

The American Spiritualist.

PUBLISHED BY THE AMERICAN

PHENOMENAL AND PHILOSOPHICAL.

SPIRITUALIST PUBLISHING COMPANY

VOL. IV; No 3.

CLEVELAND, O., FEBRUARY 11, 1871.

\$1.50 A VOLUME.

Life.

BY MRS. ANNE LETITIA BARBAULD.

Life! I know not what thou art,
But know that thou and I must part;
And when, or how, or where we met,
I own to me's a secret yet.

Life! we have been long together,
Through pleasant and through cloudy weather,
'Tis hard to part when friends are dear;
Perhaps 'twill cost a sigh, a tear.

Then steal away; give little warning;
Choose thine own time;
Say not good-night; but in some brighter clime
Bid me good morning!

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[Written for the American Spiritualist.]

DEERING HEIGHTS:

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

BY HUDSON TUTTLE.

[NOTE.—To those who have written to the author, asking if the scenes he relates are truth or romance, and to the inquisitive reader at large, he would say that during what may be called the flood-tide of the "Deering movement," regular weekly meetings were held by the component atoms, wherein the great ideas with which they were bursting, were freely discussed. To preserve these thoughts, welling spontaneously from the throbbing hearts of manhood and womanhood, a secretary recorded the utterances of each session. On the final abandonment of the cause, and dispersion of the atoms, a member surreptitiously preserved this precious volume of wisdom, and presented it, with a complete file of the "Social Smasher," to the author. Its pages, with additions from the personal recollections of this member, are the inexhaustible fount from which the present story is compiled.]

CHAPTER VI.

THE HEGIRA.

"We are in love's land to day;
Where shall we go?
Love, shall we start or stay,
Or sail, or row?"

—Swinburne.

The historian is bound to write truthfully, and although he may embellish his narrative with apt illustrations and interesting episodes, his authority and fame depend on the impartiality of his statements.

The author of these pages, writing as an historian, so far as the social movement at Deering is concerned, feels the responsibility of his post, and even though the interest of his story be sacrificed, will delineate the characters and events as they occurred.

Perhaps no little bubble ever made a wider commotion, or as utterly discomfited its inflators when it collapsed into utter nothingness.

The originators of the "Social Smasher" were sanguine in their expectations of inaugurating a movement that should overturn the world, and bring the long promised millennium. They procured a small press, and the delicate fingers of dear Heartie set in type, the articles Reverend Doctor Vaner and Sizer Cumin wrote. The "Smasher" was not extremely elegant in typographical appearance, for the compositors were novices, and the press was worked by Sizer, the Reverend Doctor Vaner acting in the fitting capacity of printer's devil. But its parents were proud of its contents. It was fearless and outspoken. "Away with conventionalisms of speech; to the pure all things are pure," said Vaner.

Sizer did not need urging in this direction. He

courted opposition, and the ruder he expressed his sentiments, the bolder and more free he considered his language. He lost the distinction between a gentlemanly style and vulgarity—mistaking black-guardism for freedom.

The first number of the "Social Smasher" was unique. Sizer and dear Heartie had written for five long years, but written so radically that the faint-hearted papers refused to publish. Oh, the faint-hearted, time-serving papers!

Suddenly the flood-gate was opened. The pages of the "Smasher" were their own. No one now dictated what should or should not see the light. They selected the most daring, and hence, rudest articles from their great stack, and with them loaded the "Smasher" to the very muzzle,—for a ball, hammering down this motto: "God is a humbug; government a usurpation; marriage a curse, and the source of all evil."

Printed, folded, mailed, away went the "Smasher," not like the white dove from the ark, over the flood, but like the raven first sent out, winging its way over the black slime in which a world was drowned.

"Now for the roar." Ah, Sizer was a humble and a meek man, but he loved notoriety. He did not care so much how he gained it, if he only received his due share. He preferred being called cut-throat, through a trumpet, than the best of men in a whisper.

"I have mailed a copy to this long list of papers," said dear Heartie, "and have dropped a copy into every box at the post-office."

The anticipation he already fancied was overpowering to Sizer. He walked the room chaffing his hands and combing out his long locks with his fingers.

"We are ready!" at length he cried. "Ready, and the next number of the 'Smasher' shall be loaded heavier."

His mind became so active that he sat down and wrote a leader, in which he called married people, one and all, "adulterers," "prostitutes," "villians," "wife-killers," "fœticides," and a score of other names it is not well to transcribe. With the opposition, all his young dreams of affinity vanished. He and dear Heartie had "outgrown" that childish idea, and were ardent believers in "variety." And the Reverend Doctor Vaner? Ah me, what a pity the guileless man departed from the church, where at least, the fear of hell and the devil might have preserved his innocence!

The red-hot articles in the "Smasher" did not affect the press. They went into waste-baskets, unproductive of "copy." Herein Sizer was deeply chagrined. Let him alone, and he would cool off; but keep opposing him, and he would glow white and sizzling hot. The press let him alone. He would compel it to speak. It should head a sensational column with his name. Ah yes, it should!

He was in a measure consoled by the number of letters he received. He at once became a man of business. There was something in the articles that touched a responding key in some hearts at least.

"What about this social movement?" "When do you intend to organize?" "When shall we come together?" "Shall we come to Deering?" "Shall we bring our wives?" Such were the queries, by the score and the hundred.

This result had not been hoped for, but the "nucleus" prepared to take advantage of it at once. Those who came must meet the annual payments on

the lands already purchased. The "Community dea" at once stretched forward to realization. They resolved it time to come out boldly with their plans, and strike terror to the enemy.

The April number of the "Smasher" was of double size. It contained a summary of the free-love doctrines, and the "basic principle of communism. It stated that a tract of fine fruit lands had been purchased at Deering, and concluded by inviting all who favored the move, to come up and join the vanguard of freedom.

It need not be told that when this number appeared, it created great commotion among the citizens of Deering Heights. Some of them were wild with excitement, and threats of lynch law were freely made. But it was nothing to the wild fever which prevailed when the "vanguard of freedom" began to fall in. As the "Deering House" was the only stopping place, the new comers gathered there, and thus afforded the towns people an opportunity to observe their appearance. Two weeks after the issue of the bulletin of the "nucleus," the first stragglers began to appear. They were *sui generis*—alone of their kind. The good people of Deering were first amused and then appalled. Where *did* such specimens of the human family come from? Why, the bulletin of the "nucleus" had been a fine-toothed comb, and raked the country clean, from Maine to Texas!

Perhaps never before, and never again, will so much female ugliness, or male imbecility and lazy rascality, be gathered in one small country town. The groups that gathered on the piazza of the Deering House were tableaux, which if faithfully portrayed, would have immortalized the successful artist. Men and women mingled with perfect freedom.

The men wore their hair long, sometimes curling, but usually of the straight, lank type, with full and often patriarchal beards. They were of two types: the short, thick-set, animal man, and the long, gaunt, thin, cadaverous, spiritless, disappointed man. Not that all fell under this classification, for there were those who seemed drawn in by a fatuity, and appeared entirely out of place. There were men of culture and thought, who had been absorbed by an ideal socialism, and with a noble ambition, worthy of a better cause, sought its actualization. They were of unimpeachable integrity and honor, irreproachable in morals, and, strangely paradoxical, saw in unrestrained passion, the pathway to immaculate purity.

The women, with few exceptions, were from the disappointed class, deserted by lover or husband, or abused by their liege lords until they considered any avenue of escape preferable. They were determined to herald their freedom, and how else better than by dress? Dress, observed by everybody!

Mrs. Bloomer immortalized herself by cutting a foot off from the length of her skirts; why not they by cutting off two? Certainly they would by two and a half. So then three cheers for Turkish pantaloons, and a sack waist like a coat, with a ruffle for a skirt. A pretty costume for a small woman, but for a thin, tall woman—ye gods never saw such a sight! These thin women invariably employed a striped material, and made their coatee with the stripes running perpendicularly.

Although he never tried the experiment, and prays fervently he never may be necessitated to do so, the author has no doubt but men would make an awkward figure in long skirts. This is conjecture, but he is assured that women do make an awkward figure in short ones. They perhaps are accustomed

to certain movements necessitated by the said skirts, and when they put on pantaloons, walk in the same manner. Be this as it may, there is an indescribable spring-haltiness about the walk of a bloomer, ridiculous, if not so pitiable.

All the women had their hair cut short, because the men had theirs long. It was necessary to show independence, and how better than by doing exactly opposite from what the world prescribed? All the women wore little hats, because bonnets were then the style. Had they not set out first with a tirade against tobacco, they would have all chewed; to show their equality, had it taken a year to learn.

Groups of men and women gathered on the piazza of the Deering House, and at all hours the citizens were regaled by the discussion of social problems, in which the women led. Subjects considered too delicate to be brought before the public, were loudly investigated, and the more delicate their nature, the more public the discussion. To the pure all things were pure—why exclude certain subjects? Folly! Then proclaim them. Let us talk them up, and see what we can get out of them. Verily, we can get talk, and what do we exist for if not to talk? Sure enough.

By the last of April, the Reverend Doctor Vaner had so far perfected his plans, that he had induced dear Heartie to persuade Sizer to sell his few acres and make, with the proceeds, the first payment on the Community property.

Said the Reverend:

"Dear Heartie, when the Community is established, there will be no more washing dishes for you; you shall be the grand Secretary. Sizer, my dear brother, the world wants your labors. There are laborers many, but few who can speak as instructive as you. You must go forth, the apostle of the new order."

A large house was on the property, to which Sizer Cumin and family repaired,—if it be lawful to say he yet had a family—and soon the *habitués* of the Deering House came together there. As there was to be no arbitrary government, all who came were considered members. Among the first was a large, square-built man, with an extremely large head, a thick, red neck, and black, bushy hair and beard. His eyes were dark, shaded by heavy brows, and looked out cold and serpent-like. His wife was a pale, slender woman, with blue eyes and light hair, and her countenance expressed only one emotion—that of long continued, bravely borne mental suffering. This man, whose name was Calmor, at once assumed leadership, for which he was well calculated, and wrote noticeably for the Smasher.

At nearly the same time, Mr. Orland and wife arrived. Mr. Orland was a tall, fine appearing man, with light hair and eyes, a reddish beard, and possessed the manners of a gentleman. He was well educated, and wrote the best articles that appeared in the "Smasher," for the year. His wife was brunette, with luxurious black hair, large, dark eyes, and of elegant manner. They had married early in life, and had been happy in each other's love, until a series of reverses disheartened Mr. Orland, and turned his attention to communism, as a sort of rest from the struggle of life, in which he found himself beaten. With communism, he had imbibed the leprosy of "variety in love," and although he had made no practical application of his theory, and felt no disposition to do so, the entertaining it had broken down the feeling of certainty which should exist between husband and wife, and destroyed the love which should have been nourished. They had one child, a daughter of fourteen years, beautiful and frail as a flower.

These, with several others which will be described in due time, formed the nucleus of the Community. They threw their means together and set a common table, each helping himself, for no superiority was acknowledged.

Thus stood the enterprise in May, when the citizens of Deering Heights aroused themselves for a contest. Judge Alleclair was a leading spirit, and would have

summarily driven a sufficient number of stakes on the common, and burned the intruders. Mr. Tobias Palaver talked with unwonted vehemence, and both together waited on the proprietor of the Deering House, with the request that he entertain no longer such obnoxious guests. What could the poor man do? Must he become an inquisitor, and investigate the moral sentiments of his guests? Impossible. He was willing the towns people should appoint a committee for that purpose. What was to be done? The old pioneers were to be driven out of town by these intruders. They must bestir themselves. The next week should witness the manifestations of their wrath. A mass meeting was called, to concoct measures for ridding the town of the social ulcer.

The leaders of the Community were not alarmed, but they thought best to consult the leading men of the town, and ascertain as far as possible, the manner in which the blow would be struck.

Victor Leland's father had been a justice of the peace since the memory of the younger generation. He was a man beloved by all, for he was upright and unswerving, doing his duty faithfully and fearlessly, and his benevolence tempered his justice with mercy. To none else could the vanguard present their claims with greater promise of a candid reception; and beside, in case of legal proceedings, the suit might be brought before him, and it was well to gain his acquaintance. With these views, Reverend Doctor Vaner, Sizer, and a third gentleman from the West, Mr. Felix Mooney, awaited on Mr. Leland. Mr. Mooney was very tall, broad-shouldered and thin chested. He appeared like a man cut out of a plank, or stamped out of pie crust. His iron grey hair came down on his coat collar, and the ends turned under. He shaved close, but his black beard pricked through and stained his weather-beaten face. His grey eyes were shaded by eyebrows meeting in the middle, and so heavy and scraggy, they appeared like bogs of grass hoary with frost. His nose was straight and prominent, his forehead high, but narrow and pinched. He wore an extremely long alpaca coat, falling below his knees. The set of this garment was much the same that it would be if hung by the collar, on a straight stick, and his other garments followed suit. Even the broad-brimmed hat seemed to limp, as Mr. Mooney ambulated.

When Victor and Mary, led by Bessie, reached the house, they found the trio in earnest conversation with Mr. Leland.

(To be continued.)

Adam's Fall: What it Teaches.

BY BETA.

I was thinking the other day, of the words of Milton—how Adam's fall "brought death into the world, and all our woe," and I could not help asking, if Adam had not eaten of the forbidden fruit, would he and all his posterity have lived forever? Let us see. Genesis, ii. 7, says, "And the Lord God formed man of the dust of the ground, and breathed into his nostrils the breath of life, and man became a living soul." Read chap. iii. from ver. 16, to the end. In the 19th verse it says: "In the sweat of thy face shalt thou eat bread till thou return unto the ground; for out of it wast thou taken; for dust thou art and unto dust shalt thou return." Man physically is made of the dust of the ground. Examine, and you find water, phosphate of lime, and black dust—all earth, composed of earth, and to return to it again; and so of all that lives—because it is matter, and not because of any curse of God upon it. That man physically was not immortal, we see, because composed of perishable material. Then where is the propriety of saying that Adam's sin brought death into the world, and where is the curse in the return of the body to the elements of which it is composed? But it appears the Lord God did not consider man immortal, else why say, "And now lest he put forth his hand and take also of the tree of life, and eat, and live forever: therefore the Lord God sent Adam forth

from the Garden of Eden," with a curse upon him and his posterity forever?

It does not appear to be sound reason, or common sense, to place implicit confidence in, and worship as God, a being who does not manifest as much common sense as the imperfect, sinful, dependent creatures whom he has made; and then consign them to eternal punishment for being just what He made them. While we see that the physical man is not immortal, from the very constitution of things, let us turn to the soul and see what we can learn of it. I have before me, Walker's Pronouncing Lexicon, Butterworth's Concordance, Greek Lexicon, and Rev. J. Newton Brown's Encyclopedia of Religious Knowledge; and they define the soul to be, "The immortal spirit of man;" "that rational, spiritual and immortal substance in man, which is the origin of our thoughts, desires and reasonings, and bears some resemblance of its Divine Maker." Psyche, "the soul; life; reason, etc." "The human mind; that vital, active principle in man, which perceives, remembers, reasons, loves, hopes, fears, compares, desires, resolves, imagines, and aspires after immortality." The Bible says, "Man became a living soul," and by the account given of him, it appears he is capable of exercising all those distinguishing traits just enumerated, together with many others. "And the Lord God said, Behold the man is become as one of us, to know good and evil. Thus we find man to be possessed and in the exercise of all those qualifications which make up the immortal human soul. In Gen. ii. 7, speaking of man, it says, "God breathed into his nostrils the breath of life, and man became a living soul." What else should we expect, but that an emanation from God, to give life to man—that the very breath of God should constitute him an intelligent and immortal being. Or, if not so, how did man obtain his immortality?

I do positively know there is a life beyond this, demonstrated to me through *media*, the opinion of my old friend, J. S. Loveland, to the contrary, notwithstanding.

Since commencing this article, I chanced to take up the *Vox Populi* of Dec. 24th, a weekly paper published in Lowell, Mass., in which I read that a professional gentleman in this city says, "After long and patient study, it is claimed by him that a new principle has been discovered in the atmosphere in which we live, wherein the 'breath of life' which was breathed into the nostrils of the first man, Adam, was something more—something besides the mere atmosphere in which he was created and in which he was to live; that the atmosphere possesses a subtile, ethereal principle, which he calls the 'Deity of Animal Life.' It has never ceased to exist, from that time to the present. It is as imperishable as the human soul, and that principle is the new discovery."

I have given but a short extract, to show the idea, but not all the man claims, or its uses. He expects it will be received with incredulity by the world at large, but he is satisfied with the fact that demonstrative evidence will confound all skeptics.

Here I find one who claims to have found the very principle or substance which I believe to have been put into the body of Adam, constituting him an immortal soul; while his body, which is of the earth, earthy, is subject to decay and death,—just what the whole Christian world believe and teach, though they assert that the death of the body and the ills of life, are the curse which the Lord God pronounced upon man because of his sin and fall, after making him in his own likeness, and declaring everything good.

It is pertinent here to ask, Did Adam fall? If so, it was from the cellar to the attic—from a state of ignorance to the knowledge of the gods. Gen. iii. 22. "And the Lord God said, Behold, the man is become as one of us, to know good and evil." Does that look like a very deplorable fall? I think it to be the very starting point of man's eternal progress upward and onward, to become an angel—one of God's servants, to

minister to the wants of humanity. John says, an angel told him that he (the angel) was one of the old prophets who came to tell him things that must shortly come to pass.

Men seem to feel that they are specially honored—are of mighty consequence, if, officially, they happen to be “drest in a little brief authority,” but what is that compared with the really high position of an angel of light and goodness, doing service to the Most High God?

To sum up the whole, what do we find? Just this, that man was not originally, in his physical state, immortal, being composed of perishable material; consequently, was ever subject to physical decay; his “fall,” therefore, did not bring death into the world. God breathed into his nostrils the breath of life, which was something more than atmospheric air, such as all animals breathe—was, in short, an emanation of Himself, whereby man became an intelligent and immortal spirit. The eating of the fruit of the tree of life, could not make man physically immortal, unless it changed entirely the nature of the material of which he was composed.

From Adam’s “fall,” his posterity have been continually aiming at something higher and better, knowing more of good and evil. I cannot see, therefore, as the Bible and the creeds of all the churches teach, that Adam’s “fall” involved the eternal misery of the whole human race. Is it such a damning sin to know good from evil, and yearn after intelligence, to seek to know of God, in and through His works, and so to draw nigh unto Him understandingly—to love and worship Him in spirit and in truth?

One could not, from the Bible account of Adam, ever expect to become in any way above the beasts, had he not eaten of the forbidden fruit. There is no evidence that Adam was free from the ills of life before his so-called “fall.” When was the time that fire would not burn, water drown, or cold freeze him? There is no evidence, nor any reason to believe, that the original elements were ever changed, because Adam and Eve ate the fruit of a certain tree, under the threat that the day they partook of it, they should surely die. Even according to the record, they did not die in any sense. I have no desire to diminish, and I could not if I would, one iota from the full power of the truth contained in the Bible or out of it, to purify and elevate mankind, but only to know and practice its divine teachings. My sincere prayer is ever to know and obey the truth.

Dracut, Mass., Jan. 1871.

A Year of Spiritualism in England.

DEAR AMERICAN SPIRITUALIST:

I have just come across an account of the state of the movement in England, which I can commend to you as reliable. Your Brother,

J. BURNS.

*Progressive Library and Spiritual Institution, 15
Southampton Row, London, 29th Dec., 1870.*

The year that is just closing has been one of the most eventful that has occurred in the history of Spiritualism in this country. It has been one of steady progress and satisfactory results in all departments of the movement. A year ago matters were very quiet, and in London especially the friends of Spiritualism were resting on their oars, and passively floating with the tide of time. The arrival of J. M. Peebles from Asia Minor was followed by the inauguration of Sunday Services at the Cavendish Rooms, London, which were a great success, and stimulated similar meetings in various parts of the country, till at the present time it is contemplated to commence several of such services in London alone. In Keighley, Bradford, Halifax, and other places in the West Riding, such Sunday meetings, addressed by mediums in the trance, have been no new feature for years past, but during the last twelve months they have been carried on with more vigor and system than hitherto. It is rapidly becoming apparent to Spiritualists that Spiritualism is not a mere intellectual toy or social amusement, but a revelation of man’s spiritual being of the most serious im-

port, in the light of which religious duties and exercises can be better defined and performed than under any other teachings. Spiritualism is, therefore, becoming a genuine auxiliary to an earnest and rational religion—nay, it is even being recognized as the very form of religion itself, to the no small annoyance of Sectarianism, with the tests, dogmas, and distinctions of which it happily dispenses. The series of meetings in the Cavendish Rooms have contributed much to this result.

During the period of which we write, another new feature has been introduced into this movement, namely, the employment of lecturers on the same basis of remuneration as is adopted by well established institutions. This shows that there is a demand for information on the subject, for committees can now afford to engage lecturers to supply it. J. M. Peebles visited Norwich, Halifax, and Bradford, and J. Burns various places in Wales, Bradford, &c., and in nearly every instance the lectures were remunerative to the societies which conducted them. A great amount of gratuitous lecturing has been performed—perhaps more than has been done since the beginning of the movement. John Jones, Thomas Shorter, and other gentlemen have been laudably busy in London, and J. Burns has introduced the subject in public lectures in various parts of London, generally in connection with public institutions, and always with the most gratifying results. This lecturer has also traveled some thousands of miles into the provinces, and addressed some thousands of people during the year. The audiences have been not only orderly, but eager to hear the subject discussed, and in many instances have asked questions quite respectfully, at the close. The coming season promises to be one of even greater activity in this good work than any that has passed.

The visit of the good Dr. Newton to this country aroused the attention of the public generally to the subject of Spiritualism. His brilliant cures, often performed before the eyes of hundreds, formed excellent materials for thought, and many of his doings were reported in the newspapers—often unfairly, it must be confessed, yet so as to bring the claims and motives of Spiritualists prominently before the people. His visits to country towns introduced the subject where otherwise it would not have been discussed; and in connection with his work many thousands of publications were distributed to those who were in a state of mind to profit thereby. The noble toerance of the Rev. Dr. Burns is an event which cannot be forgotten in connection with Dr. Newton’s labors.

In the sphere of mediumship the activity has been great, and is continually increasing. Circles are being held more and more plentifully, and mediums are being developed in great numbers. The direct writing, through the mediumship of Mrs. Everitt, by which several hundred words are written in a few seconds, without the intervention of human hand, has attracted universal attention. A specimen was lithographed and published in *Human Nature* for May. Our columns have also testified repeatedly to this remarkable phenomenon, as well as to the direct paintings through the mediumship of D. Duguid, of Glasgow. The audible spirit-voice is also becoming much more general. At Mr. Champernowne’s circle, at Kingston-on-Thames, the spirits perform services on Sunday, and converse with mortals face to face, without using the organism of a medium. Through the mediumship of Mr. Herne, this very rare phenomenon has been brought before the public at his seances at the Spiritual Institution, and it has received the testimony of the press as to its genuineness. Physical objects are also being moved by spirits quite frequently, and articles are even brought through solid walls. At Mrs. Guppy’s seances, fruits, flowers, and other articles have been presented at the request of those who sat at the circle. In the provinces, trance mediumship is the most general form cultivated. For years past our excellent friends in Yorkshire, Nottingham, &c., have been ministered to by superior speakers under spirit-influence. These men and women are quite untaught—some of them not being able to read or write—and yet in the trance they give discourses of the most instructive and elevating character, and oftentimes in choice language. The services of J. J. Morse in this character have been pre-eminently conspicuous. His spirit-guides are enlightened, philanthropic and truthful, and control him now to great perfection. The philosophy which he enunciates in the trance is far beyond his comprehension in his normal state. He has given two courses of lectures in the Cavendish Rooms, which were highly appreciated; and he has also spoken acceptably in other places. He is now quite qualified to address public meetings in the trance state. His seances at the Progressive Library have afforded instruction to a great number of people.

The healing form of mediumship flourishes in the Yorkshire district. It exists in two forms,—by magnetic operations performed by the medium on the patient, and by prescriptions given by the spirits through the medium when in the trance or by writing. Numbers of sufferers, who have been given up by the medical faculty, are being continually cured or relieved by these beneficent means, for which all who are acquainted with the facts are truly grateful.

That form of mediumship which manifests itself in the power to speak in foreign, ancient, and unknown tongues is on the increase. W. R. Cogman in London, T. Tate in Bradford, and others, are well-known examples. These facts are beginning to exercise a very decided influence on the minds of thinking men, who are beginning to see that the usually accepted materialistic philosophy is the grossest ignorance when considered as a finality, and that there is a great universe of realities around us on every side of which we were entirely ignorant until Spiritualism came and enlightened us. Thus this movement is assuming an intellectual or scientific position, and with the enumeration of all these advantages, it is surely too late in the day for any intelligent person to inquire “Of what use is Spiritualism?”

At present the most important agency in connection with the movement is the labors of Emma Hardinge, who has recently arrived in London from America. She has commenced a series of Sunday Evening Services, which have been removed to the Cleveland Assembly Rooms to give accommodation to the increasing numbers who desire to hear her eloquent and impressive orations. These addresses unite the deepest religious feeling with the clearest philosophical definition, and altogether constitute a new era in religious teaching. A movement is on foot to give Mrs. Hardinge frequent opportunities to speak on this movement in various parts of London, and numbers of invitations for her to visit the provinces are being received. B. Coleman has done good service in this respect by arranging several meetings for her at Harley Street. Other speakers have also addressed the same series of meetings; notably A. R. Wallace on “Miracles,” a paper which he had previously read before the Dioecetical Society; and Thomas Shorter, on “Greatrakes the Healer.”

The Children’s Progressive Lyceum has received much impetus from the series of articles published in the *Medium*, and Lyceums have been established at Keighley and Sowerby Bridge, in addition to the original one at Nottingham, which continues to do good work. A new institution, called “The Spiritual Brotherhood Lyceum,” has been inaugurated at Keighley, in a handsome building erected for the purpose, and there are similar meeting-places at Bowling, Halifax, &c.

The Progressive Library and Spiritual Institution, 15, Southampton Row, continues to increase in usefulness. During the year it has rendered incalculable assistance to the movement, not only in London but throughout the whole country, and even abroad. The broad and liberal principles on which it is conducted render it available to Spiritualists of all shades of opinion, while its loyalty to Spiritualism pure and simple prevents its being perverted to any side issues or Sectarian purposes.

We cannot close this brief sketch without referring to the *Medium*, which has infused new life into Spiritualism. Under its broad and kindly banner have arisen many forms of useful action which are destined to play an important part in the movement. It is emphatically a MEDIUM of Spiritualism, pure and universal, accessible to all, and advocating the welfare of the cause rather than reflecting any individual opinions or local interests. This useful function, called into being without favor or patronage, is meriting the cordial appreciation and support of the great and increasing body of true and independent Spiritualists, while those who occupy a narrower platform are glad of its co-operation and acknowledge its powers.

Looking at the cause of Spiritualism as a whole, there is the greatest encouragement for all who know the truth to do their duty faithfully in its dissemination.

Problems.

“If the eating of an apple in Eden, damned a world, what,” inquired the deist, D’l Barge, “would a barrel of cider be worth to His Satanic Majesty?”

The above may be paralleled by asking,—If the preaching of Universalism in America for a hundred years, has produced only a creed, some churches and a few hundred ministers, when will humanity be redeemed through the instrumentality of this sect?

The Problem of Life and Immortality.

BY LORING MOODY.

Says a skeptical friend—"You cannot prove immortality to a mathematical demonstration."

What is "a mathematical demonstration," but a mental or spiritual process by which we ascertain the definitions and limitations of certain truths and ideas, and find out their relations in the realms of mind or matter? And which process, as De Quincy says, "has not a foot to stand upon which is not purely metaphysical."

The mind which performs these processes, and understands these truths and their relations, is itself mathematical; else it could neither perform or understand them, and proves its own immortality in the process. For as these mathematical truths are immortal, so must the mind be which demonstrates them.

It may be argued that all mathematical definitions and limitations are only the products of the mind itself; as the mind which demonstrates must be fully equal if not superior to, and of the same character with the truth demonstrated, so it is equally imperishable. As truth can never disintegrate and perish, so is it impossible for mind, which demonstrates truth, to disintegrate and perish. And as the mind is conscious of this truth and its demonstration, so must this consciousness be as eternal as the truth itself.

It is said, "Whatsoever had a beginning, must have an end." An engine is but the clothing of a man's idea or conception, in outward substance, as iron, for temporary use. Now the idea of the engine is the basic fact in the case. The material in which it is clothed may be battered and shaped to conform to the idea. When worn out, the idea remains; even in case of alteration or improvement the original idea still exists, as indeed, definite ideas, once conceived, must eternally—the outward forms alone being perishable.

This idea was born and had a beginning, as a human thought. To its continuance there can be no end. The whole of this idea, in all its integrity, must remain an idea forever.

So man had a beginning, and was born, as a living, conscious idea or conception of the Great First Cause, and is clothed in outward substance for temporary use. And this Divine Idea of man, in all its vital, emotional and conscious integrity, must still live after its outward clothing shall be cast away, as surely as his own ideas remain after their outward symbols have perished.

We speak of "organic life," which means, life clothed in material forms; and the phrase implies that life exists independently of such forms. Life implies mind. Indeed, there cannot be life without mind, and mind is always the guide and director of life. The lowest form of organic life needs only the lowest type of mind for its direction. The highest form of organic life is associated with the highest type of mind, as in man. Now the life and mind, and the organic form of man, are of so high an order that he can in turn adapt organic forms to the forces and elements of nature, and so make them serve his desires; yet he cannot create anything. When he adapts an organ to music, a mill to wind or water, an engine to steam, a clock to gravitation, etc., he does not create music, or any of these elements or forces. They existed prior to the organisms, and will continue to exist in equal quantity after their decay, as the organisms only adapted them to incidental and temporary uses. So it is with life and mind, which are the primal and highest essences of all things. They are no more dependent upon organic forms for their existence, than the wind is upon a mill, music upon an organ, steam upon an engine, or gravitation upon a clock. And yet all these that to us seem principles and forces, are only manifestations or

forms of expression of the Universal Soul, and so are only the instruments of its power, and of themselves are without life or consciousness. When I handle saw and axe, they are but forms of my manifestation; are not forces in themselves, but only unconscious instruments of my force. So when the Universal Soul expresses itself in music or gravitation, these forms of expression have no more consciousness than a tool in my hands. And when man adapts an organism to these expressions, having neither life nor consciousness in themselves, nothing is gained for them in the way of experience or knowledge; and when the organism is destroyed, they remain as before.

But when the same Universal Soul organizes a spark, atom or monad of its own infinite life, into a human form, having life and consciousness before, it has them now—with this added difference, that whereas, before, these attributes were included in and only formed an infinitesimal part of the universal life and consciousness, and so could have no attribute of personal existence, it now has an individual existence, life and consciousness of its own. This individuality is developed, strengthened and matured by all the experiences of this life in the body. When the body is destroyed, this individual life can never again lapse into and lose its separate existence and consciousness in the universal life, for the reason that the individual experience and consciousness thus gained are indestructible facts, and must remain such, with the capacity of increasing growth and development forever.

The currents of a river may flow on for a distance, and a small stream may branch off and run away in a channel of its own; but the individual stream thus formed, gained nothing in the way of knowledge or understanding, and it may return and lose itself in the parent stream, with no memory of separation. But a company of men may be so related—as on ship board, in an army or caravan—that the dominant experiences of each individual are the same in all. Now let one separate from the company, and go out into an independent life of his own, and he gains an individual experience and knowledge which become a part of his consciousness; and this new individual consciousness is his forever, and he can never lose it by returning to and mingling again with his company. So when a human soul is projected into individual life and experience, that life and experience belong to it—fixed in the memory and consciousness forever. And were it possible to return again, and mingle with the Universal Soul, the memory of that separate experience can never be annihilated.—[*Excerpt from an unpublished Essay.*]

Sleep.

BY HENRY T. CHILD, M. D.

One of the grandest truths that modern Spiritualism has brought to humanity, is the fact that in healthy, natural sleep the soul of man leaves the body and goes into the realm of spirits, very much in the same manner as a disembodied spirit does. It is thus that the soul experiences much of its growth. Numerous observations by clairvoyants have settled this question and established the fact that the soul does thus leave the body, and it becomes interesting to know how the body should be placed to favor the escape of the spirit. What is the best condition for it during sleep? What can we do to enable the spirit to enter into the body in the best manner?

To the first, we reply that the consciousness that the spirit does thus leave, will aid it in doing so. The preparation of the body for the most perfect repose, is important. Bro. A. J. Davis says, a clear conscience is one of the best anodynes. All violent exercise, either of the physical or mental powers, near the time of retiring, should be avoided; the body should recline upon a clean bed, neither too hard

nor too soft. The answer to the second question involves nearly the same points. The pillow should not be very large, but should be so hard that the head will not be enveloped in it. Each individual should carefully note the effect of different beds and select such as are adapted to their condition. Most persons will find that the position of the bed north and south with the head at the north, will suit best; there are some, however, who find other directions better.

Persons should not retire soon after taking food. Two persons should not sleep in one bed, as one must be the loser, nor in one apartment, unless it be very large and airy. The bed should be placed in the center of the room and in such a position that, while fresh air shall be admitted freely, no draft of night air shall come directly to the bed. The exhalations from the body during sleep are always injurious, and it may be well to have water set in the room in an open vessel, as it absorbs these matters and is an excellent disinfectant, such water, however, should never be used for drink or for washing. There should be no noises in or about the room, and no one should enter or move about the room, as this may cause unpleasant dreams, a confused mingling of the soul's consciousness with these external impressions constitutes dreams, which may be spiritual or otherwise, according to the relations that exist between the spiritual and the physical. We cannot lay down rules, but we hope to suggest to thinking minds the means by which they may avoid unpleasant dreams, since these, like turbid streams that pass into the ocean, may flow out in distressing feelings through the consciousness of the waking state. Also that they may learn to realize spiritual dreams, instructive and impressive of joyous and pleasant feelings. The phenomena of dreaming are closely allied to, and are in reality spiritual manifestations, but so little understood that their value is not appreciated.

The last question, what can we do to enable the spirit to enter the body in the best manner? involves a good deal in relation to dreams, the key to most of these being lost by improper waking. Any disturbance of the body, which telegraphs along the line of connection to the soul and recalls it, is injurious. A person should never be suddenly startled and awakened. The natural process of awakening is gradual; the soul should be permitted to return spontaneously, and looking upon its clay tabernacle, should see that in the repose of true sleep it had been well prepared for the labors of a new day; it would then, by an easy and pleasant process, enter into its dwelling, and with the gradual dawning of the outer consciousness, if entirely undisturbed by outward influences, there would be the most beautiful blending of the spiritual consciousness, that would be retained and leave a sweet and hallowed influence over the individual during the day.

We feel that this is a grand field, into which we would invite all spiritually minded persons to enter and gather as many of the rich and beautiful flowers as they can, for we see these in abundance, and our soul rejoices in the discovery.

Evidence of Man's Existence in the Miocene.

"M. Tardy, a geologist, well known by his investigation of the tertiary deposits and the glacial epochs, has just made a discovery of the greatest importance. He has taken from a conglomerate in the vicinity of Aurillac, a fragment of flint, which, as shown by the evidence of design, was certainly shaped by the hand of man. It belongs to the epoch of the upper Miocene."

Other flints of similar character have been discovered in beds of the lower Miocene at Thenay, France. In a report on the progress of Geology and Paleontology in France, during 1868, G. Cotteau says:—"M. l'abbé Bourgois has carefully examined the suc-

cession of the strata, has made drawings of the same, and there can be no doubt of the age to which they belong. The flints collected therefrom, up to the present time, are very much defaced, and several savans are not ready to pronounce them the work of man. Nevertheless, M. l'abbé Bourgois, M. le marquis de Vibraye, M. Dupont, M. G. de Martillet, and M. Worsad the distinguished Director of the Pre-Historic Museum at Copenhagen, appear to be convinced of their authenticity. Quite recently, I have myself examined, with a great deal of care, the specimens in the Museum Saint-Germain, and it appears to me impossible to attribute to any other cause than intentional fracture, the form of the little implements which I had under examination."

Notched and striated bones have also been discovered in the Miocene, but as these may have been marked by inanimate agencies, or by carnivorous animals, they are considered of less weight than the flints, in identifying the agency of man.

There is no question about the geological age of the conglomerate in which the precious relic discovered by M. Tardy was imbedded. It is certainly in the Miocene. The same is true of those discovered by M. l'abbé Bourgois; but there is a difference of opinion as to whether they are only chance products, or the work of primitive man. Those best qualified to judge, and who have been at the greatest pains to examine the specimens, appear at present to be quite decidedly in favor of the latter opinion.

This is putting man much farther back than the staid savans anticipated only a short time since. Lyell, who emphasizes the immense lapse of time since the Miocene, thought that evidence of man's existence would be found in the Pliocene, but not in the Miocene.* It would seem, however, that by the records buried away down in the latter, man is shown to be a very ancient, and therefore a very respectable family. We may justly be proud of the antiquity of our lineage.

Since these flints, which appear to have been fashioned by men, were buried only to come forth now with a marvelous revelation of man to man, there has been a varied succession of great physical changes. "The climate was then hot, and permitted the existence of a varied fauna and flora, now for the most part extinct; then came a glacial period of extreme severity; next a re-awakening of life characterized the inter-glacial epoch; at length the second glacial period, less intense than the first, succeeded, and in its turn came to an end, giving place to the slow evolution of the pre-historic ages.

Hardly ten years ago, how many timid spirits were still alarmed at what appeared to be the prodigious antiquity of the man of St. Acheul. Now we learn, without astonishment, of the existence of our race in the epoch of the Miocene—such has been the progress of science and of our ideas in that short time.'—[*Materiaux pour l'Histoire primitive et naturelle de l'Homme, Feb. and March Nos., 1870.*] J. S. P. Berlin Heights, O.

* Dr. Morton, the renowned ethnologist, believed, however, that man would be found fossil in the Eocene, the formation next below the Miocene,

Spiritual Predictions.

THROUGH D. W. HULL.

Men of Earth—You are now standing on the threshold of the greatest events which have ever awakened a dreaming mortal! Political volcanoes have opened their vortex, and nations have been swallowed. Great volcanoes have belched forth their sediment and ruined cities have been buried. And yet always a prophet has arisen from among the people and foretold the ruin which was impending. Little cared the world for the predictions of its humble seers; and little to-day do they think of the crises just impending. To-day the sun shines, but to-morrow may bring its hurricane which shall bury vast cities beneath its funeral pyre;

and yet we cannot believe it. To-morrow never comes only with better hopes in the minds of those who await its coming; and yet its very coming may blight our fondest dreams, and more than fill the measure of our anticipated happiness with bitter anguish.

We have said it and we repeat it, that a bitter hour of disappointment is coming on all those who are expecting the complete triumph of radical truth. Think you the bigots of earth will surrender without a struggle? We tell you nay. They are in earnest when they declare that they will die for their faith; and their infatuation persuades them that they are only standing up in defense of their faith, when they are struggling with fire and sword to break down the faith of others. They are determined in their efforts, and they vainly suppose that God and Jesus will help them in their laudable enterprise—as they deem it. The clergyman becomes eloquent as he shows how God preserves his Bible through fire and sword; and they rush with an impetuous faith to protect it again. Indulgences will be granted those who stand up in defense of it, and those who shall die will ascend up to heaven whatever their character may have been. As the old Pope of Rome emptied its prisons of convicts, so will each lawless vagabond find favor in the sight of heaven when he takes up arms in "the holy war of King Immanuel."

To the child of earth, this may seem a dream, but to many on this side it is a stern reality. The hosts of earth are interested in it, and sooner or later they will see it.

All on our side agree that a terrible conflict is coming; but we are not all settled as to its character. To many minds, it is only reflected as a terrible conflict of ideas, but to us it comes as a literal battle of opposing forces, in which the earth shall be again soaked in crimson. Your lecturers, your mediums and your bold defenders of the truth shall be engaged in it, and their blood and their scars shall be the receipts which they shall carry of their faithfulness to principle. Yet many shall turn from these truths, and sell themselves in that time. They shall betray you into dark and desolate places, where the foe shall easily vanquish you; and ye shall die in foul dungeons, with hypocritical priests canting their same old song of Jesus and his death, in your ears. But from the ashes of your martyrdom shall spring up, phoenix like, more defenders and bolder men and women, if possible, than those who have been martyred before them.

All this must come, and then the end—the end of bigotry and ignorance, the end of the age of oppression, and the inauguration of the golden age in which the eternal God will write the law of truth in every heart.

In four years or a little less, we shall see the beginning of these things, but the days of tribulation shall be cut short in righteousness.

Bible Discussion.

EDS. AMERICAN SPIRITUALIST:

The good work of investigation goes on, despite the determination of superannuated theologians, and the bulls of ecclesiastical conventions, against "carnal reason." Thus, out of the friction of thought and thorough agitation, spring new ideas, which shall eventually bless the world, and aid in the work of enlightenment and ceaseless progression.

On the 22d ult., we listened to a written discussion in the Baptist church at Auburn Corners, Geauga Co., Ohio, between Bro. G. W. Wilson and Mrs. Mattie Canfield, on a resolution affirming that "the Bible is not of Divine origin and authority." Bro. Wilson opened the discussion in a clear and lucid manner, and proceeded to show, from the internal evidence, by copious quotations, the impossibility of such a medley of inconsistencies and contradictions springing from a fountain of purity and wisdom.

His fair opponent followed, in a strain of egotistical superiority, in which she repeatedly accused her antagonist of ignorance, and indulged in personalities

that set at defiance all parliamentary rules, to say nothing of good breeding. Ignoring the main arguments of the affirmative, she launched out into a homily on christianity, and argued at length its divinity as gravely as though the discussion of that topic had something to do with the question at issue. Having displayed her Jesuitical powers in defence of her favorite ism, she closed with some sweeping assertions in regard to the external evidences, that manifested a deplorable ignorance of all church history, and the "testimony of the fathers." She seemed utterly to overlook the fact that unfounded affirmations, however boldly enunciated, are not argument; nor is the flip-pant charge of infidelity, proof of an opponent's ignorance. The time of carrying an audience by such legerdemain, is passed, and thinking people ever regard it as an evidence of the want of argument, rather than as argument itself. As an illustration of her method of stating the case, I will merely say that she boldly affirmed the agreement of the Bible with science; that she accepted as literal, the Mosaic account of the Noachian deluge—assuming that in that early period there were only two hundred species of animals, (Dr. Hitchcock estimates the number of species at 500,000,) and that the dimensions of the Ark were amply sufficient for their accommodation; that Jesus instituted the Christian Sabbath, and enjoined its observance, and that from his time it had been regarded as sacred, not only by the Christians, but by the Jews also; that the Bible was the oldest book in existence, and had come down to us through the lapse of ages, in the condition in which it was originally revealed to God's servants, etc., etc., *ad infinitum*. No wonder she was seen in the audience after the discussion closed, making diligent inquiry—"Who was Mosheim?"

In his closing remarks, Bro. Wilson fully vindicated the positions taken in his opening, and most clearly demonstrated that boasted learning is not always the synonym of wisdom.

The church was crowded, and the audience gave marked attention to the speakers. The discussion cannot fail to provoke thought, which will germinate new ideas in the minds of many honest inquirers after truth.

"Brittan on the Banner."

With great pleasure we notice that S. B. Brittan has taken up his good pen in behalf of the *Banner of Light*. Mr. Brittan is an elegant, forcible and careful writer. As an anthropologist and Spiritualist, he has few equals. We congratulate the readers of the *Banner of Light*, that they are to have the benefit of his ability and inspiration. He has been silent too long. Old Spiritualists, and all who have read "Man and his relations," or to any extent the best Spiritualistic literature, need no introduction to, or recommendation of Mr. Brittan. His connection with the paper must add to its good qualities the power and clearness of his thought, as well as the tone of his style and scholarship. If our friends wish to see such men as Brittan, Peebles and their equals employed, let them encourage the journals which give them a proper place. E. S. W.

How the Church is Purified.

The Rev. Wm. A. White, the Pastor of the Presbyterian Churches at Hookstown and Bethana, Pa., having been found guilty of seduction and of procuring abortion under most flagrant and brutal circumstances, received as sentence after a protracted church trial, "suspension until he gave satisfactory evidence of reformation." He is still in the church and ministry!

Such are the men who think we are a lost nation unless we insert a recognition of "Almighty God," in the Constitution.

Such are the men who ignore reason, and set themselves up as the moral teachers of the age, and claim that without their office, virtue and honesty would disappear.

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. WHEELOCK, MANAGING EDITOR.

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

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

Religious and Intellectual Culture—a Contrast.

In Robespierre and Condorcet, history has furnished examples of the conduct of life of a man biased in early life by his religious instruction, and of the self-sustaining manhood, developed by intellectual and moral culture. The picture is drawn in strongest colors, and the nobility in life, and philosophical calmness at the approach of death manifested by the latter, is presented in strong contrast with the pitiless cruelty in life, and shrinking from death of the former.

Robespierre was educated a *protege* of the Church, and was deeply imbued with the dogmas of religion. A scholar of the Jesuits, his morality was such as the Church bestows. That he was not an inquisitor was determined by his circumstances. He pledged himself to certain political distractions, and in their defense and extension, as remorselessly shed the blood of hecatombs of victims as the priest sacrifices to convictions.

By nature of tender feeling; resigning his office on being compelled to pass sentence of death; trembling even at the sight of blood, he became the most loathsome monster on whom the light of day ever shone. Having inflamed the populace, until, in obedience to his will, they sacrificed on the guillotine, amid shouts of joy, their King, their Queen, their nobility, and decimated even the ranks of the people, he with priestly audacity pronounced an oration on the value of morality, religion, and a belief in a Supreme Being, and organized a festival to the latter, in which he officiated as high priest. The most sacred and holy of all missions to him was a revival of the religious sentiment of the French people. Only two days after this extraordinary display of folly, he prepared to change the revolutionary tribunal, so that he might be able to destroy his opponents, not by the slow process of single condemnation, but by scores and hundreds, thus wielding absolutely a dictatorship of the scaffold. By this last terrible engine he himself was crushed, and when his head fell beneath the same axe to which he had so remorselessly consigned such multitudes of true and noble men and women, in allusion to the worship of the Supreme, of which he would be high priest, a spectator said, "yes, Robespierre, there is a God!"

Condorcet, cast on these same troublous times, made no pretense to religion. His intellect was keen and cultivated. Thrown into a dungeon, and hourly awaiting the execution, he called for a pen, thinking to leave a defense. "A defense of his personal actions and opinions! Should he, when so little time was spared, waste it in such idle manner?" No, he reproved himself, and casting aside such vanities, he sat down amid the roar of conflicting factions; the din of revolution already saturated with blood; in his cell, hearing the wails of ten thousand broken hearts, and the famishing cries of a whole nation, and with a sublime faith sought to prove human progress and the ultimate perfectibility of man! With far reaching sight he looked beyond the petty accidents of his time, to the magnificent result of

future ages. He reposed perfect trust in the wisdom of the order of nature, and in life or death submitted himself to her hands. Seeing in himself only an atom of the immeasurable whole; one individual in a countless swarm, he would not thrust forward his personality, but would employ his last short hour in presenting a great principle, which he hoped would prove beneficial to the coming time.

Thus what passes under the name of religious instruction is narrow and selfish to the last degree. It has of itself no broad and expanding principles, and if the devotee becomes ennobled and enlarged, the power either comes from himself or some other source. By aiming one fatal blow at reason, it would transform the man into a blind slave, quaking with servile fear of the gory hag superstition, and a ready tool of bigotry.

Religious instruction is characterized by this singular quality, the more one is instructed the less one knows. Intellectual and moral culture are alone able to elevate the soul to the grand highlands of philosophy where, wholly above the accidents of the hour, it calmly contemplates the eternal relations of things.

H. T.

Questions for the Consideration of the Thoughtful.

Every question must sooner or later receive a complete and absolute answer, and the mind that can entertain a question has the capability of answering it in such a manner.

It is said in Genesis, 1: 3, and 9: 13, that on the first day God created light, and on the fourth day he created the sun, moon and stars. How do you account for the existence of this light before the creation of the bodies from which it emanates?

It is said on the third day, He made all varieties of plants. How was it possible for them to have been sustained, granting the word *day* to mean an *Age* before the creation of the sun with its light and heat?

Why did an infinite God sanction incest with the children of Adam and condemn it in their posterity?

How do you account for the "fall" of a perfect man, placed in a perfect world, the work of an infinite God, by Whom both were pronounced good?

Do you believe God can "repent," or that the Deluge was the best means His benevolence could have devised to save mankind?

If the Deluge had any purpose, it was to save eight obedient persons, and from them repeople the earth with a better race; in this light, was it not a failure?

Do you believe "all the high hills that were under the whole heaven were concealed," (Gen. 7: 19,) and if so, from whence came this vast supply of water—at least ten thousand times as much as the entire present amount on the earth's surface, and whither did it go when it subsided?

How is it possible for the Ark to have contained all the beasts and birds of the earth by "twos" and "sevens," with provisions until the flood retired, and after that, how were the flesh-eaters supported until the grass eaters multiplied so as to furnish them with food, and how were the latter maintained until herbs grew on the muddy waste?

Do you believe the laws of light were changed when God placed the bow in the heavens as a sign?

Do you believe Lot's wife became a pillar of salt because she looked back? (Gen. 19: 26.)

The Lord commanded Moses to have the Israelites borrow all the jewels, gold and silver, the Egyptians would trust them with, and carry them away in their flight. How do you justify such robbery? Would it be right now?

If slavery is wrong, how reconcile its sanction by God to Moses? Was it right for the Israelites to make war upon the Midianites, whose only offense was their occupying coveted territory, burn their cities, murder the men and male children, and keep

the virgins for brutal purposes? Did an all-benevolent God command this inhuman butchery and fiendish lust?—Num. 31.

Do you believe that God caused the sun to stand still that the Israelites might have more time to murder their enemies?—Jo-hua, 10, 12, 14.

If polygamy was sanctioned by the patriarchs and allowed to Solomon, a man after God's own heart, to the monstrous extent of seven hundred wives and three hundred concubines, can it be wrong now?—Kings, 11: 31.

If God allows in one age what he condemns in another; to one people what he forbids to another; if he sets aside his laws when he so pleases, is he not a *changeable being*?

How was it possible for Jonah to be swallowed by a fish and remain in its stomach for three days and nights?—Jon., 1: 17.

Do you think it possible for the three Hebrew Children to have remained unscorched in the seven times heated furnace?

Is it not a little singular that Moses was permitted to record the incidents of his own death?

Is it not admitted by all scholars, that no one knows who were the writers of the Old Testament, or when they wrote?

Is there a single instance in profane history where the Prophecies have been fulfilled?

Is it not admitted by the best critics that not a single passage in the Old Testament refers to Jesus?

How do you reconcile the contradiction in his genealogy, between Matthew and Luke?

Do you believe the conception miraculous?

Was not every moral maxim in the Sermon on the Mount, well known before the time of Jesus?

It is said at the wedding at Cana, he converted six vessels of three firkins each, or 945 gallons, (only 30 bbls.,) of water into wine. Can you believe that a God would thus lend his power to wine bibbers?

When Jesus died, graves were opened and the dead walked into the city. What became of these resurrected persons, and were they compelled to undergo the pangs of a second death to vindicate the mediumship of Jesus?

If all the miracles occurred as recorded, is it not anomalous that the Jews were not convinced?

If the miracles were for the purpose of their conversion, as scarcely a Jew believed, were they not failures?

If for the purpose of convincing posterity, is not their failure more complete?

If Christianity is essential to salvation, and God is so interested in its extension that he allowed the Jews to crucify him on the cross, how is it that after nearly 2000 years, scarcely one tenth of the inhabitants of the earth are nominally believers, and scarcely a tenth of these professedly converted?

Is it not singular that of all the astonishing occurrences of the hour of crucifixion, profane history makes no mention?

Do even theologians pretend to know who were the authors of the Gospels?

Is it not certain that they were not written until at least one hundred years after the events they record transpired?

If Jesus was a God-man, he is an example for other God-men, but how can he be for mortals? If he was not, then he was a mortal man, and why is his example better than that of any other equally good man? Even if a God-man, why should his death be of any benefit to us?

If man was created by an all-powerful and all-benevolent God, can he be otherwise than as that God wills? And can he be justly punished for doing as he was created by such a God to do?

Do you believe in the existence of a Devil? If so, is he self-existent, or was he created by God? If the first, can God be the infinite Creator? If the last, how do you reconcile the act of the creation of an in-

finitely evil being, with the infinite goodness of the Deity?

If Christianity is the only true system of morality, why is it that more of its gospel ministers are guilty of crime, in proportion to their number, than any other class or profession?

In business, is being a church member the best guarantee of honesty and truthfulness?

Is not a tree known by its fruit? H. T.

Trial of Dr Galentine.

Dr. J. F. Galentine, who shot Dr. Jones in this city, last October, for the seduction of his wife, has been found guilty of manslaughter, and sentenced to the penitentiary for ten years. The trial occupied two weeks, and large numbers of people were in constant attendance, showing what an eager interest was felt in the result. Dr. Galentine seemed to have the sympathy of a majority of the people. The defense made the plea of "emotional insanity," and introduced the testimony of a number of physicians upon that point. The judge, in sentencing him to the full extent of the law, intimated that he could not see how the jury found him guilty of manslaughter only. It was quite evident throughout the trial, that he (the judge) considered it murder in the first degree. But the people are generally well satisfied with the result.

The Second Congregational Church of Oberlin, of which Galentine is a member, can now proceed to act in his case, they having adjourned it until after his trial by the court of Cuyahoga county, to see if the jury found him guilty. A. A. W.

Anniversary.

The one hundred and thirty-fourth anniversary of the birth of Thomas Paine was celebrated at Lyceum Hall, in this city, Sunday, January 29th, by the Spiritualists and Liberalists. The audience in the morning and afternoon was small, but in the evening the hall was well filled. Addresses were delivered by Mr. J. M. Peebles, C. I. Thatcher, Esq., (Conductor of the Lyceum,) Mr. W. W. Broom, of London, England, and Mr. G. L. Loyd, of Africa, a protegee of Longfellow, Everett, Emerson, and others in Boston, who educated him and sent him back to Africa as a teacher.

Dr. Hammond's Physics and Physiology of Spiritualism.

BY GEORGE A. BACON.

The initial article in the *Banner of Light*, of Feb. 4th, is a review of Dr. Wm. A. Hammond's recent work, entitled "The Physics and Physiology of Spiritualism," by our friend and correspondent, A. E. Giles, Esq., of Boston; which review, in our opinion, is worth ten times the subscription price of that worthy journal.

The writer's style is unusually clear and strong, a merit rare as it is valuable. It is the most concise, complete and conclusive, because just, criticism of the book—which is an elaborate attempt of a quasi-scientific character against the whole phenomena and philosophy of Spiritualism—that has yet appeared; which from the multitude of notices it has called forth, ranging through all the degrees of approbatory and condemnatory criticism, is giving our friend's review the highest meed of praise. Few possess the like power of being so dispassionate in criticising an opponent, especially when having him at such a disadvantage, or so keenly clever in dissecting one for public exhibition. All candid readers will feel to thank Squire Giles for his successful and adroit use of the scalpel in exposing the pretention, weakness and falsity of this Dr.'s Physics and Physiology, which when viewed in the light of practical sense added to a modicum of experience and reason, is seen to be but a studied attempt to prejudge, mis-state and deceive, rather than a serious effort to enlighten.

The loose, *ex parte* and aspersive character of Dr. Hammond's work, is everywhere visible in such a specimen brick as this:

Those who believe in the phenomena of Spiritualism are credulous and ignorant; are persons who have probably from a very early age believed in the materiality of spirits, and having very little knowledge of the forces inherent in their own bodies, have no difficulty in ascribing occurrences which do not accord with their experience, to the agency of disembodied individuals.

And this he affirms, be it remembered, in the face of acknowledged *savans* of world-wide celebrity, some of whom through all their mature years honestly questioned a state of continued conscious existence after death; while other of these "credulous, ignorant persons" are his professional brethren, concerning whose superior knowledge and spiritual science, he has not yet learned the alphabet.

Whatever other requisites are deemed essential, it is evermore true and absolutely necessary that the primary qualification in a critic or judge is that he shall not be a partisan, but be free as possible from personal prejudice and all collateral considerations; otherwise no significance whatever can be attached to either of these offices. The common sense of mankind has ever dictated the enforcement of this fundamental principle. Now Dr. Wm. A. Hammond's fitness to sit in judgment upon the subject of Spiritualism—his equity, catholicity and impartiality are evident in the following quotation. To reason with Spiritualists, he says,

"Would be a waste of words just as much as would be the attempt to persuade a madman out of his delusions."

The snap-judgments and decisions of the infamous Jeffrey are made respectable in comparison to, and beside those of, this self-elected mouthpiece, who seeks to act the part of both judge and executioner. The animus of any man who is guilty of such a statement, forever disqualifies him from wearing the robes of the office he assumes—his manifest bias and shameless effrontery precluding the possibility of his ever doing justice to any unpopular party or subject, whenever they happen to run counter to his prejudices—the outgrowth of, and but another name for his lamentable ignorance and conceit.

His great "science," of which he indirectly boasts and affects to display, is manifest in accounting for and explaining the appearance of apparitions, the discerning of spirits and visions generally, "by an excess or deficiency of blood circulating through the brain or a morbid alteration of its quality,"—a theory which is completely upset by our friend previously referred to, who says:

"Why a deficiency of blood should produce the same phenomena that an excess of it produces, he does not explain; and if the phenomena should continue to appear where there was neither an excess nor a deficiency of the blood, then his explanation is that the blood is altered in its quality. It is true that every inhalation and exhalation affects the blood; every particle of food, every drop of drink, and even every thought affects its character; but how or why, as a necessary consequence of its change of quantity or quality, forms should emerge to consciousness, he leaves as much in the dark as it was before he vouchsafed his explanation. The mere concurrence of one event at the same time with the other, does not elucidate the cause of it. An excess, deficiency or qualitative alteration of the blood circulating through the brain, may be as pertinently proffered as an explanation why the rest of mankind do not see visions, as it is for an explanation why some people do see them."

Thus Dr. Hammond's position, "as regards images not based on any sensorial impression," is shown to be wholly untenable. But what can be expected from the "science" of any one who accepts the statement of, and acknowledges his obligations to the trickster Von Vleck, for his information in accounting for spiritual manifestations?

Dr. Hammond's formula, that the phenomena and the explanation must have a common agreement, is an excellent one when legitimately applied; but it is,

like a two-edged sword, when used carelessly or improperly, as he is apt to handle it, he succeeds only in wounding himself,—for his own attempted explanation of the phenomena of spirit vision has nothing in common with it.

In furtherance of his one-sided attempt at the elucidation of this general subject, the Doctor quotes, among other books, from Mrs. Emma Hardinge's late work, "Modern American Spiritualism," and also the Life of Goethe, which Mr. Giles clearly shows are seriously mutilated references and garbled extracts, so much so indeed that this reviewer, who is a particularly cautious man, feels constrained to say that "the Doctor is a partisan more than a truth seeker, and it would be safe to note this distinction in reading his statement of facts."

The real spirit of Dr. Hammond's work is seen in the following significant extract:

"No medium has ever yet been lifted into the air by spirits; no one has ever read unknown writing through a closed envelope; no one has ever lifted tables or chairs but by material agencies; no one has ever been tied or untied by spirits; no one has ever heard the knock of a spirit, and no one has ever spoken through the power of a spirit other than his own."

Which reminds us of what Edwin Forrest is reported once to have said about President Pierce—that he was given to chronic lying. Dr. Hammond is similarly afflicted, only in a more malignant form, when treating of Spiritualism, as thousands upon thousands throughout this country alone, can and do testify.

The least amount of human testimony which can be tortured into favoring his preconceived views, is all sufficient to warrant him in drawing his partial and erroneous conclusions, while the unimpeachable testimony of a multitude of witnesses on the other side, according to his notion, amounts to nothing. His book, however, which is a pretentious scientific solution of the spiritual phenomena, is only a false presentation of the subject, in our opinion, removed from being either candid or honest, and every way worthy of the Brig. Gen. Wm. A. Hammond, who, while Surgeon General of the United States Army during the war, was disgraced and dismissed from the service, and forever disqualified from holding any office of honor, profit or trust under the Government of the United States, for being involved in a criminal spoliation of the Government treasury, by the purchase of inferior medical supplies and stores, thus compromising the health and comfort, and jeopardizing the lives of the sick and wounded soldiers suffering in hospitals and upon the battle fields of the country—soldiers solemnly committed to the shelter and sympathies of the office held by him.

In this hurriedly prepared article we have done but little else than in our own terms, to restate some of the points of our predecessor, but there is more to be said hereafter.

Dr. Hammond's book receives a merited rebuke from Henry Ward Beecher, who frankly says:

"We wish the whole subject might be taken out of the hands of over-confident scientists, who betray quite as much lack of logic and subjection to prejudice in their promptness to reject, as enthusiasts do in their eagerness to receive. . . . If he means to affirm that none of these manifestations have taken place except by known or recognizable 'material agencies,' there are hundreds of thousands of witnesses to refute him. . . . To the man of science who would set conclusively at rest the great physical and psychological heresy of the day, there remains but two alternatives—to disprove the alleged facts, or to account for them. If the earnest and candid inquirer cannot receive real assistance in one of these directions, let us at least have done with the vain babble of 'science falsely so called.'"

Dr. Hammond's "science," relative to the subject of Spiritualism is as much of an unsatisfactory compound as is ordinary hash-meat or lobster salad, and not half as digestible as either, or even when both are taken together.

NATURE'S LESSON.

BY H. M. RICHARDS.

The green grass upward springing,
From out the cold dark earth,
In joyous tone is singing,
Of higher, holier birth.

The flowers that open fair
From out the frost-froed sod,
Fling their perfume on the air,
That it may rise to God.

Trees that spring from depths below,
Are reaching for the skies;
Morning mists, that chill us so,
In golden cloudlets rise.

Thus Nature by her teaching,
When her words are understood,
Proves the soul is ever reaching
Upward after greater good.

Philadelphia, Jan. 1871.

Sold Himself to the Devil.

Who cannot recall the days of childhood, when they read or were told by their dear old grandparents, of men who made a compact with the Devil; so much enjoyment bestowed on his part, and their immortal souls in the end, for his recompense? Witchcraft was as real to our childhood, as to our Plymouth ancestors, and we eagerly heard the wondrous tale, of how the Prince of Darkness was evoked from his terrible abode.

Zephiniah Goodgreed, was a poor and ungodly man, was dissatisfied with his position and called the Devil to his aid, so ran all these tales. He learned the occult science, and at the dead hour of midnight, he retired to a vacant room, and drawing a circle on the floor stood up in its centre and invoked his satanic presence. Three times he called, and at the third the fallen Angel, who holds the keys of the nether world, presented himself.

It was a bargain soon made, for neither inclined to chaffer or bicker. Twenty years Zephiniah should have all his heart desired and when that time expired his soul should be forfeited.

Zephiniah immediately arose to affluence. His neighbors thought he must have either struck a secret oil vein or secured a government contract. He dwelt in a palatial house, rode in a coach, fared sumptuously, and money, with all money secures, were his.

This story has two ways of coming to a conclusion, and it stops short in a manner quite unlike a story by Sylvanus Cobb, of the *New York Ledger*. There is no doubt or uncertainty, remaining over for next weeks "conclusion." In one, the twenty years expire and the Devil claiming his own, it is cheerfully given, and the man disappears in a puff of burning brimstone. In the other the victim endeavors to escape. When the twenty years expires, he draws a circle, seats himself at its centre, and reads the bible; so long as he does that, poor Satan can only run around the outer edge of the charmed line and upbraid his debtor for his baseness.

A childish story of the childish age of superstition you say. Yes, and yet proved true by the events of to-day. Men and women sell their souls every day to the Devil, and it is thought a good bargain! The price demanded is not always the same. Fame, wealth, office, momentary triumph, buy a great many. You can always tell these poor bought souls. If wealthy they are penurious; if renowned they are groveling; if educated they are pedantic. Riches to them involve no responsibilities and they at every turn exhibit the selfishness which in their master is his most disgusting characteristic.

The man who adds fame to fame; house to house; lot to lot; bond to bond; who extorts by means of mortgage and usury; adding dollar to dollar, not for its intrinsic use, but to be accounted wealthy and powerful, leaving his own soul a waste for briars and fowl weeds, may be courted and flattered during his appointed term but has sold himself to the Devil, and

reading the bible at the last hour will not save him.

The minister of the gospel, preaching for pelf, and not for the good of his hearers; the lawyers protecting crime and avarice, in their attacks on the weak and defenceless; the physician extorting exorbitant fees for prescriptions he knows are worse than useless, all these have sold themselves to the Devil. The merchant selling dishonestly made goods; the grocer adulterating his stock; the tradesman cheating in his ware, have all sold themselves.

The politician struggling for place out of the cess-pool of political corruption, has sold himself to the Devil before he enters the list, and in the department of government, souls are so cheap, it is singular there is a market. All sold, and when we review the list, and note how narrow, mean and small these souls thus bought must be; how worthless the immortal part of an Astor, or a Peabody, who in her darkest hour speculated in his country's blood, or a Vanderbilt—sold for a railroad, or the rank and file of our political heroes, we admit that the Devil has a hard bargain! What can he do with such souls? Hell itself must have some lingering pride, and sense of decency, and when many of our "Railroad Kings," and our "Bank Kings," and our "Oil Kings," and our "Whiskey Kings," pay their debt, how can they be disposed of, and not lower its average morality? The market is so overstocked and price so low, that no one now thinks of practicing the old receipt of reading the Bible at the final hour, for salvation is not worth the effort.

H. T.

The Sherman Brothers.

EDITORS SPIRITUALIST:—

A correspondent in your paper has already spoken favorably and well of the Brothers Sherman, to which I desire to add my testimony. This extraordinary family have been for years residents of Licking County, Ohio, and the old gentleman's address is Chatham, and that of Moses, the oldest brother, is Granville. Almost the whole family, including father, mother and brothers seem to have been naturally clairvoyant and clairaudient, and capable of seeing and conversing with spirits. Some seventeen or eighteen years ago, they were members of the Methodist Episcopal Church in good standing, and of that class more common then than now, who really believed with great sincerity what they professed. The band of spirits now controlling them, called on them, and desired to enlist them in the diffusion of Spiritualism. At this they were horror struck, believing it to be the work of the evil one. But the spirits had a trap for them. The old man was supposed to be in the last stage of consumption, and a Scotch physician at the head of the band, offered to cure him if they would yield to his wishes. So, having long prayed in vain to Christ and his angels to relieve them from these obtrusive spirits, and especially to restore the old gentleman to health, and he growing worse, the old lady and Moses at last gave way, and after a few weeks more resistance and prayer by the old man, it was finally agreed to call in the spirit Scotch physician, and after divers vomitings and manipulations, he was restored to health, and he has remained quite robust ever since.

Your correspondent has already described their public seances, and a writer in the *Banner of Light* several months since, who had attended both, declared the manifestations in the presence of the Davenport's do not exceed those in the presence of the Sherman's, and from the account as published of the Davenports, (whom I have never seen,) I think it quite likely.

For the information of those who may be seeking mediums, I will say: They are very plain people, always ready to wait on themselves where it is proper they should do so; and that they travel in a one horse buggy, which enables them to visit towns and families off from the railroads conveniently; and I judge if a number of towns and families would act together

it would greatly lessen the expense and promote the cause.

While large public seances undoubtedly have their places and uses, it seems to me private seances are more likely to give satisfaction, and if you can spare the space I will give an instance: My dearly beloved wife, a strong and intelligent Spiritualist, died the 9th day of December last. The Sherman's never saw her. When they visited our neighborhood a few months since, they called on me, and informed me that the spirits had requested them to give a private seance for the benefit of myself and daughter, we constituting my present family, with Mrs. Shults and a boy. So before they started for home they gave the seance. My bedroom adjoining the sitting room was duly darkened, and the Shermans took chairs side by side, and Mrs. Shultz duly tied them, doing her best, and the job seemed to be well done. I closed the door, and it seemed to me, when I commenced pulling, the rattling begun by horns striking the stove pipe, window casings, &c. In about one minute they called, and I pushed open the door, and there sat the brothers precisely as we left them, but at Moses' right hand lay a large, old Bible, the gift of my father-in-law; on this Bible was a paper box, containing the hair taken from my wife's head when she died; and close by was a large bundle of letters, addressed to my eldest daughter, some when at home, and some when away at school, on visits, &c. This daughter died some twenty-five years since, and we had lost all recollection of these letters or their whereabouts, so much so, that on two different occasions my daughter had hunted in vain for a letter or writing with her mother's signature, to compare with her signature written through a writing medium, and so desirous was I to have such a letter, that I had determined to write to one of my wife's correspondents for one. But I had neither thought or spoken of the matter since the Shermans came, and they must have been entirely ignorant of my wish. On opening these letters five of them were from my wife to this deceased daughter, in this respect fully supplying my want. But where did these letters come from? They were not in the room. They either came from the lower drawer of a bureau above stairs, or from a box in the garret. Mrs. Nichols says she got them out of a bureau above stairs, and one of my daughters agree with her, and another thinks they were in the box. Recollect only one minute for the Shermans to divine what I wanted and to untie and go, at least, above stairs, and hunt through perhaps several bureaus before hitting the right one; then return, and the other brother having to guess what no one had expressed, and open by unlocking without a key the lower bureau drawer, in the room, for the Bible, and the upper one for the paper box with the hair, and both having sat down and retied themselves—all in one short minute! Is it possible? My daughter had looked a number of minutes for the letters, but could not find them. How did the Shermans know I wanted these letters? No person had told them. But what about this box containing hair? When my daughter walked into the room, she picked up the box and said, "I told no one, not even father, but I wished, if my mother was really here, she would produce this box, and here it is."

Besides the above, they described my wife, whom they had never seen, to the minutiae of one slightly crooked finger, and readily pointed her out in the album.

Your friend.

ELI NICHOLS.

American Religion.

BY REV. ROWLAND CONNOR.

History establishes the fact that every nation's religion is born with it, and is as much a native to the soil, as are the people, and all efforts to engraft foreign religions on the tree, fail, or at most, result in a sickly growth, bearing but little fruit.

This is precisely what has been attempted in America. Blindly ignoring the fact that with the birth of this nation there also was born a religion broader,

grander and purer than ever thrilled the hearts of a people before, the priests have attempted to bind her young energies to a religion made of the various dogmas of the Hebrews, the myths of the Jews and the Pagans alike, and the ritualisms of Europe. There is not an essential feature in it that is American. It is wholly exotic and alien.

It begins by adopting as its God, Jehovah, the narrow, vengeful, jealous God of the Jews; and ends by conforming to the architecture of continental Europe. Its holy mountain is Mount Zion, an insignificant hill less than 300 feet high. Its holy city is Jerusalem, a contemptible city of the East, which has narrow, cramped streets, and a population made up of about equal numbers of Mahometans, Jews and Christians. Its holy river is Jordan, a small, meandering stream of Palestine. It magnifies the land of Canaan, and bows in reverence before the patriots, prophets and warriors of the little ancient province of Judea.

It acknowledges not the God of America, which is none other than the God of humanity. It has no enthusiasm for Bunker Hill, the Mount Zion of America. It ignores the noble Hudson and the grand old Mississippi. It is silent of praise for New York, or Boston, or any American city. It incontinently snubs Columbus and Americus, the Caleb and Joshua of America; and Washington, her Moses; and Jefferson, and Franklin, and Paine, her chief prophets. It is silent of praise for Whittier, and Longfellow, and Key, and Bryant, the psalmists of America. This foreign religion refuses to express itself in American architecture, but builds up houses that resemble the moss-grown cathedrals of the old world. It refuses to sing the songs of America, but instead, lifts its voice in praise of men, and acts, and scenes of another and distant age and land. And with all this, her priests complain that her altars are deserted, her services declined by the great mass of our people; and they call us irreligious infidels, whereas, in rejecting this religion, we prove ourselves Americans worthy the name.

American religion is a religion of truth and justice, and humanity. Its God, the All Father. Its end, liberty, equality, fraternity. Its fruits—are they not all about us? Its outworkings are seen in our love for humanity, our pity for the oppressed, our charity for the poor, our institutions of learning, our halls of science, and workshops, and factories; in our efforts to educate the ignorant, to free the enslaved, to lift up the down-trodden, to feed the hungry, to clothe the naked, to reform the vicious.

Her sacraments demand bread enough for her hungry children, drink enough to slake their thirst, and water sufficient to keep them clean. In America, the German, the Irishman, the Englishman and the Spaniard, become Americans, at least in the second generation, and the coming church will also be American, and the home of the religion of America.

Boston, Mass.

"No Cross in It."

Now and then an orthodox minister discerns "the signs of the times," showing there is a little "corn in Egypt" left. We clip the following from the *Earnest Christian and Golden Rule*:

"The Christianity of the present day is a fashionable religion, walking in silver slippers. 'To belong to some party,' says one, 'in the church, and show a zeal for its interests, to talk about the leading controversies of the day, to buy popular religious books as fast as they come out, and lay them on your table, to attend meetings, subscribe to societies, and discuss the merits of preachers—all these are comparatively easy and common attainments. They no longer make a person singular. They require little or no sacrifice. They entail no cross.'

"Beware of a religion without the cross. We may have fine houses of worship; costly, splendid, ornamented steeples, pointing to heaven; loud-sounding organs; fashionable choirs; damasked seats; velvet pulpits; a talented minister, highly educated, fluent, eloquent; a rich parsonage; all outward

adornments, and what avail without the cross, the spirit of Jesus, the holy unction, the fire pentecostal? There are hundreds of places of worship in this day, in which there is everything except the cross. There is carved oak and sculptured stone; there is stained glass and brilliant paintings; there are solemn services and a constant round of ordinances. But the real cross of Christ is not there."

Just so—Christ is not there. A dead-lock holds the church. "I counsel thee to buy of me gold tried in the fire."

J. O. B.

Greatness not Numerical.

To be numerous is not to be great. China is eight times more numerous than you, yet China is not great, because she has isolated herself from the world.—*Kossuth's American Speeches*.

Nations, as persons, are to be measured, in true greatness, by the range of their hospitality and sympathy. The Cosmopolitan is the only true patriot; love of principle the only worthy loyalty. We shall, ere long, be ashamed to say, boastfully, I am an American, English, German, French or Italian. We shall be content to declare, I am a Man, a Woman—one of the Human Commonwealth.

E. S. W.

Has an Atheist a Conscience?

"We say every man; for although an atheist may have in him the sentiments of truth and honor, it is nonsense to talk about his conscience—a thing which cannot exist at all except in connection with something higher than the man himself, and to which he is accountable. A recognition of the Supreme Being invades no man's conscience."

The above quotation was cut from a daily paper in Pittsburgh, at the time the National Convention of Politico-Theological Conspirators, who demand a religious clause in the United States Constitution, was in session.

We present it as the sentiment, or at least the expression of a bigoted Christian, and will not attempt to refute it by argument of which it is unworthy. Once again we take occasion to say, government has no power to discriminate on account of religion or no religion.

The conscience of the atheist is as respectable as that of any, and to impeach his testimony is an act of outrageous proscription for opinion's sake, utterly illegitimate and abominable under our political constitution, as it is unjust under any.

The publication of such truculent bigotry, reminds all that the cause of freedom still demands vigilance and action.

E. S. W.

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.

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.

Voices of Correspondents.

Brother Wheelock:

Glad to see the SPIRITUALIST succeeding. It deserves success, and that is really more important than to obtain it. I find the demand for the most radical utterances, greater every year. Thy sincere friend,
WILLIAM DENTON,
Portland, Jan. 10, 1871.

Mr. A. A. Wheelock:

Dear Brother—I send you \$1.50 for your paper. You can place it to my credit. I like the paper very much, and would not have it stop for any money. It is what we all need. I wish everybody could read it. I also send you \$1.50 for "Strange Visitors." We want Bro. Peebles to come and give us a few lectures. . . Yours with respect,
HENRY HULBERT,
Thompson, O., Dec. 5, 1870.

Enclosed find one dollar. Send me THE AMERICAN SPIRITUALIST in exchange for it. I will make the best use of it that is possible, by reading and then sending it out among the orthodox. They are concentrating their forces in this region, to fight Henry Ward Beecher and the devil—claiming that the two names are synonymous. One of the good Methodists said in a sermon recently, that he (Beecher) had uncorked hell, and it must be replaced! Fraternal yours,
Winterset, Iowa.
I. P. E. W.

Your paper I like very much. I admire its bold, fearless way of handling its subjects. When it is necessary, I deem it the duty of the press to speak out, and not, as is frequently the case, find a thousand excuses for keeping silent. I hope that every Spiritualist in the West will subscribe for your paper, so that you may very soon issue it weekly. I apprehend that there are too many Spiritualists who, like the dog in the manger, refuse to work or let others work. True reform begins at home. Practice as well as preach, should be our motto. In this place we have accomplished nothing, and the future, seemingly, is going to bring forth about as much.

Rockford, Ill.

F. H. R.

Messrs. Editors:

Received this eve, the papers you sent, and hasten to add my subscription. It is not necessary to say that I was pleased with the sentiments they express, for blind indeed must one be, who cannot or will not receive the truth. I am pleased that in this age of confusion and jangling, there are some with courage and boldness enough to condemn wickedness, with a daring disregard for tradition, and not coupled with a fear of what the churches will say. I have just received some tracts from the Liberal Association. They contain sound doctrines, and deal a death-blow to the rotten hulk of orthodoxy. Haste the day when such darts will not be needed, when vice will be uprooted, and the world filled with God-sent love, and such principles as you are trying to send abroad—for which you deserve a God bless you from every true and appreciative man and woman. I would like my paper to commence with Mr. Tuttle's serial, "Deering Heights."

Yours in faith,

M. I.

Eds. American Spiritualist:

I wish to express my surprise that THE AMERICAN SPIRITUALIST should endorse an act of President Grant, which appears to me to be of at least questionable propriety. I mean his decision to appoint only members of a few designated religious societies as Indian agents. Your correspondent, "S. F. T.," says Spiritualists are included. I have never heard of this before, and am persuaded that it is a mistake. Be this as it may, however, it will make no difference with my objection. What right has President Grant to make religious opinion a test of qualification for places of emolument or profit under the Government? I undertake to say that persons can be found outside of these organizations, as well qualified for Indian agents as any that are inside of them. Then why, I inquire again, has he proclaimed to the world that in this our free country, whose Constitution places all forms and faiths of religion on a plane of perfect equality, he has determined to confine his appointments to members of a few designated sects? And how can the editors of THE AMERICAN SPIRITUALIST endorse this? I hope it is not because their sect is said to be included. There is a society in this country, formed for the purpose of getting the Constitution of the United States altered, so as to "acknowledge the existence of Almighty God, and Jesus Christ, who is the ruler of nations, and the Bible, which is the fountain of law and good morals," etc.; and President Grant has appointed the president of this association to a seat on the bench of the supreme court, and he has signed his name to a call for an ecumenical council in the city of New York, one object of which was the furtherance of this very thing. "Eternal vigilance is the price of liberty," and I entreat all liberal men and women to watch well the movements of the Protestant Jesuits, who are determined to rule our country. President Grant is not a great man—he is not a thinker, and is just the person, now that he is in power, for these designing men to use. Look well to your rights,
EDWIN M. MCGRAW.

Communion Wine.

It seems that the temperance movement is occasioning trouble among our good orthodox brothers, inasmuch as they are compelled to use wine at sacrament, and to symbolize the blood of God, shed as an atonement, by a vile mixture, the product of fermentation and decay, which begins to distinctly impress the most sluggish with its unfitness. The whole subject is aired in the *New York Tribune*, and the article extensively copied. It is claimed now, after nearly 2000 years' use, that "its fumes, when presented in the sacred cup, are offensive to thousands. To some it is even dangerous. There have been, and still are, instances, as in the case of reformed drunkards, where the smell and taste of alcoholic wine, even in the sacrament, have stirred up again the fell demon which has led them once to ruin. I could name individuals, church members, who are afraid to taste such wine as is generally presented at the communion. The use of alcoholic wine has always been an impediment to the progress of the temperance movement."

Rather singular it may appear to the infidel, that after its consecration and supposed conversion into sacrificial blood, a sip of wine, whether real grape juice or extract of logwood, would have such damaging effects!

But there is an escape. The Jew has been consulted; he whose laws Christ came to set aside; he who has been the buffet of Christians for twenty centuries. It is claimed that the Bible does not say, "wine," but "*gennamatos*"—"the product of the fruit of the grape." This product is simply "grape juice," says the Jew, and as you cannot keep grape juice without its fermentation, it is advisable to make the juice by steeping raisins, and a receipt is given for the decoction. Here it is economically remarked: "One box of good raisins may perhaps serve an ordinary church for a whole year!" Only a box of raisins from which to procure this necessary article, when "the fruit of the vine, the blood of the grape, is the symbol of the precious blood of Christ, and should be kept equally pure, unchanged and unmixed."

The receipt may be useful, and we give it place: "Steep a few pounds of raisins for a week, in a demijohn, with water, and the liquor thus obtained is ready for the communion table."

We here have a new version of the Last Supper. When Jesus poured out wine, and told his disciples to drink, for it was his blood, it was not wine, but raisin juice he gave them. We smile in pity on our orthodox friends, who are driven to this make-shift.

Why in the name of common sense, not take water—pure, crystal water—as your symbol? We know that we are infidel, but it does seem that such a type of purity and infinity, would be quite as appropriate as "pure wine," or even steeped raisins. H. T.

Personal and Local.

Mr. J. M. Peebles has gone to Troy, N. Y., to fill two months engagement. The Society and Lyceum in this city part with him very reluctantly, even for a time. His presence and labors among them have been very beneficial, in every way. Pecuniarily, the Society is in a very prosperous condition.

Cephas B. Lynn speaks this month in Cincinnati. We are glad to welcome him into the State again, from his far western trip, and hope the friends will keep him so well employed that he will stay sometime with us. He has never visited the southwestern part of the State before, to lecture, and we hope the friends in Columbus and vicinity; Delaware, Cardington, Ashley, etc., will give him an invitation to lecture for them, for we know it will be an advantage to the cause in those places.

Mrs. A. H. Colby is speaking for the Society in Cleveland this month.

Mr. W. W. Broom lectures in Lyceum Hall every Sunday afternoon at 3 o'clock. We have not been enabled to hear him, but understand that his lectures are very interesting.

As we go to press we are in receipt of some excellent articles from Mr. Peebles which were delayed by mail.

Subscribers,

Please look on the first page of THE AMERICAN SPIRITUALIST, Jan. 28th, and see if it is stamped with blue ink. If so, the time of subscription has expired. A few have not yet renewed their subscription.

A. A. W.

THE ARCANUM OF SPIRITUALISM: A Manual of Spiritual Science and Philosophy.

This last and best work of Hudson Tuttle, is issued in uniform style with his other works, and is receiving the most flattering notices from the press. It will be reviewed at length in our next number. For sale at this office. Price \$2.00; postage 20 cents.

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.

LITERARY NOTICES.

THE FOUNTAIN WITH JETS OF NEW MEANING, by Andrew Jackson Davis—published by Wm. White & Co., Boston, Mass. Illustrated with One Hundred and Forty-two Engravings.

This is the first of a series of popular books, promised by Mr. Davis, in simplification of the ideas of the Harmonial Philosophy. The core, burden and animus of the volume, is a stricture, censure and criticism, upon Spiritualism and Spiritualists; and that so severe and sarcastically sweeping, that many will fail to discover the difference between it and an offensive attack. Mr. Davis, however, affirms the "utmost sincerity of motive," and professes to deal with the faults and errors of his cotemporaries, with all the faithfulness of a friend, the candor of a philosopher and impartiality of a magistrate.

Other things are discussed, however, in fact, a great variety are touched upon. Education is particularly treated of, and the basic principles of the Lyceum developed. We cordially recommend this portion of the work, as well as much which is well expressed in regard to individual character, the Family, Social life, National politics and Religious experience. The style of the book is peculiar and quaint, but generally pleasing, indicative of personality in the author. The illustrations are numerous, but not of a character to win much praise from critics. We are told the woodcuts especially created for the book, were burned unfortunately.

The most unique chapter is the first, upon "The Everlasting O," which is a disquisition upon the nature and significance of the Circle and ellipse. Mr. Davis treats the subject in a serio-comic manner, which makes it difficult sometimes to decide exactly how much he means by his expressions. He says the fifteenth letter is used, in speaking and writing, more often than any other in the language, because it is more expressive, &c. The reason cannot hold, because the fact is not as represented. The letter E is used three times where O is required twice—a glance at a printers "Case" will satisfy the inquirer.

We are told that if we destroy O, "we annihilate the Greek alphabet," with as much seeming gravity, as if the same were not true of other letters; also, that without O, we could not have the multiplication table, should never be able to get beyond the figure 9, etc., which is too serious for a joke, and too absurd for seriousness. We could use another mark or point, in the place of the infinite cipher, and though the symbolism might not retain its full perfection, the practical use of them need not be diminished. Let us write one hundred, 1 $\frac{1}{100}$, instead of, 100, and the decimal numeration would be as readily and perfectly expressed. In a book intended, in part, for children, who may not know how little matter of fact they are, such loose statements are not commendable.

We are treated to one chapter on "The Solitude of Animal Life," which, except in a dubious, abstract, psychologic, (?) sense, seems a misnomer. Social, fraternal, communistic, or perhaps more strictly gregarious life, is the general order of animal existence. We have swarms, schools, tribes, flocks,

herds and droves. Hermit animals are rare. We think the occult point the author seeks to make is not clear enough to prevent popular misunderstanding and confusion. There are other like announcements, which strike us as wanting in scientific accuracy, which are not, however, put in such a form as to be readily understood as obscure by depth of philosophic meaning, or uncertain because of the pleasing play of quaint conceit, genial humor fancy free.

In short, the contents of "The Fountain" are of that varied nature that we find some things to be pleased with, some to be instructed by, some to demur at, some to deny and some to regret. With a graveyard at the head of the page, and a church tower looming in the distance, Mr. Davis writes of "Realms of Sorrow and Superstition," treating mostly of Spiritualism. Theological superstition is very bad, to his view; materialistic sorrow an evil, but Spiritualism seems, as held by those not instructed in the "Harmonial Ideas," to be as "irreverent" as the one, and as false and demoralizing a superstition as the other! He assumes that Spiritualists have demonstrated immortality and established the fundamental assertions they make, and yet are not approved, crowned and rewarded. They accomplish nothing because Spiritualism has failed to "purify" and "ennoble" them. They are immoral, ignorant and inconsistent, indifferent and inactive; superstitious, stingy, scandalous and unwise—all because reasoning from "many wonderful private experiences," they have become sophisticated in errors of a fatal nature, and involved in practices as vulgar as immoral, in the way of circles, fortune telling, treasure seeking, and the like, in consequence thereof.

The "Fountain" has received unusual commendation, among those who habitually disparage Spiritualism. We are not prepared to admit the magnitude of the evils Mr. Davis deplores, at his estimate, nor ascribe the wrong we see to the causes he assigns. Coming forth from churches, Spiritualists often fail for sometime to grasp the "moral sense" of the new manifestation. Spiritualism has been the Water Cure treatment of social conditions, which has brought every corrupt humor to the surface! but the crisis seems passed, and Spiritualists, always most sincere, have been and are now more essentially moral and useful than the average of their cotemporaries.

The deficiencies we observe, the absurdities we are disquieted by are as much incidental to a mental and religious transition, as were the perturbations Luther deplored at the beginning of the Protestant Reformation. Organic, mental, psychologic social conditions, as derived from false production and mis-education in the past, are as potential in influence upon Spiritualists to-day as Mr. Davis imagines their errors in fact and philosophy to have become. More than this, there is a natural reaction from the compulsory "gospel work" of the churches; an excusable noncomprehension of matters, means and methods; a diversity of origin, constitution and education which prevents present homogeneity and unity, the fact that open action, as Spiritualists, entails proscription, persecution and ostracism, and that the present humanitarian organizations afford opportunities for the exercise of a comprehensive humanity, in effective order; while self-seeking leaders have created antagonisms to the hindrance of progress in Spiritualist Associations, until many are disgusted with supposed premature movements.

Mr. Davis declares inasmuch as Spiritualism is based upon the revelations of media only, it is merely a significant fact, and radically incapable of becoming a religion; that Spiritualists are not religious, or the holding of circles a religious practice. In the appropriate sense there are no "revelations," but if upon assumed revelations, through Krishna, Buddha, Zoroaster, Mahomet, Jesus, and A. J. Davis, Brahmanism, Buddhism, Zoroasterianism, Mahommedanism, Christianity and the Harmonial Philosophy are founded, what forbids that through a multitude of media, the groundwork of a new combination of "Faith and Worship" should be discovered? Spiritualism is based on facts, as the foundation of its inductions, while deducing its theories by reason from the results of intuition. We may as well attempt to develop chemistry by ignoring matter as to establish Spiritualism while repudiating its actual phenomena. That which the forms of the elements are to chemistry, media and their developments are to Spiritualism. Religion is "a form of belief or worship," (Webster.) Virtue, morality, "the performance of duty to man and to God," (Ibid.) Mr. Davis tells us: "True worship is an involuntary act of the inmost affections." He allows us to hold circles only for the demonstration of immortality—except the reception of some message "in response to the unselfish prayers of friendship and love." The ritual of a natural religion is philanthropy; and so they who in the circle, or elsewhere, seek to get good and give good, are as much engaged in a religious practice as any one who anywhere does anything with the same humane and pious purpose.

This work of Mr. Davis is too important to be passed over with the brief notice we have space for here. We shall in future recur to it. He starts many issues, which, though

discussed before, need more critical investigation still. We regret with him the failures we have to record, but rejoice in that which has been accomplished, as a grand, general success. We deplore the imperfections of character, but believe Spiritualists even more pure and noble than their neighbors. We believe with Mr. Davis, "Confession is good for the soul," but would not, like "Topsy," extend our admissions beyond the bounds of veracity. We abhor superstition and fanaticism, but would not condemn "without qualification," opinions and practices which may be based in truth, and capable of usefulness. We do not recognize religion merely in any form of action, but acknowledge true worship as expressed in anything done humanely for the development of good to all. We know that facts are not sentimental, but that their consideration stimulates sentiments in us, which are the elements of religion, demonstrating science as the high priest in the temple of a positive theology—the sanctuary of a Cosmic Spiritualism.

If we can in justice briefly report the sense, significance and moral of this publication, it is that "spirits even now rarely communicate with men," and that we are to expect only occasional proof of their existence. Circles are to be abandoned for the most part. All Business, Healing, Psychometric and Physical media, are to be ignored after we have become satisfied of the existence of our spirit friends. We are to disbelieve in the presence of spirits generally—in possession, in obsession, in undeveloped spirits, in evil influences. We are to believe that spirits cannot pass through a wall, or influence everybody, even to a small extent; that the small amount of communication we now have, is about to cease almost altogether, and we be punished for our temerity and irreverence thus far; in view of which, we had better take to prayers, read our books and reflect, not trust too much to our private experience or intuitions, but considering Spiritualism merely as a significant fact, adopt the Harmonial philosophy, and busy ourselves in a vigorous propaganda of the same, because whatever is, is not right, and it alone can make it so. E. S. W.

A NEW PAPER.

Bro. Wheelock:

Some of your numerous readers may be interested to know that a publishing company has been formed in Baltimore, which is soon to commence the publication of a weekly Spiritual paper, called "The Crucible." We desire to make this paper an ally of the journals now doing service in the cause of reform. We shall try to circulate it extensively in the South, and enough in the North, East and West to let you know that there is a live missionary in the Southern department of the field.

Any curious to know the particulars, will find them out by addressing Cosmopolitan Publishing Company, 22½ S. Charles Street, Baltimore, Md. Truly, MOSES HULL.

ANOTHER NEW PAPER.—J. Wm. Van Namee, known to the Spiritualist public by his writings, is about to issue a new monthly, to be called "The Fireside Friend." Subscription price \$2.00 a year. Published by R. Leonidas Hamilton, N. Y. City. Address P. O. box 4952.

We wish these new papers abundant success. "The field is the world."

DR. HENRY SLADE.

Mr. J. Simmons, in a private letter, gives the following description of an entirely new manifestation of Dr. Slade's mediumship:—"Last night a gentleman was sitting with Dr. Slade, when they put a small piece of drawing paper on the slate, with a lead pencil, and in less than five minutes, a likeness, about what artists would call four-four size, was very well drawn. The gentleman took the picture with him, and seemed to appreciate it. You are to understand that it was drawn by the unseen, the same as the writing is done."

EDS. AMERICAN SPIRITUALIST:

Gents.—Agreeably with a vote unanimously passed by the Lecturer's Club, at its last meeting, the Secretary has the pleasure to transmit to you the accompanying note for publication.

SPIRITUALIST LECTURERS' CLUB.

Boston, Dec. 26, 1870.

At a regular meeting of the above named Club, held in this city Friday evening, Dec. 23, 1870, Judge Ladd presiding, (a meeting duly called through the *Banner of Light*), the main feature of business consisted in discussing the feasibility of establishing a regular price for spiritual lectures.

After a full interchange of thought, it was moved, seconded and unanimously carried, that the *minimum* (lowest) price be \$10.00 for a week evening lecture, and \$15.00 for two Sunday lectures, with travelling expenses and entertainment.

You are hereby earnestly requested to conform to this rule, and to urge the same necessity upon all others, in order that a uniformity of price may characterize the entire field of Spiritual lecturing. Fraternal yours,

JUDGE JOHN S. LADD, *Pres't.* GEO. A. BACON, *Sec'y.*

MEDIUMS AND SPEAKERS' CONVENTION AT AVON.

A Quarterly Convention of Mediums and Speakers of Western New York, will be held at Avon Springs, Saturday and Sunday, February 25th and 26th, commencing at ten o'clock each day.

These Conventions have been held at various places for four years past, and have become a highly esteemed institution, supplying in part an important need among Spiritualists, resulting from lack of local organization.

To the extent of their ability, our brothers and sisters of Avon and vicinity proffer the hospitality of their homes to attendants from a distance. This being an important railroad centre, an unusually large and profitable Convention is confidently anticipated. Let there be a general rally, not only of mediums and speakers, but of all earnest seekers for truth and holiness.

J. W. SEAVER,
GEO. W. TAYLOR, } *Committee.*
A. E. TILDEN,

Byron, N. Y., Jan. 25, 1871.

GONE BEFORE.

The spirit of Samuel B. Clark, aged 45 years, passed from the worn-out body Wednesday evening, December 21st.

His disease was consumption, confining him to the house since May last, during which time he had abundant opportunity to reflect upon and carefully study the great variety of conflicting opinions and theories regarding the future state. He was educated for an Episcopal clergyman, but with the strength of his cultivated mind, he soon came to understand and despise the parade and show that makes up the "lion share" of what is called religion. So fully satisfied was he of its uselessness, that he never made a profession of religion, or connected himself with any denomination. Being thus free from the shackles of the church, he gladly welcomed, a few years since, the evidences of Spiritualism, and passed on to the spirit world, firm and strong in its great truths. He had his senses to the last, and declared that he was not afraid to die, and was willing to go. He leaves a wife and three boys, and many other dear friends, who will mourn his absence; but the husband, father and friend still lives and loves those who are left behind. The funeral services were held at the residence of the deceased, corner of Abby and Columbus streets, Cleveland, Ohio, A. A. Wheelock officiating.

Born into spirit life, Dec. 29th. 1870, Mr. Newton Trenary, having dwelt in the mortal form 69 years.

Mr. Trenary was a firm believer in the Spiritual Philosophy, and for upwards of seventeen years has been a fearless advocate of its teachings. Truth was his watchword, and a pure life his only defence. During his long and painful illness, the assurance that this life was but the school in which he was being prepared for that higher state of existence, into which death would usher him, sustained and comforted him, giving him strength to bear patiently the many trials which he was called to endure. His greatest pleasure was in conversing with those about him who were of the same faith, upon the realities of the spirit life, upon which he was so soon to enter. His friends, though they miss his calm, sweet face, and gentle, loving voice, do not mourn as those without hope, for they realize that the veil is but thin which hides him from their sight. E. C.

Columbus, O.

Departed this life, J. K. Chapman, in the 68th year of his age, at his residence in Claridon, Geauga county, Ohio.

He had been an earnest, untiring advocate of the Spiritual Philosophy for many years, and during his last illness, although suffering extremely, while reason remained, he gave evidence many times that his mind was still firm,—that he looked forward with great joy, to a friendly welcome and a peaceful rest in that spirit home which he sometimes seemed to realize he was fast approaching. Mr. Darius Allen of Newbury, delivered a very able address on the funeral occasion. Mr. Chapman was a man of great respectability; strict moral habits; highly esteemed by all who knew him. He has left a wife and a large family of children, as well as many friends and acquaintances, who deeply feel his loss.

SILVER-TIPPED SHOES.—Shoes are an important item in the expense of clothing children, as every parent will understand. They invariably wear out their shoes at the toe first, and not unfrequently before the other parts are a quarter worn. Children's shoes with Silver or Copper tips, never wear out at the toe, and last twice as long. Remember this. —N. Y. Post.

FATHER BAKER'S DONATION FUND. —Send your gifts to our venerable, helpless invalid brother, Joseph Baker of Janesville, Wis.

LECTURER'S REGISTER.

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

- Allyn, C. Fannie, permanent address, Stoneham, Mass.
- Barrett, J. O., Glen Beulah, Wis.
- Ballou, Mrs. Addie L., Chicago, Ill., care *R. P. Journal*.
- Brown Mrs. H. F. M., Chicago, Ill., care *Lyceum Banner*.
- Byrnes, Mrs. Sarah A. Permanent address 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.
- Davis, Nellie L. 49 Butterfield St., Lowell, Mass. Feb. and March in Worcester, April in Lynn. Will take engagements in the West and South for summer or autumn.
- 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 Hamonton, 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.
- 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 Chalseast 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
- Yeaw Juliette Address Northboro Mass
- Young Fanny T Strafford N H

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

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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, 1 time, 2 issues, 1 month, 4 issues, 2 months, 6 issues, 3 months, 8 issues, 4 months, 10 issues, 5 months, 13 issues, 6 months, 19 issues, 9 months, 26 issues, 1 year).

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.

A Word from the Wise.

A WORD FROM THE WISE.—Rev. Daniel Wise, D.D., editor of the New York Sunday School Advocate, thus speaks of the celebrated Craig Microscope:

"Its simplicity, cheapness, and great magnifying power, struck me with surprise. Then I was examining a fly's eye by its aid, and was struck with wonder at the skill and power of the Creator, which is displayed in its structure. When I saw a statement in an advertisement, that the Craig Microscope magnified one hundred diameters, and could be bought for \$3.00, I thought it was one of the humbugs of the hour, for I had paid \$20 for a microscope, not long before. But now I find it to be a really valuable instrument, which I should like to see introduced into the families of our readers, in place of the manifold useless toys which please for an hour and are then destroyed. This microscope would both amuse and instruct them, and I advise every boy and girl who wish to know the wonders which lie in little things, to save their money until they have \$3.00, which will pay for the microscope and the postage when sent by mail."

Read the Advertisement in another column of this issue.

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,

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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.

Song for Thinkers.

BY CHARLES SWAIN.

Take the spade Perseverance,
Dig the field of progress wide;
Every rotten root of faction
Hurry out, and cast aside;
Every stubborn weed of Error,
Every seed that hurts the soil,
Tares, whose very growth is terror—
Dig them out, what'er the toil!
Give the stream of Education
Broader channel, bolder force;
Hurl the stones of Persecution
Out where'er they block its course;
Seek for strength in self-exertion;
Work, and still have faith to wait;
Close the crooked gate to fortune;
Make the road to honor straight.
Men are agents for the Future!
As they work so ages win
Either harvest of advancement,
Or the product of their sin!
Follow out true cultivation,
Widen Education's plan;
From the majesty of Nature
Teach the majesty of Man!
Take the spade of Perseverance,
Dig the field of Progress wide;
Every bar to true instruction
Carry out and cast aside;
Feed the plant whose fruit is Wisdom
Cleanse from crime the common sod;
So that from the throne of Heaven
It may bear the glance of God.

There is no Death.

There is no death! God sends his messenger angel
to bear away our loved ones, who are too pure to buffet
the storms on life's tempestuous sea. He treads the
earth with muffled footsteps, culls the bright-eyed
flowers that cluster round our fireside, and floats off on
snowy pinions to the land beyond the river, where the
loved ones, who left us to walk earth's path alone, are
shining in Heaven's jewelled diadem. Yet they are
not dead! The roses fade, leaf by leaf they fall, but
they only wait the sweet breath of spring to blossom
anew. So the beautiful flowers that crowned our path-
way have folded their bright petals, and, though
unseen, still hover near, stay with us, live with us, ex-
haling their sweet perfume to keep us pure, holy, and
bright, until, at God's bidding, they shall come again
to bear our souls to the regions of their angel homes.
Bright flowers, bright, bright spirits, they make a very
paradise of the humblest home that earth can give.
They are jewels beyond price, and more precious to
heal the wounded heart, and make the weighed down
spirit glad, than all other blessings we can have.

There is no death! The stars that cast their silver
radiance o'er us, filling our hearts with beautiful
thoughts of the home beyond these realms, go down to
shine upon a brighter world; to guide, perhaps, some
weary pilgrim whose footsteps linger on the verge of
destruction, who, as he gazed upon the ray of light
thrown so suddenly on his pathway, lifts his eyes and
beholds the glory of the Heavens in all their majesty
beaming down upon him, and feels his heart swelling
with adoration for the Infinite Being who causes light
to shine upon his darkened path, even as he placed the
stars in the firmament to divide the light from dark-
ness. Then tell me is there death? Ah! no. The
fairest flowers are the first to fade. The spring will
bring its flowers, the summer will bring its fruits, the
winter will bring its storms, and our attractions will
bring our loved ones back to earth again. There are
things too pure, too holy, to speak of, save to the few
whom we know have passed under the rod.

FANNIE.

Children, did you ever think that you can never
catch the word that has once gone out of your lips?
Once spoken, it is out of your reach, however hard you
may try, you can never recall it; therefore take care
what you say. Never speak an unkind, impure, lying
or profane word.

Paraphrasic.

Good men generally reap more substantial benefit
from their afflictions than bad men do from their
prosperities.

Wisdom and virtue are two infallible specifics
against all the crosses and accidents of human life.

Let us rather consider what we ought to do our-
selves than to hearken after the doings of others. The
stories of our neighbor's errors tend but little to the
reformation of our own.

That man is of a base and ignoble spirit who lives
only for himself and not for his friends, for we are not
born for ourselves only, but for the public good.

Intuition is the light of the human soul. It is the
flower and perfection of reason, presenting in its keen
and powerful scrutiny the unitized and concentrated
powers of interior perception.

Always do as the Sun does—look at the bright side
of everything. It is just as cheap, and three times as
good for digestion.

A teacher catechizing his scholars, put the follow-
ing question: What was made to give light to the
world? "Matches," cried one of the youngsters.

All genuine humorists—altho fun iz their game, and
altho they believe that even virtew haz a ridiekilus side
to her—have in their bottom natur menny places
whare they kneell down, (in private,) and say good
things in a low tone.—Josh Billings.

I love a zealous Christian, one who hollers virtew,
but I have cum tew the konklushion, (in late years,)
that the Lord aint deaf, and that all the real piety in
this world aint kept in rams horns.—Ibid.

There is no happiness for him who oppresses and
persecutes. Nay, there can be no repose for him, for
the cries of the unfortunate ascend to heaven for retri-
bution.—Pestilozzi.

Our every thought and deed has an eternal relation.
—Hudson Tuttle.

Henry Ward Beecher has finally been brow-beaten
into the acceptance of that \$20,000 salary—poor
man.

Heaven but tries our virtue by afflictions, and often
the cloud which wraps the present hour, serves but to
brighten all our future days.

A sound faith is the best divinity, a good conscience
the best law, and temperance the best physic.

A celebrated divine, who was remarkable in the
period of his ministry, for boisterous mode of preach-
ing, suddenly adopted a mild and dispassionate style.
One of his brethren inquired what induced him to make
the change, and was answered: "When I was young I
thought it was the thunder that killed the people; but
when I grew wiser I discovered that it was lightning,
so I determined to thunder less and lighten more in
future."

Mr. E. P. Hurlbut, one of the judges of the Su-
preme Court of the State of New York, has given to
the public a pamphlet entitled—"Secular View of Re-
ligion in the State, and the Bible in the Public
Schools." The doctrine, clearly stated and exceedingly
well sustained, is substantially identical with the
views of Rev. Dr. Spear, as presented in the columns of
the N. Y. Independent. The Judge very forcibly ar-
gues that under a democratic government—not theo-
cratic in its constitution, but based on popular consent
and representative in its character—the state has nothing,
and without manifest inconsistency, can have
nothing to do with the religion of the people.

It is a happy thought, that after all our trials and
sufferings and sorrows here; after all the war, blood-
and carnage, the deceit and slander, treachery and in-
gratitude of this world, and the lives we are compelled
to lead, we shall one day pass over the boundary and
find our pathway illumined by the sun of certainty,
rest and happiness on the farther shore.

1871. THE 1871

American Spiritualist.

THE LARGEST AND CHEAPEST

Spiritualist Paper Published.

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HUDSON TUTTLE, } EDITORS.

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