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REFORM.

BY T. L. HARRIS.

We list to little sermons, glibly spoken;
We give our little alms, with little thought
How many hearts at every breath are broken,
How many murders of the spirit wrought.
Beneath the splendid chandeliers of sin
We keep gay time to music on the floors,
While trampled Virtue, like a spectre thin,
Starves in her cot or freezes at the doors.
To outward seeming we our days conform,
Till seeming seems a virtue, when we might
Sound to the blast the trumpet of Reform, [light.
And wake the sleeping world with flames of morning

TOO HIGH, TOO LOW.

BY EMMA TUTTLE.

Where can I rest my soul? I am so weary
Of whirling from the sunlit mountain peaks of bliss
Down to the fearful caverns, cold and dreary,
Where no light is. O, I am tired of this!
Flapping of bats wings one day, next the eagle's screaming
In the sun's face, wide-eyed and jubilant of life,
But yet no still, low bower for quiet dreaming
Where exultation is not, nor yet strife;
Where one might pluck a rose, its flaky roundness
Contenting more the soul than longings vain,
For bright star-roses, burning in profoundness
Off where Creation loops through space her chain.
My eyes ache watching comets, stars and lightnings;
My ears ache with the grand and ominous sounds I hear;
I shut my eyes and dream sweet doves come, whitening
The lurid sky—ah, in the far-off years!

A REVIEWER REVIEWED.

Discourse by J. M. Peebles, at the Greenlaw Opera House, Memphis, Tennessee, in Reply to Rev. David Walk on "Spiritual Damnation."

BIBLE TEACHING AS REVIEWED BY A SPIRITUALIST IN THE LIGHT OF THE NINETEENTH CENTURY.

Greenlaw Opera House was crowded last evening by an intelligent and appreciative audience, to hear J. M. Peebles' review of the Rev. David Walk's criticism on "spiritual damnation" which appeared in last Monday's *Avalanche*. The text chosen by Mr. Peebles as appropriate to his proposed review, was as follows:

Give instruction to a wise man and he will yet be wiser; teach a just man and he will increase in learning. Prov. ix-9.

"If this counsel, or this work be of men, it will come to naught. But if it be of God, ye cannot overthrow it; lest haply ye be found to fight against God." Acts v.-38 39.

It filled us with delight to put our eye on a review in last Monday's *Avalanche* of the previously published synoptical discourse of ours relating to "spiritual damnation," and some of the doctrines of Spiritualists. The review, if entitled to the appellation, indicated not a little agitation. A troubling of the theological waters now and then is well; as agitation leads to investigation, and an investigation to the discovery of the truth. And further, the effort at review exhibited considerable moral bravery on the part of the Rev. Mr. Walk. It certainly requires clerical courage to grapple with

THE MOMENTOUS SUBJECT

of Spiritualism. A subject spanning not only the realm of mind and matter, but the phenomena and

philosophy of spirit appearings as the only present demonstration of a future conscious existence. It is to be hoped that this courage will continue till arrangements can be made for a public discussion. "Contend earnestly for the faith," was an apostolic injunction.

The first column of this discourse before us is devoted principally to scriptural quotations with running comments by the speaker, spiced with an occasional sneer. There are few points well put in the remainder, and no pretensions even to logic. Such paragraphs as can be construed as having a relevancy to the positions in our published sermon, we shall notice and then pass on to the important questions involved in revelation and manifestation, in human duty and human destiny.

SLANG TERMS.

The reverend gentleman and the christian community generally, will excuse me, I trust, for not imitating his style. There is a natural dignity connected with religious subjects that should never be disregarded. Personal abuse, with such "slang" phrases as "fustian" "bread-and-butter sensationalism;" "lugubrious accents;" "good square meal;" "Opera House preacher;" "stuff;" "foolish rant;" "sheep drivers;" "greasy kitchen;" "hypocrite," etc., etc., we pass by with the manly silence they demand. If not derogatory to the language of the pulpit, they are to the Opera House discourses and all cultivated society. The gentleman having won, is welcome to wear all such laurels. Spiritualism relating to the soul's holiest affections, as connected with immortality, is a subject too vast and holy for even a momentary descent into the social "depths" of slander and slang.

He has no objection to

ONE DEFINITION OF THE WORD

gospel, good news, glad tidings. This then is solid ground. On it we stand, shoulder to shoulder. In the sermon on "Spiritual Damnation," we asked if those could be called gospel preachers who bring to the people tidings of a semi-omnipotent devil, an angry God, and a flaming hell of endless torments? The Rev. Mr. Walk replies with a zest—"Yes, sir; they can." The promptness of the answer is admirable. It shows pluck, if not philosophy. But to the issue. Accepting belief in the existence and reign, he must admit the successful works of the devil; for no logician disconnects effects from their causes, streams from their fountains. Allowing the sermons of christian preachers true in doctrine, the "great unchurched"—all the countless millions of the non-churchgoing, non-believing, and non-immersed will be clutched by the devil and dragged pitward to serve for fuel in his fiery dominions. Or otherwise expressed, this devil, outdoing the clergy, out-working Jesus, and out-witting the Almighty, will pitch fully nine-tenths of the human race down into hell—and the preaching of this result Mr. Walk denominates "good news!" While treating of this "satanic majesty," we inquire:

WHO MADE THE DEVIL?

Why was he made? Who is he? Where is he? How does he travel? Does he "crawl" as in Genesis, or walk up and down the earth as recorded in Job? Scientists and the thinkers of all schools are asking, is there a personal devil? If so, did he

make himself, or did God make him? If God, "foreseeing the end from the beginning," made him, and if he exists by the power of God, is not God responsible for his deeds? It is said, "he was once an angel and fell!" Then may not other angels fall? may it not be the case with all angels and saints in glory? Were the "seven devils" cast out of Mary Magdalene fallen angels? And further, if the devil is really ruining immortal souls, why does not God at once destroy him? How is this? The Bible enjoins upon man to believe in God; but nowhere in the devil. As this Christian clergyman preaches Sundays a semi-omnipotent devil as a portion of the "good tidings," will he tell the citizens of Memphis what he knows about him—not what he believes—but what he actually knows about the devil, and how he knows it?

THAT ANGRY GOD

In the discourse on "spiritual damnation," it was argued and asked if the advocacy of an angry God was a part of the good tidings of gospel preachers? "Yes, sir," was Mr. Walk's response; hurling at our head the Bible text—"God is angry with the wicked every day." Very well—if God gets "angry" then anger and angry motives must be right. Another Biblical passage exhorts men to be "imitators of God as dear children." Does it mean "imitate" God by getting "angry" and petulant every day? What of the scripture that speaks of anger's resting in the "bosom of fools?" Will the gentleman rise and explain? The inspired John exclaimed, "God is love"—that is, an infinite fountain of love and benevolence; and no such fountain can send forth the bitter waters of anger and hate. The truth is, these clergy are preaching Moses instead of Jesus—the law instead of the gospel, the letter instead of the spirit that giveth life. Further elucidating the true doctrines of salvation and damnation we asked if

A FLAMING HELL OF ENDLESS TORMENTS,

so often pictured, could be any portion of the good tidings of gospel preachers? "Yes sir," replied the pastor of the Linden Street Church, quoting the verse, "The wicked shall be turned into hell with all the nations that forget God." He does, therefore, believe in hell—a flaming hell—a hell of "fire and brimstone which is the second death." Rev. xxii—8. Then why did he denominate our selections from the sermons of evangelical clergymen "foolish rant?" These clergy, Edwards, Emmons, Ambrose, Saurin, (Walworth who is still preaching, and others) were pious and learned men. And believing as they did that the "damned should drink down whole draughts of brimstone, and every part fry in the flames of hell," they boldly preached it under the noonday

LIGHT OF THE NINETEENTH CENTURY.

Now a Christian clergyman pronounces their preaching "stuff," and employs the epithet "idiotic." But wherein does the Linden street preacher's hell differ from theirs? He distinctly affirms in his "review" that those can be called gospel preachers who preach a flaming hell of endless torments. Perhaps the Rev. Mr. Walk is ashamed to preach the fiery lake of the Revelator; the hell fire of the church fathers; the brimstone hell of the clergy fifty years ago, preaches—being touched with the spirit of progress—a modified and more comfortable hell! Are there gradations in this flaming hell of torments? or

is it over there, as represented by Elder Knapp the revivalist, "all pit, pit!" May we not suggest, evangelically of course, a further modification, and cooling off, and at the same time gently hint, that possibly a Franklin, a Fulton, a Humboldt, or some other of the "list" of scientists and scholars, may discover a northwest passage, and let the suffering prisoners out. As there's no end to inventions and progress, is not such a consummation within the range of hope and benevolent faith? Our discourse in the Opera House, was upon salvation and damnation, immortality and

THE MINISTRY OF SPIRITS.

The reviewer confesses that he could not "treat the sermon seriously." Then by converse, mirthfully. Think of it—a clergyman mirthful and jolly, while endeavoring to prove that a multitude of mankind would be endlessly damned. If there's real heart and soul in this minister's words, he can be little more than a living walking demonstration of total depravity! If he could not treat such a momentous subject seriously, he should not have attempted the review. There are clerical gentlemen in Memphis morally competent to treat spiritualism with its proof of immortality and angel ministries "seriously."

This clergyman is shocked at the idea that angels or spiritual beings should

"THUMP ON TABLES"

and visit "greasy kitchens," to arrest attention, arouse the soul and awaken the spiritual natures of earth's inhabitants. Did not Jesus pursue a similar course when he condescended to eat with "publicans and sinners," to reform them? Do not philanthropists and reformers go into kitchens, lanes and brothels even, to reach and snatch their mortal brothers from perdition? We are accused of "confounding things in our previous sermon not equal." How? In what way? Mr. Walk believes that three angels, with gluttonous appetites, appeared at Abraham's tent door—"kitchen" in the rear, perhaps—and partook of a "good square meal" of veal "tender and good." How much "butter and milk" they ate besides the "calf" we are not informed in the scriptures (Gen. xvii, 7, 8). Though sneering at the heavenly principles of spiritualism; though utterly disbelieving the well attested fact that guardian angels and immortal intelligences surround and, at times, communicate, this Christian minister does believe those ancient Bible manifestations that God or an angel met Moses at a country tavern and sought to kill him; (Ex. iv, 24, 25); that the Lord commanded a prophet to walk naked; (Isa. xx, 2); that the Lord came down to examine a city and tower; (Gen. xi, 5); that the Lord took off the Egyptian's chariot wheels; (Ex. xiv, 25); and wet Gideon's sheep fleece; (Judges vi, 31, 37, 38). Further, this clerical reviewer unwittingly asks if

"BALAAM'S ASS"

was in a clairvoyant state when it saw the angel." Not well acquainted with these quadrupedal members of the animal kingdom, we are not certain. The Bible positively affirms, however, that "the ass saw the angel;" and Mr. Walk is the only clergyman we've ever known to "bray" against the spiritual manifestation of the Bible. Knowing little, and caring less, about the slurring reference to "charging an admission fee of fifty cents" to witness some past manifestations in Memphis, we remember distinctly of the Biblical Samuels "divining" for money, (i. Sam., ix., 6, 7, 8), and how David,

THE "MAN AFTER GOD'S OWN HEART,"

bought his wife, and how he paid for her, (i. Sam., xviii., 27); how he practiced polygamy, (ii. Sam., xiii, 27); and also how he danced in a state of nakedness, (i. Sam., vii., 20). David, recollect, was a prophet, (Acts ii., 30.) Query: Which were the most dignified and respectable, the Scriptural media, seers and prophets of the past, or those of the present? Among the media and seers of this century are many of the most royal souls that gladden the earth. They will live when the memories of their slanderers rot—live in history immortal. The martyrs of to-day are the crowned of to-morrow.

"Men saw the thorns on Jesus' brow,
But angels saw the roses."

The Rev. David Walk assured his church that he was "ready to be convinced" of spirit communion—was "sighing" to see spirits. This desire is noble. We recommend him to continue the investigation, to continue this well-doing, adding, among other necessary conditions, those of "fasting and prayer." Surely, if stirring, thrifty Memphis has no lying Peter, loving John nor weeping Jeremiah, it has a

tearful David! Be of good cheer, oh Christian teacher; the Scriptures give assurance that though "weeping may endure for a night, joy cometh in the morning." But ignoring

DARK SEANCES.

He wants the spirits to come in daylight. Quite probable. So the proud hypocritical Pharisees wanted their Messiah born in a magnificent palace, rather than a lowly manger. Beggars should not be too fastidious in their demands.

There are sufficient spiritual manifestations constantly occurring in gaslight and daylight to convince any candid, unprejudiced person competent of weighing testimony, or from evidence, reaching a logical conclusion. But Mr. Walk pronounced it a "delusion." A mimicing parrot in its little cage could have said the same. As a general thing Spiritualists, because preferring, hold their seances in well-lighted parlors. Still they understand enough of chemical laws and odylic forces to know that the aural emanations of

SENSITIVE MEDIA

are affected by the positive influences of light. Heat, light, electricity, magnetism and the occult sciences, are not to be mastered in a day or a life time. Who is not aware that seeds germinate best in the dark—that certain chemical preparations unite only in the dark, and that darkened rooms are indispensable in daguerrean processes.

The reviewer prefers the term "Spiritism." It is well. Spiritism implies literally the science of spirit-converse. Its methods are multiform. Spiritism signifies infinitely less, however, than Spiritualism. This latter term, in its best definition, underlies and over-arches the principles of science and angel ministry—of philosophy and religion; while its teachings are in perfect harmony with those of Jesus Christ—spirit ministries, prophecies, visions, consecration, charity, good for evil, and blessing for cursing.

SOME PERTINENT QUESTIONS.

As this reverend speaker, in the absence of argument, ridicules spiritual circles, especially those held in darkened apartments, will he inform us why most of the physical manifestations recorded in the Bible—such as Abraham's test—the passage of the Red Sea, and the violent wrestling of Jacob with the angel, transpired in the night? when the purpose was to enlighten the world. The tremendous manifestation given to Moses on the Mount, the slaughter of Senacharib's army by the angels, and the destruction of the Midianites, 20,000, in one night, brought about through the interposition of angels, took place in the darkness. The salutation to the shepherds, the stilling of the tempest, the walking upon the water, and the rolling away of the stone from the sepulchre by spiritual beings "in white," all occurred in the dark. Mary Magdalene came to the tomb, "early, when it was yet dark," is the evangelist's language. Again, it was dark when Paul and Silas were spiritually delivered from prison, dark when the angels released the apostles from their dungeon-cell, (Acts, v-19)—and dark, "Peter sleeping between two soldiers," when an angel smiting, raised him up, that he might go out of the inner gate, which "opened of its own accord." Were these patriarchs, prophets, apostles and angels all impostors? Did they all "hate the light," to use the basely insinuating language of Mr. Walk, because forsooth, these wonderful manifestations occurred by and through them in the night-time?

Will the Linden street preacher tell us why Jesus, when called to heal the maiden, "put them all out," before He "took her by the hand?" and why Peter, in the case of Tabitha, "put them all forth?" Had Mr. Walk been present, after sneering at Peter and scoffing at Jesus, he would doubtless have cried lustily—"don't put me out, I want to see the tricks performed." My reverend reviewer naively asks:

"DOES MR. PEEBLES BELIEVE THE BIBLE, from which he affects to quote?" Certainly; believes that those sixty-six books, constituting King James' version, were written by inspired men; believes the histories of the Bible to be histories; the laws to be laws; the proverbs, proverbs; the psalms, psalms; the dreams, dreams; the truths, truths; and the errors to be errors—believes all therein recorded, that looks reasonable and rational. Can sensible clergymen believe more? Permit us to turn inquisitor. Does the Rev. Mr. Walk believe the Bible—all of the Bible—to be the revealed word of God, and plenary inspired? Let us see: "And the Lord said unto Joshua, fear not, neither be thou dismayed; take all the people of war with thee, and go up to

Ai . . . and all who fell that day, both of man and woman, was 12,000."—Joshua, viii, 1-26. "At the same time spake the Lord by Isaiah, son of Amos, saying go and loose the sackcloth from off thy loins, and he did so, walking naked and barefoot." So "Isaiah walked naked, etc., three years for a sign and wonder. . . . Isa., xx., 2-3. "The Lord spoke unto Moses, saying, avenge the children of Israel of the Midianites. . . . And Moses sent them to war a thousand of every tribe, . . . and they slew all the males, as the Lord commanded Moses. . . . And Moses said unto them, have ye saved all the women alive? . . . Now, therefore, kill every male among the little ones, and kill every woman that hath known man by lying with him. But all women children that have not known a man by lying with him, keep alive for yourselves."—Num. xxxi., 1-18. Does the clergymen of the Linden street church sincerely believe that the infinite God and father of our spirits ever commanded Isaiah to

WALK ABOUT THE COUNTRY NAKED

three years. Does he believe that the God whose name is "love," commanded Johna to destroy poor, helpless old men and put to the sword women and children? No halting, no twisting here. It will not do for him as he told us, to believe "such portions of the Bible as suits his purpose." But again, does he really believe that God commanded Moses to kill every woman that had known a man by lying with him, but to keep alive all the women children that had not known a man for themselves? That is, for the gratification of their devilish lusts? The gentleman's answer will show who believes in the Bible.

"With what measure you meet, it shall be measured to you again," said Jesus. Therefore, slightly changing a few words, we hand back Mr. Walk's own impious language. Here it is: "Does the Linden street preacher believe the Bible, from which he affects to quote? He either does or he does not. If he does, then he is a blasphemer for preaching war, murder and lust as commands of God from a book which he pretends to believe is the word of God; if he does not, then he is a hypocrite in the use which he assumes to make of the volume of inspiration. Which horn of the dilemma will he take?"

THE SUBJECT OF BAPTISM.

It is admitted in the review that we were right about baptism. Immersion, sprinkling, pouring—these forms are not—never were Christian baptism; although half-paganized Christians continue to administer them, more especially at the close of revivals. This class of outward ceremonies in some form were common in India and Egypt long before John the Baptist's day. The Nilotic Sarchophagi prove this. The Zend ceremonials of the Persians abound with descriptions of baptismal waters; while Juvenal criticised and satirized those ancient Romans who "sought to wash away their sins by dipping their heads thrice in the Tiber." Jesus Christ baptized with the divine spirit—a most excellent spiritual influence of love and purity. There is no attempt to controvert our position upon this point; but a sort of clerical confession of gladness that the meaning of the passage is discovered. It is pleasant for us to thus teach, knowing that as obstinacy is the heroism of little minds, ignorance is the father of bigotry. Our reviewer jeers at "progress" in connection with "infant sprinkling," a ceremony of moment with some religious denomination. But does he not believe in progress? believe in going on unto perfection—believe in adding to "faith . . . knowledge?" Did he not progress when he left the Methodists and joined the Christian Church? Why—and for what did he leave the Methodists? He accused us of saying men should be

SAVED; "NOT FROM HELL,"

for there was no hell; not from punishment, for there was no punishment." These statements are false—directly, positively false. And what is the difference, by the way, metaphysically speaking, between a false statement and a falsehood? In our previously published discourse we taught definitely that hell is remorse; that man is a moral actor; that sin was punished, and was careful to add that retributive punishment reached beyond the grave; but there, as here, was amendatory in nature and temporal in duration.

Spiritualists believe in the infliction of all just and deserved punishment—as cause and effect—believe in a far more certain punishment than sectarian christians. "Belief, repentance and baptism—baptism by immersion" were the original Campbellite

or Christian conditions of salvation. Obedience, or compliance with these conditions up to the last hour, guaranteed an escape from hell, and secured heaven. A man might commit all manner of crimes, lie, swear, cheat, steal and murder, then comply with the "conditions of salvation" and swing from

THE GALLOWES TO GLORY.

Consult the records of capital punishment. Nearly every victim attended during the last weeks of imprisonment by the clergy, makes full confession, repents, believes and with a spasm leaps from hemp to heaven! For proof, we are referred to the repentant "thief upon the cross"—and all closing up with the hymn—

"While the lamp holds out to burn
The vilest sinner may return."

Some of the most distinguished scientists and learned jurists in this nation are Deists—disbelieving in immortality, revelation and the miraculous conception. This, on churchal grounds seals their damnation! Paine, Franklin and Benjamin Rush were infidels. Madison designed by pious parents for the pulpit, becoming skeptical avowed his Deism. Adams was a Unitarian, Jefferson was an outspoken unbeliever in the Christian dogmas of the church, and Washington, responding to an address of a clergyman, positively declined to express accord with evangelical theology; and the Rev. Dr. Abercrombie, whose church Washington attended, declared afterwards that Washington was a Deist. The framers of the Constitution, and the early supporters of this free government were infidels. But the government is now pretty well Christianized. How do you like it? In brief, the immortal fathers of our country were unbelievers. "He that believeth not shall be damned," and "damned," according to the exegesis of Mr. Walk, means a flaming hell of endless torments. Therefore, these great national lights of the world are to-night wailing with the damned! If so, let it be my doom.

I WOULD PREFER HELL

with Franklin, Jefferson, Adams, Madison, Washington, Shakespeare, Byron, Burns, Shelley, Edgar A. Poe and Humboldt, to that little jasper-walled heaven of the Christian, where a few lonesome, long-visaged saints wave palms and serenade the Almighty. Our reviewer, touching lightly upon the "signs" and "spiritual gifts" speedily retreated. Perhaps he remembered that Jesus said, "He that believeth in me, the works that I do, shall he do also and greater works than these; because I go unto my Father." (John, xiv., 12.) And again, "These signs shall follow them that believe. . . . They shall lay hands on the sick and heal them, make the lame to walk, blind to see," etc., etc. Were these signs and gifts fulfilled—ended in Apostolic times? Then the salvation and damnation also. This position is as weak as untenable. The Gospel promise stands. These signs, these healings, the "discerning of spirits," or some of the nine gifts enumerated by Paul (1, Cor., xii., 8, 9, 10)—must follow genuine believers. Do they follow Christians? Has Mr. Walk faith in them? No; he has more faith in calomel and jalap, than the anointing of the sick, according to St. James, or the "laying on of hands," according to the method of Jesus and the apostles. Besides spiritual impression, I have the promised gifts of "knowledge" and "wisdom" and am now exercising them in teaching the Rev. Mr. Walk, who just at present is a little fractious. Age, however, and an increase of that lilliputian "library" will make him more modest and tractable. Possibly we may fail in this teaching. Jesus some times failed. In going out among his countrymen, "He could there do no mighty work." (Mark, vi., 5; Matt., xiii., 5, 8.)

This clerical combatant challenging us for a miracle,

DEMANDS A SIGN.

Here we have it—the same skepticism, the same old swagger of priests, scribes, and Pharisees as characterized Christ's time. "Come down from the cross," said they, "if thou be the Christ." "Show us a sign," and we will believe. The gentle Nazarene replied: "A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it but the sign of the prophet Jonas." There are multitudes of cases of healings on record in the columns and volumes of our spiritualist literature absolutely marvelous. And there are tens of thousands in the country who will stand up and testify that they have been healed by the "laying on of hands;" that they have had visions, and seen the angels of God. Mr. Walk sneeringly denies all this,

but piously believes the "sign of Jonas the prophet" the whale story!!

Thinking, rational men are becoming soul-sick of this popular half-heathenized Christianity, with its "fall of man," "total depravity," "vicarious atonement," "angry God," "personal devil," and "endless hell torments,"—a Christianity that slaughtered 2,000,000 during the ten crusades; that for fifteen hundred years persecuted the Israelites and put to death the heretics of Europe; that burned witches, hung Quakers, and banished Ann Lee; a Christianity that incited members of Christian churches north and south to fight like maddened devils; a Christianity that supports standing armies, constructs arsenals, and appoints chaplains—servants of the "Prince of Peace," to pray for victories through blood, battle and murder; a Christianity that scorns science, inspires bigotry, encourages superstition, sneers at Spiritualism, puts on pompous airs, persecutes for opinion's sake, grinds the face of the poor, professes extra piety, drives shrewd bargains, and then sanctimoniously asks for prosperity—all, all "for Christ's sake!"

Paris was a Christian city, as famous before the Prussian victories for its prostitution as for its enterprises. London is a Christian city, and yet last March reported 165,000 paupers. Human life is infinitely less safe to-day in Christian New York than Constantinople or heathen Scutari across the Bosphorus. But while repudiating this arrogant Christianity, this fashionable Christianity that "reviews" Spiritualism, I believe in God and in Jesus, called by the apostle "our elder brother," believe in the necessity of repentance, purity and holiness of heart; and I believe in spiritual manifestations. Aye, more, I know that the heavens are open and angels hold converse with men.

The poems of Tennyson and Longfellow are full of the silver threadings of Spiritualism. Longfellow, on his European tour, attended seances in Naples, and in the palatial mansion of Baron Kirkup, at Florence. Camille Flammarion, the famous astronomer of France, and Trowbridge, our most distinguished astronomer, who "secured the prize," are both Spiritualists. Leon Favre, Consul General of France, said to me in his own residence, two years since: "The most learned men of Europe to-day are Spiritualists." Dr. Robert Chambers and Prof. DeMorgan, the great mathematician of London, were both Spiritualists. Prof. Wallace, C. E. Varley, F. R. S., and other of the ablest scientists of England and upon the continent are Spiritualists. In a word, the brains—the brains of the world—to-day are either avowed Spiritualists or favorably inclined to its broad and beautiful principles. The Linden street pastor is an exception. In the face of a whole galaxy of intellectual stars he pronounces it a "delusion." Let all the earth keep silence! Selah! Our charity is unbounded. We do not doubt his sincerity. It is our candid belief that ultimately he will be preserved and saved. The Bible declares that "the Lord preserveth the simple!"

The audience will accept thanks for their patient hearing.—*The Memphis Avalanche.*

Spiritualism and the British Savans.

BY J. S. PATTERSON.

All are aware of the experiments which Mr. Crookes, the discoverer of the metal Hallium, has been making in connection with the medium Home, and others. An account of these experiments has been published in the "Quarterly Journal of Science." The accordion performance and that of the spring balance are the principal. These experiments have attracted considerable attention from scientific men, and it was proposed to discuss the subject at the last meeting of the British Association of Science, but it was postponed, it was claimed, for want of time.

Balfour Stewart, a physioist of distinction, in commenting on Mr. Crookes' experiments, says: "It is, in fact, somewhat hard upon the writer of these remarks and some others who are disposed to allow the possibility of something of this nature, but have not the opportunity of investigating it, that those who have will not satisfy the public with a convincing proof." What he fears is that the phenomena are subjective, and not objective; that the appearance is the result of an influence on the brain, and has nothing to correspond to it in the outside world.

Another, (Earwaker,) presents a detailed criticism of the experiments to show that they were not performed with that accuracy which is absolutely necessary in such cases, to remove all opportunity for deception. Still another (Fraser) thinks that testimony of such men as Crookes and Huggins in such a case is perfectly trustworthy and must be accepted; but he thinks it would be repugnant to all philosophy to refer the unknown force to a spiritual origin.

Prof. Tait, President of the Mathematical and Physical Section of the British Association, was very severe in his opening address, on Spiritualism and Spiritualists. An extract or two will be accepted as sufficient proof of this:

Even as it is, though we have among us many names quite as justly great as any that our rivals, (Germany and France,) can produce, we have also, even in our educated classes, such an immense amount of ignorance and consequent credulity, that it seems a matter for surprise that true science is able to exist. Spiritualists, Circle-squarers, Perpetual-motionists, Believers that the earth is flat and that the moon has no rotation, [why did he not add, believers in an arbitrary creation, a universal deluge, the standing still of the sun and moon, conception by a virgin, the resurrection of the body, divine interference with natural laws, &c.?] swarm about us. They certainly multiply much faster than do genuine men of science. This is characteristic of all inferior races, but it is consolatory to remember that in spite of it, these soon become extinct. Your quack has his little day and disappears except to the antiquarian.

Again:

One herd of ignorant people, with the sole prestige of rapidly increasing numbers, and with the adhesion of a few practical deserters from the ranks of science, refuse to admit that all the phenomena even of ordinary dead matter are strictly and exclusively in the domain of physical science. On the other hand, there is a numerous group, not in the slightest degree entitled to rank as Physicists—though in general they assume the proud title of philosophers—who assert that not merely life, but even volition and consciousness, are mere physical manifestations. These opposite errors, into neither of which it is possible for a genuine scientific man to fall, so long, at least, as he retains his reason, are easily seen to be very closely allied. They are both to be attributed to that credulity which is characteristic alike of ignorance and of incapacity. Unfortunately there is no cure—the case is hopeless—for great ignorance almost necessarily presumes incapacity, whether it shows itself in the comparatively harmless folly of the Spiritualists, or in the pernicious nonsense of the Materialist.

Yet, the Professor has his own goblins. He thinks we can never know much about mind, and that we must "look to a higher aid [than science]" for that which most nearly concerns our well-being."

(To be continued.)

We see it stated that twenty-eight ladies have been matriculated, in the University of Edinburgh, during the present term, which is a significant hint in the way of example for our universities and colleges, to become equally liberal, in permitting both sexes alike to avail themselves of these educational privileges.

The number of Spiritualists in this country has been estimated by different people in sums varying from two hundred thousand to thirteen millions. Judge Edmonds puts it at five or six millions; Hepworth Dixon, three millions; A. J. Davis, four millions, two hundred and thirty thousand; Warren Chase, eight millions; the Catholic Council at Baltimore, between ten and eleven millions. An English Spiritualist, who has visited the United States, and made an investigation, says that the Spiritualists compose three per cent. of the population in the Eastern States; two per cent. in the Middle and Eastern States, and one per cent. in the Eastern States and Territories, making a Spiritualist population, including children, of six hundred and sixty thousand. This, of course, embraces only the avowed Spiritualists. There is probably a large number, running well up into the millions, who believe in many of the truths of Spiritualism, but are unwilling to accept most of its current manifestations as satisfactory or profitable; who are hospitable to the doctrine and are willing to receive any demonstrations that appear to them to be useful and inspiring.—*De-troit Daily Post.*

Victoria C. Woodhull on Social Freedom.

BY HUDSON TUTTLE.

As a candidate for the presidency of the United States, and on a notorious career for the White House, it does not appear affectation for the speeches and memorials of this lady to be issued in the style of public documents. Different, however, from our public servants, she publishes at her own expense, and it is to be hoped that when she gets the power she will recommend this reform; for as no one reads or cares to read the official speeches which deluge the mails, it is just that their authors pay the expense of putting their names and platitudes in print. In harmony with its dress, this effort at Steinway Hall is not a *lecture* but a *speech*, and has created so much discussion, that it is evidently far from egotistical to state in black letter on the title-page, that it was delivered to 3000 people, although the night was rainy, and hundreds more were unable to gain admission. All these points, however, are matters of taste and do not affect the contents of its solid pages.

By authority we learn that like all her other writings, this speech was dictated by august personages in the spirit-world, whether Demosthenes or no, is not reported. We hope not, for *now* we idealize the great orator, whose fiery words, spoken in the purest and strongest of tongues, swayed the destinies of Greece. If this be his production, which essays the bungling method of our public documents, mistaking circumlocution for accuracy, it does not speak well for the best of Greece or the benefit of two thousand years of culture.

If such a source is claimed for this speech, in order to gain influence with the masses, through their superstitions, it should receive severest censure. We only accept it for what it claims on its title, as a speech by Mrs. Woodhull, and consider her quite capable of its production in her normal condition.

In this speech she advocates Free Love (which she always writes with capitals) boldly and fearlessly, and the abolition of the present marriage institution. She performs this delicate and unpopular task with a thoroughness that leaves little more to be said. As religious and political freedom have been found beneficial, "the necessary corollary," to them, is "social freedom." Here, at the outset, we wish she had clearly defined what she means by the word love. Had she, it would have made her subject, now so obscure, less difficult to comprehend; and perhaps she, herself, would not have fallen into the fallacious reasoning in which she is drawn. She uses it with every shade of meaning from passion to the pure quality which is its antithesis. She claims to be misunderstood, and perhaps is so by the press, but she must blame herself for want of clearness. Now, we must closely compare her sentences to gain an understanding of her ideas. If the common interpretation of Free Love be held, it is at once said that nothing of the kind is intended. Not passion, or lust, but pure, Christ-like love, the essence of Christianity, is the definition of the word. This is extremely plausible and allays suspicion, for such love "which goes forth to bless," receives the just homage of the world. But this cannot be its meaning, for as such love cannot infringe on the rights of others, it is always encouraged, never restricted, and by no law or opinion is it in the least embarrassed. She does not use the word in this sense, except when glossing her subject by declaring on the beauties of that Christ-like quality. The love embodied in the word Free Love, means sexual attraction, or what has been designated "conjugal love," else there is no meaning in her argument that it is not pure friendship, or platonic love, her definition of marriage forbids, wherein she says: "They are sexually united, to be which, is to be married by nature, and to be thus married is to be united by God." The union of animals, then, is marriage as well as the union of man

and woman. Farther she says: "Without love there should be no marriage. * * This basic fact is fatal to the theory of marriage for life; since if love is what *determines* marriage, so also should it determine its continuance."

She constantly uses the word in this sense, as where she says: "True love, then, is the law by which men and women of all grades and kinds are attracted or repelled from each other. * * It is the natural operation of the *affectional* motives of the sexes, unbiased by *any* enacted law or standard of public opinion. * * It is the opportunity which gives the opposites in sex the conditions in which the laws of chemical affinities raised into the domain of the affections can have unlimited sway, as it has in *all* departments of nature except in enforced sexual relations among men and women." It can exist only between "men and women"; it is the "motives of the sexes"; it is "chemical affinity, raised into the domain of the affections," and must be distinct from the Christ-love, which is confounded with it in her argument. She gives love a still lower meaning in the following passage: "Suppose after this marriage has continued an indefinite time, the unity between them depart, could they any more prevent it than they could prevent the love? It came without their bidding, may it not also go without their bidding? And if it go, does not the marriage cease, and should any third person or parties, either as individuals or as government, attempt to compel the continuance of a unity, wherein none of the elements of union remain?"

An essential fallacy lies at the foundation of her argument, in her assumption that our social relations are beyond the law. She enlarges the rights of the individual until all allegiance to the whole is lost. She would have absolute political and religious freedom just as she would have absolute social freedom. If the two former were as absolute as she desires the latter to be, we ask what would be the use of laws which are the restrictions placed by the whole on the individual? There can be no absolute religious freedom in the sense of the absence of all restriction. What those words mean is, the individual shall be protected in those rights which do not conflict with the rights of others, and that government is the most free which performs this task the most perfectly. Social freedom then does not mean the freedom from all restraint, but from such as interfere with individual rights. These three, according to Mrs. Woodhull, "are the Tri-unity of Humanity," and she is strangely inconsistent in wrenching the social term from its amenability to law, to which she so justly holds the others. When she says, "Yes, I am a Free Lover, I have an inalienable, constitutional and natural right to love whom I may, to love as long, or as short a period as I can; to change that love every day if I please, and with that right neither you nor any law you can frame have any right to interfere," we cannot reconcile it with her statement in her work on "Government," and in the first part of her speech. A great conflict has existed ever since the beginning of any form of government whatever, between individual rights and the rights of the whole; a conflict made vivid to the present generation in its highest form, in "state rights," as opposed to the rights of the general government. Absolute tyranny as exhibited in an autocrat in one extreme, and individual sovereignty, the individual acknowledging no superior, is the other. The more perfectly these two conflicting tendencies are united, so that the individual shall be protected in all his rights by the very act of yielding his individuality to the whole, the better the government. In her work referred to, she speaks of the just principles of government as follows:

"No individual of it can say to the body itself, I have functions and rights peculiarly my own, which, if they are not

such as your general power can recognize as contributing to the general good, you cannot interfere with them. The member in becoming such, merges its functions and powers with the general functions and powers of the whole body. * * The very nature of the compact is, that each and every part is joined in a system of mutual and reciprocal interdependence, to which general system no member can set up for itself any system peculiarly its own, in contradistinction or opposition to, or to interfere with, the general system. * * It must again be observed that when several parts or powers are organized into one, no power less than the whole has authority therein; for in consenting to the union at first all absolute individuality is forever waived; the individual is no longer simply an individual power, but forms a part of the common power.

"It is necessary, therefore, that the governing power must be invested by the government with the necessary control to compel them into harmonious action, so that no antagonism may arise to divert the tendency to unity of purpose. It must not be supposed that a self-constituted, absolute power is argued for; but this power shall be one fashioned and organized by and with the consent of the people, who knowing their weakness and acknowledging it in their sober and wiser moments, shall recognize the necessity of it, to *compel them if need be* to act with the general whole, for the general good, even if it seemingly militate against their individual good, and shall be of sufficient strength and diffusiveness to regulate all the movements within the body of society."

In her speech she emphasizes this position:

"The most perfect exercise of these rights [those of life, liberty and the pursuit of happiness,] is only attained when every individual is not only protected in his rights, but also *strictly restrained* to the exercise of them in his *own* sphere, and *positively* prevented from proceeding beyond its limits so as to encroach upon the sphere of another: unless that other first agree thereto."

Leaving the reader to harmonize these directly conflicting positions, we ask what marriage really is? We are not satisfied with the low definition she places upon it. She pronounces it a logical sequence, that "if love have anything to do with marriage, that law has nothing to do with it. And on the contrary, if law have anything to do with marriage, that love has nothing to do with it." Marriage, then, is entirely made by law in the present state of social affairs! This is certainly a strange view. The law does not make marriage, it only sanctions it. It takes for granted that the parties have entered understandingly into the compact, and by sanctioning it, protects them and their offspring in their rights. Although protesting against the laws of marriage, and demanding perfect freedom, Mrs. Woodhull inadvertently remarks: "Marriage laws that would be consistent with the theory of individual rights, would be such as would regulate these relations,—such as regulate *all other* associations of people. They should only be obliged to file marriage articles, containing whatever provisions may be agreed upon, as to their personal rights, rights of property, of children, or whatever else they may deem proper to agree upon." She seems to wholly forget that even in the latter method the forms of law are complied with, and a legal marriage effected; and the divorce, which she claims should be gained by the simple filing of counter articles, is also a legal process. After claiming for marriage a sphere above all law, she would sanction it by law as effectually as it is by the present statute! but she would add free divorce.

The reasonings which flow from the examination of the condition of society, should all marriage laws be abolished, are of the same sophistical character. If after marriage one of the parties live elsewhere, it is said to be the duty of the other to be willing to allow its mate to follow its inclinations; for if it loves and has its love returned, why then preventing the union will make *two* miserable instead of one happy, by remaining, and this one should not be happy in selfishly holding a love that desires to go elsewhere. It need not be told that such fickleness is not pure love, but is of the passions, and it seems to us far more just that the party who finds his love drawn elsewhere should sacrifice his or her inclinations to duty, than compel the other to self-

sacrifice. But throughout the entire speech there is not an allusion to duty. Happiness is held up as the main object of life,—and the essential element of happiness, freedom to follow the inclinations. Repeatedly asserting that the individual has no right to infringe on the rights of others, Mrs. Woodhull maintains the right in the social relation for one party to completely crush all rights of the other. She regards marriage in whatever legal sense it may have, as a loose civil contract, which either party can revoke by a word, forgetting that in even the least contract, as two parties are concerned, so two are essential to annul it. Marriage may be a civil contract, but it is more. It essentially differs from all other civil contracts. The contracting parties, if they fail, cannot by any pecuniary compensation make the contract good, nor can they fulfil their obligations to the children who are direct results of such contract, and equally interested with the parties themselves. It is folly to say, "this is a matter that concerns these two and no living soul has any right to say aye, yes, or no, etc."

If the matter was simply friendly love, of course not an objection could be raised; but it is not. Marriage looks forward to children, and society through the law seeks to protect itself. It seeks to hold each responsible for their own actions, and if they enter the marriage relation and propagate children, compel them to care for them. This is simple justice. How can father and mother care for them without the union and basis of a home? How can they if one or both are seeking their "congenial affinities?" To the question: when two individuals are married, and one ceases to love and is attracted elsewhere, what is to be done; we should not reply,—let "attraction" determine, for if the truant is held all then may be unhappy, while if allowed to go, two at least will be happy, and the deserted one should be advised to "take on yourself all the fault that you have not been able to command a more continuous love; that you have not proved to be all that you once seemed to be." Mrs. Woodhull sadly entraps herself in her own sophistry here. If, as she claims, each should dictate their own actions, why does she dictate to the deserted party? The gratification of the "attractions" of one party overweighs all the rights of the other. How does she know the following of such attractions will result in greater happiness? Experience teaches that the usual termination is misery and regret. The "pursuit of happiness," which is held up as the main object of life, can scarcely be recognized as a virtue, for to seek happiness for its own sake is the sheerest selfishness, and in that way never can be gained. It is only received as a result. When we are told that true marriage does not depend in the intellect, we can better receive these unreasonable statements: "This marriage is performed without special, mutual volition upon the part of either, although the intellect may approve what the affections determine; that is to say they marry because they love, and they love because they can neither prevent nor assist it." The reason has nothing then to do with it, as it "may" or "may" not approve. The parties are to be governed by attraction or affinity, just as the elements are, and rush together without knowing why or wherefore, (p. 38.) This doctrine culminates in the following passage, which reveals the terrible abyss to which it tends: "The results, then, flowing from operations of the law of Free Love, will be high, pure and lasting, or low, debauched and promiscuous, just in degree that those living on high or low scales of sexual progress; while each and all are strictly natural, and therefore legitimate in their respective spheres." In another passage she says that we must not only accord this freedom, "but must protect them in such use until they learn to put it to better use." In other words, after all restricting

laws are abolished, we must protect the foulest manipulation of the "love nature," because, forsooth, it is foul through "ignorance," and should be protected until it learns better. She relieves this black statement by saying that she is "fully persuaded that the very highest sexual unions are those that are monogamic, and that these are perfect in proportion as they are lasting," but she recognizes no necessity for this relation, in fact, to those who unite on a lower plain, fleeting unions are "strictly natural" and "legitimate."

When it is claimed that "the chief end to be gained by entering into sexual relations" is "good children, who will not need to be regenerated," and, of course, true marriage looks forward to them as its consummation; where marriage is sexual union, the results of which necessarily are offspring. We ask if they are so justly of consequence in the perfection of the contract, how can they be so absolutely ignored in its discontinuance? By what logic does Mrs. Woodhull affirm "the individual affairs of two persons are not the subject of interference of any third party, and if one of them choose to separate, there is no power outside of the two which can rightly interfere to prevent?"

To show the practical workings of such principles, suppose a husband and wife have devotedly loved each other for a long series of years. They have a family of sons and daughters, some of whom have taken high, social and intellectual positions, others still remain with them, to cheer and make sunny the downward slope of life. We need not surround this subject with the halo of rhetoric, for inherent nobility of such a union, with its surroundings, is only concealed by the words which seek to express it. But this scene is disturbed. The father is "attracted" from the mate who has met the battles of life by his side. Mrs. Woodhull says to him, monogamy is the highest, but all varieties of love are "natural" and "legitimate." You must follow your attraction while the "intellect may oppose," or may not, and to his suffering mate she pours out this balm, "Take on yourself the fault that you have not been able to command a more continuous love, etc."

This talk of blind love is most disastrous. If it have no eyes of its own, it should be led by the reason. Passion is blind, and it is "natural" for the animal to be controlled by the instinct it confers. The animal man feels its force in the same manner. But man is man, by virtue of his intellect. This new element at once lifts him from the domain of the animal. He is no longer to be governed by his instinctive "attractions," but reason decides his conduct, and the perfection of its government is the test of his character.

What does the intellect say to the truant partner in the above instance? "You grossly mistake the elements of happiness. The "attraction" you feel is the fevered awakening of instinct, and should be suppressed. The rights of your partner, the rights of your children, the duty you owe them all, and yourself, demand of you to place the heel of your intellect on the neck of this viper, whose breath will blast the work of your whole life."

"But," it is said, "free love means pure affection," and if left unrestricted, all the many miseries which now exist in marriage would be swept away. The murder of Richardson and of Crittenden are held up as examples of the "spirit of the marriage law," and if all had been free, could never have occurred. Here is revealed the fatal miscomprehension of human nature. It is not the "spirit of the marriage laws" which is responsible, but human nature, and until it change, no matter under what system we live it will in like manner manifest itself. If the freedom claimed be given, will the number of brutal men and women be lessened? Will not the passions be

just as strong? and if so would not their manifestations be the same?

If the laws against robbery were abolished, would not there be as many robbers, and would property be safer? If the law against rape were abolished, would it be more safe for women to place themselves in the power of brutal men?

Our space will not admit of the examination of all the positions taken in this speech, each of which, as involving a special fallacy, requires separate examination.

We cannot, however, dismiss the work without noticing the good words she has to say of marriage. She does not anticipate the social anarchy which others think, would flow from the practical application of her views. She says, "I give it as my opinion, founded upon an extensive knowledge of, and intimate acquaintance with married people, if marriage laws were repealed, less than one-fourth of those now married would immediately separate, and that one-half of them would return to their allegiance voluntarily within one year; only those who, under every consideration of virtue and good, should be separate, would permanently remain apart." Marriage is not such a bungling affair after all, if, in despite of all its restrictions, seven out of eight get so perfectly mated that they are satisfied!

Mrs. Woodhull makes a strong point in depicting the abuses of marriage. These, however, prove nothing in her hands. It is not claimed that our laws or methods are perfect. Abuses exist, and there are cases of great suffering, but according to her showing these are exceptional; seven-eighths of all married people being so happily mated they would not separate if all the laws were removed. Under the present system, pecuniary considerations sometimes dictate marriage; rarely, parents insist on such unions, but without the least legal right so to do. Would not wealth enter into "attractions" if laws were abolished? Would not the gold of the old man weigh against the beauty of the woman, and if she were willing to receive such equivalent, would not such unions still be formed? It is childish to cry that it is wrong and urge a special measure for its cure when the cause lies in human nature itself, and not in any system.

It is as logical to refer prostitution to the marriage laws as burglary and murder to the laws framed to prevent those crimes. In neither case is perfect exemption obtained, nor are the laws perfect in their structure or application, yet so long as a portion of society trespass on the rights of others, such laws will be necessary. The question applies to society as it is, not as it should be; to human nature in its present imperfect state, not to angels. If man were perfect, the most erroneous theory could have no influence, for he would invariably do right. Man is not perfect, and therefore, untruthful theories and doctrines exert a pernicious influence, and their promulgation should always be regretted. More especially is this the case in the social relations when the most usurping instinct is held in abeyance; when the stimulus to wrong-doing is so strong and an excuse so desirable. Mrs. Woodhull is not responsible for these doctrines; they are very old, indeed, and she is guiltless of a single addition to them, a new idea in relation thereto, or the least originality in their presentation. Like all her predecessors whose ideas she repeats, she seems innocently ignorant of human nature, the facts of history and the province of law.

NECESSITY OF CRITICISM.—We give space to the foregoing lengthy criticism of Mrs. Woodhull's Steinway Hall lecture by Brother Tuttle, because nothing is more needed to day, on all subjects, than fair, high-minded, friendly criticism. We consider both Mrs. Woodhull and Hudson Tuttle abundantly able to argue this great question intelligently. Let us have, if possible, its last analysis.

A. A. W.

THOSE WE HONOR.

BY WILLIAM BRUNTON.

Here's for those who love the cause,
Giving service without fear,
Asking not for vain applause,
Dreading not the dark and drear,
Flinching not from year to year:
Here's to them with right good will,
All the world shall bless them still!

Here's for those who seek the true,
Careless whether men shall blame,
Careless though they call it new,
Branding love with foul defame,
Scorning such as bear her name:
Here's to them with right good will,
Men shall praise and help them still!

Here's to those who work their mind,
Giving manhood lawful sway,
Leaving each old past behind,
With the new born living day,
Growing with its growing ray:
Here's to them with right good will,
Earth demands and loves them still!

Here's for all who serve the cause,
Broader, wiser, braver yet,
Brushing off the cob-web flaws,
Owing Nature little debt,
Laughing though it shine or wet:
Here's to them with right good will,
Men and angels crown them still!

BOSTON, MASS. —The Radical.

PHENOMENAL SPIRITUALISM.

[Whatever appears under this head, our readers can rest assured there is abundant and unquestionable evidence to establish the FACT of what is claimed. Hope or belief have no place here. Only that which can be fully proven is of value.]

Spiritual Seances--The Hand and Face of a Woman.

THE HANDWRITING ON THE SLATE—OTHER EXTRAORDINARY MANIFESTATIONS.

To the Editor of the Sun:

SIR,—I have here written you a detailed account of a number of seances held with Dr. Slade, at 210 West Forty-third street. I will state beforehand, however, that I am not a convert to spiritualism by any means, nor do I pretend to give the cause of these extraordinary occurrences. I only give the facts as I witnessed them, and as any one else may, provided they pay the price, see for themselves.

FIRST INTERVIEW.

Alone with Dr. Slade, daylight, back room, second floor. He sat at end of a plain table, no cover on, and I sat at one side. We joined hands on top of the table. Dr. Slade asked, "Will any of the spirit friends present write on the slate?" Many sharp raps against the table. Slade said that meant yes. He now took an ordinary slate, and placing thereon a piece of pencil half as large as a grain of rice, held the slate under the table, but up against the leaf thereof. In twenty seconds we heard something writing on the slate, and in one minute withdrew it, and four words were written on it, signed by the initials of Slade's deceased wife, so he said. I saw the writing and read it. The pencil was too small to have caused the writing by sliding the slate against the board. This experiment was repeated, and writing always came on the slate, but the signatures were sometimes those of my own deceased relatives. How he got those names I as yet knew not. I looked under the table. All was open and fair so far as I yet saw. There were no wires or springs to be seen. My purported spirit friends would generally write such sentences as this:

"DEAR JOHN—: I am happy to see you investigating this beautiful philosophy. Your grandfather."

A MYSTERY.

I think I had seven or eight such communications. Now, I do know that the signatures were correct, and I believe that no other person than myself in New York knew any of those deceased persons. The query was now twofold, how was the writing accomplished, and how did Dr. Slade get the names? for not one of the deceased persons ever lived within hundreds of miles of New York. Some of them had been dead for over forty years, and Dr. Slade was an entire stranger to me. Now, while we were talking about these things, a chair standing about five feet from us rose about one foot high, and stood apparently on nothing for two or three seconds, and then dropped to the floor. It was an ordinary cane-bottom chair. I examined, and found no wires or appliances of any kind attached to it or about it. I was careful not to examine too closely, so as to excite suspicion, but in-

wardly resolved to bide my time and call on a few more occasions.

SECOND SITTING WITH DR. SLADE.

No other persons present. Sat at table as before, and the results, such as writing on the slate and raps against the table quite similar to the other interview. On this occasion I was permitted to hold one end of the slate, and still the writing appeared, but the side of the slate furthest under the table was pulled downward about four inches during the time the writing was going on. As I was asked by Dr. Slade to sit close up to the table, and did so, it was, of course, impossible for me to see under the table. There might have been, so far as I knew, a hole in the floor, and some person may have come up through it and written as described. I made no mention of this suspicion, but signified readily my astonishment at the results. Sometimes Dr. Slade held an accordeon under the table, holding by the bellows end, and it was played on. During this time I was asked as before to sit close up to the table, placing both my hands on the centre of the table. I asked, kindly as I knew how, whether the spirits would play for me, and I did hold the accordeon as he had and it played for me also. I was then sitting so near that I could not look under the table. The power that pulled the accordeon seemed like that of some person. I looked under the table afterward but saw nothing, nor had the carpet any appearance of having been disturbed. After this one spirit, so called, wrote on the slate,

"LAY IT ON THE FLOOR."

Dr. Slade did lay it on the floor, and laid a long slate pencil beside it, not on it. Again we joined hands, and writing was again done on it, and the pencil was found on the slate. Repeated this experiment, and there was written on the slate the word "Believe." During these operations I felt something pulling at the bottom of my pants about as strongly as would a child a year old. Repeated all these experiments, and got signatures of many others beside my own deceased relatives. One was a Dr. Rush, of whom I learned that he was Dr. Benjamin Rush, of Philadelphia. Dr. Slade seems to become somewhat exhausted during these performances, as though a portion of his electric power might be used for the purpose—indeed he says such is the fact. He says quietness on our part

IMPROVES THE MANIFESTATIONS,

but that our concentrated thought assists none at all. In fact, we were much of the time conversing during the period of the writing. Just before we closed this sitting, the Doctor went into a trance, rose to his feet, and approached me as a Master Mason, giving the signs, grips, and pass-grips of the order correctly, and proceeded to tell me, on the strength of our brotherhood, that these things were true, and that he (or the spirit in him) was very happy to see me investigating the subject; that my organism was such that they (the spirits) could not yet approach me as they wished, but if I were to sit three times more they could do so. Dr. Slade then came to consciousness, and said the spirits were gone. So I went away, too, to give other folks a chance, at "five dollars a sitting, and busy all the time."

THIRD INTERVIEW WITH DR. SLADE.

Time eight o'clock at night. We were alone. Said I:

"Doctor, are you a Master Mason?"

"No," said he. "Why do you ask?"

"Are you a Freemason?" said I.

"No, sir."

I then told him that he had given me the signs at the last meeting which made me ask, and he reiterated that he knew nothing whatever of the order.

We then sat at the table as before, and Dr. Slade held the slate under the table, when writing began immediately. On this occasion one side of the slate was written over in a plain, legible hand, and signed by a Dr. Davis, who Dr. Slade said was his guiding spirit friend. The purport of the communication was that the spirits were getting together in the room in order to give myself some remarkable demonstrations. I took the liberty on this occasion to examine the small piece of pencil, and I found it was worn on the sharp corners, as though it had really accomplished the writing. I also watched to ascertain whether any small wire could come down the Doctor's sleeve to do the writing, but I was still baffled. After we had read the communication referred to, we sat in silence, and I heard unmistakable

RUSTLINGS ROUND THE ROOM.

One ordinary five-foot gas burner was burning, and consequently the room was quite light, though I could see no spirits. While we were thus watching, the lid of the water-pitcher flew open and remained so. It was standing on the marble of the pierglass, and about ten feet from us. I examined the pitcher; it was about one-third filled with water, and there was no hole through the marble, nor was there any cord or other appliance above it so that an outside person could have raised the lid. While we were talking about this phenomenon the rocking-chair began to rock. It was all

alone. The chair rocked hard—that is, the full swing of the chair—for about two minutes, and then slid up to the table where we were and still rocked about half a minute. It slid about four feet. Now, though it might have been rocked by some appliance coming up through the floor, yet it could not have slid so far by any such agency without my finding it out afterward. In fact I was almost despairing of finding a materialistic explanation for these

MULTITUDINOUS WONDERS.

After this the performance was changed. The little unknown was again pulling my pants, and I made bold enough now to sit at the table in such a way that I could see who was putting his hand up through the floor to thus divert me. But, strange to me, the pulling continued a little while, though I could see nothing, even while I looked, and yet the light was sufficient. Something pressed on my foot about as hard as would a year old child standing thereon. While this was going on I felt something coming up against my back, as though some person was leaning against me. I said nothing, but sat still. Dr. Slade now remarked that he saw a spiritual body leaning against me. Remember, I felt it first, that is, say half a minute before the doctor saw it, or said he saw it. This was the first evidence I had that he could see the mysterious power, for his description of its position coincided exactly with how it felt. Now, I take it that when a rocking-chair rocks all alone it is not good evidence for Dr. Slade to say he can see a spiritual body when I cannot see it. But when I feel something

PRESSING HEAVILY AGAINST MY BACK,

and yet there be no tangible motion present, and Dr. Slade does there and then, without the aid of moving bodies, say he sees a spiritual body, my own feelings are the corroborating witness that he is not laboring altogether under a hallucination.

I turned round to look, but saw no living thing, nor anything whatever that could have pressed against me. The Doctor then took the slate and laid it on my head and again the writing came upon it, signed by my deceased uncle, saying by and by I should see more wonderful things than these. Immediately after this my chair, with me on it, was turned one-third round. I weigh 240 pounds. I could detect no power whatever doing this. In fact I feared now I never should be able to make materialism account for these phenomena. While I was looking at one part of the room some other part would be in "demonstration," and then again something came and rubbed the back of my head upward. I looked for it, but saw nothing. Finally the Doctor went into another trance and made me another short speech, stating that the spirits were anxious to do all they could in order to convince me of a spiritual existence, and then, after giving the Masonic salutations, bade me good night. When the Doctor awoke he enquired whether he had been saying anything.

FOURTH INTERVIEW,

under similar conditions; no other person present; writing on the slate as before, save that now the slate did approach so near the edge of the table that I was compelled to admit in my own mind that the Doctor had no accomplice. I now took the liberty of sitting in such manner that I knew no human being could do the writing without my having seen it done. I next held the slate alone, and the same power wrote as before, but not so strongly and plainly. While I was holding my hand under the table, something touched my thumb and back of the hand. It stroked me. It pressed on my knee; it encircled my wrist, as though it were a lady's hand, soft, delicate and cold; and as I so sat, near the table, a hand, large, white, cloud-like, came up between me and the table. I saw it. It came several times, perhaps for five minutes. This cloud-like hand caught hold of the end of my dangling watch chain, and pulled it clear through the button-hole of my vest. The hand dissolved or melted away into nothing every time I looked at it, say in two or three seconds. My other hand was during this time on the table, and Dr. Slade's hand lay on mine. I next asked the Doctor to sit back, and have no connection with me. He did so. The mysterious hand still stroked my hand under the table, but much lighter and weaker than before. The Doctor then took a seat distant about eight feet, but on this occasion the hand and power failed to touch me. Thus ended the fourth sitting.

FIFTH SITTING.

Alone with the medium. Time, half-past eight in the evening. Same room, but we sit in the same position at the table, having previously suspended a black curtain alongside and above the table. A square hole eight by ten inches was cut in the centre of this curtain (by order of spiritual instructions on the slate). Dr. Slade then turned down the light till the room was quite dark. In one minute a face like a person's appeared at the hole in the curtain. Slade became excited and the face dissolved out of sight. Slade then went into a trance and spoke these words to me:

"My friend, tell the medium he must sit still, so that we can control the currents of electric power which we draw from your bodies in order to show ourselves."

Slade then woke up and I told him the orders. Well, we sat still once more, and then a face appeared in full at the aperture. It was such a face that having seen it once no man could forget it, nor was it such a face as any living mortal could counterfeit. It was the face of a woman about twenty years of age, but of that transparent, phosphorescent character like the hand I had previously seen. It looked me square in the face, pleasantly, for about twenty seconds, and then gradually (like a rainbow) dissolved.

B.

NEW YORK, Nov. 30.

REGULAR CORRESPONDENCE OF THE AMERICAN SPIRITUALIST.

English Correspondence.

Permit me to thank you for the publication of my letter in your issue of November 4th, and allow me to ask for further extension of your kindness on behalf of this epistle. And as many of your readers might relish an item or so of

ENGLISH GENERAL NEWS.

I have ventured upon the introduction of some in this communication. My first item refers to the State and is in reference to the expenses attending royalty, a subject that a few days ago constituted the *ground-work* of a speech made by a liberal peer, Sir C. Dilke. This question, that a few years since none would have dared to handle, was in this instance subject to a searching analysis, much to the horror of the Monarchical press. Following this came a host of additional particulars furnished by the *Weekly Dispatch*, among which I find mentioned that the salaries, paid to the officials constituting the royal household, amount to £131,000 per annum.

THE QUEEN OUGHT NEVER TO BE ILL.

for she is attended upon by twenty-one skilled disciples of Esculapius, and the Prince of Wales has eleven more (perhaps a not unnecessary adjunct to his household, for he is a jolly fellow, "a jolly fellow, sir,") thus we have thirty-one doctors in our royal family. A whole host of useless servants are also mentioned. The people have a full right to demur to that which is simply useless extravagance, and their thanks should be given to Sir C. Dilke for speaking out in the independent manner he has done. As a set off to the expenses of royalty I might mention the fact that

INTEMPERANCE AND PAUPERISM COST US THIRTEEN MILLIONS STERLING ANNUALLY,

yet we are the most civilized and Christian land upon the earth. Does it not appear as if "God" was asleep and the "Devil" awake; for the people are bad and the clergy worse. It is but a few weeks since that

A CLERGYMAN BRAINED HIS WIFE!

proving, I suppose, that he was far more CHRISTIAN than human. So we go on—crime upon crime, outrage after outrage, and it's all owing to the "devil." When will the masters in Israel see that error results from organic incongruities, ultimating themselves into crime and vice; and as the cause is human, so is the cure. That sin does not grow out of any diabolical interference from a personal devil with the affairs of men any more than its effects can be averted by a divine intervention.

And now for matters spiritual—for they are more inviting and give evidence of there still remaining some good in humanity, despite the averments of "total depravity mongers." The most important event of the past month is the publication of the Dialectical Society's

REPORT ON SPIRITUALISM,

though it reveals no new facts and is but a record of phenomena (and but an ordinary one either), it is extremely useful to our cause as it establishes the fact! that the phenomena do occur, truly a good "goak" in the face of the past twenty-one years experiences of Spiritualists. For those who worship authority and venerate precedent it will prove a great boon, leading them as it will, to investigate and finally accept the truth, thus freeing them from intellectual bondage. There is a movement, by the London Spiritualists, to utilize this same report—first as a graceful recognition of the careful and accurate labors of the various committees of investigation, composed, as they were, of many able and intelligent persons; and secondly, to circulate it among the general public, to introduce it into libraries, institutions, etc. Miss Fowler, whose arrival I chronicled in my previous letter, has been

doing well, affording conclusive evidence of her wonderful mediumistic endowments. I have been favored with a sitting with her and received indubitable evidence of the foregoing assertion, truly,

HEAVEN IS NEVER WITHOUT A WITNESS,

though not unfrequently churchal bigots would close the avenues whereby we receive visits from "These messengers divine."

Our Sunday evening services have been resumed in the old familiar hall where they were first commenced under the ministrations of

J. M. PEEBLES,

who has the honor of being the first teacher of the first organized spiritualistic services in London—a ministration that to this day is cherished with fond remembrances by all who participated therein. The winter series of this season was commenced by James Burns who spoke most eloquently upon

THE POSITION AND PROSPECTS OF SPIRITUALISM

in England. They have since been conducted by the spirits through the mediumship of the writer of this, and, indeed, I esteem it a blessed privilege to be the passive instrument of our angel teachers who summer in the heavens.

I have received, per mail, from Wm. White & Co., of Boston, Mass., a copy of the *Spiritual Pilgrim*. How it glows and sparkles with true earnestness and deep soul pathos. How rich, too, has been the life of the *hero* in that experience which maketh wisdom. It has all the charm of fiction, while every line is stamped with the beauty of truth. Truly, out of the furnace comes the pure gold. If it does not have a large sale, Spiritualists are less appreciative than I take them to be.

I must now rein up Pegasus, or I may write myself into the waste-basket—so with kindly greetings to all who read these lines, I say farewell, and God's good angels bless you.

J. J. MORSE.

Spiritual Institution and Progressive Library, 15 Southampton Row, London, England.

New Orleans Correspondence.

NUMBER ONE.

Messrs. Editors—What delightful winters! the Northerner exclaims in this almost tropical clime. And, sure enough, here we have all kinds of vegetables growing in the gardens, and some just harvested for the markets, while many door-yard trees are golden with ripe oranges.

The thermometer has stood from 60° to 75° for the past two weeks—unusually high for this season of the year.

THE HOLIDAYS

are celebrated with the usual observances. Christmas was ushered in with a lively demonstration on Sunday by the use of fire-crackers, guns, bells, etc., and sounded more like a fourth of July celebration than anything else we can imagine.

THE CHURCHES

were elegantly trimmed and adorned with everything to please the eye, and the immense Catholic churches were crowded at night-mass to listen to the bands of music and inspiring ceremonies, while they waked the city from sleep by the pealing of the bells, announcing the advent of a Saviour.

Many Protestant churches held festivals and prepared the "tree" for the children. One in particular may be of interest to Northerners. At Aimes Chapel, old "Santa Claus" came in with a "carpet bag" filled with presents, contrary to the usual custom of carrying a sack on his back.

SPIRITUALISM.

This subject is awakening a deep-seated interest in many inquiring minds who have listened to the lectures and attended the seances in town. There are scores of professional men and officers who are avowed

believers and attend circles and seances, but who will not come out in public, as it is not *popular* enough.

The subject, however, is rapidly gaining ground and attracting the attention of the people, and, I think, generally commands their respect.

J. M. PEEBLES

is lifting the scales from the eyes of many by his efficient ministry and lectures, at Manerva Hall, which is always filled on Sunday evenings. As a gentleman he is highly esteemed by every one; as a friend he is as true as his presence is inspiring, and as a moral teacher learned men listen with due deference to his teachings and are astonished at his wisdom, while night after night they are drawn around the altar of truth.

SEANCES AND CIRCLES.

Mrs. Rice has astonished scores at her seances for physical manifestations, and Mrs. Hollis, of Louisville, has just taken rooms, and will, no doubt, convert many by her wonderful phases of mediumship.

Private and public circles have sprung up in many portions of the city, and several good mediums are being developed. One circle is Catholic and is controlled by priests who insist in holding "mass," and advocate their tyrannical theology.

Efforts are being made to effect an

ORGANIZATION

and establish a Children's Progressive Lyceum. There seems to be much unity of thought on the subject among the leading minds, and we hope it may be accomplished; but the discussion of this subject must be left until our next.

New Orleans, Dec. 29th.

A Fragment.

BY MILDRED DE LORME.

I am quite lost in an intricate maze. Life is too great an enigma in its varied labyrinths for my solving. The wheels within wheels that constantly revolve even within my little world are past my finding out. I am passing an existence kaleidoscopic and still much isolated from the busy, anxious beings in this great Babel who daily pursue their phantoms which often deceive them with false allurements—into harrowing struggles for lucre, fame, and all else that is considered temporal good—which last is so evanescent that it is pitiful to witness the tenacity with which worldlings cling to it. *Sic transit gloria mundi.*

I am borne away by the tide of surging humanity. I watch the faces I encounter, and in too many, I am sure I discover an anxious yearning for sympathy, a careworn expression of helplessness, an eager clutching after strength—mental strength.

Oh, ye unseen powers! that know the workings of the machinery of this [great universe, give these unhappy seekers after consolation something tangible to build them up. Make manifest to their narrow vision a wider field of thought, that they may grope their way out of the set paths in which they are wont to walk and come up from the depths of ignorance and bigotry into the sunlight of a knowledge of the munificence and diversity of nature as a teacher and a consciousness of power even as an atom. Cause those who are crippled, by lame and blind faith, in illogical, orthodox doctrines to investigate books of *progress* and realize that many who advocate liberal views are monuments of loving charity and humanity toward their fellows. For say what "they" may about the *heresy* of new religions, those who preach Christ and Him crucified are not always living examples of following the footsteps of that illustrious man, either in allowing expansive sentiments or in giving of their substance. Let us implore that the great essential foundation to the moral comfort of the coming generation be laid by teaching the minds of the coming man and woman that "There can be no true happiness or virtue except in perfect liberty."

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J. M. PEEBLES, } EDITORS.
GEO. A. BACON, }

A. A. WHELOCK, Managing Editor.

Spirit is causation.—“The spirit giveth life.”—Paul.
“RESOLVED, That we are Spiritualists, * * * and that any other prefix or suffix is calculated only to retard and injure us.”

UNDERSTAND IT.—Subscriptions, Advertisements, &c., can be left with our agents at either of our Offices, or sent direct to the Central Office—but all other matters of business, and communications for insertion in THE AMERICAN SPIRITUALIST, must be sent to
A. A. Wheelock,
29 BEEKMAN ST., NEW YORK CITY.

Prospects for the New Year.

The numerous letters that have poured in upon us since our last issue, bearing friendly congratulations and kindly words of approval for our courageous venture in making preparation to publish THE AMERICAN SPIRITUALIST every week, accompanied as these letters have been, almost without an exception, with money for renewals or new subscribers, not only encourages us in the increased labor before us, but satisfies us beyond question that our “advance movement” is an advance in the right direction.

Beyond our most sanguine expectations has been the response of our friends thus far, and we are now satisfied that could we have decided to make this move, and given notice of the fact three months ago, not a subscriber to our paper but would have gladly renewed at the beginning of this year, while thousands of new ones would have been added to our list who have not yet learned of the great inducements we offer to subscribers for THE AMERICAN SPIRITUALIST.

No other paper of this size has ever been furnished at such *unprecedentedly low rates*. Two large sixteen page papers filled with reading matter, and only \$2.50 a year—only \$1.25 a year each; or still better, THE AMERICAN SPIRITUALIST *Woodhull & Claflin's Weekly* and the *Lyceum Banner*, \$3.25 a year—only \$1.12 each a year.

No wonder subscribers are coming in rapidly every mail. People appreciate such enterprise.

In view of this fact and the great demand for THE AMERICAN SPIRITUALIST with *Woodhull & Claflin's Weekly*, we have arranged to *extend the time* for subscribing at these unparalleled low rates until the FIRST OF MARCH NEXT. Therefore, all who would avail themselves of these terms should respond at once and get all their friends to do likewise. Whether we shall be able to continue these terms longer than March 1, it is impossible for us to tell. There will be nearly two months, however, in which those who have not already renewed their subscriptions can do so, thus availing themselves of the advantage of obtaining two papers for a year at less price than the usual cost of one.

This will also give those earnest friends of our journal and our cause, who have already showed most commendable zeal in sending us new subscribers, a further opportunity of aiding in extending our circulation. From efforts already put forth by them, we feel assured they will hail the consummation of this

arrangement as “good news,” while we sincerely hope it will induce others alike interested who have not yet put forth an effort to assist us, to NOW TAKE HOLD and get us at least one new subscriber each.

Every person who reads this paper well knows the importance of prompt, energetic action in this matter. We shall more than double our labors without the most distant prospect of receiving a dollar for all our work during the eventful year, upon which we have just entered. Expenses of publishing our paper weekly—*your paper*—dear readers, will be more than *doubled*. If receipts shall cancel current expenses for the year, without one dollar to us, we shall be satisfied. We confidently believe they will. Hence, while we cannot expect any pecuniary recompense, will not our friends consider it a privilege to *aid us* in making our undertaking a *certain success*?

How *easily* it can be done. Let every one who owes us a single penny *pay at once*. We need the money. Let those of our subscribers who *have not* already renewed, do so AT ONCE—those who can, for two years—thus simply investing a little money, which you can spare as well as not, in an enterprise that will be able, by your so doing, to give back to you in valuable reading four-fold, because of improvements it would enable us to make at once. Another way to assist, and which will not cost you a farthing.

Make up your mind at once, every one who reads this paper, that you will send us one or two new subscribers for the AMERICAN SPIRITUALIST and *Woodhull & Claflin's Weekly* by first day of February next. We mean those who have not done so already—many have. And to those dear friends who have thus aided us and even promise more efforts in behalf of this journal, we have already expressed our gratitude, while we doubt not they will find an ample reward in the assurance that they are assisting in building up a faithful and powerful representative of the cause near and dear to their hearts.

In the midst of the favorable prospects before us for another year, one thought saddens us. It is parting company in editorial labors with our most worthy and much esteemed friend and brother, Hudson Tuttle. His valedictory as editor will be found in another column. We are, however, in a measure reconciled with the proposed change, with his assurance that our readers are to have the benefit of his able contributions just as much as heretofore, only he will write as a contributor instead of an editor. We cannot take even a hasty leave of our brother in this connection without acknowledging the uniform kindness, courtesy, excellent judgment and great ability, which he brought to the faithful, most unselfish and prompt discharge of editorial labors. Nor do we believe persons ever shared the arduous, perplexing labors of an editorial staff for three years, and parted with a more genuine regret than Hudson Tuttle and his associates. Hence, though our brother feels that it is best to make this change now, we hope and trust it will be but “for a season.”

We congratulate our readers that Bro. Tuttle's place as editor is to be so well filled by our earnest, cultured and well-known brother, George A. Bacon, of Boston. As a writer, candor, fairness and a broad catholicity of spirit, with searching analysis, characterize the productions of his pen, as his genial and brotherly “Greeting” in another column attests. We heartily

welcome Bro. Bacon to the editorial staff as one of our bright prospects for the new year.

Never has THE AMERICAN SPIRITUALIST commenced a year with so favorable prospects of success and an enlarged sphere of usefulness. Our readers will not fail to notice the improvements we have entered upon to carry out our practical motto. We intend to publish two more pages of reading matter than heretofore, as in this number. Other decided improvements will be completed next issue. This fact, with our unequalled low rates of subscription, are among the bright prospects we have to present to our readers.

We believe the year which we commence with the publication of our paper weekly, will be one of the most eventful of the century. Already questions of great magnitude have been thrust before the people for consideration and decision. Already the low rumbling of impending *revolution* is heard. The “irrepressible conflict” continues. Wishing all our readers a happy and prosperous New Year, and with courage and determination to do the right, as we understand it, we gladly join the toilers and earnest workers for the harvests of another year.

A. A. W.

Valedictory.

For three years I have taken part in the editorship of THE AMERICAN SPIRITUALIST, beginning when it was a small and insignificant sheet avowedly devoted to the interests of the Ohio State Association, and local in its character, and through almost hopeless difficulties, embarrassments and sacrifices, assisted to build it up to its present status of usefulness and power. Reviewing its history, its maintenance and success seems marvelous, and can only be explained by the constancy and devotion of the few individuals directly connected with it, who have carried it forward without hope of pecuniary reward. More especially is the praise due to the Managing Editor, who has borne the heaviest burden, and grappled with difficulties and made sacrifices from which even the boldest of us shrank; and to Mrs. Wheelock, on whom much of the real editorial labor has fallen.

It has been decided to establish the central office in New York, to give the paper a broader and wider influence and better business facilities. I take advantage of this change to withdraw from the editorial staff, which is so well filled by others that I shall scarcely be missed. I shall still continue to contribute to the columns of THE AMERICAN SPIRITUALIST the impressions I receive, for I should be loth to part with the many friends with whom I have been accustomed to converse through its columns. In the past years I may have written unwarrantable words, and my criticisms may have been unguardedly severe, and my judgment may have erred in receiving or rejecting the matter for its columns. If I am guilty in any of these respects, I ask pardon. But if I have been unwise as an editor, I will not promise to be less so as a correspondent, and may write unjust, severe, or untruthful sentiments. If I do so, I ask pardon beforehand, and pray the editors to lay on the lash of incisive criticism.

HUDSON TUTTLE.

Greeting.

Having been connected with THE AMERICAN SPIRITUALIST for several years as a regular contributor and fellow-associate, we have now accepted the position of one of its principal editors. In view of our ideal of what belongs to such a personage, we are made to painfully realize our own measureless lack of fitness in assuming the duties incident to this position.

Conscious, however, of a teachable spirit, which would gather from others concerning all subjects rather than dogmatize upon any, we are made strong in the integrity of our promptings and the inspiration and purposes of our general work. If capable of usefulness in a journalistic direction, we are willing

thus to labor, and equally so in any other department of human activity—"content to find our place where the great law of uses locate us." Sympathizing with every movement, social, governmental and spiritual, which looks to the improved welfare of the human family, and believing that each one is in the world to do what good he or she can, it is only in the light and spirit of this gospel that we desire to work.

Our Spiritualism seeks to deal with the practical issues of daily life. Its genius would conserve whatever is fruitful of good, and destroy whatever is false, regardless of mere popular opinion. Its philosophy reveals the primal laws of being. The central, underlying truths which obtain in social, civil and religious life, are but the partial unfolding of its inherent, divine principles. Whenever and wherever our head, heart or hands can aid in this kind of Spiritualism, we desire to labor.

The times are ripe for action. Never before there such need of thorough criticism, in the light of the most advanced thought and science, without personal fear or favor, concerning all matters pertaining to politics, social life, government and religion, as now. We are on the threshold not only of a new year, but of a revolution, the culmination of which is destined to outweigh in its vital significance to the progress of the race, more than any other which history records. Men or movements, opinions or systems, societary laws or governments, to survive, must rest upon an enduring basis. The principles of Liberty, Equity, Fraternity and Justice, are demanding with "energy divine," practical recognition and application by the sons and daughters of men. Give way to Progress; make room for a better and higher order of thought and action.

Claiming the largest toleration, and holding fraternal relations with one and all, we propose to continue our line of duty as it is revealed to us, ever seeking to be guided by the dispassionate voice of Nature, Reason and Intuition. Soliciting expression upon all live topics, inviting the co-operative aid, pecuniary and otherwise, of all friends of Spiritual Reform and Human Progress, we extend a sincere greeting to the readers of THE AMERICAN SPIRITUALIST.

GEORGE A. BACON.

Sights and Scenes South.

NUMBER THREE.

Who has not heard of the "Brinkley College Ghost?" The Memphis journals *pro* and *con* made the marvel for a season famous. Well, the college is a humble institution. The Ghost still lives, though the visits may be "few and far between." And Miss Clara Robinson continues to hold excellent seances, two per week, at her father's residence, in Memphis. No one can visit her manifestations and doubt the genuineness of her mediumship. She sees spirits—rings are put on and taken off from her arms, while the hands are tied and the ends of "the rope waxed," and other exhibitions of spirit-power even more wonderful. Clara is some fourteen years of age, has blue eyes, high forehead, a fine, sensitive organization, and is a member of the M. E. Church, attending at Asbury Chapel.

THE LITTLE MEDIUM.

Much connected with mediumistic control is full of mesmeric mystery. The phenomenon calls for profound study. Standing related to mental laws, psychologic forces and all the spiritual activities of the overshadowing spheres, it deepens in importance with the depth of research. While in Memphis, calling at Mr. Campbell's residence, we several times saw Juniata H. Purdy—little daughter, ten years old—of Mrs. B. Purdy. Juniata un-entranced is a finely-organized child; modest and retiring—a sort of pet among her playmates. She had never traveled, never seen an Indian in her life, and yet last July became suddenly entranced by a wild Indian *spirit-child*, jumping, dancing, whooping, and doing other wierd

things to the horror of the mother. In this state they could not understand a word of the dialect spoken. She would hide like an Indian papoose, climb trees with the greatest agility, slide down railings, gather wild flowers, drop to the ground if she wished to hear from a distance, and ate at first awkwardly, using the fingers only. They succeeded, after a time, in modifying these wild actions, and taught the controlling spirit English. The mother says she feels sometimes as though she was "teaching two children in one body." This Indian spirit would at times "spirit Juniata away," would take her about in total darkness, never coming in contact with any object; would repeat what the "big white spirits" said to her; would sometimes give tests; would converse of things away beyond the child's years, holding her under this unconscious control all day and night. Occasionally, while under this Indian entrancement, other spirits have taken mechanical control of the arm and hand, and written fine communications. To say the child, without the aid of spirits, does all this, is to insult the mother and family as well as stultify one's common sense.

BANNER OF LIGHT MESSAGE VERIFIED.

Traveling extensively, and that by an impulse almost irresistible, it is not an uncommon thing to hear of the messages verified, published on the 6th page of the *Banner of Light*. Seldom do we notice them, however, from a lack of time. Pressed with labor, it is often difficult to decide as to the most important work for the hour.

Recently, in Helena, Ark., we met Mr. H. Carnes, the personal friend of Gen. T. C. Hindman, who was assassinated in 1868. The general had heard of and thought upon the subject of spirit communion, and said to this Mr. Carnes, whom he considered a "little luna" upon the subject, that he really wanted to know more of the phenomenon, denominated Spiritualism. Passing suddenly, by violence, into the world of spirits, he says, "I promised a friend that I would investigate some time from a Yankee stand-point and return, if possible." Mr. Carnes, of Helena, was *this friend* referred to. And this gentleman informed us that, with the exception of a "single word" (the conversation *all*) the communication was literally correct and unmistakably his. The test was conclusive. Another gentleman, standing by, verified the statement of Mr. Carnes, adding, "I knew Gen. Hindman personally, financially and politically. The Banner message sounded just like him." Thousands of these messages are doubtless recognized by friends that are never reported back to Boston—a rank injustice! As the *Banner of Light* is not based upon the selfish plan of helping those who help it, but aims to build up the great principles of the Spiritual philosophy, and as it is the only Spiritualist journal that has a message department set apart for the spirit-world, all lecturers, all media, and all interested in the liberal principles of the age, should make it a point to report these message verifications.

PROSPECTS IN HELENA, ARK.

This Arkansas city has about 4000 inhabitants. As projected railways point towards it, real estate looks upward. The rough bluffs come down to the waters of the Mississippi. The country west of the city is rich and well adapted to cotton raising and fruit-growing. Mr. Righer is the prominent spiritualist in the city. It was our privilege to here deliver the first lecture upon Spiritualism. The new and commodious court-house was opened. The audience listened attentively. An appointment was announced for the next evening, but Judge Underwood, clothed with a "little brief authority," and using it, refused any further occupancy. Though disbelieving in the religion of an exalted Spiritualism, the judge is a practical believer in one kind of "spirits." These are "ardent" and religiously illiberal. When will officials be governed by principle rather than policy? When a sort of an under telegraph-operator heard

that a Spiritualist lecturer was coming, he exclaimed, "Well, he ought to be tarred, feathered, and drummed out of town." The fellow is a hopeful sprig of Methodism. Certain specimens are "nine days" getting their eyes open. We give this theological babe *nine years*. Religious excitements have their "runs" like the measles and whooping-cough. Some "yelling from grace," have revival fevers the second and third time. But Judge Underwood refusing us the court-house, the Israelites very kindly opened their synagogue free of expense—a noble exhibition of toleration and liberality. The building was crowded, four clergymen being present. Bro. Hull is to lecture here next week. He will stir up the waters to their depths. The press of Helena is broad and liberal, and a thriving, prosperous future awaits the city and citizens.

WILLIAM HOWITT'S CRITICISM

on the treatment of the Davenportes in England, as related by Robert Cooper in his "*Spiritual Experiences*," is terribly severe and withering. Should we write thus of the English, it would at once be said, "It is just like an American—he is prejudiced." But listen to the ring of Mr. Howitt's steel-edged words—

"There is no country on the face of the earth which is so arrogant and materialist in spirit. The English think themselves 'the people, and that wisdom will die with them;' but in all, except what relates to matter and mere material operations and money-getting, they are the stupidest people living. Material science has made great progress amongst them, but it has been at the expense of everything that marks the true philosophic mind. The theories of philosophy never were so grovelling and degraded. If there be a thing that marks the dignity and glory of human character that they reject and spurn from them. They desire *not* to live hereafter, and they prefer believing, with Professor Huxley and the Darwinians, that they are the descendants of monkeys than the directly created children of God.—Is it possible to conceive of a more earthly and contemptible generation? Let us bless God that he has wrenched us by unexampled revelations from the unseen, from the thralldom of such a stupidity."

THE HARBINGER OF LIGHT.

Surely, spiritualism is cosmopolitan. All the enlightened nations of the earth and islands of the ocean are sunning themselves to-day in the heavenly beams that flow from the better land. Before us lies the *Australian Harbinger of Light*, published monthly in Melbourne. It presents a substantial appearance, and is filled not with advertisements but with good, solid matter pertaining to the phenomena and philosophy of spiritualism. May the editor and publisher, Mr. H. Terry, long live to disseminate the divine principles of spiritualism.

A DARK CITY.

W. H. Butts, of Memphis, whose very soul flames with love for the teachings of the spiritual philosophy, wrote a prominent gentleman in Little Rock, Ark., inquiring if there were any spiritualists in the city, and if so, who they were? Here was the reply—

Mr. W. H. Butts, Memphis.

Your letter of 8th inst. came duly to hand. Sorry to say, we can't find a Spiritualist in the city. All our inquiries resulted in the answer that there is no lunatic asylum in the State, and they had probably all fled to other States where they are provided with such institutions.

In all seriousness, friend Butts, we think a Spiritualist lecturer would starve to death here as quick as almost any other place—i. e. providing he requires the same sustenance that mortals do.

Yours Respectfully,

ARE ALL DAYS SUNDAYS?

It would seem so from a few months residence in the South. To be sure, the church-bells ring peculiarly one of the recurring seven days. Catholics go to mass, Protestants to their cushioned pews, and we to our lecture-hall morning and evening. But what of the great throbbing masses? Where are they? At the "cock-pits," training or matching fighting chickens, in adjoining forests shooting game, or in circuses and theaters "pleased with a bottle, tickled with a straw." The last Monday morning's *New Orleans Times* reported, under the head of "Sunday sports," six base ball games in the circles and squares as among the amusements of the previous day. Surely, there's little Puritanism in these southern cities. People do very much as they please. In this, New Orleans is Parisian. Priestcraft is dying everywhere. Bibles or no bibles, all days are alike. And if Sunday means worship—means being good and doing good—then all days should be Sundays.

Mrs. Tappan at Lyric Hall.

As previously advertised, the regular Sunday evening lectures of Mrs. Cora L. V. Tappan were duly inaugurated at the above hall, Sunday evening, December 31st.

The exercises of the evening were commenced by short and pertinent addresses from Andrew Jackson and Mary F. Davis, both of whom bore unmistakable testimony in favor of Mrs. Tappan's wonderful mediumship, her ability as a speaker and her genuine worth as a noble woman, whom the angels had commissioned to preach the everlasting gospel of truth; and with such credentials, Bro. Davis declared she held a high commission to preach. After the interesting remarks of these veteran Spiritualists, whose souls are all aglow with a holy love for spiritual truth, and whose desire to see it spread o'er all the earth constantly increases, Mrs. Tappan, though feeble in health, gave a most entertaining discourse, which was duly appreciated by the intelligent audience who had assembled to listen.

Both in numbers and interest the audience indicated the commencement of these regular meetings a success. Mrs. Tappan gave a most beautiful original poem, at the conclusion of her lecture, which we have been promised, and hope to publish next number.

It is a matter of no little gratification to us to know that Mrs. Tappan, whom we regard as the highest type of a medium yet vouchsafed to us, has entered upon the work of regular Sunday ministrations, in New York City. This is a movement in the right direction, and we heartily wish it every success. None are better qualified to feed a thoughtful, enlightened and spiritually-minded audience, than this distinguished authoress and lecturer. For weighty and suggestive thought expressed in language chaste and beautiful, she is the peer of the best minds in this country. Many Spiritualists who have fully passed the phenomenal phase, do not feel satisfied at all with the common Sunday discourses they hear; and this dissatisfaction we are glad to know, is increasing every week. It promises well for the growing culture of our societies generally. Declamation, rhapsodies and mere sensationalism on spiritualistic platforms, must go to the rear, and no longer occupy the foreground. Our audiences have wisely learned to demand something more and better than much of what they have been accustomed to receive in the past. Thankful for favors received, we would press forward, not unduly fast however, to yet greater blessings and triumphs in store for us.

Wish it were possible and practicable for the friends in different sections of the country, to locate in their several districts, amid favorable surroundings, besides Mrs. Tappan, such other speakers as Miss Doten, Mrs. Brigham, Mrs. Hardinge, Thos. Gales Forster, Bros. Peebles, Denton, Wheeler, Frank White and a score of others whom we have not time or space to mention. The cause would take a forward movement, while those who preferred to, and were better adapted for itinerating might do so all the more advantageously.

"Looking Beyond."

Yes—thither we look—look and find; for in the good Providence of the Infinite there are no buried hopes, no unattained ideals. Where is the fair-haired babe that passed so early from the cradle to the coffin? Where the fire-eyed youth, the athletic man, the venerable sire that moved on "over there," tremulous and withered from the wars of weary years? Gone, to return no more in their physical vestures. But we loved them so—and oh! how our heart's affections followed them. They are gone—all gone—and now we instinctively look beyond. Immortality is the cornerstone and cap-stone of the Spiritual Philosophy.

J. O. Barrett, prophet of good, gathering the glimpses and golden glimmerings that flash back from the border-lands of the Evermore, has skillfully woven them into a "Souvenir of love," to enlighten and comfort the "bereft of every home." And he has

done the work well. The book will inspire confidence, gladden bruised hearts, and brush away mourners' tears. We like the title of the volume—*Looking Beyond*. Its pages are full of facts, of sentiment, and the poetry of truth. Its outward dress, too, is handsome, as are all the publications of Wm. White & Co. The crusty, cold-hearted "Free-religionist," who believes in nothing that he cannot bite or put into his pocket, may not appreciate the contents, but Spiritualists, "liberal-minded Christians" of all denominations and mourners everywhere, appreciating, will bless the author for his tender, truthful words of sympathy and consolation. Every Spiritualist's library should have a copy of "*Looking Beyond*."

Newspaporial.

With its accustomed enterprise, our contemporary, the *Banner of Light*, enters upon the New Year with a four column editorial, no less interesting and able than it is lengthy, in reply to Rev. Dr. Austin Phelps' attack upon Spiritualism. The many points of this Doctor of Divinity, regarded by our orthodox friends as being very elaborate and satisfactory, are skillfully and logically turned against himself with a power and effect that are practically overwhelming. The article in question is written in a good spirit, is clear in its statements and strong in its several positions.

The *National Standard*, that sterling, radical and reformatory journal for more than thirty years, gives up its weekly visits, and henceforth is to be published monthly. While its specialty hereafter will be temperance, none of the prominent measures of reform agitating the country but will receive its due proportion of attention and public criticism. This old journal more than deserves success for its devotion to the principles of justice, its spirit of candor and literary ability. Its selections invariably exhibit taste and discrimination.

The *Boston Traveler*, as a New Year's offering to its readers, gave eighteen full columns of closely printed matter, in the shape of a review of the past year—all from the fluent pen of C. C. Hazewell, Esq., one of its editors.

The *Crucible* comes to our table once more. Glad to see it. We have not received it before for several numbers. Mr. A. B. Davis has been added to its editorial staff. We learn from this number with much pleasure that the *Crucible* is to be sustained.

Heaven Helps those who Help Themselves.

Whenever a proposition or effort to unite Spiritualists, is made, for specific or organic work, we are sorry to meet on the part of some of our contemporaries, their discountenance and disfavor, both directly or indirectly. They strangely persist in maintaining an attitude of opposition to every endeavor to conserve or consolidate whatever has been through much tribulation, already gained.

We have repeatedly heard it affirmed that the basis of this action was prompted by a purely selfish consideration; and though it was made plausible by the presentation of well marshalled statements, we have always been unwilling to accept it. For it seems to us the most short-sighted and fatal policy to try to keep the Spiritual Movement in a state of disintegration, one part and portion discordant with another, and everything in general disorder; lacking harmony because no system and union exists—matters being loosely left to regulate themselves; and all this that an interested few may be financially bettered at the expense of the vast whole.

As we see it, this Dispensation is God-ordained, and intended for all mankind, its universal recognition as a blessing being above all expression or conception. While the cause itself cannot go backward, hindrances without number and of every variety, may be placed in its way, and ordinary mortals sensibly retard its onward career.

If in a heavenly sense, "Heaven helps those who help themselves," what does she do to those who, for the purposes of gain, seek to divert that help or assistance which belong to others into their own restricted church?

Macauley declares John Wesley to have been a General of a higher order than Napoleon, by virtue of what the former set in motion and finally established with the unorganized and crude material he found in his converts to Methodism.

Doubtless Spiritualism has within its ranks not a few Wesley's in executive ability and practical construction—even the recipients of his present expanded mind—who but for the persistent and unwise endeavor of some of our journals to throw discredit upon every effort, local, state or national, looking to organic action, have rendered all merely individual labors well nigh futile, and resulted in virtually demoralizing this beneficent movement, rather than tending to anything like consistent unitary and comprehensive action.

Logic has to do with the frontal brain-region—sentiment with the affectional nature. Both are necessary in constituting the harmonial soul. The following lines from the pen of Mrs. Helen A. Manville are musical with the sentiments of peace and aspiration. They are entitled "The City of Peace:"

"When the tears of this life are all over, dear friend,
And its turmoils forever shall cease.
When up the bright stairway our feet shall ascend
To the city whose name evermore shall be Peace,
Who will miss us, I wonder, from out the glad throng
Of the minstrels who come, and minstrels who go?
Who will miss us, and, missing, will long for the song
We sang of an even long summers ago?
We know not; we know only this at the best,
We shall leave all our grief in this valley of tears,
In the evergreen pastures of Life we shall rest,
While the shuttle of Time throws the thread of the
years.
The grave, the dark grave, has no terrors for me,
For Hope has embroidered the funeral pall;
The hands calmly folded, the sleep that we see,
The eyes closed to beauty, the ears deaf to call—
I, never in thinking of those gone before,
In my heart can bewail such mute symbols as these,
For they give to the sleeper the key to the door
That leads to the city—the city of Peace."

Notice to our Exchanges.

Our exchanges will please notice the fact that the Central Office of THE AMERICAN SPIRITUALIST is 29 Beekman street, New York city, and send their favors accordingly.

Regular Now.

The *Lyceum Banner* comes to us January 6, after its baptism of fire, looking so fresh, neat and well printed, that for all the world, we feel to exclaim, as we know the children will when their eyes rest on the first page of this number—"The latest thing out." The editor very sensibly says: "The *Lyceum Banner* is out at last, and will be published regularly as heretofore. We offer no apology for the long delay, having done the best we could."

Change of Office.

Those of our readers who find it convenient to transact business through our Cleveland office will find it now located at 114 Ontario street. Our office in Cleveland is in charge of Mr. C. M. Nye, a very worthy, reliable business man, whom our many readers in that city and throughout Ohio, Michigan and Indiana, can leave their subscriptions with for THE AMERICAN SPIRITUALIST, *Woodhull & Claflin's Weekly* and *Lyceum Banner*, and all orders for spiritual or liberal books; and Spence's Positive and Negative Powders, will be promptly attended to in a business like manner.

PERSONAL AND LOCAL.

Miss Susie Johnson is lecturing to great satisfaction at Port Huron, Mich.

N. Frank White spoke in New York during December. January he speaks in Vineland.

Read Gerald Massey's poem on 16th page, and then subscribe for THE AMERICAN SPIRITUALIST.

Thomas Gales Forster, we understand, will commence a year's engagement in New York City for one of the Spiritualist Societies, in February next.

Read carefully Hudson Tuttle's criticism on Mrs. Woodhull's speech, on fourth and fifth pages of this number, then send and get one of the speeches (only ten cents,) and see how great minds differ.

J. M. Peebles is speaking in New Orleans this month with great success. The daily papers make favorable mention of his lectures and make large extracts from them. He speaks in Troy during February and March.

Sensations of the week in New York are the shooting of Col. Fisk, and the expose of Custom House frauds. The Fisk-Stokes-Mansfield affair shows the corruption of three persons; the Custom House of the Administration,—which the worse?

The National Woman's Suffrage Association held an enthusiastic convention at Lincoln Hall; Washington, D. C. Mrs. Cady Stanton, President, and Mrs. Isabella Hooker, Secretary. It is said to have been one of the grandest gatherings ever held in the interest of woman suffrage.

Our readers will have a great treat in reading the review of Rev. Walk by Bro. Peebles. It cuts to the quick. It created great interest in Memphis. The Memphis *Avalanche* containing it printed several thousand extra copies, and all were sold, so that none could be obtained next day.

Cephas B. Lynn will attend the mass meeting at Darien, Wis., Jan. 20th, with Bro. J. O. Barrett and others. We would be glad to respond to the kind invitation of Bro. Johnson to be present on that occasion, as we were one year ago, but it is impossible. In spirit we shall be there, but don't expect us to make a speech.

Victoria C. Woodhull gave her radical lecture on "Social Freedom," before the Parker Fraternity Course at Music Hall, Boston, Wednesday evening, January 3d. The hall was crowded. John Wetherbee presided. The Yankees of the Hub don't "scare worth a cent" at Mrs. Woodhull's social ideas, but rather applaud! What can it mean? People in Boston are supposed to be intelligent!

In her lecture at Hartford, Conn., Mrs. Woodhull said:

"My friends, I had intended to say something in reply to Miss Catharine Beecher's article in the *Times* of last Saturday, but I remember it is a purely personal attack. Miss Beecher told me but a few days since that she would strike me. She has done so, and now instead of returning the blow, I will present her my other cheek, with the hope that even her conscience will not smite her for speaking so unkindly of me as she has. The Bible, which Miss Beecher loves so much, says, 'If thine enemy hunger, feed him; if he thirst, give him drink; for by so doing thou shalt heap coals of fire upon his head.' She may profess Christ, but I hope I may exceed her in living his precepts."

A very significant event, as late as the 9th instant, occurred in the French Assembly, which gave rise to a scene of wild excitement. It seems, that one of the deputies, Monsieur Ordinaire, fiercely denounced the Committee on Pardons for rejecting the numerous appeals of the Communists. Such an attack, made with characteristic vehemence in such a place, led to demonstrations, which, for a time, wholly interrupted the proceedings of the assembly. Assent and dissent mingled in general commotion. The uproar was finally allayed, and the obnoxious deputy censured, but the simple introduction of the matter will have weight and importance throughout all France.

Emma Hardinge Britten.

The Society of Spiritualists who hold regular meetings at Apollo Hall, are favored this month with the ministrations of Emma Hardinge, well known to New York Spiritualists, and always welcome there as elsewhere, wherever the rostrum has known the eloquence of her pleading for the grand truths of Spiritualism.

Newark, N. J.

On our way to New York, we spent the Sabbath, December 23d, with friends, at Newark, most pleasantly. Attended a public circle in the afternoon which was very interesting. At the earnest solicitation of the Spiritualists, we addressed quite an audience in their neat little hall that evening. We were much pleased with what we saw of the Spiritualists in Newark.

Her Muse Returns.

Our readers will share our satisfaction and pleasure to know that the Muse has returned to Emma Tuttle again, and after her long silence, sings to us once more so sweetly in the columns of THE AMERICAN SPIRITUALIST, as she used to do in the days gone by. On first page find one of her gems, not—"Too high" or "too low." Hers is a soul that sings in her poems, and we never tire of such melody.

Unavoidable Delay.

We notified our readers in our last issue that we had a good deal of extra work before us, in arranging our different offices and establishing our central office in New York City, but we had no idea the time would be so consumed that we could not issue our paper last week.

Such, however, was the case, which we regret more than our readers can. Although everything in our power was done to issue the paper in time, with all the improvements we had contemplated, yet, as we were disappointed at almost every turn in getting the material in which we intended the SPIRITUALIST should appear in a "new dress" at the beginning of the new year, our delay has been unavoidable, and we have been obliged to issue the old size. We now expect our improvements will appear next number.

As our readers are the ones to be mostly benefited by all improvements made, we feel confident they will be satisfied with the brief delay, when they understand the cause.

A. A. W.

Truth and Sense.

The following from the *Golden Age* is so eminently sensible and true, according to our notions, that we think our readers will feel to thank us for copying it:

It is the fashion just now to ridicule Vincent Collyer's attempt to pacificate the Indians of the Southwest, and crack poor jokes at his expense. Of course, he has not succeeded in transforming these barbarous bronzes into civilized white men, nor in developing Indian instincts into all the graces and virtues of the Christian character. Such things are not done in six months among civilized people, and it is foolish to expect Mr. Collyer to do with savages what our Methodist and Presbyterian revivalists cannot effect with those born in Christian homes and nurtured in the best influences of society. A great policy of justice and humanity cannot be tested by the results of a Summer. Two hundred years of injustice and degradation cannot be erased by the scratch of a secretary's pen, nor cancelled by a commissioner's promise. Indian human nature is not easier to work upon than Anglo-Saxon human nature; but there is good reason for thinking that it is made of the same sort of stuff and amenable to the same laws, and moreover that it will yield to a policy of kindness as readily as other species of human nature. Perhaps this is what the croakers are afraid of. It is the Reservations they are chiefly anxious to convert and cultivate. The crime of the Indian is his land. The grievance is a real one, for it is a grievance of real estate. The whites ache for the Indian's acres.

The best minds of the country seem to unite in favor of compulsory education. It ought to be unnecessary, but there is sufficient evidence that it is not; and though education does not imply political virtue, the intelligence of the people is one of the essential foundations of a republic.—*Boston Herald.*

1872. OUR MOTTO IS 1872

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VOICES OF CORRESPONDENTS.

FARMINGTON, Ohio.—E. F. Curtis writes: "Enclosed find twenty dollars for the following list of subscribers, who desire also, *Woodhull & Claflin's Weekly*. I hope to send more subscribers soon. So the work goes on; glory to God in the highest."

TROY, N. Y.—E. F. Rogers says: "Please find enclosed five dollars for subscription for two copies of *AMERICAN SPIRITUALIST*, &c., to be sent to my address. I think there are more good things and less that is objectionable in your paper than anyone devoted to the cause of liberality."

BELOIT, Wis.—L. M. Rose writes: "Enclosed is post-office order for my subscription to *THE AMERICAN SPIRITUALIST* and *Woodhull & Claflin's Weekly*. I am very glad to know that you are prospering and that your paper will visit us every week. The press is the *salvation of the world*, and the individual who will receive its benefactions and not *pay*, ought to be—*better*; and I pray the good angels to help all such."

SALT LAKE CITY, Utah.—Alfred Ward writes: "I have been a subscriber to your paper for a year past and am well satisfied with it. I see by the stamp on my last paper that my subscription is expired, and I desire to renew it and have *Woodhull & Claflin's Weekly* and *Lyceum Banner* also. I have introduced your paper to my fellow-workmen, who are very liberal, and believers in the spiritual philosophy, and expect to get you several new subscribers in a few weeks."

BENTON HARBOR, Mich.—S. G. Antisdale, one of our old friends and subscribers, writes: "I was one of the first subscribers to *THE AMERICAN SPIRITUALIST* and raised the first club for it outside of Cleveland, (at Chagrin Falls, Ohio.) I have been a constant reader of it, and am rejoiced to know that it is to be published weekly. I inclose ten dollars and seventy-five cents for a renewal of my subscription and for new subscribers; we wish *Woodhull & Claflin's Weekly*, also. I shall send you more new subscribers soon."

BOSTON, Mass.—John Hardy writes: "Enclosed please find five dollars, for which you may renew my subscription for one year, and for a new subscriber. Send us *Woodhull & Claflin's Weekly*. I am so glad that you are to visit us hereafter each week. We always welcome *THE AMERICAN SPIRITUALIST* as we would the return of an absent brother. May the good angels put it in the hearts of the "well-to-do" among the Spiritualists to hold up your hands by furnishing you with a host of good paying subscribers. Yours for success."

LAGRANGE, Ind.—S. Fish writes: "I have been blessed with the privilege of reading *THE AMERICAN SPIRITUALIST* the past Summer. My wife subscribed for it last May. I am well pleased with the sentiments therein contained. I am in favor of the great cause of equal rights of all citizens, male and female, bond and free, and especially the right of franchise to women. Please send *THE AMERICAN SPIRITUALIST* and *Lyceum Banner* and *Woodhull & Claflin's Weekly* to my address, for which you will find the money enclosed, and I have obtained a new subscriber for you, who also wishes *Woodhull & Claflin's Weekly*."

GRANGER, Ohio.—N. Howard writes: "Please find enclosed two dollars and a half to renew my subscription for another year. We would like to have some of you lecturers give us a call. My house would be open for a lecturer if he could obtain no better. It would also be a home free to all speakers while they stayed in the place. I could not promise one much for their labor, as they are such a benighted set here. We have often thought if we had the means we would hire Mrs. Thompson to come here and give them a few tests. All we get here is our spiritual paper, and that we could not well do without. We are a couple of old people, past three score years."

EAST SAGINAW, Mich.—Dr. Newcomer, of Cleveland, writes from there: "Prof. M. Milleson, the spirit artist is with us, with a number of his spirit pictures, which he placed on exhibition at the house of B. B. Gardner. I called one evening, with a number of our friends, to see them and hear an explanation of them and his mediumship in this line. I must say, that they far exceeded my expectation, and were much admired by all. These pictures not only express a high degree of art, but also show that the world of spirits is a world of thought. And in this respect, these "drawings" excel any I have ever seen. Mr. Milleson is not only an artist for spirit pictures, but is a gentleman of culture, and should command respect and encouragement in this line, especially by the friends of progress, wherever he may chance to be."

ROCKFORD, Ill.—F. H. Brooks says: "I hereby send you the necessary amount for a year's subscription for *THE AMERICAN SPIRITUALIST*, including as a premium, *Woodhull & Claflin's Weekly*. I was very much pleased when I read your determination to issue the *SPIRITUALIST* weekly. Hoping that your effort may be a grand success, which I know it would be if the real Spiritualists—not including the nominal believers—were as zealous in support of their papers as the followers of Moses are in support of theirs. Now, Bro. Wheelock I have a request to make of you, and one I hope you will heartily approve, and that is: that you have a department in your weekly devoted exclusively to the improvement of the physical man. Thirteen years ago to-morrow I gave up the use of tobacco, which I was in the habit of chewing and smoking, and nothing could induce me to recommence again. No Spiritualist should chew, but all should *es-chew* it. I must say that as far as I know, but very few of the Spiritualists patronize the rum holes; but a few of them do to their shame, be it said. I am glad that you have presented some well authenticated facts for the *Investigator* to solve or explain. Give us more of them that skeptics may learn what we base our belief upon. Mrs. Parry lectured for us two Sundays last Fall to crowded houses, and I wish it to be understood that I do not exaggerate in the least. She lectures again on Sunday, January 7, 1872.

ELLSWORTH, Kansas.—Mrs. S. J. Metzler writes: "I see my subscription has run out, and I happily renew the same for another year, and may the great spirit strengthen and bless the redoubled efforts of our dear friends connected with *THE AMERICAN SPIRITUALIST*. I am most happy to know that we are going to have the rich blessing of this instructive paper every week: laden as it is with love, truth and most valuable information. What greater blessing can come to any family than to have truth thus outspoken with courage enough to say to the world, "I am a Spiritualist." That is what I told a Congregationalist minister a little over a year ago when he asked me to join the church, "I cannot join your church, I am a Spiritualist." Not many months after he called at my house and said, "I am at a loss to know, but certainly there is intelligence and force in it, yet I cannot say what I really think." Then a few days later he told a friend of mine that he really believed there was something in it. At that time I did not think for a moment that he would own it to his members. But a few days since I learned from one of them that he said the same to her, and another member; she said, "Poor man, how the church ridiculed him for it." He was willing to admit the truth as far as proven, but his Christian brethren did not like the truth nor even give him the liberty to believe or speak the truth. May the spirit of truth follow him through life, and I hope he will ever be bold enough to speak as plainly as he did here."

AUBURN, N. Y.—Rev. J. H. Harter writes: "*Brother Peebles*—I commune with you in spirit, but I am very anxious to see you and visit "face to face." I lectured on temperance not long ago in Kelloggsville, talked over old times and used your name freely; also called on "Aunt Fanny" and "Chauncey" Hooper. Both are infidels and miserable and unhappy. I presented to them the beauties, glories and blessings of Spiritualism, but as they had no capacity to store those truths, my labor was in vain. I staid over night with our old friend Mason Slade, who resides in the Captain Fuller Mansion, in which you and I have many times been entertained mentally and morally, as well as physically. Bro. Kenyon, Sisters Kenyon, Brinkerhoff and "Roda," recently visited Kelloggsville to enter the earth-form of "Mother Fuller." All send love to you. I have copies of your biography and like them much. Bro. Barrett has done a good work. After my return from Troy I prepared and sent to Chicago a statement of facts in regard to your fellowship, &c., but have not seen it in print. I also sent a copy to you at Dayton, Ohio. Did you receive my letter? I am still in Auburn. Have recently made the acquaintance of Dr. Mayo G. Smith, a Spiritualist and an extensive traveler in the *old* as well as in the new world; also that of Benjamin Finklestein, a native of Jerusalem, who has just arrived in Auburn from his native home. Mr. Smith, while in Jerusalem made the acquaintance of Finklestein, and the latter has come to America to join the former in lecturing, &c. Mr. Finklestein was guide to Gov. Seward and party while in Jerusalem. He is a gentleman and scholar, being the master of six or seven different languages. I feel sad this evening from the fact that I am so poor in this world's goods, and knowing that the poor have few friends, if any. To-day I carried to the County Poor-house, "Father" Ingraham, aged eighty-one years. This good old man has lived many years in our county, and has owned considerable property, but giving much of it to his children and losing the rest, he has now no home, as his children have turned him away and refuse to support him. He has been with me

much of late, but has been taken to the poor-house. My heart aches for the good old man. He is a member in good standing of the First Presbyterian Church in Auburn, and yet that wealthy church allows him to go to the "paupers home." Of the two, give me a home in State's prison in preference to the poor-house home."

MEMPHIS, Tenn.—A. T. Dwyer writes: "As you may not be well posted in regard to Memphis spiritual movements since Mr. Peebles left, allow me to send you a brief note of affairs, as being wrought by his successor, Moses Hull. Like Carlyle, the people concluded to "let a thing struggle for itself with tongue or pen, very sure that it will in the long run conquer nothing, which does not deserve to be conquered," therefore, spiritualism is surely accomplishing a mighty work, of combining science with religion, leaving creeds within theological domains. Nature seems to respect itself in producing both types—Melancthon and Luther in the persons of Peebles and Hull, for which the mild and persuasive arguments of the one would encourage and inspire the timid, the other yields the sledge-hammer of power, causing bigoted priests to tremble for their fossil structures, and Hull not satisfied to stop the sale of indulgence, demands the surrender of all church dogmas and divine truths; his discourse proving the infidelity of sectarian ministers, creates anathemas worthy of God's first great enemy. The dailies, *Avalanche* and *Ledger*, manifest the true Christian spirit of charity, unmindful of the pulpits doctrine, preferring an independent press, keeping up with the mental growth of humanity—to an effect—theology; enabling here the noted "opera house preachers," Peebles and Hull, to draw full houses at first from curiosity before investigating with a zealous desire of feeding their souls with the substance of life, fitting an eternal habitation. The efficient choir, so well organized for Mr. Peebles' assistance, continues to sing the praises of angel friends for their ministering care to feeble mortals struggling to comprehend the power of love, instead of a cold, vague, doxology anthem, "As souls in earnest will not stop and count the cost." The lectures are free, hoping what the faithful lose will be some wanderer's gain, and self-judgment be a daily resurrection to nobler purposes in life, thereby living the harmonial philosophy as inculcated by mediums of the spirit world."

PRAIRIE HOME, Texas.—A. H. McFall, M. D., writes: "The blue stamp on the margin of *THE AMERICAN SPIRITUALIST* reminds me that my subscription is due. Just one year ago I sent for a specimen copy of the *AMERICAN SPIRITUALIST*, happening to see a notice of it in some paper which I do not remember. Prompted by curiosity I suppose, I felt desirous to see what was said, or learn upon what authority the great "humbug" and "devil's ministry" was predicated. On receipt of the first number I eagerly ran over its pages—if I say with astonishment I shall not exaggerate—for a gleam of light seemed to flash over what had ever before been impenetrable darkness, so suddenly, so unexpectedly and so very naturally, that I could but exclaim, "why have I never seen it before?" Previous to this time I had never thought of Spiritualism, but as the climax of charlatanism. I at once resolved to investigate it, and, in order to do so, to procure such works as would furnish a full and thorough insight to its various claims on philosophy and science. Very unexpected troubles and misfortunes delayed the receipt of the works ordered, for several months, but thank God they were received, and a richer treasure no man has ever obtained than those whose good fortune it has been to receive the same. Being but a juvenile in the Spiritual philosophy, much less than a year old, except the beautiful intillations flashing out from *THE AMERICAN SPIRITUALIST* on the hitherto astruse science of "biology" as some call it; I think it the essence of all science if you will permit the phraseology; and having none to converse with who are not afraid to investigate it, if not deadly enemies to it, no advantages of seances, of lectures; isolated, confined alone to reading and meditation, I cannot make that rapid progression, that with the proper associations I should be enabled to do. I have now permanently located in a section of country which is in every way of great advantage to the laboring classes, and which I shall use my whole energy to have settled up by that class of people, and in time letting many of the present population drift onward to the frontier, and by which means I hope such minds as are capable, will teach this beautiful philosophy to honest hearts, and ere many years at most, progressive lyceums will prevail throughout our community. I hope some good lecturer will give us the benefits arising from that source of teaching in this community. I could not predict a cordial reception, yet I feel confident that no danger from personal violence need be feared; and further, I am satisfied that the people here are ripe for revolution could the right man come among them. I shall "abide the time with patience," trusting in the wisdom of the great leaders in our glorious cause. Inclosed find three dollars and twenty-five cents, (\$3.25) for which please continue my subscription to *THE AMERICAN SPIRITUALIST* and for *Lyceum Banner* and *Woodhull & Claflin's Weekly*, hoping you may realize more than you anticipate in your "advance movement."

To the Friends of Humanity.

At a meeting of the American Association of Spiritualists, held at Troy, N. Y., September 12th, 13th, and 14th, 1871, the following resolution was unanimously adopted:

Resolved—That there is need of more liberal, humane and comprehensive methods for the relief of diseases of the mind. That we recognize the possibility of great good to the human family from psychopathic (magnetic) treatment of the insane, and that all efforts in that direction commend themselves to the hearty support and co-operation of all Spiritualists and persons of liberal thought.

The following persons were appointed to consider the subject, obtain such information as they can in regard to it, and report to the Association next year:

Henry T. Child, M.D., 634 Race st., Phila., Pa.
Henry F. Gardner, M.D., Boston, Mass.
J. G. Atwood, M.D., cor. of Irving Place and 17th st., N. Y.
Susan C. Waters, Bordentown, N. J.
Sophronia E. Warner, Cordova, Ill.
A. J. Davis, Orange, N. J.
Dr. Meade, Boston, Mass.

As Chairman of the above Committee I am desirous of receiving, not only from the members of the Committee, but from all persons interested in this important subject, information in reference to it, and would be much obliged by an early reply to the following questions.

1. Have you any direct information in reference to cases of Insanity treated by Magnetism?
2. Have you treated any cases, or witnessed the treatment by others?
3. Can you give me any information of the general plan of treatment of Insanity?

In the cause of humanity, yours truly,

HENRY T. CHILD, M.D.,
634 Race st., Philadelphia.

Attention Friends.

Those of our subscribers who are in ARREARS must see the ABSOLUTE NECESSITY of our having EVERY DOLLAR DUE US, to meet the increased expense of publishing their paper weekly. All our subscribers who thus owe, as well as those whose time has expired will find the "BLUE STAMP" on the margin of their paper, this number; and also REMEMBER, if you renew your subscription before MARCH, you will receive *Woodhull & Claflin's Weekly* one year free! Those who are in arrears must pay what they are owing, and RENEW for 1872, if they wish to secure the *Weekly* sent to them FREE.

Don't put off this little matter of business a single day; but call on your neighbor or friend, get an additional subscriber if possible and send both without delay.

Friends, one and all, will you not ACT PROMPTLY? We believe you will. A. A. W.

GREAT MASS MEETING AT DARIEN, WIS.

The Spiritualists of Darien and vicinity have called a mass meeting to be held there, on Saturday and Sunday, January 29th and 21st, 1872.

Cephas B. Lynn, E. W. Stevens, Mattie Hulett Parry, and J. O. Barrett are expected to be present as speakers.

This will be a grand meeting, come everybody.

J. O. BARRETT,
State Missionary

MEETING OF THE BOARD.

At a meeting of the Board of the American Association of Spiritualists, held at 634 Race st., Philadelphia, December 28th, 1871—Present, Victoria C. Woodhull, Anna M. Middlebrook, A. A. Wheelock, and Henry T. Child.

Reports were read from Eli F. Brown, Missionary for the months of July, August, September, October, and November.

On motion of Dr. Child it was resolved that, on account of our financial condition, we dispense with the services of Eli F. Brown as missionary after the 1st of January, 1872.

A constitution for THE UNITED STATES OF THE WORLD, prepared by Mrs. Woodhull, was read and considered.

HENRY T. CHILD, M.D., Secretary,

BOOK NOTICES.

Adams & Co., Boston, have in press, "Allegories of Life," by Mrs. J. S. Adams, author of "Branches of Palm."

PARTURITION WITHOUT PAIN—a Code of Directions for Escaping the Primal Curse. Edited by M. L. Holbrook, M. D. Editor of the "Herald of Health."

Read what is said of it.

It will secure a warm place among all intelligent people.—*Dr. Dio Lewis.*

Should be as much of a companion book as a cook-book or fashion magazine.—*New York Globe.*

Glad to see such books from the American press.—*Methodist, (New York.)*

Contains suggestions of the greatest value.—*Golden Age.*

A carefully and delicately written treatise on an important subject.—*Forney's Press.*

A valuable book for women.—*Liberal Christian.*

A work whose excellence surpasses our power to commend.—*New York Mail.*

An interesting and plausible argument. The course recommended cannot fail to be beneficial.—*Beecher's Christian Union.*

Price, by mail, \$1. Address, WOOD & HOLBROOK,
15 Laight St., New York.

ELECTIVE AFFINITIES—Goethe's Elective Affinities: with an Introduction, by Victoria C. Woodhull. Boston, D. W. Niles, No. 8 Bromfield st., 1872.

Goethe's genius was never questioned. From the date of his first publication, when about 24 years old, he was gladly acknowledged one of the world's great masters in original thought, imaginative power, and delicacy of expression. Eminent as poet, prime minister and scientist, he was the embodiment of the culture of his time.

The modern world, in its bustling turmoil and ever-widening activities, seldom stops to consider how much it is indebted to intuitive and representative men of a preceding age for contributing those soul-germs, as it were, or seed-grains of thought to the various departments of political, civil, moral and social order, which, in after-times, manifest themselves in practical efforts of Reform, either through revolution or the more peaceful progress of society.

To Goethe, Shelly, Byron, Mary Wolstoncraft, and a few other insightful and radical minds are we of to-day under direct and lasting obligations. They are our pioneers in reformatory matters. Complementing and supplementing their respective action and suggestions, we have largely added to and improved upon their labors; but the value of their hints, however, were none the less real.

The "Elective Affinities" (Wahlverwandschaften), which deals with the secret springs of human affection, was originally published in the full maturity of the author's wondrously versatile powers. That it created a profound sensation might readily be conceived, even were it not a matter of common history. Its revolutionary tendencies provoked every shade of criticism, from lavish to the most adverse.

The book itself is a highly interesting novel of over 300 pages. Rich in incidents, extraordinary in characterization, by turns dramatic and natural, its effect on the mind of the sensitive reader will inevitably be lasting and powerful. Under cover of an admirably planned and artistically executed story, wherein love plays an "over true" yet grandly natural part; there is woven—how skillfully the reader must not let another judge—"the subtle insinuation of a great revolutionary doctrine," the development of which constitutes the chief charm of the book. Herein the interest centres and culminates.

Its description, dialogues, incidental observations, are all of the highest order. Moral, social and spiritual truths are indicated with a clearness and insight that is 'born of the spirit.'

The first enunciation in popular form of what has since become a vital question of the hour, this book is so singularly moderate that but few of the thinking class can now be found who would not accept its inculcations and acknowledge the wisdom of its suggestive and practical lessons.

The brief but comprehensive introduction, by Mrs. Woodhull, is a fitting prelude to the work itself. We only wish she had expressed herself more at length. The typography of the book is all that can be desired. It is the publisher's first venture. Not only for his sake, but for the value of the book, we bespeak for it an extensive sale. Its price is \$1.50.

Dr. James Cooper, of Bellefontaine, O., will deliver a course of lectures at Union Hall, West Farmington, O., commencing on the evening of January 17, 1872, and continuing over Sunday.

LECTURER'S REGISTER.

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

Allyn, C. Fannie, permanent address, Stoneham, Mass.
Barrett, J. O., Glen Beulah, Wis.
Ballou, Mrs. Addie L., Chicago, Ill., care *R. P. Journal*.
Brown, Mrs. H. F. M., Chicago, Ill., care *Lyceum Banner*.
Byrnes, Mrs. Sarah A. Permanent address Mt Wolloston, Mass.
Brigham, Mrs. Nellie J. T. Permanent address, Colerain Mass.
Burnham, Mrs. Abby N. Address Boston.
Bailey, Dr. James K. Box 394 La Porte, Ind.
Carpenter, A. E. Care *Banner of Light*, Boston, Mass.
Chase, Warren. 601 No. Fifth street, St. Louis, Mo.
Clark, Dean Address care *Banner of Light*, Boston, Mass.
Child, Dr. A. B. Address 50 School street, Boston, Mass.
Child, Henry T., M. D., 634 Race Street, Philadelphia, Pa.
Cooper, Dr. James Bellefontaine, Ohio.
Cowles, J. P., M.D. Ottawa, Ill.
Currier, Dr. J. H. 39 Wall street, Boston, Mass.
Clark J. J. Mrs., Missionary Agent, Address 155 Harrison Ave., Boston, Mass.
Chaney, Prof W H, Portland, Oregon
Dinkelspiel, Levi, Box 299, Decatur, Ill
Daniels, Mrs. E. L. 10 Chapman street, Boston, Mass.
Doten, Miss Lizzie Pavilion, 57 Tremont st., Boston, Mass.
Denton, Prof. Wm. Wellesley, Mass.
Davis, Mrs. Agnes M. 289 Main street, Cambridgeport Mass.
Dunn, Dr. E. C. Rockford, Ill.
Doty, A. E. Illion, Herkimer county, N. Y.
Dutton, Geo. M.D. West Randolph, Vt.
Forster, Thomas Gales.
Foss, Andrew T. Manchester, N. H.
Fishback, Rev. A. J. Sturgis, Mich.
Fish, J. G. Address Avon N Y.
Fairfield, Dr. H. P. Ancora, N. J.
French, Mrs. M. Louise, Washingtonville, So. Boston.
Gordon, Laura DeForce Box 2123 San Francisco, Cal.
Graves, Kersey Address Richmond, Ind.
Greenleaf, Isaac P. 1061 Washington street, Boston.
Greenleaf, N. S. Address Lowell, Mass.
Guild, John P. "Lawrence, Mass.
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Horton, Sarah A. East Saginaw, Mich.
Houghton, Dr. Henry M. Montpelier, Vt.
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Hull, D. W. Address Hobart Ind.
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Holt, Charles, Warren, Warren county, Penn.
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Knowles, Mrs. Frank Reed, Breedsville, Mich.
Leys, Jennie Address care Dr. Crandon, Tremont Temple Boston.
Logan, Mrs. F. A. Address Genesee, Waukesha Co, Wis.
Lynn, Cephas B. Address care AM. SPIRITUALIST, 29 Beekman St., N. Y. City.
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.
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Wilcoxson Mary J care *R P Journal* Chicago
Willis Susie A address 249 Broadway Lawren
Wilson E V Address Lombard Ill
Wilson Hattie E 46 Carver st Boston
Wright N M care *Banner of Light* Boston
Whipple Prof E Clyde O
Yeaw Juliette Address Northboro Mass
Young Fanny T Strafford N H
Cummings, Lewis F, inspirational speaker, address care of Religio-Philosophical Journal, Chicago, Ill.
Baker, Joseph, Janesville, Wis.

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'Tis coming up the steep of time,
And this old world is growing brighter !
We may not see its dawn sublime,
Yet high hopes make the heart throb lighter.
We may be sleeping in the ground
When it awakes the world in wonder,
But we have felt it gathering round,
And heard its voice of living thunder.
'Tis coming ! yes, 'tis coming !

'Tis coming now, the glorious time,
Foretold by seers and sung in story,
For which, when thinking was a crime,
Souls leapt to heaven from scaffolds gory !
They passed, nor saw the work they wrought,
Nor the crowned hope of centuries blossom ;
But the live lightning of their thought
And daring deeds, both pulse earth's bosom,
'Tis coming ! yes, 'tis coming !

Creeds, empires, systems, rot with age,
But the great People's ever youthful ;
And it shall write the future's page
To our humanity more truthful.
The gnarliest heart hath tender chords,
To waken at the name of "Brother,"
And time comes when brain-scorpion words
We shall not speak to sting each other:
'Tis coming ! yes, 'tis coming !

Out of the light, ye Priests, nor fling
Your dark, cold shadows on us longer !
Aside, thou world-wide curse, called King,
The People's step is quicker, stronger !
There's a Divinity within
That makes men great when'er they will it ;
God works with all who dare to win,
And the time cometh to reveal it.
'Tis coming ! yes, 'tis coming !

Freedom ! the tyrants kill thy braves,
Yet in our memories live the sleepers ;
And though doomed millions feed the graves
Dug by Death's fierce, red-handed reapers,
The world shall not forever bow
To thing that mock God's own endeavor ;
'Tis nearer than they wot of now,
When flowers shall wreath the sword forever.
'Tis coming ! yes, 'tis coming !

Fraternity !—Love's other name—
Dear heaven-connecting link of being !
Then shall we grasp thy golden dream,
As souls, full-statured, grow far-seeing.
Thou shalt unfold our better part,
And in our life-cup yield more honey,
Light up with joy the poor man's heart,
And love's own world with smiles more sunny.
'Tis coming ! yes, 'tis coming !

Ay, it must come ! The tyrant's throne
Is crumbling, with our hot tears rusted ;
The sword earth's mighty have leant on
Is carkered, with our heart's blood crusted.
Room ! For the men of mind make way !
Ye robber rulers, pause no longer !
Ye cannot stay the opening day ;
The world rolls on, the light grows stronger—
The People's advent's coming !

Considering Henry Ward Beecher's position, he is a gem. In a sermon of his, preached at Plymouth Church, Brooklyn, May 29th, 1871, he said :

I know an Elder in the Presbyterian church who was, in a neighboring town in this State, expelled for going on the Sabbath day to hear a Spiritualist lecture. He was the best man, by the consent even of those that expelled him, in that church. He was a model citizen, I am told. But it was contrary to the laws of the church that he should leave his place on Sunday to hear this peripatetic heresiarch. He might, perhaps, have spent his Sunday better; but if he thought he could not, I take his side, and say that it was part of his Christian liberty to judge for himself as to what would do him the most good. I think I do better to feed on grass than on straw, but if you think you do better to feed on straw than on grass, who am I, that I should have the right to sit in judgment on your nutriment? And if a man says, "I believe in this mode of revealed truth, and not in this," it comes under that passage where the Apostle says, "To his own master he standeth or falleth. But covet earnestly the best gifts; and yet shew I unto you a more excellent way. Though I speak with the tongues of men and of angels, and have not love, I am become as sounding brass, or a tinkling cymbal,"

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Along with the worship of God, there existed in China, from the earliest historical times, the worship of other *spiritual beings* specially, and to every individual the worship of departed ancestors.—*Rev. Dr. Legge, Chinese Classics.*

Deity has no immediate intercourse with men. All communications between gods and mortals is carried on by means of demons, both in sleeping and waking. They are clothed with air, wander through heaven, hover over the stars, and abide on the earth.—*Plato.*

"When you consult the oracle, or those Who the deep secrets of the Gods disclose— Who filled with a divine, prophetic rage, The will of Heaven and its decrees presage, 'Tis plain, the dark you cannot tell, Else why do you consult the oracle."—*Epictetus.*

How abundantly do *spiritual* beings display the power which belongs to them! . . . Like ever flowing water, they seem to be over the heads and on the right and left of their worshippers.—*Chinese Anaclets.*

After death, the soul continueth in the aerial body till it is entirely purged from all angry and voluptuous passion; then doth it put off, by a second death, the aerial body as it did the terrestrial; wherefore the ancients say, there is another heavenly body always joined with the soul, which is immortal, luminous and star-like.—*Aristotle.*

There never was a great man unless through Divine Inspiration.—*Cicero.*

When a man dies, people ask, "What property has he left behind him?" But the angels, as they bend over his grave, inquire, "What good deeds hast thou sent before thee?"—*Mahomet.*

Life is the jailor, death the angel sent,
To draw the unwilling bolts and set us free.—*Lowell.*

The emperor of China, Yao, who reigned about 2337 years B.C., in order to suppress false prophecies, miracles, magic and revelation, commanded his two ministers of Astronomy and Religion to cut asunder all communications between sky and earth, so that, as the chronicle expresses it, there should be no more of what is called "this lifting up and coming down."—*Gliddon.*

At the age of seventy-five one must, of course, think frequently of death. But this thought never gives me the least uneasiness, I am so fully convinced that the soul is indestructible, and that its activity will continue through eternity. It is like the sun which seems to our eyes to set in the night, but is really gone to diffuse its light elsewhere. Even while sinking it remains the same sun.—*Goethe.*

Though there be but one world to sense, there are two to reason—the one visible and the other invisible.—*Sir Thomas Browne.*

Come back ! ye friendships long departed !
That like o'erflowing streamlets started,
And now are dwindled, one by one,
To stony channels in the sun !
Come back ! ye friends whose lives are ended !
Come back, with all that light attended,
Which seem'd to darken and decay
When ye arose and went away !—*Longfellow.*

Besides this earth, and besides the race of men, there is an invisible world and a kingdom of spirits. The world is around us, for it is everywhere; and those spirits watch us, for they are commissioned to guard us; and if we are dying under pain and shame, if scorn smote us on all sides and hatred crushed us, angels see our tortures, recognize our innocence (if innocent we be), and God waits only the separation of spirit from flesh to crown us with a full reward. Why, then, should we ever sink overwhelmed with distress when life is so soon over, and death is so certain an entrance to happiness—to glory?—*Charlotte Bronte.*

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