

The American Spiritualist.

Organ of the Ohio and Wisconsin
STATE ASSOCIATIONS OF SPIRITUALISTS.

RESOLVED, That we are SPIRITUALISTS, * * and that any other prefix or suffix is calculated
only to retard and injure us.—American Association of Spiritualists.

Published Weekly.
\$2.00 PER ANNUM, IN ADVANCE.

VOL. 1.

CLEVELAND, O., SATURDAY, FEB. 6, 1869.

NO. 23.

All articles original unless otherwise designated.

A CYPRESS WREATH.
Woven in memory of AEGIE, who died Feb'y 11th,
1865, aged nineteen years.

BY EMMA TUTTLE.

Your lovely dust is laid beside
Our mother's in the church-yard old.
Upon the mound-grass subbeams glide
And bid the lowly flowers unfold.
We used to pick them in the days
When we were children glad and bright,
Playing, and stopping oft to gaze
Upon the headstones smooth and white.
You always chose the brightest side,
Whereon the sunlight most was thrown;
You chose likewise the brightest side
Of life in Heaven, where you have gone.
Yet, knowing this, I say how glad
A thousand hearts were made by thee;
And now a thousand hearts are sad,
And mourn thy loss—ah, bitterly!

GUARDIAN SPIRITS.

BY SARAH J. STONE.

Do we but DREAM that spirits come to earth?
Is all we know of their sweet ministry
In the ages that have fled,
And in the present time,—
Which makes the hearts of millions to rejoice,—
Is all this which we FEEL and SEE,
One dark delusion?
If this be false, Show us the truth,
Thou Spirit of all Light and Love—
Show us, who ask for naught beside,
THE TRUTH, which to Thyself shall guide.
And if they come not, as we feel they do,
Where are their spirits fled?
Where are the friends we've loved!
We cannot have them dead!
But living in some fairer world
That is not far from ours—and loving, still,
The thought how grand, how glorious,
That though we see them not
With these our earthly eyes,
Yet are they bending ever,
With love's holiest, purest care,
To bless our lives!
We know the friends we love on earth,
Who sit beside us in the quiet home,
Who smile, or chide us, as their love decides,
Make all our life the richer for their care.
But when the fate of life, the change called Death
Has borne them from our sight, do they forget?
We who are left remember, still,
And we believe that they STILL LIVE, to guide our
way:
We feel that God has given the power
Which makes them GUARDIANS OF OUR LIFE,
To guide our footsteps in the way
Of purer, holier destiny.
Cuyahoga Falls, Jan. 1869.

ARCANA OF SPIRITUALISM.

THE DEPENDENCE OF THE MIND. II.

So in the spiritual world. The same law rules supreme. The force which builds up the wolfbane and the corn side by side, builds up, from the ascending atoms, the orange and the vine which decorate the landscapes of the spirit-spheres.

We utterly discard the usual classification of spiritual elements which places the imponderable agents with them, or makes them material elements. Separated from the realm of the ponderables by the infinite repulsion of the atoms of the ether in and by which they are manifested as effects, they cannot and must not be employed in philosophical discussion as material agents. By so doing, confusion is introduced into the spiritual domain, and the idea of introducing broad generalization becomes utterly hopeless.

We are here met with an objection which is urged as conclusive. Why can we not see spirits if material? We cannot see the atmosphere, and if we trusted our eyes alone, should never know that it exists; yet it is composed of matter as tangible as iron or adamant. Its name, Gas, came from Ghost, because it was long considered to be the spirit of matter. We learn, by deeper investigation, that vision is a very untrustworthy guide in determining materiality.

Whether a body is visible or invisible depends on the relations the body bears to the light. Experiments instituted by Sir John Herschel and M. Stokes, prove that the same rays of light falling on one body remain invisible, while they become luminous on others. If the solar spectrum be received on a screen, and then all the visible light to the extreme violet be cut off, perfect darkness is the result. There is to appearance no more light; but if a piece of glass tinged with oxide of uranium or a bottle of sulphate of quinine, or a paper moistened with the latter is placed in the space beyond the violet, they become visible. In respect to this extraordinary fact, Grove, in his admirable and profound, yet incomplete "Correlation of Physical Forces," a work that has attracted the attention of the scientists of the Old and the New worlds makes these observations, which I quote in full, for they are too choice to be presented otherwise: "Other substances exhibit this effect in different degrees; and among the substances which have been considered perfectly analogous as to their appearances when illumined, notable differences are discovered. Thus it

appears that emanations which give no impressions to the eye when impinged on certain bodies, become luminous when impinged on others. We might imagine a room so constructed, that such emanations alone were permitted to enter it, which would be dark or light according to the substances with which the walls are coated, though in full daylight the respective coatings of the wall would be apparently white; or, without altering the coating of the wall, the room exposed to one class of rays, might be rendered dark by windows which would be transferred to another class of rays.

"If, instead of solar light, the electrical light be employed for similar experiments, an equally striking effect can be produced. A design drawn on paper with sulphate of quinine and tartaric acid, is invisible in ordinary light, but appears with beautiful distinctness when illumined by the electrical light. Thus, in pronouncing one a luminous effect, regard must be had to the recipient as well as emittent body. That which is, or becomes light when it falls on one body, is not light when it falls on another. Probably the retina of the eyes of different persons differ to some extent in a similar manner; and the same substances, illumined by the same spectrum, may present different appearances to different persons, the spectrum appearing more elongated to one than another, so that what is light to one is darkness to another.

"The force emitted from the sun may take a different character at the surface of every different planet, and require different organisms or senses for its appreciation. "Myriads of organized beings may exist imperceptible to our visions, even if we were among them; and we might also be imperceptible to them."

The visual organs of nocturnal animals and birds, such as the felines, bats, owls, etc., can plainly recognize objects in what to other animals is darkness. This is partially accounted for by the enlargement of the pupils of their eyes, but not fully, for the pupil of the eye of a bat that sees with remarkable quickness, is not as large as that of man who could not see at all in an equal darkness. Are we sure that these nocturnal animals are sensible of rays of light, to which the animals of daylight are strangers?

Of insects it has been suggested by an eminent naturalist, that they see by means of light unknown to man. To them, light may sparkle in colors which we know nothing of, and to each of these tiny beings, nature may array herself in hues which even the rainbow does not equal. Their eyes are constructed on an entirely different plan from those of animals although conforming to the requisites of the known laws of light. This departure must have its origin in adaptation to a different luminosity from that which meets our own vision. Some insects can see well at night, a fact certainly not referable with them to enlargement of the pupils of their eyes, for the thousands of facets composing those organs, are unexplainable. Rather, when the world is wrapped in darkness to other insects, they wing through the air perceiving objects by a glowing luminosity of too low intensity for the vision of the former.

Why seek immortality among the refined elements rather than those of the physical world? Why should it be found there more than here? These questions lead to an investigation of what constitutes immortality.

In the healthy organism, the forces of renovation balance those of decay. As soon as a fiber or nerve tissue or bone particle is worn out, new material is ready to repair the waste. We here have seemingly as perfect an arrangement as it is possible to obtain; and we ask why cannot such an organization be perpetual? Mark the decline of such structures and the answer is received.

Could such conditions remain forever—could renovation always balance decay, animal and vegetable living forms would never perish; an immortal lion, oak or pine would be as possible as immortal man. But they cannot obtain with the material of the physical world. We are accustomed to speak of nature as perfect, but if we pause to consider, we shall find it far otherwise.

Geology is a chronicle of progress from the dawn of creation to the present, but we are not to suppose we have reached perfection. Stretching into the future an equal length of aeons of ages, far greater progress will be attained; for progress is an accelerating power.

See how physical forms perish. They reach maturity strong and vigorous; nothing appears to disturb the harmony of their being. But insidiously the power of decay claims mastery. The senses harden, the absorbents become obstructed with bone-forming material, and deposition going on in the bones, they become hard, almost mineral. In old age they are too deficient of life to heal when broken. Through the important organs, as the heart, in its very valves on which life depends, bony atoms obstruct their action. The minute arteries thus obstructed, the muscles waste, contract and harden at their

points of attachment. The entire mechanism of complicated fibers, channels, cells and fluids, becomes impaired and at length, fails altogether.

So rapid is this wonderful process of decay and renovation that, according to the latest research all the softest tissues of our bodies in health are renewed every thirty days. Thus our physical forms are restored twelve times every year, or at the age of sixty years we have possessed 720 different physical bodies.

It is not want of vitality, it is a necessity growing out of the imperfection of the elements of which they are formed.

The being sets out to be immortal but fails because it builds with imperfect material. We are thus compelled to look higher for more elevated and progressive matter.

With a proper understanding of words, we may employ the terms matter and spirit, the latter meaning the ultimated elements, which pervade and arise from, and underlie the physical world.

From the former the physical body is created, from the latter the spiritual. This dual development commences with the dawn of being and continues until death. The physical form appropriates the physical portion of the food, the spiritual the remaining refined portion.

The two forms mature together, one pervading and being the exact copy of the other. Such being the close relation between them, every impression made on one must effect the other. Food which nourishes, stimulants which excite, all exercise a powerful influence—an influence felt for infinite time. The spirit when it takes its departure, must bear the stain or beauty of its physical organism.

Does the mortal effect the immortal? Does the grossness of this life exert an influence on the welfare of the spirit? Reason can make but one answer, and that in the affirmative. The parable of the sowers is a beautiful illustration of the effect of external conditions on the spirit. The same grains falling on different ground, produce widely varying results. If an acorn be planted in a rocky soil, it will grow into a distorted shrub. You may transplant that shrub into fertile ground, and bestow on it the best of care. It will become quite different from what it would have been had it remained; but it will never mature into the noble tree, the forest's pride, as it would had it been planted first in a mellow soil.

The winged seed of the rock maple, matured by sap drawn from the crevices of stony hills, is blown far away by the winds. Perhaps it alights on a barren rock, just made green by a patch of moss. The moss is moistened by dews, and the seed swells with life, thrusts forth its roots into the moss so full of promise; sends upwards its tiny leaflets, and makes fair augury of a tree like its noble parent. But its food soon fails. There are nights without dew, it almost famishes; there are frosts telling on its unprotected roots. So a century goes by, when a traveler chancing to ascend the hillside, sees a scraggy, scarred bush, so different from what he has seen before, that he considers it a new species of maple. Perhaps a seed from the same bough was wafted at the same time to some fertile dell, and now stands strait and tall as monumental shaft, the pride of a century.

As the spirit and the physical body are matured together; as, while connected, they are mutually related, it is almost self-evident that one cannot be injured without at least a sympathetic effect on the other. A wrong done to the immortal is retained forever. If a man lose a limb he has a scar telling of the wound. Although he live a century, it is not outgrown. The least mark is indelible. If the physical body so tenaciously retains the witnesses of former transgressions, how can any one expect to proceed for a life in a systematic course of wrong to their immortal natures, and escape with impunity?

It is a fearful mistake. The spirit is the REAL, of which this is the fleeting shadow; and impressions on that real, compared with those of the body, are lasting as the signature of the storm and whirlwind carved on granite mountains, to the fitful shadows of a phantasmagoria. Write a wrong on the spirit; only the eternal ages can erase it. Do a deed of sin, and never can it be repealed. The words of the passions, their deeds of error, are written on the adamant book of the individual's life; and the furnace blast cannot burn that record out; the ocean cannot wash it away.

BORROWERS.—Publishers have no particular reason to admire borrowers—such for instance as send their hired man, whose wages are fifteen cents an hour, away to a neighbor's, (one mile distant,) fifty-two times a year—at a cost of say \$4.00—to filch the printers hard-earned profit of one cent per copy!—a greater profit than weekly papers pay until they reach a circulation of twenty-five hundred. We pronounce it the extreme of injustice and the height (depth we mean) of meanness. The generosity which habitually lends the papers of over-worked publishers is not to be commended.

The Spiritualist.

"Charity for all; malice toward none."

HUDSON TUTTLE, Editors and Proprietors.
H. O. HAMMOND, Office, 111 Superior St.

CLEVELAND, SATURDAY, FEB. 6, '69.

THE ATONEMENT.

A PERFECT and omnipotent God creates a perfect man and woman, and places them in a perfect world. They turn out badly—they fall. To regenerate and save them, God sends his only Son, who is veritably God himself, to be crucified by the very perfect man, who thereby saves himself from eternal destruction. Christ died for us, to him we look for salvation, and if we believe in him, even at the last hour, we are safe. The Catholic not only believes in the divinity of Christ, but also in the Mother of Christ; and it is beginning to be received that the Mother had a divine origin, and the worship of the Grandmother has been inaugurated. It is to be hoped that this idea of incarnation will spread until it is received that every child is an incarnation of Divinity, a miraculous conception, to mature a Christ—a God; to pass that belief, a blind, undoubting faith, comes to stand for the entire moral code.

There is no choice. "Whatever is not a duty is a sin." A blind obedience is the only praiseworthy passion of human nature. That nature is so absolutely corrupt that there is no hope for any one until he is sure that it is dead within him. We can do nothing without sinning, but the more we surrender ourselves to God the less sin we commit.

Ah, bleak and dreary Calvinism, how you distract the soul! And yet how many think the dwarfed, starved and pinched specimens treated by this system, models of Christian virtue! So do we find admirers of the distorted evergreens trained into the forms of pyramids and animals, which disfigure our gardens, who think them more beautiful than the trees of the forest. The elasticity of the tree can be subdued; it becomes so gnarled it ceases to exist. So the mind can be cramped and stunted until it ceases to rebel, but it is a terrible state, an imposition and a sham.

These ideas give tone to Christianity. They make it a system to be endured, not of development. It is fitly represented as a grievous Cross, and Bunyan's Pilgrim's Progress is the most popular, because the most correct, picture of a Christian life.

If the idea of atonement for sin through the sufferings of another were not so generally received, its exposition might be considered a gratuitous task. Really, no belief is so abiding—none more jealously held. The mind once thoroughly impressed with a belief, ever retains that impression. It finds a moral code ready made, which it is taught to reverse, to receive unquestioningly, and which becomes a shell, hard, indurated, impenetrable—from which it is difficult to escape, in which it is very comfortable to reside.

The doctrine appeals strongly to selfishness. We throw our transgressions on the shoulders of another and are saved by faith. The incentive is purely selfish—the fear of hell, the hope of heaven.

This is a strange moral government of the world after the Divine Plan! Heaven is held out by the Infinite Father as a sugar-plum, and Hell yawns beneath to frighten! Can the Church advance out of this system? Mankind assuredly can and will, but the Church cannot, for as soon as it does, its character is wholly changed. There is no need of a Church except to save man in this manner.

SUNDAY AND PRAYER.

The majority of church-goers think the house somewhat more sacred than any other place. They meet God there every Sunday and worship Him. They do not believe the old Jewish or Pagan notion that He loves incense and the smoke of burnt offerings, but they do believe that He enjoys their praises of Him and the depreciation of their own wormlike selves. He is highly flattered and His wrath appeased by this bribe to His inordinate approbateness. The day is holy. The latter prejudice is so strong that the regulation for its observance by law is one of the few things wherein Religion interferes

with affairs of State in this country. That one day in seven should be set aside for rest, and that, in order to have it observed, all should for convenience agree on a certain day, needs no argument. It is an artificial requirement necessitated by the over-worked state of society. Nature has no Sabbath. The winds blow, the waters run; it rains, and is calm; the flowers and trees expand; the birds sing. Sunday is like all other days, and what is wrong on week days is wrong on the Sabbath. When the processes of nature point out the day of rest, then it may be well to compel its observance by legal enactments. Until then, our Sabbath laws are a scandal on a government boasting of liberty.

Oral prayer may satisfy certain minds, but not all. Prayer, the earnest desire of the heart, the prophecy of what we can perform, is quite another thing from the spoken verbiage which a parrot might repeat as well. The child, too young to understand the meaning of words, is taught that there is efficacy in a little prayer, lisped when retiring. What does it know of the Infinite? Is there not a striking similarity between the situation of the child lisping a prayer it does not comprehend, addressed to a being it does not know, and the grave deacon, repeating in church meeting a memorized formula for the thousandth time, praising the forbearance of that unknown Being, and demeaning his sinful self? and how far removed is the pompous preacher reciting a lesson equally well learned, beseeching God's mercy by rote? They all think they are doing what is best for them; what their religious education requires. They are sincere.

In some countries they attach written prayers to a wheel, and, by means of water-power, a prayer is turned up every minute of the day? Who can say that the praying wheel is not as efficacious as the praying parson? The requirements of prejudice are met by these several methods, and the Hindoo feels as much self-righteousness as the scrupulous deacon.

WE HAVE these praying machines! They are the ponderous engines which drive loom and forge, locomotive and steamship. Every stroke of their levers, every puff of their confined energies, is a word of prayer. Their myriad hands weave garments for human comfort, reduce food to proper form for human sustenance, and perform the labor of millions, thereby emancipating man from the crushing thralldom of labor. We must pray. From the withering herbage asking for the quickening shower to the intellect of man asking for the unattainable in the realm of spirit, prayer is universal. It is never a prayer of words, but of deeds.

Some striving soul may have found relief in formulated prayer, and thus it came into general use. Some may yet find in it relief. It has become a part of religion. Family service is as essential as church going, and is the means whereby the theological crust is formed around the young mind, in after years to harden and press out its spiritual energies.

We can change nothing by prayer but ourselves. We cannot in the least affect external nature. If a ship were freighted with a thousand saints, their united prayers would not keep her afloat, if there was a plank torn from her side. If prayer gives us strength and courage, it is well; but far better is that self reliance which depends on no external power. The strong soul seeks repose within itself.

CONSTITUTIONAL RELIGION.

A NEW MOVE.—We have received a copy of a call, with request to publish the same, signed by about nine reverend and twenty-one honorable gentlemen—all of Ohio we take it—for a Convention to be held at Columbus, on Tuesday, February 2d. The object aimed at is to change the Constitution of the United States so as to "secure a recognition of Almighty God and the Christian religion."

One of our exchanges, the Massillon Independent, comes to us with the foregoing extract marked, and the following very sensible editorial comments appended:

We have no doubt that the movers in this work are men of upright sincerity, and that they aim to effect a good object by advocating the proposed amendment. It is a very critical question which they have broached, and one on which the greatest latitude of opinion is entertained. As it is, the Constitution now guarantees the utmost freedom and liberality of religious belief, and these gentlemen, together

with those who may differ from them diametrically on what are called the cardinal principles of morality and religion, are not restrained by its authority. It seems to us that the constitution, on this point, is quite good enough, and if we all lived up to its spirit and intent, our nation would be an example to all the earth. We know little of the constitutions or governments of other nations, but it seems clear to us that their experience in introducing religious tests into their organic bases has resulted in failure. The English government has an established church, but it cannot make all its subjects think alike on religious questions. The Russian government, so far as we know, is another example of this class, and Americans are not prepared to adopt its theory, much less its practice. And for centuries, ever since the days of Luther, all protestantism has been loud in its declamations against what it denominates popery, the most striking example of a union of church and state. This is a state of things for which the American people are not prepared. But it may be urged that the principles to be introduced are so general as not to admit of a difference of opinion among all truly good people. Suppose it were so (and observation teaches otherwise), and that the projected amendment were adopted, the questions of orthodoxy and heterodoxy could not be suppressed, for on points such as the trinity, the atonement, original sin, resurrection of the body, future punishment, the Sabbath and other leading theories, would cause more confusion than we have now in understanding and interpreting the constitution. Theologians would have then to discuss constitutional questions, and we all know that they all differ radically on all the points above mentioned; and in addition to these there would be a vast class of outsiders who might want to talk constitution in their favor. These are not imaginary objections to the contemplated movement, but are such as must force themselves upon the notice of even the least observing. Of course we have no objection to the friends of this change holding a convention and giving their honest views in regard to it; we hope that they will be inspired with such a spirit of toleration as may tend to harmony in their councils; but while they do so let them not forget that there are those who are equally honest and are radically opposed to any such amendment of the constitution as they propose.

Anybody who has other views on this question shall have a place in our columns.

"The signs of the times" are portentous. It requires no prophet's ken to discern the outlines of the immediate future, though only the philosophic mind, lifted above obscurity by petty details, can draw from transpiring events their hidden meaning.

Two features are especially obvious in the tactics of the enemies of free thought. The effort to have the Christian religion recognized by the Constitution of the United States, to the virtual exclusion of all other systems, is meeting with favor which would have seemed very improbable a few years ago—and by those who hitherto have been most vehement in deprecating every measure that looked toward a union of Church and State.

Coincidentally with this (and at first sight inconsistently,) exists a growing sentiment among sectarians, in favor of female suffrage. This sentiment is not yet popular in conservative and orthodox circles, but is making rapid advances among those who are wise enough to perceive the immense power it will place in the hands of Christians. Women, as a class, are more devotional and easier led than men; they constitute the majority of church-goers; and as a class they are neither independent nor rationalistic enough to reject the pernicious teachings and influences of Christianity. Place the ballot in their hands, (and it certainly will be extended to them,) and one of the first effects will be the increase of theological power in the land. Then it will be no difficult matter to establish a Constitutional Religion in this country—for "nine 'reverend' gentlemen" will not only lead "twenty-one 'honorable' gentlemen" by the nose, and a multitude of others, but will also rule the majority of female votes. Then infidelity, Spiritualism and Free Thought will be unconstitutional in this land of now boasted religious liberty! Then those whom the large-hearted reformers of the times have labored to enfranchise will have pierced the hands first raised in their behalf, and this nation will have reaped the just penalty of withholding from woman her obvious right, and thus keeping her comparatively ignorant of its judicious exercise, until she is called to pronounce upon the dearest interests of humanity!

It is no longer Catholicism alone that obstructs human progress and threatens all that should make life desirable to noble minds—it is Christianity as a system that

is to be dreaded and opposed in the ratio of its ignorant persistency; declining Christianity that, finding it no longer possible to cope with the spirit of republicanism—religious freedom—on a fair footing, hastens to accept a truth it has spat upon for eighteen hundred years, and, inspired by its own Devil, to use that truth against those who alone have striven for its recognition.

POLITICO-THEOLOGICAL.

The recent Convention of the so-called National Reform (?) Association, held at Columbus, Ohio, adopted the following Resolves, and provided for the formation of State, county and town organizations, to carry them into effect by securing their adoption in form or spirit, as a part of the United States Constitution.

1. Civil society is a divine institution. The State has its vigor in the will of God, and its powers and functions are determined by Him.

2. Nations are moral persons, and were formed by the moral laws. The commonwealth yields moral as well as national ends, analogous to those of the family, and like the family the nation may and ought to honor God.

3. The fealty and service of nations are due to Jesus Christ. Through him national homage is to be paid to God, and national blessings and the forgiveness of national sins are to be sought for his sake.

4. The Holy Scriptures, as a revelation of the will of God to men for their guidance in all the relations of life, are of supreme authority, to which all human constitutions in the ethical principle should conform.

There are 30,000 priests in the United States, who will henceforth apply themselves to the manufacture of public sentiment upon this point. What are the friends of freedom doing to oppose them?

GEORGE A. BACON, Esq., of this city, is the editor of the "Eastern Department" of The American Spiritualist, published at Cleveland. Mr. B. is an intelligent and conscientious Spiritualist, and he will give his Western readers many items of interest from this section.—Boston Commonwealth.

SINGULAR PRESENTIMENT.—A lady in Reading, while conversing with some others, suddenly turned pale, and sinking into a chair, exclaimed, "Did you hear that gun? It affected me strangely," and wept inconsolably. Her visitors had heard no report, and it afterward appeared that no gun had been fired at that time on the place. News came, however, that her brother, residing a hundred miles away, was at that very hour fatally shot by the accidental discharge of his fowling-piece, while gunning in a grove near his house.—Ex.

OHIO STATE RECORD.

CLEVELAND.—The First Society and Lyceum of Spiritualists and Liberalists has recently elected officers for the present year, (see last issue,) and has made some changes in the conduct of its affairs. Instead of two lectures, the morning is devoted to Lyceum and Conference. The Constitution was so amended as to make a fee at the door, instead of collections, one source of income. Ten cents is admission fee fixed upon. Monthly, family tickets are issued, for one or two dollars—according to the liberality and ability of the purchaser. Those who are unprepared to pay, are not refused entrance to meetings. The change from contributions to a fee has long been urged by a few of the older members, as the only legitimate and really business-like method of raising funds at the meetings. Though the prejudice was strong against it, in many minds, present appearances favor the continuance of the new plan. The audiences have not materially diminished. We append the Report of the Executive Secretary, whose efficiency, strict honesty and watchful care have done much to further the interests of the Cleveland Society.

FIRST ANNUAL REPORT,
Under State Charter, of the First Society and Progressive Lyceum of Spiritualists of Cleveland, O.
Total receipts from March 1, 1868 to
Jan. 10, 1869, \$2,502 48
Disbursements, 2,572 07
Overdrawn, 69 59
LIABILITIES:
Society to Cash, Dr., furnishing Hall, 1,700 00
DUES:
By yearly subscription to Society, 173 00
Contingent Fund, 372 88
Total dues, 545 88
The condition of the Society one year ago showed a debt of \$417.00, with about \$200.00 worth of property to meet it. To-day we owe \$1,769.59, with have dues to the amount of \$548.88, and an increase of \$2,000.00 worth of property to meet the liabilities.
T. LEES, Ex-Sec'y.

EDS. AM. SPIRITUALIST: I notice in your issue of January 9th, an excellent article from "A Subscriber." While I appreciate his motives and the suggestions he makes in regard to the Missionary work, I feel it due to the Lyceums that I should correct the impression which the following extract from his letter will give of their present condition, growth and prosperity. He says: "Most of the Lyceums are without libraries, in debt, and struggling for existence." With your permission, I will make a brief statement of the condition of the Ohio Lyceums.

We have thirteen fully organized; and one in Seville and three in Franklin county, in process of organization. Only two of the thirteen are in debt, and they will be free from it in a short time. A part of them have libraries, and the others will have funds at the close of winter with which to supply themselves with books. Nearly all are supplied with the Lyceum Banner, and all soon will be.

They are in a degree "struggling," not for an "existence," for that they have beyond a doubt, (as our orthodox friends well know in every place where they are established,) but to maintain that "existence." They did "struggle" to obtain it, and to my certain knowledge

some of them struggled hard. But in proportion to the struggles they made have they grown and prospered beyond all expectation. If they were obliged to make no effort to sustain what they have gained, I fear it would become of little value to them.

As reference has heretofore been made to the want of harmony existing between them, I wish to say, that from the knowledge I have of other Lyceums, I am satisfied that the same number of Lyceums cannot be found anywhere with any greater degree of harmony. As individual Lyceums, I consider them as harmonious as they can be, considering the different elements of which they are composed. I know well that Lyceums do not exist on this plane in a perfect condition of harmony, any more than individuals do. How can they? As the Lyceum improves the individual, we shall of course have more harmony in the Lyceums. I am in correspondence with all of them, and I do not hesitate to say that both financially and otherwise, their prospects are, without any exception, highly encouraging. The following extracts from letters received by me during the present month, will serve as an illustration of their condition:

Mrs. S. M. Day, Guardian of the Ravenna Lyceum, (which we organized only seven months ago,) says they 'have rented the best hall in the town for a year,' and their 'sociables are a perfect success.' She says, 'Our Lyceum increases in numbers and interest. The questions under discussion are becoming a matter of more interest to the children, and where they at first paid but little attention, they now almost without exception have answers to them.'

Mr. J. S. Morley, Conductor of the Andover Lyceum, writes me, that six weeks after we organized it with thirteen children, they have seventy; also that they had fifty-four names signed to the Tobacco Pledge, and a number more promised for the next meeting.

Emma Tuttle, Guardian of the Milan Lyceum, writes: 'Our Society and Lyceum get along finely—no trouble, jealousy or disturbance of any kind, and I think there is no danger of any. We all try to do right, and are satisfied with each other as long as that is the case.'

It must be remembered that most of these Lyceums have been organized less than a year; and knowing as I do the difficulties they have had to meet, and the conditions through which they have come to reach their present state of prosperity, I know that they have accomplished all, and even more than could have been expected. With every prospect of a sure and permanent growth in the future, as in the past, I see nothing in their condition to discourage, but everything to encourage. We shall do all in our power to improve them, by organizing as many more as we can; for we consider that every additional Lyceum which is organized on a sure basis, gives a new impetus to those already established. Mrs. A. A. WHEELLOCK, January 20th, 1869.

WESTERVILLE.—We learn that the indefatigable worker, A. A. Wheelock, has organized a Society and started a movement for a Lyceum at the above place. (When he went there, it was dead, apparently, and no one knew of but one Spiritualist. The Society already numbers about thirty members. Bro. Wheelock writes: 'With a good test medium I could go right back over the route I have passed in the last three months, and do a still greater work, both pecuniarily and otherwise. We must have a test medium for some places, or we cannot start them. Where mind is on the phenomenal plane, knowing or believing such manifestations can be produced, yet never having witnessed them, they must have them before they will do much for the cause.'

Is there a test medium in the State willing to engage in this work?

MESSENGERS EDITORS: In fulfillment of the duties of my appointment as Agent and Missionary, I went, on the 11th ult., to Grafton, Lorain county. Was hospitably received at the homes of H. Montague, D. Monnell, C. Stebbins, J. Hulbert, and others. The friends are somewhat scattered in this county. Visited New London, Fitchville and Fairfield. At the former place they have the advantage of a thriving railroad town, and at no very remote day will, I believe, organize a Society and Lyceum. LECTURED at Grafton, 20th and 22nd, where the friends organized a Society and elected the following officers: C. Stebbins, President; G. Noble, Vice President; Mrs. Pierce, of Liverpool, Cor. Secretary; Jas. Hulbert, Treasurer. The Society will be glad to correspond with speakers. Spent Sunday, the 24th, at Oberlin. Found earnest workers and kind hospitality at the pleasant home of Mr. Hall. Addressed attentive audiences at eleven o'clock and in the evening. The friends here have an organization which does not unite their strength. They have purchased a beautiful lot preparatory to building a hall of their own, but have suspended the work for the present. Collections for Missionary Cause: Grafton, \$2.46; Oberlin, \$2.81; also the promise of a yearly subscription, to be collected and forwarded quarterly to the Treasurer of the State Association. Obtained fourteen subscribers for The American Spiritualist. Traveling expenses, \$5.95. Fraternally, D. J. STARRIRD.

STRYKER, Williams Co.—O. L. Sutliff says: I have been lecturing in this county for several weeks; have had good attendance; have spoken every evening but three since the 14th of January, and once on each Sunday. Finance report unfavorable. But the spread and growth of our Philosophy in this section is all that could reasonably be expected from the means now in use.

OLIVER STEVENS, East Toledo, who has sent us about twenty subscribers recently, sends more, and says: 'In reading the article from Mrs. Wheelock, in your last, after having a very hearty laugh over the arguments used by the 'member of the State Legislature,' against female suffrage, I finally came to the conclusion that they were about as weighty as any I had heard on that side of the question.'

The Spiritualist.

EASTERN DEPARTMENT.

BOSTON, MASS., FEBRUARY, 6, 1869.

GEORGE A. BACON, - - - EDITOR & AGENT
P. O. Address Boylston Market, Boston, Mass.

FRIENDS having letters or communications for this Department, will please forward to above address.

[The usual instalment of editorial for this Department has not come to hand. We have kept the forms from press a few hours, in hopes of its arrival.—Eds.]

A METHODIST INCIDENT.

THE world is full of mysteries that the Spiritual Philosophy explains—takes from the language of cypher and writes in intelligible text. An incident occurred lately at a meeting where our subject was being discussed. An earnest pietist, speaking in the negative, stated a fact in his late experience, which he considered miraculous, and therefore there might be grounds for people to believe in the manifestations, or some of them, and yet be wholly mistaken in supposing them to be produced by the spirits of departed mortals. This individual was opposed both to the truth of and the value of Modern Spiritualism, and his argument was all against it; but his fact told quite another story, to those who have the evidence of our truth, and also to the many who disbelieve everything supermundane on rational grounds. It led me to have some little conversation with him, and the incident referred to I will relate. It was very interesting, and the source, from a sceptic, holy to the relator, to me and to your readers will be simply one of those mysteries which we have the key that unlocks—that is, takes from the supernatural and places in the order of natural (though perhaps not ordinary) events.

This man's sister had the diphtheria, and died. She had the disease badly—her palate was all gone, and she could not utter a word, and with difficulty even a whisper. Just before dying, she made signs to her mother to go out of the room, who did so, shutting the chamber door. No one was in the room but the dying, speechless girl, when beautiful music was heard in that room. All the family listened to it, some seven or eight, the words thus beautifully sung being, "Fading, still fading,"—a favorite with the sick girl. When the music was over, they opened the door; the girl had a sweet smile, but could not speak, and in a few moments died.

This family attended the Methodist Church, but fearing to disturb the mother, as the deceased was unconverted, they went for the Universalist minister to attend the funeral, but he was absent. While on the errand, they met a stranger who enquired for some one, and, talking with him, he proved to be a Universalist minister, and was willing to perform the funeral rites. He did so, and spoke eloquently from the text, "I shall awake in the likeness of Christ." Singularly, these were the "last words" spoken by the girl before her loss of speech by the disease.

Truly, as the Rev. Nehemiah Adams lately said, "the veil is getting thinner between the two worlds"—he being rigidly orthodox. I wonder where he got the authority for "thinner"? He spoke wiser than he knew; and, for once, he spoke rationally and the truth. "Lord, lift upon him the light of thy countenance—oftner." One of these days, these singular phenomena, these wonderings and strange facts and fancies, will take form and order. One basic fact being established in the general mind, truth beauty and sense will be found in all such recollections and occurrences. Then indeed will "the chamber where the good man meets his fate be privileged beyond the common walks of life quite to the verge of heaven." J. W.

QUESTION.—In our intercourse with disembodied spirits, should we be guided by them?

I answer, everything else being equal, we should be guided by our spirit friends precisely in the same degree that we are guided by our friends in the form; but, as other things are not equal, as intercourse between the two worlds is in its infancy, (comparatively speaking,) as the media, through which our spirit friends approach us in this infancy of spirit intercourse, are necessarily imperfect, and as the laws which govern spirit-control are very imperfectly understood, it therefore follows, these premises being correct, that a greater degree of caution should be used in our intercourse with friends who have passed over, than with those still in the form.

In our intercourse with friends of the summer land, before acting upon their advice, especially in matters of responsibility, it is a duty due our sovereign individualities,

1. To know who it is that advises us.
2. What are the motives and circumstances under which the advice is given.
3. What have been the opportunities of the spirit while in the form and since, for gaining knowledge on the subject upon which the advice is given.
4. What has been the previous character of the adviser for goodness and truth.

Should all these precautionary measures be met satisfactorily, should a spirit friend advise me to make a movement that my reason and common sense condemned, I should hesitate long before following the advice, especially if the movement involved important results.

One thing we should never forget, that we as well as they, are individualities, and it is just as important that our sovereignty should be maintained inviolate, as that of others in or out of the form; that they are only our friends and neighbors a few days in advance of us; that the mere fact

of their change has neither converted them into saints, or raised them to intellectual prodigies; that the laws of gradual progression holds good there, as well as here: and during my limited experience in spirit intercourse, I have always found, the more intellectual, the higher advanced in wisdom, goodness and truth, has been the influence with which I have had the good fortune to communicate, the more modestly they have evinced in advising or pressing me to abide their decision; ever keeping before me in characters not to be misunderstood, the injunction: "Thou too art a spirit; trample not under thy feet, nor allow to lay dormant the higher organs of thine own body, or the spark of divinity within thine own soul, at the behest of any spirit in or out of the form."

It is related in the book of Revelations of St. John, that he, on being favored with one of these celestial visitants, was about to fall down and do homage; but the rebuke of the angel was: "See thou do it not, for I am only one of thy fellow servants."

We should take nothing for granted merely because it is said by spirits. Use our own judgment in all things. Obtain all the information we can from all available sources, then decide for ourselves, never acting upon advice given from the spirit world, except when our own judgment approves, and we are willing in case we fail or be involved in trouble, to bear the responsibility ourselves. Nor on the other hand, would I for worlds say one word tending to deteriorate the vast importance of spirit communion, for it has been my solace in some of my darkest hours, and saved me from Atheism when old theology failed. I would meet them if it were possible, more than half way, joyfully grasping the hand stretched forth in love and sympathy, and in my intercourse with spirits of every grade, would ever treat them kindly, never suspect, accuse or repel them without sufficient cause. And when the spirits of our loved ones, dear guardian angels, approach me, clearly establishing their identity, I would heed them perhaps as some of us failed to do when in the earth form, and love them even better than before.

True, our eyes may not behold them,
Nor the glittering robes they wear;
True, our arms may not unfold them,
Radiant as the summer air.
But I often hear them round me,
And each gentle voice is known,
When some dreamy spell has bound me,
As I sit at eve alone
They are angels now—but hover
On bright love beams, round me still,
Gentle as some beating lover,
Warning me from every ill.

Boston, Jan., 17th, 1869. JOHN HARDY.

LUCY STONE AT CAMBRIDGE.

THE distinguished advocate of woman's rights, Lucy Stone, addressed in the City Hall at Cambridge, recently, one of the largest, most intelligent and fashionable audiences which has ever been assembled within its walls. Her theme, of course, was Woman Suffrage, and it was handled in the eloquent and forcible manner which is peculiarly her own. Starting with the propositions that under our theory of government all just power is derived from the people, and that "Taxation without representation is tyranny" she affirmed that women were people and therefore the right of suffrage—which in the United States is the popular form of indicating assent or dissent in reference to principles, measures and men—could not be withheld from them. She then claimed that no argument had ever been advanced against woman's voting, because no argument could be advanced against a self-evident truth. Ridicule had been the only weapon brought against it, and this from long use against impregnable arguments had become worn out. She combated the assertion that women were now represented by their male relations and protectors, and quoted from the laws in regard to the rights of women to property, to their children, and in regard to divorce, to show that the laws made by men affected women as wives, mothers and widows worse than they affected men as husbands, fathers and widowers. With such laws upon the statute books how could men object that women did not know enough to vote? She next considered the objection that woman suffrage, if the husband and wife should be of different political opinions, would cause trouble in the family, and referred to the frequent cases of conflicting religious opinions in families without destruction of harmony. The presence of women at the polls would purify politics, would put down drunkenness and bribery. The ballot was the only means of enabling woman to get her just pay for her work and would be the means of throwing other employments open to her. She concluded with an earnest appeal for woman suffrage, in which she asserted we never could have true national prosperity and freedom until the fifteen millions of American women should be enfranchised, and that this nation must learn that the path of justice was the only path of safety. The hearty applause of the audience was frequently bestowed.

It is estimated that not one-eighth of the people of the United States attend public worship on Sunday.—Ex.

And of this eighth not more than one-third are actual participants. For so complicated and costly machinery, what a pitiful result!

The Spiritualist.

NORTH-WEST DEPARTMENT.

JANESVILLE, WIS., FEB. 6, 1869.

JOSEPH BAKER, Local,
J. O. BARRETT, Traveling, } EDITORS.

—All Communications for this Department should be addressed, "THE AMERICAN SPIRITUALIST, JANESVILLE, WIS."

(BEST)—1 copy Spiritualist, 1 year, \$2. Two copies, 1 year, one Spiritual Harp, and Planchette Song, for \$5.50. Four copies 1 year and Practical of Spiritualism, 57. Six copies 1 year, Harp, and Planchette, \$12. Eight copies 1 year and Harp, \$15. Eleven copies 1 year, Harp, Practical of Spirit., and Planchette, \$20. For above clubs postage on books prepaid by us.

UNITARIANS—KENOSHA, WIS.

We have just learned that not many months since, application was made by some of the Spiritualists at Kenosha, to the Unitarians of that place, for the use of their church for Mrs. Colby, an able trance speaker, to give a lecture in. The request was denied. The Unitarian church there was built by the joint effort of Unitarians and Spiritualists, and preaching is maintained at their joint expense, and yet, as soon as the Spiritualists desire to use the house for one of their trance speakers, they are denied. Why is this? Are these people so holy that they fear contamination by the introduction into their house of one whom the angels love to control, and through whose organism they speak to these brothers and sisters yet in the form? If so, it is in keeping with the conduct of the old Jews towards the gentle Nazareth. He was, said they, the associate of publicans and sinners. Mary Magdalen and fisherman were his followers!

If that is not the cause of the course pursued by the Unitarians, perhaps they were afraid that their Doctors of Divinity would be confounded by the utterances through the organism of the unpretending medium, as were the Doctors of Divinity by the utterances of the boy of twelve years of age, from Nazareth.

However that may be, the spirit of intolerance is manifest, and Spiritualists should arise in their full strength—stop all contributions towards the support of old theology in all its phases—and organize local societies or not, as deemed expedient. But in every town, see to it that meetings are held. Mediums will in cease in numbers as the demand increases for lecturers. Young men and young women will be developed in the modern "Nazareths," as of old, who will confound the wise of to-day, as of yore. Our advice to our friends everywhere is, to break the yoke of intolerance, be it among Unitarians, Universalists, or the "purely evangelical" churches. On the contrary, where the spirit of toleration is manifested, let us work in harmony, as equals, but never as inferiors.—Religio-Philosophical Journal.

The experience of the Spiritualists in Kenosha does not differ in its character from ours, here in Janesville. When All Souls Church was to be built, it was to be a "free" house. All might help to build it, and the Spiritualists might use it whenever it was not occupied for the regular services. But after it was erected, we soon found it was the seats alone that we might occupy. We were "dear, good brethren," till we employed a lecturer to speak to us, then we found it all out. We withdrew in a body. Then we were invited to return; our lecturer could speak there; but the choir and audience kept away, and their preacher began his tricks. We were expected to hire seats there, the rent of which went to pay their preacher. We again withdrew, hired our own hall and held our conferences every Sunday and are all happy in doing right.

We advise the Spiritualists to look to it; have no connections with Unitarians or Universalists wherein you are to be abashed or swallowed like Jonah. It retards our cause. You will be insulted, ridiculed, abused, and the sheep scattered. True enough, you will be dear brethren till you employ a lecturer, then you will see their horns and feel them too. Let the Spiritualists show that they are honest and love the truth better than Unitarianism or Universalism. Let them use their money to support their own lecturers and not leave them to starve while they pamper our bitter opponents.

FON DU LAC.

Why are we chained here? We can hardly tell. There was nothing particularly promising in the outset, but rather the reverse; and yet, the spirit voices said, "Tarry here till you be endowed with power from on high;" and here we have lectured two months, and are engaged two months longer, and for ought we know, many more months. We dare not disobey the "voices," for we remember Jonah's fate! Sure we are—if we disobey—that the fish of a Worldly Life will swallow us up boots and all.

In former years our friends here had rare privileges, and have passed through many, many trials from mismanagement, and from the extremes of individuality that bred intellectually but not charity. Coming here we found them disheartened, scattered, out in the cold, shivering, and hungering for the bread of life. All this time they never lost their identity, and never sold their birthright—indicating good material for the spiritual temple.

Our meetings are stable and increasing in interest and numbers. Here is a sincere effort that is beautiful indeed, to cultivate the virtues of our blessed gospel. Charity is budding into life and sweetness. We avoid excitements. Culture is our motto. The use of the Spiritual Harp, both as a responsive and singing exercise, has a most salutary effect in giving a devotional tone

to all our exercises. We shall, doubtless, soon revive the Children's Lyceum, as another and most essential instrumentality of culture and progress.

Our city is not a little stirred up by the wonderful seances of Mrs. Maude Lord—formerly Miss Barrack. She is an innocent, unsophisticated lady of interesting manners and devotedness of purpose. Through her, the spirits touch us with real hands, play upon instruments, and speak direct—not with the medium's voice—but in distinct articulation. We doubt if this multifarious phase of her mediumship is surpassed in all the West.

We know also another medium here—Maggie Patterson—on a different plane. Her seership is clear as crystal. She reads the future as vividly as the past, and describes spirits with unmistakable identity. On her mental plane, her delineations are most enriching. Sincere and faithful, we bespeak for her a useful work in leading the inquiring to the truth of angel ministry.

TRUISMS.

1. If mankind have ever perceived the existence of spirits, then under certain conditions or circumstances, mankind have the faculty to perceive such existence by their senses.

2. If those who claim to have seen or communicated with spirits, being persons of sound mind and truthful character, cannot distinguish between a phantasy, a deluded imagination, or mesmeric impression, and a real communication made by a spirit, then there can be no reliable evidence that spirits or angels ever visited or communicated with mortals or that such spirits exist at all.

3. If human testimony now cannot prove spiritual communications, then there is no proof that spirits have ever been perceived by mankind and we have no proof of any such statements in the Bible or any other book resting on human testimony.

4. If spirits have ever moved ponderable bodies or by any means manifested their presence to mortals, then they can do so at the present age or else they have lost power.

5. The testimony of men of high moral character, profound scholarship, and deep, philosophical research, men whom we know to be such, is at least as worthy of credit as that of men in past ages whose testimony we receive, but of whom we know very little at the most.

6. If the gift of "healing, tongues, the discerning of spirits," etc., has ceased in the Christian church, then the church, has lost its faith and all claim to Divine authority. See John, xiv: 12. Luke, vii: 22. Mathew, xxviii: 20. Mark, xvi: 17, 20. 1 Corinthians, xii: 7, 10 and 28.

LOVE FROM THE ROOTS OF WOE.

THE human mind would never rise higher unless deprived of its present support. When a loved one departs, the worldling inquires about a hereafter. How eagerly then does the bereft soul cling to the drifting symbols of life; the green grass around a decayed body; the lily that springs from the mud; the star that flickers in the night; the day that conquers the darkness; the summer that melts the ice of winter: all centered in the speculum of hope, are magnified into beautiful sparkles of love, the halo around the soul a crown of light to guide our pilgrimage past the dream-vales of death. Intuition, thus reaching forward into "the unseen," returns laden, bee-like, with the honey-dews of heaven, to the inner chambers of thought, and there the soul listens tremblingly, trustingly, to hear a ministering angel say: "Thou art immortal!" Then comes the "new birth;" then sweet faces with tear-pearled eyes of love beam on us, a spirit breathing, a zephyr from the summer-land, bearing on its blessed wings holy freshness from "the river of life."

MARRIAGE.—In the January number of the Spiritual Rostrum, on marriage, we find this singular statement: "The only way in which a man and wife can live together in harmony is to become totally blind to each other's imperfections." This sentiment we believe is calculated to breed discontent in families, and holds up a false view of marriage. We never yet were totally blind to our own imperfections, and yet have no idea of separating from ourself, and we never saw that person in whom we could see no imperfections. All are imperfect in this rudimental state, and any one possessing common sense can see it, who is not the miserable dupe of self-conceit. That the married should be patient with each other's foibles and forgive and still live on as they can if truly married, we believe; but let none expect that even marriage, heavenly as it is, is a state of perfection here, for it is not—nor do we believe that it requires any one to be blind to the truth.

CIRCLES FOR SPIRITUAL CULTURE.—It is a mistaken notion, retarding true unfoldment of the inner life, that a circle must necessarily be characterized by physical manifestations in order to ensure success and the best evidences of spirit communications. The physical is but the sign; the real is the moral consciousness. The use of our heavenly religion is regeneration, or better, obedience to natural law, and thence harmony and angelhood. Let the physical come in of itself, incidentally, but seek the

"still small voice;" retire into the closet of the heart, and listen to the music-loving, thought-impressions of the ministering angels. Then the soul is refreshed, and we are brought nearer the *patos* of heaven.

CHARITY.—A good brother of ours conversing upon the law of love, remarked, "If I am right I cannot be harmed by association with the unrighteous; if I am wrong, I have no moral right to set myself above my neighbors." The sentiment is beautiful. Ponder it dear reader.

MISSIONARY WORK.

Summary of four months' Missionary Work, ending with December, 1868.

HUDSON TUTTLE, Secretary Ohio State Spiritualist Association:—

Вотник: Weather-bound, "fenced in" by the rain and mud, in this classically-named, ancient, conservative and religiously-bigoted town of Athens, I improve the opportunity to give you a brief summary of my missionary labors for the past four months.

Spending the excessively hot months of July and August resting and recuperating our over taxed energies, by a pleasant visit and journey to the East, we commenced our "missionary work" once more, by joining "heart and hand" with our venerable brother, Henry C. Wright, in holding meetings at Conneaut, Monroe Center, Kingsville, Painesville and Oberlin, after which we attended the State Convention, convened at Cleveland, Sept. 15th, 16th, and 17th.

In Conneaut, I found a deadness in spiritual matters, produced by the usual over dose of Orthodoxy, and a corresponding lack of scientific and intelligent investigation of Spiritualism. Good test mediums and capable lecturers are greatly needed here. "Tis a good field and the harvest will be abundant, when the much needed and right kind of work is performed. At Monroe Center we held a "three days meeting," and as our Methodist friends would say, a most glorious and refreshing season we had; not only with "the Lord" but with the people, who were there, in goodly numbers. The weather was favorable, the church crowded with anxious listeners, some of the friends coming fifteen or twenty miles to hear the pure gospel of Spiritualism! I preached a sermon as I journeyed thither on the stage, to a Methodist minister, who engaged in the very useful occupation, of driver of said stage, nevertheless listened with much apparent interest, while, like Paul, I "reasoned to him, of righteousness, temperance and judgment, that had already come," under the comprehensive term of Spiritualism. I think he was "pricked to the heart," for he actually expressed a desire to attend the meeting. Bro. H. C. let fly some of his most radical, righteous and reformatory ideas! The "missionary" had "his say" whenever he wished to say it. Bro. Wright and myself gave each seven lectures during the three days and evenings, besides joining in a brotherly way in the many conferences that were held during the meeting. The Lyceum, only recently organized here, I found in a most prosperous and growing condition, under the efficient management of Dr. Benjamin, conductor, assisted by Mrs. Felch, guardian, together with an earnest and most interested corps of leaders and other officers. The Lyceum meets in an old church building, erected by Universalists to batter down the not very ancient theological idea of a local hell. Having done thus much for humanity, these liberal minded workers could not stop here, but proceeded to investigate Spiritualism, the result of which is, that only two or three Universalists are left, while a large, active Society of Spiritualists is now organized, who even occupy the church, having been for eight or ten years, and still being blessed with the excellent ministrations of Bro. O. P. Kellogg. Who says here is not unmistakable evidence of progress? This Lyceum meets under the great inconvenience of having stationary seats in the church style. Let the improvements go on, good friends, and do not allow the wooden forms of a fast decaying and now useless theology to obstruct the pathway of human progress and reform! The old must give way to the new! 'Tis the demand of life, the decree of destiny, written everywhere and proclaimed as the voice of God, through every living soul!

At Kingsville, Bro. C. B. Lynn found us in an evening meeting, held in the Academy, in which we three modern Apostles of the Gospel of Spiritualism, discoursed to the people, upon religion, politics, social life and kindred subjects, as taught by the Harmonical Philosophy. Bros. Jones, Sturdevant generously provided for our physical wants, and gave us a hearty "God speed you" as we departed for other fields of labor.

Our next "halt" was at Painesville. Here we found the "political pot" boiling as if heated by a furnace, "seven times hotter" than that into which the three stubborn Jews were cast, because they would not bow to the golden image of the grass-eating king, Nebuchadnezzar! The people would hear to nothing except that which related to the political affairs of our country. Fortunately for those who wished to hear us speak, Bro. H. C. Wright and A. A. Wheelock, the Ohio State Missionary, not only believed in, but represented a religion that claims the sovereign right of every individual to investigate and discuss religious duties, and all other duties possibly devolving upon the citizen in any and every relation of life. Believing thus, and claiming as a grievous fault, plainly manifest in Catholicism and all the forms of Orthodox theology, that the believers and followers of those systems are not encouraged or allowed to make a personal, searching investigation of Spiritualism, or any subject that comes in direct contact with their special theory, we could not stultify our reason and the common instincts of a common manhood, nor yet slander and openly disgrace the oft-repeated and publicly-declared principles of Spiritualists generally, as well as our individual selves in particular, by refusing when invited to do so, to consider, weigh, investigate and publicly express our convictions upon any and all questions that could possibly effect the welfare of humanity.

The night was stormy, but a large hall was filled and upon the grave and most important questions of man's rights, woman's rights and children's rights, thereby proving and establishing the grand problem of "equal rights for all," together with a claim for political justice, political economy, political honesty, and for unwavering loyalty to the principle of universal liberty, we did speak, and to the manifest acceptance of the large and attentive audience. We shall continue to speak upon these and all other subjects whenever and wherever opportunity offers, and I am fully persuaded that there is not, nor can there be, an influence of fear or favor sufficient to prevent us from expressing our honest convictions upon any subject whenever we feel so disposed.

The next day, the 10th of Sept., brought us to Cleveland. There we found the Forest City all ablaze with loyal enthusiasm over the celebration of Perry's Victory—Lake Erie's deathless hero—and a large political mass-meeting, at which for the first and last time, I listened to a most eloquent appeal for political honor, justice and safety to our common country, from the lips of our noble, eminently loyal, but now sincerely mourned, Governor Todd. With the silent fallen leaves of sweet brier, on Brier Hill, his once manly form quietly reposes, but the spirit of Governor Todd lives, active, earnest and still loyal to freedom as ever!

The next day Bro. Wright and I proceeded to the goodly town of Oberlin to hold a two or three days meeting. The weather being decidedly unfavorable, no meeting was attempted in the grove on Fri-

day. Besides the unfavorable condition of the weather, for a meeting upon a unpopular subject as Spiritualism, there was an appointment for a political meeting at College Chapel. The defiant manner in which the "Theological Bull" of Oberlin brandished his bigoted horns at that old and venerable "Abolition Ox," Henry C. Wright, who was present, was most amusing to behold!

Here was a Republican meeting in Oberlin—godly, pious, religious, Christian Oberlin!—founded and built upon the Christian-taught and gospel sanctioned idea, recognizing the natural and political rights of the colored race! Fully one third of its population and one third of the audience belonged to that race.

Bro. John Henry, of Oberlin, informed the manager of the meeting that Henry C. Wright was present and would speak if invited. Here sat a man eminent as an author, eloquent as a speaker, but especially renowned in both the Old and New World, as a tried friend of the Negro, with Garrison and others; for more than thirty years the champion and fearless advocate of the rights of a despised race—and yet, by the political and religious magistrates of Oberlin, was plainly and purposely ignored in a public, political meeting! The question arises, why was this? There is but one answer: Henry C. Wright is a Spiritualist! That's sufficient! Suppose Bro. Wright had held to the same religious views he once did when ordained a Presbyterian clergyman, would he have thus been ignored by Prof. Morgan, who opened the meeting with prayer, reminding the Lord how easy it would be for Him to give the Republican party a grand victory if he only felt disposed, venturing still farther, to assure the Lord, that in his (the Professor's) opinion, that would be the best thing the Lord could do? Ye gods! With such a pure, undoubted abolition record, mixed with even a grain of orthodoxy the size of a mustard seed, the audience would have been searched over with spy-glasses, but that such a glorious champion of the colored race, and of Republicanism were brought forward, and straitway to the topmost pinnacle of the Holy Altar, would the pious and godly Professor have exalted "Henry," and praised and lionized him as well he fits the custom and practice of such godless hypocrites and pharisees in both politics and religion.

Sturday we went to the grove, but soon beat a retreat to the town, where, like the despised and persecuted followers of the great Judean Reformer, we "were assembled with one accord," in a little upper room, the largest place we could possibly obtain in this famously Christian, yet creed bound and priest ridden town of Oberlin! The audiences were not large but earnest, zealous, hungry. Bro. Wright, Mrs. Nellie Bronson, and the Missionary spoke words of truth and earnestness to the hungry few who came to them. Sunday morning came, and we repaired, amid sunshine and the bright smiles of many warm hearted friends, to the beautiful grove near the town. Nearly one thousand people were present during the day, including many of the students, who, not having sufficiently the fear of a theological God, or the Oberlin God Finney, "or any other man," before their eyes, seemed to enjoy highly the "stolen sweets" of a few hours mental freedom.

Liberal thought has a great deal to encounter here in this small sized "clay patch" of the moral vineyard; but the friends of Spiritualism, though few in number, are earnest and plucky. Even Oberlin is not so great a theological Sodom, but what our divine and glorious Harmonical Philosophy will eventually see it. Verily the angels have thee in charge and not much longer will Oberlin have to wait to see the stone of science rolled away from the door of her religious sepulcher, in which her present living theological "mummies" will find a sweet and quiet repose that even Gabriel's trumpet will not disturb. [Concluded next issue.]

THE DAVENPORTS.

Bro. E. V. Wilson, Editor of the Frontier Department of the Religio-Philosophical Journal, writes:

The famous Davenport Brothers are in town and hold forth to-night and tomorrow night for the first time in Buffalo since their return. One could not tell from the advertisements in the morning papers whether the Brothers' exhibition was a spiritual one or not. We give it below, and leave our readers to determine for themselves:

OPERA HOUSE!!

Positively two nights only! Monday and Tuesday Eve's, Dec. 14th and 15th, 1868.

In compliance with the request of a large number of prominent citizens of Buffalo, (?) the world renowned Davenport Brothers will appear, after a most extraordinary and successful tour of four years in Europe, in their unique and Startling Wonders, Mysterious Displays, and Unaccountable Manifestations. Their Wonderful seances have been witnessed by the crowned heads and nobility of Europe. They must be seen to be realized. Reserved seats, 50 cents; Gallery, 35 cents.

There, you have it, dear reader, the whole of it. What is it? Is it a seance for spiritual manifestations? Or manifestations from the Davenport Brothers? We saw the Brothers at our meetings, and they were present at our seance for mental or spiritual phenomena, and they told us of their trials since their return; how they were prosecuted in Pa., and bound over under two thousand dollar's bond to stand their trial at Pittsburgh, for exhibiting their phenomena without license.

Brothers Davenport, you must do one of two things. Establish the fact to the satisfaction of twelve honest men that the spirits make these manifestations through you as heretofore claimed, or come out as jugglers, and take your place in the world with the class you belong to. The high attainment reached by Spiritualism demands of each advocate, teacher and medium, that they clearly define their position, and may not the opportunity now offer in your approaching trial to test this matter of spiritual or physical phenomena, and settle forever the question of the right of the law making power of the United States, to tax the inhabitants of the summer land without representation or recognition. The door is open, our brothers, to immortalize yourselves through your approaching trial, and if you are what you claim to be, enforce the claim, and the angel world will not desert you. Take your cabinet into court, make your manifestation to the jury and judges, demand to be recognised as spiritual mediums, and if license must be taken out, to be licensed as such, and every true Spiritualist will stand by you. But now we do

not know where to find you. If you will not do this, if the spirits will not sustain you in their teachings and phenomena, then drop them, if you are not mediums, but tricksters and humbugs. In the name of truth and humanity, be as honest as Barnum and come out in your true colors, and take your place where you belong.

EDITORIAL NOTICES.

Dr. NEWCOMB, of this city, requests us to say that he can cure Catarrh and its kindred affection of the throat and lungs with his Magnetic Catarrh Remedy, put up in neat boxes containing medicine enough for three to four months, which he sends by mail for one dollar. Send for it, as it gives general satisfaction. For curing colds it has no equal. Try it. 22tf

AN IMPORTANT CARD.

TO the friends of Toleration, Religious Liberty, Truth and Progress, throughout the United States:

Friends: In view of the strenuous and persistent efforts made to engraft upon the constitution of the United States, an amendment which may be used to overthrow Religious Liberty in this country, and inaugurate in one form or other, the detestable and outgrown union of Church and State, with all their concomitant abuses and oppressions, the subscriber, in behalf of himself and many friends, earnestly solicits correspondence with you, having in view the formation of a grand, popular organization, to prevent the execution of such a mistaken and impolitic purpose.

Sincerely yours, E. S. WHEELER.
Room 1, 89 Bank street, Cleveland, Ohio.

All Liberal and other papers please copy.

ADVERTISEMENTS.

WE solicit a few select advertisements at the following rates: Five cents per line, first insertion; three cents per line, each subsequent insertion. No advertisement counted less than five lines. Blank space measured.

Our readers are requested to patronize those who patronize us, and when making purchases to state that they saw the goods advertised in these columns.

WESTERN DEPOT FOR LYCEUM EQUIPMENTS.

WE are now prepared to furnish Lyceums with Equipments, at eastern prices, and warrant them to be equal in quality, style and finish, and in many respects superior to any now in market. Send for circular. Address W. H. SAXTON & Co., Geneva, Ohio.

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

CLEVELAND HOMEOPATHIC COLLEGE

and Hospital for Women.—Mrs. C. A. Seaman, President. The Winter Course of Lectures will begin the 2d Monday in November, and end about the 1st of March. Clinics in connection with the City Infirmary and New City Hospital, Special Lectures, &c., afford students unequalled facilities for improvement. For further information address M. E. SANDELS, M. D., Registrar, No. 195 Erie st., Cleveland, O. 14

MRS. J. C. DUTTON, Clairvoyant Physician, No. 2 Public Square, East Side—17 Fulton st., West Side.—Mrs. D. while in the clairvoyant state examines patients, discovers the nature of their disease, and prescribes proper Homeopathic, Botanical, and Electro-Magnetic Remedies. Having an experience of eleven years, Mrs. D. never fails in curing Catarrh. Mrs. D.'s Ague Specific will cure the worst cases of Fever and Ague in one week—sent to all parts of the country on receipt of \$1. Special attention given to the diseases of women. Magnetized paper sent to any address on receipt of 50 cents. 14

CLAIRVOYANCE and Healing by the Laying on of Hands. Miss S. A. Boyd still has her office in Room No 22, Hoffman's Block, Cleveland, Ohio, where she is prepared to give sittings and administer treatment. 16

THE GREAT MAGNETIC MEDICATED PAPER.

A PERMANENT cure for Rheumatism and all Chronic Diseases. Conveyable to any distance or climate. Having met with such great success in practice, with the Magnetic Medicated Paper and Magnetic Hair Pins, the subscriber has now completed arrangements whereby any amount can be obtained. The Hair Pins equalize the nervous fluids, will relieve headaches, and promote the growth of the hair. The paper will heal old ulcers and all wounds, inflammations, &c., &c. Examinations made of urine in diagnosing diseases. Application made for patent to the above remedies. TERMS—Examination of urine and remedies, \$3. Hair Pins, \$1 per package. Paper sent to any distance, \$1.

E. O. DAVIDSON, Agent
129 BROADWAY, Cleveland, Ohio.

DO SPIRITS COMMUNICATE?

D. L. JAMES V. MANSFIELD, the world renowned Test Writing Medium, through whose hand more than one hundred and sixty-three thousand communications have been given to sealed letters and otherwise, may be consulted by sealed letters or at his parlors, 102 West 15th st., New York City. Terms \$5, and four three-cent postage stamps. 16

D. A. EDDY, Baled Hay and Straw, Corn, Oats and Mill Feed, 182 Seneca st. 14

THE SPIRITUAL ROSTRUM:

A MONTHLY JOURNAL, devoted to the Harmonical Philosophy. Each number contains 36 pages of original matter from the best minds on the continent, well printed on good paper, and neatly bound in paper covers, making at the end of the year a volume of 432 pages. During the present year (1868-9) a Discussion on the Plenary Inspiration and Divine Authority of the Bible is being printed in the Rostrum. It is the design to make the Discussion a perfect storehouse of facts, pro and con, on this question. The SPIRITUAL ROSTRUM is mainly devoted to the exposition of the philosophy and phenomena of Modern Spiritualism. It does not, however, ignore any question pertaining to the moral, mental and spiritual welfare of humanity.

Subscription price, \$2 per volume of twelve numbers. Back numbers from the commencement of the current volume will be sent when desired.

Address HULL & JAMIESON, Drawer 5966 Chicago, Illinois. 16

THE BLACK PRINCE.

FIRST PREMIUM COOK STOVE. The Black Prince is incomparably the Best Cook Cooking Stove in use, for perfection of operation, economy of fuel, and for cleanliness. First premiums have been awarded to it at every State Fair at which it has been exhibited. For sale by E. JOHNSON, 13 Prospect street, just above Ontario.

The subscriber has also a large selection of perpetual burning and other Stoves, for hard and soft coal and coke, among which are the following standard kinds: Morning Glory, Stewart, Peerless, Torch-light, and all the most approved kinds of Parlor and Cooking stoves for soft coal—some at very low prices.

LYCEUM HALL, 29J Superior st., Cleveland, O. This new, elegant and commodious Hall is now open to the public for Rent, by the night, for Lectures, Exhibitions, Sociables, &c. For further particulars apply to T. LEES, Agt., Room No. 1, in Building. 14

GROWTH OF MORAL REFORMS. II.

Dress reform is by no means a silent idea. It had its birth at the focus of all reforms, Communism, developed in the Bloomer style its ultimate, and its spirit breathed out upon the masses, until now there is a strong tide setting in towards its original conception—enough at least to say that a dress which trails in the mud and sweeps the streets, shows a low state of refinement and even doubtful virtue in the mind that loves it.

As fast as true refinement and virtuous ideals are developed in the mass, just so fast it will be lifted out of the filth towards a standard which true refinement and virtuous ideals will create.

The impulse in dietetic reform has not been lost sight of. In its endeavor to gain a foothold, it has stimulated fruit growing, until fresh fruit in its season, and canned out of season, forms no small commercial exchange. In our prophetic vision, the time is not far distant when animal food will be among the unnumbered wants of humanity.

Not only have there been projected basic principles and standard reforms in the field of human wants, associations and actions, but the keener ken of progressive minds has reached beyond the boundaries of our present social order, if perchance there might be found a key that would unlock some hidden problem, or discover a realm beyond our social sea, where the aspiring human soul might find a field on which to display larger activities, broader lives and formulas suited to the demands of mind on this new plane, developed in the interior of its being, creating new demands and intenser activities. Confined to the contracted standards, the legitimate results of expansion and growth, fitting the soul for higher life, so long as confined to them, brings weariness, unrest, and all the fault-finding and disturbance we have in breaking over the established conventional rules.

Society has made some of the most important reforms, and first in the programme, are the many attempts to realize Socialism. The formula to realize this ideal has departed, and must of necessity, more or less depart from the common order of social arrangement. The spirit of this ideal in its tendencies showed the line of the departure to be a nearer and more intimate relationship, in all departments of the social compact than the common order of the past has presented. While the Shakers have sustained a community of interests about eighty years, in an organized form, still this ideal seemed latent in humanity until within the past forty-five years. During this time there have been some sixty or seventy recorded attempts, and undoubtedly many not known publicly. Most of these have perished by the way yet a few remain—standing records of the underlying principles involved in those ideals.

Socialism, as defined in our dictionary, means community of interests. What appears noticeable and to us significant is, that among all the projected modern reforms, this appeared first,—our conclusion is, Social reform contains the sum and substance of all reform; that there is no reform, either in mechanics, which brings to us more abundant supplies for our physical needs, in art, morals or religion, but serves, each in its particular sphere, its part in the work of Social reform. We say, then, Social reform means all reform combined, and all others are but parts of this great whole. So we include the great commotion in the religious elements of the day—the tearing down and building up of religious theories—as work for Social reform. Social life has its interests in all departments of human activity; Social life is the chemical compound in all its varied shades of combination of the three great departments of our being—the passionate, the moral and the religious.

Passional life is the roots of the tree of life. They have their life and work in the soil, supporting the tree in its upward growth, and gathering into its structure the basis of the life above. Moral law is the trunk and branches of the tree. Religion the foliage and flowers—the perennial going and coming of all that is lovely, beautiful and fragrant. Without this foliage, the branches die, the trunk and roots decay. Neither can exist without the other—roots trunk and branches are all necessary to produce the ever-going and coming of foliage and flowers. Ripe fruit is the Wisdom principle. In the fruit is concentrated the life of all the tree.

When we eat we are eating passion, morals and religion. These elements are our daily bread. There is nothing that grows, that ever had life in all the past, in the present, or ever will be in the future, but is compounded in its nature of these three elements, in different ratios, and in different degrees of progression. With our present comprehension of things, what a desolate earth this would be were there no foliage, no flowers! as much of a desolation is the life of humanity without the religious element. At present we cannot elaborate this idea, but will at some future time; we give enough to show the line it will take. If

this comparison and statement be true, it will be seen that the foliage, flowers and fruit, will be in perfect keeping with the roots. The religious element, then, can never alter or change the passionate nature of man. We are aware that this will appear a strange and absurd statement, contrary to the conceived opinions of the times. It will be asked, Why all this change in the religious elements of the times? It is because there is a rapid change taking place in the roots of humanity—the passionate nature. If there is change in the foliage and flowers, it is because the quality of the roots is changing. If there is change in the roots, trunk, branches, foliage and flowers, there must be a corresponding change in the fruit. It is said "revolutions never go backwards." If the saying be true, then we must expect this change of the quality of the tree of life in humanity, will be from an inferior to a superior. Then let us hail it with a joyous shout, rather than with fear and misgivings.

It is no wonder then that the great battle of religious contention will appear. It is because here are the visible manifestations of the life of the roots, trunk and branches.

Contrary to the common idea we rank Infidelity and Rationalism among the expressions of the religious element, for in all these we see but the forms of the expression of human life, and they in perfect keeping with the qualities of the passionate nature of man.

One idea we wish distinctly understood, that in comparing man to any degree of development in nature, all these comparisons fall short of the whole truth, because man stands related to all life below him, and not to any particular part.

Whichever way we turn, the great pulsating heart of humanity is crying reform! reform!! reform!!! It emanates from all departments, church, state and social. Liberty is the watchword, and progress the moving spirit. Reform says we must have liberty to work out of the rubbish that surrounds these great ideals—the accumulation of imperfection—and the fires will burn even to the warmth of fanaticism if its necessary to accomplish its purpose.

These great reformatory ideas commenced, and finished in but a single instance, are inherent in the deep soul-life of the masses as buds of promise to the future of humanity. The Divine Life, which is the life of all life, and is all life combined, is speaking prophetically in these signs of the times. The formula of the future is ordained to be upon this new plane.

SURFACE SPIRITUALISTS AND INTERIOR SPIRITUALISTS.

BY DR. A. UNDERHILL.

DISTINCTIONS are sometimes deemed invidious, yet I believe that I only express what facts will sustain, when I say Spiritualists may be classed under two heads:

First, Surface Spiritualists who look at Spiritualism from an intellectual, external standpoint. Their faith is in the phenomenal, the sensuous, and they seem to have little conception of the

Second—the interior Spiritualists, who view all the phenomena or effects as unreal, strictly speaking, addressed to man's external nature. The interior Spiritualists comprehend principles and teachings emanating from interiorly or spiritually unfolded minds, or disembodied spirits; while the surface or only intellectually unfolded mind discerneth not the things or teachings from a purely spiritual plane.

Truly was it said that "Spiritual things must be spiritually discerned; that the natural mind," (that is the external, intellectual mind,) "comprehendeth not the things of the spirit."

From these two conditions come differences among Spiritualists. One sees and feels from a surface or external standpoint or plane, the other from an interior or spiritual standpoint or plane, and both may be equally conscientious and honestly disposed, though their views are widely different. And hence we have books from both planes. Now, inasmuch as the interior includes the exterior, but not the exterior the interior, antagonisms arise, and why? The external Spiritualist is restless, unsatisfied, constantly desiring and seeking change or something new. Not so with the interiorly unfolded; that condition begets satisfaction, peace, faith, contentment, confidence. In books or writings from the interior or spiritual plane they see and realize beauties which are hid from the view of the surface unfolded mind. Now the Lyceum Manual (for illustration,) we are assured by its author came from the spiritual or interior plane. Hence its teachings cannot, in their entirety, be comprehended by the externally minded. Such minds would inevitably and naturally be dissatisfied with it, and clamor for something new, something more in harmony with their own condition and development. The same applies to other books; as for instance, "Poems from the Inner Life," by Lizzie Doten.

If the position here taken is, as I believe, correct, what need there is for self-examination and effort to comprehend the plane of development on which we as individuals and Spiritualists stand?

Every tree is to be known by its fruit. Every expression of our preferences points to the plane we occupy, whether it be the surface and external or the interior and spiritual.

THE LAW OF INVOLUNTARY MOTION; THE SPASMODIC PHASE OF MEDIUMSHIP.

MIND, MATTER, METHOD, MOTION; these are the four primitive facts of existence—"the Quadrilateral" of the universe.

Mind is the power of recognition. Seeing all, it is unseen; comprehending all, it is incomprehensible; explaining all, it is unexplainable; influencing and controlling all, it is in essence unchanged; and though in humanity finite and personal, is inherently immortal and affliates the Infinite. Mind exists as finite, or infinite; personal or impersonal; individual intelligence, personified will, or impersonal, in comprehensible, universal SPIRIT—eternal, infinite, omnipotent Power.

The "last analysis" of matter is unmade, its constituents unknown; it eludes the test of thorough investigation, sublimating from the gross to the refined and reappearing in new forms upon the horizon of observation, in apparent progress from itself to blend with the common origin—the substance lost in the essence, the essence absorbed in the spirit.

Matter is ponderable or imponderable, gross or refined, primitive, crystalline, organic; mineral, vegetable, animal; electric, magnetic, odic, ethylic, spiritual; it is capable of development, of progress, and susceptible of control—the grosser by the more refined, the more refined by finite will, and altogether by Infinite Power.

Method is the manifestation of law in the order of action; the demonstration of reason in the sphere of causation. It is general or special; regular, or eccentric; inherent, or established. It is correlated in all its parts; coordinate in all its operation; omnipresent in existence and absolute in effect.

Motion is the manifestation of mind, in the sphere of the material. It is primitive, or derivative; molecular, elementary, mechanical, simple, and compound, continuous, or interrupted, as developed in animal and human organizations, is spasmodic, or automatic; involuntary, or the effect of willful impulse.

Thus we perceive anew that Motion is from Mind, by Method, through the material. The consideration of one cause and form of motion involves the study of the Spasmodic Phase of Mediumship.

The grosser forms of matter are set in motion by the power of mind, acting as a force through the agency of the more refined and subtle elements, as has been already explained. The body develops its own magnetic aura, and upon this, in proportion to its susceptibility, are impressed the emotions of intelligence. These impressions are the cause of irritation, change and motion in the magnetisms of the body, and thus currents are set in action therein, which being attracted there to or by the power of will directed thereupon, do impinge or strike the nerves of sympathy, and being by them absorbed and conducted, do by "reflex action" in the ganglia become transmuted to force, which proceeding over or through the motor nerves, is thrown upon the muscles, producing contraction there in them, and, as a consequence, the movements of the limbs and body.

This is the usual course of action, whether the emotion or thought, thus resulting in bodily action be evolved in the mind connected with that body, or is the casual impress of other spirits controlling and guiding for the time the faculties of the being.

Nor this only, but more directly the purpose of extraneous control may be affected.

The body, or any portion thereof, may be demagnetized of its natural aura of magnetism, and the nervous system inflowed and surcharged. Then by operation after the same method, the influence is absorbed and conducted to the ganglia by the sympathetic or sensory nerves, there to be transmuted to force, and being by the motor nerves transmitted to the muscles, becomes manifest in physical motion, which is by nature involuntary as far as the person operated upon is concerned, and may be continuous or interrupted, spasmodic or automatic, in accordance with the manner of operation by the influence, the condition of the nervous system, or the portion toward which the influence is attracted or directed.

Nerves are composed of the most refined and delicately susceptible of ponderable, organic, animal matter.

Physiology informs us that "the position of any animal in the scale of life is directly dependent on the degree of development of its nervous system—through this it is brought in relation with the external world, deriving sensations or impressions therefrom—through this also all voluntary muscular contraction takes place."—(Dr. Draper, "Human Physiology," chap. xiv; p. 258.)

Man, by this rule as by every other, is placed at the head of the world of animal life, since the complexity and perfection of his nervous anatomy as far exceeds all else as his intelligence surpasses that of the brutes around him; and it is by an understanding of this anatomy of human nerves and their function and method of operation, that we may be enabled to comprehend the working of spiritual influences and the requisite conditions of safety and success in the mediumistic development we have in order come to consider.

The human nervous system is cerebro-spinal and sympathetic, having a brain and spinal cord, from which last the nerves of both classes ramify to all portions of the body. The spinal cord is an apparent prolongation of the brain, and is capable of action in a degree after the manner of the brain with which it is connected, but the function of the spinal cord is related to motion as the function of the brain relates to thought and feeling.

Distributed all over the body are the plexuses, nerve centers, cells and ganglia. They contain blood-vessels and cells, a network of nerves, and a peculiar granulated material adapted to the position it occupies.

These plexuses, ganglia and cells are so many poles, relay batteries, of the human spiritomagnetic apparatus of which the various nerves are the connecting wires and telegraphic communications.

The nerves are in appearance small filaments or semi-transparent cylinders filled with a white fluid, and of an internal construction peculiar to

character as cerebro-spinal, moniliform, or otherwise. [Concluded next week.]

THE RELIGION OF FACTS.

The prevailing supposition among those who have not investigated our philosophy, that Spiritualists are a credulous people with willing ears and ready assent to every new tale of wonder, is a great mistake. Undoubtedly there are some who too unquestioningly receive what purports to emanate from the world of spirit, and are, in some instances, fearfully misled thereby. That would be an unwise zeal which would deny so palpable a fact. Nevertheless it is true that Spiritualists as a whole are exacting in their demands for rational evidence, and that their firm conviction of immortality and intercommunion is based upon the solid foundation of facts which are regarded as acknowledged and indisputable by the closest thinkers and most scientific minds of the age.

The popular theology and churchianity are suspiciously jealous of "natural evidences" of a future state of existence, and deride facts which even infidels and materialists are forced to admit, when they come under their personal observation, are proofs of the truth of a cardinal idea in the Christian system, namely, Immutability. Singular anomaly! Tho' professing the greatest interest in all that pertains to futurity and the spiritual state, nowhere else are so great opponents to be found to what emphatically substantiates the leading truth of their own doctrines! This paradox would be inexplicable but for a recognition of the blinding effects of theological prejudice.

Spiritualism is a religion of facts not of fables, of truths not of errors. It is, so far as it has been developed, a Scientific Religion—one that tells you to take nothing for granted, instead of giving you a "thus saith the Lord;" and for this reason it has a far greater hold upon the intelligent and scientific minds of the age than casual observers suppose; while, on the other hand, the influence of popular Christianity upon the same classes is steadily decreasing, until men like Professor Agassiz, with a sublime indifference to theological dogmas, announce to assembled thousands that the literal Biblical account of the creation of Man is untrue, and the orthodox Adam a myth.

Commencing with the every-day facts of physical existence, Spiritualism, in strict accordance with scientific methods, inductively mounts through physiology mesmerism, psychology and clairvoyance, to Immortality; or, starting from this great fact, deductively descends, in an orderly, intelligent manner, to the commonest material phenomena, explaining every step of its progress, and appealing at the same time to every department of the human mind—convincing the intellect, satisfying the moral sense, and elevating and intensifying the affections.

Spiritualism, instead of being an aggregation of fanciful vagaries, as many suppose, is a substantial structure of imperishable facts. It is too late in the day to satisfy even yourselves, good skeptics, much less the unprejudiced, by dogmatically shouting your utter disbelief. Names, dates, references, are all at hand, and the weight of rational evidence and indisputable testimony is irresistible.

ADVERTISEMENTS.

We solicit a few select advertisements at the following rates: Five cents per line, first insertion; three cents per line, each subsequent insertion. No advertisement counted less than five lines. Blank space measured.

Our readers are requested to patronize those who patronize us, and when making purchases to state that they saw the goods advertised in these columns.

THE PRACTICAL OF SPIRITUALISM. Biographical sketch of ABRAHAM JAMES, Historic Description of the Oil-Well discoveries in Pleasantville, Pa., through Spirit Direction. By J. M. Peoples. Price forty cents. For sale at the Junesville Office of The American Spiritualist.

Dr. Newcomer, of this city, requests us to say that he can cure Catarrh and its kindred affection of the throat and lungs with his Magnetic Catarrk Remedy, put up in neat boxes containing medicine enough for three to four months, which he sends by mail for one dollar. Send for it, as it gives general satisfaction. For curing colds it has no equal. Try it. 221f

EDUCATIONAL.

THE NEW AND SIMPLIFIED METHOD for the Piano-Forte. MRS. LEDSHAM would announce to the public that she is now teaching this method with great success. All persons wishing to avail themselves of this admirable system of musical instruction will please call upon or address by letter, Mrs. E. S. LEDSHAM, 240 Erie street, Cleveland.

N. B. Business hours from 9 to 12 A. M., and from 2 to 4 P. M.

"RIPPLES ON THE TIDE OF LIFE." Volume of Inspirational Poems, by J. WILLIAM VAN NAME, Trance Speaker and Inspirational author. A 16mo. volume, bound in cloth, containing nearly one hundred poems on a diversity of themes. As the book will be sold only by subscription, it is important that the names be secured with as little delay as possible. Price \$1.00, post paid. Lecturers and Presidents of Societies are requested to act as agents. Address J. Wm. VAN NAME, Deerfield, Michigan. 23

SPIRIT LIKENESSES.

HOW TO OBTAIN THEM; Philosophically Considered. A pamphlet of nearly fifty pages, by M. MILLESON, Artist for the Summer Land. Sent to any address, post-paid, on receipt of twenty-five cts. Address M. MILLESON, Station L., N. Y., or Hon. WARREN CHASE, No. 544 Broadway, N. Y.

HAIR WORK.

Every description on hand and manufactured to order at WILSON & HAYES', No. 74 Public Square, Cleveland, Ohio. The subscribers guarantee to supply a better article, and 20 per cent. cheaper than any other house in the city.

A PANORAMA OF WONDERS! BY THE GREAT SPIRITUAL REMEDY!!

I AM overwhelmed! There is nothing, ancient or modern to compare with it—nothing. I am overwhelmed with its vast power, its extensive range, and the countless wonders which it panoramas before me. For four years the uninterrupted stream has continued to pour in upon me, daily increasing in volume and power. Here comes a letter from H. A. Tatum, of Aberdeen, Miss., telling me of the cure of Consumption, Chills and Fever, Billions Fever, and other diseases, by the POSITIVE AND NEGATIVE POWDERS; and here comes one from N. Church, of Oskaloosa, Iowa, saying that the NEGATIVE POWDERS have cured a child of Deafness of six years duration. There is a letter from A. Idlebrook, of Matagorda, Texas, who rejoices that the POSITIVE and NEGATIVE POWDERS have cured his child of Cholera Morbus, his wife of Chills and Fever and Enlarged Spleen, and his neighbor of Neuralgia; and there is one from Mrs. M. Calvin, of Danby Four Corners, Vt., informing me that the GREAT SPIRITUAL REMEDY, the POSITIVE AND NEGATIVE POWDERS, have cured her husband of Jaundice and of that unmanageable disease, Diabetes, her daughter of Erysipelas, and herself of Neuralgia. In one case it is a lady in Sacramento, Cal., who is cured of Catarrh by the POWDERS, and straightway administers them to others and "cures up Spasms, Fevers, Measles, and fairly out everything;" in another case, as reported by Mrs. P. W. Williams, of Waterville, Me., it is a lady whose eyesight is restored from a state of Blindness, caused by a shock of Palsy two years before. Away off in Marysville, Cal., Thos. B. Atkinson, who has the Chills, buys a box of MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS of a passing tin peddler, and though having "no more confidence in them than so much dust," yet "they cure his chills like a charm;" and John Wright, nearer by, at East Walnut Hill, Ohio, has "a great and unexpected wonder worked on him by the POWDERS," they cure him of a Rupture of twenty-five years duration, to say nothing of his cured Rheumatism. From the East, Mrs. N. S. Davis, of West Cornville, Me., reports that the doctors declare that Mrs. Melville Lincoln must die in three days, and thereupon she takes the POWDERS and in four days is seated at the breakfast-table with her family; from the West, C. L. Child, of Decorah, Iowa, reports that the box sent to Mr. Moore put him on his feet again, and the box sent to himself cured his wife of Kidney Complaint of four years standing. Seth Tobey, of Tunnel City, Wis., had his hearing restored; and Jacob L. Sargeant, of Plainview, Minn., had his sore lips of fifty years duration cured by a single box of the POSITIVES. But enough. The panorama is endless. The stream flows onward—a living, moving demonstration of the power of spirits and their mission of mercy to humanity.

A MOST WONDERFUL MEDICINE, SO SILENT, YET SO EFFICACIOUS. A penetrating, deep-searching, irresistible curative agent, standing alone, unrivalled, without an equal. THE POSITIVE AND NEGATIVE POWDERS strike at the root of disease; they do no violence to the system, causing no purging, no vomiting, no nausea, no narcotizing. They soothe, and charm, and magnetize, and steal into the centres of vitality, flooding them with currents of new life, and bathing them in streams of magnetism which give health, strength, vigor and elasticity to both body and mind.

THE POSITIVE POWDERS ARE SOOTHING AND MAGNETIC. They lull and hush the most sleepless and restless mind or the most agonized body into the sweet slumber of childhood and the gentle sleep of infancy. They are all-powerful in controlling Spasms, Cramps, Convulsions, Fits, St. Vitus' Dance, and Colic. They allay fevers, and Inflammations, acute and chronic. They cure Rheumatism, Bronchitis, Coughs, Colds, Croup, Diabetes, and Affections of the Kidneys. They put a veto on Diarrhea, Dysentery, Bowel Complaints, Nausea, Vomiting. They charm away Neuralgia, Sciatica, Tic Douloureux, Headache, Toothache Earache and pains of all kinds. They cure Indigestion, Heartburn, Sour Stomach and Dyspepsia in every form. They are a silent but sure success in all Female Diseases and Weaknesses.—Thousands of patients report them to be the best medicine ever used in the above diseases, as well as Catarrh, Scrofula, Erysipelas, Small Pox, Measles, Scarlet Fever, and kindred affections.

THE NEGATIVE POWDERS ARE STIMULATING AND ELECTRIC. They give strength and flexibility to the palsied or paralyzed muscle or limb. They open the vision of the blind amaurotic eye. They quicken and electrify the paralyzed nerve and the lost sense is restored, thus causing the deaf to hear again, and bringing back the sense of Taste, Smell or Feeling. They rouse the vital energies of the patient in Typhoid or Typhus Fevers, and the prostration of death speedily gives way to the vigor and buoyancy of health.

In Fever and Ague, in all its forms, the POSITIVE AND NEGATIVE POWDERS know no such thing as fail—the Negatives for the Chills, the Positives for the Fever.

The magic control of the Positive and Negative Powders over diseases of all kinds is wonderful beyond all precedent.

They are adapted to all ages and both sexes, and to every variety of disease, and in these respects are THE GREATEST FAMILY MEDICINE OF THE AGE.

PHYSICIANS extol them. AGENTS are delighted with them. DRUGGISTS and ready sale for them. Printed terms to Agents and Physicians sent free.

Circulars with fuller lists of diseases, and complete explanations and directions accompany each box, and also sent free postpaid. Those who prefer SPECIAL WRITTEN DIRECTIONS as to which kind of the Powders to use, and how to use them, will please send us a BRIEF description of their disease when they send for the Powders.

Mailed postpaid, on receipt of price.

1 Box, 44 Pos. Powders,	\$1.00
1 " " 44 Neg. " "	1.00
1 " " 22 Pos. & 22 Neg.	1.00
6 Boxes,	5.00
12 " " "	9.00

Sums of \$5 or over, sent by mail, should be either in the form of Post Office Money Orders, or Drafts on New York, OR ELSE THE LETTERS SHOULD BE REGISTERED.

Money mailed to us at OUR RISK. OFFICE, 37 1/2 MARKS PLACE, NEW YORK. Address PROF. PAYTON SPENCE, M. D., Box 5817, New York City.

For sale also by Druggists generally. If your drug gist hasn't the Powders, send your money at once to Prof. Spence's address, as given above, and the Powder will be forwarded to you, postpaid, by return mail. 15

ROOT & GALE, Dealers in Massillon, Chippewa, K Mineral Ridge, Brier Hill, and Massillon Slack and Nut Coal. Also all kinds of Hard Coal. Office No. 3 Center st., Cleveland, Ohio.