

# 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.

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## THE REVEALMENT.

BY MRS. EMMA SCARR LEONARD.

The world sat robed in darkness, gathered from  
The shadows of unnumbered superstitions,  
Wrong and Oppression strode with heavy feet  
O'er the broken, bleeding hearts of men;  
Crying with voices harsh, tempestuous,  
"Down with your aspirations! Slaves ye are,  
And slaves ye shall be for all coming time.  
Ye have no right to reason for yourselves;  
Ye have no right to question, 'What is Truth!'  
Lo! FALSHOOD, crowned and sceptered, king like,  
grand,  
Wearing the patriarchal mask of age,  
We bear enthroned among you. Worship him.  
Behold his jewels, blazing in the sun,  
His dazzling robes of purple and of gold.  
Behold low and kiss his sandals, minions, slaves!  
And hail him as the sovereign lord of all!"  
Thus spoke the tyrannous, despotic twain,  
And o'er the broad fields of Humanity  
The words were shaken seed-like, by the wind;  
And, germinating after many days,  
Soon grew to lofty stature, bearing fruit  
Sweet to the taste, but deadly poisonous,  
Which starving men and women snatched and ate,  
And gave unstinting to their little ones.  
Then did their minds grow dull and lethargic,  
And Fear drove out the angel Innocence  
From tender, youngling hearts, and they did curse  
Their mother, Nature, and misnamed her, Evil!  
And mingled prayers and groans and shrieks of pain  
Went up to the Most High from rack, and wheel,  
And loathsome dungeons, out of whose dark depths  
Oft rose the terrible cry, "There is no God!  
There is no merciful God, for if there were,  
He would release us from our misery."  
They prayed to Falsehood, poor, deluded ones,  
They prayed to Falsehood, who deceived them still,  
And fed and thrived upon their agony.  
But when, at length, the God within them stood  
Discovered; when the inner life—the soul,  
In its majestic grandeur was revealed,  
How quickly did pain's blunted weapon fall,  
Powerless and ineffective from the hands  
Of Cruelty and Hate. Ah, then was shown  
The strength of the True DEITY, whose realm,  
Whose wisdom and whose love is infinite.  
Behold Him marching onward, robed in light,  
While Truth, with flaming sword, drives from his  
path  
Grim Prejudice and stupid Ignorance.  
His banner is the blue star-seeded sky,  
And Love and Charity his ministers.  
Peace follows in his steps, with Hope and Faith;  
Their brows are wreathed with garlands, and their  
hands  
Fling blessings to the eager multitudes  
That gather on all sides to welcome them;  
Thus singing in their gladness, "We are free!  
Oh, Mighty Ruler, glorious and good,  
Our hearts flow out in song to welcome thee!  
And in our souls' expansive gardens, tilled  
By angels' hands, a thousand virtues shoot,  
And bud, and blossom 'neath thy quickening smiles.  
Oh, Mighty Ruler, glorious and good!  
Thou art our own, we will not let thee go;  
Thou shalt be ours through all eternity."

## ARCANA OF SPIRITUALISM.

### EVIDENCES OF SPIRITUALISM.

WE have learned to discard the supernatural and miraculous. Even the churches, in spirit, have become skeptical, and their great leaders scoff at the spiritual. What Hume wrote in the last century, and which branded his name with infamy, has now become in reality, a part of their belief.  
This skepticism and materialism is a natural reaction against the superstitions of the dark ages, as Spiritualism is a counteraction against its darkness.  
In producing proof in favor of spirit communion we are necessitated to use the evidence of others. Those who have never seen objects moved, say it is an impossibility. That is a word of ready use, but is an expression of conceit and ignorance. The wise man will rather acknowledge that he knows too little to say anything is impossible. Of the laws which operate in the vast unknown we know not, and it is futile to draw positive conclusions from the little that is known. Columbus and Harvey, Kepler, Galileo, and every one who has given expression to a new thought, has been met by the—"impossible." After a time their truths become possible enough, and the present always smiles at the positive expressions of past ignorance.  
There are few things which are positive. Mathematics is the only science which we can regard as fixed. A problem in geometry, as that the square formed on the hypotenuse of a right angled triangle is equal to the square formed on the other two sides, depending as it does on the unvarying relations of numbers, can never change, and is a positive expression. Outside of mathematics the positive realm is very narrow. If an object has never been observed to move, the evidence of witnesses may yield an infinitely probable proof. Circumstantial evidence in law rests on this principle. It is considered if several witnesses of known veracity agree in their statements it is morally certain that they speak the truth. Thus if a witness is of sufficient veracity and clearness of sight to

spoke the truth ten times out of eleven, then there is ten chances to one that any statement he may make is correct. If an other witness of equal reliability aver to the same, the chances are ten times ten, or one hundred. If a third testify to the same, the probabilities are ten times one hundred, or one thousand.

The testimony of the senses is received in law as PRIMA FACIE evidence. No judge would suppose that they were imposed upon, and no council argue that witnesses should be set aside because no faith can be placed in the eyes or ears. Life and death are made dependent on the senses, otherwise all received rules of evidence must be set aside. We live in a dream-world, and so hallucinated are we that there are none to tell us of our hallucination. The end is with Berkeley's idea that the external world is only a fancy of the mind without any real existence.

When thousands of reliable witnesses testify that they have seen objects moved without contact, the probabilities are infinite that they have done so. No amount of negative testimony is of any avail. That a thousand individuals have not seen a table move, does not invalidate the testimony of one who has.

We place the greatest reliance on the evidence of our senses, and although we say we take that of others reported to us equally as voluble, practically we do not believe until we have seen, especially that which is unusual and out of the common order. Our egotism makes us consider ourselves the best judges in the world. Belief is very much a matter of education, and we have little hope that all the argument possible to produce will be of any avail in convincing of themselves. Hence we rely on facts. The advent of Spiritualism is through facts and not theories. Its purpose is to destroy theories and place positive knowledge in their stead.

Why have not these phenomena occurred before? The world was not prepared to receive the phase they have taken now, but history is filled with accounts of spirit manifestations. Poets have sung of it in all ages. It has entered into the sacred and current literature of all races. The Old Testament is filled with it; it is the warp and woof of the sacred books of all nations. So far from being new, it is as old as mankind.

Power, force is the prime attribute of spirit. It is in the invisible, the intangible, not in the external and tangible that force resides. Power must be an attribute of spirit and spirit only, for the gross external, what in common speech is called matter, is nothing until vivified by this life.

One fact is worth a thousand theories, and if it can be proved that spirit can move matter, their modus operandi is of secondary consideration. Owen says:

"The imposition of hands is not a necessary condition. In the dining-room of a French nobleman, the Count d'Ourches, residing near Paris, I saw, on the 1st day of October, 1858, in broad daylight, a dinner-table seating seven persons, with fruit and wine on it, rise and settle down, while all the guests were standing around it, and not one of them touching it at all. All present saw the same thing. Mr. Kyd, Son of the late General Kyd, of the British army, and his lady, told me (in Paris, in April, 1859) that, in December of the year 1857, during an evening visit to a friend, who resided at No. 23 Rue de la Ferme des Mathurins, at Paris, Mrs. Kid, seated in an arm-chair, suddenly felt it move as if some one had laid hold of it from beneath. Then slowly and gradually it rose into the air, and remained there suspended for the space of about thirty seconds, the lady's feet being four or five feet from the ground; then it settled down gently and gradually, so that there was no shock when it touched the carpet. No one was touching the chair when it rose, nor did any one approach it while in the air, except Mr. Lyd, who, fearing an accident, advanced and touched Mrs. Kyd. The room was at the time brightly lighted, as a French salon usually is; and of the eight or nine persons present all saw the same thing in the same way. I took notes of the above, as Mr. and Mrs. Kyd narrated to me the occurrence; and they kindly permitted, as a voucher for its truth, the use of their names.

Here is no drawing up of a heavy object, without effort, with the fingers, the concomitant which Mr. Faraday speaks of as indispensable. And the phenomenon occurred in a private drawing-room, among persons of high social position, educated and intelligent. Thousands in the most enlightened countries of the world can testify to the like. Are they all to be spoken of as "ignorant of their ignorance?"

Had it in any former age assumed its positive, rationalistic character, the world would not have been ready to receive it. Mediums would have been destroyed as wizards and witches, and darkness would have been triumphant.

Spirits cannot exceed, in their communications, the intellectual temperature of the age, nor can man. The most exalted genius is chained by the demands of his times. He cannot far exceed it; neither

can spirits, also, as is expressed in a homely proverb, be casting pearls before swine. This objection can be made against every system in the world. Why was not Christianity introduced before? Was it not needed as imperatively three thousand years ago as now? There is a repugnance in some quarters, to the doctrine that spirits return to earth. The old mythological idea, that they slept until the resurrection trump, or went direct to a place from whence they could not escape, has seized such a strong hold that it is difficult to eradicate it. The objection has been ably met by a distinguished writer:

"But if it still be asked how is it possible for spirits to return, I answer, by the same method by which they leave the world. How do they leave? Let the skeptic answer. If it be asked how can they converse thousands of miles apart, by an earthly telegraph? We are told, by the medium of electricity. You have then our answer, and we would press the inquiry by asking, if men, by a knowledge of the eternal principles of nature, can daguerreotype a human countenance upon a metallic plate, think you it must be impossible for spirit friends to stamp an idea, a thought, a sentence, a book upon the human intellect? Which is the most reasonable to suppose, that God, in the constitution of his universe, left no means of communication for his children, or that he has given to all the agencies of reciprocal approach and friendship?"

We said it was not new. In the year 364 of our era, or 1505 years ago, in the reign of the Roman Emperor Volens, mediums conversed by means of rappings and employed the alphabet. The spirit-pendulum, almost exactly in result like the dial, was then in use. It consisted of a ring suspended by a thread over a bowl of water, around the margin of which the alphabet was arranged. By successively swinging to the desired letters, words and sentences were spelled. Numa Pompilius used it in this manner in Angerny. Such a pendulum has been used by modern mediums successfully.

The subject passed into disrepute as a black art and dealings with the devil. Learned men scoff at the dial as a new trick; if it be one, it is fifteen centuries old. It was reserved for America to rediscover this truth, and upon it found a pre-eminently American religion!

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

THERE are several divisions of the nervous system, as the cerebro-spinal, the sympathetic, the pneumo-gastric, the phrenic, etc., etc., but for the present purpose they may be considered as divided into three parts; first, nerves of sensation, second, the ganglia, third, the nerves of motion.

The nerves of sensation are called the sensory nerves, and the nerves of motion are designated as motor nerves." The ganglia or ganglions are complex networks of nerves situated throughout the body, supplied with cells and granular matter and forming masses larger and smaller in accordance with their position and the particular special function required.

For the sake of clearness, a sensory nerve may be considered as commencing anywhere beneath the cuticle upon the surface of the body and running inward to some plexus, and there becoming involved in the ganglia or network of nerves, and losing itself or becoming changed in character to a nerve of the motor class. The motor nerves originate in the ganglia, and lead onward to the muscles.

These nerves are as absolutely material conductors of substantial elements as the metallic wires of the electro-battery, and are in anatomical construction the correspondence of such wires, when carefully wrapped and insulated for practical and constant use.

Spirito-intellectual or emotional impressions, from whatever sources, are conducted to the sensorium of the brain, and by recognition, appreciation and assimilation, or by direct control, become motives operative through the entire organization.

But spirito-magnetic influences, from whatever source, are attracted to the sensory nerves at any and all points of the system, as conditions or will may determine, and are by them conducted to the ganglia and in the ganglion become depolarized, combined and transmuted, and are either stored and reserved there, or forwarded directly as a force to the muscles and indirectly as an impression or reflected influence to the brain.

It is immaterial what the source of the influence may be since the manner and extent of action is to be decided merely by the potentiality and quantity of the element thus developed into power.

The nervous system is, in one sense, a self-moving mechanism, collecting sublimated elements by absorption through the sensory nerves, transmuted and combining them in the ganglia, and throwing them forward through the motor nerves to be exerted as force in the muscles. And

this action goes forward without the recognition of the mind or control of the will, though many of the developments may be checked or accelerated, and in a measure regulated by the will and purpose of the spirit. Witness the action of the heart, constant all through life in the body. The motion of the lungs, to be checked by the will but for a moment or two, the function of digestion, the peristaltic motion of the bowels only interrupted in its periodical action by disease.

The experiments of competent electricians, Galvani, Volta, Nobili, Volkman and others as recorded by science, have decided that:

1. When a continuous electrical current passes along a motor nerve, the muscle connected with the nerve contracts, and so remains until the current ceases.

2. When a continuous electrical current is passed through a ganglion, the muscles, reached by the motor nerves from that ganglion, contract, and remain contracted for some time after the cessation of the current to the ganglion.

3. When a continuous current is directed upon a sensory nerve or nerves, the muscles, connected by motor nerves with the ganglion to which such sensory nerves reach, are contracted, and those contractions alternating with relaxations, are involuntary, intermitant, Spasmodic.

Thus we learn one source of power as exerted in the animal economy, and the method of its application; and are also made aware that the ganglion has capacity not only to combine and transmute, store and reserve, as well as transmit the influence from the sensory nerves; but also is organized and capacitated to change a continuous influence into an intermitant force with its resultant motion. The cause of such periodical or intermitant action by the ganglion, and consequently by the muscle is to be ascribed to chemical and magnetic influence, brought about by the combination and depolarization of the elements in the ganglion itself. Subjected to such influences and constructed for such a purpose, the ganglion performs its function, and as all action requires time, we have motion more or less regular in action or reaction.

The Spasmodic Phase is in natural order, the first outward manifestation of mediumship. Its action is by the law of involuntary motion which has been so far unfolded. The action of spirits is to intensify the susceptibility of the sensory nerves, and then furnish a supply of their own peculiar magnetism to be absorbed by them, and thus to act through the ganglion by the motor nerves upon the muscles. Such an effect may be especially intended by them or it may occur as the result of influences brought to bear to accomplish other ends in the progress of development or manifestation.

The motions of the Spasmodic Phase may be violent, impulsive and disorderly. They are neither beautiful nor desirable except as the needful concomitants of growth, the precursors of a higher unfolding. Many have been frightened, and not a few disgusted by the twitchings, jumpings and shoutings of this preliminary manifestation. They are not peculiar to the modern phase of Spiritualism alone, but are found in all conditions of excitement where sensitive persons are subjected to strong magnetic and psychological forces, whether in the Devil worship and Obi of the African, the whirling of the Dervish, or the fanaticism of the "protracted meeting." The magnetisms are disturbed, the nerves are affected and the spasm is the result.

Let all who are wrought upon by this phase lean upon "the Magic Staff and under all circumstances keep an even mind." Have no fear, and do not become self-psychologized into absurdities of any description. Keep inwardly the even tenor of your way, though outwardly you may be agitated beyond control. The exercise will seldom ever fatigue you when induced by spirits, and you will be vastly improved by the manipulation you receive, since these gesticulations are often made a means of increasing the circulation, arousing action or regulating the forces of mind and body. Once convinced of the wisdom of the controlling intelligence, you may yield passively to their influence, and in good conditions, these crude, irregular actions will soon cease, and the intelligent and often beautiful developments of the Automatic Phase take their place.

### FROM MRS. WHEELLOCK.

EDS. AM. SPIRITUALIST: Since I wrote you in regard to the Lyceums, I have received a letter from the Cor. Sec. of the Seville Society and Lyceum, saying they have fully organized their Lyceum, with twenty scholars for a beginning, and every prospect of increasing the number immediately. They are very sanguine of success. Have secured a Hall in which to hold their meetings, and their prospects are certainly encouraging. At their earnest request we shall visit them sometime this month. We have just completed the organization of three Societies and Lyceums in Franklin Co.—at Westerville, Worthington and Millfin. Yesterday organized one here, with about thirty scholars for the Lyceum.

The county paper, published at Ravenna, whose editor is an earnest member of the Presbyterian church, in a recent issue, says—"The largest Sunday gatherings of people, in our village, are at the meetings of the Spiritualist Society in Day's Hall." Let the friends in other localities take courage, and organize, where they have not done so, and go to work systematically, for that kind of work will always accomplish something.  
Yours Truly,  
Mrs. A. A. WHEELLOCK.

## The Spiritualist.

"Charity for all; malice toward none."

HUDSON TUTTLE, Editors and Proprietors.  
H. O. HAMMOND, Office, 111 Superior St.  
CLEVELAND, SATURDAY, FEB. 20, '69

### SHALL WE GROW BEAUTIFUL WITH AGE?

The blossom is beautiful, because it expresses a prophecy of the autumn. Youth is lovely because it reveals the infinite possibilities of manhood. Man and woman, words standing for the crowning glories of creation. Yet how strangely contradictory the faces of the streets! Men and women who should meet us radiant as immortal angels, pass us like disturbed demons! Childhood is beautiful, but as soon as we pass that boundary, how the features distort; how ugly they become! Why is this? Because every faculty of the mind is a sculptor who incessantly works with finest chisel at the features. Sleeping or waking, constantly they mould the plastic clay. They are never satisfied with their model. The passions chisel their wrinkles and lines, deep, terribly deep and hideous; and the intellect and the morals set their artists to smooth them out, polish them off, and sharpen the outlines. Yield to the former, and the countenance becomes ugly and coarse and brutal, more and more from year to year, and the old man is animal and repulsive. If the latter have their artists at work, the man becomes beautiful, and the aged somewhat divine. Delicate artists are these. They force the plastic body to become an exact semblance of the mind. They pluck the hairs from the head; they polish the scalp; they sprinkle with grey; they stoop the form; they hold it erect; they change the tone of the voice, the laugh, the glance of the eye. How terrible the work of some of these artists! The bloated form, the leering eye, the foul blood revealed in purple veins, the thin white locks, the palsied step, the feeble intellect; such models fill the world. How beautiful the image of noble age, when from the cradle the artists of truthful and living thoughts, of the keen intellect and God-like morality, and the sensitive chisels of spirituality, have constantly labored, toning down, softening, sharpening and vivifying. Such men we sometimes see reposing on the brink of the river of time, and they always electrify our souls, and fill us with emulation. They are like gleams of golden sunlight amid darkness, and quicken our faith in immortality.

### CAN CRISTIANITY LIVE?

It has been said that if the church so willed, by adopting Spiritualism as its own, it might bring a new and vivifying element to its aid, and thereby prolong its existence. It could not do this if it desired. It cannot let go its concreted dogmas, for the individualism of the New Philosophy. It cannot admit free discussion. Its dogmas must be assented to whether understood or not. In this manner, even the truths of the church become superstitious and prejudices. Its dogmas are dead rituals, and so far from producing activity of thought, produce a moral idiocy, an unresisting passiveness to their voice. Sects in their infancy, when compelled to battle against persecution and antagonistic influences, by the free discussion of their beliefs, are forced to gain an honest acquaintance with the beliefs of their opponents, and have a living interest in their dogmas. When they become established and a new generation inherit their beliefs, these dogmas form no part in the lives of their believers. There is no life except at distant revivals, when the inanimate corpse is galvanized into contortions, resembling the movements of a living being.  
Churchianity cannot change without breaking the crust of its petrified beliefs to atoms, and emerging something entirely new. It has come to the end of its course. It plants itself directly in the path of human advancement, and so far from hoping to extend its dominions, it must be content to hold its own.  
What are its missionaries doing? Noth-

ing. They honestly complain of want of interest in the Hindoo, the Chinaman, the South Sea Islander, the Red Indian. They give us no assurance of the Christianization of a single savage. They claim churchizing a few—that is, persuading them to conform to their ritual, being baptized, or sprinkled, and attending church. But if the missionaries were recalled to-day, in fifty years they would be forgotten, and their labors vanished. Perhaps some cannibal, while feasting on his slain enemy, might relate as a tradition that white men once came and taught how they crucified God, and thereby saved themselves and as many cannibals as chose to believe the story—there their labors would end.

Churchianity is dying. It has been an experiment serving an important good. It has fulfilled its mission. It has ceased to extend its dominion. As each year passes it counts proportionally less numbers. Let us not, however, reject it as a whole. Rather, carefully garner whatever truth it may contain, to employ in the New Edifice which is now building. That edifice is the sum total of humanity—it is SPIRITUALISM.

#### PROSPECTUS.

FREDONIA, N. Y., 10th Feb., 1869.

To the Readers of THE AMERICAN SPIRITUALIST:

FERVENT THANKS, from the depths of my soul, to those who have done what has been done to sustain this journal, devoted to the loftiest themes that can engage human thought and affection. To me, the problem of its success, or failure, has been painful, for upon its solution rested fondly anticipated usefulness and happiness in coming years, or the continuance of crushing deprivations, almost too great to be endured.

I have wrested from the hours of daily labor, during the months of my husband's separation from his family, time enough to place upon paper the results of some years' reflection upon topics of theoretical and practical interest. The articles recently published in this paper, entitled "Thoughts from my Hermitage," are among the inspirations I propose to present to progressive readers in a more attractive and enduring form. No doubt, these Thoughts bear, to some extent, the impress of the peculiar conditions under which they were penned, and reflect to a degree the deep prayers, the intense desires, the tremulous, tearful hopes, that awaited the verdict of the liberal public as to whether the success of THE SPIRITUALIST would be so great as soon to make practicable the reunion of a broken family circle. Ah! how many, many times the flickering light of Hope went out in dreary storms of improbability—as if the slender comfort gleaned from adverse domestic surroundings were too great a boon! But, thanks, thanks to you, patrons and helpers, I now break the seals of letters from Cleveland with less sadness, and the chilly breath of Dependancy no longer adds to my unhappiness.

I cannot permit the thought that myself and little ones shall be a weight upon the enterprise so many have labored to place upon a self-sustaining basis—and I know that it will be realized yet before the main workers will realize fair remuneration. I have these manuscripts and wish to publish them. They will make one hundred and fifty octavo pages. There is no egotism in intelligent criticism of one's own literary productions, more than mechanical. I believe the articles are meritorious, and competent critics have urged me to place them before the world.

My plan is: To issue blank orders, and commence the printing immediately. The book will be printed on superior paper, with new type, and by one of the best pressmen in the city of Cleveland, who intends to make it a typographical gem. The binder says his part of the work shall not be surpassed in artistic excellence by that of the printer. Cloth, \$1.00.

It is very important that all who desire the book should SEND IMMEDIATELY, as it will not be stereotyped.

Fraternally,  
ORPHA E. HAMMOND.

MR. GEORGE ROSE, former Conductor of Cleveland Lyceum, has purchased an elegant residence on Cedar Avenue, and will take up his abode therein about the "Fourth of March."

#### MASS. STATE ASSOCIATION.

George A. Bacon, from the Committee on Resolutions, read the following:

Whereas, Believing that the present existing illiberal and dogmatic church organizations are sustained by those whose minds have been trained and warped by Sabbath schools to such an extent that it is extremely difficult, on reaching maturity, to overcome the teachings of early childhood and youth, and realizing that "as the twig is bent the tree is inclined," it is

(1) Resolved, That we recognize the great necessity of providing our children—who are to be the future workers in the cause of progress—with suitable physical, mental and moral instruction, leaving their minds unbiased and free to accept such views as may seem consistent with their judgement, after reaching an age when they are competent to reason upon religious subjects.

(2) Resolved, That we recommend the Spiritualists of Massachusetts to organize Children's Progressive Lyceums and to labor earnestly to make them attractive and instructive, and thereby keep the children from the dwarfing influences of Orthodox theology.

Whereas, The Convention of this Society, held at Worcester, Nov. 12th and 13th, was not one of the legal meetings provided for by its Constitution; therefore,

(3) Resolved, That the address of our President, Wm. White, Esq., delivered on that occasion, be adopted and entered upon our records.

(4) Resolved, That we disapprove of the action taken by the Fifth National Convention of Spiritualists, held in Rochester, in August

last, in forming an American Association for the purposes set forth in the Constitution then adopted:

1st, Because such action was not contemplated by the Local and State Societies or the Associations there represented.

2nd, Because it takes from the State Associations, or materially interferes with local or State propagandism as conducted by the State Societies.

3d, Because it diverts the limited pecuniary means from the channels in which the greatest good can be accomplished.

4th, Because it divorces the Children's Progressive Lyceum movement from the parent societies, and creates an antagonism of interest where there should be the closest union of effort.

5th, Because the Association, as formed, tends to the centralization of the immense power of the great Spiritualistic movement of his age into the hands of a few.

6th, Because a National Association should be constituted of delegates duly appointed by State Organizations, and should be under the control of the State Organizations, through their representatives, instead of being controlled by persons who secure membership by paying five dollars yearly.

7th, Because we believe that ALL the money that can be raised can be used to greater advantage than for the specified objects of the American Association.

#### TO MY FRIEND PEEBLES.

BY EMMA TUTTLE.

Thy friends outnumber God's bright stars

Which circle o'er our continent,

And are as varied in intent:

From Venus sweet to flaming Mars

How many ways their spirits tend!

But thou art unto ALL a friend.

Ah! Friendship was too opulent,

To braid such massive wreaths for you,

Bright vernal and celestial blue

And lily-snows and rose hues bleat!

And yet ye won the treasure so

We would not pluck one bloom I know.

Ye won it by no false pretense;

Ye did not daze by gems and gold,

Nor buy by flatteries sweetly told;

But by thy soul's magnificence

And kinship to thy God maintained

Our spirits unto thine are chained.

I will not pray, as others do,

That angel messengers attend

Thy every footstep, oh, my friend;

But rather, till life's play be through,

Thou may'st sustain thy lofty part

AND BE THE ANGEL THAT THOU ART!

#### OBSERVE!

SIX MONTHS' subscribers are earnestly requested to renew immediately—for one year if possible. All names that are marked with a BLUE X will be stricken from the list the second week after the cross appears. If any person whose paper is thus marked desires to continue, but has not the money for renewal just now, by notifying us of the fact, we will send four weeks on credit. Price \$2 per year, in advance. Almost every article in these columns is original, the advertisements are few and compact, and consequently the expense of publishing greater than on most larger papers. Our success is no longer a question, but a fact admitted by all. Those who feared to risk two dollars in the commencement have now no excuse. Renew for ONE YEAR, as fast as your time expires, and we shall, very shortly, make valuable additions and improvement. We prefer this as an inducement, to making unreasonable deductions in price now, and having to raise it by-and-by in order to enlarge our paper.

#### ITEMS.

J. L. MANSFIELD, inspirational speaker, will answer calls to lecture on Spiritualism and the Harmonical Philosophy—will also lecture on the Abuses of the Insane, giving a new theory of the cause and cure of Insanity. Address, Box 137, Clyde, O.

We look forward with great interest to the discussion to be held by A. A. Wheelock and Prof. Craft of Farnington Seminary. We understand that Prof. C. is not only a scholar but a gentleman, and that he is devoting great labor to the preparation of his arguments. The Spiritualists could not confide their cause to a better than Bro. Wheelock.

THE Massachusetts State Association of Spiritualists report the past year's labor a success.

Don't fail to read the able article by Mr. E. S. Wheeler, on third page. It is an outline of a recent lecture by him. Upon the announcement in Lyceum Hall that extra copies of the paper containing it could be had, for general distribution, about three hundred copies were spoken for in a few minutes. We will supply the article, in circular form, if not less than ten thousand are ordered in all, for \$2.50 per thousand. At least one hundred thousand should be soon broadcast over the State. Every Society and Lyceum in Ohio, should pass a resolution, at once, for one thousand copies. The time for mere theorizing has gone by.

Spiritualists and Liberalists, the practical interests of every day life here, and the angel hosts there, alike demand action and fidelity to profession!

The dearest rights of existence are imperilled this momentous hour! It is only by sustaining the organs and advocates of civil and religious LIBERTY, in the broadest sense of the term, that you can reasonably hope for the perpetuity of rational freedom.

#### MISSIONARY WORK.

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

CONTINUED.

MONDAY, Sept. 14th, I went to Cleveland, to attend the State Convention, which held a most harmonious session of three days, accomplishing far more, by the inauguration of new measures—the permanent establishment of a first class "spiritual paper"—further improving the system and also enlarging the field of missionary labor, besides adding to the missionary force—for the advancement and building up of the Cause of Spiritualism in Ohio, than can possibly be truly estimated or fully realized at present. A full report of the doings of the Convention has been published, but time alone is making a faithful record of the result. After the Convention, the Executive Board of the Ohio State Spiritualist Association held a brief session, and among others who were appointed for the missionary work, I was selected as the General Missionary Agent for the State, not only to labor myself, but to take the charge and superintend the operations of the Missionary Force in Ohio. Owing to the political excitement, it was decided that none of the missionaries should commence their labors for the Association until Nov. 1st, '68, except Mrs. Wheelock and myself, who, having been engaged in the work, were to continue right along and do what we could in the missionary work while the political excitement lasted, knowing it would be over the 1st of Nov. Desiring to have the opinion and to know the wishes of the Board, I asked what course I should pursue in localities where, owing to political excitement, I could not get up a meeting, to lecture on Spiritualism, but where the Spiritualists would be anxious and request me to speak on political questions. The Board generously requested me to use my own judgement and discretion in such cases, and in so doing I gave, in all, sixteen lectures upon political questions, devoting the rest of the time to lecturing as best I could, upon Spiritualism. My Monthly Reports to you, for Sept. and Oct., during which these lectures were given, show, under Specifications No. 8, that I received \$35 in collections, at these 16 political lectures. I probably would not have received that amount in those places, for double that number of lectures on Spiritualism. I have reported these collections with the rest, subject, of course, to the action and decision of the Board, with which, upon this and all other matters, I shall be content.

Sept. 19th, I went to Chagrin Falls, where the Presbyterian Church was opened to me for a political lecture. Sunday came with a most severe rain storm that prevented all but the "courageous" from coming out to attend church or to hear a lecture on Spiritualism. Instead of lecturing in the forenoon, to the "few and faithful," that, regardless of storm, had come, we turned our meeting into a general conference and love feast, inquiring, not, "what shall we do to be saved," for that, all present had found out, but what can be done, in Chagrin Falls, for the benefit of humanity? I urged the organization of a Society and Children's Progressive Lyceum, as the most complete answer to that question. This brought up the question of building a Free Hall for that and other purposes. The storm having abated, the evening lecture was well attended and a committee appointed, of which I was made a member, to see what could be done in raising a sufficient amount by subscription to build a Free Hall over the contemplated brick store of Messrs. Eglestone who were just about erecting the same. Monday and Tuesday were devoted by the committee to ascertaining how much could be raised. \$1200 was the sum necessary, Tuesday evening showed over \$1,000 subscribed for the Hall, and over \$50 with which to furnish Lyceum equipments. But our orthodox friends, thinking we were getting along too fast, made haste to circumvent our projects of a hall, by a sharp business transaction, which put the matter off only for a little while however, because the establishment of a Children's Lyceum has been decided and determined upon by the friends there and the missionary, and if that does not mean a Lyceum I should like to know what does!

Sept. 23d, we went to Cleveland and spent the 24th at the agreeable home of Bro. D. U. Pratt, comparing the accounts of the treasury in regard to the yearly subscription, etc. Having compared notes and found everything correct and to correspond with my monthly reports and his accounts, we proceeded on the 25th, to Kipton, where, owing to the storm, I was enabled to give but one lecture, although remaining two days. The roads being so muddy that we could not accomplish anything by leaving the rail road in such a clay country, we took the cars on Saturday for Milan, where, as always, we found a happy greeting from numerous friends, and a heart felt welcome in the genial home of Maj. Marsh, as well as other dear homes in Milan, the warm sunshine of which, to us, can never die.

Sunday, we attended the truly flourishing Progressive Lyceum at Milan. It was a "feast of reason and flow of soul." The "mother in Israel" of this Lyceum, among a dozen most excellent leaders, is Hudson Tuttle's mother, leader of Sea Group. As we looked upon this venerable participant of 72 years, the center of a most interesting group of children, feeding them with real wisdom from the deep fount of an aged mother's soul, I could but wish, with the poet, "Oh, would I were a boy again," and could live in Milan and be a member of this venerable teacher's group! Of course Hudson and Emma still live in the heart of this Lyceum and its growth, acting as Conductor and Guardian. Blessings upon you, each and all!

A most noticeable feature of this Lyceum, to me, was the running-over-full Fountain Group, under the charge of our noble souled sister King. Surely, in their leader, these budding blossoms of immortality have a mother's love and a mother's care! Hers is the glory of bringing out into the perennial, never fading beauty of wisdom, virtue, truth and goodness, these promising, deathless buds of human life!

Sunday afternoon, Sister Thompson of Cleveland, gave one of her interesting discourses, showing that "the spirit of man was in the ascending." In the evening, I addressed a large and attentive audience in the neat and commodious hall of the Society and Lyceum, contrasting wonderfully, in point of number and interest, with the "faithful few," who, with doubting and trembling hearts, assisted us in organizing what has become, in about seven short months, one of the largest, most harmonious and interesting Societies and Lyceums in the State.

Saturday evening, Sept. 26th, quite a large circle of friends assembled at the residence of Bro. Fish, and were most highly entertained with the numerous tests given through Sister Thompson by her controlling spirit guide Philip. It has been our good fortune to witness several most convincing tests given by Mrs. Thompson, and I regard her as one of the best test mediums, for certain phases of phenomena, that I have ever met. Upon this occasion, there were a few present; one, a pious church member, from Jefferson county, N. Y., an elderly lady and relative of Bro. Fish, who was there on a visit, and an entire stranger to Mrs. Thompson and most of the company. The correctness with which "Philip" described this good lady's home in N. Y., which Mrs. Thompson knew nothing about—the position, size and furniture of the different rooms, the door yard and other surroundings outside—detailing with minuteness and exactness, the description of a tree, standing near the door-yard gate, which had been struck with lightning, not only astonished the pious Christian, but deeply interested all present in the manifestation of spirit intelligence. While the astonishment of a skeptic was apparent, they frankly acknowledged the correctness of what ever was told them by the spirit.

The last two days of this golden September, we spent at Walnut Grove Farm, the truly spiritual, love-embowered home of Hudson and Emma Tuttle, arranging business connected with the Association, and perfecting plans for a larger, more extensive

and if possible more earnest campaign in the Missionary Work.

I will forward the remainder of summary of report for October, November and December in a few days.

A. A. WHEELLOCK, Gen'l. Missionary Agent for Ohio.

## The Spiritualist.

EASTERN DEPARTMENT.

BOSTON, MASS., FEBRUARY 20, 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.

#### ANOTHER SPEAKER—MRS. GRIDLEY.

It became our pleasant duty on the second Sunday of this new year, to introduce to the friends of Dorchester, Mass., a lady medium who made her first public essay as a Spiritualistic speaker, before those then and there assembled.

Young in years, modest in deportment, prepossessing in appearance and readily susceptible to the control of disembodied friends, she happily passed into the trance state and spoke with an ease and fluency more characteristic of experienced lecturers. What was said and her manner of saying it, justifies one in expecting that, after the first natural flush of timidity shall have measurably passed by, and a feeling of familiarity takes the place of doubts and fears, while standing up before an audience of strangers—thoughts and ideas will freely flow in chosen words of strength and beauty; that through her adapted organism will there be transmitted a portion of those heaven-born principles and soul-searching truths with which, thanks to Spiritualism, the civilized world is to-day being so richly blessed.

The occasion to us was a very interesting one. Improving the opportunity, we prefatorily mentioned the fact that the development and multiplication of media, for all the popular phases as well as certain new ones, were going on throughout the land at a ratio never known before. Men, women and children of all ages, when and where in private circles favorable conditions prevail, rapidly passed through the several stages of mediumistic experiences, and private mediums were being made to take a public stand, to an extent hitherto unprecedented. That the benign influence of this Angel Gospel was extending itself in every direction. Hearts were thus being daily and hourly cheered, where the common consolations of popular religion proved of no avail.

The chasm of death was spanned by a bridge, whose links were outwrought in the store-house of human love; that over this "flower encircled" bridge, as up and down Jacob's spiral pathway, anciently, the messengers of God to human hearts were constantly passing to and fro, bearing the tokens of undying affection. The knowledge wherewith to ensure the multiplication of these natural highways between the two worlds, was the grandest fact and the most important event of the century. That no restrictions were laid upon Spiritual Commerce. The principles of Protection would take care of themselves. Free Trade in Intercommunication allowed of no monopoly. Hence we hailed the step taken by our sister as an auspicious event, and rejoiced accordingly—even as it is said the angels in heaven do, over one who on earth turns from darkness to light. And finally, that these channels of communication may increase everywhere in numbers, in depth and breadth and purity, until the whole world shall be filled with the light of the Celestial Heavens—we shall ever pray with hands and head and heart. Let us thus continue to pray—humbly, faithfully, earnestly, even to the end.

#### PROGRESS VERSUS CONSERVATISM.

VINELAND, N. J., is one of the large Hotels which that rapid traveler, Progress, has appropriated almost entirely to himself. Seven years ago, he became attracted to an almost unbroken wilderness, and into that time he has crowded about twenty-five ordinary years, and the ville of Vineland with its fine mansions, charming cottages, good hotels and good, broad streets, its literary powers and many churches, together with two weekly papers, stands a living witness of the power of Progress.

To be sure, his shadow, Conservatism, is with him, for who ever knew of an entity, a real substance, without one? The "Friends of Progress" have a large hall here, which, though good now, will, when entirely complete, be a very excellent affair. Conservatism whispered, when it was built, that its bricks would make chimneys in one year; but this is only one of the many times this shadow has been mistaken, and at the present time a large, and one of the most intelligent audiences in the country, gathers there to hear and be heard, and to attend the thoughts of these interesting Lyceum.

Conservatism wanted to swell its funds a short time ago, and have a little fun at the expense of that venerable old gentleman, Progress. One of the churches was selected as his operating servant, and under its auspices a drama, entitled "The Coming Woman, or Women in 1876," appeared upon the boards. It proved a well-written, well-acted burlesque upon Progress and a portion of his adherents. But, alas for Reason! Conservatism took no counsel of her, and so the women of 1876 were represented, not only in men's apparel and employments, but in their vices. Common Sense drew a veil over her eyes at this absurd sight. But the burlesque was a success, and Conservatism, weary with its efforts, settled down with a self-satisfied smile, whispering, "We have dealt a telling blow at the Friends of Progress."

Not long after, the Friends of Progress drew a larger audience together to witness an original drama entitled, "Greciana Bender or the Lady of To-Day." (Progress took counsel of Wisdom and excused himself from portraying fashion in 1876, by saying his constitution and imagination was not quite equal to the draft without losing vitality.) In this drama of which Greciana was the prominent figure and dressed a la Broadway—the scheming to attain the seeming great end and aim of woman's life, viz. marriage, the expense and hypocrisy of the process, the selfish aspirations, the false education resultant therefrom, the languor and delicacy of the ladies and their modes of dress, was admirably portrayed. Clergymen, and the danger of their popularity and too familiar confidence with families, was another lesson; the procuring of liquor under the prescriptions from M. D.'s was another feature, and from the enthusiasm with which it was received, told it was a shot that sped to its mark and was appreciated; as indeed was the case with many allusions. Good-natured sarcasm, witty, moral lessons and the superiority of the hell and heaven within our theological brimstone, was visible to the eyes of many who attended this blending of amusement and instruction. Other exercises ensued, among which was Black Dinah dressed in the Grecian Bend, who sung, danced, and played upon the guitar, "Woman's Rights," an original burlesque song, to the entire satisfaction of all. The most obtuse could not "fail to see the point." She assured the audience

"That what we lack in de right to vote,  
We habs in de length ob de petticoat."

She contended they had the right to tight corsets, tight shoes, high heels, and to comb their by "turning their roots up into the air;" to late hours and dissipation, illness and premature deaths; and in fact, had all the rights sufficient for their capacities; concluding with

"And the orbits of her sphere extend  
From the waterfall to the Grecian Band."

The unbanished encore proved it a successful burlesque.

Two weeks later, and the Children's Lyceum gave an exhibition. "The Angel's March," "The Wand Gymnastics," songs, tableaux and declamations, were creditably performed under the excellent conductorship of Dr. David Allen.

Conservatism has not since been heard from. He is probably mourning his signal defeat, and racking his brains to know what next to do. But as he has never, with all his machinery and servants, been able to wound Progress, no fears are entertained of his success. He may writhe and make fantastic figures when he comes in contact with walls of Science and temples of Truth, but it only shows his own absurdity and is felt no more than any other shadow. Progress is still living, though not living still. People are learning to keep time to his soul-stirring marches, and every hour brings fresh evidence of his presence in hearts and homes, shops, fields and halls, churches and theatres, in studies of art and science and in Senate Chambers. His name is written on national banners and he penetrates every crevice of universality.

All hail then, to Progress!

C. FANNIE ALLYN.

Vineland, Jan. 1869.

To GEORGE A. BACON.

"BALSAM TREE."

GIVEN INSPIRATIONALLY THROUGH CORA L. V. DANIELA  
UPON a rock, within the forest hoary,  
When wintry winds repeat their mournful story,  
And Death and cold Decay are there:  
Lo! there the emerald and gleaming branches  
Of the LIVE tree its perfume launches,  
Upon the dark and frosty air.

Thus when the breath of deepest, direst sorrow,  
Seems to surround each hope of Life's to-morrow,  
And clouds of woe encompass thee,  
Then on the "Rock of Truth," thy soul shall gather  
Strength to sustain thee in the bleakest weather,  
For thou art like the Balsam Tree!

THE London correspondent of the Boston Commonwealth says: "The savants are still troubled about the mysteries of this phenomenon. At a meeting of the 'Dialectical Society,' the other evening, the subject was considered *in extenso*. Dr. G. Fenton Cameron opened with a paper, maintaining that although he did not believe the manifestations were produced by the spirits of those who had lived in the world, he was compelled by an investigation of two years to admit the great majority of them was effected by some agency the nature of which was yet unknown. Dr. Edmunds did not hesitate to characterize the whole of what was called spiritualism as an entire system of imposture and trickery, and denounced both those who practiced spiritualism and those who believed it; said it properly belonged to such classes of persons as fortune-tellers and gypsies; and declared that it had no claim to consideration at the hands of men with any pretensions to learning or science. Mr. Hannah said that Professor Rogers, of Boston, was of opinion that the phenomena of unconscious cerebration were favorable to spiritualists. He (Mr. H.) had seen the Davenport brothers on various occasions, and was firmly convinced of their honesty, and of the fact that the phenomena in which they were concerned could not possibly be due to any physical cause whatever. Mr. Milner disputed the Davenports' honesty. His office-boy could equal the Davenports in their tricks. Mr. Berghem said he was a juggler and spiritualist, and the spirit-

any phenomena could not be referred to any juggling-tricks. Dr. Drysdale remarked that beliefs of a scientific or philosophical nature required far more weighty evidence than had been adduced in favor of spiritualism. Mr. Jeffery relied upon the absolute uniformity in the operations of the laws of nature, and rather than doubt that uniformity would mistrust the evidence of his senses; and hence doubted all the so-called spiritual phenomena, which he maintained had not been of the slightest use. Dr. Roberts coincided in this opinion, and remarked that if warnings had been given of unlucky adventures in advance, he might think there was something worth inquiring into. Other speakers expressed themselves, when it was voted that a committee be appointed to investigate the phenomena and report thereon. Prof. Huxley and Mr. George H. Lewes are to be of the committee."

## The Spiritualist.

NORTH-WEST DEPARTMENT.

JANESVILLE, WIS., FEB. 20, 1869.

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

—ALL Communications for this Department should be addressed, "THE AMERICAN SPIRITUALIST, Janesville, Wis."

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### REMEDY FOR INFANTICIDE.

A letter in the Sunday World, December 13th, signed by Mary C. Morgan, deserves more than a passing thought. The writer is naturally, and with good reason, shocked at the prevalence of the gigantic evil of infanticide, but betrays an error of judgment in prescribing a remedy. In her opinion, some "Hester Vaughn should be made an example of," that is, should "suffer the penalty attached to the crime of murder," but the true answer to her question, "What is to be done to stop the crime of infanticide?" is simple, humane, and rational, and will be found far more effectual than to hang one or many lost and wretched mothers. Mrs. Rose points to the ultimate redemptive agency, but what is to be done immediately? Let the State establish Foundling Hospitals. Let a great and powerful commonwealth spread its sheltering wing over even the illegitimate among its population, and rear them to virtue and usefulness. Let human motherhood be so far respected by an intelligent and progressive nation as that even the erring, poverty-stricken and friendless, may in their most perilous and suffering hour, find refuge from the streets, station houses, and lonely attics, where the desperation of mortal agony and terror may itself lead to the most unnatural of crimes. While society virtually forgives the erring man and makes him irresponsible, let it at least deal mercifully with the erring woman, against whom the doors of all homes are closed, and save her and her innocent offspring from utter ruin, by building up public institutions where the former may be sheltered and the latter trained to become virtuous, intelligent, and useful members of the State.—Mary F. Davis, in the Present Age.

The evil above mentioned, is the terrible one called Restellism, from the fashionable murderess of unborn infants, to save the inconvenience to fashionable mothers of raising their children, on the false plea that their health would not permit them to be mothers. No medicine nor means that can destroy a fetus, can be used without seriously endangering the mother's life; and if death does not ensue, the certainty of ruining her health. Yet many physicians derive a lucrative trade at this murderous business in fashionable society! These infants are living beings, and will live in a future state, where their awfully deceived mothers, with their cruel, conniving fathers, will meet them. We can trace this guilt, wherever it is found. It leaves its mark on the mother, most often a married woman, and a worshiper at some fashionable church. She feels her guilt, and so does the inhuman father, and yet they do not realize the fearful deed. They have killed, deliberately killed, their own children. For what? Penal laws against this horrid, unnatural crime will not avail. The deed is done in secret. Its true character must be portrayed, and mothers must be taught that it is—what? What is it to kill a born babe? The unborn child is equally a living and an immortal being as the born one. This is an eternal truth. Stop, mothers and fathers, and think. The hen watches her nest of unhatched chickens, and defends it with her life. She is true to nature. Who does not start with horror at the terrible thought of parents murdering their own babes. It is so unnatural that it almost surpasses belief; yet it sometimes does occur. How startling then the news that killing unborn babes, which is no better in principle, and far more dangerous in practice, is a common occurrence in fashionable society! Yet we have evidence that such was on slavery, for fear of offending wealthy

supporters. Doctors are silent. It pays well. Sufferers are silent, through fear of exposure if the cause of their misery should be divulged. It is then time that we should speak out.

When the philosophy of Spiritualism is better understood, and generally received, so as to become a great reformatory principle in the land, then will parents see that this art, instead of being merely the means of avoiding the increasing of a family, sends a feeble infantile spirit to the other world, there to be cared for by good spirits that lament over ignorance and crimes—that they have done this cruel, horrible act, to avoid the most sacred duty in life—have in fact by a murderous deed sent an infant there that they will yet meet. Then will this terrible evil be seen in its true light, and be looked on with the same horror and pity that we now regard the ancient sacrifice of children to Moloch. This Moloch of fashion has but changed its name, not its character. The ancients, when they saw the true character of such sacrifices, turned from them with horror. So may it be with modern crimes.

MANY, ignorant of the law of psychology, stagger at the fact that mediums, though strangers to each other, and far apart, claim to have the same spirit guardians, and to receive communications from them at the same time. Such are inclined to pronounce this phenomenon either as artifice or self-delusion. But it is surely based in law, and is an undeniable truth.

It is well known to every magnetizer, well skilled in his profession, that he can bring a large percentage of any congregation under his control, and make such think, feel and act alike; that when his subjects are in perfect rapport with him, he can control them without respect to distances; and that thus sick patients can be healed. The same law holds good with ministering spirits. Benj. Franklin, or Black Hawk, for instance, can have his scores of mediums in the earth-life, and at will can influence one, or all of them at once, though in different parts of the world. If the rapport is perfect, they are influenced without the volition of the spirit; that is, being enveloped in his spiritual sphere, they imbibe his thought, and understand his purposes, for they and he are one in the circle of life. Thus a dozen, or any number, of communications, can be given at the same time to different media. "All are but parts of one stupendous whole." The ruling spirit may also send as many representatives as he has circles, and essentially it would be the same as if present himself, personally; for the will and thought of spirits on the same plane and in the same band, are in harmony. This is a beautiful law, showing that in spirit life, as well as earthly, "we are members one of another," and that divine thoughts will infuse us, and divine love will spring up within to mold us in the "image of God," when we so will and so act.

### JUSTICE TO A HEALING MEDIUM

OUR readers will remember that last summer a report was circulated in the secular and orthodox press, as a crusher to Spiritualism, which the Chicago Tribune with characteristic malignancy was very earnest in promoting, and which, we understand the filthy Police Gazette engraved, concerning Dr. Lathrop, of De Kalb, Ill. Said report was as wicked as the hearts of its abettors could make it. It was first published in the De Kalb paper by parties obsessed with orthodox hatreds and revenges, and the editor was then very ready to give it credence, thinking it to be true.

Nothing but a legal trial could calm the infuriated public; but when on trial not a show of guilt could be adduced before the grand jury, and not even a bill was filed against the arraigned parties.

The Dr., whom we know personally, is a successful healer, and thousands are indebted to him for his disinterested labors of love, our own family included. In justice to merit, we state these facts unsolicited by him, conscious it is duty to set in correct light every faithful healer by the laying on of hands.

Not long since the same De Kalb paper convinced of the injustice done him, made the *amende honorable* in the following editorial note. Has any other paper, instrumental in circulating that foul and wicked report been equally just?

"THE LATHROP-GAMET AFFAIR.—It will be remembered that a few weeks ago we published an article that was very severe in its bearings upon a number of our citizens. In justice to the parties named in said article we will say that a trial of Messrs. Lathrop and Gamet for conspiracy, not the least evidence was brought before the grand jury to convict either of the parties. We are informed by members of the jury that every effort was made by them to elicit testimony to sustain the charges before them, but without any success. Parties who were most forward in arraigning Lathrop and Gamet fled the country upon the approach of the session of court, thus leaving us to infer that the charges were malicious and unfounded. As regards Mrs. Barber we are pleased to state that we believe our informant was totally misinformed, and that the charges against her were without the least foundation. We have taken considerable pains to obtain information in regard to this matter, and in justice to the parties concerned we make this reparation.

### THE TWO TREES.

He who feasts at the tree of knowledge becomes intellectually great. He is wise in external things, and stands before the world a giant in intellect. He can be the philosopher, the statesman, the scientist, the orator—in short, he can move the busy world as his puppets and toys, and place his name high on the role of those who hold the title of great, but yet may be "the wisest, greatest, meanest of mankind." "The tree of knowledge is not the tree of life." The quiet walks of useful life are less glittering with gaudy show to dazzle the beholder, but they are the paths of peace, the road of true pleasure. The fruit that grows here is invigorating to the inner man. He lives in himself, and his soul is in rapport with the glorious beings of a higher life. He feasts on heavenly things.

It is sadly the fact that our great men are often anything but good men. They have any amount of worldly wisdom, but lack the sterling gold of purity of morals. They are what Jesus calls "whited sepulchers." Hence it is notorious that at Washington, where the great and wise of our Nation are supposed to assemble, profligacy, licentiousness and vice, abound, above all cities in the Nation, and our State capitals are nests of moral corruption. The same is true of even our courts of justice, and the abodes of wealth. Nay, we see that great talents everywhere are to be found in connexion with the most open licentiousness and flagrant crimes.

We can hardly open a newspaper without finding some loathsome account of some great D. D., looked upon as the human anointed messenger of God, being detected in some infamous crime; commonly one of adultery. Such as Bishop Onderdonk, the revivalist, Littlejohn, or E. K. Avery, or some nearer home. These cases in all their sickening details, appear in the newspapers, and yet, how elegantly these men could rebuke sin, and preach "Christ and him crucified," and enjoin a holy life.

The old prophets often mention their own crimes as a matter of course, hence it is said by an eminent defender of Christianity that "God in making a prophet does not unmake the man," and A. J. Davis remarks "that a medium is not necessarily an honest person." This is true; he may have a good organization through which spirits can manifest spirit power, and yet have a poor interior life; or he or she may be used to give high and noble communications to which the medium is far from being a practical example.

Some of our great would-be leaders in Spiritualism are not men whose lives are the purest or whose examples are worthy of imitation. They give us fruits from the tree of KNOWLEDGE, but eat not of the tree of LIFE. They are full of fruits; these fruits are valuable and heavenly. Gold does not depend in its value, on him who finds it or brings it to us, but on the gold itself. Truth rests on its own basis, not on the moral worth of him who brings it to us. Spiritualism is not the work of man, though so many desire spirits to be guided by our conventions, and assume the self-appointments of teachers. Truth is the only teacher we desire to follow, and goodness the only test of life. "The tree of life, bearing twelve manner of fruits, and whose leaves are for healing of the nations," is the tree we should seek. This emblem is a beautiful one, and the lesson is the practical of true mediumship. Still no man is infallible, and mediums are but human beings at the best. Some few we have found to be untruthful in their professions; others, and the many, we have found to have lives in which truth and benevolence show that they have found the tree of life their daily bread, and the tree of knowledge on which is the desert, of glorious fruit.

IN A GLASS.—What in a glass? Why, a "bowed-hard"—a thick-necked, lascivious-eyed, animalized Orthodox, cursing Spiritualists and angels. It is consistent. Sometimes spirits darken certain brains from very pity, knowing if the truth flashed therein, their sensuous condition—it would be outraged. Like associates with like—fumes of brimstone for hellish conditions of mind. It is not wise to break shells whilst the birds are incubating. Better let the "cursing crew" remain in their stenchy ovens till fully hatched. "Never cast pearls before swine."

THE following petition is widely circulated at present by the Church party, and may be considered the culmination of several years labor in working up the courage of that party to a bold dash at the civil rights of the American people:

To the Honorable Senate and House of Representatives in Congress assembled:

We, citizens of the United States, respectfully ask your honorable bodies to adopt measures for amending the Constitution of the United States so as to read in substance as follows:

We, the people of the United States [humbly acknowledging Almighty God as the source of all authority and power in civil government, the Lord Jesus Christ as the ruler among the nations, and His revealed will as of supreme authority in order to constitute a Christian government and] in order to form a more perfect union, establish justice, insure domestic tranquility, provide for the common defense, and promote the general welfare, do ordain and establish this Constitution for the United States of America, and we further ask [that such changes be introduced into the body of the Constitution as may be necessary to give effect to these amendments in the preamble.]

All that is asked is the part of the sentence in brackets, and at first sight it may be said none but an Atheist can object. It

is little to ask, and yet would a Jesuit ask more? "Jesus Christ as the ruler," and his "revealed will as supreme authority!" It will make little difference if this form of words goes into the Constitution, you say. Wait and read that little clause which follows: "and we further ask that such change be introduced into the body of the Constitution as may be necessary to give effect to these amendments in the Preamble."

In other words, the Constitution must take the Bible and the Church under its protection. It is not a local, but a National matter. There must be laws to enforce obedience to the ordinances of Bible and Church. There must be test laws, whereby all those who do not receive the Bible, who are not church members, will be debarred from all office, position and trust whatever. The Church and State are to be wedded in that adulterous union which breeds spiritual corruption and National death.

Do not say this measure is too preposterous to carry in this progressive age. It has been long concocting, and has the whole of Christianity to back it. It is indicative of the tiger step of Theological despotism; and it behooves every reformer, to be awake and to labor. Especially is it significant to the Spiritualist as a sign of the times—the aggregation of the powers of darkness in solid phalanx against the restless march of its philosophy. Religious warfare may be the most terrible of warfares, but even the whirlwind is grateful if it burns with its lightning and sweeps away with its wrath, the festering corruptions of the atmosphere.

### THE POLITICO-THEOLOGICAL CONSPIRACY.—AN APPEAL.

To Lovers of Toleration, Religious Liberty, Truth and Progress:

FRIENDS: When the storm-tossed May-Flower landed her band of suffering but heroic Pilgrims upon Plymouth Rock, the motto they adopted was as the boon they sought, "A church without a Bishop, and a State without a King." The settlers of Rhode Island made vital the spirit of the expression in the early establishment of universal and complete toleration.

In Baltimore, to insult the religious opinions of any one, was made an offence finable at law; and so in all the early history of the country, we find the record of a wish and will to escape from the oppressions of the old world, and develop in this new land a higher civilization, a better form of government, and a perfect religious liberty. In this all classes coincided—the Pilgrim Fathers of New England, and the Roman Catholics under Lord Baltimore in Maryland. These two extremes agreed, and when such Rationalists as Thomas Jefferson, Thomas Paine, and their compeers and co-laborers, elaborated the Declaration of Independence, and formulated the Constitution of the United States, they gladly followed the direction of public sentiment, and recognized the perfect right of each individual not only to "Life, liberty and the pursuit of happiness," but also to perfect toleration and freedom of religious opinion. This they did most fully and emphatically, by excluding from the fundamental propositions upon which rests the superstructure of our government, all allusion to religious matters whatever. None are disparaged where none are mentioned, and perfect silence is not incompatible with profound respect.

The men who drafted the basic documents of our Confederation and Union, were not, as has been falsely asserted, Atheists. Thomas Paine, whose pen did as much as the voice of orators or the sword of heroes, for the independence of America, expressly declares, "I believe in one God, and no more." Nor was he hopeless of immortality, or an enemy to pure devotion. His only quarrel was with bigotry and oppression—his warfare with slavery and ignorance. The silence of the American Constitution upon theology is not to be construed as a reflection upon the men who constructed or upon the host of nobler heroes who fought, suffered and died to prepare a way for it.

The Constitution which recommended itself to the mind of Washington and received his allegiance and service could hardly have been regarded as an instrument unfavorable to the moral and spiritual interests of the people.

It is incredible that Sherman, Hamilton, Franklin and Madison, and the others of that score of statesmen whose names are appended to the great monument of their wisdom and political sagacity, should have made an omission from the Constitution in the interests of irreligion in contempt of all divine and sacred things.

No, a far different motive actuated them in their discretion. They saw with pain and disgust the history of mankind foul with bloodshed of religious persecution and dark with the clouds of bigotry and intolerance. They understood that freedom alone was the condition of development, and aware of the impossibility of legislating successfully in regard to matters of belief, they wisely forebore all reference to anything of theological import.

The greatness of the nation is due to the fact that we present an example of perfect tolerance and absolute liberty in spiritual matters. As the greater includes the less, liberty of conscience comprehends political freedom and equality.

Thus our nation stands to the millions of Europe an ideal of all most desirable in material, in political, in spiritual life. The idea of perfect toleration for all is the gem which glitters on the brow of fair Columbia, with a light which makes it the guiding-star of the world. Here there is no discrimination, no disparagement; the men of all religions and he of no religion at all, are equal before the law, and feel an equal interest in the commonwealth, because not even an insinuation is made in the name of the State for or against either their own dogmas or those of others.

Thus we have grown as a people from a small band of sparse Colonies to a compact unity of States, from poverty to wealth, from weakness to power, from the past to the present; and all this growth, this progress, is due to our free institutions, typical and symbolical as well as illustrative of which is the absolute refusal of our noble Constitution to infringe, even by implication, the perfect religious freedom of each and all. This could only be avoided by an utter silence, and so the constitution is as it should be, silent in regard to theology.

It would appear that if anything were ever to be decided, this matter must be at rest, and that nothing so incongruous as the union of Church and State, Theology and Politics would ever be attempted here.

But we may not console ourselves. "The price of liberty is eternal vigilance," and religious freedom, most costly and valuable of all, must be guarded by an incessant jealousy as active as the fanaticism which would oppose it, and alert as the invidious priestcraft which would work its destruction.

We may no longer please ourselves with visions of the security of our liberties. The conspiracy is formed, the time of action has arrived, and soon, unless we wish to live dishonored and under the banner, we must arouse ourselves, and defeat the machinations of those who would annihilate the very spirit of our Democratic Republicanism.

Thus would they ruin our hopes of liberty, thus would they demoralize our constitution, thus destroy the interests of pure and spiritual religion.

It is but little these traitors to religious freedom propose; but little they require; and that little they are so very moderate in mentioning!—only that we recognise a God politically, as a matter of form—that we accept the entire Orthodox Christian Creed, as a people, and append our confession of faith to the Constitution, in the shape of an amendment thereto!

This may appear a small matter to some, and a desirable thing to others. In and of itself, it might not be so very terrible, though many thousands of Americans are by no means Christians; but the horror with which we regard the attempt is from the fact that it is but the thin end of the wedge which would under the links of our common citizenship, and logically open the way for enactments and discriminations against all who dared to differ from the popular Creed, or provoke the resentment of the Ecclesiastical power. Shall we submit until it be too late? Let us awake to the state of things. There is danger!—danger that this attempt upon the Constitution will succeed. Now is the time to strangle the serpent! Now is the hour of duty—the day for action. The misguided individuals who are (perhaps ignorantly) preparing the destruction of our freedom and pure religion together, are much in earnest. They have formed National and State organizations, and soon through every county and every town the agents of their corporations will hasten with soft cajolery—with fervent appeals and insidious arguments, to seduce the people from their allegiance to the great principles of our National existence and progress. And the people will listen, will be seduced, will be betrayed, unless we act, and act with energy, with skill, with tact and organization. We must fight fire with fire, opposing this measure as it is forwarded, *exhausting all peaceable means to begin with*, but if these fail, still preserve our liberties, vindicate our rights, transmit to our children the heritage we have received from our fathers, even though they transfer the arguments to the point of the bayonet, the edge of the sword, the mouth of the cannon! Better these, than trammels upon our souls, fetters upon our thoughts. Better these than political ostracism, social disparagement and ecclesiastical usurpation. Better these than the establishment of an insolent hierarchy, the enactment of Theology, the union of Church and State.

More shall appear upon this theme. In the meantime I invite attention to my *Important Card*. Sincerely Yours,

E. S. WHEELER.

### NOTICE.

I WISH to call attention especially to the advertisement of Prof. Spence's Positive and Negative Powders. Having been agent for them for the past five years, I fully testify to their efficacy for all those diseases in which they claim to be remedial. My best assurance of this has been the fact that all who buy them once continue to send for them and recommend their friends to come. This has been my only means of advertising.

MRS. S. M. THOMPSON, AGT.  
161 St. Clair street, Cleveland, Ohio.

**"HUMANITY OF PROGRESS."**

SEVERAL times we have seen the above felicitous phrase quoted as it appeared in the Declaration of Principles of the Mass. Spiritualists Association some time during its early history. Though all who have repeated the words have not appeared able to grasp the profound thought so tersely expressed, yet the expression seems to us not only the algebraic symbol of grand and unknown spiritual quantities, but also the full elaboration of a most complete and perfect idea.

Sometimes the very special directness of language is, to those familiar with a loose and diffusive style, an obstacle to comprehension.

A certain Prof. Gunning who charged himself with setting the Mass. Association right in its manner as well as matter, concluded he was utterly unable to spell the cipher, the hieroglyphic was too much for him; and yet this man wrote his name Prof., and was a geologist. Make, said he, the phrase read, "the progress of humanity," and it becomes sensible; as it is, it seems wrong end first, etc., etc. The Prof. alone needs reversing; "the humanity of progress" is precedent to the "progress of humanity," without the first the second never could have had an existence. Perhaps we are less open to the light than we imagine, but to us there is an idea connected with the language which lies at the very foundation of all rational and consistent theism. To us it is the simple and direct, as it is scientifically true and beautiful, acknowledgment of "God in his Providence."

It is a part of the large visioned belief of the scientific Spiritualist, one who recognises the foot-prints of the Divine Original, in the very geologic strata, and acknowledges the infinite goodness, truth and beauty in all things. Not with the driveling cant of the mere sectarian, but with the frank and loving confession, of a soul in harmony at once with the facts of science and the principles of Religion.

The atheistical materialist may be of all men most keenly perceptive of the realm of things in nature. He turns back the old strata, as the leaves in a book, and counts the stars as pebbles in his hand. He may scan all the secret anatomy of the vegetable and animal world, and yet his only verdict shall be, "here a principle and there a law, but nowhere God," and this because by mental constitution or by training, he is fitted merely to perceive, but not capacitated fully to appreciate. But the student of larger development, of broader and more incisive view, discovers in all the past, the indications of a benevolent purpose, ever in concert with omnipotent energy, and infinite wisdom.

From the time of the first aggregation of the nebula, forward through all the geologic eras, the history of the earth has been one constant scene of grand and busy preparation for the advent of Humanity, the last and favored child of Heaven.

For man the fires cooled, the granite was laid down, for him the limestone and marble were formed, for him the carboniferous era and the coal measures, for him all that has been and all that shall be.

The developments of society, the powers civilization, all have been humane; improving, ameliorating, advancing. Progress in every form, in all time, has been beneficent; it scatters blessings on every hand, and still forevermore works out the Divine Purpose.

The subject is too great to be dismissed with this imperfect reference, and it is to be hoped, it may when conditions favor, be more fully treated.

**ASPIRATION.**

A LADY FRIEND, writing on business, incidentally reveals the rich soul-life that in her case is welling up from the depths of past despondency:

How many grand things there are in this world. I am glad I am in it—I think it pays. I am getting farther and farther from the life that is past; and entering into the spirit of present and future possibilities of mind and soul growth with an inspiration that I hardly dreamed myself capable of. Not that I expect to make a mark in the world, my aspirations are not in that direction; but the world has need of earnest workers. With the help of God, I will be one of them, in whatever position I may be placed, and make the best use I can of the powers he has given me, and be thankful for all the blessings I have. I am rich in friends. I wish to prove myself worthy of their friendship, and to so live that they may feel they are better for having known me. If I can do this, my life will not have been a failure. Please excuse me for saying so much of myself. My excuse is that my new life, soul-life, is opening so grandly and richly before me that I can hardly help talking about it. Perhaps I shall talk less when I get deeper into the work.

SUMMARY OF REPORT OF A. A. Wheelock, State Missionary, for the four months of September, October, November and December:—No. of Lectures delivered, 71; average attendance, 162; total amount received, \$289.40.

**LETTER FROM SEVILLE.**

EDS. AM. SPIRITUALIST: Presuming that you and your readers will be interested in the success of our new enterprise in Seville, I send you a short report.

We have had a few additions to our original stock of names which constitutes our new Association. Our Lyceum is now in fine working order; indeed, I think I may say that it goes off like a well-trained velocipede. We have twenty-one children in the Lyceum, and when the groups are arranged for the exercises, one can not help echoing, truly, "of such is the kingdom of heaven!" for the kingdom of heaven beams from each expectant face; and were it not that we would not like to travel again the long and toilsome road from childhood up to the present, we could wish we were a child again.

Mr. J. L. Mansfield, inspirational speaker, has given us our first course of lectures. He spoke to us three evenings. The first two lectures were upon Spiritualism; the last one was upon insanity and the abuses of the insane.

God puts us through the wine-press to prepare us for our work. Sampson did not grind in the prison-house of the Philistines for nothing.

We need lecturers. The Harmonical Philosophy is about as well understood here, (save by a few,) as the religion of the Chinese or Brahmins, and the tales which are told of us and of the Harmonical religion are as wonderful as the travels of Gulliver or Munchausen—and about as true.

Seville, Feb. 8. LOUISE CORNISE, Cor. Sec.

EDITORS AM. SPIRITUALIST: It is written that "Great and mighty men shall be mightily tormented." "Why should mighty men be mightily tormented? Is not equal justice promised in the balance of eternal truth? Then why should mighty men be tormented more than others?"—SACRED ROLL, p. 32.

This question is answered, satisfactorily to our mind, in a communication purporting to come from the spirit of Napoleon Bonaparte, published in the Banner of Light, October 24th, 1868, from which we will make a few brief extracts:

"My sufferings are greater than I can bear, I often exclaimed when the waves rolled over me, and I seemed about to be engulfed in the mighty sea of trouble upon which I was sailing. It was not that I was worse than other men, that I was caused thus to suffer, but because as to me 'much had been given, therefore much was required.'

"Great responsibility had been mine, as great capacities of intellect were mine, and I must suffer until that intellect was purged of its dross and capable of comprehending all the lessons of my life, which are such as are given to few men to study.

"I would have them understand that it is possible for regeneration to commence in earthly life, and that the sooner it is commenced the sooner is the spirit destined to emerge into the broad light of heaven. \* \*

"My ambition now is to conquer ignorance, prejudice, and all depravity with which I know men are tainted, who have not been redeemed in this sphere. If I marshal hosts to battle now, as of yore, they are hosts who bear the banners of Truth and Progress, and whose arms are the glittering diamond-pointed truths which pierce the hearts of men, and whose armor are robes of sincerity and righteousness. With such armies I march to the conquest of error and never know defeat. \* \*

"What remains for me, is, to pursue my own progressive way; and while I point my fellows forever onward, I keep my own eye fixed on the star of my destiny, and bend the energies of my nature to attain it."

We append the following original stanzas: Oh, the armies up above, Shining with angelic love, Shouting as they move along, With a full salvation; Soon our souls will join that band, And with adoration Sing that song that has no end, With our just relation.

Step by step then let us rise, Lab'ring to be good and wise, Holding fast the precious prize, Spiritual relation; Keep our union firm and strong, Kind and tender-hearted, Till we join that happy throng, Never to be parted.

Thy friend, JAS. L. PRESCOTT.

NORTH UNION, Jan. 26, 1868.

J. M. PREBLES has in press a History of Spiritualism from the remotest ages to the present time.

WE see by the La Salut that there has been formed a Progressive Publishing Association in New Orleans. The following is article third. The capital stock of this Corporation is hereby fixed at ten thousand dollars, divided into one thousand shares of ten dollars each, to be paid as follows: one half, (\$5,) at the time of subscription, and the second within six months thereafter. This capital stock, once subscribed and paid, may be increased by a vote of the majority of all the stock, at any regular meeting called for that purpose, to any amount not exceeding two hundred and fifty thousand dollars. Provided, that each and every stockholder shall have at least thirty days' notice of the same, published for said time in any of the newspapers published in the city of New Orleans.

WE do not deny that infant damnation was once the Orthodox doctrine of the church—before the days of Calvin. We do not deny but Calvin himself believed that some infants might be non-elect and lost. We do not deny that Calvinistic writers of eminence, since his day, have held and taught that the children of unbelievers and heathen might be reprobated of God.—The Congregationalist.

**SPIRITUALISM VS. ADVENTISM.—On Tuesday**

evening Union Hall was completely filled, to listen to the discussion—by Mr. E. V. Wilson, the distinguished inspirational speaker, and Elder Miles Grant, the able exponent of the doctrine of Adventism. Rather unexpectedly to all, upon the first evening, the discussion assumed what might be termed an approach to a yarm natura—Mr. Wilson objecting to certain testimony offered, as irrelevant and deviating from the resolution adopted, viz:—"That the Bible, King James' version, sustains in its teachings and phases, Modern Spiritualism." Points which seemed very conclusive were carried by both parties in the sustaining of their respective creeds, and at one time the discussion reminded us of the biographical incident which happened many years ago, between two princes on the plains of India, who met at the resting place of a departed Nabob. One of the said princes declared that the monumental slab erected to his memory was of gold; the other declared it was of silver.

Mr. Wilson we think gave very conclusive evidence that the spirits of deceased friends do come back to the earth, referring to the instance the evening previous, wherein he accurately described, as standing beside a person, a friend who was killed in the late war, having never previously seen or heard of the party addressed.

Elder Grant, in his closing remarks, stated that so far as he had been able to learn, the so-called spiritual manifestations were of the same nature as the manifestations produced from mesmeric influences. This point is a very important one, and will probably afford a topic for further debate.

The discussion will continue Thursday and Friday evenings, and we would advise all to attend, assuring them that an opportunity is seldom offered to listen to speakers of such acknowledged ability as these engaged in this discussion.—Danville (N.Y.) Express.

SKEPTICISM.—Why is there such a tendency to skepticism? Is it because the human heart becomes more depraved? If so, it indicates a retrograde movement of the human mind. How can that be, when all things are tending onward and upward forever? The Divine wisdom, in the purpose and economy of his work cannot be thwarted. The skeptic is useful; his doubts and inquiries are needful to go before and examine the grounds, and induce all to look well to their steps, lest they fall into pitfalls and morasses, where they will be compelled to wait for other forces to place them on a progressive pathway. The man or woman who is conscious of possessing the truth, should never hesitate to meet the skeptic, and listen to his doubts, and try to remove the mantle of error, and place upon him the robe of truth. Never faint in well doing, and great will be your reward.—Cardington Republican.

ALBERT BRISBANE, the well-known Fourierite, has bought a large tract of land in Kansas for a colony of Frenchmen, who will cultivate the land on the co-operative principle, and also manufacture silk goods. This has been a favorite scheme of Mr. Brisbane for many years.—Banner of Light.

A MEMORIAL was presented to the U. S. Senate for the appointment of able phrenologists to examine all the candidates for internal revenue appointments, to the end that the Government may no longer suffer from the frauds now so common in that department.—Ex.

The name of the narrow ribbons worn around the neck and hanging "over the left" shoulder is, Don't-fall-in-love-with-me-young-man.

"Almost all things are possible to a spirit bravely and firmly resolved."

**APOTHEOSIS.**

MRS. ELIZA D. SHEALS, of Newberg, Ohio, passed on to the untroubled country, from the sufferings of the mortal existence on the 27th of January, 1869. She had been for a considerable time, a sufferer from consumption, and was preceded to spirit life by her young babe a few weeks before. The last of her life was marked by an almost constant communion with her spirit friends, whom she at last gladly joined, leaving with her husband and children sweet consolation of her promised return.

The funeral was attended in the Church of the Disciples in Newberg, Ohio, by E. S. Wheeler, who administered the consolations of Spiritualism and its inspirations, to those whose tears were made less bitter but yet more tender by his discourse.

**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. 221f

ILLINOIS MISSIONARY BUREAU.—Harvey A. Jones, President; Mrs. H. F. M. Brown, Vice President; Mrs. Julia N. Marsh, Secretary; Dr. S. J. Avery, Treasurer. Missionaries at Large—Dr. E. C. Dunn, Rockford, Ill., P. O. box 1000; W. F. Jamieson, editor of The Spiritual Rostrum, drawer 5966, Chicago, Ill. Societies wishing the services of the Missionaries should address them personally, or the Secretary of the Bureau. Contributions to be sent to Mrs. Julia N. Marsh, No. 92 North Dearborn street Chicago, Ill.

**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.

**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 engrain 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

**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. 22 g

"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 near 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.**

OF 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.

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. Peebles. Price forty cents. For sale at the Janesville Office of The American Spiritualist.

**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. 14

CLEVELAND HOMOEOPATHIC 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. SANDERS, 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?**

DR. 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

**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 Coal 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 d 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

**A PANORAMA**

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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, Billious 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 roots 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 Wreghit, 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 agitated 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 paralyzed or paralyzed muscle or limb. They open the vision of the blind amaurotic eye. They quicken and electrify the paralyzed nerves 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.

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