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DEPARTING AND DEPARTED.

BY MRS. LYMAN C. HOWE.

O, the golden, gushing sunshine rippling round the feet of day,
Round the feet of day departing, with a soft, effulgent ray!
Glinting o'er the village spires with a gleam of flashing light,
Flinging beauty's shining mantle o'er the dashing water's flight,
Folding tenderly the tree-tops, all those brown heads bleak
and bare,
To a sunny, glowing bosom, as with mother's loving care,
Kissing all the snowy cloudlets floating on the gray March
sky,
And winning bursts of melody as the wee birds homeward fly.
Ah, what sudden transformation! Gone from out the "day's
blue urn,"
All the splendor, all the sunshine—will it nevermore return?
Twilight winds her dusky vesture round the day's departing
light,
Until all the golden gladness falls into the perfect night.
Shall evermore and evermore solemn clouds ascend the west,
To hide the cheering gleams of day, that thrill the weary
breast?
Shall evermore, forevermore, wailing winds go sweeping by,
As if to quench the starry lamps the angels hold on high?
Forever shall poor human hearts be wrenched by death in
twain,
And tears we shed o'er love's last bed forever fall in vain?
Forever shall we grope and thirst and faint through life's
dread night,
Clutching for aye despairingly at truth's immortal light?
Outstretching yearning, empty arms for those they'll clasp
no more—
Cannot the heart's unechoed cry stir the air on Eden's shore?
O may not some out-coming wave bear messages from those
Whose bark outrode our vision's stretch?—its harbor no one
knows.
Souls stand with bowed, uncovered heads, to wait for light
immortal,
That shall flash through in golden gleams, from heaven's open
portal.
Flaming banners of the morn wave out in orient splendor—
We breathless kneel to catch a voice with love's assurance
tender:
It comes! it comes! a low, sweet strain—a thrill from angel
eyes!
Faith lifts her drooping wings again, and whispers, "Nothing
dies!"

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[Written for the American Spiritualist.]

DEERING HEIGHTS:

Free Love and Communism as there Prac- ticed, and their Results.

BY HUDSON TUTTLE.

CHAPTER IX—Concluded.

He was followed by Victor Leland. "I always supposed," said he, "that marriage was something more than a legal contract, and I now think it degrading to regard it in that manner. A third party, the children, who have no voice in making the contract, participate in the results of its execution or annulment. Marriage is contracted in expectancy of this third party. Whatever the father or mother may desire, the child has rights which cannot be canceled. The child is a mutual pledge between its father and mother, that they will care for and protect it, and the pledge is as eternal and irrevocable as the life of the child. I care not how many wives or husbands are deserted, this principle is eternal truth, and is the ideal of the good and the pure. Marriage is a legal contract, and a great deal more. In its results—the children which gather around the social hearth—it is an eternal

pledge, and admits of no revocation. A legal contract, when it expires, leaves the contracting parties as it found them. Marriage changes even the constitution of their souls, and brings a third party, to whom the termination of the contract gives no damages—can give none, for the price of a true father and mother and a happy home, are beyond all compensation. To claim that marriage is a simply legal contract, when it entails results extending to remote generations, and stamps its impress on all future time, is a sophism too shallow to merit serious argument. Of all proofs, however, of the benefit and naturalness of marriage, that derived from the constitution of mind itself is the most conclusive. It is sufficient in itself to clearly decide the question. It is organic and inherent in the human mind, to love one and one only, and to dwell with delight on the idea of constancy for life. It is not an artificially formed feeling, but is spontaneous, and in the highest order of intellect it becomes more ardent and irresistible—a conclusive proof that it belongs not to any stage of development, but is constitutional. The natural desires of man or woman are not for "variety" in the conjugal relation. Love is central, and answered by one object. It is said, "one woman will not answer the wants of one man" That sentence unveils the entire subject. The advocates of this dogma prate much of "purity," of "living out their higher life," "being true to their attractions," etc. Purity does not consist in talk, but in actions. For what idea can we form of men, who, while they talk constantly of purity, boldly maintain doctrines which destroy all purity and chastity. Purity demands, not variety, but constancy. These men talk of purity as angels would, but their desires are those of brutes. We should hold the animal portion of our nature in abeyance, and cultivate the moral and intellectual. I have as little sympathy with these men as any one can have, yet we must respect freedom of speech and action. I feel assured they will reap only disappointment and ruin, but if they are determined to go on their course unless they conflict with our rights, we cannot interfere."

Certainly no great progress had yet been made, and to "get the sense of the community," Judge All-claim offered a series of resolutions, or rather, moved a "committee of three" be appointed by the chair, to draft such resolutions. This was quite unnecessary as he had a set of resolutions ready in his pocket, which he had re-written at least six times. There was a preface of a dozen "whereases," and fourteen resolutions deploring the desecration of religion, the State, and the "old pioneers." The fourteenth resolved "that the chair appoint a committee of three to wait on the communists and admonish them to leave the town or accept the consequences." This was seemingly a superfluity, as the "nucleus" were all there, and could obtain the best of ideas with regard to the "sense of the community." But Judge All-claim wanted to head such a committee. He wanted to wrap the saintly robes of his religion around him, and walk down into the "lion's den"—into the furnace, and show the people of Deering he was unbitten and unscratched. Not to insinuate that he had the least curiosity or desire to visit what he called by very ugly names. O, no! He was prompted only by outraged virtue.

Already the sun cast through the tall west windows almost horizontal beams, and weary with the contest, the audience thinned until there remained only the valiant "nucleus" on one side, and the leaders of the

opposition with their satellites on the other. The "resolutions were read, one by one; then each atomy of the "nucleus" made a speech, followed by the opposition whenever they could gain the floor. It was then passed, and the same programme carried out with the next. It was a desperate battle, of words, and by the number of their ready speakers, the "nucleus" had the advantage. Sizer Cumin was never hungry, or thirsty, or weary, when he could "state his principles." Had there been resolutions enough, he would have talked on till this time. There were only fourteen. He did his best. He spoke his full ten minutes on each, and was called to order. Late in the evening the meeting adjourned, having served by means of its garbled reports, to thoroughly advertise the "nucleus," and verify the old adage of "never molest a pole-cat."

CHAPTER X.

THE AMAZONS.

"Peal the bell-tones from the steeple,
Virtue's prostrate form lies bleeding,
Quickly tell the anxious people
She is strong assistance needing!
Woman rally at the sound,
Let your quick feet spurn the ground,
Face the conflict, slay the foe,
Lay the venom'd serpent low."

Judge All-claim, Mr. Palaver, and the entire party of time-servers, were ill-satisfied with the success of the meeting. Their intolerance was met with such a reasonable tolerance, that they failed, and in their indignation over their failure, they were still more bitterly intolerant. The old devil of religious hate bestirred himself, and only the strong arm of the law restrained them from open violence. The communists did not endeavor to seize the opportunity for conciliation afforded by the liberalists. On the contrary, they betrayed those who assisted them, and came out stronger and bolder than ever. It is ever thus with those who cut themselves loose from old moorings—they swing as far on the other side of the truth. They become unbalanced and wild with their new-found freedom, and make no discrimination between liberty and license.

According to his appointment, Reverend Belial Saber held forth at the Hall of Free Discussion, to a densely packed audience. If the masses scent obscenity, like vultures they gather to the carcass. Reverend Belial Saber had been choked off at the meeting that afternoon. The priestly hate nurtured by his early education, was aroused. His subject was marriage, and the wrath he once poured out on offenders in this world, was bestowed on that institution. His language will not bear repeating. It was caustic with obscenity, for he, with the others, held that all subjects should be openly discussed, and that delicacy and modesty were not natural, but results of false education. Many of the audience left the hall while others were too astonished and overwhelmed to leave. The "Social Smasher" gave a full report, with the strong passages in capitals. It also reported the meeting, and dared the people of the town to molest them. It also developed a new plan for curing all diseases of mankind, and contained an article on the relation of the sexes, of obscenest character. Extra pains was taken to circulate this number through the town, and for once Sizer Cumin had the satisfaction of seeing his productions exert an influence adequate to his own estimation of their worth. The town was ablaze, and the most inveterate gossip of the village forgot her local store of

scandal, in this one great and absorbing topic.

A tea-party was called the next afternoon, at the Baptist parsonage. The Baptist pastor, Mr. Glenning, was more intolerant than the Congregationalist, and this decided the choice of the place. He was a tall, angular man, long-armed, long-necked, thin-headed—as though while yet plastic he had been stretched, and his head pinched as a finishing touch. He wore a loose dress-coat, a standing collar, with a white neck-bandage, drawn so tightly that it resembled a broken neck, dressed by a surgeon. His nose was thin and sharp, his eyes near together, his mouth large, with thin, expressionless lips, his forehead high and retreating. He shaved close, but his hair was somewhat long, and gracefully bent outward at the ends, at the point where his tall hat touched his head. Mr. Glenning was exceedingly sanctimonious, and he "hated sin," with all the vehemence of his angular nature. He "loved to hate evil." He was intolerant by organization. He could not allow others to differ from him without becoming angry. Of such material, persecutors are made. At the parsonage more than a score of women gathered that afternoon to talk over the exciting evil, and devise means to destroy it. On that pleasant afternoon, when Sizer Cumin was writing an unusually furious, and hence brash article, and the busy fingers of dear Heartie were setting up the next number of the "Smasher," and the Reverend Doctor Vaner was talking sweetly by her side of the beautitudes of freedom, in the center of the village these ladies had met to do what the meeting had failed to accomplish. It was *ex parte*. Those most interested were absent, and the intolerant positive were in the majority. Mrs. Leland and a few others were the only ones who opposed violence. They did not sanction the Communists more than did the others, but they thought best to forbear.

To be continued.

God, Light, Force, Matter, Man, &c.

BY WM. B. FAHNESTOCK.

The Bible says that the "Spirit of God moved upon the waters." This would seem to infer that there was a something independent of matter, or that moved outside of it, or "upon the face of the waters." I do not quote the above with the view of its having any weight, because it is found in that book, but because it accords with the idea that something must exist as a cause where we observe an effect; and as all effects must have a cause, or a source from which they spring—the cause of all effects must centre in some principle—and that pure spirit is that principle, there can be no doubt, although we may not know what it is, or how and why it is so.

If spirit exists at all, it must have qualities or attributes independent of form, and must exist in all forms of matter, or matter could not exist.

Now, the question arises, if spirit exists in matter what relation does matter bear to spirit? Is it a distinct something, that, like spirit, has always existed? Or, is it an emanation from spirit, which circumstances have changed into the many forms and qualities which our senses recognize as matter?

I am inclined to think the latter the most probable. Notwithstanding the belief is gaining ground among Spiritualists that matter is an independent something, which is co-equal with spirit. I conceive that spirit has qualities independent of matter; that it is necessarily without form, and although indestructible like matter, it is unlike it, inasmuch as division does not lessen its quantity, for it "spreads undivided and operates unspent;" or, like the principle in the magnet, its power is not lessened by making others.

We have been looking at matter and spirit as a compound, instead of the one (matter) being an outgrowth of the other; consequently, possessing, in part, qualities similar to the source from which it sprung.

Matter, therefore, like spirit, is indestructible—but, unlike it, it is liable to change, or pass from one condition to another, which may change its relations, form, color or qualities, &c. Spirit, on the contrary, is never changed, but always the same; while force or power—usually called laws, being qualities of the same—the universe, like its source, must be self-sustaining.

The impossible is therefore just as much the effect of laws as the possible; consequently it does not prove that because it is impossible for a rod to have but one end, or a piece of paper to have but one side, &c., that it is the less according to law, or that infinitude or omnipotence depends upon being able to subvert a law which is part of itself.

It is equally fallacious to suppose that laws were ever set aside as a special favor for any one, or that prayers can ever have changed the immutable laws which rule the universe to gratify the caprice or selfish motives of individuals, sects, or nations.

It is, therefore, evident that there is no discriminating power exercised in the government of the universe; but because there is not, it does not follow that all things are not omnisciently governed by natural laws, or that like the impossible, hatred, ignorance and evil, are the result of immutable laws, and being only less degrees of Love, Wisdom, and Goodness, you cannot destroy the former without annihilating the latter. Therefore, it is evident that there is Love, Wisdom and Goodness, where we only see the reverse—all being the result of laws which circumstances favor or impede.

God, or Spirit, therefore, in either case, can only be Love, Wisdom and Goodness, which are attributes or qualities of the Great Self-Sustaining Principle which governs *Itself*; consequently the universe and man being a part of the same, is also sustained and governed by laws or forces, which are independent of his will.

LIGHT.

Light is, I conceive, an elimination or a quality of spirit, and in proof of which it is recognized by clairvoyants as emanating from spirit bodies, and is intense or not, as the spirit is pure.

Coming from material or celestial bodies, it is not, according to Doctor Hare, visible to eyes in a normal condition before it reaches our atmosphere. The lucidity, or generally diffused lucidity, we see, is decomposed light. "Lucidity," he says, "is not an essential property of light, and is merely an accidental circumstance dependent upon the non-conducting medium through which the ray passes. Your atmosphere," he argues, "is a non-conducting medium to the concentrated ray,—hence, friction and divisibility are produced, and lucidity as a consequence." In proof of this he gives the following illustrations, viz., that: "If you pass an electric charge through a good conductor, it remains invisible; but if you substitute for this a poor one, lucidity instantly follows." Again, "The most vivid flash of lightning would be invisible if it were not for your atmosphere, and other incidental non-conductors; for, where there is no atmosphere there is no lucidity, and it is bright or not according to the atmosphere's density."

"It is true these different rays may be concentrated by lenses, but it impossible to re-collect them with all their properties unimpaired. Most of this has already passed off by affinity to those objects whose existence is dependent upon these particles which have been separated."

There can, therefore, be no doubt that the decomposition of light, the absorption and recombination of the various particles in different proportions, has in the course of the many cycles which have passed, produced the various stratifications, deposits or forms of matter, and that the decomposition of every ray, although the particles may be infinitesimal, are adding to and sustaining the matter formed or forming.

Matter, therefore, is modified light, or a quality of

spirit, which circumstances, conditions and proportions, &c., have changed into all kinds of substances, which are recognized as matter.

MAN.

Who is a Microcosm—a combination of spirit and matter in its highest earthly form—that feign would lift the veil of ages, and through the distant vista of departed cycles, peer into the past, and there grasp a knowledge of his origin, his nature and his destiny.

Alas! how little we do really know of what relates to man, or how or from whence he came and whither he shall go, "when he has shuffled off this mortal coil."

Speculation! may go as foul as bullets from the mark, and our best efforts to obtain the truth may fail us in the end. If we reach the probable it is all we can expect. Clear-mindedness may light the dreary way, and spirit visits cheer us on our course, but for the proof—the *positive*—we must await the final change to learn.

Man, we know, is an epitome of earth; but is he, therefore, the most perfect model of his kind, "who live and move and have their being" in the universe, or on the various suns, their planets or their satellites that roll in majesty throughout the realms of space? Our sun, its planets and their satellites, compared with some of these are but a grain of sand; our greatest savants, pigmies in intellect compared with those who there exist—in purity, so like a God, that even curiosity is considered a heinous offence against a neighbor's privacy; and who would judge our purity by such acts, or the amount of light our vision could sustain, and deem us evil because we could not bear as much as they.

An idea of our own littleness may be formed, if we compare with those whose veriest idiots would bear away the palm of intellect from all the savans earth has ever produced.

But if those beings we have chanced to visit in other spheres are so superior to men of earth, there may be others in the realms of space that as far excel these paragons of intellect as they do us.

If this be so—and which I doubt not—what claims have we to excellence at all?

If beings such as these, who bear the human form, so far excel in God-like attributes, exist, may there not be a spirit essence, pure and without form, existing in space, that operates by laws which are themselves but attributes or qualities of its omniscient self, unchangeable as they are irrevocable, and although they should embrace or cause the impossible, they still are necessarily the same laws that so must operate?

It is a law that matter cannot exist independent of spirit, and if there be no spirit essence what source is there to draw upon for other forms, substances or individualities?

If matter is not an attribute of spirit or the result of decomposed light, which that relation bears—what is it? If it exists at all, it must be a something having qualities similar to the source from which it sprung.

But, the question naturally arises, "Does what we recognize as matter, and is supposed to be a compound of spirit with an indefinite something, ever separate again?"

There seems to be nothing known upon this subject that is positive, and as spirits differ in their opinions as well as mortals, who shall decide?

From analogy, however, we might infer that, if matter be a separate and distinct something (unless the laws of combination with spirit—such existing—prevents it), they may become separated again. But if it is an elimination or a quality of spirit, and not a separate and distinct something, then a perfect separation cannot take place without destroying the source from which it sprung.

Lancaster, January 1st, 1871.

Rev. Thomas K. Beecher—Tough Morality.

BY E. F. RING.

We listened, last New Year's morning, to a discourse to the children of his Sabbath School by the Rev. Thomas K. Beecher, Elmira, N. Y., and also to one in the evening, at the Opera House, to a promiscuous assembly. There were many children present in the morning listening with eager faith, to whom the speaker's words were like seeds sown upon the warm earth. Joshua, Gideon, and Samson, were held up as examples, as men especially favored by the Lord. After reciting some of their murderous and bloody deeds, "The Lord was with them," said Mr. Beecher.

Joshua's first official act was to send two spies to Jericho, who, upon their arrival, put up with a harlot; which act did not at all compromise them in the eyes of Joshua. She, the harlot, turned traitor to her country, and lied to her king; for which act she was saved from the general pillage that followed. Men, women and children, and cattle, were put to the sword and burned. They saved only this harlot and her friends alive; for "The Lord was with Joshua." The next important act Joshua executed by torture and fire, for the single sin of Achan himself, "Achan, his sons and daughters, and beasts." He next butchered all the inhabitants of Ai: for "for the Lord was with him." Joshua's next memorable act was to command the sun to stand still for a whole day, for his favorite amusement, killing men, women and children. "The Lord was with him." He next made the Captains of Israel's hosts tread upon the necks of the five captive kings he had taken prisoners, and then hung them to five trees;—all for defending their homes, wives and children against the assaults of these barbarians of the "Lord of Hosts." He next reduced the Gibeonites to slavery for life. "The Lord was with him."

Gideon's ordination to the delectable and godly work is announced in the following chaste and characteristic style: "And the Lord said unto him, surely I will be with thee, and thou shalt smite the Midianites as one man." "Bless the Lord." He requested his men to deliver the golden ear rings they had taken as prey from their slaughtered victims, and they did so—the amount being one thousand seven hundred shekels of gold, besides ornaments and collars, and purple raiment, that were on the necks of the Kings of Midian; and, besides, the chains that were about the camel's necks. So the "Lord was with Gideon." He had seventy sons, and many wives and a concubine,—this model man of Thomas K. Beecher. He made an ephod of his booty, "and all Israel went after it," *Judges* 8, 27; and Gideon and his household were ensnared also by it;—albeit, "The Lord was with Gideon."

Samson's long hair, said Mr. B., was a sign that the Lord was with him. Did the good man believe that the utterance of such transparent fiction would be profitable to that group of eager children? That with the long hair went also the Lord's favor; and that when it grew again "the Lord was with him?" His enemies, not comprehending the difference between long hair and the grace of God, invited him to an entertainment; when he felt for the pillars, in his blind rage and senseless malice, and perished with them, in the very act of revenge; for, said Mr. Beecher, "the Lord was with him." From the tenor of the discourse, the obvious inference would certainly be, that if there was a fellow around that the Lord was with, there was, prima facie, some devilish work to be done: some robbery committed or some bloody deed perpetrated. That Thomas K. Beecher, in the last half of the nineteenth century, could hold up as examples worthy of imitation, before a large concourse of beautiful children, such characters as Joshua, Gideon, and Sampson, affords a most striking illustration of the accursed and degrading influence of a theological education, upon even the best class of children. Chunder Sen, the great Pagan, would have groaned in agony at such an exhibition.

There would have been a saving feature in the picture had Mr. Beecher introduced Judas Iscariot as a fourth character. He evidently believed his master innocent, and that he would be acquitted. The devices and schemes of the church of to-day, to replenish their coffers, are quite as reprehensible as was his, under the impression he evidently had of his master's ability to clear himself and escape from their clutches; and thirty pieces of silver would almost trim a pulpit or hang a fine chandelier. For "when he saw that he was condemned, he brought back the money, saying, 'I have betrayed innocent blood;' cast the money down and went out and hanged himself." Though guilty of a crime, he returned the bribe he had been weak enough to accept for the treacherous act, in the deepest contrition and sorrow; confessed the wrong and atoned for it with his life, though theology says he was fore-ordained to do the very act he so bitterly condemned and so grievously suffered for. The moral would have been of an infinitely higher type than that of these three vagabonds of the Israelitish hosts.

Here is a synopsis of the leading acts of this "Nazarite of God," this sample of heaven's favorites: He killed a lion; he gambled with the Philistines, laying a wager of thirty sheets and thirty changes of garments—for the Lord was with him; he lost, and went down to Ashkelon and killed thirty men, and robbed them to pay the bet—for the Lord was with him. He caught three hundred foxes (?) and turned tail to tail, and put fire brands between them, and by that means burned up the shocks and standing corn, vineyards and olive trees; for which rash act his wife and her father were burned. The Lord was with him. "He smote the Philistines with a great slaughter." "He slew a thousand men." The Lord was with him. At Gaza he went in unto a harlot; for, "The Lord was with him." He afterwards loved a woman named Delilah—this married man—this Nazarite of God did, He lied to her, directly, three times in succession, for "The Lord was with him." He lied to the lad who held him by the hand, saying he wanted to find the pillar, "to lean on it," when his object was to slay them all, which he did—about three thousand men and women—for, Mr. Thomas K. Beecher says, "The Lord was with him."

Nothing but the pitiful delusion of Bible inspiration could have induced so good a man as Mr. Beecher is confessed to be, to have directed the minds of those children to contemplate, approvingly, so barbarous and utterly heathenish a character as this rollicking, lawless son of Manoah. Though a Nazarite, and claimed to be a type of Christ, there is not one act of his life, as given in the narrative, that can be commended or defended, as worthy of imitation. Charity may forbid that I should charge crime, in this, upon the Rev Mr. Beecher, but I do most sincerely regret that the influence of such a man should be permitted to lead the young to look favorably upon so profane and profligate a character.

(To be continued.)

Phantom Faces of Milan, O.

We clip the following from the "R. P. Journal," which was related by a person of undoubted veracity, and which we endorse as essentially correct:

WHAT IS IT, HOW IS IT DONE, AND WHO DOES IT?

A citizen of Milan, O., called upon us on the 14th inst., and related the following facts:

In North Milan is an old wooden building, formerly known as the North Milan Hotel, now occupied by a man and his family, by the name of Horner, in religious faith, Second Adventist, and a strenuous opposer of Spiritualism, as is natural, because if true, his faith must be false.

About two months since, the outline of a man's likeness began to be visible on a pane of glass in one of the windows of the second story, in a room unoccupied. When first discovered, it was of a steel blue color, smoky looking and indistinct, as seen from the street. From the inside of the room, the glass is clear, and not a shade is to be seen.

From the time the likeness was first seen from the street, it has from day to day become more distinct. It is a full sized

likeness of a man—finely wrought lines and beautifully shaded colors, with black hair and white whiskers. The eyes are well developed. Our informant says that he and others have tried to efface it from both sides of the glass, but no impression can be made upon it. The colors are imbedded in the glass, and yet however strange, cannot be seen only from the outside.

Within three weeks last past, two similar likenesses have been developed on two panes of glass adjoining each other, in one of the windows of the Exchange Hotel, in the same town. One is the likeness of a male, and the other of a female. The female has a hat and feather on her head.

They are both well developed likenesses—eyes distinct and life sized. They look, when viewed from the outside, as if they showed inside of the glass some four inches. No appearance of anything whatever on or in the glass, when looking at it from the inside.

The likeness of the man is recognized as that of Major James E. Marsh, who died in Milan about two years since. Neither of these can be effaced, any more than the other, nor is there any trace of any paint or stain upon the glass.

Deacon Ashley owns a jewelry store in the same town. On one side of the panes of glass in a window of the store, has, within the last month, appeared a life-likeness of a female, a negress. It is gradually becoming more and more distinct, despite the efforts of the deacon to exorcise the spirits and efface their work.

The deacon is doubtless a very pious man, who would no more tolerate such work than the devout Jews would tolerate the works of the Nazarene and the angels who attended him. He is a truly religious man, and went at the window with soap, water and brush, expecting to efface the same. The more he scrubbed the less prospect he had of effacing the picture! Not to be defeated, however, the deacon went at it with brush and paint, but after the lapse of two weeks he gave up in despair, and again washed up the glass, and confesses that the picture is better than before he commenced his operations!

The deacon's opposition is in keeping with all other opposition to spiritual phenomena. The more they oppose the more rapidly the phenomena is multiplied.

But the deacon's store is not the last place where the phenomena is being developed in this highly favored town. Quite a number of other places are similar decorated—from ten to twenty, and perhaps more.

It is amusing to see the opposition manifested by the church members. While Spiritualists do not profess to account for the phenomena, the church members loudly protest that it is not the work of spirits, but fail to attribute it to any rational cause, and as a last resort, where they can control the windows, they close them up, to shut out the light and prevent people from seeing them. A marked case of that kind of management occurred at Andrews' Hall, where a likeness appeared, said to be that of Gen. Washington.

I have not presented the readers of the AMERICAN SPIRITUALIST with a description of these pictures previously, although urgently solicited to do so, for the plain reason that I was not decided as to their origin, nor am I at present. I have been cognizant of the matter from the beginning, and have seen nearly every picture thus far produced, and closely examined them. They are all identical in character. At first sight, the gloss appears of a bluish or brownish metallic shading, and in not one half of the cases is anything more than a cloudy appearance discernable, there not being a trace of a picture. The best pictures are very indistinct and uncertain, and while some discern the features at first view, others fail altogether, and can see nothing but a smokiness of the glass. The best have the cloudy, uncertain character shown by the so called "spirit-photographs," and although some recognize the faces of the dead, it must be acknowledged that the outlines are so shadowy and indistinct, it is impossible to positively make such assertion.

That they are spirit-pictures as has gone abroad, is a conjecture, which may or may not prove true. We are most emphatically not of that class who at once refer any occurrence they do not understand to spirits. The presumption, with every event is, that it transpires by physical agencies. It must prove its spiritual origin. The burden of proof rests on that side. If these faces were readily recognizable as of the departed, the evidence would be strongly favorable. They are not. They are of most unsatisfactory character, and so far not a vestige of proof is there of their spiritual origin. It is true, their cause is wholly inexplicable, thus far, and I sincerely hope the brilliant evidence of spiritual life they might be made to furnish will yet be evolved. Until then we must wait content. I will in the next number present whatever new facts may occur. H. T.

Interesting Communication from James Burns, London, England.

Twelve months ago! how many momentous incidents crowd upon the recollection in that brief retrospect? Twelve months ago our good brother, J. M. Peebles, had just felt the results of his experiments of inaugurating the first Sunday services for Spiritualists held in London. Before his return from the East my mind was continually exercised on the same subject, and had health permitted, the attempt would have been made before the close of 1869, so pressing was the conviction that such services were the great demand of Spiritualism. These were seconded by the impressions of our well-remembered brother, who seemed to have arrived from Asia, laden with the same idea. The journey in search of the hall was a mission freighted with the most momentous results; we went, apparently nowhere, and then considered where we should go next, but without coming to any appreciable determination. We strolled along Mortimer street, when the signboard of the Cavendish Rooms attracted our attention without the remotest suspicion being entertained by us of its being a place suitable for the much coveted enterprise. But over we went, and found Mr. Humphrey, the proprietor, a straightforward business man, and the Sunday week following the services for Spiritualists had a beginning. Many endearing memories cluster round the Cavendish Rooms. After Mr. Peebles left us various speakers occupied the platform, and, although not all of equal merit as teachers or orators, their appearance there most eloquently testified to the basis on which that platform had been conducted, namely, the utmost charity to all, both speakers and hearers, the entire absence of dogma or regard for the form or color under which truth presents itself. During the few hot weeks of summer the rooms were closed, but again in autumn the services were resumed, J. Burns and J. J. Morse being the speakers. It is pleasing to note the briefly told history of this promising medium; just twelve months before he was compassionately entertained by Mr. Peebles and introduced by him to the proprietor of the progressive library, who straightway gave him employment and arranged a weekly seance for him. Then he was a homeless wanderer, and just twelve months afterwards we find him occupying the rostrum of the Spiritualists of London, and in the trance teaching in a manner that no teacher in the land need be ashamed of. So cordially, indeed, were his services appreciated, that a lady sent him, anonymously, a first rate dress-suit, and Mr. Daw collected him a testimonial in cash amounting to nearly £10. "Blessed is he who befriends mediums." For several weeks before our able helper, Mrs. Hardinge, reached our shores, the Cavendish Rooms audience were in eager anticipation of her arrival, and many surmises were entertained. Will she labor in the field of Spiritualism? Will she speak on Sundays? Will she accept the invitation to continue these services? Mrs. Hardinge is so deeply revered by the great number of Spiritualists in London that no one will venture to dictate a course for her, or take for granted that she will be expected to accede to the dictation of any party, hence the whole matter was trustingly left to her own impressions. At length she arrived, and as soon as the fatigues of travel would admit of it, her first address was delivered from that platform which was so auspiciously erected twelve months ago. The hall was soon found to be too small. Many other places were viewed, but their proprietors interrogated, some were found unsuitable, some too expensive, and in some instances where mormons and all forms of superstitious fanaticism had been cordially entertained, the same doors were shut against Spiritualism. Fortunately, the Cleveland rooms in an adjoining street were found to be unoccupied on Sunday evenings. This is a beautiful hall, once the centre of secularism, but now, entirely redecored, it has become the centre of Spiritualism. It will seat from six to eight hundred people,

and though the weather has been most tempestuous since the hall was occupied, yet most encouraging audiences have been the result. Subscriptions pour in, and therewith the voluntary contributions of the audiences sustain the funds. Numbers of strangers attend from week to week, and the boundaries of Spiritualism are augmenting rapidly. The orations are reported weekly and published in the "Medium," in extenso, and thus read by thousands throughout the land. Mrs. Hardinge is doing a great work just now, achieving more in one week than she formerly could undertake in many months. The purport of her orations is broader and deeper than on any of her previous visits, and the eloquence and power with which she sways her audience were never so signally recognized as at present. She has also spoken at some private meetings arranged by Benjamin Coleman, Esq., and a course of lectures on Wednesday evenings are arranged to commence this week. The movement for Sunday services thus so happily inaugurated in London has reflected itself upon the entire country; it is a focal point round which Spiritualism feels the possibility of organizing itself. In Keightley, Halifax, Bradford, Nottingham, Manchester and other places, similar services are being conducted, and in many instances by trance mediums. The scope of teaching is the broad or "harmonial" platform of fullgrown, or, at any rate, thriving Spiritualism. To illustrate the organizing progress of Spiritualism more forcibly, it may be stated that previous to the inauguration of the London Sunday services a penny edition of hymns had been published, but there was no demand for them. Since October last a six-penny edition has been published, and nearly a thousand copies are already in the hands of the Spiritualists. The enthusiasm in the musical department is supplying the various congregations with harmoniums to lead the singing, and last week Mrs. Burns collected over £50, wherewith to purchase a first-rate French harmonium for the use of Mrs. Hardinge's Sunday services. These phases indicate the solid progress of Spiritualism and the ever-increasing vitality which animates this greatest movement of the age.

Belief.

BY OLIVER STEVENS.

"He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Mark 16: 16.

Our orthodox brethren view the above passage of Scripture as referring to a day of judgment, which they fix at a remote period, away in the future beyond the end of time.

But we propose to look at the subject in a philosophical point of view, and see how it will apply to the present. And although at the risk of having added to us all of the plagues written in the Bible, we propose to add a little to the above passage by way of explanation, so that it may read as follows: He that believeth and is baptised, or immersed, in the idea that it is better to do right than to do wrong, shall be saved; but he that believeth not, shall be damned or condemned.

We will, for instance, suppose two persons who have just arrived at their physical maturity; in view of all of the faculties with which they are endowed, one believes and becomes so immersed in the thought that it is right and best for their own good and the good of the community that they should use them; that he engages with energy in some employment whereby he brings all his faculties into use. He consequently becomes a hale, robust, well developed man, both physically and mentally; while the other man, in consequence of his unbelief, neglects to use his, scarcely any, and, as a natural consequence, is condemned to be a poor, sickly imbecile.

Again, we will suppose the two setting out anew with equal power and ability, but with nothing except their natural faculties to help themselves with. It is in the summer season, and they know that winter will be coming when the earth will be producing nothing for their subsistence, and they will need warm clothing and a comfortable shelter to protect them from the inclemency of the weather. The one, from becoming imbued in the belief that it is right and best, goes to work diligently; and when winter comes, he is prepared with everything necessary to carry him comfort-

ably through. But the other man in consequence of his unbelief, thinks that he can get along about as well without work as with; and consequently spends his time in sporting, playing, idleness, lounging, &c., and when winter comes, he is destitute, and unless sustained from the labor of others, he would have to perish, as thousands have from the same cause.

The same idea can be carried out with equal force, in relation to improving the mind and storing it with useful knowledge.

And again, he that believeth and becomes so plunged into the idea that it is better to be honest and speak the truth than to be dishonest and deceive, that it causes him to act accordingly shall be saved; while those who believe not, and think that they can get along better to lie and cheat a little when they can do it without being detected, will be condemned to go into the various wrongs, abuses, and crimes contained in the long, long catalogue with which the human family are afflicted, and hence the condemnation and misery in the world.

But there is still another view to be taken. It has long been predicted that there is to be a day of judgment, when the books are to be opened and every one judged according to his works; and a millenium, when sin and crime shall cease. That day seems to be drawing near: I think we can already see streaks of its dawning.

There have been manifestations indicating that persons in the clairvoyant state can read every transaction of a person's life-like reading a book.

When the world becomes baptised with this belief, who will commit secret crimes, knowing that they can be "proclaimed upon the housetops?"

There have been certain causes that have operated to prevent these manifestations from becoming more numerous, and from becoming more universally believed.

First, in a religious point of view there are many things manifested through clairvoyance and inspiration that have a tendency to undermine and break up the various prevailing theories of the day.

Hence the leaders of the different sects feel the necessity of using their influence to make unbelievers; in other words, to prevent them from believing; otherwise, who would support them.

And second, those imbued in crime who wish to continue the same and to keep their past deeds hid, see the necessity of having the people kept in darkness; and, therefore, do what they can to make the idea unpopular. And neither of said classes has been slow to invent means, by ridicule or otherwise, to prevent honest inquiring minds from investigation.

Another reason why we have not had more manifestations in the way of revealing secrets, probably is, that the higher powers know that the life of a medium or clairvoyant through whom reliable testimony could be obtained in that way, would be unsafe. For there is reason to believe that there are thousands of persons who would take the life of an innocent person rather than have their own secret deeds exposed. But when the time comes that in case one such act should be committed, there will be hundreds more ready to proclaim it; then will be the time when those who have committed secret crimes in consequence of unbelief, may call upon the mountains and rocks, saying, "fall on us and hide us."

Yet there is another view. Jesus said: "He that believeth on me, the works that I do shall he do."

Jesus clearly indicates that we possess, in an undeveloped state, all the power and faculties that he did, and that unbelief is the only hindrance that prevents us from becoming developed.

We are, therefore, condemned to remain out in the dark when it is our privilege by believing and striving for it to enjoy the blessings of the true light.

But, says one, how are we to obtain this belief? Just as we obtain a belief in anything else. From a knowledge of corresponding facts.

To illustrate, we will suppose a man with all the faculties common to man, placed upon his back, bereft of all former knowledge. He, of course, does not know that he can stir. The thought comes to him that he can move his finger. He accordingly wills it and his finger moves. From that fact he believes that he can move his whole hand. He wills his hand to move and it moves; and in the same way he learns that he can move his whole body and stand upon his feet, and being in possession of all these facts, he believes that he can walk. He wills to walk and away he goes. And thus it is that we gain our belief and knowledge, step by step, and each step gained, forms the keystone of belief for the next.

Belief, therefore, is the key that opens the way to the crowning point of knowledge and power.

The idea that the day of miracles (so-called) is past,

which has so long and so extensively prevailed, probably originated among ignorant teachers, who, after the days of the Apostles, were not in possession of facts sufficient to enable them to perform the works and give the signs by healing the sick, &c.; which Jesus said should follow them that believe.

Jesus stated that it was in our power by believing, to exceed any manifestation of will power that he ever gave; that we could thereby even remove a mountain to another place.

We are, therefore, miniature Gods, possessing equal power with God in proportion to our knowledge.

Yet there is but one great universal soul,
Of which we are but small parts and God the whole.

East Toledo, Ohio.

Christian Warfare.

BY E. S. WHEELER.

"CHRISTIAN Germany has subjugated and enslaved Christian France. Beaten her; outraged her; insulted her; plundered her, and "Thanking God for this new mercy" per King William, celebrated "A merry Christmas" in honor of the birth of Jesus, amid the horrors of starvation and bombardment, inflicted upon their fellow Christians cooped up for slaughter or surrender within the walls of Paris.

Oh, a merry Christmas! a happy new year! all these Saints have had; and now the unskilled working men of France must slave a century to reconstruct the country ruined by the sport of Kings, and to pay Bismarck his billion! The worst of all is, that the common people of the two nations have been made to hate each other bitterly; and that hatred will prevent (as war-promoting despots well know) that fraternity, co-operation, and understanding, which would overthrow the useless blood encrusted thrones of Europe; abolishing the aristocracy; perpetuate peace; secure justice for the toiler, and remodeling society reconstitute government on a democratic Republican basis.

"War, at the best of times, and when waged for the best of purposes, is a brutalizing pursuit; and if a tithe of contemporary history be true the war in France is rather a conspicuous example than an exception to the rule. Be it (as sundry exultant religious papers phrase it) a strife of Protestantism against Catholicism, or be it what it may, it is certain that the pent-up hatred of two utterly dissonant nations finds vent in individual action, and that the campaign is characterized by more than usual relentlessness. This spirit was shown when, some months ago, General Werder said to the medical officers of a captured Lionese ambulance, "We know about the Geneva Conference, but we are making a special war; when, shortly afterwards, General Tresscow refused to permit surgeons to enter Belfort for the reason that "succor to the wounded or sick in a besieged place was a veritable reinforcement." Nor do more recent events make better showing. Abris, a village holding none but non-combatants, was destroyed in pure wantonness, apparently, and women and children turned out homeless in the bitter cold. Dr. Russell, whose Prussian proclivities have been clearly manifested, and whose regard for historical accuracy has not hitherto impeded the exercise of his friendly sentiments, relates how in another village seventeen non-combatants, one of whom was a priest, were executed in retaliation for the killing of a Prussian soldier by some unknown hand a few days before, and how this village and a neighboring hamlet were then burned to the ground. Causeless destruction of food and shelter, plunder and havoc, mark the course of victorious arms; plague, pestilence and famine vic with battle and murder; and in the midst of these the holiday of the Prince of Peace—of him who came to teach love and charity—is mocked! Better and more appropriate an orgie in honor of the heathen God of battles. War and Christian's creed are strangely at variance. As an English periodical, commenting on such purposeless slaughter, says, "The only satisfactory thing to be noted is that the Christian's God has not been quite so constantly insulted by declaring this wickedness to be all for his glory or by his will."

Are there Errors in the Bible?

BY C. HOSTETTER.

"If any man come unto me, and hate not his father, mother, wife, brother, sister and children, yea, and his own life also, he cannot be my disciple."—Luke 14: 26.

Impossible! we all exclaim. But the clergy tell

us the word "hate" does not mean hate, in this instance; it simply teaches us to love God more than our kindred. If this be true, why does Luke use the word "hate?" But Webster tells us, hate means to dislike greatly, to abhor. Then if the text be true, why do we find in John 3: 15: "Whosoever hateth his brother is a murderer?" Does the word "hate" here mean hate? Common sense teaches it does; but the question is, are these passages of divine origin? If they are, we all know that the word "not" in the first, has not been placed there by a Divine Being; but take the word "not" out of the first passage, and we find the two will harmonize, but this does not prove it to be God's word. It may be the saying of a good man or spirit; it matters not whence it comes. The doctrine of hate no one, love and charity for all, commends itself to all intelligent minds.

The Wilson-Braden Discussion.

AT LYCEUM HALL, CLEVELAND, OHIO.

E. V. WILSON, (Spiritualist,).....Affirmative
Rev. CLARK BRADEN, (Disciple,).....Negative.

Resolved, That the Bible, (King James' version,) sustains the teachings and phases of modern Spiritualism.

SECOND EVENING.

Mr. Braden.—Mr. Braden first accepts my position and definition of Spiritualism—then denies it—asks me with child-like simplicity "What Spiritualism is?" Here is a paradox—an admission and denial of the same thing. Next refers to books, lectures and spiritual papers to prove the teachings of Spiritualists, and declares it is so contradictory—so many different views—that it must fall to the ground.

If that is an objection to Spiritualism, what will my opponent do with the fact he cannot be ignorant of, that from the same infallible God and book over 600 different Christian sects are claiming, there is but one true way. All Christian theories rest upon the hope of a future life. Spiritualism steps beyond hope and proves the fact. Such men as Davis, Edmunds, Owen and other mediums, see father, mother, wife and children in spirit-life—see them in the enjoyment of life and happiness as when here. Does that conflict with the Bible? No, but is in harmony with it.

John describes heaven as a city peopled with beings. Mr. Braden says "a belief in the Bible is to adopt it as plenary inspired." Yes, but who is to interpret the inspiration, Catholic, Baptist, Methodist, Spiritualist, or the followers of Alexander Campbell, like Mr. B. The whole point is, as to who makes the interpretation.

We do not deny inspiration—we affirm it; but we insist that whether in this or in any other age, to be understood it must have a reasonable interpretation. When this is done, the inspiration of Moses, Elias, John or Jesus, in the past, we shall find to be governed by the same law, as inspiration of to-day, causing thousands of mediums to act, heal, talk and speak in unknown tongues. Mr. B. says I must bring my witnesses on the stand, and let him question and cross-question them. I can bring scores of living witnesses upon this stand, who upon their oath would testify of the facts and truths of Spiritualism; while Mr. Braden can't bring a single live witness to prove the existence of those in the past upon whom he and the whole Christian world hang their faith. Newspapers must not be referred to on the affirmative, but he seems to think he can establish the negative by reading from the kind of testimony he declares must not be introduced. My opponent seems to be hunting for that fine difference between tweedle dum and tweedle-dee. It is a burlesque upon discussion to ask that it be restricted to the limits of pettifogging before a justice's court. What such men as Davis, Edmunds, Robert Hare, Robert Dale Owen, and thousands of others, testify to, is evidence, though they may not be here to be cross-questioned by this astute school-teacher of the Christian sect, with whom I am discussing. Mr. Braden says, "Though tables move,—does it prove that spirits do it." He admits the phenomena. Not having mental acumen to grasp the principle, he turns to us imploringly and asks, "What does it?" We answer—as matter cannot manifest intelligence of itself, you question the power that moves it—it has intelligence—by signs it tells you what the power is—*who* it is—where they lived—when they died—what their name was—perhaps your neighbor—father, mother, sister, brother or child—or some valued friend, as in the case of Samuel appearing to Saul, and conversing with him. Again, my opponent claims that if I take any of the Bible, I must take the whole, or I would impeach the witness. Very well—I cite the case of Samuel. Mr. B. denies it—thus impeaching the witness

ness himself, which he says we have no right to do. I have paralleled every case of spirit phenomena in the Bible thus far, showing they exist to-day, even more generally than at that time, which he has met only with his simple denial. Mr. B. says: "God finished his work, and quit." How does Mr. Braden know? Was Rev. Clark Braden there? Upon what evidence does he testify so positively? Did God make the Asteroids then? If so, where have they been all this time? Is my opponent a teacher of the young, and yet does not know that God's creative energy and power is manifesting itself daily and hourly, as much as ever? Such ignorance begs the whole question. Mr. Braden says we can't claim psychology, mesmerism, &c. Indeed! we claim that all the forces of nature are in harmony with this phenomena, and hence, are not only part and parcel of Spiritualism, but the true meaning of the term psychology—"science of the soul"—indicates that it must hold the law and key by which knowledge with spirit is communicated. Says he concedes the phenomena because he has seen it himself! Thus he convicts himself of stupidity or want of capacity to understand it. Again, he don't believe I see spirits. Well, I don't believe he has got religion. Does our belief prove anything? Nothing.

I now propose to cite testimony from the Bible to prove Spiritualism. Of course I can only parallel the cases that I find recorded therein.

BRADEN'S REPLY.

Mr. Braden.—I accept Mr. Wilson's general definition of Spiritualism, but I want him to say how much of it he accepts. I do accept the Bible—what was given to Moses. But I insist that the gentleman shall bring on his witnesses; he must bring them here. All testimony must be historic or legal.

Now, here is a circle—men and women in it. They want a spirit to communicate, and all that is given is from and produced by the mind of those in that circle—no evidence it is from any other source. I deny it, and it can't be shown.

If you claim psychology it proves too much, because it shows that spirits in the body do what you claim for disembodied.

A counterfeit does not prove a genuine. I was not converted by the direct action of the Holy Spirit, but by the word made effective by the spirit and opened to my understanding—the same as any person is convinced when they understand what they read.

Miraculous phenomena is produced by the power of God, but because they once occurred, it does not prove they occur now! The Bible says those have ceased.

[Mr. B. here read a long list of silly, repetitious questions probably, to fill out his time.]—A. A. W.

Suppose Mr. Wilson should prove from the Bible that such phenomena did exist, does the Bible approve of it, and say they shall continue? He must show that this phenomena is real, and that it exists now.

WILSON'S SECOND SPEECH.

Mr. Wilson.—I now restate my position of the first evening to show the folly of my opponent's claim that I have not defined what Spiritualism is. He seems anxious to narrow it down to a technicality. Because those with whom phenomena occurred have passed on, is the phenomena dead, or does it cease? Because forms change does the phenomena of life cease? Because law-givers die do laws cease? What pettifogging is this, and that too, by a professed Christian?

What power opened the prison doors for Peter? Does not that prove matter is moved by spirit? I show the same power and force at work to-day, and precisely similar results are obtained. And yet, in the face of all this, my opponent asks me to bring forward testimony! Why bring forward more? He does not even try to answer or refute what I have brought. But there is abundance of it. Saul talks with Samuel. How? Samuel uses the woman's medium powers. Had not a medium been necessary, why did Samuel seek one that "had a familiar spirit?" Samuel was dead, according to the record, and yet here he is talking to Saul! and tells him what would happen!

Evidence of spirits communicating is also found in Isaiah, Corinthians and Acts, speaking of "diver's gifts" that men should possess, and even "greater works" than their master, should they do! Does that show that the phenomena shall cease?

I have cited just such phenomena occurring to-day. Two years ago in this hall I told a large audience that Napoleon would be dethroned and France subjugated. Alas! how true. No signs of it then.

Mr. B. wants the "sainted dead" brought forth to accommodate him. Says he believes the Bible—then he denies the Bible! It is simple pettifogging—'tis nothing else?—[—TO BE CONTINUED.] A. A. W.

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HUDSON TUTTLE, } EDITORS.
A. A. WHEELOCK, MANAGING EDITOR.

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

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

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

Elder G. H. Starkweather.

In February we lectured upon Spiritualism in Trumansburg, New York. The first portion of the discourse was historic, followed by the Bible proofs of spirit-communion. Then we spoke of it as cropping out among the Neo-Platonists, and the better class of the Churchal Fathers. We also mentioned Friar Bacon, Peter D' Apono, Luther, Melancthon, Tasso, Bruno, Bœhman, George Fox, Ann Lee, Joan of Arc, Swedenborg, Goethe, Wesley and others distinguished in history, who had either experienced or witnessed spiritual manifestations. Referring to the present period, we alluded to prominent personages we had met in the old world, who were out-spoken Spiritualists; and then named several in this country, such as Judge Edmonds, Robert Dale Owen, Hon. B. F. Wade, Prof. Worthen, State Geologist of Illinois, Senator Howard, Senator Harris and others. We closed by showing the superior moral tendency of a belief in Spiritualism. The Baptist clergyman, Mr Starkweather, was present. The audience was large and exceedingly attentive. The singing excellent. Sometime after our leaving Trumansburg this bill was posted:

The Rev. G. A. Starkweather will reply to the lecture of J. M. Peebles at the Town Hall, Trumansburg, Monday evening, Feb. 13th. Good music &c.

Though no stenographic reporter was present, several took notes, forwarding us the principal points. Five letters from different individuals, residing in Trumansburg or a few miles distant, lie before us. The following are extracts from them:

After showing there should be no compromise with wrong, or false teachings, he offered in evidence a letter by Senator Harris from Albany, saying he did not know Mr. Peebles, and was not one of that deluded class called Spiritualists; and further, he was morally certain that Gen. Banks and Hon. B. F. Wade were not Spiritualists. He then read a letter from H. B. Stowe who said, "she believed in Bible Spiritualism, but there was no means of communicating with spirits." He then accused you of falsification, and sneeringly insinuated that you had never travelled in Europe and Asia, had never received a Government appointment, had not been a clergyman, though coming clothed in a ministers garb, and in brief, you was a "humbug." He alluded sarcastically to that phrase in your prayer—"Come, Oh, sainted mother! and thought you had better call on God.

The Rev. Ellis had heard that the Fox girls were bad characters. Mr. Starkweather further endeavored to show that angels and spirits were not the same intelligences, and referred, in his comparison, to toads, snakes and crocodiles. His whole discourse, with few exceptions, was ungentlemanly and unbecoming a man in his position. He closed by exhorting his church not to become polluted with the foul teachings and delusions of Spiritualism.

These reported paragraphs touching this clergyman's reply to our lecture are undoubtedly correct. They sound very much like an ordinary close-communion Baptist preacher, living back in a country

village. To whom "little is given," said the master, "little is required." It is very probable that "Senator Harris of Albany, does not know Mr. Peebles." The compliment can be returned—we do not know Mr. Harris; have never heard of him, only, as a mere politician! But what has all this to do with the matter? We said nothing about any Senator from the State of New York, in our lecture. This is a rich joke. Mr. Starkweather, too ignorant of our statesmen and congressional proceedings, wrote to the wrong Harris! We did say, and repeat it, that Senator Harris of Louisiana, is a Spiritualist. The man who denies it is a square falsifier. He has been a personal friend of ours for full twelve years. Dr. John Mayhew, in Government employ at Washington, writes us under date of March 3d, that "Senator J. T. Harris's term expires the 4th. His successor is here from the South and will take his seat next Monday." What the New York Senator is "morally certain" of, or not morally certain of is of very little consequence to us. Our word for it, he never exchanged a sentence with Ex-Senator Wade upon the subject of Spiritualism. Had he ventured, this stern old "Senatorial Roman" would probably have told him as he did an officious Methodist, that "Spiritualism was a matter between him and his God, and no other man's business." B. F. Wade patronises Spiritualist Journals, purchased Spiritualist books last summer of A. A. Wheelock, in Cleveland, and is known as an avowed believer in the present ministry of spirits.

When Emma Hardinge Brittan, the brilliant writer and speaker, was in Washington a year since, Gen. Banks listened to some of her lectures, visited with her, and expressed his firm belief in the philosophy of Spiritualism. We had this from Mrs. Brittan's own lips. Others had said the same in substance to us before. As to Mrs. Stowe's belief in Spiritualism, her writings are sufficient testimony. We do not believe she wrote this sentence—"There is no means of communicating with spirits"—neither shall we until we see it over her own signature, or it is confirmed by honorable, disinterested witnesses. Prof. W. D. Gunning, a personal friend of hers, a resident of New York, and a distinguished writer and lecturer upon geology, said to us, squarely, that Mrs. Stowe was a believer in present spiritual manifestations. He further related some of the clairvoyant experiences of Prof. Stowe.

What may perhaps startle Mr. Starkweather, the martyred Lincoln was a Spiritualist. We know media whom he consulted during the war; we know distinguished gentlemen who attended these circles with him. Elder F. W. Evans, in his monthly issue of Feb. 1871, published in Albany, N. Y., in an article under the heading—"Church and State," says, "I have reason to know that Lincoln did not believe largely in the Christian's god, and that before his death he was a Spiritualist." It is universally known that Abraham Lincoln was no Evangelical Christian. W. H. Herndon, Esq., who knew him from 1834 till his death, says, "he was terribly, vexatiously skeptical." In 1835 he wrote a small work on infidelity, and intended to have it published. The book was an attack upon the whole grounds of Christianity." The Rev. F. E. Abbot, in his able Journal, the *Index*, writes thus:

"Lincoln did not believe in a special creation; his idea being that all creation was an evolution under law. He did not believe that the Bible was a special revelation from God; did not believe in miracles, as understood by the Christian world. He believed in universal inspiration and in miracles under law. He believed that all things, both matter and mind, were governed by law, universal, absolute and eternal. Law, to Lincoln, was everything. Yet he, like Paine, believed in God and in immortality.

"I maintain that Lincoln was a deeply religious man, at all times, and in all places, in spite of his transient doubts, although not a Christian."

Mr. Abbot evidently did not know of his deep in-

terest in spiritual manifestations before his death. But this is the point: Lincoln was no evangelical Christian; he did not believe in the plenary inspiration of the Bible—did not believe in the vicarious atonement; had no "saving faith in the blood of Christ;" was not converted; was not baptized; belonged to no church, but was shot down in a theatre, and from it, full of theatrical thoughts, and associations, forced into eternity! *Saved or damned?* that is the question! If this clergyman's creed is true, our late President is now wailing with the damned in Hell! Does he believe it? Dare he preach it? Further, if Benjamin Franklin, Ethan Allen, Dr. Rush, Thomas Jefferson, Adams, Dickens, Abraham Lincoln and others of this character—not evangelical Christians—are wandering stars in hell, we prefer it as a future residence. In fact, we should infinitely prefer their society in any region, hot or cold, to a little, selfish, gold-paved heaven peopled with close-communion Baptists.

The ungentlemanly insinuations, that we were no clergyman; had never seen the countries, nor individuals mentioned in the lecture, &c., in no way disconcert us; neither does he insult us. No inferior can insult us. The clergyman who ordained us, resides in Cayuga county and the Rev. J. H. Harter who took a part in the ordination services lives in Auburn, N. Y., preaching there or in the immediate vicinity. We dislike Rev. prefixed to our name, and requested correspondents through the columns of the "Herald of Progress" ten years since to omit the handle. Those that need such props are welcome to them. As to foreign lands, our consular commission signed by General Grant, and Hamilton Fish, hangs, in our parlor by the side of the official recognition and acceptance of the mission over the signature of the Sultan of Turkey. A little travel and acquaintance with the *litterati* of the world, would take some of the conceit out of this Trumansburg pastor. Considering our position, we can only recognize him in the future as a moral teacher would recognize and feel kindly towards a pupil. Our love for him is the love of condescension. We shall continue to pray for his conversion.

Relative to calling on our sainted mother in prayer—presume we did, and shall do so again in preference to calling upon that old tutelary god of the Jews, who "repented;" who confessed himself a "jealous god;" who "swore in his wrath," who commanded "every man to put his sword by his side, and go out and slay every man his brother;" who took off the Egyptian's chariot wheels;"—*Exodus 14: 25*—who "chased" and "cast down great stones from heaven" upon the Gibeonites—*Josh. 10: 10, 11*—who ordered every "male among the little ones, and every woman who had known a man by lying with him, killed, preserving the women children"—virgins, for their own use.—*Num. 31: 17, 18*. Those who pray to this God manifest their taste and moral status. True prayer is aspiration. Jesus prayed to his Father, that God revealed in nature, whom St. John called Love. Upon this God, with angels and ministering spirits, do all Spiritualists call. In this God is their trust forever.

It is quite probable that those clergy, Messrs. Ellis and Starkweather have heard that the "Fox girls were bad characters." The family was originally Methodists; this, were the report true, would to some extent account for their doubtful characters. Hear-say is very unreliable; but were it a fact that they are immoral, would that prove Spiritualism false? Judas fell, Peter cursed and swore—other apostles contended face to face; the church of Corinth abounded in "fornication."—*1 Cor. 5: 1*. Upon an important occasion, Christian believers turned the "Lords supper" into a drunken bacchanal feast.—*1 Cor. 11: 21, 22*. Did those early Christian's immoralities prove the works of Jesus false? or undermine the pillars of primitive Christianity? Dr.

E. C. Dunn, in connection with myself, have what we term an Orthodox mirror. It is a scrap book, containing a list of over two hundred Orthodox clergymen that within a few years have been arraigned for, or proven guilty of most disgraceful crimes. Some of these are now suffering their penalties in State prisons. Spiritualism is about equally unpopular in penitentiaries and Baptist churches. Bigots know little about it, and idiots nothing.

We did say that angels and spirits were originally the same beings—men, peopling this or some other earths in the universe. We further said there was not a chapter, paragraph or passage in the Scriptures that spoke of God's creating a distinct order of beings and calling them angels. The term angel primarily signifies a messenger—one sent. When those messengers have appeared to earth's inhabitants they not only bore the human form, but they looked like men, conversed about things that pertained to men, and are frequently called men, as in the eighteenth chapter of Genesis. See also Daniel, 9: 21—"while I was speaking in prayer, even the man Gabriel whom I had seen in the vision, touched me." &c.

Of the angels or spirits who appeared at Jesus' tomb, Matthew says, the "stone was rolled away by the angel of the Lord;" but Mark, referring to the same occurrence, calls this angel "a young man"—"a young man clothed in a long white garment." The terms, god, lord, angel, demon, spirit, were used interchangeably by Jewish, Persian and Grecian writers in the first centuries of the Christian era. Philo Judæus taught their identity very distinctly. Angels through progress are more exalted than spirits. Demons, spirits, angels, were once human beings. They occupy different positions and planes in immortal realms. "In my Father's house," said Jesus, "are many mansions." This is the divine law of unfolding, the germ, the acorn, the sapling, the oak—the infant, the man, the spirit, the angel. These angels having once lived in mortal bodies, and knowing the inherited weakness of humanity, sympathize with and rejoice when even "one sinner repenteth."

Spiritualism teaches men to reverence God, to reverence Jesus and his divine precepts, to commune with spirits and angels in the love of the truth, and live calm, beautiful and holy lives upon earth. For the present we shall think charitably of Mr. Starkweather as a clergyman, whose impudence is only excelled by his ignorance.

Celebration in Cleveland.

The Twenty-Third Anniversary of Modern Spiritualism was celebrated in Cleveland by the few Spiritualists who assembled at Lyceum Hall, Friday, March 31st, with speeches and music in the afternoon and a social party in the evening. The celebration, for the Spiritualists of this city, was not what it should have been. Owing to a lamentable lack of suitable preparation, in giving timely notice, writing for speakers and publishing in season what would be the exercises of the occasion, there were but few in attendance. We hope those who have these matters in charge will profit by the lesson which empty seats and an almost vacant hall, are calculated to enforce.

And yet, those who were not too worldly-minded to turn their thoughts to spiritual things and their steps to the Hall, were entertained, in the language of our amiable President Pratt, by "home talent."

Mrs. S. M. Thompson made a few remarks, and the President then read, from the "Year Book of Spiritualism," the communication given through the mediumship of our venerable Father Lawrence, calling upon the Spiritualists of the world to make the 31st of March annually commemorative of the advent of Modern Spiritualism. Mr. Lawrence then made some brief, timely remarks. He spoke of the importance to the world of the cause we celebrate. The

great question whether man is immortal, Spiritualism not only affirms but furnishes the proof.

The meeting was then addressed by A. A. Wheelock, Mrs. Drake, Mrs. Clark, Mrs. Johnson, Mrs. Allen, Mrs. Cushman, and Mrs. Dr. Newcomer.

Evening exercises were opened with an Anniversary Song by the East Cleveland Children: given by Bell Dorian, Esther Fenton, Carrie King, Lottie Rose, Hortense Fenton, Rosie Fenton, Dora Gaylord, and Frankie Rose.

Then followed Declamations by Sarah Olds, Hattie Wilsey, Sarah Merritt, Geo. B. Young, (The Moneyless Man), and Emery Olds.

Song—"What do we do at the Lyceum," by the East Cleveland Choir.

The Children's exercises closed with the Calisthenic Exercises, given by the Lyceum Children, under the superintendency of Lewie Gleason.

Dr. Newcomer and others addressed the audience in the evening, after which a social dance of three or four hours concluded the exercises. A. A. W.

Replies to Correspondents.

C. L., Conn.—Are there Evil Spirits?

If there are mortals evilly disposed in this life, assuredly there are spirits evilly disposed in the spirit-life. It is a cardinal principle of Spiritualism that death effects no mental change; the spirit retaining its faculties, its culture, and the stains of its vices after the great transition. The liar remains a liar; the lover of fraud and deception, the vulgar minded, remain the same. We may question the correctness of applying the term *evil*, for it may be said evil is only imperfection. We care not for words. If it be imperfection, then we say the same imperfection exists on the other side of the grave.

We know too often communications distorted by the medium or circle are referred to evil beings, when perhaps they are the imperfect attempts of those who are beloved. The greatest care and circumspection only can eliminate errors in this direction.

Spirits, *permanently* depraved, there cannot be, for every being is subject to progress, and sooner or later will arise to the plane of harmony, which is another name for right and goodness.

R. P. L., —, sends a lengthy article, and asks if it is best to obey the spirits. "They advise me to quit everything and write, and not to go back to my relations! I do not know what to do."

We advise obeying the spirits, if their demands are reasonable, and no further. We, as mortals, have our individuality to preserve, and the greatest injury is wrought when we rely on any power outside of ourselves. We confess to little faith in a "mission" which sends the individual adrift, purposeless, and keeps him tramping from Maine to the Gulf, to discover what his "mission" is! We infer R. P. L. has left his or her relations from the clause stating the "spirits advise" not to go back. Not wishing to assume superiority to the honored dead, still from a common sense view of the case, we advise: "Go back to your friends at once; and if the 'spirits advise you' to quit everything and write, we say they give you bad advice, judging from the article you send. Years of patient labor would yield improvement, but even then you could not expect any pecuniary recompense.

We say this in all kindness, for coming in sympathy with the disturbed state of your mind, we perceive the proper course for you to pursue is to resume your reliance on yourself, and take up some active occupation. H. T.

Higgin's Anacalypsis.

One of our correspondents inquires in another column, whether the above mentioned work will be \$10 a set or \$10 a volume, if republished by us as proposed. The price will be \$10 for the set.

What our Friends Say.

THE AMERICAN SPIRITUALIST announced in its last issue, that on entering upon its fourth volume, the price of the paper would be raised to \$1.50, with the hope in view of being able by another year to issue it once a week.

Bro. A. A. Wheelock, the managing editor, informs us that, seventeen months ago, he took charge of the enterprise, with no other capital than his "bare hands" and a *solid* determination to make it a success. His friends admonished him that it was impossible. He replied, "Wait a little, and you will see." "At the time above referred to," the editor continues, "when unexpectedly the responsibility of this enterprise was thrust upon our shoulders, there were not six hundred subscribers, all told. As some of our readers will remember, the paper was *much smaller—only eight pages in size*. Seventeen months of 'constant diligence in business,' labor and toil such as none can know who have not performed it, we have enlarged the SPIRITUALIST twice—it now being sixteen pages—while we have on our books very near 2000 subscribers."

You are entitled to great credit, Bro. Wheelock, for your self-abnegation and indomitable perseverance. You deserve SUCCESS, and no doubt the Spiritualistic public—who should sustain *all* their public organs—will feel it a duty, they owe their glorious cause, to spread its literature broadcast throughout the land. With Bros. Peebles and Tuttle, and other active workers to aid you, Bro. Wheelock, *you must succeed.*—*Banner of Light, Jan. 14.*

"Better late than never," we said to ourself, when looking over back files of that constant, pioneer journal of Spiritualism, the *Banner of Light*, our eye fell upon the above kind notice of this paper and ourself. At the time it appeared in the *Banner*, we were way up in Wisconsin, traveling constantly, and lecturing almost every evening and Sundays—no time for only a glance at papers—hence, Bro. Colby, your friendly notice escaped our eye, which we hasten to acknowledge.

Gratefully reciprocating the kind wishes and hopes expressed by our earnest and faithful co-laborer, we trust the sturdy old "*Banner*," which has been a beacon "*Light*" for years, in the midst of theological darkness, will realize continued success and prosperity in the great battle we are all interested in gaining—the day-dawn of a true spiritual freedom. A. A. W.

LOOK ON THIS!

They have a *rara avis* in Cincinnati—one Lizzie Keyser, a medium—who stands on the platform of the largest hall and introduces her embodied and disembodied visitors. The *Enquirer* narrates the following incident:

"Only three of the inhabitants of the spirit world, who happened to drop into the hall, could not be recognized. While Miss K. was busily engaged in her labors of love, the distinguished Mr. Parker Pillsbury walked quietly down one of the aisles and was soon interested in the strange, weird-like enchantment of the scene. It was not long, however, before Miss Keyser saw a spirit near him, who gave his name as Theodore, and in reply to Mr. Pillsbury's question as to his last name, none other than the departed Theodore Parker, whose message was that 'Concord was well represented at Thoms' Hall.' We sincerely hope it was."

On such celestial ambrosia, and not on pork, do our aspiring neighbors feed.

AND NOW ON THIS!

The Davenport Brothers had a volunteer assistant at their dark seance in Charleston. While the phosphorescent guitar was swinging through the air, this volunteer, for fear it might hit somebody in its travels, suddenly threw a flood of light upon it from a bull's-eye lantern, and revealed a colleague of the Brothers whirling it industriously about his head. The show stopped at that point.

We find these two items in juxtaposition in two different columns of that sprightly and emphatically best newspaper of the West, the *Daily Evening Post*. We could not but wonder if these items came into the paper "thusly" by mere accident in make up, or whether this was the way in which the *Daily Evening Post*, of Chicago, keeps a "balance" sheet in items. Perhaps the Managing Editor will "rise to explain." A. A. W.

Thy "Harp" is Found!

[Reply to Emma Tuttle's beautiful lines entitled, "I have lost my harp."]

BY A. A. WHEELOCK.

Thy "harp" that was lost so strangely
Has been as strangely found—
Not buried in sweet June roses,
Nor by the Ice-king's fetters bound;
But yet in the "days of winter"
While the tempests howl in strife,
The new-born joy of a mother
Is thy "harp's" sweet note of life.

Oh no, it "has not been broken,"
Nor yet "on the willows hung,"
Only its baby-notes have spoken
From its life-wires, angel strung.
Tho' the "harp" was found in winter,
Yet with the coming of the spring,
It will sing to you of the daisies,
As only a babe can sing.

Thou wilt look no more to find it,
In mountain mist, or sky so fair,
For in the bowers of the loved-home circle
It is "asleep in the rocking chair;"
And tho' the new-found darling
Cannot answer yet, a word,
You know it is a "harp" whose music
Your depths of soul have stirred.

And still through life's summer and winter,
As infant-bud or woman grown,
May thy life its harmonies drinking
Watch this flower to its fullness blown;
May it bring to all the home-circle
Love's music in rhythms to blend,
While angels bend low from the heavens
Whispering fondly, "such lives have no end."

Editorial Correspondence.

Holding a brief council of war with Bros. Barrett and Lynn, at Darien, in regard to the campaign, it was decided that each one should take a separate route, attack the enemy wherever found, either by steady approaches or by storm, as might be deemed best. Our usual plan of attack was to storm the old beleaguered fort of orthodoxy, whenever and wherever we could get a chance to plant our battery. No where on the route did we find the soldiers of Christ valiant enough to give us battle in an open field of fair discussion, although occasionally would be fired at us some small-sized ministerial pop-gun, in the shape of some silly question that a school boy would know better than to ask—and then a hasty retreat.

Our first evening lecture after Darien, was at

ROSCOE, ILLINOIS,

where we found a real home at the house of Jabez Love, who not only has much land for a possession, but owns a "meetin' house" of his own! To his honor and credit be it said, his church is not sectarian in any sense. What a living example this man, and what a standing rebuke to popular Christianity is this little church. We urged the establishment of a Lyceum there. Yes, friends, wherever you have a place to meet in, there plant a children's Lyceum. Commence early with the child, if you would counteract the fearfully debasing tendency of a false system of Christianity on its mind. Don't wait for great numbers. Commence—copy nature—little by little is the law of growth.

Bro. Love has a lovely family; there are good mediums in it. Love by name—love by nature—love by practice. They have a lovely place—love to have Spiritualists go there—and if those who go can appreciate dear, good friends of our cause, they will, like Cephas and myself, love to go to the happy home of Bro. Love, often.

Next day, (Saturday,) through a tempest of snow, we reached

BELOIT, WISCONSIN,

and were safely piloted by Bro. Wm. Hodge, to the comfortable home of Brother Stone. So furious was the storm all Saturday night and most of Sunday that not a church bell in Beloit sent forth a sound

for meeting. The Storm God commanded the same worship from saint and sinner that day—*staying at home.*

The "Furies" of the winter's blast were God of that "holy Sunday." If Jesus could still a tempest on the Sea of Galilee by a word, we doubt if he could stop a snow-storm in Wisconsin! We suggest that, as a profound Christian problem! Will some D. D., full of heavenly wisdom, cipher it out?

Before dark Sunday evening the storm-God withdrew from Beloit, either to "regions below" or farther South. Though with a snow-blockade of streets, many a drift piled high in air, he left abundant evidence of the power he possessed to "play fantastic tricks" with wind and snow,

Which is why I remark
That for tricks in daylight,
Or nights that are dark;
And for ways that none can restrain,
The Storm God is "werry peculiar,"
Which here with my pen I maintain.

By the industry of a few of the faithful with shovels, the streets were made passible, and quite a goodly audience gathered at the little free church in the evening, where we endeavored to present the practical view of what our blessed philosophy demands of every Spiritualist. We spoke plainly to those we had the pleasure of addressing that inclement night. We shall do so now.

We found noble souls among the Spiritualists of Beloit. Time and circumstances prevented our making many acquaintances. We regretted this, for we never visited a place where we felt more deeply the necessity of that true missionary spirit "which prefers another"—that true missionary work, which builds up rather than tears down—which brings in the reign of harmony and peace, driving out the devil of jealousy and discord, strengthening and cementing all earnest, unselfish men and women in the bonds of a holy, elevated friendship, than conditions there required.

The truth of the matter is, as near as we could ascertain—jealousies, bickerings, backbitings and gossiping slanders have done their work, broken and disintegrated the spiritual element, so that where once regular and prosperous meetings were held, now only occasionally, as some itinerating missionary passes through the place, is a lecture on Spiritualism heard—a once prosperous Lyceum broken up and abandoned, and a coldness, lifelessness, selfishness, together with a feeling of senseless, haughty pride, vanity and jealousy, which plainly says, "I am better than thou," seemed to load the very atmosphere of the town with its oppressive weight. It saddened us to find such conditions; it grieves us to write thus now; yet, if we say anything, we must tell the truth, not "as it is in Jesus," but as it is with the Spiritualists in Beloit.

Our object in thus referring to local affairs is, first, to give a truthful account of the status of Spiritualism as we find it. Second, a kind word of admonition to these friends who have it in their power to change that state of things in Beloit, if they will.

And we here say to them, *one and all*, it is not only your duty to do that necessary work at once, but we regard it *our duty and right*, in the interest of Spiritualism and every Spiritualist in the world, to demand that these dear friends "put away the unclean thing" of discord from their midst, and no longer hinder and obstruct the growth and progress of our cause in that beautiful town. "A friend in need is a friend indeed." We say this in the spirit of friendship that seeks the general good, and we ask that our Beloit friends receive it in the same spirit, while each one earnestly enquires of himself "how far am I responsible for this State of things, and what can I do to assist in remedying them?"

Will Brothers Hodge, Stone, Hamilton, or some one please have this friendly criticism read at a meeting of the Spiritualists of Beloit and report to us

what action is taken. We propose to "talk to you like a Father," and assist, if possible, in bringing you up out of that "slough of despond." We have no doubt our friends will show signs of vigorous life yet.

We were gladly surprised to find a portion of our "Ohio flock" had moved and settled in this beautiful town. Those dear friends and earnest workers, Mrs. Helen McPherson and her pleasant family, and the Rolloson brothers, who formerly lived at Delaware, Ohio, and who, though few in numbers, ever joined heart and soul with us, in our "missionary labors" in that part of the State, and whom we ever regarded as a spiritual light set upon a hill, in the midst of surrounding Orthodox darkness, we were most happy to meet as citizens of Beloit. We were glad to find them in Beloit, for more reasons than we need enumerate. We are sorry to lose such earnest workers from our missionary diocese of Ohio, but congratulate Bro. Barrett and the Wisconsin Spiritualists, that what is our loss, is their gain. Mrs. McPherson is an excellent medium and a noble, reliable woman; her husband a generous, whole-souled Spiritualist. The Rolloson brothers and young Mr. Graves, who have embarked in the Photograph and Picture painting business, making it their home at Mr. McPherson's, are every way worthy the confidence and respect of that community. They will be found a valuable acquisition to a harmonious Spiritual Society and Lyceum in Beloit.

Our next point of labor was Evansville, about 25 miles north of Beloit. Here we gave one evening lecture to a crowded house. How different the condition of things! A small, prosperous, well-organized Society and Lyceum; a long, neat, tastefully decorated Hall, whose very walls seemed impressed with the noble purposes of noble souls, who meet there every Sunday, with sweet, loving children, in an orderly, well-conducted Lyceum. We regretted much that we could not see this Lyceum in its regular session, but our heart was full of gratitude and joy for the truly sweet music they gave us in opening and closing our lecture. Mrs. Eva Spencer is Guardian, and all who know this womanly woman, well understand that the Lyceum in Evansville will be both prosperous and harmonious so long as she and other faithful, earnest workers with her, whose names we did not learn, have it in charge.

The genial face of Brother Hammond met us on our arrival at the depot—the hospitality of his pleasant home was ours for a night. With grateful, pleasant memories of Evansville Spiritualists, we took stage at daylight for Janesville. Cold was the morning, crisp the snow, and our ride would have been dreary enough had it not been enlivened by a constant missionary effort to enlighten a Methodist heathen who was fellow traveller with us to Janesville, and not to the orthodox hell, where he seemed to greatly fear we were going.

I need only to cite, as evidence of this zealous Methodist's heathenish ignorance, that he had never heard of the "heathen Chinese" Confucius; stoutly denied the existence of this great historic character in the past, attributing that golden saying, "Do unto others as you would that they should do unto you," as originating with the poor, despised Nazarene, which is all some modern Christians know about the book, which is so sacred to them, or the origin of what is in it.

The poor Christian seemed utterly surprised when I told him that sentiment was no more original with Jesus than it was with me, and that a Chinaman uttered it hundreds of years before their infallible Bible record gave Jesus a miraculous birth! We parted at Janesville. I gave him my blessing, and as I entered the cars, I thought I could hear the poor deluded bigot soliloquizing to himself, "What a blasphemer!" The cars whirled us on our way for seven hours, and we were in Fond-du-lac, at which point in our journey we bid our readers good-night.

A. A. W.

(To be continued.)

Canine Music.

BY J. O. B.

The other day a party of Spiritualists were holding a seance in ———, designed to develop a young medium. The operator requested music, to harmonize the circle. A brother and sister, born from the church, knew no other hymns but the old orthodox kind about the "redeeming blood," the "Lamb," the "old ship, Zion," etc. So they let on one of these nasal melodies. All was still. On the floor, by the stove, lay a dog and cat, both sound asleep. Just as the singers entered the gates of "chorus," the dog suddenly sprung up with a howl, and seized the astonished cat by the nape of the neck, for a fight. "No more singing of such words!" exclaimed a spirit, through the medium. "Even the dogs grow mad." The psychology upon the dog's combativeness was splendid. We hope all such dogs will attend church, and assist in the "chorus" of Zion's hymns.

The Two Festivals.

BY GERTIE GRANT.

The festival of the Juggernaut has been celebrated this year in Hindoostan with great spirit. Three hundred threw themselves beneath the wheels of their idol, and were crushed to death.—*Exchange.*

Three hundred human beings crushed at a year's festival! This wholesale crushing has a fearful sound to Christian ears. But let us look a little nearer home, and see if we have any wicked festivals. Last year Bacchus held his festival in every town, city and hamlet in the land. Sixty thousand lives were laid upon his inhuman shrine! Sixty thousand men threw themselves under the Juggernaut car and were crushed to death. These whisky worshippers gave no heed to the cry of loving wives, of helpless children; no heed to aged mothers and infirm fathers, no heed to their own wrecked lives and starving souls. Heaven help us destroy our Juggernaut.

"Yes, Sir!"

BY J. O. B.

I was lecturing last evening, March 1, in Springfield, Wis., and making remarks in substance after this style: "The inspiration of truth can never flow into dead channels. No book, bible or what-not can be inspired, for it has no brains." Descanting upon this fact a moment, making the subject still plainer, I asked the question to the audience, "Is not this so?" when a little girl, about five years old, looking intensely on me with sweet eyes, exclaimed aloud, "Yes, sir!" The effect upon the silent audience was electric. All eyes were fixed on the child as she rose and rushed to her mother, alarmed at what she said, but she gave me a beautiful flashing smile as I exclaimed: "Thank you little darling." Did not an angel impress that mediumistic girl to say, "Yes, sir?"

The Bad Habits of Choirs.

The New York *Examiner* thus describes a fashionable choir: "The choir-loft ten feet above the worshippers; then the fourteen sorts of tune-books; then the balustrade to hide the praisers; then the praisers themselves, who come tripping to their places with exuberant satisfaction and demonstrative delight; then their salutations and greetings, which in any other part of the church would be considered intolerably irreverent, (therefore the choir-loft is not recognized as a part of the church, or its inhabitants a part of the worshippers;) then the titter, a disease which is as incurable in choirs as it is inseparable from them; then solemn singing, with a background of merry smiles, hilarious nudging, and characteristic (not to say choristeric) winks; then a grand reconnoitering of tune-books, accompanied by appropriate whispers, during the prayer or the reading of the Holy Bib'e; then a literary entertainment, or an exchange of penciled notes on all the great questions that interest the human mind—excepting religion; then the transformation of the choir-loft into a sleeping car, of which the chorister is conductor, who wakes up his passengers when it is time to go to praising again."

Voices of Correspondents.

CHAGRIN FALLS, O., March 13, 1871.

Mr. A. A. Wheelock, Cleveland, Ohio:

Dear Brother—In remembrance of past instruction, and for the bright hopes for the future, I send you a dollar, to pay for the channel through which the past instruction has come and the future will. Ever hoping for success for thee and thy efforts, I remain your friend,

H. B. V

LOS ANGELES, Cal., March 9, 1871.

A. A. Wheelock, Esq.:

Sir—Enclosed find two dollars, for one year's subscription for THE AMERICAN SPIRITUALIST and *Lyceum Banner*, as per advertisement. My principal reading is Spiritual literature, and by receiving these two papers, in connection with the *R. P. Journal* and *Banner of Light*, which I also receive, I shall not only have a goodly amount of reading matter for my own enlightenment, but I can lend, and thus help enlighten others who are ignorant of our beautiful philosophy. I will strive to get you more subscribers, for I like the paper very much. Yours, etc.,

F. B.

GREECE, N. Y. ———.

Eds. American Spiritualist:

I feel it to be a duty I owe the community at large, and the suffering portion especially, to tell my experience with Dr. Hartford Butler, a healing and test medium of wonderful power. As a test medium, he stands unrivalled in the world.

Seven years ago I was induced to call upon Dr. Butler, while suffering from a severe attack of spasms of the heart and lungs, after having tried two so-called good physicians, without relief. The first treatment gave instant relief; three more improved my health permanently.

During the present month we had occasion to call him for our little son, who was suffering severely with throat and lung complaint. He received instant relief, from one treatment. While the doctor was at our house, a young lady called, who had not spoken aloud for eleven days. The doctor gave her a partial treatment, and in ten minutes she spoke readily, and has found her cure permanent. She cheerfully subscribes her name to this fact. While with us, the doctor has given us many wonderful tests, which could not fail of convincing the most skeptical of his wondrous gifts. He described most truthfully and minutely, a contusion of an arm, which occurred fifty years ago, to a friend of ours who is now seventy years of age. The doctor gave me an excellent test, describing an infant daughter who was blind, and who passed away three years ago. Also many others. He describes and locates diseases of persons at a distance. A remarkable instance of this power was shown in the case of my sister. My husband wished to find the doctor, with a view of bringing him out for her. He made several inquiries of a former patient of the doctor's. His controlling spirit impressed him that he could give no relief; also described the disease—cancer in the breast. He had never seen or heard of the lady, neither had he yet seen my husband.

The doctor is at present located at Rochester, N. Y. I would most earnestly advise the afflicted to avail themselves of his services. (Signed)

H. S. BONESTEEL,
HENRY BONESTEEL,
MISS HATTIE BARKER.

PLYMOUTH, Wis., March 6, 1871.

Eds. American Spiritualist:

You propose to publish "Higgins' Anacalypsis." You say "The work will make four or five volumes, and the set will be sold for ten dollars each." Do you mean ten dollars for each volume, or ten dollars for the work? If the latter, I wish to get it, but if it costs fifty dollars, I will not be able to get it. Too much money, especially as it is likely I shall not be able to find very many of the words in Webster's Dictionary. Please let me know how this is.

I got the *Banner* you sent me, for which I thank you. I read the review of Hammond's "Physics, etc., of Spiritualism," with much interest. Also your own criticism on the same. I have also read another article in your columns, on the same subject, the author of which I forget at this moment. After reading all these, and the book itself, and the eulogies of it by the Christian press, I have felt surprised that one thing in the work, very prominently manifested, is not noticed by any of you. I mean the *denial* of a soul or spirit, at all, independent of the nervous system. If I understand the author, this is his position. He says, on page 12: "Science has for ages been fettered by theological and metaphysical dogmas, which gave the mind an existence independent of the nervous system," etc.; and on page 13 he proceeds to say: "The mind may be regarded as a force, the result (the italics are mine) of nervous action." Now if his "cold science" demonstrates this, (and if it does not he should not have invoked it,) he need not have proceeded in his work another sentence; for if mind or spirit is only "the result" of the nervous system, of course it ceases to exist with the dissolution of the system! In that case, Spiritualism and Christianity die together! Then did Christ die in vain—if he died at all—and the Christian press is exulting over atheism, demonstrated by Hammond's "cold science." I have read and re-read that portion of this last exposition of Spiritualism, and I can see no other meaning to it. Indeed I must say if "cold science" does establish this fact, it is the most conclusive argument against the return of spirits to their earthly friends, I have yet seen; and all I wonder at is that the Christian press—so enraptured with this work—does not begin to chant hymns to the glories of annihilation! Edw. M. McGRAW.

EDS. AM. SPIRITUALIST:—Hyperion said, "Welcome disappointment, your face is the face of a friend," but I said to a recent number of your paper, "Welcome AMERICAN SPIRITUALIST, your face is the face of a friend." Not to me alone, but to every true Spiritualist who greets your semi-monthly coming to many a household circle in and out of Ohio. Do not think, because I write you from the almost unbroken wilds of Western Ohio, with its interminable forests, that no other place has sounded to the tread of my footsteps; that no other people have listened to the sound of my voice, or that my ideas run in a circle, circumscribed and narrow, or in luts as deep and as hard to get out of, as some that one finds on traveling the roads through Paulding county. Within the last two months, my feet have pressed the pavements of Boston, New York and Philadelphia, but no kinder hearts have greeted me anywhere than here; no warmer hand-clasps have been extended to bid me welcome; no brighter smiles, love-lighted from genial hearts beneath, have shone upon me to gladden my own, than I have found in Western Ohio, where on former occasions it has been my privilege to speak somewhat of our Philosophy. More than a year and a day has gone by since then, but my sudden coming among them has shown me that the inspirations of the angels, in and through me, have not been forgotten. And when a few nights ago, quite late, and on Saturday at that, my weary footsteps had set me down at Paulding, without sign or forewarning of my coming, the friends insisted the next morning, that they must have at least two lectures. But I replied, "the time is too short to give notice for a meeting to-day." "You do the talking and we will find the congregation," said Bro. Miller. "All right," was my reply. "You get the congregation and you shall have no cause of complaint so far as I am concerned." With this understanding, Bro. Miller went earnestly to work to get the congregation, sending swift messengers all over town, to notify the people that a lecture would be given at the school-house at half past two in the afternoon, and again at seven in the evening. The bell was rung at the proper time, and people gathered in, a goodly number. My poem was selected to begin the exercises with, when, presto, change, in a moment, aye in the twinkling of an eye, our Spiritual meeting was transformed into a Methodist one; for through the opening door, rushed—I can use no better term—a Methodist minister, and kneeling in the place where in a few moments more my feet would have been placed, he silently offered up a prayer to God, Jesus, or Heaven, I know not which, perhaps to all three combined, and then beckoned for another minister in the congregation, who had come to hear me, to come forward and assist in the exercises. He came forward as requested, and told the state of things. In vain he told him that no one knew of his appointment, and most of the congregation had come out to hear me. In vain he told him that even though it was his appointed hour for holding "meeting," that from common courtesy, if nothing else, he should give way for me, as my visits there were few and far between. Pleading and expostulation were alike in vain. It was his hour, and he was going to occupy it. And occupy it he did, compelling my friends and myself to listen to an Orthodox sermon, the like of which none of us had heard for a long time. I for one was glad of it, as it gave us all an opportunity of hearing both sides. And what shall I say of the Preacher whose hour I unwittingly tried to steal. Only this: that he ought to be extremely grateful to Bro. Miller for getting together a larger congregation than had ever greeted him before in Paulding. In the evening a crowded house and rapt attention greeted me, while my humble efforts, seconded by the angel world, were given to teach humanity the plain practical things of every day life.

To-morrow night I am advertised to speak at the Wentworth school-house, five miles north of here, in what is called the "Wentworth settlement," after Thomas Wentworth, a pioneer in this country and in Spiritualism. The frosts of eighty winters rest upon his head, but have not whitened his locks or chilled the warm impulses of his heart, which, like his home, is ever open as the resting place of all true mediums and lectures. Noble old man, with eye undimmed and mind clear and searching, with step firm and vigorous as the angels, he can almost hear on the other side; he is waiting until the "shadows are a little longer grown," and his loved companion, of years ago, shall open a door through the sky, and bid him welcome to an active and useful life in the "Morning-lit Land."

My post office address will be for the present, care of M. K. Wilson Antwerp, O. I have something to say to the people, and those wishing to hear me may address as above, and their communications will receive prompt attention. After three years of partial retirement from the field as healer and lecturer, I am going to make an effort to devote my whole time to building up in and through society, wherever I can reach it, a truer, better and purer humanity, and in this good work may God and all good angels guide and bless me.

Dr. L. P. GIGGS.

Report of Secretary of American Association of Spiritualists.

At a meeting of the Board of the American Association of Spiritualists, held at Cleveland, Ohio, the Committee on Missionaries were authorized to make arrangements for the employment of such. Several names were proposed and referred to the Committee. They were also requested to ascertain whether any suitable persons could be engaged to organize Lyceums.

J. S. Loveland presented his resignation in writing, which was accepted, and Susan C. Waters, of Borden-town, N. J., was elected to fill the vacancy.

At a meeting of the Board, held in Philadelphia, the Committee on Missionaries reported that neither of the parties proposed at the last meeting had accepted the appointment, and that for want of funds they had been unable to employ missionaries.

Miss Abbie W. Baker had gone to Texas, and had been authorized to organize Lyceums and collect funds for the Association.

Susan C. Waters and Henry T. Child were appointed to prepare an address to be published in the Spiritual papers. The Treasurer reported that he had received one hundred and eight dollars and twenty-three cents (\$108.53) and paid out in orders of this Board, forty-one dollars and thirty-three cents (\$41.33); leaving a balance in the Treasury of sixty-six dollars and ninety cents (\$66.90).

The Secretary was directed to give notice through the spiritual papers that the Board were prepared to receive further applications for a place to hold the next annual meeting of the Association.

HENRY T. CHILD, M. D., *Secretary*,
634 Race St., Philadelphia.

"The Present Age."

We regret to learn that our contemporary, the "Present Age," has suspended publication. It swerved from the main question of Spiritualism to embrace the cause of Woman's Rights, and many other issues to which special journals are devoted. We do not object to any of these questions, if considered in their proper place; but we think the main cause of failure of so many Spiritual papers has been this same extension of their fields of labor.

We have also learned that success can only be attained by unflinching and assiduous toil; self-sacrifice, and most rigid economy. The difficulty of achieving a permanent foundation may be learned by considering the fact, that of more than forty journals started since the advent of Spiritualism, in the United States, only four remain. H. T.

Speakers' and Mass Convention.

As Chairman of the Committee appointed by the North Western Speakers' Association, I am requested to call a Speakers' and Mass Convention, at Smith's Opera House, Decatur, Ill., on the 2d, 3d and 4th days of June, 1871. The first session of the Convention will commence at 10½ o'clock, A. M., on Friday, June 2nd. Invitation is extended to all to be present. Those who attend will receive a cordial reception by the Spiritualists and their friends in Decatur. Persons wishing special information about the entertainment of Speakers and others, will address Benj. H. Richter, Box 299, Decatur, Ill.

By request of Mrs. Addie L. Ballou, Moses Hull, and Mrs. M. J. Wilcoxson.

H. S. BROWN, M. D., *Chairman*.

Subscribe! Subscribe!!

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

Personal and Local.

Dean Clark is engaged to lecture at Fall River, Mass., during April, after which he will accept calls elsewhere.

Mrs. S. M. Thompson speaks in Grafton Centre, Ohio, Sunday, April 9th; and Milford Centre, Lewis County, Sunday, April 16th.

We gratefully acknowledge the receipt of five dollars from a friend, through H. T. C. Such friends prove their faith by their works.

Dr. G. W. Newcomer will lecture in Bryan, O., April 9th and 16th. His lectures, as his bills announce, will be "Historic, Theologic and Scientific," illustrated by a number of diagrams and oil paintings. During the time he is there he will treat the sick.

From the Brenham [Texas] Banner we learn that Bro. N. Frank White has been giving lectures upon Spiritualism, in Brenham, in the Court House, creating a good deal of interest in the subject.

Lyman C. Howe not being able to commence his engagement in Cleveland last Sunday, A. A. Wheelock spoke in his stead. It is understood that Mr. Howe will speak here next Sunday.

We received a call a few days ago from O. L. Sutliff, who has recently returned to this State, from the East. Bro. Sutliff's journey East was evidently highly successful, as he brings back with him a blushing bride. May their happiness in life be all they could wish.

We regret that the notice sent of the third annual celebration of the successful and flourishing Lyceum in Painesville, O., did not reach us in season to be inserted in last issue. We gratefully acknowledge a kind invitation from Conductor Smith to be present. An "Old Folks' Concert," in full costume, was set down as one of the attractions of the occasion, which it could not help being, with the well known musical talent of Mr. and Mrs. Smith, and others of that Lyceum. A. A. W.

Stockholders' Meeting.

A meeting of the Stockholders of "The American Spiritualist Publishing Co." will be held at the office of the AMERICAN SPIRITUALIST, Wednesday, April 26th, at 2 p. m.

A. A. WHEELLOCK, *Pres.*

GEO. A. BACON, *Sec'y.*

MARRIED.

At the residence of L. S. Burdick, Esq., in Texas, Kalamazoo County, Michigan, on Tuesday, March 21st, 1871, by W. F. Jameison, Spiritual Lecturer, MR. RICHARD W. HENDING and MISS FRANKIE E. MEAD, all of Texas, Mich.

LITERARY NOTICES.

We have received from the author, C. L. James, a 16mo. volume of poems of 100 pp., entitled, RELIGIOUS MEDITATIONS, AND OTHER POEMS, LIBERAL, REFORMATORY, AND MISCELLANEOUS.

Our kind friend, Dr. H. T. Child, sends us an interesting pamphlet, entitled, "Proceedings of a Peace Meeting held at Union League Hall, New York, Dec. 23rd, 1870, for the purpose of free consultation on the subject of a Woman's Peace Congress for the World."

Criticism on the Theological Idea of Deity—Containing the views entertained of a Supreme being by the ancient Grecian Sages, with those of Moses and the Hebrew writers; and blending ancient Judaism, Paganism and Christianity into a common original. By M. B. Craven. Barclay & Co. publishers, Philadelphia, 1871. Pages 317.

There are two methods of subverting old error: One to build up the new truth, leaving the old to take care of itself; the other, to expose its inconsistencies, and by searching criticisms, out of itself evolving its own ruin. The author of this book has adopted the latter course, and a more straightforward, courageous, and crushing presentation of the subjects treated, we have not seen.

We learn that this volume is the first of a series, to be published under the general head—"Triumphs of Criticism." We commend the work to those who are interested to learn the utter baselessness of the claims of the Bible, as divine authority. It is a vigorous expose of the stupendous sham of Churchianity, written in earnest, but with the calm dignity bestowed by a consciousness of unquestionable truth. H. T.

Spiritual Tracts—We are happy to acknowledge the receipt of a number of "Spiritual Tracts" from Judge Edmonds, including a valuable series from No. 1 to No 11, neatly bound together, and generously tendered by their distinguished author as a donation to "The Ohio Liberal Tract Fund." Although there is but a limited number at our disposal, we will gladly supply the friends as far as they go—feeling assured that they are "trumpet tongued" missionaries, every one, in heralding the "glad tidings" of Spiritualism over the land. A. A. W.

OBITUARY.

The funeral services of Mrs. John Forrester were held at the residence of the deceased, Saturday afternoon, April 1st. Mrs. Forrester was born in Scotland, having been a resident of this country only about six years. She and her husband were members of the United Presbyterian Church of Scotland—intended uniting with that church here—brought letters for that purpose, but on presenting them, a difficulty arose, little dreamed of by either. The constitution of the church, here read to them, declared that no member of any secret order could be admitted. Mr. Forrester was a Mason, and frankly told the church Elders, that as they were not Masons and could not know about masonry as he did, they were passing judgement on something they knew nothing about, and before he would give up masonry he would give up the church! The Elders proposed a novel compromise—to the effect that they would receive Mrs. Forrester into the church in full fellowship, while her tabooed, masonic husband could sit within the "holy place" with folded hands and look on and hear, but would not be privileged like other saints of this godly fold! Mrs. Forrester, like a noble, true woman and wife, indignantly refused, saying, she would not join a church where her husband was excluded. From that hour the church bonds of both were broken. Rejoicing in their liberty, they came to the meetings of the Spiritualists in this city, and soon possessed themselves of the glorious truths of Spiritualism, and at once become active and earnest members of the Spiritualist Society and Lyceum of Cleveland, Mr. Forrester being elected at the last annual meeting one of the Vice Presidents of the Society.

Mrs. Forrester had a very severe attack of rheumatism four years ago. The physician who attended her, loaded her system with calomel. She got partial relief from her disease and calomel by magnetic treatment from Mrs. Frosh, a clairvoyant and medium. Still the deadly disease was in her system, doing its silent, but efficient work, and gave its finishing stroke by going to her brain, causing insanity, from which she never recovered. She was taken to the Asylum at Newburg, where at four o'clock, Tuesday, March 28th, her spirit was liberated from the diseased and pain racked physical body, and born into the brightness and beauty of Spirit life!

To those who have ignorantly or knowingly circulated the base slander that the late discussion at Lyceum Hall, which Mrs. Forrester attended, was the cause of her death, the following from Dr. J. M. Lewis, Superintendent of the Asylum, may be an item of interest for them to read.

NORTHERN OHIO LUNATIC ASYLUM,
Newburgh, O., April 3, 1871. }

MR. JOHN FORRESTER:

Dear Sir:—I am of the opinion that the cause of Mrs. Forrester's insanity was Rheumatism of the Brain, which also caused her death.

I am, very Respectfully,

J. M. LEWIS, *Supt.*

Mrs. Forrester leaves a husband and eight children to miss her, and long for the presence of a loving wife and mother in a home, whose great loss none but those thus bereft and the angels can know. But she is still wife and mother, and will become a sainted guardian angel to all those she has left behind, until she welcomes them to the Summer Land.

The funeral was largely attended, A. A. Wheelock, of Cleveland, O., officiating. A. A. W.

Business Notices.

[Six months and yearly advertisements are entitled to a notice in this column, from two to five lines, once a month.]

If you want Boots and Shoes worth the money, go and trade with T. G. Sholes & Co., the "One Price" Store, 234 Superior Street.

For fashionable Furniture of every description be sure and visit the extensive Retail House of A. S. Herenden & Co., 116 & 118 Bank Street, Cleveland, O., where all goods are retailed at wholesale prices.

Read the advertisement of Beckwith, Sterling & Co., 189 Superior Street, and you will find they are offering Carpets and Curtains, the largest, cheapest and handsomest ever shown in Northern Ohio.

S. D. Condit & Co. are taking the lead in the Dry Goods trade, it is said. Read their Adv. on twelfth page.

SPECIAL NOTICES.

[Notices in breviter inserted in this column at 10 cents a line.]

SUCCESS IN BUSINESS.—How is that to be obtained, is the natural inquiry of every business man. Read the "Daily Bulletin" issued by S. D. Condit & Co., of the immense sales at their Mammoth Dry Goods Store in Case Building, Superior Street, next to Post-Office, and notice the fine quality of goods at EXTREMELY LOW PRICES, sold in cart-loads at their store daily, and you have the key to the secret.

Just call in at this deservedly popular retail establishment, some pleasant day, with the throng of people you will find rushing to Condit's, and you will be greatly surprised at the

extraordinary bargains they are offering in the line of HOUSEKEEPING GOODS. Look at these figures! All you housekeepers know they are from 20 to 33 1/2 per cent. cheaper than similar qualities sold elsewhere:

Unbleached Linen Table Damask at 30 cts. Bleached Linen Table Damask at 60 cts. All linen Napkins, per doz., 85 cts. Linen Huckabuck Towels, per doz., \$1.00. All linen toweling, per yard, 6 1/2 cts. Marseilles Quilts at \$1.75. Curtain laces at 25 cts.

Whoever must have this class of goods, should not fail to examine this stock. Look also at the very low price at which they offer Domestic Goods:

Good Brown Sheeting, yard wide, at 9 cts. Good Brown Sheeting, (3 yards will weigh one lb.,) at 12 1/2 cts. Good Bleached Cottons, yard wide, at 10 cts. Better Bleached Cottons, yard wide, at 12 1/2 cts. Good Domestic Gingham at 9 cts. Better Domestic Gingham at 10 cts. Heavy Domestic Gingham at 12 1/2 cts.

Then just look at the way they SELL NOTIONS. No wonder everybody goes to Condit's for notions! In the language of Bill Shakespeare—"Trifles light as air are confirmations strong as proof from holy writ," that S. D. CONDIT & CO. are bound to sell notions cheaper than anybody else.

6 papers good pins, worth 60 cents, sold for 20 cents.
6 " best " " 90 " " 35 cents.
4 " good needles, 40 " " 15 cents.
4 " best " " 92 " " 15 cents.

All other articles in this department at equally low prices.

But look once more at the DRESS GOODS DEPARTMENT. Making Black Silks, this season, a specialty, they have exercised the greatest care in their selection, and unhesitatingly recommend them as SUPERIOR to those sold elsewhere at the same price, for finish, weight and durability.

Remember, they guarantee their black silks to be 20 to 25 per cent. cheaper than you can buy them elsewhere. The quality they offer at \$2.50, you cannot buy elsewhere in Cleveland for less than \$3.25.

Recollect that they are Sole Agents in Northern Ohio, for the sale of the world renowned PANTHER BRAND of BLACK ALPACAS, acknowledged by consumers, as well as the trade, to be the best goods of this description ever before offered to the public.

And now the question is, HOW CAN THEY AFFORD TO DO IT? The great secret why they are able to sell so much less and make a living, than others, arises from the fact that they recognize as sound doctrine the old maxim which reads, "Goods well bought are half sold." Now a person, to buy well, must be constantly in market, ready at all times to take advantage of any decline, and ever on the alert for bargains thrown out by those who are either overstocked or are financially embarrassed, as well as to constantly watch the auction rooms; where goods are frequently sold at about one-third their actual value. Fully realizing the importance of the above, they have secured the services of a gentleman of many years' experience in the wholesale trade in New York, to act as their Resident Buyer, who "all the year round" will represent their House in the Eastern markets. With his known skill as a buyer, and backed up with the ready cash with which to make purchases, the people of Northern Ohio may expect great bargains this coming season. As a case in point we call attention to the dress goods which they are offering at 20 and 25 cents. They are now worth in the hands of the importers, by the case, 25 and 30 cents. They were bought at auction, at a price that affords them a fair profit at the figures they propose to sell them. We can enumerate hosts of other articles that they are selling at less than manufacturing cost, but space forbids.

Patent White Wire Clothes Line.

REASONS WHY EVERY FAMILY SHOULD HAVE ONE.

- 1st—It never need be taken down, for whatever the weather may be, it cannot affect it.
- 2d—In addition to the said great convenience, it is the cheapest Clothes Line in the world. Cannot be loaded with clothes so heavy as to break it, and will last a life time, while a rope line that will cost one-third or one-half as much, will last with good care only about one year. If it cost 25, instead of 3 cents per foot, it would be cheaper in the end than a rope line.
- 3d—It does not in any way discolor, wear, or injure clothes, and they never freeze to it. In the coldest weather the finest fabrics can be removed instantly without injury. This is a direct advantage over rope lines.
- 4—It will save its cost in saving clothes every six months it is used.
- 5—We give to every person who purchases from us, or our agents, the following guarantee from the manufacturers:

GUARANTEE.

This is to guarantee the Patent White Wire Clothes Line, this day sold to M....., against rusting, corroding, wearing the clothes or freezing to them. If not found to prove as represented, the money will be refunded.

HUDSON RIVER WIRE WORKS,

R. T. Bush & Co., Manufacturers.

Address, [enclosing letter stamp,]

R. G. MURRAY & CO., General Agents,

144 Seneca St., Cleveland, Ohio.

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.
Burnham, Mrs. Abby N. Address 10 Chapman st. Boston.
Bailey, Dr. James K. Box 394 La Porte, Ind.
Carpenter, A. E. Care Banner of Light, Boston, Mass.
Chase, Warren. 601 No. Fifth street, St. Louis, Mo.
Clark, Dean Address care Banner of Light, Boston, Mass.
Child, Dr. A. B. Address 50 School street, Boston, Mass.
Henry T. Child, M. D., 634 Race Street, Philadelphia, Pa.
Cooper, Dr. James Bellefontaine, Ohio.
Cowles, J. P., M. D. Ottawa, Ill.
Currier, Dr. J. H. 39 Wall street, Boston, Mass.
Clark J. J. Mrs., Missionary Agent, Address 155 Harrison Ave., Boston, Mass.
Daniels, Mrs. E. L. 10 Chapman street, Boston, Mass.
Doten, Miss Lizzie Pavilion, 57 Tremont st., Boston, Mass.
Denton, Prof. Wm. Wellesley, Mass.
Davis, Mrs. Agnes M. 289 Main street, Cambridgeport Mass.
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. 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 Hammon, N. J.
Fairfield, Dr. H. P. Ancora, N. J.
French, Mrs. M. Louise, Washingtonville, So. Boston.
Gordon, Laura DeForce Box 2123 San Francisco, Cal.
Graves, Kersey Address Richmond, Ind.
Greenleaf, Isaac P. 1061 Washington street, Boston.
Greenleaf, N. S. Address Lowell, Mass.
Guild, John P. Lawrence, Mass.
Griggs, Dr. I. P. Box 409 Fort Wayne, Ind.
Hardinge, Mrs. Emma, Address No. 6 Vassall Terrace, Kensington, W. London, England.
Hinman, E. Annie Falls Village, Conn.
Hoadley, Mrs. M. S. Townsend, Fitchburg, Mass
Horton, Sarah A. East Saginaw, Mich.
Houghton, Dr. Henry M. Montpelier, Vt.
Hull, Moses Address 166 West Baltimore st., Baltimore, Md.
Hull, D. W. Address Hobart Ind.
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, 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, Cleveland, O.
Pierce G Amos Box 87 Auburn, Maine.
Powell J H 162 Chelsea st East Boston
Randolph Dr P B 89 Court st Room 20 Boston
Robinson A C Salem Mass
Rudd Jennie S 4 Myrtle st Providence R I
Ruggles Elvira Wheelock Havana Ill
Seaver J W Byron N Y
Severance Mrs J H Stillman M D Milwaukee Wis
Slade Dr H 227 West 20th st New York City.
Smith Fanny Davis Milford Mass.
Simmons Austin E Woodstock Vt
Stiles Joseph D Dansville Vt
Storer Dr H B 69 Harrison ave Boston
Stowe Mrs C M San Jose Cal
Thwing Mattie Conway Mass
Thompson Sarah M 161 St Clair st Cleveland O
Toohy John H W Providence R I.
Tuttle Hudson Berlin Heights O
Underhill, Dr. A., Akron, Ohio. Will respond to invitations to lecture.
Van Namee J Wm 420 Fourth ave New York
Warner Mrs S E Cordova Ill
Waisbrooker Lois Box 159 Ravenna O
Wadsworth Dr F L 399 S Morgan st Chicago
Wheeler E S in Boston
Wheelock A A AM SPIRITUALIST Cleveland O.
White N Frank
Whiting A B Address Albion Mich
Willis Dr F L H Glenora Yates co N Y
Willis Mrs N J 75 Windsor st Cambridgeport Mass
Wolcott Mrs E M Canton Sta Lawrence co N Y
Woodruff D C and Eliza C Eagle Harbor N Y
Wilcoxson Mary J care R P Journal Chicago

- 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
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WHY WE PUBLISH ADVERTISEMENTS.

There are certain complaints publishers of periodicals are apt to receive from subscribers, which are so unreasonable that we must crave the indulgence of the reader in a little space to reply to them. These complaints are levelled against the appearance of advertisements in their favorite journals the assumption apparently being that having purchased a copy of a periodical, or subscribed to it, the length and breadth of the sheet is the reader's property, and should be filled with literature. Now, to these complaints or assumptions there are two answers. The first is that by means of the revenue from advertisements, the publishers are enabled to give their subscribers a far more valuable journal than they otherwise could afford to do. With many periodicals, the greater part of the cost of illustrations and contributions is paid for by advertisements, the sheet itself being sold for little more than the bare cost of the white paper and the printing. The subscriber is obtaining for almost nothing, that which cost a large outlay; and the advertiser, instead of being objects of his denunciation, are entitled to his gratitude. If any complaints are pertinent in the matter at all, they should come from the advertisers, who would seem to be paying more than their proportion of the expense; but intelligent advertisers usually concede that this liberality, jointly theirs and the publishers, extends the circulation of the publication, and hence, in the end redounds to their advantage. No circulation, attainable by a first class weekly, would be sufficient to meet the outlay in producing this Journal, if no revenue were derivable from advertisements. If advertisements were excluded, the price would have to be increased, or the expenses materially reduced. The second answer to these complaints is that advertisements are really important in a journal, being in fact only so many items of information which it is desirable for people to know. Advertisers could not afford to advertise—and they pay large prices—if there were no response to their advertisements; and if responses come, the evidence is complete that the advertisements have been not only important to the advertiser, but useful to the reader. The advantages thus are entirely mutual. The reader often discovers in the advertising pages, an announcement of new books, that as an intelligent man, he desires to be informed about, and which in many cases are of interest to him, or possibly, of value to his business; he finds the particulars of a new household utensil, the purchase of which will abridge the labor or contribute to the comfort of his family; he learns the price of apparel, and thus is enabled to employ his means judiciously and to the best advantage in procuring articles of this kind; he gathers information as to various forms of investment, by which he may place his reserved money in the best securities; in short, the advertising pages supply him with no little information vital to his comfort or important to the right understanding of things about him. A journal without advertisements is incomplete, and keeps away from its readers many things they ought to know. Advertisements are a chronicle of the world's progress; they exhibit its industrial activity, and show what is doing in the world of thought, of invention and of art. So much better is this all understood in England than with us, that there all the literary and scientific journals give very great space to advertisements, and have them always paged in the number, so that they may be bound in the yearly volume, and remain a permanent record of the business aspect of the times. In an old newspaper or magazine, the advertisements are often the most curious and instructive part of the publication, and serve the same purpose as old ballads and old songs do in throwing a valuable side-light upon the manners and habits of the people of a particular period. The social history of a people could be written from their advertisements. Literature proper exhibits the culture of a few; the literature of advertisements shows the taste and culture of the multitude. If amusement could be derived from English advertisements, what must be said of American provincial ones, with all their splendid energy, their sounding pomp and their wonderful grammar? A curious and entertaining book has been written, on the History of Sign-Boards; a still more entertaining volume could be compiled from advertisements gathered from different times and various sources. It would be one of the richest collections of *disjecta membra* in history.—Appleton's Jour.

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WESTWARD.

	Accommodation	Chic. Ex-press	Special Ex-press	Toledo Ex-press	Sandusky Mail	Express	Pacific Ex-press
Leave Cleveland,	A. M. 4.45	A. M. 7.20	P. M. 2.30	P. M. 4.05	P. M. 7.25		
Arrive Toledo,	9.45	11.30	7.40		11.45		
" Detroit,		P. M. 3.00	11.20				
" Jackson,		3.10	11.15				
" Kalamazoo			A. M. 6.55				
" Grand Rapids,		10.10	A. M. 10.00				
" Chicago		8.20	P. M. 6.50				A. M. 8.20

EASTWARD.

	Atlantic Ex-press	Day Ex-press	Cincinnati Ex-press	Conneaut Accom'dn	Spec. N. Y. Ex-press
Leave Cleveland,	A. M. 7.45	A. M. 11.00	P. M. 4.00	P. M. 4.20	P. M. 10.05
Arrive Erie,	10.55	P. M. 2.15	7.05	Ar. Conneaut 7.20	A. M. 1.00
" Dunkirk,	P. M. 12.35	4.20	9.05	Ar. Conneaut 7.20	2.45
" Buffalo,	2.30	5.50	10.30	Ar. Conneaut 7.20	4.40
" New York,	A. M. 7.15	21.00	4.00	Ar. Conneaut 7.20	7.00
" Boston,	11.00	3.50	5.00	Ar. Conneaut 7.20	11.50
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TRAINS WESTWARD

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

TRAINS EASTWARD

Leave Chicago 11.50 a. m.	5.35 p. m.	9.20 p. m.	8.00
" G. Rp'ds 7.30 a. m.	4.30		
" Jackson 3.15 p. m.			7.00 a. m.
" Detroit 3.15 p. m.	11.25 p. m.		7.25 a. m.
Arr. Cleve'd 9.40 p. m.	7.25 a. m.	10.45 a. m.	3.40 p. m.

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

INTEMPERANCE IS SUCH A DISEASE!

It Can Be Cured!

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

A MEDICINE!

and

A Scientific Course of Treatment.

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

THE DRUNKARD'S HOPE!

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

A PERMANENT CURE!

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

AND BE SAVED!

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

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

DRUNKARDS HAVE BEEN CURED.

What the People Say!

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

RECOMMENDATIONS

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

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

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

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

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

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

MRS. A. E. DUNAHOO.

South Onondaga, Oct. 17th, 1867.

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

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

MRS. O. H. AMIDON.

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

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

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

Send a dozen circulars, if you please.

Yours, &c., PHEBE BRADLEY.

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

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

Write to THE AMERICAN SPIRITUALIST, No. 12 South Water Street, Cleveland, Ohio. Send P. O. Order, or Registered Letter, enclosing \$3.00 for one bottle, or \$5.00 for two, when to be forwarded by express; with 50 cts per bottle extra, for postage and tin box, if sent by mail

THE SECRET OF DEATH.

"She is dead!" they said to him, "come away;
Kiss her and leave her, thy love is clay!"
They smoothed her tresses of dark brown hair;
On her forehead of stone they laid it fair;
Over her eyes, which gazed too much,
They drew the lids with a gentle touch;
With a tender touch they closed up well
The sweet, thin lips that had secrets to tell;
About her brows and beautiful face
They tied her veil and her marriage-lace,
And drew on her white feet her white silk shoes,
Which were the whiter, no eye could choose;
And over her bosom they crossed her hands—
"Come away," they said, "God understands!"
And there was silence, and nothing there
But silence, and scents of eglantare;
And jasmine, and roses and rosemary,
And they said, "as a lady should lie, lies she."
And they held their breath as they left the room
With a shudder, to glance at its stillness and gloom.
But he who loved her too well to dread
The sweet, the stately, and the beautiful dead,
He lit his lamp and took the key
And turned it. Alone again—he and she.
He and she; yet she would not speak,
Though he kissed, in the old place, the quiet cheek.
He and she, yet she would not smile,
Though he called her the name she loved erewhile.
He and she, yet she would not move
To any one passionate whisper of love.
Then he said, "Cold lips and breast without breath!
Is there no voice, no language of death?
Dumb to the ear and still to the sense,
But to heart and to soul distinct, intense!
See now, I will listen with soul, not ear;
What was the secret of dying, dear?
Was it the infinite wonder of all
That you ever could let life's flower fall?
Or was it a greater marvel to feel
The perfect calm o'er the agony steal?
Was the miracle greater to find how deep,
Beyond all dreams, sank downward that sleep?
Did life roll back its record, dear,
And show, as they say it does, past things clear?
And was it the inmost heart of the bliss
To find out so what a wisdom love is?
O, perfect dead! O, dead most dear,
I hold the breath of my soul to hear.
I listen as deep as to horrible hell,
As high as to heaven, and you do not tell!
There must be pleasure in dying, sweet,
To make you so placid from head to feet!
I would tell you, darling, if I were dead,
And 'twere your hot tears upon my brow shed.
I would say, though the angel of death had laid
His sword on my lips to keep it unsaid.
You should not ask vainly, with streaming eyes,
Which of all death's was the chiefest surprise;
The very strangest and suddenest thing
Of all the surprises that dying must bring
Ah, foolish world! Oh, most kind dead!
Though he told me, who will believe it was said?
Who will believe what he heard her say.
With a sweet, soft voice, in the dear old way:
"The utmost wonder is this—I hear
And see you, and love you, and kiss you, dear;
And am your angel, who was your bride,
And know, that though dead, I have never died."

The happiness and unhappiness of a man's life depends upon the disposition with which he regards it. An unalloyed content of mind cannot be bought by man, it is the golden gift of heaven. But it is within the reach of all to soften to himself the rough shocks of life in this busy world. He may receive them courageously, sustain them patiently, and by his prudence alleviate or turn them aside; but even if his mind be unequal to these exertions, it need not, as is the case with too many, exert itself to annoy itself.—*Wm. Von Humboldt.*

Paraphrastic.

A little fellow going to church for the first time where the pews were very high, said on coming out, "I went into a cupboard and took a seat on the shelf."

To suppose that the source of virtue lies outside the soul, in a book or a teacher, is like supposing that the source of health lies in the medicine chest.—*T. W. Higginson.*

The chief end of man seems to be, after weighing it wisely and well, to fill the measure of the soul with the largest amount of noblest experience.—*Rev. W. R. Alger.*

Whatever is a universal manifestation in human life in any age, predicates a latent existence of that thing in the souls of all men.—*L. Judd Pardee.*

Everything, from the lowest strata of mineral life up to the glorified dominions of angels and archangels, has a use.—*Ibid.*

A Northern English rector used to think it polite not to begin service before the arrival of the Squire. A little while ago he forgot his manners, and began: "When the wickedest man"—"Stop, Sir," shouted the clerk, "he haint come yet."

We cannot put out of view, even for a moment, that from which no human being may, in fact, insulate himself—namely, the requirements of his moral and spiritual natures. No man is free to hold himself clear of social and religious obligations.—*Isaac Taylor.*

Suppose no man had ever slept and dreamed,
And one should rise among his fellow-men
Able to pass into that mystic realm
Of outward slumber and interior sight—
Men comprehend things by experience—
And, since differed from the world around,
No other man knowing the state of sleep,
He would be styled a liar and a knave,
Chained in a mad-house, torn by human wolves,
Doomed by the church and exiled by mankind.

T. L. Harris

PRAYER TO THE POPE.—The following new *Pater Noster* was handed about among Americans in Rome during the sittings of the great Ecumenical Council:

"Our Father who art in the Vatican: Infallible be thy name: Thy Temporal Sovereignty come: Thy will be done in Europe and America as in Ireland. Give us this day our tithes and titles, and forgive us our trespasses as we give plenary indulgence to those who pay penitently unto us: And lead us not into Ecumenical Councils, but deliver us from thinking: for thine is the crozier, the key, and the tiara, Rome without end. Amen."

For morality I prefer Confucius to the Ten Commandments, and Socrates to St. Paul, although the two latter agree in their opinion of marriage. In religion I favor the Catholic emancipation, but do not acknowledge the Pope, and I have refused to take the sacrament, because I do not think that eating bread or drinking wine from the hand of an earthly vicar will ever make me an inheritor of heaven. I believe truth the prime attribute of the Deity, and death an eternal sleep, at least, of the body.—*Lord Byron.*

A little four-year old had been watching the operation of popping corn, one stormy, winter day. Happening to turn to the window, he observed for the first time the falling snow. Amazed and delighted, he ran to his father and exclaimed: "O, papa, do look at the funny rain—it's all popped out white!"

A little boy who went to church was cautioned to remember the text which was—"Why stand ye all the day idle? Go into my vineyard and work, and whatsoever is right, that will I pay thee." Johnny came home and was asked to repeat the text. He thought over it awhile, and then cried out: "What d'ye stand round here doing nuffin for? Go into my barnyard and work, and I'll make it all right with you."

THE YEAR BOOK OF SPIRITUALISM.

Our initial volume for 1871, presenting, so far as possible, the general status of Spiritualism for the year, has met with unexpected success. The public mind was ripe for the book. That it has been criticised both justly and unjustly, is true; and yet, it has met with a very cordial acceptance in this country and Europe. The sales have been extensive.

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

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

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

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

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