heart than mine, but poor as it is, it is all, all your own, and may this spring day be with us until our years move to higher position."

"And then may they mellow into days that are better. Perhaps you think I am selfish in my exclusive love. You give me all. I demand all, and will receive naught else. Love can have no partner. It is an absolute king. But"—she hesitated—"you remember the yellow asters in my bridal wreath, thrown in for jealousy? Well, love requires care. It is not a rough plant, that will grow in a waste place, and make its way against brier and rag-weed. It will become a forlorn object, without green leaf or bloom, if thus treated. It must be planted in the soil of truth and trust, and the ground, far around, kept clear of springing weeds and quick growing grasses; it must be watered with kind words, and receive constant attentions; and so sensitive is it, that a sharp blast, or a frost, will wither its leaves; and although from its shriveled stalk new branches may put forth, they will be slender, sapless and strengthless. What is more, tender as it is, it will not thrive in artificial heat. The conservatory may perfect the tenderest exotic, but it will pale and die. It must be out in the sunshine, where the free winds may constantly lave its foliage, and the dews of the starry night lave its petals."

"You are glorified by your words; but, oh! Mary, you distract me. How can I ever preserve the precious charge you have given me?"

"I have grown rhapsodical and foolish. Sensible and with sense, we must be good and constant to each other."

"Easily said, and easily followed!"

"Easily said—not easily followed; and I expect to be the first to transgress; but such I feel is the first sentiment of every woman's heart. They give their unmeasured love, they expect kindness in return, and eternal constancy is their dream."

"It should be man's. Perhaps I have a woman's heart. I think I have—I hope I have."

"I hope you have. I know you have."

"The birds are holding concert. That thrush is getting too conceited. I would you taught him how much he yet may learn."

"I will sing, but not in rivalry with my country's sweetest songster."

"There is no day like to-day,
Except the day we call to-morrow;
There is no day like to-day,
For this we will not pause to sorrow.

There is no day like to-day,
The robin, thrush and jay all say it;
There is no day like to-day,
And yet it were not well to stay it.

There is no day like to-day,
The same song will we sing to-morrow;
There is no day like to-day,
Rejoice to-day, nor trouble borrow."

"Ho," cried Bessie, "I have found you, after an hour's search. If you desire to conceal yourselves, you must not sing so loud and sweet."

She came and twined her fingers through Mary's hair, and began inserting branches of spray around her head, after the manner of Indian plumes. Gentleness and affection were manifested in every movement. The two sisters were remarkably alike. The elegance and more perfect completeness in the one, was the result of difference of age between the woman and the child.

"Victor, did you not promise that you would relate a story to me this morning?"

"I have a vague recollection of such a promise, to a little weazen-faced girl. I think, as she has not demanded it, I am excused."

"I demand it!"

"You? You certainly are not the girl, in a check bib-apron, that asked for a story at breakfast?"

"Do you think changing an apron and curling my hair, changes me into some one else? You always are correcting me if I yield to dress, or judge people by their clothes—and rightly, too; it's the heart, dear Victor, the heart—and does not mine beat the same always? Oh, you laugh! You cannot put me off. Mary has you all the time to herself. The story I must hear."

"You should not be so importunate," said Mary, endeavoring to give her voice a chiding tone. "Victor, perhaps, will relate it this evening."

"She shall have a story now. I shall get an inspiration from the atmosphere, and the songs of the birds, and my story will be far better than if delayed until evening. Shall it be a fairy tale?"

"If you please, not a fairy story. They are unreal, father says, untrue. I want a story about men and women. One that has real feeling in it."

"One about boys?"

"Ah, you cannot excuse yourself with a joke! I do love the boys, and so does Mary, or it had been worse for one distinguished gentleman who is now made happy."

"Enough, Bessie. Now for the story."

The story was of a poor German boy, who lost his father and mother on their passage to America, and wandering in the West in search of employment, was frozen to death in a storm on the prairie, and buried beneath the snow.

When it closed, Bessie was in tears, from which, recovering, she exclaimed—

"Poor boy! poor boy! It is naughty in you, Victor, to relate such a dreadful story on this beautiful, sunny day."

"Life is a bundle of contrarities. A sprinkle of trouble in this happiness, will give it better relish."

"Oh, I have news!" she said, clapping her hands. "News I came to tell you, but had entirely forgotten. Grandpa Leland sent me for you. Visitors are at the house!"

"Who are they?" inquired Mary.

You remember Reverend Doctor Vaner—he is one. Another is Mr. Sizer Cummin, and the funniest man I ever saw. I laughed whenever I looked at him. They want Victor. Ha! ha!" Her voice rippled away in a bantering, silvery laugh.

To be continued.

Shakers and Spiritualists' Convention—Concluded.

Spiritualism is a call for higher religious observance in life; hence we find the highest class of Spiritualists organized in the heavens and on the earth, with self-denial as their saviour, a divine life their basis, and the practical operation of the Sermon on the Mount their religion. True Spiritualists do not underestimate self-denial; they see the elements of eternal life in a celibate life, and freedom from war, slavery, sickness and destitution, by living a life above the plane of mere earthly loves and sensual excitements. Let Spiritualists organize on the principles of eternal, never-changing life, and they will see the shackles of marriage, war, private property and disease—all the relations and conditions of temporary corruption—fleeing as does the dew before the rising sun—the sun of the millennial day. The great lights of Spiritualism admit two distinct orders of life—the natural and the spiritual; the one belonging to the earth, earthy—the other to the heavens, heavenly. And as heaven is a condition of purity and holiness, it should be inaugurated on earth. This was the prayer of Jesus—"Thy kingdom come." This divine kingdom, or high spiritual condition, had come to Jesus. It will come to all, when, like the believers, called "Shakers," they appreciate and enter into the resurrection state. "I am the resurrection and the life," said Jesus.

After a thrilling song by the Shakers, commencing,

"God is infinitely able
To protect the weak and feeble,"

Mrs. Carrie Lewis, a substantial, clear-headed Spiritualist residing on Euclid Avenue, followed, defending freedom—the child of the new age. Love was of God—pure, holy, free. Lust, apostolically speaking, was "earthly, sensual and devilish;" and those who could not and did not distinguish between love, *free love*, and *lust*, only revealed the degrading depravity of their natures. Love, under the guidance of wisdom, was the great redemptive power of the universe. "If ye love me," said Jesus, "ye will keep my commandments." Freedom and love walk hand in hand in the resurrection state—a state attainable in this present life, through self-abnegation and holy consecration to the good and the true.

Elder Chauncy E. Sears of Mt. Morris, New York, was the next speaker. He contended that the Shakers were the oldest Spiritualists in this country, having been blest at intervals with visions, clairvoyant perceptions and marked spiritual manifestations, from the stormy, persecuting times of Ann Lee, down to the afternoon of this century. He argued that Shakers and Spiritualists were one in their knowledge of immortality and the primal objects of existence. Through the influence of Spiritualism, sectarianism, with its bigotry, intolerance and tyranny, would be swept away; Neither Spiritualists nor Shakers should be afraid of abuse, slander and ridicule, for if their doctrines were correct, they could only be strengthened by opposition. Believers—meaning the Shakers—had come into order. Their baptism was from the heavens. The disorderly, disintegrating fanaticisms prevailing to some extent among Spiritualists, brought dishonor upon the truth. There was no point, he said, upon which the Shakers were so misunderstood, as marriage. This was the lion in the way. But believers were not opposed to those on the Adamic plane in the world, "marrying and being given in marriage." This was well. But there was a Christ-plane of purity above it. Their warfare was against the abuses of marriage, the expenditure of the seminal forces, the social evil, and the monopoly of private property. He closed by inviting all who were weary to come to them and find rest—rest for their souls. These remarks were followed by singing, and sound, well-timed thoughts by Elder O. C. Hampton.

Sunday morning there were present—Elders Wm. Reynolds and Oliver C. Hampton, Union Village,

Warren county, Ohio; Elder Frederick W. Evans, Mt. Lebanon, N. Y.; Elder George Albert Lomas, Watervliet, Albany, N. Y.; Elder Chauncy E. Sears, Groveland, near Mt. Morris, N. Y.; Elder James S. Prescott, North Union, Ohio; Elder Ephraim Frost, Watervliet, near Dayton, Ohio, and several elders, besides a fine band of singers, and thirty or more Shaker laymen from North Union. At an early hour the Hall was full—the interest deep. After some initiatory suggestions by the President, relating to order, decorum, and the necessity of harmony—followed by an inspiring, soul-entrancing song by the believers—the presiding officer introduced Elder F. W. Evans, the "noblest Roman of them all," prefacing the introduction by a brief sketch of his first meeting the Elder in New York, and the uplifting influence felt from his magnetic presence. Elder Evans said:

"I am pleased to meet with the progressive friends of Cleveland, when I think of the order of Shakers, among whom are not many worldly, noble nor great. Among many other organizations we see much that is good and great. It is our desire to seek to appropriate the good of all. For years has orthodoxy ruled as with an iron rod; now we find liberality of thought circulating between those who differ in their views, adding gladness to the hearts of all. The Shakers are the successors of those who have been Essenes in all time. We find the heavens the same; like causes produce like effects. Peru had its Essenes; and those who made the prize of conquest, admitted that they found a higher state of civilization than they knew of. God is the author of all races, in all the world, and is not merely the God of this earth. There have been many men and women who have risen up as the agents of God, but who have lost the life and vitality of God, by clinging to the material and sensual. We read that darkness covered the earth, and gross darkness the people;" that the "sun would be dark," and the "moon turn to blood;" these are not literal sayings—the sun represents the revelations of God; the moon the reasoning faculties; and the stars that fall, the priesthood that began their missions in the spirit of God, but ended in works of the flesh. Spiritualism is as old as the traditions of the races. It has formed the corner stone of all the new epochs. A. J. Davis' revelations were not new. The same teachings abounded in the works of the Neo-Platonists—the books of Spinoza, Oken, Swedenborg, Mesmer, and the French writers of the Revolution. Attending one of Mr. Davis' meetings, while he lived with his first wife, we spoke of the duality of the Divine Existence, immediately after which friend Davis began to use the phrase, "Father God and Mother Nature." There have been seers, seeresses and visionists in every period of the world. Ann Lee told her flock that she saw in vision, souls coming to receive her testimony, "as the doves that fly to their cots."

Joseph Meacham, a Baptist preacher, was one who came from New Lebanon, to see Ann Lee, and her followers in the woods, in Albany county, New York. He found Ann Lee to be ignorant in the sciences, in the wisdom of this world, but possessing the deepest spirituality of any being he had ever known. She was taught by the spirits, loved the spirits, and was educated by them into the mysteries and wisdom of God, beyond that learned by the priests at our ecclesiastical colleges. And when Ann Lee met those who had been earnestly watching the spiritual signs of the times, it was as the meeting of two clouds. Her testimony was accepted, and it was so simple and truly evident that many souls gathered to her, and learned of her, and lived out her holy teachings. By vision she saw that all had partaken of the original sin, all had eaten apples very improperly. From the perversion of one propensity, all became corrupt "by the law of abuse," as Adam Clark said, and not by use. From the cause of perverted use came the doctrine of total depravity—which the Shakers do not believe. Nor do they believe that evil can ever be done away with until the source is discovered and corrected. The source of all evil is lust, and the conquest of lust is to create a new order of things, that calls upon men and women to take up their crosses against every lust; to live pure, to deny unto ourselves private property, and War, and to live in peace and as brethren and sisters in Christ. Ann Lee only reproduced and carried out in life the principles enunciated by Jesus; and an unbiased investigation of the life lived by Jesus, would insure the investigator that, instead of the Shakers introducing any new doctrine to mankind, they are only calling upon humanity to carry out in their practices the self-denying principles of the meek and lowly Son of God—the Christ—as manifest in the man Jesus. And whatever appears strange in the character of the Shakers, finds its pattern in the life of Jesus. Christianity, with its persecutions and creeds, was a blot upon the face of the ages; but Jesus was heaven-inspired, and his principles catholic and holy."

At the conclusion of this speech, and a spiritual song, the meeting opened into a general conference. The time was occupied by Shakers and Spiritualists, not as sparring controversialists, but as men and women, anxious to find and live the highest form of truth. Prominent in the conference was Mr. W. W. Broom, who alluded to a visit he made to the Shakers at Mt. Lebanon, for the purpose of investigating their system of life and religion. He found several conditions which, if not perfect Christianity, he thought approximated closely thereto. Their property was held in common; he saw no saloons, no brothels,

heard no swearing, no manifestations of ill temper, no rant, cant nor hypocrisy. He saw hundreds of people living quiet, simple, spiritual lives, always devout, happy and serene. He spent an afternoon with the Shakers at Watervliet, and saw similar scenes. He closed with a tribute to the character of the Shakers. The chairman said that such testimony from one of such wide experience and extensive travel, outside of the Shakers, must command respect. After the usual collection, and music by the Shakers,

Rev. J. N. Still, a colored itinerant Spiritualist, formerly an Episcopal clergyman in the South, arose in the audience. He told of what he had seen in visions, saying among other things, that he saw "that brother," [the chairman] in spirit, three years before he saw his face, and he was led from the wilds of Virginia, to Portland, to meet him. He also had a clear view of all the events in the history of Spiritualism, that are now taking place, and had written a book about it. Ever since he saw that new light, he had been traveling every day, upon his great mission, begging his bread wherever he went. He believed Spiritualism to be the great system that is to enlighten and purify the world. He felt a burden of spirit upon him, for his own race, that he was the apostle commissioned to tell them the glad tidings. He was loudly applauded. The chairman said he met him some years ago, and believed him to be a true and faithful advocate of Spiritualism, acting under the control and direction of the spirits. As he descended the stage, an elderly Shaker gave him his seat.

Elder Pomeroy Root of North Union, was the next speaker. He had been a Shaker for forty six years—brought to them through a remarkable vision. In this vision, he seemed to be traveling eastward, with a multitude of sectarians, who often stumbled and fell. Passion and lust were the stumbling blocks. Power was given him to bind the image—to withstand the temptations of the world. In him the Christ had conquered the Adam. He was happy, his life flowing clear as the river of God.

The afternoon was devoted mostly to the exercises of the Children's Lyceum, the Shakers remaining and taking a part. It did our soul good to see the tall, manly and venerable Frederick W. Evans join in the march. It was a beautiful blending of childhood and youth with wisdom and age. Elder O. C. Hampton addressed the Lyceum in a most earnest and appropriate manner. As much of his life had been spent in teaching, he deeply sympathized with every effort to rightly educate the young, thus keeping them from the smoking, drinking, gambling and licentious tendencies of the age. He bade the Lyceum and Lyceum-workers God-speed. All were delighted. Elder J. S. Prescott wrote thus of the late Lyceum Exhibition:

"Words cannot express the satisfaction I felt in witnessing the exhibition of the Cleveland Lyceum, on Monday evening, the 5th inst. It showed to me that it is a live institution, bound to progress as one of the reforms of the nineteenth century. It doth not yet appear what it will be. God bless the effort."

When the presiding officer called the meeting to order Sunday evening, the Hall was crowded to its utmost capacity. The interest had become intense. After the opening exercises. Elder Evans gave the discourse, commencing with the remark that the Shakers made a sharp distinction between theology and religion. He regarded the Bible as a compendium of the history and literature of the Jewish people, and considered it no more the word of God, than the Bible of any other nation. He would accord the same respect to the Koran of the Mohammedans, the Bible of the Chinese, or that of any other people. The speaker then took up several questions handed up from the audience, as follows, answering some of them in a few words, and remarking of the rest that he would reply in his discourse:

Was it the use at all, or only the *wrong* use of the generative power, which, according to Mother Ann Lee, was the "fall" of our progenitors?

Answer—It was the wrong use,

Would it be wise to cease the use of our eyes entirely, because we are able to and likely to sin in using them? Is it wise to establish a rule or "plane" of celibacy, because we are liable and prone to err in the use of the generative power?"

Answer—It would not be wise.

Do you think that the Spiritualism of to-day, or the spiritual manifestations of Shakers and Spiritualists, are like those mentioned in the Bible?

Answer—We do, as spoken of in all the Bibles.

If Shakers believe in God, why do they not believe in the Devil, as both are revealed in the Scriptures?

Answer—We believe in God according to our understanding, and in the Devil in the same way. We do not believe in anything which we cannot understand, or of which we have no evidence.

If all should become Shakers, would not the human race soon become extinct?

Under the community of property system, what pays for the loss of the motive to labor, which in the private property system is furnished by selfish interest?

Why should we not marry and have pure offspring, when we have once attained the higher spiritual state here?

He proceeded to answer the question, "What would become of the world if all should become Shakers?" He would ask, "What would become of the world if it were not for the Shakers?" The populative principle is unlimited, and unless there is some check, such as Malthus foresaw the necessity of, the earth would be overpopulated, exceeding the means of subsistence. In the present system of civilization, infanticide, disease and death in a thousand forms, are the means by which this check is put upon population. In Europe, two great nations are now engaged in killing off the best men of those nations, to serve as a check to population and the gratification of a kingly ambition. He held that in the "Christ sphere," to which the Shakers had attained, they had nothing to do with reproduction; they are in that high condition of spirituality in which they are fully enabled to overcome the lusts of the flesh. The work of peopling this earth should be left to those who have not reached that high spiritual plane. He spoke with great earnestness against the abuses of the marriage relation, which are so common everywhere.

The "Christ sphere" they term the "resurrection order," because those who are permitted to enter it are raised up out of the sin and uncleanness of the world. It was to found an order of celibacy, one of its express objects being to place a check upon the over-populative tendency of the world.

Adam and Eve were not made at once, full grown and developed man and woman, but physically they were made from the elements, and grew like other beings. The same creative and generative power existed now, and there need be no fears that the world would not be sufficiently populated.

Referring to the divinity of Christ, as claimed by orthodox Christians, he said, "Why make that good man, Jesus, into a God, and Mary into the mother of God, when we had Gods enough already?" He said that Christ was the first Shaker, in his pure, upright, holy and celibate life. He lived as a Shaker in this respect, and taught it to his disciples and those around him, as they could bear it. He said the law of Moses was that the marriage relation should not be used except for the purpose of offspring. The members of the orthodox churches and their priesthood might observe that law to good advantage. As it was, it was a misnomer to call them Christians. They were tolerably good Jews, sailing under false colors. He spoke of the duality of God, male and female, according to the Shaker idea; and said that the idea that the Godhead was composed of three males, was monstrous and unnatural. He alluded to the influence of woman, and argued in favor of suffrage, and her full social and political rights, saying they would be the balance-wheel of government—wars would cease, and the political arena would be purged of its uncleanness. Shakers do not fight. They are an example of what would be the result if women were put on an equality with men. The speaker referred to the "social evil" that is everywhere perplexing the legislatures and municipal authorities. He declared against war—the killing of hundreds of thousands of men, and entailing untold suffering upon widows and orphans, to gratify the whims of politicians. There is in every human soul the germ of a spiritual life, that when quickened into activity, will lift persons up into the Christ sphere, where the animal natures and propensities are entirely subdued. All will become Shakers either here or hereafter. He said, you may die while you are not Shakers, but we shall follow and preach to you in the next world; we shall hunt you up there, and lead you to a higher life. As long as you are happy and well off, stick to it; we can stand it as long as you can—you have got the worst of it.

He then spoke briefly upon the community of property, and said that when they have all things common, each laboring for the rest—the tailor, the shoemaker, the mechanic, the farmer, each according to his ability—they had a much greater incentive to industry, having the true philanthropic spirit, than when selfishly engaged in amassing property, each for himself or herself alone. He said there had been many experiments in the community system, by the churchal people of the world, but they had all failed because not governed by the right spirit, while the Shaker system had lived a hundred

years. Forty years ago, the speaker walked from New York to Massilon, Ohio, to join a community that had started there, but it was a sad failure, although composed almost wholly of so-called Christians. Then he heard of the Shakers at New Lebanon. He went there and found the desire of his heart—a community system that possessed the inherent elements of success. He investigated Shakerism, and soon embraced it as his own system of life and religion. His conversion from materialism to Spiritualism, the religion of Jesus Christ, was brought about by a series of spiritual visitations, which came to him as he lay upon his bed, night after night for three weeks, by which he was enabled to see clearly, and the way was made plain before him. This was how he came to be a Shaker. Spiritualism led him out of the cold damps of materialism, into a knowledge of immortality, and the ministry of angels, and from thence into Shakerism—the "resurrection state," where they "neither marry nor are given in marriage," but seek to live the angelic life on earth.

After listening to a song, Elder Lomas said it was perfectly right and proper that on the earthly plane, people should have husbands and wives—as much so as that they should have wealth; and they only sacrifice that for something better in the higher sphere. He said there was wealth enough in the world to give every human being enough to place him above want. The Shakers had proved that under the community system, all had enough and to spare. They yearly feed thousands of poor, who never do a stroke of work for them.

The Shakers again singing, Elder William Reynolds of Union Village, Warren Co., Ohio, said that he was glad to observe the friendly relations existing between the people of Cleveland and the Shakers of North Union. Thirty-three years ago he was a Methodist, and lived up to the doctrines of that church. What he wanted to find was true religion. He heard of the North Union Shakers, and went to them to study their system. The result was that he became one of them. He said that the Shakers are familiar with all phases of spiritual manifestations, and feel a deep interest in their development. He hoped this meeting would prove a great benefit to both Shakers and Spiritualists.

The meeting was high-toned and harmonious throughout, giving almost universal satisfaction. When the principles advocated become practicalized, the long-promised age of peace and plenty, of love and good will to men, will have dawned—yea, it will have been fully inaugurated upon earth, angels walking hand in hand with a regenerated humanity.

A Man Drowned while being Baptized.

The Rev. J. B. Hough, while administering the right of baptism to Dr. A. P. Pownall, recently married to Miss Mary J. Wilson of Sand Hill, Ky., accidentally slipped and let the candidate go under the water, drowning him.

The body was soon after found and brought to shore, amid the most heartrending screams from his young wife and friends. Everything possible was done to resuscitate the Doctor, but the vital spark was flown. This sad occurrence has cast a gloom over the country for miles around, all joining in extending their sympathy to Mrs. Pownall.—*Cincinnati Gazette*.

When Jesus commissioned believers to go into all the world, and preach the gospel to every creature, "baptizing them in the name of the Father, the Son and the Holy Ghost"—should he not have added, *Be cautious and not drown them!* Query.—as this unfortunate man perished before receiving the salvatory right of baptism can he upon orthodox grounds be considered saved? If "damned" who is responsible?

That Stamp Notice.

We hope our readers will not fail to appreciate the importance of promptly attending to the "stamp notice" upon the margin of their paper. That notice means that the time for which their paper is paid for, is up, and that we most earnestly desire *prompt renewal*, so as to carry out as speedily as possible the purpose of making THE AMERICAN SPIRITUALIST a weekly paper. At \$1.50 a year, it is the largest, and by far the cheapest paper of the kind published. A. A. W.

Prof. Winchell and Townsend, and Rev. A. N. Craft.

EDITORS AMERICAN SPIRITUALIST—In the Pittsburgh *Christian Advocate* of July 9th, 1870, I find a communication which is so characteristic of its author, (Craft,) so full of bold and unsupported assumptions, so false in its statements and its logic, and slanderous of persons, that I feel disposed to give it a somewhat extended notice in your paper.

The chief object of the writer seems to be to find fault with the aboved named gentlemen for concessions they have made in favor of Spiritualism, in works they have published. He tell us that the "The Sketches of Creation," by Prof. Winchell, has been almost universally commended. "It has passed the scrutiny of Dr. Whedon of the *Quarterly Review*, without rebuke."

"Credo," a book by Prof. Townsend of Boston, a prominent educator in the M. E. Church, though criticised on some minor points, has received the general commendation of the press." Of this he complains, and finds "cause of alarm," because he "finds in both these volumes a full endorsement of the common claims of modern Spiritualism." And he says farther: "This is a grave charge." Why does he not add—"to my mind?" This would sound more modest. To thousands and millions it is *not* a "grave charge" at all, but a simple and honest admission by Prof. Winchell, of facts abundantly established.

The writer then quotes, from his author on page 371, the following obnoxious passage in support of his "grave charge." The hopeful, honest, spiritual minded reader will note this quotation with acclamations of praise to God and the angels that so prominent a *Methodist* has got such heavenly light, and has the honesty to avow it to the world. "The natural, (crafty,) man discerns not the things of the spirit; they are foolishness to him. But we quote:

There must be a substratum that has not yet been sounded, lying beneath the confused and apparently capricious phenomena of clairvoyance, mesmerism, dreamy and spiritual manifestations. With much imposition, there is much that cannot be scientifically ignored. It remains to resolve the mystery of these sporadic phenomena—to reduce them to law, and to open under the law some regular and intelligible intercourse with the unseen world. The unseen world is destined to become like a newly discovered continent. We shall visit it, we shall hold communion with it; we shall wonder how so many thousand years could have passed without our being introduced to it. And who can say that we may not yet obtain such knowledge of the modes of existence of other bodies as to discover the means of rendering them visible to our bodily eyes? Then may we not at last, gaze upon the spiritual bodies in which our departed friends reside, and discover the means of listening to their spirit voices, and join hands consciously with the heavenly host?

The only alterations we could desire to make in the above, would be to say, the time *has* come, to many, very many, to see these heavenly sights, What says Rev. A. N. Craft? Listen, and be astonished. "To make this quotation is to refute it." That is to say, it is self evidently false. Every one that is *compus mentus* sees a self evident proposition; and so Prof. Winchell in writing this, and Dr. Whedon and the "general press of the country" in endorsing it, are *non compus*, or they write and endorse, knowingly, a false position. Only Mr. Craft was found able to perceive this monstrous fallacy! Wise young man, what may not the world look for in you?

But now to the logic of this wiseacre. We quote: "If we may visit the unseen world for ourselves, why depend on descriptions given of it by Christ or Paul?" That is to say, since we have full and complete descriptions, and even maps, of England, why the folly of thousands who go there to see it? Since we have the grandest and loftiest mountains clearly described and lain down in the maps, why desire to *see* them? Aye, and climb to the loftiest summit attainable, to drink in the grandeur and glory of God in nature, as you can in no other way? The groveling muck-raker may be satisfied with the "description," and will be just as well satisfied without that, even, only as it seems a selfish purpose; but the aspirational man will desire

see. But more, Sir, "seeing is believing". Where is the "unseen world" as per Christ or Paul? What is the mode of being there? Do they tell you? Does the Church know, or profess to know, on these important points? No, Sir. Anxiously, longingly are they asking to know of these matters. But then, to thousand of as good men as live, or as have lived, the little that Christ and Paul, and others to whom he refers, have said, comes not with a authority. It serves not to enlighten; and these are the abundant and satisfactory reasons why, in the "fulness of time," and in perfect accord with the laws of nature, "the unseen world is to become [and to many now is] like a newly discovered continent."

The writer then goes on to say, that "Swedenborg, A. J. Davis, Mohammed and Joe Smith, professed to see spirits, and the spiritual world," &c, and then asks, "is there even a possibility that the supposed sights and revelations of these persons can be genuine?"

What a question! Where is the inherent impossibility? Have you not just said Paul and John had such revelations? Were they not men? Are not these the same? Have the laws of nature radically changed? or is God dead and the angel world obliterated? What is the matter? The proofs—evidence must settle the question, and will with honest minds.

What are some of the proofs? A. J. Davis while in his teens, I think, and having had so poor advantages that he could not write the simplest sentence correctly, yet in that wonderful clairvoyant state where the eyes of the soul are opened, and where hidden things are revealed, dictated that wonderful book, "Nature's Divine Revelations;" and now comparatively a young man, is the author of over twenty volumes. Swedenborg gave unmistakable proofs of clairvoyant powers and spiritual revelations; so much so that Mr. Wesley, who enjoyed his personal acquaintance, gave it as his belief, that Swedenborg held converse with spirits, as he claimed to do. In proof, incontrovertible, of this spiritual gift of second sight, take the case of his describing the fire at Stockholm, when at Gottenburg, three hundred miles from Stockholm. Emanuel Kant gives a minute account of this affair; says "it was at the house of Mr. Costel, with a party of fifteen persons. That about 6 o'clock, he, (Swedenborg,) went out, and after a short interval returned to the company quite pale and alarmed. He said that a dangerous fire had broken out at Stockholm, and that it was spreading very fast. He was restless and went out often; he said that the house of one of his friends, whom he named was in ashes, and his was in danger.

At eight o'clock, he joyfully exclaimed: "Thank God! the fire is extinguished three doors from my house." The letter of Kant continues to say that "the Governor took careful note of the fire, as described by Swedenborg, and on Tuesday morning the royal courier arrived at the Governor's with letters confirming the fire, and not at all differing from the account given by Swedenborg."

Swedenborg, ever regarded by all candid minds as an honest man, publishes this account in his works; and yet this man, Craft, has the amazing effrontery and impudence to say: "The story of Swedenborg's wonderful clairvoyance, by which he saw his neighbors' houses on fire at a distance of three hundred miles, has never been proven." Then can human testimony prove nothing. Look at the consistency of a man talking confidently of the revelations of men eighteen hundred years ago, of whom he knows nothing by concurrent testimony, and denying this fact in the history of a man of note only about one hundred years since! The man who could write that sentence, can write or say anything.

But why does he make this bold denial? Aye! there is logic enough left in his dull cranium, to see the consequences of its admission. Hear him: "If the visions of Swedenborg or Davis are to be trusted when they profess to see objects three hundred miles away, why not when they profess, with the same spir-

itual eye, to see spirits, with whom they join hands, and from whom they receive communications?" Sure enough. But it is a foregone conclusion with this blind bigot, that spiritual communications *shall* not be admitted, and hence, with brazen face, he denies the facts of history, and flies in the face of all honest and candid men, in his church and out, who say the results of their investigations favor spirit communion.

But listen, farther: "A. J. Davis was caught in his acts of deception." I deny your allegation, sir, and brand you a reverend villifier. I put you to the proof. I know to what you refer, sir; and I know that your witness, on whom you rely—another reverend rascal—when arraigned in an ecclesiastical court, for falsehood, plead in mitigation of damages, a constitutional bias in the direction of falsehood. And you know this fact of your man; and was told, when you had looked up this case, you should have more, of a still graver character. And still you repeat your vile slander. But hear him again: "Jamieson and McQueen, who boasted their phenomena were equal to the miracles of Jesus, were exposed, in Kalamazoo, Mich., and lodged in jail, for obtaining money through false pretences." Here, sir, I charge you with base slander and falsehood, so far as Jamieson is concerned. McQueen seems to have been an adroit trickster, and deceived Jamieson; as he did others, into the belief that he was a medium for physical manifestations. Jamieson engaged to travel with him, as lecturer, while McQueen should give his exhibitions. At Kalamazoo, McQueen was detected in his tricks, and the money he had taken was taken from him, and he confined over night, *without* legal process, rather for personal safety than anything else. In the morning, he was taken before John W. Breese, Esq., and upon hearing, was set free, and the money ordered to be refunded, with costs to prosecutors. Jamieson was *not* charged, either legally or in the minds of the people, with complicity in McQueen's tricks. I knew you so well, sir, that I believed you had made one of your reckless statements in this case, and so wrote to Kalamazoo, and got the documents in this case, under date of Sept. 15th, 1870.

Apropos to your slander on Mr. Jamieson, let me say here: some time since, Jamieson held a discussion with a Rev. Mr. Butterfield of the M. E. Church. It would seem *he* was an honest man, and probably got facts in reference to Spiritualism, of which he was before ignorant. At a Spiritual meeting at Manchester, Ill., Aug. 21st, 1870, held by J. M. Peebles and J. O. Barrett, this Rev. Mr. Butterfield stood up before the people and declared himself a Spiritualist henceforth; and amid the tears and congratulations of the people, Peebles and Barrett gave him the right hand of fellowship.

So much for Jamieson. Now what of McQueen. After lying about loose for some time, and trying to ingratiate himself with the Spiritualists, but in vain, he started out in the work of exposing Spiritualism,—that is, "killing the elephant," to use your own language in regard to your work here. He has been near us this fall; and if you were now here, we would certainly look that you should get him here, to finish up the little job in that line that both you and Professor Grimes failed to do, though the people paid you both over \$400 for doing it—not to speak of a semi-official "elephant-killer" from Buffalo, whom you were instrumental in getting here last fall, at a cost to the people of near \$100. But the last-named gentleman only served to put the beast in good condition for wintering; and now, if you could only get McQueen here, for another \$100 from our orthodox friends, it would cost the Spiritualists but little to winter the "varmint." Ah, sir, these are the kind of elephants that thrive on Reverend blows. They bring the E. V. Wilsons round in time, as they promised to bring them; but the poor donkeys that the Crafts and Grahams ride, stick in the mud, and "can't come to time." They manage to get as far as Jamestown, Pa., but can't reach Cleveland, or Farmington, though pledged to do so. But still the

riders brays, though the "dumb ass rebuke him."

But I can tell you something more that happened in Kalamazoo. In the safe of Geo. W. Winslow is the original libel signed by S. P. Leland, who paid, besides, \$75 to get rid of a slander suit. This is another man making himself rich at the expense of the church, in exposing Spiritualism. Great God! what is the hope of the church, when such men as McQueen, Leland and yourself are its defenders against Spiritualism?

Hear this man, Craft, again: "The Fox girls were proven tricksters by witnesses testifying under oath. The Davenportes have been in jail for the same cause (as McQueen.) None of their prominent mediums have escaped exposure." Was ever a greater slander and calumny put in so few words? The gist and spirit of this is that Spiritualism is a humbug and cheat from first to last. And so Profs. Winchell, Townsend, Hare, Gunning, Mapes, Denton, Judge Edmonds, Gov. Talmadge, Horace Greeley, and millions more in this country—Varley, Ashburner, Bell, Shorter, Hall, Howitt, Thackeray, and thousands of others in England, have for twenty years been the dupes of a few silly and wicked men and women.

The Fox girls. First, the family were Methodists—plain, simple, honest people. It was fitting that this spirit manifestation should come first to the church. It "came to its own, but its own received it not," and then it "turned to the Gentiles;" for it is the outsiders, the "common people that receive the word gladly." Passing over the earlier and remarkable manifestations at Hydeville, we come to Corinthian Hall, Rochester, on the evening of Nov. 14th, 1848, with an audience of some four hundred persons. This was the first public meeting that Spiritualism ever convened, and was by direction of the spirits, through the rappings. The audience appointed A. J. Combs, Daniel Marsh, Nathaniel Clark, Esq., A. Judson and Edwin Jones, a committee to examine into the rappings, and report. The committee *unanimously* reported that the ladies (mediums) gave every facility to investigate the cause of the mysterious sounds. "One of the committee placed one of his hands on the feet of the ladies, and the other on the floor, and though the feet were not moved, a distinct jar on the floor was felt. On the *pavement*, and on the *ground*, the same sound was heard—a kind of double rap, as a stroke and rebound were distinguishable. They all agreed that the sounds were heard, but they entirely failed to discover any means by which it could be produced." The audience then selected another committee, composed of the following persons: Dr. H. H. Langworthy, Frederick Whittlesey, D. C. McCollom, William Fisher, of Rochester, and Hon. A. P. Hascall (late Member of Congress,) of Leroy. This committee reported that "they went into the investigation at the office of Chancellor Whittlesey, and the sounds were heard in all parts of the room, and they were entirely unable to tell from what source they came; and that Dr. Langworthy made observations with a stethoscope, to ascertain if there was any movement with the lungs, and found not the least difference when the sounds were heard; and there was no *probability or possibility of their being made by ventriloquism, as some had supposed: and they could not have been made by machinery.*"

On the report of this committee, a portion of the audience evinced much the same spirit as Rev. Craft exhibits—a determination that the report to the world should be different from the facts in the case. Mr. W. L. Burtis said the girls dare not have him on the committee. He was immediately voted on. Mr. L. Kenyon declared if he could not find out the trick, he would throw himself over Genesee Falls. He was then made one of the committee. The committee were; Dr. E. P. Langworthy, W. J. Gates, Wm. Fitzhugh, Esq., M. L. Burtis and L. Kenyon. This committee met at the rooms of Dr. Gates, at the Rochester House, and selected a committee of ladies, who took

the girls (mediums) in charge, and desired them to see that there was no machinery or fixtures about them that could produce the sounds. They made other experiments, and gave the young ladies the following certificate:

"When they were standing on pillows, with a handkerchief tied around the bottom of their dresses, tight to the ankles, we all heard the rapping on the floor and wall distinctly." (Signed) MRS. STONE, MRS. J. GATES, MRS. M. P. LAWRENCE.

In the evening, the committee, through their chairman, Dr. Langworthy, made a very full report of their doings through the day. They had the examination only in the presence of the committee, and the ladies they had selected to assist them. Sounds were heard when the mediums were standing on large feather pillows, without shoes, both on the floor and on the wall; that a number of questions were asked, which, when answered, were generally correct. *All* the committee agreed in this report, nor did Mr. Kenyon throw himself over Genesee Falls.

In 1850, Mr. Ripley, one of the editors of the New York *Tribune*, published in that paper an account of a circle at the rooms of Rev. Dr. Griswold, at which were present Mr. J. Fennimore Cooper, Mr. George Bancroft, Rev. Dr. Hanks, Dr. J. W. Francis, Dr. Marcy, and many others, all men of note. He says:

"At about eight o'clock, the Fox girls came into the room, and at first the sounds were faint, but they increased in loudness and frequency, becoming so loud and distinct that no one could deny their presence, nor trace them to any visible cause." Many of the circle asked questions, all of which were correctly answered by the raps. Mr. J. F. Cooper got the fact of the presence of a spirit sister; age, fifty years; cause of death, thrown from a horse; all of which Mr. Cooper said to the party, was correct! All the gentlemen present gave their assent that there was no fraud or trick connected with the girls.

And after all this, the man, Craft, has the amazing impudence and effrontery to declare the rappings through the Fox girls, a cheat—for this is the gist of the idea he would have his readers get.

When a sectarian bigot forswears himself to the work of sustaining his creed at all hazards, there is no depth of infamy to which he will not descend. But now to the Davenportes; for here, too, this man designs to say to the world, they are cheats—just "this and nothing more."

Dr. Loomis, Professor of Chemistry in the Medical College, Georgetown, and not a Spiritualist, published a lengthy report of a seance held by the Davenport Brothers, whereat he was one of the committee; and he fully exonerated them from the charge or possibility of deception or trick, in view of the precautions taken by the committee. A sea captain was one of the committee, and did the tying; and Dr. Loomis says:—"Before the tying was completed, the cord was even with the outer surface, the hands puffed with blood, and quite cool. The boy complained of pain, and asked that the ropes be not so tight. I remarked to the captain that it was cruel to let the rope remain so tight as it was—that security could be had without being unnecessarily cruel." But the captain refused to loosen the ropes. Loomis says: "No human being could be bound so tightly, suffering excruciating pain. All the knots were a peculiar kind of sailor's knot, and entirely beyond the reach of the boy's hands or mouth. The other boy was tied in a similar manner." I omit much that Dr. Loomis says, going to show the precise manner and security with which the boys were fastened. He then says: "1st, There was in the box no person but the boys. 2d, It was physically impossible for the boys to liberate themselves. Then the doors were closed, and the gas light turned down to a twilight in the room. Within ten seconds, two hands were seen by the committee and the audience, at an opening near the top of the door, and one minute after, the doors opened of their own accord, and one of the boys walked out unbound, every knot being untied.

And this is but a tithe of the testimony we could bring, both from home and from Europe, to prove the genuineness of these manifestations.

Now to Craft's article again: "Faraday, the great electrician of England, after patient investigation, pronounced the whole thing a humbug, and denied the possibility of producing a single rap without cheating. This has been the uniform testimony of the scientific world." The above quotation is nearly all false. 1st, Faraday refused to go into a patient investigation of Spiritualism, but settled the question on *a priori* grounds. 2d, The scientific world have generally settled the question the same way; but in nearly every case where scientists have made a careful investigation, they have conceded the genuineness of the phenomena. The *Scientific American* of July, 1868, says: "The spirit with which scientific men have looked upon the phenomena, has been such as, unfortunately, to retard their solution. Skepticism as to their reality, although they were corroborated by evidence that would be convincing upon any other subject; refusal to investigate, except upon their own terms; and ridicule, not only of the phenomena themselves, but of those who believed in them, have marked the course of scientific men ever since these manifestations have laid claim to public credence." Dr. J. Ray, author of works on Medical Jurisprudence, in an article in the *American Journal of Insanity*, of October, 1867, says: "Many of the facts of Spiritualism are susceptible of proof, and are attested by evidence that places them beyond a reasonable doubt. . . . It is to be regretted that the present tendency (among scientists) is to ignore them entirely, rather than make them a subject of scientific investigation." Dr. J. R. Nichol's, editor of the *Boston Journal of Chemistry*, (Sept. 1868,) says: "The position assumed by a majority of scientific men, towards this class of phenomena, is that of entire disbelief. The whole matter is regarded as a sham and a delusion, unworthy of thought or investigation." Where, now, Mr. Craft, is "the uniform testimony of the scientific world against it?" Just where you and most of the priests are, (and, of course, your people, who mistakenly think it safe to trust you,)—settling this great question without investigation. So much for your veracity on this point.

But a little more from Dr. Nichols: "A considerable number, however, have reached a different conclusion. The great question is, whether these alleged physical disturbances occur or not, independent of direct and palpable physical agency. Is it mischief, or is it not? Is it delusion, or is it not? These questions they have settled in their own minds, and the conclusion is that the phenomena are undeniably genuine." And the Doctor places himself in the same list. And I here say that every scientist, both in this country and in Europe, who has entered upon a full and free investigation of these phenomena, and has testified at all, has admitted their genuineness. Perhaps you will refer to the Harvard Professors to disprove this statement. I challenge you to this work. But now to the "patient investigations" of Prof. Faraday. Hear his first declaration: "Before we proceed to consider any question involving physical principles, we should set out with clear ideas of the naturally possible and impossible." Does this look like a healthy state of mind in which to engage upon the work of investigating phenomena contrary to generally observed facts thus far? He was prejudged that certain phenomena could not occur. His assumption was that table moving, if not a trick, was "involuntary muscular action." But this soon went by the board, by the observed fact that physical objects often moved without physical contact. Then what did he say as late as 1855: "They who say they see these things, are not competent witness of facts." So far, so "patient" in his investigations. At length the facts stated by men of eminence were so great, that he signified a desire to see for himself, and a meeting was arranged for him by Sir Emerson Tennant, at

(Continued on 10th page.)

THE
AMERICAN SPIRITUALIST

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

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

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

A. A. 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."

The Spiritual World.

Theology is educational, but religion is innate and integral in humanity. Deists are often truly devotional. These aspirations common to the race, these religious emotions, when touched and intensified by the ministrations of angels, respond and tender the golden key that unlocks and reveals the mysteries of human destiny.

Spiritualism is based upon facts—present, tangible facts. As a phenomena and a philosophy, it demonstrates a future existence, and joyously tells the why and the where—the aims and occupations of that existence beyond the confines of mortal life. It is natural religion.

God is spirit, the infinite Energy or Life-principle of all being; and accordingly the spirit world, philosophically considered, fills immensity. Every atom is pursuing its upward line of destiny. Every bush is a burning bush. Every pearly river is a Jordan, and every tree and crimson cloud is aflame with God.

There are millions in the world of spirits who are not properly in the spiritual world—a world or condition of purity, peace and holiness. They have not yet "overcome." The false educations and selfish incrustations of earth, still cling to them. They are like those "spirits in prison" to whom Jesus preached. But fleshed or unfleshed, they are our brothers, and the subjects of eternal progression. Angels lovingly invite them to come up higher. Beyond them, in the Christ-sphere of immortality, gladden the joys and glories of celestial love and harmony.

The spirit land is real and substantial. Through every cycle of change that matter passes, some portions reach a higher state. There is no law of retrogression. Fragrance flows from blossoms; so spiritual elements constantly stream from the material world. The refined spiritual essences from this and other planetary worlds ascending into those vast ether regions, condense and gravitate, like purpling clouds fringed with gold, to their appropriate positions. These silver-edged strata, as arching zones stretching along the measureless blue above us, are too magnificent for description. Angels alone can tell their grandeur.

The spirit land, constituted, then, of the particles and etheralized essences from the many earths and systems that dot the universe, all bathed in the magnetic sunlight of an eternal morning, is no shadowy realm, but real and permanent—"a city that hath foundation, whose maker and builder is God." There are forests, fields, mountains, valleys, groves, gardens, fruits, flowers, sparkling fountains, flowing rivers, pleasant grottoes, palatial mansions with gorgeous domes, constellated and astral, cottages and princely palaces with tessellated floors, tapestried walls and diamond-pointed ceilings. Over the portals of each holy habitation is inscribed Purity. Spirits residing within these angelic homes begin to fathom the riches of true love—love such as glowed in the soul of John when he leaned upon the bosom of Jesus.

As souls advance, their ideas expand. Progress is

an eternal law. The universe is infinite. The ideal, beckoning the real to higher ascensions, there will ever be loftier, diviner altitudes to attain.

The inhabitants peopling the heavenly abodes of the hereafter, having passed through the disciplines of earth and the schoolings pertaining to the spirit spheres, are earnest and untiring in their spiritual activities. Remembering their lives on earth, deep and holy are their sympathies for humanity. Love never forgets. In the morning-time and the grey of evening, down golden-tided rivers sail these ministering spirits of God to catch the incense of each soul-felt prayer. They come to impress and inspire. Their magnetisms are baptisms, their words the spirit echoes of eternal life.

None say, in the morning land of spirit life, "I tread the wine-press alone." The law of harmonial associations is there fully realized. Those receptions of infants by matronly hands, those schools of tenderest discipline, those homes of mutual love embowered in roses, those palaces of art tinged with electric light, those cities of scientists, brotherhoods of philanthropists, and congresses of angels—all add to the beatific glories of life in the republics of heaven. Those gifted with open vision, catching glimpses of landscapes and surpassingly beautiful scenery, often listen to the converse of these loved and loving immortals.

Strange for Spiritualists.

An amusing scene occurred the other Sunday evening at our Spiritualist meeting in Cleveland. Reaching Lyceum Hall, a gentleman said to us: "A lady has gone into the Hall after you in great haste." Ah, any one sick or dead? "No, but Mrs. ——— wants you and your audience to adjourn and go over in a body to the Universalist meeting in Garretts Hall." Entering Lyceum Hall, we saw our excellent sister—a firm Spiritualist—zealously engaged in persuading Spiritualists to leave their meeting and attend that of the Universalists. Some had left. At length approaching, she pleasantly urged us to dismiss our meeting, hinting that it would necessarily be "very slim," and all go over and hear Mrs. M. A. Livermore preach a Universalist sermon. Our comic side was touched. The missionary business is ever in order, but for a Spiritualist to serve as a missionary for recruiting a sectarian church finds its parallel in the man who, "put a penny into the urn of charity, and took a shilling out."

Taking our seat upon the rostrum, wet and drizzling as was the weather, there were one hundred and seventy present. When rising to speak, the number had increased to over two hundred. Voting is testing. We asked all who favored adjourning to Garretts Hall to rise—not one arose! When ready to commence speaking, there were full three hundred present. The lecture finished, Mr. Lawrence, a firm and consistent Spiritualist, rising and making some very happy remarks, complimenting the assembly for their adhesion to principle, and the speaker's good sense of propriety, asked such as approved of the lecturer's course to rise, and with the exception of something like half a dozen, the entire audience rose to their feet—and rose too with a right good will. It was a complete triumph for consistency, decision of character and fixedness of principle.

Universalists held their Centennial anniversary last fall. This hundred years of preaching universal salvation through Jesus Christ has resulted, externally, in a few colleges, several hundred clergymen, and a few hundred churches, which churches are, with hardly an exception, locked and bolted against Spiritualist speakers. Universalists are a sect. They have a fixed, written creed, and for disbelieving it, they excommunicate. Many of its priests are little popes. They excommunicated the young and talented Rev. Rowland Conner of Boston, for heresy. They cut off the Rev. J. O. Barrett of Illinois, for be-

coming a Spiritualist and ceasing to work for the sect. The Rev. H. Blanchard was virtually forced to leave them. They have put several under the ban who through evidence accepted Spiritualism. Their treatment of Prof. S. B. Brittan is not forgotten. They believe:

1. That the Bible is the plenarily inspired word of God, and a sufficient rule of faith and practice.
2. They believe that outside of natural law Jesus Christ was begotten by the Holy Ghost.
3. They believe in the final salvation of the whole world through Jesus Christ.
4. They believe in the supernatural relative to miracles, and in the resurrection of Christ's physical body—upon this latter point, the Rev. Mr. Conner was catechized before a Universalist convention in Milford, Mass.
5. They believe in baptism, and the administering of eucharistic bread and wine.
6. They believe, with some exceptions, that all the consequences of sin—all punishment is confined to this life. This was the burden of the Rev. Thomas Whittermore's sermons. The Rev. I. C. Knowlton published an article awhile since in the *Universalist Quarterly* under the caption of "death and glory." In this paper he says distinctly: "I like the phrase, death and glory. Death takes away both the opportunity and the power to do wrong. He that is dead is free from sin. . . . In a moment death reforms the worst and lowest inebriate."

The Cleveland *Leader* reports Mrs. Livermore as saying:

The good man and the bad each have their punishment here; for the future of the former nothing need be feared; no more for the latter; their eternity is alike. When the bad man enters the other world he leaves his body, his sins and mortal part behind, and goes a new soul and commences under the tutelage of God to live a new life.

Every Spiritualist who believes—or knows anything of spirit communion, knows that these creedal positions are false, and yet they are invited to listen to and sustain them by their influence and money. Many Spiritualists are doing this silly thing to-day all through the country.

Last September the Rev. J. O. Barrett appointed a Spiritualist mass meeting in Neenah, Wis. The village has a Universalist church, built at the instigation of the Rev. Mr. Hussey, whose widow is now a Spiritualist. Saturday being wet and the grove necessarily damp, Rev. J. O. Barrett and others applied for the use of the Universalist church standing unoccupied. It was flatly denied them. Mrs. C. H. Rand, (now a Spiritualist,) widow of the late Rev. Mr. Rand, a Universalist clergyman of Maine, applied for the use of the Universalist church in Milford, Mass., to deliver a lecture upon *Woman Suffrage*. It was squarely refused her. There are scores of similar facts on record. With some few exceptions, this is the general practice—the very *animus* of the denomination. A Universalist journal called *Spiritualists*, "a set of half-insane fanatics, chasing after the peepings and mutterings of pretended spirits."

With almost any number of such facts and churchal sneers before our eyes, we are asked to give up our spiritual meeting on a Sunday evening with anxious inquirers present and help to swell a Universalist congregation. Suppose we had yielded, encouraged such a movement—the next Sunday, Rev. Mrs. Hanaford might be announced—suppose we should again adjourn; the following Sunday, the Rev. Mrs. Brown might be advertised. What if we should go in a body to hear her discourse of theology and faith in place of philosophy and a knowledge of immortality through the ministration of spirits? Finally, suppose that the Spiritualists of Cleveland, having initiated, had voted to continue such a precedent—such proceedings, none but the most obstinately blind can fail to see would ultimately eclipse our effort and destroy the society.

Spiritualists should long since have ceased their shilly-shally; supporting the truth under its appropriate name. Many sectarian churches are kept in existence by funds from the purses of Spiritualists. Every penny paid into the Methodist Book Concern, or the Universalist organization, is a penny to encourage them in their opposition to Spiritualism and Liberalism. Men who sent ammunition and money South in the days of the rebellion, were pitied by the nobler, purer patriots of the North. Spiritualism is progressive and catholic, embracing the good and the true of all creeds, climes and worlds.

It was said that "Mrs. Livermore is a Spiritualist." So much the worse for the case in hand. If she believes—*knows* the truth of spirit communion, and preaches it in diluted potions under the name of Universalism, it is hypocrisy, and to encourage and support such procedure, is to give countenance to hypocrisy. Things should be called by their right names. This worldly policy is contemptible. The clown that made the attempt to ride two horses at once, fell into the mud.

Sects we repudiate. Paper creeds are hardly fit for spittoons. Whenever Spiritualists fix upon a form of belief and pronounce it a finality, they may count us out—"Good for this day only," should be the first article of every confession of faith. For radical Unitarians, Free Religionists, Shakers, and Liberalists in all lands, we extend the warm fraternal hand of fellowship, and ask to be considered their co-worker.

Had every mortal left the Hall, Sunday evening, we should have remained to our post. With God and angels present, none are alone. When Spiritualists will cease running after dark-circle mediums and support genuine ones—when they will cease chasing up every passing novelty and stand by their convictions of truth—when they will cease supporting sectarian churches, and sustain regular meetings of their own—when they will encourage Lyceums, good music, order, liberal-giving, religious culture, acknowledging and working with God's ministering spirits, for redemptive purposes, then will Spiritualism become a mighty moral power in the world.

The Rev. Robert Collyer of Chicago, states distinctly that the "silence of the two worlds has never been broken." He further says: "What proof have we that there is a life to come? None. Not a word has come to us; not a sound have we heard."

Emma Hardinge Britten, so noble and gifted, is doing an important work in England. The Cavendish Rooms, where we lectured four months and a half, being found too small to accommodate the congregation, new rooms have been secured. Crowds flock to hear her. It may be selfish, but America prays for her speedy return.

Hon. Charles Sumner will accept thanks for a copy of his great speech on the proposed annexion of "The Island of San Domingo." These Scriptural passages served as his text:

"1. And it came to pass after these things, that Naboth the Jezreelite had a vineyard, which was in Jezreel, hard by the palace of Ahab king of Samaria.

"2. And Ahab spake unto Naboth, saying, Give me thy vineyard, that I may have it for a garden of herbs, because it is near unto my house, and I will give thee for it a better vineyard than it; or, if it seem good to thee, I will give thee the worth of it in money.

"3. And Naboth said to Ahab, The Lord forbid it me that I should give the inheritance of my fathers unto thee."—1 Kings, chap xxi, v. 1—3.

In that "good time coming," there will be no selfish monopolies, no land-sharks; but all lands will be as free as the waters we drink, and the atmospheres we breathe.

W. W. Broom is spoken of by the New York and Boston papers as a most eloquent speaker. His descriptions, drawn so life-like, make an audience alternately laugh and weep. See advertisement.

We are taking treatment at the somewhat famous Watercure of Dr. Seeley, in Cleveland, hoping to benefit our eyes and mend our impaired health. Until such time, we cannot have the direct editorial supervision of these columns.

Sad complaints reach THE AMERICAN SPIRITUALIST, from Holly, N. Y., and certain localities in Ohio, concerning Chas. H. Reed, and Bastian, "traveling mediums." H. Melville Fay, whom the *Banner of Light* has several times exposed, recently appeared at the door of Chas. Thompson, in Cleveland. He did not stop, but left the same evening, for the West. Deception is among the shams of the age. Many Spiritists will pay their money and patronize wandering irresponsibles, when they would not give a penny to witness the genuine tests of E. V. Wilson, Lizzie Keyzer and Dr. Henry Slade, or listen to a scientific lecture from Wm. Denton.

Notice to Subscribers.

Some of our old subscribers, in renewing their subscriptions, and a few new subscribers, have only sent *one dollar*. All such will please bear in mind the AMERICAN SPIRITUALIST is now \$1.50 a year, and remember that they will be under the necessity of sending *fifty cents* more to insure the continuance of the paper one year. Subscribers in England and Canada must send *fifty-two cents* additional for postage, and Cleveland subscribers *twenty-six cents*, also for postage.

Christmas, at Toledo, Ohio.

It was the good fortune of ourself and family to attend the Christmas Jubilee of the Children's Progressive Lyceum at this place.

Of course a Christmas Tree was a necessary part of the programme, as well as something on it—at least, so we children thought—and a very pleasant and surprising part of the programme it proved to be, when the contents of the Tree were distributed. I doubt if there was a child present who would not feel grateful to "Santa Claus," or any other man, if they would plant such a tree in their father's garden, so they could gather the "lucious fruit" more than *once* a year! Saturday evening, December 24th, 1870, will long be remembered by those who were assembled at Lyceum Hall. At an early hour the seats for the Lyceum were overflowing with children. A large number of spectators were present.

The exercises commenced with a song by the whole Lyceum, followed by silver chain recitations and wing movements, all of which were most creditably performed. Next came the declamations and dialogues, which were finely delivered and well received. Although we have not space to specify, we may make an exception or two without doing any injustice to others.

Little Moses Klotz, about six years old, and whom we used to call our little "German Orator," when Conductor of this Lyceum, three years ago, led off in the exercises of declamation. The very natural manner in which sweet little Ella Breed, only four years of age, rendered "Old Mother Hubbard," without a single mistake, by looking at the pictures in the book, although she can't read a word, was fully appreciated by the audience, as the hearty cheering showed when she retired from the stand.

Mrs. Englehardt read a very fine original piece written by Mrs. Huyck, one of the few leaders that we gladly noticed were still at their post doing duty, who took hold nearly four years ago when we organized the Lyceum.

Mrs. Moliere, Leader of Banner Group, gave an original Dialogue of her own composition, in which her whole group participated. This piece and its presentation, was indeed a credit not only to that group, with its significant name, but to the whole Lyceum. In general there is too much tendency with our Lyceums to rely on *selections*,—on the brain work of some one *outside* of each particular Lyceum,—always on the

lookout for a good thing from some other source. This is wrong. If the *right course* is pursued, the *best* things will be found *inside* of the Lyceums. Will officers and friends of the Lyceum make a note of this. Mrs. Moliere deserves great credit for setting so excellent an example and making it so successful.

Master Frank Armstrong's composition was excellent and well delivered.

The exercises by the children being finished, we were called upon, and right glad and proud were we to find the Toledo Lyceum, which could count only 13 children a little over three years ago, when we organized it, now numbering 150, and in a most prosperous condition. Being "bearer of dispatches" from the Cleveland Lyceum, at the conclusion of our little speech of heart-felt congratulations, we read the following:—

THE CHILDREN'S PROGRESSIVE LYCEUM OF CLEVELAND, O., TO THE LYCEUM OF TOLEDO:

Greeting:—A Merry Christmas to all! We learn with pleasure, that the officers, children and friends of the Toledo Lyceum, as well as ourselves, are to-night observing the time honored custom of enjoying the festivities of Merry Christmas. That you, like us, have anticipated the anxiously looked-for annual visit of that generous-hearted, fatherly old gentleman, and universal friend of children, Santa Claus, and have provided that indispensable adjunct for all children, to the true enjoyment of a Merry Christmas—a Christmas tree—upon which not only Santa Claus, but other friends, will load its bending boughs with friendship's offerings and Merry Christmas gifts. We beg leave to mingle our Christmas joys with yours, and to assure you, one and all, that while you are "tripping the light fantastic toe" in Lyceum Hall, Toledo, our finely decorated Lyceum Hall in Cleveland, with its splendid music, brilliant lights and happy hearts, is sending to you its glad chorus of Christmas joy. We conclude with a sentiment which the hope for a glorious future of usefulness for the Children's Progressive Lyceum, has awakened in our hearts: May the Progressive Lyceum system of instruction grow, until, like a vast Christmas tree, its evergreen branches shall spread o'er all the earth, while its bending boughs shall be found richly laden with the God-gifts of knowledge for all, GEORGE B. YOUNG, *Secretary*, C. I. THACHER, *Conductor*, GEORGE G. WILSEY, *Treasurer*, EMERY OLDS, *Ass't*, W. H. PRICE, *M. Director*, MRS. GAYLORD, *Guardian*, MISS FILE, *Assistant Guardian*.

Also Leaders, Guards and one hundred and fifty Children.

Dr. Armstrong, Assistant Conductor, responded for the Toledo Lyceum in a few earnest and appropriate remarks.

Next came distribution of gifts from the Christmas Tree. This was doubtless the most interesting part of the exercises for the children, and it proved quite surprising to us, as we were most unexpectedly made the recipient of an elegant dressing gown. Our surprise was complete. For a moment we thought "Santa Claus" had made a mistake, thinking us one of the Lyceum children, but we were soon set right by our "dear wife," (which is often the case,) with the assurance that the particular friends to whom we were indebted for so elegant a present and kind remembrance were Mrs. Ella Breed, Guardian of the Lyceum, and her mother, Mrs. Knight, one of the earnest workers and Leaders in the Lyceum, both of whom have continued faithful from its organization. We enjoyed the meeting of old friends and these faithful workers in the Lyceum, on whom the angels are constantly showering blessings for their fidelity to the cause. After distribution of gifts the exercises were closed with singing.

Sunday morning came bitter and cold, and yet full 125 children gathered in the Lyceum. Bro. C. B. Eells, still Conductor, and Mrs. Ella Breed, Guardian, with many of the old leaders and officers, and some new ones, still carry this Lyceum forward. It can be done anywhere if true souled men and women will do the work in love and harmony.

In the evening an intelligent and appreciative audience braved the fierce weather and listened attentively to our lecture.

Sweet memories will ever linger with us of our dear friends and faithful workers at Toledo. Heaven's blessings rest upon them all. A. A. W.

The "New Era," is the name of a new monthly just issued in Cleveland, by the Universal Life Association. Its aim is co-operation, mutual benefit, and justice. It advocates a new method of Life Insurance.

CONFIDENCE.

BY AUGUSTA COOPER BRISTOL.

Mine, as the blossom is mine that opes
In wonderful bloom by the great highway,
Or buds and blushes on orient slopes,
Where honey-gatherers hum all day:
Love's free miracle opens there,
Born of the sun and the summer air.

Though others its beauty and bloom invade,
It cannot disturb my strength and calm;
Though they lie all day in its low, sweet shade,
And press its cheek of odorous balm,
I am not robbed of a single part,
For the blossom is mine to its golden heart.

Mine, as the mountain bird is mine
When it lifts its wing for an onward flight,
And over the valley's emerald line,
It bears away to a craggy height.
Because I love it, I cannot bear
To fetter the strength that cleaves the air.

A bird with an eye to meet the sun;
A bird with pinions that sweep the skies;
Should it fold its wings until day is done,
To perch by me, I should lose my prize;
Though it soar all day in the clear sunshine,
I fear no loss, for the bird is mine.

Mine, as the billow is mine that leaps
To furrow the beach of shining sand,
Or with kissing blue lips, softly creeps
To the silver feet of the waiting strand,
Or flings its spray to the rocks above,
Strong and brave as the heart of love.

It will swing across the wonderful sea,
It may break in pearls at another's feet;
But I know it will surely come back to me,
With the ocean soul in its passionate beat;
And when it comes, there will not be missed
A drop of its liquid amethyst.

Mine, as the rapture of heaven is mine,
Because of the generous overflow
That runneth forever, without decline,
From the heart of God to the world below;
And the Over-Life can never be less
For its all embracing tenderness.

As human thought, though narrow and small,
Is drawn at last to the large and free;
As the beauty and strength that ennobles all,
Can never be less, but more to me;
As the soul is heir to a joy divine,
So, beloved, thy life is mine

Mrs. Hardy of Boston, as a Medium.

GEO. A. BACON.

It was our pleasure to attend, for the first time in our life, unaccompanied and uninvited, one of the public circles of this lady medium at her residence, 125 West Concord street, Boston, on Wednesday evening, Jan. 4th. Both parlors were filled to repletion, by more than sixty ladies and gentlemen, two-thirds of whom were probably acquainted with her only by report.

Engaged all day in giving communications, she has but an hour or so to rest, take tea, etc., before her seances in the evening begin. Precisely at 8 o'clock she takes her seat on a slightly raised dais or small platform, between the place of the folding doors, and while her husband plays a few bars of music, she passes into the entranced condition. An invocation, brief and comprehensive, usually follows, a few more strains from the cabinet organ, when "Willie," son of Mr. Hardy, and the attending genius of the lady, announces himself in childish speech and half broken English, by cordially greeting the company present. Holding control for upwards of an hour, "Willie" gives numberless tests of a highly satisfactory character; some one or more to nearly every person present, though they often number as high as a hundred.

Singling out individuals in different parts of the room or entry, he calls them by name; others he refers to by some incident, recent or remote, in their

lives, which, when explained, frequently furnish no little amusement to the entire company. On this occasion, his second personal salutation was to ourself, though we were fully ensconced behind a lady, busily engaged taking notes. Mrs. Hardy herself knew not of our presence. Two of our most particular and dearest spirit friends were truthfully described and mentioned by name. Many another was treated similarly, while bits of personal history and, in some instances, long forgotten facts were startlingly revealed.

One of the peculiarities of the controlling intelligence, is not always to respond immediately when questioned, but after the query has been apparently forgotten, other matters meanwhile occupying attention, the appropriate and correct answer will be suddenly interjected, to the astonishment of all.

"Willie" having consumed his full quota of the evening, bestows his parting words, and yields his place to others.

Seven different spirits, in brief succession, then used the organism of Mrs. Hardy; the aggregate amount of time employed on this occasion, being full two and a half hours solid control!

Mr. Hardy assures us that in nine cases out of every ten where he has written to the parties mentioned in the various messages, answers have been received affirming the correctness of statements made through the medium while under control—facts concerning which the lady herself previously knew nothing whatever.

It is but just that such events should find public mention under the head of Phenomenal Spiritualism.

A gentleman who sat by my side, a medium of national reputation, remarked that he had attended this to-day's Wednesday evening seances for two months, with unabated interest and wonder. We certainly regard Mrs. Hardy, in her particular line of mediumship, as surpassed by none. Among those present, we saw Mr. Jesse Shepard, recently from Europe, Mr. Mumler, Dr. Newton, Mrs. Buffington Allen and other well known members of the spiritual fraternity.

Unsettled Speakers.

BY E. S. WHEELER.

The American Association of Spiritualists, at its last Convention, adopted a resolution simply recommending that where practicable, speakers be employed for longer terms than are now common.

Since then, a writer in the *Religio Philosophical Journal*, and another in the *Banner of Light*, have taken occasion to discuss the subject,—the first, in characteristic style, denouncing and disparaging "settled speakers," and "those who desire them," as if vagabondage were a heaven-descended virtue, whose opposite vice controlled with malign power whoever was willing to remain over four weeks in one place. To attempt to answer and refute the four long columns he has devoted to misrepresentation, would be to contend as with the wind. The paragraphs in the *Banner* are a faint re-echo of that part of the earlier writing, which approximates argument.

There is no principle involved in the matter of locating or itinerating, that should make either a crime. To some, duty and interest may give a call to travel; but to others, impressions which are definite, and motives none have a right to discredit, assign a local labor. There are comparatively few competent for the exacting demands a Spiritualist audience makes upon a regular speaker. There are many unable to bear the severe physical trials of an itinerant.

A settled speaker cannot lecture month after month, without repeating, unless there is within, great capacity, or remarkable susceptibility to spiritual influx from without. A "settled speaker" cannot abide the keen, continued criticism of friend and foe, without disgrace to themselves and the cause, unless a

harmonious character unfold itself in habitual morality. They cannot, as they should, become publicly interested in every good word and work, to the honor of the cause, and the benefit of surrounding society, unless they possess stability of purpose, and an appreciation of the courtesies of life, as they obtain among worthy people. The question is simply practical; not, as some seem to consider, a financial one merely, but involving moral considerations as well.

A recent authority in the Methodist Church recommended that a successful itinerant preacher should be continued as such as long as possible. That which is true of Methodists in a practical sense, may be regarded as exact in connection with Spiritualism. An efficient, worthy itinerant, especially if a good test medium and fair speaker, may be the most useful of all the self-sacrificing workers in the field; yet it does not follow that there is no wisdom in any one locating for a time, or that "settled speakers" must be "masters," "spiders," or "drones" or their audiences, "slaves," "flies," and "sleepy-headed," as is asserted in the *Journal*. Consider a man like William Denton—how much he speaks at Music Hall, Boston; yet the more and the oftener, the deeper the interest. Friend Forster, also, did a magnificent work as a "settled speaker," in Washington no less than in Buffalo. Being, perhaps, the "senior lecturer," he will, we think, endorse our views upon this subject in general. Sister Hyzer has, as the instrument of angels, been for years the architect of the temple of Spiritualism in Baltimore; her inspirations, musical, poetical, eloquent, have, like tones from the lyre of Orpheus, moved to harmony the stones of materialism. Not only has she thus done a great and good work, but in the quietude and peace she has enjoyed, her own development has gone forward wonderfully, until she is now able and ready to go out for a time, and work beautifully and successfully in other places.

Many similar facts could be referred to, and when "the truth, the whole truth, and nothing but the truth," is told in regard to "settled speakers" and their services, it will have to be acknowledged, in spite of prejudice, slander or interest, that there is a place for them in their order, in the army of Spiritual Progress.

All hail, and good speed, to every honest medium or faithful speaker, suffering, toiling, traveling, in the interests of mental freedom! An equal benison on others! Mr. E. V. Wilson wanders far and wide, and by the exhibition of his mediumship, thousands are convinced. Miss Lizzie Keiser, located at Cincinnati, Ohio, influenced in Mr. Wilson's style, somewhat, gives equal satisfaction. The same is reported of Keen in Philadelphia; is true of young Hough in the same city, and numbers of others throughout the country. Shall we crown Mr. Wilson with immortal laurels, as the great "sensation" he claims to be; acknowledge him "master of the situation," as he asserts, while disparaging and traducing his located equals and co-operating friends? Are they to be denounced because surrounded by proper conditions, they can give the public the benefit of the time and vitality he is obliged to waste in unwholesome railway trains; and can afford their good offices for as much less money as he is obliged to pay for railroad tickets?

We are not by any means to be understood as in any way discriminating against Mr. Wilson's work, or his manner of doing it; or of commending that of another by comparison; but it must be acknowledged that as no particular person is sufficient to do and be all that is needed, so no special method can be made adequate to every place and condition, and each requirement.

The idea that speakers, either itinerant or settled, even though they commit the unpardonable sin of "written sermons," are the natural enemies of "me-

diums," can find lodgment only in a mind afflicted with ignorance, or disordered by the unfortunate influence of excessive self-love and jealousy.

Most of our speakers, even those who have become obnoxious to some by their denunciation of that which they considered fraud, are themselves mediumistic, with a high development, not only on the mental, but on the physical plane. Some of them would be celebrated on that account, did not their brilliancy as orators and logicians throw other spiritualistic gifts into the shade!

Mediumship is an organic development, and not a virtue, or an attainment due industry; any one may have as much reason to be proud, like the ancient Adonai, of a long nose—a thing they could not help or hinder. When any one unselfishly devotes their gift to the common good, they are to be applauded; but when a medium is able to boast of distinguished financial success and "good pay," there is reason for congratulation, but no one need be canonized.

Spiritualism depends upon the facts, in the experience of very many sensitive persons, for the basis of its inductions, the practical demonstration of its truths. However, there is an equal need of intuition, of high spiritual clairvoyance as to abstract principles. The media are the philosophical apparatus of the school of Spiritualism. Without them, progress is slow and imperfect; while mere phenomena, without thoughtful analysis, are comparatively useless.

Let us then have an end of crimination or recrimination, of jealousy or conceit; let us leave each and all to do their own work in their own way, without rebuke or dictation from us, so long as they regard the decencies of life. Let us extend to others the same we desire from them, "rewarding kindness by kindness, and treating unkindness with justice." So we shall come to know that

"Each thing in its place is best,
And that which seems but idle show,
Strengthens and supports the rest."

And even with Milton, that

"Those also serve who only stand and wait."

Then the "diversity of gifts," and the variety of ability, will find full and free expression in different ways. Freedom will be respected; individuality recognized. We shall neither aspire to be "masters," nor consent to remain "slaves;" neither shall we so far become drones and "sleepy-headed" as not to regard with sharp suspicion the conduct and motives of those who, because displeased with the proposed method of others, unjustly and indiscriminately indulge in public disparagement of personal character.

Methods of Expression.

A writer in THE AMERICAN SPIRITUALIST, speaking about "God and the Constitution," thus expresses his opinion:

"But why protect this being [God] by law? Why not let him take care of himself? If he is such a booby as always to be in need of a nurse to keep his royal nose clean, if he is so imbecile as not to be able to take care of himself we can't worship him. The clergy are very much concerned about their god, lest he should get hurt in some way; and if the car of Progress should run over the Almighty, and crush the everlasting life out of him, their occupation will be gone to the other gentleman.

"There has been an everlasting quarrel going on between the Almighty and His Satanic Majesty; not only have they quarreled, but we learn that they have frequently undertaken to settle their dispute on the principle that 'might makes right,' and now that they have failed to settle their matters between themselves, they have brought their quarrel down to earth, and the Almighty is appealing to us to help him. We say, gentlemen, if you cannot determine which of you is infinite, don't bring your dirty work to us; we want nothing to do with it. Go and settle your own matters for if you leave the decision with us, we shall have a half mind to punish you both, and send you to bed without your suppers. It is a shame that God and the Devil must bring their quarrel down to earth."

We have no doubt but the brother who wrote the above, had a good object, and means to defend the

right; but we cannot help feeling a pain as we read his words, and catch the spirit underlying them. Such expressions as, "a nurse to keep his [God's] royal nose clean," are not very clean of themselves. We do sincerely believe that the flippant way in which we try to dispose of old notions, is one of our greatest hindrances to winning others to the truth. We like criticism, sharp and pungent, but in the name of purity, let us not apply, even to false gods, what's unfair, or only an epithet. Buffon says, "Style is the man himself." When our spirit is right, we shall utter language correspondingly pure, clean and reverential. We say this in the kindness of a brotherly heart, not presuming to be a standard, but submitting our own words to review, and hoping that we all shall aim in our communications, at sincerity, candor, charity, justice—and while we tell the truth, tell it in so loving and righteous a manner, that it shall reach the moral convictions of the reader.

J. O. B.

Correspondence.

A. J. DAVIS'S LATE WORK.

EDITORS AMERICAN SPIRITUALIST—In looking over the recent publication of our Bro. A. J. Davis—"The Fountain with Jets of New Meaning"—I find many expressions in it entirely at variance with his former works others exceedingly dubious concerning communications from the spirit world, and others still, so obscure and ambiguous in statement as to puzzle me in regard to his real meaning.

In previous books, he professes to have seen spirits heard spirits, received instruction from spirits, and in these said books, he has congresses of spirits and spirit circles pictured out in the act of influencing mortals. Now he talks of spiritual manifestations as being "well nigh over," of "spirits rarely communicating with men," and of "circles being weakening, both to the sensibilities and judgment."

Do not such positions show inconsistency, and tend to discourage the formation of circles for spirit communications? Does Mr. Davis lay claim at the present time to mediumship, and by his oft repeated phrase, "superior condition," mean anything more than a high state of clairvoyance? Can you give us information upon these subjects? Having had a superior medium in my family for years, I am convinced that Mr. Davis is in great error upon many points that he attempts to elucidate. Please give me your opinions on these matters.

E. W. H. BECK, M. D.

Fear of the Pharisees.

Few Americans fully appreciate the beauty and moral wealth of their institutions. Here the press is free, and all have a right to the enjoyment of their religious convictions, while in many parts of the old world, Liberalists and Spiritualists dare not read—dare not express their honest belief in regard to natural religion and spirit communion.

A talented lady in Sicily, writes thus to James Burns:

I would gladly circulate the *Medium* in Catania, but unfortunately my friends do not understand English. I have read "Jesus: Myth, Man, or God," by J. M. Peebles, and though I secretly agree with the views set forth by the author, yet in this superstitious community I dare not divulge them. The Positive Religion cannot flourish till theological learning, creeds, institutions, and dogmas will submit to reason.

Ralph Waldo Emerson on Immortality.

Mr. Emerson recently gave a lecture on Immortality in Boston, before the Parker Fraternity Course, concerning which "Warrington," the famous New England critic and journalist says:

His conclusion was that, after all, the best proof of immortality was our desire for it. The Japanese witness who was called to testify in a London court, and, in order to test his fitness to give evidence, was asked where his dead father and mother had gone to, replied: "How should I know?" delivered a lecture on immortality as valuable as Mr. Emerson's, and nearly the same—as valuable and truthful as any lecture on the subject can be from one who does not accept the revelations which pretend to settle the question.

Clerical Intelligence.

Rev. S. A. Holt, a Universalist clergyman residing in Belvidere, Ill., was arrested at the depot in Aurora, on Saturday, for an outrageous exposure of his person, in the ladies waiting-room, when it was filled with persons of both sexes. He was taken before a city magistrate, and fined fifty dollars. There was a strong disposition on the part of gentlemen present, to lynch the reverend offender, but good counsels prevailed.

The Rev. J. H. Harter of Auburn, New York, for some twenty years a Universalist clergyman, has recently left the sect of Universalists. A man of the strictest integrity and purity of life, he is ready to give his reasons for this step, either in public or private.

The Rev. E. P. Rice gives, in the New York *Evangelist*, an account of religious affairs in the Military Academy at West Point. He says that "the religious influences are steadily growing stronger at West Point. Several of the officers are earnest Christians, and General Upton, the new commandant, and his accomplished sister, throw the whole weight of their influence and constant effort toward promoting a Christian life and spirit among the students." [Important, since they are being trained for military murdering.—Ed.] In calling for Gen. Howard, he "found him at the cadet prayer-meeting, which is now sustained twice each week, on Sunday and Wednesday evenings.

The result of the trial of Wm. M. White, pastor of the Presbyterian church at Hookstown and Bethlehem, Pa., has just been made public. The reverend gentleman was tried on three counts, the first being for seduction, fornication and bastardy; the second for procuring, or aiding in procuring, an abortion on the body of Miss Julia A. Scott; and the third the writing of a letter to John A. Scott, enclosing \$100 compromise money. After a long investigation, consuming some fifty hours' time, under the management of Rev. J. B. Graham and Elder McMennon, the case was brought to a close, the old clerical sinner being found guilty on all the counts. The sentence of the court is the subject of much ridicule. It was to the effect that the culprit be suspended from church membership, and from the gospel ministry, until he gives satisfactory evidence of his repentance, and an acknowledgement of the sin, and sorrow therefor.—*National Republican*.

The Archbishop of Algiers has just published his "shortest way" with starving Mohammedans. In a pastoral letter on the famine, dated April 6, he says, that the only remedy for the woes of the Arab population, is to endeavor to convert them to Catholicism, and, failing in that, to drive them out into the desert, and leave them with their Koran, cut off from the civilized world.

The *Pall Mall Gazette* says: "The infallibility affliction is becoming rather serious, and of all states in the world, in Prussia. We have told our readers of the day of grace given by ecclesiastical authorities, to the Bonn (Catholic) professors, who refused to sign the orthodox formula sent to them. The time having expired, two professors have already received notice from the archbishop, that their lectures must come to an end at once—an order to which the two theologians in question, Rousch and Langsen, at once submitted, as they announce to their hearers, 'until further notice.' Prof. Keodt, of the philosophical faculty, being a clergyman, has been suspended, and probably also the Germanist Birlinger. The next victims are to be Professors Dieringer and Hilgers. A like fate awaits Rousch and Rangsen, in a month's time. Meanwhile people are ghastly at the calmness with which this high dignitary, the archbishop, seems to court his own martyrdom.

In Louisiana, so sharply are the lines drawn between the Southern and Northern Methodists, that out of 8,000 members in twenty Northern Methodist churches in the State, not over 200 are whites, and they are confined to three churches in New Orleans. The presiding elder, Rev. Lucius O. Matlack, says that if the effort to reach a hitherto neglected class of whites should fail, the church will be compelled to submit to be always the Africo-American Conference of the Methodist Episcopal Church.

CARPOCRATIANS.—A sect which arose towards the middle of the second century, so called from Carpocrates, . . . who taught that "lusts and passions being implanted in our nature by God himself, were consequently void of guilt, and had nothing in them criminal," etc.—*Mosheim's Eccles. Hist.*, Vol. 4, p. 124.

Baltimore has the reputation of being a Roman Catholic city, but it has only twenty-two churches of this denomination, to sixty Methodist, fifteen Presbyterian, twenty-two Episcopal, etc.

Zion's Herald says that nine thousand grog-shops are kept by Papists in New England, the keepers being in full communion in the Romish Church. About three-fourths of all the paupers and criminals in Massachusetts are of the same church.

EUCRATITES.—A sect in the second century, who condemned marriage, forbade the eating of flesh or drinking of wine, and rejected with a sort of horror, all the comforts and conveniences of life.

which Mr. Home was to be the medium. But what was the course of this "patient investigation?" The day before the sitting was to be held, he demanded a programme of what was to take place. In a letter dated June 14, 1861, he said, "It would be a *condescension on my part* to pay any more attention to them [the occult phenomena] now." Among other things, he asks, "Does Mr. Home regard the phenomena natural or miraculous?" If miraculous, is it the work of spirits? If the work of spirits, *would an insult offered the spirits be considered an insult to himself?* If miracles, or the work of spirits, does he admit the utterly contemptible character both of them and their results, up to the present time, in respect either of yielding information or instruction, or supplying any force or action of the least value to mankind? Faraday was a preacher as well as scientist, which may account for this kind of "patience." The "Scientific American" in commenting upon this proceeding of Prof. Faraday, said, "He imposed conditions upon Mr. Home which no honorable man could accept." And here goes Faraday and Craft, so far as candor and honor is concerned in the matter of Spiritualism.

Mr. Craft then quoted from Credo, by Prof. Townsend, page 212, "The time is coming when this department of Psychology will be reduced to a definite science. It will become of great practical utility to the race, and will work itself clear of all connection with modern Spiritualism. (Possibly.) It may supersede the use of the magnetic telegraph as a means of communication, and the police as a means of ferreting out criminals. All of which is now the case, more or less, among Spiritualists. A hundred years (I say much less) will work marvellous changes in human affairs, and make steam and lightning slow and clumsy." Now, I ask any christian that simple question: When *mental* telegraphy is so established between this country and Europe as to do away with the Atlantic Cable, what will hinder mental telegraphy between the people here and those just over "the river?" How then will it work itself clear of all connection with modern Spiritualism! All such admissions as the above, are admissions of Spiritualism. Craft sees the point. Hear him: "We do not propose to take stock in that telegraph *till we first see it in successful operation.*" (We italicise here.) How true it is that men often unwittingly reveal their true character. Mr. Craft has "invested" in "Paul and John of eighteen hundred years ago," and it pays, at least he gets his bread and butter by his investment; and since a "bird in the hand is worth two in the bush," he will keep his stocks until the Stevensons, and Watts, and Morses, perfect the engine and the telegraph, and then if the new stock *pays* better than the old, he will "invest." The true hunker-conservative and *coward* are shown here. What if Watt, Fulton, and Morse had acted upon this principle; where then would be your chance to "invest?" Yes, and if Jesus, and Socrates, and John Brown, had acted thus, where would be the martyrs for truth! God help us to pitying grace for the like of you.

Look again, Mr. Craft makes Prof. Townsend say, page 228, "In the darkened circle man stands in another world." What say our christian friends to this, who cry "humbug" at the "darkened circle!" True, Prof. T. has evil spirits operating there, and only evil; but hear Craft on that idea: "But, while some evil spirit is communicating evil, will not the dead mother linger around and give better counsel to her erring boy! Certainly if the laws of nature will allow evil spirits to visit a circle with manifestations, they will allow good spirits also."

There remains now nothing for Spiritualists to do, for between Prof. Townsend and Mr. Craft, Spiritualism stands proven.

I do appeal to the Christian world to take note of this fact. If Spiritualism is such an obvious and patent fraud and delusion, why, after twenty years of observation, are its enemies thus divided as to where the fraud or delusion comes in? Wrangle on, ye of the

opposition;—in the meantime Spiritualism sheds its benign light upon you, and yet you see not what it was and is that drove the darkness from your pathway. But only so we can see you walking in the light, we will work on, if called the children of darkness.

But once more to Mr. Craft. "Would it not be better for Credo to say that the transfiguration in which Moses and Elias appeared, and the demoniacal possessions of the New Testament, were miracles, in that age of miracles, and that the unproven stories of modern Spiritualism are produced by the acts of deception?" Every honest person, Christian or Spiritualist, will look with *horror* upon that sentence! "Would it be better to say" so and so (for Profs. Winchell and Townsend, and all opposers of Spiritualism). Great God! Suppose you had looked at the subject as these men have, and thousands and millions of others have, and the FACTS as you find them point in another direction, would you then say? "YES," says this man Craft. For have not Winchell and Townsend said? And are we not to suppose they "said" from the *evidences* that had come before their minds? If the light that was in them had become darkness" by deliberately affirming of Spiritualism against their convictions, as Mr. Craft has done, and is still doing, they might then "say" to suit the occasion; but, thanks be to God, these be the fewer number of the human family.

So, too, we have, by this system of "saying," the devils in men of old a "miracle," God putting the devil in man! And to get the chance of taking him out again to prove to the people that he was God!! There is one system of logic that might prove this right;—it is this: "Whatever is, is right." Murder is right, lying is right, adultery is right, putting the devil in men is right, whatever is, is right. I wonder if there is anything familiar to Mr. Craft in this language.

And now a word to my orthodox friends in Farmington and elsewhere; for I intend many shall see this article. What reasonable hope have you of being of religious service to the people if you countenance and put forward, as religious teachers, such a man as A. N. Craft has proven himself to be? The most favorable thing you can say of him is that he is perfectly reckless of truth, and does not fail to name persons to slander them. He is, for the present, lost; and when his fall shall be public; then he will cry out from the ground for help; but only then. We pointed out to him, personally, years ago (not many), with what now seems prophetic vision, his fate. We curse him not; we pity. The sad conditions which started him in this career, others are largely responsible for. They were here. You *owe* something to him, and to this community, on that score;—will you pay the debt? That large class of outsiders we have here, as everywhere look on; and they *demand* candor and truth. Shall they have it of you and those you sustain as religious teachers?

We ask this much *for the people*—for man's interests in time and eternity.

With love for all, and malice toward none—Adieu.

E. F. CURTIS.

Farmington, Dec. 10, 1870.

Abstract Foreign Correspondence.

I was much disappointed not to be favored with a line after your arrival in America. Did you receive a long letter I forwarded to you through Mr. Burns? * * * You will pardon me for expressing the hope that American Spiritualists will devote more study to the doctrines of Allen Kardec. In their eagerness to spread Spiritualism and their indefatigable energy to extend the phenomena, they seem to find little time for studying books, and especially the works of French writers. I have read most of the Spiritual books published in America, and I need not tell you that they contain little that is original, and what is wanted to make them consistent with themselves, is the spirit teachings of reincarnation. This doctrine presented in its philosophical aspects cannot fail to favor-

ably impress your best thinkers. You believe in pre-existence, and that is a long step towards reincarnation, * * I send you an article of deep interest relating to the war now raging in Europe. You will receive it through the care of the *Banner of Light*. * * The *Aurora* does not pay, financially speaking. This could not be expected during the incipient stages of Spiritualism. I am receiving some very important communications forcing me to believe that I am a chosen instrument in the hands of high spirits for instructing Spiritualists in the right view of this divine philosophy, sure to result in a universal religion.

G. PARISI,
Florence, Italy.

MY DEAR FRIEND:—

* * * Memory takes me back to your visit to our city a year since. Then it was warm and sunny, but now we have just had a severe snow storm, and, although I have resided for many years in southern Italy, I have never witnessed anything like it in this country. Conversing with one of our oldest inhabitants upon the weather, he said that he had not known the like for fifty years. Italians are rejoicing in the overthrow of the Pope's temporal power. Spiritualism is making sure progress, though we miss the Guppys. We need more media for tests. * *

B. G. CAPERARA,
Naples, Italy.

MY VALUED FRIEND:—

* * * Your lectures here gave a vast impetus to Spiritualism; it is already taking substantial form, and now we have our dear gifted friend, Emma Hardinge Britten, with us, and she continues your lectures at Cavendish Rooms. The audiences have so increased that a larger hall will soon be a necessity. * * English Spiritualists do not yet see the importance of paying money for the support of Spiritualism as they do in America. I made an appeal through *The Medium* for Spiritualists to come forward in a body and collect funds through our indefatigable friend Burns, for the benefit of the sick and wounded in poor, bleeding France. But alas! this was not responded to. The richest Spiritualists are those who often do the least. They seem to admire Spiritualism because of the news it brings them of "a child," or some loved one "gone before." They make it merely utilitarian, and care more to selfishly enjoy it in their own homes than to extend it as a blessing throughout the world. * *

C. H. MORRIS,
Hammersmith, London, Eng.

DEAR BROTHER:—

* * * I am sorry to say that I, with others, used to think the Spiritualists were all a parcel of madmen, but I am now compelled—not by argument, but by facts—to subscribe myself a Spiritualist—Christopher Pierpoint Brook Alsop, formerly pastor over the congregation worshipping at Bethel Baptist Chapel, Old Ford, Bow, and also pastor of Salem Chapel, Old Ford. When I was a Baptist minister I was not ashamed of my belief or profession, and now that I am a believer in spirit-manifestations I am not ashamed to own it.

Yours faithfully,
C. P. B. ALSOP.

2, Great Turnstile, Hilborn, England.

Miss A. W. Baker, South.

It gives us great pleasure to announce that Miss A. W. Baker, a most efficient worker in behalf of the Children's Lyceum, is now in Houston, Texas. This lady for several years was principal of a young lady's school in Boston, Mass. And in consequence of her fine culture and consecration to Spiritualism, is well adapted to organize Progressive Lyceums and elucidate the principles of the spiritual philosophy.

While on this tour, she will procure subscribers for the *Lyceum Banner* and *American Spiritualist*. Will our friends south extend to her that cordiality and assistance for which they are so justly celebrated.

Correspondence.

MR. EDITOR:—

Akron, though apparently slumbering, is not dead. The seeds of truth here planted are only germinating and ere long will appear upon the surface. Alternate seasons of activity and repose are evident throughout nature or organic life, and the true reformer and progressionist must observe and follow nature.

To day, at Empire Hall, that fearless *Iconoclast*, Mr. Pike, has been hammering down the fortifications of tradition and superstition. His subject, if I recollect rightly, was "who are the Idolators? Of course the discourses were able and exhibited great research and acquaintance with ancient Mythology, Paganism and the early Christian Churches. He will probably deliver several lectures here this winter, as large audiences greet him and much interest is manifested. He is removing the rubbish from many minds, and preparing them for something higher and purer than that upon which they have heretofore fed and starved.

Akron, Jan'y 15th.

A. U.

IS IT TRUE, J. B. LOOMIS?—A recent number of *Human Nature*, contains an article by Mr. J. B. Loomis, of New York, setting forth that Andrew Jackson Davis, the "Poughkeepsie Seer," by his clairvoyant revelations anticipated by some years the leading discoveries of modern science. Mr. Loomis asserts—"The hydrogen flames of the Sun, and nearly all the conclusions recently arrived at by the aid of the spectroscope; the life-beds at the ocean bottoms; the planet Neptune; Alcyone as the centre of the grand universe to which our system belongs; and many other things of like import, were put on record by Mr. Davis years before science proved or even discovered them. Is this true? If Mr. Loomis is able to give the name, date, publisher, and place of publication of each book, containing the record proving each of his assertions, we will examine the books, sift the statements thoroughly, and publish the result. Such strong assertions should not be made unaccompanied by proof.—*London Spiritualist*.

This paragraph from the pen of an English writer, and reporter for the lectures in the Royal Institution, calls for an immediate response. It is the purpose of scientists to sift the claims of the "superior condition," *alias* clairvoyance with a scrutiny quite as searching as they have the physical manifestations. Wm. and Mary Howitt, distinguished authors and Spiritualists, for good reasons have little faith in the "superior condition."

Subscribe! Subscribe!!

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

A. A. W.

Personal and Local.

Rev. J. H. Harter, (recently from the Universalists,) addressed the Spiritualists, to great acceptance, on Sunday last, in Cleveland. The people were delighted with the speaker's wisdom and eloquence. He is an earnest and able man. The angels bid him work in the spiritual vineyard.

Mrs. Addie L. Ballou is lecturing in Wheeling, W. Va. She will receive invitations to come to Ohio, if given at once. A. A. Wheelock is spending several weeks in Wisconsin—lecturing every evening, and [all day] Sundays.

E. S. Wheeler lectures in Vineland, N. J., during January. He was very successful in Philadelphia, if we may judge from the long list of new subscribers (thirty) which he sent from there.

Moses Hull is in Cincinnati again this month, Cephas B. Lynn is to spend February there.

Our friend, Bishop A. Beals, is speaking in LeRoy, N. Y., the Sundays of January and February.

LITERARY NOTICES.

We take pleasure in acknowledging the receipt of two well written pamphlets by Mrs. Maria M. King, published by Wm. White & Co., Boston—a firm already famous for doing work neatly and promptly. The pamphlet entitled, "The Spiritual Philosophy *versus* Diabolism," will incite thought and arrest the attention of Spiritualists. Though we cannot accept the conclusion reached, that "Intelligence in the higher life so controls the law of intercourse of spirits that the evil disposed are restrained from this intercourse."

The other pamphlet, entitled, "What is Spiritualism?" is exceedingly interesting and valuable. It should be read by all Spiritualists, and loaned to enquirers.

For sale at this office.

AN EYE OPENER.—The republication of that popular volume—"An Eye Opener," by the firm of Wm. White & Co., is a timely production. While exhibiting much historical research, it shows no mercy to the hoary superstition of the past. The readers will wish that the author had been more particular in giving the authorities, books, sections, chapters and pages, for the support of some of his statements. On the whole it is a valuable volume, and very useful in the hands of controvertialists. Price, cloth 75 cts., paper 50 cts.

For sale by Wm. White & Co., 158 Washington st., Boston.

THE VOICE OF PRAYER, by W. S. Barlow, is a neat poem of thirty pages, from the Carleton publishers, N. Y. The style is fresh and flowing, full of vigor. He shows no mercy, as in his former productions, to the theological notions of the times. Take the following as a sample:

No repentance, no faith can e'er banish a woe,
For the truth is revealed, "all must reap what they sow."
No forgiveness can ever change tares into wheat,
He who sows, must uproot them, and learn by defeat:
Then blend all your prayers with this true revelation,
That each for himself must work out his salvation!

We take pleasure in acknowledging the reception of "The Triumph of Criticism, *alias*, The Theological Idea of Deity Criticized," by M. B. Craven. The volume, stout and substantial, is published by Barclay & Co., Philadelphia. It deals heavy blows at the Jehovah of the Hebrews, and affirms, inferentially, at least, that he was only a tutelary God, far inferior to the Grecian conception of the God of the Universe. The author, well read in Ecclesiastical history, gives telling hits at the Old Testament dogmas, and the sectarian opinions concerning the plenary inspiration and infallibility of the Scriptures. This work should be in the library of every Liberalist and Spiritualist.

Price \$1.50. For sale at this Office.

The Medium and Daybreak, a weekly journal devoted to the Phenomena and Philosophy of Spiritualism, and published by James Burns, 15 Southampton Row, W. C., London, reaches us regularly. It is worthy, not only of a wide circulation in England, but should have many subscribers in America. It is the only weekly in Europe devoted to Spiritualism.

A. A. WHEELOCK'S APPOINTMENTS.

Omro, Wis., Jan. 26th, 27th, 28th and 29th. Waukau, Mon. eve, Jan. 30th. Eureka, Tues. eve, Jan. 31st. Berlin, Wed. eve, Feb. 1st. Ripon, Feb. 2d, 3d, 4th, 5th. Beaver Dam, Mon. eve, Feb. 6th. Fox Lake, Tues. eve, Feb. 7th. Portage City, Wed. eve, Feb. 8th. Monston, Thurs. eve, Feb. 9th. Lisbon, Fri. eve, Feb. 10th. Sparta, Sat. and Sun. Feb. 11th and 12th.

The Ohio Liberal Tract Fund.

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

All money for this purpose, and orders for tracts, should be sent to
A. A. WHEELOCK,
Cor. Sheriff and Prospect Sts., Cleveland, O.

L. M. Severance.....\$1.00
M. S. Severance..... 1.00

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.
Yeaw Juliette Address Northboro Mass
Young Fanny T. Strafford N.H

Barrett, J. O., Glen Beulah, Wis.
Ballou, Mrs. Addie L., Chicago, Ill., care *R. P. Journal*.
Brown Mrs. H. F. M., Chicago, Ill., care *Lyceum Banner*.
Byrnes, Mrs. Sarah A. Permanent address 87 Spring street, East Cambridge, Mass.
Brigham, Mrs. Nellie J. T. Permanent address, Colerain, Mass. Boston during Feb., Philadelphia during April and May.
Burnham, Mrs. Abby N. Address 10 Chapman st. Boston.
Bailey, Dr. James K. Box 349 La Porte, Ind.
Carpenter, A. E. Care *Banner of Light*, Boston, Mass.
Chase, Warren. 601 No. Fifth street, St. Louis, Mo.
Clark, Dean Address care *Banner of Light*, Boston, Mass.
Child, Dr. A. B. Address 50 School street, Boston, Mass.
Cooper, Dr. James Bellefontaine, Ohio.
Cowles, J. P., M.D. Ottawa, Ill.
Currier, Dr. J. H. 39 Wall street, Boston, Mass.
Daniels, Mrs. E. L. 10 Chapman street, Boston, Mass.
Doten, Miss Lizzie Pavilion, 57 Tremont st., Boston, Mass.
Denton, Prof. Wm. Wellesley, Mass.
Davis, Mrs. Agnes M. 289 Main street, Cambridgeport Mass.
Davis, Miss Nellie L. 49 Butterfield street, Lowell, Mass.
Dunn, Dr. E. C. Rockford, Ill.
Doty, A. E. Illion, Herkimer county, N. Y.
Dutton, Geo. M.D. West Randolph, Vt.
Forster, Thomas Gales. In Philadelphia during Feb. In Baltimore during March, in Troy during April, in Salem during May.
Foss, Andrew T. Manchester, N. H.
Fishback, Rev. A. J. Sturgis, Mich.
Fish, J. G. Address Hammonton, N. J.
Fairfield, Dr. H. P. Ancora, N. J.
French, Mrs. M. Louise, Washingtonville, So. Boston.
Gordon, Laura DeForce Box 2123 San Francisco, Cal.
Graves, Kersey Address Richmond, Ind.
Greenleaf, Isaac P. 1061 Washington street, Boston.
Greenleaf, N. S. Address Lowell, Mass.
Guild, John P. " Lawrence, Mass.
Griggs, Dr. I. P. Box 409 Fort Wayne, Ind.
Giles, A. E. Boston, Mass.
Hardinge, Mrs. Emma, Address No. 6 Vassall Terrace, Kensington, W. London, England.
Hinman, E. Annie Falls Village, Conn.
Hoadley, Mrs. M. S. Townsend, Fitchburg, Mass.
Horton, Sarah A. East Saginaw, Mich.
Houghton, Dr. Henry M. Montpelier, Vt.
Hull, Moses Permanent address Hobart, Ind.
Hull, D. W. Address Hobart Ind.
Hubbard, Julia J. Address Box 455 Portsmouth, N. H.
Hodges, Dr. J. N. No. 9 Henry street, East Boston.
Holt, Charles, Warren, Warren county, Penn.
Howe, Lyman C. Box 99 Fredonia, New York.
Jamieson, Wm. F. Lake City, Minn.
James, Abraham Pleasantville, Penn.
Johnson, Susie M. Baltimore during Jan. Permanent address, Milford, Mass.
Kellogg, O. P. Address East Trumbull, Ohio.
Knowles, Mrs. Frank Reed, Breedsville, Mich.
Leys, Jennie Address care Dr. Crandon, Tremont Temple, Boston.
Logan, Mrs. F. A. Address care Warren Chase, St. Louis.
Loveland, James S. 350 Jessie street, San Francisco, Cal.
Lynn, Cephas B. Address care AM. SPIRITUALIST, corner Sheriff and Prospect sts. Cleveland, O.
Mathews, Sarah Helen Quincy, Mass.
Mayhew, Dr. John Box 607 Washington, D. C.
Maynard, Nettie Colburn White Plains, N. Y.
Middlebrook, Anna M. Permanent address Box 778 Bridgeport, Conn.
Mossop, Mrs. A. E. Permanent address Dayton, O.
Mansfield, J. L. Box 137 Clyde, O.
Peebles, J. M. Speaks in Baltimore during May. In Cleveland Ohio for ten months from Oct 1st. Address care AM. SPIRITUALIST, cor Sheriff and Prospect sts. Cleveland, O.
Pierce G Amos Box 87 Auburn, Maine.
Powell J H 162 Chelsea st East Boston
Randolph Dr P B 89 Court st Room 20 Boston
Robinson A C Salem Mass
Rudd Jennie S 4 Myrtle st Providence R I
Ruggles Elvira Wheelock Havana Ill
Seaver J W Byron N Y
Severance Mrs J H Stillman M D Milwaukee Wis
Slade Dr H 227 West 20th st New York City.
Smith Fanny Davis Milford Mass.
Simmons Austin E Woodstock Vt
Stiles Joseph D Dansville Vt
Storer Dr H B 69 Harrison ave Boston
Stowe Mrs C M San Jose Cal
Thwing Mattie Conway Mass
Thompson Sarah M 161 St Clair st Cleveland O
Toohy John H W Providence R I.
Tuttle Hudson Berlin Heights O
Underhill, Dr. A., Akron, Ohio. Will respond to invitations to lecture.
Van Namee J Wm 420 Fourth ave New York
Warner Mrs S E Cordova Ill
Waisbrooker Lois Box 44 Denver Colorado
Wadsworth Dr F L 399 S Morgan st Chicago
Wheeler E S in Boston during March
Wheelock A A AM SPIRITUALIST cor Sheriff and Prospect sts Cleveland O.
White N Frank
Whiting A B Address Albion Mich
Whipple Prof E Clyde O
Woodruff D C and Eliza C Eagle Harbor N Y
Wilcoxson Mary J care *R P Journal* Chicago
Wolcott Mrs E M Canton Sta Lawrence co N Y
Willis Dr F L H Glenora Yates co N Y
Willis Mrs N J 75 Windsor st Cambridgeport Mass
Willis Susie A Permanent address 249 Broadway Lawrence Mass
Wilson E V Address Lombard Ill
Wilson Hattie E 46 Carver st Boston
Wright N M care *Banner of Light* Boston

THE AMERICAN SPIRITUALIST

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

One Dollar Fifty Cents a Volume.

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

BUSINESS NOTICES.

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

A. A. Wheelock, Managing Editor.

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

RATES OF ADVERTISING.

Table with columns for advertising rates based on length (Inches) and duration (1 issue to 1 year).

STAMP NOTICE.

Subscribers will please understand that when they see our "office stamp" upon the margin of their paper, in blue ink, it is the only notice we give that the time of their subscription has expired!

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

I have for the past eight months, constantly used one of the \$12 Oride Gold, Lever watches, manufactured by Charles P Norton & Co, 86 Nassau street, New York, and found the total variation in its time but one-half minute, (30 seconds,)

Horace W. Whitaker, Erie Railroad.

The \$12 Lever watch, No. 13,580, purchased from Chas. P. Norton & Co., 86 Nassau street, New York, January 5th, has been carried by me over six months, with a total variation in time of only 26 seconds, without the slightest regulation, and presents the same brilliancy of color as when purchased.

Agents for The American Spiritualist.

WASHINGTON, D. C.

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

BUFFALO.

M. A. Swain, (News Room,) 127 Niagara Street,

BALTIMORE, MD.

Miss Catherine Harris 132 North Gay Street.

SOCIABLES AT LYCEUM HALL.

The most pleasant and agreeable

Sociables of the Season,

are held at

LYCEUM HALL.

Every Thursday evening Tickets can be had at the door.

The Sun.

CHARLES A. DANA, Editor.

The Dollar Weekly Sun.

A Newspaper of the Present Times,

Intended for People Now on Earth.

Including Farmers, Mechanics, Merchants, Professional Men, Workers, Thinkers, and all Manner of Honest Folks, and the Wives, Sons, and Daughters of all such.

ONLY ONE DOLLAR A YEAR!

ONE HUNDRED COPIES FOR \$50,

Or less than One Cent a Copy. Let there be a \$50 Club at every Post Office.

THE SEMI-WEEKLY SUN, \$3 A YEAR, of the same size and general character as THE WEEKLY, but with a greater variety of miscellaneous reading, and furnishing the news to its subscribers with greater freshness, because it comes twice a week instead of once only.

THE DAILY SUN, \$6 A YEAR.

A preëminently readable newspaper, with the largest circulation in the world. Free, independent, and fearless in politics. All the news from everywhere. Two cents a copy; by mail, 50 cents a month, or \$6 a year.

TERMS TO CLUBS.

THE DOLLAR WEEKLY SUN.

Five copies, one year, separately addressed,

Four Dollars.

Ten copies, one year, separately addressed (and an extra copy to the getter up of club).

Eight Dollars.

Twenty copies, one year, separately addressed (and an extra copy to the getter up of club).

Fifteen Dollars.

Fifty copies, one year, to one address (and the Semi-Weekly one year to getter up of club).

Thirty-three Dollars.

Fifty copies, one year, separately addressed (and the Semi-Weekly one year to getter up of club).

Thirty-five Dollars.

One hundred copies, one year, to one address (and the Daily for one year to the getter up of club).

Fifty Dollars.

One hundred copies, one year, separately addressed (and the Daily for one year to the getter up of club).

Sixty Dollars.

THE SEMI-WEEKLY SUN.

Five copies, one year, separately addressed,

Eight Dollars.

Ten copies, one year, separately addressed (and an extra copy to getter up of club).

Sixteen Dollars.

SEND YOUR MONEY

in Post Office orders, checks, or drafts on New York, wherever convenient. If not, then register the letters containing money. Address I. W. ENGLAND, Publisher, Sun office, New York.

GAZELLE:

A TALE OF THE GREAT REBELLION.

BY EMMA TUTTLE,

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

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

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

GENUINE TROPHY TOMATO SEED!

The Earliest, Largest, Smoothest and Best Flavored

TOMATO

in cultivation.

Universally recommended by all who have tried it.

SAVED FROM SELECTED FRUIT.

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

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

4t-1

All Good Cabinet Organ Teachers

USE

CLARK'S NEW METHOD

FOR

REED ORGANS.

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

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

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

26-ly

WORKS OF HUDSON TUTTLE.

ARCANA OF SPIRITUALISM. A MANUAL OF SPIRITUAL SCIENCE AND PHILOSOPHY.

Among the subjects thoroughly discussed in this Volume, are -

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

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

CONTAINING A FINE PHOTOGRAPH OF HUDSON TUTTLE.

Price \$2.00. Postage 20 cents.

ARCANA OF NATURE:

OR

The History and Laws of Creation.

1st Volume \$1.25. Postage 18 cents.

ARCANA OF NATURE:

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

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

CAREER OF THE GOD-IDEA IN HISTORY.

CONTENTS.

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

Price \$1.25. Postage 16 cents.

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

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

The Career of the Christ-Idea in History.

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

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

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

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

The Origin and Antiquity of Physical Man, Scientifically considered.

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

Price \$1.50. Postage 20 cents.

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

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

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

WENDELL PHILLIPS, Esq., says:—"Mr. W. W. Broom is a rousing speaker, and a nervous writer."

W. W. BROOM
CAN BE ENGAGED BY LYCEUMS, ETC.,

TO RELATE HIS
Visits to Shaker Villages; and Mother Ann Lee's Life and Spiritualism.

ALSO, HIS
Sketches of Character.
SEND FOR HIS LECTURE CIRCULAR.
Address W. W. BROOM,
68 BANK ST., Cleveland, Ohio.

\$5 GOOD \$8
WATCHES
AT OLD PRICES.

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

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

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

The Oride Gold Watch

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

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

CELESTIAL MAGNETISM.

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

Wanted, Agents. \$75 to \$2,50 per month, everywhere, male and female, to introduce the Genuine, Improved, Common Sense Family Sewing Machine. This machine will stitch, hem, fell, tuck, quilt, cord, bind, braid and embroider, in a most superior manner. Price only \$15. Fully licensed and warranted for five years. We will pay one thousand dollars for any machine that will sew a stronger, more beautiful, or more elastic seam than ours. It makes the "Elastic Lock Stitch." Every second stitch can be cut, and still the cloth cannot be pulled apart without tearing it. We pay Agents from \$75 to \$250 per month and expenses, or a commission from which twice that amount can be made.
Address SECOMB & CO.,
Boston, Mass.; Pittsburgh, Pa.; St. Louis, Mo. or Chicago, Ill.
23 13t

YOUNG FOLKS' RURAL, largest and handsomest young folks' paper. Greatest success! Best stories and pictures. Splendid Cash Pay to agents, or whole amount returned in watches, musical instruments, jewelry, etc. \$1.00 per year, samples 10c. Address H. N. F. LEWIS, Pub. Western Rural, Chicago. 4t-25

BUSINESS CARDS.

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

MRS. JENNETTE J. CLARK, Clairvoyant Spirit Medium, 155 Harrison avenue, Boston, Room No. 3. Hours from 10 A. M. to 4 P. M. *St23oct

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

H. H. NEWTON, Dentist. Office, 122 Ontario street Cleveland O. All operations warranted to give satisfaction. 10-1½

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

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

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

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

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

DR. M. C. PARKER, MANUFACTURER OF ILLUMINATING PETROLEUM and Lubricating Oils. Office, 144 Seneca street, Cleveland, O. 10-2½

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

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

J. MADISON ALLEN Lectures on Universal Phonetics, (Panophonics,) or the Science of human speech, and the art of correctly representing it by philosophical visible signs—and instructs classes in his new and beautiful system of *Natural Shorthand*. General address, Ancora, Camden Co. N. J. New England address, 158 Washington St., care of Wm. White & Co.

ROSE & BROTHER, PACKERS AND HAM-CURERS 138 Ontario Street, Cleveland, O. HAMS, Shoulders and Breakfast Bacon, best in market prime Leaf-Lard, rendered, in tierces, barrels and kegs No 1 Mess and Light-Mess Long and Short, Clear Pork. All articles warranted to give satisfaction; all at lowest market price. No charge for package or cartage. tly

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

E. DECKER, PHOTOGRAPHER, 243 SUPERIOR STREET, CLEVELAND, O.

DIVORCES. ABSOLUTE DIVORCES legally obtained in New York, Indiana, Illinois, and other States, for persons from any State or country, legal everywhere; desertion, drunkenness, non-support, etc., sufficient cause; no publicity. No charge until divorce is obtained. Advice free. Address MOORE & RICHARDSON, Counsellors at Law, 1y-1 180 BROADWAY, New York City.

Local Agents Wanted. I want a Local Agent in every Town and Village in the Country, to canvass for Subscribers to the WESTERN WORLD. A MAGNIFICENT \$5.00 PREMIUM STEEL ENGRAVING is sent gratis to every subscriber. From \$1.00 to \$10.00 can be easily made in an evening. A liberal cash commission is allowed. Send stamp for Specimens and Prize Circular. Address, **JAMES R. ELLIOTT, BOSTON, MASS.** 2t-26

BARRY & BARSTOW. DEALERS IN Bituminous & Anthracite COALS.

—ALSO—
Coke, Wood & Kindlings.
OFFICE 131½ BANK ST., & 43 PROSPECT ST., CLEVELAND, O.
Orders addressed through post office, promptly filled— 3m-25

DR. H. SLADE, Clairvoyant, AND **J. SIMMONS.** Dr. SLADE will, on receiving a lock of hair, with the full name and age, make a clairvoyant examination, and return a written diagnosis of the case, with cost of treatment. A fee of two dollars must accompany the hair, which will be applied on medicine where treatment is ordered. All letters should be directed to SLADE & SIMMONS, 207 West 22a Street, N. Y. P. S.—Please write your address plain.

ALFRED BRIGGS, MANUFACTURER OF GENT'S SHIRTS, COLLARS AND CUFFS, To Order, and a Perfect Fit Guaranteed No. 243 Superior Street, CLEVELAND, O.

CURES EFFECTED EITHER WITH OR WITHOUT MEDICINE, BY **DR. ASHLEY**, Magnetic and Eclectic Physician. OPERATING ROOMS, 144 Seneca St., Cleveland, O. Headache, Neuralgia, Rheumatism, and kindred affections, when acute, cured in a few minutes. Diseases of every Nature, in either sex, successfully treated, either with or without medicine. No case refused, however apparently hopeless. Those Distressing Complaints peculiar to the delicate female organization, are made a specialty in practice. Patients visited at their residences, by appointment. No charge for consultation and opinion.

THREE VOICES. THREE POEMS. VOICE OF SUPERSTITION. VOICE OF NATURE. VOICE OF A PEBBLE. By Warren Sumner Barlow.

THIS volume is startling in its originality of purpose, and is destined to make deeper inroads among sectartan bigots than any work that has hitherto appeared. THE VOICE OF SUPERSTITION takes the creeds at their word, and proves by numerous passages from the Bible that the God of Moses has been defeated by Satan, from the Garden of Eden to Mount Calvary! THE VOICE OF NATURE represents God in the light of Reason and Philosophy—in His unchangeable and glorious attributes. Printed in beautiful type, on heavy, fine paper, bound in beveled boards, in good style; nearly 200 pages. Price \$1.25, postage 16c. Very liberal discount to the trade. For sale at the office of the American Spiritualist.

THE SPIRITUAL HARP, A Collection of Vocal Music for the Choir, Congregation and Social Circle, BY J. M. PEBBLES AND J. O. BARRETT. C. H. Bailey, Musical Editor: Wm. White Co., Boston. Music and song are among the great motive powers of the world. There are 360 pieces of music in this book, and from it something may be selected fitting for any occasion. There is nothing to take the place of this work with those who wish to hear good music and immortal verse announce the thoughts of Spiritualism, of Progress and Reform. For sale at the office of the American Spiritualist, Price \$2.00 per copy; postage 24ct.

THIRD EDITION.

SEERS OF THE AGES:

Ancient, Mediæval and Modern
SPIRITUALISM.

A BOOK OF

GREAT RESEARCH,

BY J. M. PEEBLES.

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

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

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

MEDIÆVAL SPIRITUALISM.

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

MODERN SPIRITUALISM.

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

ITS DOCTRINES SYSTEMATIZED.

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

It is dedicated to

Aaron Nite, a Spirit,

With Horoscope by REV. J. O. BARRETT.

It is a fit companion of the "Planchette."

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

SUFFRAGE FOR WOMAN;

The Reason Why. By Lois Waishrooker.

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

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

8 O'CLOCK.

4t-25

THEA NECTAR

IS A PURE BLACK TEA,

WITH THE

Green Tea Flavor.

WARRANTED TO SUIT ALL TASTES.

GETTING UP CLUBS.

Great Saving to Consumers.

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

THE GREAT AMERICAN TEA COMPANY,

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

23-8t

ALDEN WORKS LYE!

Makes Splendid Hard Soap for One Cent per Pound.

Don't be deceived by low-priced imitations;

QUEEN OF ENGLAND SOAP!

The Strongest Pure Soap Made.

CREAMINE SOAP.

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

MRS. ALDEN'S

Hair Dressing

AND

EXTRACT OF JASMINE.

Unsurpassed.

Address

ALDEN CHEMICAL WORKS,

48 North Front St., Philadelphia, Pa.

LAKE SHORE AND MICHIGAN SOUTHERN RAILWAY.

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

TIME-TABLE, DEC. 5, 1870.

WESTWARD.

	Accommodation	Special Chic. Ex.	Toledo Express	Mail	Sandusky	Express	Pacific
	A. M.	A. M.	P. M.	P. M.	P. M.	P. M.	P. M.
Leave Cleveland,	4.45	7.20	2.30		4.05		7.25
Arrive Toledo,	9.45	10.45	7.40			10.45	
" Detroit,							
" Jackson,							
" Kalamazoo							
" Grand Rapids,							
" Chicago							

EASTWARD.

	Atlantic Express	Day Express	Cincinnati Express	Conneaut Accomodation	Spec. N. Y. Express
	A. M.	A. M.	P. M.	P. M.	P. M.
Leave Cleveland,	7.45	11.00	4.00	4.20	10.05
Arrive Erie,	10.50	2.00	7.05		1.00
" Dunkirk,					
" Buffalo,					
" New York,					
" Boston,					

Connect at Girard with Erie and Pittsburgh Railroad for Jamestown, Pa., Franklin and the OIL REGIONS. At Erie with Philadelphia and Erie Railroad for Corry, Titusville, Warren, Harrisburgh, Philadelphia, Baltimore, Washington, &c. At Dunkirk and Buffalo with Erie and New York Central Railroads.

CONNECTIONS.

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

TRAINS WESTWARD.

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

TRAINS EASTWARD

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

CONNEAUT ACCOMMODATION,

Stopping at all Stations.

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

SANDUSKY MAIL.

Stops at all Stations.

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

SUNDAY TRAINS.

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

Trains are run by Cleveland time.

anj14 **CHARLES F. HATCH, Gen. Supt.**

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

THE PHILADELPHIA AGENCY

for the sale of

THE LYCEUM GUIDE,

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

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

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

THE SOUL OF THINGS;

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

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

For sale at the office of the American Spiritualist,
Price, \$1.50; postage 20 cents.

THIRTY-FIRST EDITION.

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

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

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

For sale at the office of the American Spiritualist,

THIRD EDITION

OF

EMMA HARDINGE'S GREAT WORK,

JUST PUBLISHED,

**THE HISTORY OF MODERN
AMERICAN SPIRITUALISM,**

ONE VOLUME LARGE OCTAVO,
SIX HUNDRED PAGES,
Fourteen Splendid Steel Engravings.
AUTOGRAPHS OF SPIRITS.

DIAGRAM OF THE SPHERES

Executed by Spirits.

Wood Cuts and Lithographic Plates.

The whole finely printed on tinted paper with

EXTRA FINE BINDING.

Price \$3.75—Postage 50 cents.

Send orders at once.

Subscribers and the trade supplied by
THE AM. SPIRITUALIST PUBLISHING COMPANY
CLEVELAND, OHIO.

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

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

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

ISSUED JANUARY 4TH, 1871.

AN EYE-OPENER.

"CITATEUR PAR PIGAULT."

LE BRUN,

DOUBTS OF INFIDELS.

Embodying Thirty Important Questions to the Clergy; also, Forty Close Questions to the Doctors of Divinity.

BY ZEPA.

CONTENTS.

PART FIRST.

Introduction; The Old Testament; The Bible and other Sacred Books; The New Testament; History and the Bible; Biblical Contradictions; On the Prophets; Pagan Mythology. Creation of the World; Jesus Christ; Miracles; Popery; The Priesthood; A Doctor of Divinity Criticized; The Christian and the Heathen; Effects of Believing the Bible; Solomon's Songs.

PART SECOND.

Doubts of Infidels; Questions of Zepa to the Doctors of Divinity; Letter to the Clergy; Scripture Narratives; The Mystical Craft; John Calvin; Michael Servetus; The Passage in Josephus; Wesley's Letter.

Price: cloth 75 cents, postage 12 cents; paper 50 cents, postage 4 cents.

JETS! JETS! JETS! JETS! JETS!

**THE FOUNTAIN:
With Jets of New Meanings.**

BY ANDREW JACKSON DAVIS.

Beautiful paper, fine press-work, superior binding. Price only \$1.00, postage 16 cents.

Illustrated with One Hundred and Forty-two Engravings.

"And suddenly there appeared in the beautiful landscape, not far from the foot of the mountain, A FOUNTAIN! It was exceedingly beautiful in its strength and simplicity. The sparkling water was flowing and jetting incessantly. The waters of the fountain seemed to be compounded of the needs, an wants, and wishes of multitudes,—yea, hundreds of thousands of warm, living human hearts."—[See Author's Preface]

THIS BOOK IS FREIGHTED WITH THOUGHTS FOR MEN AND PICTURES FOR CHILDREN.

Remember the price is only ONE DOLLAR, postage sixteen cents.

**YEAR BOOK
OF
SPIRITUALISM.**

A RECORD

OF ITS

FACTS, SCIENCE AND PHILOSOPHY,

FOR

1871.

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

SPIRITUALISM.

EDITED BY

HUDSON TUTTLE AND J. M. PEEBLES.

Price: cloth \$1.25, postage 20 c; paper \$1.00, postage 6 c.

SIXTH THOUSAND JUST ISSUED.

EXETER HALL.

A THEOLOGICAL ROMANCE.

The most startling and interesting work of the day.

READ "EXETER HALL."

READ "EXETER HALL."

READ "EXETER HALL."

READ "EXETER HALL."

READ "EXETER HALL."

READ "EXETER HALL."

Every Christian, every Spiritualist, every skeptic, and every preacher should read it. Every ruler and statesman, every teacher and reformer, and every woman in the land, should have a copy of this extraordinary book. Astounding incidents and revelations for all.

Price: paper 60 cents, postage 4 cents; cloth 80 cents, postage 16 cents.

The above books are for sale, wholesale and retail, by the publishers, WM. WHITE & CO., at the BANNER OF LIGHT BOOKSTORE, 158 Washington street, Boston, Mass.



25th Edition. This work is now too well known to need full description. It contains 120 pages, Beautifully Illustrated, with over two hundred engravings of Flowers and Vegetables. Also

TWO SPLENDID COLORED LITHOGRAPHS,

which have been prepared at great expense. Over 2,000 varieties of Flowers and Vegetables, embracing novelties both foreign and American, fully described, to which is added a descriptive list of new and rare Gladiolus, Lilies, etc. This work has been published regardless of expense, and as Mr. Bartlett, the well known Agriculturist of New Hampshire, expresses, "is far ahead of anything of the kind ever before issued from the American press." Our custom has been to charge for this work to all but our customers, but we find that nearly all who receive it become so, and we have determined to

SEND IT FREE TO APPLICANTS,

upon receipt of two stamps. Address

WASHBURN & CO., BOSTON, MASS.

THE MERCHANT'S JOURNAL.

The Business Man's Paper.

Indispensable to every

GROCER,

DRUGGIST,

COUNTRY STOREKEEPER,

AND TRADERS GENERALLY.

Contains a full and complete

PRICE LIST.

Corrected weekly, of every article dealt in by Grocers, Druggists, etc.

No one should commence business without subscribing for it.

Its enormous circulation enables us to put the price within the reach of all.

ONLY ONE DOLLAR PER YEAR.

One number will often save the cost of subscription for one year.

Now is the time to subscribe. Sample copies sent to any address on receipt of stamp to pay postage. Address

WATSON & CO.,

PUBLISHERS,

14 and 16 South Seventh Street, Phila.

RICHARDSON'S NEW METHOD

For the Pianoforte.

"Deserves our hearty recommendation," N. Y. Musical Review. "Unexceptionable in taste and style," Dwight's Journal. "Soundest, clearest, best book for the Piano," Phil. Eve. Bulletin. "Will supersede every other of the kind." Worcester Spy. "Possesses merit not claimed by other works." Cleveland Herald. "Common sense, plain talk, and brevity." Boston Journal. "Presents many new and important ideas." N. Y. Tablet.

No long, dry lessons, nor wearisome exercises, but Sprightly Studies throughout, and Charming Melodies for practice at every step. It is all that can be desired. Price \$3.75. Sent post-paid.

OLIVER DITSON & CO., Boston.

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

Banner of Light Pamphlet Series—No. 3.

The Irrepressible Conflict

BETWEEN

THE WORD AND THE WORKS;

OR,

The Two Bibles of the Nineteenth Century.

A Lecture by MRS. EMMA HARDINGE, in Music Hall, Boston, Sunday, April 10th, 1870.

THE UNITY OF GOD.

A Lecture by THOMAS GALES FORSTER, in Music Hall, Boston, Sunday, Feb. 13th, 1870.

THESE very interesting lectures are bound together, making a neat pamphlet of 32 pages octavo.

Price 20 cents. Postage free.

For sale by Wm. White & Co., 158 Washington st., Boston.

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

sep141yr

DRUNKARD, STOP!

Intemperance is a Disease.

THE REMEDY HAS BEEN DISCOVERED.

A RADICAL CURE CAN BE EFFECTED!!

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

INTEMPERANCE IS SUCH A DISEASE!

It Can Be Cured!

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

A MEDICINE!

and

A Scientific Course of Treatment.

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

THE DRUNKARD'S HOPE!

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

A PERMANENT CURE!

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

AND BE SAVED!

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

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

DRUNKARDS HAVE BEEN CURED.

What the People Say!

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

RECOMMENDATIONS

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

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

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

O. B.,

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

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

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

MRS. A. E. DUNAHOO.

South Onondaga, Oct. 17th, 1867.

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

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

MRS. O. H. AMIDON.

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

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

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

Send a dozen circulars, if you please.

Yours, &c.,

PHEBE BRADLEY.

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

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

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

"Footsteps of Angels."

BY CORA L. V. TAPPAN.

"Then the forms of the departed
Enter at the open door,
The beloved, the true-hearted
Come to visit me once more."—*Longfellow.*

And their eyes of starry splendor,
Beam like sapphires on my soul,
Flashing glances pure and tender,
From the spirit's shining goal.

Tenderly their fond arms twining
Round my weak and weary form,
Lovingly they soothe my spirit,
Shielding me from sorrow's storm.

All the tear-drops shed in anguish,
Change beneath their smiles, to gems,
And they say our souls shall wear them
In immortal diadems.

With their holy spells around me,
Time and sense all fade away,
And I pass the dreamy portal,
To the realms of endless day.

Rapturous music thrills above me,
Rarest odors float around,
And the tones of those who love me
Cheer me with the witching sound,

Of the sweet words, so endearing,
Uttered in the long ago,
But which live in heaven forever,
Recompense for all life's woe.

Ever they repeat the story,
Chanting anthems all the while,
Up the golden mount of glory,
'Neath the Father's loving smile;

Claasping still my eager spirit,
In their loving, true embrace,
Till each line of earthly sorrow
Banishad is from heart and face.

Thus baptized in that bright fountain,
With sweet flowers in my hand,
Downward from the spirit's mountain,
Downward from that glowing land,

Floats my soul into its prison,
Now no mere in fetters tied,
For through life, and love, and labor,
Is the spirit glorified.

Ever toiling, ever striving,
Angels win us with their love,
Till we join them in the mansions
Fashioned for our souls above.

The Liberal Christian.

Spiritualists are more nearly allied in the philosophy of their theology to Unitarians than Universalists. The former, saying nothing of their superior culture, are more broad and manly than those constituting the body of Universalists. The *Liberal Christian* of New York, is rightly named *Liberal*. Its present editor, a gentleman of noble instincts and truly catholic in spirit, writes thus of Spiritualism in his issue of Dec. 17th, under the caption of "A word about Spiritualism":

"Rightly understood, Spiritualism rests upon and results from three propositions:—

FIRST, Man has a spiritual nature, or is, in part, a spiritual being.

SECOND, Man's spirit survives the dissolution of the body, and has naturally a permanent existence.

THIRD, Disembodied human beings or spirits may communicate, and sometimes do communicate, with those who are still in the body.

The first two propositions form part of the belief of about all who profess Christianity. All that is distinctive in Spiritualism depends upon the third article, which affirms the possibility and actual occurrence of communication between those who have passed beyond death and those who are still in the flesh. It is scarcely necessary to say that this belief has been held, not only by many thoughtful and wise men in all ages since the time of Christ. Both the Old and New Testament Scriptures contain accounts of such communications, which are as well authenticated as anything else in those writings."

If any spirit ever spoke from the world beyond

death to one still on the earth, the same thing may occur again. Everything that has ever been urged against this view is pure assumption, dogmatism without any truth, whatever.

For ourself, we believe that such intercourse between dwellers in the two worlds is possible, that it has sometimes taken place, and that it may occur again.

But the chief perversions and mischiefs pertaining to Spiritualism, grow out of the exaggeration and unreasonable importance which multitudes of its votaries attach to utterances and messages purporting to come from denizens of the spirit-world. Many men and women have almost entirely relinquished all rational control of their own life and conduct, to follow vague impressions or passionate impulses, which they accept as revelations from higher spheres of being.

And now we shall never say anything about Spiritualism without adding this: Among the people who bear this name and hold this belief there are many who must be classed with the best men and women that we have known. Some of the most perfect and happy homes that now bless this world are those of Spiritualist families. Of course persons of this class are free from the absurdities and insanities of which we have spoken. They are thoughtful, reverent, and deep hearted. Above all, they are true, they are faithful. They love all "things that are of good report:" they love their fellow men, and put their religion into their lives. We cannot describe them so well any other way, as by quoting what Mr. Hale says about the "Harry Wadsworth people": The free-masonry was that you found everywhere a cheerful out look—a perfect determination to relieve suffering, and a certainty that it could be relieved; a sort of sweetness of disposition which comes, I think, from the habit of looking across the line, as if death were little or nothing; and with that, perhaps, a disposition to be social, to meet people more than half way." Thank God for all such of whatever name."

With the credulity—the flash and vagary afloat in the world, under the name of Spiritualism, we have no more sympathy than has the editor of the *Liberal Christian*.

Paraphrastic.

SPIRITUAL PROVERBS—THE SHADOW.

The evening lieth in the shadow; the morning in the light. Where were the shadow but for the light, and where were the ignorance but for knowledge?

The path of ignorance lieth beside the way of knowledge; out of deficiency cometh supply.

The tree grows not but for the earth; neither does wisdom increase but for ignorance.

Reflection is not caught by the glare of the sun, but in its shadow; so without comparison the mind gains no force.

Straight arrows speed to the mark; so design in thought perfects its model. Bent arrows make a crooked line; so unpurposed thought finds no resting place.

Lo! the light of life comes through shadow. Look O son of toil, for the dews fall, the flowers bloom, and the forests all green and fragrant, because of the shadow.

J. R. B.

Aneka, Minn., Jan. 1871.

Religion is not an impression made by God on the heart of his child, but rather an expression of the child's heart towards God.—*O. B. Frothingham.*

The essence of religion is man's effort to perfect himself in all directions—that is, to develop all the ideal possibilities of his nature.—*F. F. Abbot.*

It is the best things that are capable of the worst abuse; the very abuse may test the value.—*Theo. Parker.*

Reputation is what men and women think of us. Character is what God and angels know of us.—*Thos. Paine.*

Many Christians are like chestnuts—very pleasant nuts, but enclosed in very prickly burs, which need various dealings of nature, and her grip of frost, before the kernel is disclosed.

No summer but it has a winter; he never reaped comfort in his adversity who sowed it not in his prosperity.

1871.

THE

1871.

American Spiritualist.

THE LARGEST AND CHEAPEST

Spiritualist Paper Published.

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

A. A. WHEELLOCK, MANAGING EDITOR.

CONTRIBUTORS:

E. S. WHEELER,
J. O. BARRETT,
EMMA TUTTLE,
PROF. WM. DENTON,
CORA L. V. TAPPAN,
HORACE DRESSER,
AUGUSTA COOPER BRISTOL,
CEPHAS B. LYNN,
DR. H. T. CHILDS,
DEAN CLARK,
JEO A. SHUFELDT, Jr.,
GILES B. STEBBENS,
OLIVER STEVENS,
LYMAN C. HOWE,
MOSES HULL,GEO. A. BACON,
A. J. DAVIS,
MRS. H. F. M. BROWN,
JUDGE J. W. EDMONDS,
MARY F. DAVIS,
PROF. W. H. CHANEY,
C. FANNIE ALLEN,
JOHN PATTERSON,
E. F. RING,
GERTIE GRANT,
JOHN WETHERBEE,
HENRY REED,
GEO. WM. WILSON,
PROF. BISHOP BEALS,
D. W. HULL.

FOREIGN CONTRIBUTORS.

EMMA HARDINGE,
JAMES BURNS,
E. D. ROGERS,PROF. J. W. JACKSON,
C. W. PEARCE,
THOMAS REEVES,

SIGNOR G. DAMIANI.

WITH SUCH

EMINENT, TALENTED WRITERS,
IN BOTH

AMERICA AND EUROPE,

The American Spiritualist

CAN BUT BE REGARDED AS A

Leading Representative Spiritualist Paper
OF THE WORLD.A Sixteen Paged Paper of ORIGINAL MATTER, at the exceedingly
LOW PRICE ofOne Dollar and Fifty Cents a Volume,
Which includes 26 numbers in a year. It is almost a gift. Subscribe at
once.

50,000 SPIRITUALISTS

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

FOR THE CHILDREN

OF

Spiritualists and Reformers.

A BOOK FOR ALL.

A

NEAT LITTLE VOLUME

OF

DIALOGUES AND RECITATIONS,

MOST HAPPILY ADAPTED

To the use of

Progressive Lyceums,
Published by the American Spiritualist Publishing
Company,

NOW READY TO RECEIVE ORDERS.

These Dialogues and Recitations are written by

MRS. LOUISA SHEPARD,

Leader of

LIBERTY GROUP,

in

Geneva Lyceum, Ohio.

Aided by

SPIRIT INFLUENCE.

And will be found not only

INTERESTING AND INSTRUCTIVE,

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

LYCEUMS.

First Edition

ONLY 2 000 COPIES.

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

Send Orders At Once.

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

Address

THE AMERICAN SPIRITUALIST;

Cor. Sheriff and Prospect Streets,
Cleveland, O.