

The American Spiritualist.

ORIGIN OF THE ORDO AND VESUVIUS

PHENOMENAL AND PHILOSOPHICAL

SEITE ASSOCIATIONS OF SPIRITUALISTS

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The Wounded Warrior

A kindly warrior sat alone,
Lone of the ruin round.
Where Egypt's ancient monuments
Upon the desert frown'd.
A hunter's eager eye had marked
The form of that proud bird,
And through the wilderness solitude
His ringing shot was heard;
It rang that nature's plan of peace,
Aimed with unerring hand,
And life-blood gush'd of warm and red
Upon the yellow sand.
No struggle marked the deadly wound,
He gave no piercing cry,
But calmly spread his great wings
And sought the upper sky.
In vain, with swift-pursuing shot,
The hunter seeks his prey,
Casting and circling upwards still,
On his majestic way.
Up to the blue firmament
He wings his steady flight,
Till his receding form is lost
In the full flood of light.
Oh, wounded heart! Oh, suffering soul!
So not, with folded wing,
Where broken dreams and ruined hopes
Their mournful shadows fling;
Outspread thy pinions like that bird,
Take thou the path sublime,
Beyond the flying shafts of fate,
Beyond the wounds of time:
Mount upward! leave the clouds and storms!
Above life's desert plain,
There is a calmer, purer air—
A Heaven free to every pain,
And as that firm, ascending form
Was lost in day's broad light,
So shall thine earthly sorrows fade,
Lost in the infinite. [Selected.]

THE ARCA OF SPIRITUALISM.

[Entered according to act of Congress, by Emma Trench, in the Clerk's Office of the District Court of the United States for the Northern Dist. of Ohio.]

Animal Magnetism:

ITS DISCOVERIES HAVE AND RELATIONS TO SPIRIT.

In the town of North Walsham, Norfolk, 1798, the *Fair Penitent* was performed. In the last act, when Calista lays her hand on the skull of Mrs. Barry, who played the part, was seized with an involuntary shuddering, and fell on the stage. During the night her illness continued; but the following day, when sufficiently recovered to converse, she sent for the stage-keeper, and anxiously inquired when he procured the skull. He replied from the sexton, who informed him it was the skull of one Norris, a player, who some years before was buried in the graveyard. That same Norris was her first husband. She died in six weeks.

She was highly susceptible, and the shock produced by the influence from the skull, recognized by her to be as like that of her former husband, was too great for her to bear.

Fortune telling is an application of psychometry. It is easy for an impressionable person to take another's hand and narrate the events of their past lives. In this fortune tellers generally succeed. Of course they cannot reveal the secrets of the future. They can only conjecture from past events, and their pretensions in that direction are a sham.

There are many remarkable instances on record of persons who at once read the past lives of those with whom they came in contact, among whom the celebrated German author, Lechowitz, is most conspicuous. He writes of himself as follows:

"What demon inspires you? Must I again believe in possession?" exclaimed the spiritual Johann Van Riga, when after the first hour of his acquaintance, I related his past life to him, with the avowed object of learning whether or not I deceived myself. We spent

long long in the enigma, but even his penetration could not solve it. Not another word about this strange secret gift, which I can aver was of no use to me in a single instance, which manifested itself occasionally only, and quite independently of my will, and often in relation to persons in whose history I took not the slightest interest. Not until the very end of my possession of this faculty. In a journey I met an old Frenchman. He fixed his eyes on me for some time, joined in the conversation, observed that though I did not know him he knew me, and began to describe my acts and deeds, in the little amusements of the peasants, and astonishment of my children, whom it interested to learn that another possessed the same gift as their father.

I myself had less confidence than any one in this mental jugglery. So often as I revealed my visionary gifts to any new person, I regularly expected to hear the answer, "It was not so!" I felt a secret shudder when my auditors replied that it was true, or when their astonishment betrayed my accuracy before they spoke. Instead of many I will mention one example, which pre-eminently astonished me. One day, in the city of Waldshut, I entered an inn (the *Vine*) in company with two young student-fossickers. We were tired of rambling through the woods. We supped with a numerous company at the *table d'hôte*, where the guests were making very merry with the peculiarities and eccentricities of the Swiss, with Mesmer's magnetism, Lavater's physiognomy, etc., etc. One of my companions, whose national pride was wounded by their mockery, begged me to make some reply, particularly to a handsome young man who sat opposite to us, and who had allowed himself extraordinary license. This man's former life was at that moment presented to my mind. I turned to him, and asked him whether he would answer me candidly if I related to him some of the most secret passages of his life. I knowing as little of him personally as he did of me. That would be going a little further, I thought, than Lavater did with physiognomy. He promised if I were correct in my information, to admit it frankly. I then related what my vision had shown me, and the whole company were made acquainted with the private history of the young merchant: his school years, his youthful errors and lastly, with a fault committed in reference to the strong-box of his principal. I described to him the unhabited room, with whitened walls, where, to the right of the brown door, on a table, stood a black money box, etc., etc. A silence prevailed during the whole narration, which I alone occasionally interrupted, by inquiring whether I spoke the truth. The startled young man confirmed every particular, and even, what I had scarcely expected, the last mentioned. Touched by his candor, I shook hands with him over the table, and said no more. He asked my name, which I gave him, and we remained together, talking all past midnight.

Magnetism has been from earliest ages, and among all races, employed in the cure of disease.

The practice of rubbing or pressing, or squeezing the limbs of a person suffering under pain or weariness, is carried on to a great extent in India; even among the lower orders, the wife may often be seen employed in this soothing vocation, to the great relief of her fatigued husband. Females practice it professionally in most of the principal bazaras, and there are but few men or women of rank and influence who are not subjected to the operation before they can procure sleep. Such is fact. The mind of the operator is mesmerically fixed on the body of the patient, with the hope and view of removing pain; and by a series of the most powerful and continued graspings of the hands (used as indices to the will) this object is ultimately accomplished.

The cure which I shall now relate could not in any conceivable manner, nor with any candor, be attributed to the effects of imagination. It can only be explained by the action of the mesmerist.

The wife of one of my grocers, a robust woman, the mother of a large family of young infants, all living within my grounds, was bitten by a poisonous serpent, most probably by a cobra, or similar reptile, and quickly felt the deadly effects of its venom. When the woman's powers were rapidly sinking, the servants came to my wife, to request that the civil surgeon of the station (Bacelli in Rohilum). Dr. Grimes, might be called to save her life. He immediately attended, and most readily exerted his utmost skill; but in vain. In the usual time the woman appeared to be lifeless, and

he therefore left her, acknowledging that he could not be of any further service.

On his reaching my bungalow some of my servants stated that in the neighborhood a fugitive or wandering medicine man resided, who could charm away the bites of snakes, and begged if the doctor had no objection, that they might be permitted to send for him. He answered, "Yes, of course; if the people would feel any consolation by his coming, they could bring him, but the woman is dead." After a considerable lapse of time the medicine man arrived, and commenced his magical incantations.

I was not present at the scene, but it occurred in my park, and within a couple of hundred yards of my bungalow; and I am quite confident that any attempts to exhibit medicines would have been quite useless, as the woman's powers were utterly exhausted, although her body was still warm. The fugitive sat down at her side, and began to wave his arm over her body, at the same time muttering a charm; and he continued this process until she awoke from her insensibility, which was within a quarter of an hour.

This magnetic power is not unknown even to savage people, and they have, although ignorant of the law, complied with the essential condition of magnetic induction. Thus the Indians of Oregon produce the rain by songs, incantations and passes of the hand. The Dakotas followed the same manipulations, and at a given moment the natives were struck in the breast lightly, when he would fall prostrate on his face, his muscles rigid and quivering in every fibre.

The rain thus induced was lightly drizzling rain. Capt. Oliver says that a medicine-man formerly prophesied the arrival of a canoe-load of provisions to his starving tribe. Such was the faith reposed in his prevision, that at the appointed time the village assembled to welcome the canoe, which arrived exactly at the mentioned hour.

The magnetic process of cure resembles the transference of blood from healthy veins to those which are exhausted. New life and vigor is transferred by means of nervous influences. The same may be said of spirit magnetism, transused through mediumistic influence.

The medium for healing holds the position of the magnetiser in strengthened spiritual influences.

Nature is ever throwing up the impermissible agents.

Whether we receive the doctrine of forces or hold to the equally plausible theory of vibrating ethers, affects not our argument. The brain seizes the impermissible light, heat, electricity, magnetism, and converts them into nerve and life ether. It is not electricity which exercises the mandates of the will, overflows through the nerves, but this in its modified form.

A spirit when controlling a medium is governed by the same laws as the normal magnetiser. It is from this that the resulting phenomena become mixed and it becomes difficult to distinguish, in partially developed mediums, between the magnetism of the circle and that of the spirit attempting control. The utmost caution is requisite to prevent self-deception. If the medium is in the peculiar susceptible condition usual to the early stage of development, he will simply reflect the mind of the circle, and what purports to be a spiritual communication will only be an echo of their own minds.

The state which renders the medium passive to a spirit renders him passive to normal influence in the same degree, and from the similarity of all influences it is difficult or impossible to distinguish spiritual from normal. Circles often in this manner deceive themselves by their own positiveness. They reject the approach of celestial messengers, and substitute the echoes of their own thoughts. They find contradiction and confusion, which they complacently refer to "evil spirits." Treat lightly and carefully this path, in favor of truth, for many are the by-ways of error.

Notes

By the Secretary and Executive of Ohio:

The State Association is entitled to twenty-one delegates to the next convention of the American Association of Spiritualists to meet in August next, at Buffalo. It is desired of each Society and each Lodge in the State to elect one delegate, and return the name of the elect to the Recording Secretary, who will furnish the proper credentials of the State Association. It is necessary that such returns be made as soon as possible, that the Board may have time to fill vacancies and have a full delegation.

Emma Trench, Cor. Sec'y. O. S. S. A.

NORTH-WEST DEPARTMENT.

JANESVILLE, WIS., SATURDAY, JUNE 26, '69.

JOSEPH BAKER Local,
J. O. BARRETT, * Traveling } EDITORS & AGENTS.

All communications for this Department should be addressed—THE AMERICAN SPIRITUALIST, Janesville, Wis.

Credulity and Incredulity.

The human mind from its innate powers, is naturally disposed to believe in spiritual facts; but for want of experience, proper teachings, and philosophical analysis is in this, as all other matters, liable to receive errors mixed with truth, and believe credulously what has been erroneously taught, and zealously reject truth with blind incredulity. So strong are these feelings that wild ideas are often most conscientiously held, as divine truth. Man being interiorly a spirit, is naturally in search of spiritual food, but in his hunger and ignorance frequently feeds on garbage and at the same time rejects the well-attested facts that surround him, and turns away from testimony ten times stronger than that he receives as holy writ. He is led like a child, by others who, if he is ignorant, can lead him into fallacies when he is seeking for truth; thus the soul is led into errors. There are no facts in the mysteries of nature stronger and better attested by living credible, worthy witnesses, than those which go to prove the philosophy of spirit communications, yet how many reject these facts and think it very smart to call them "humbug," the "works of the devil," "delusions," etc., and refuse to examine proofs, howsoever clear, or even admit the evidence of their own senses. Yet these persons will believe the world was made in six days but six thousand years ago; that the first man was made of dust, put in a garden, and a woman was made of one of his ribs; that four rivers rose in that garden and watered the whole earth; that the devil made a medium of a snake, and led man into sin, that he fell and all sinners in him; that death there first existed, (though geology proves this earth has existed millions of years;) that all of the animal types, in pairs and sevens of pairs, were saved from a general flood in an ark that by measurement could not have held the fourth part of them, even leaving out the vast stores of provision needed; that immediately from eight persons so saved mighty nations arose. They believe Moses saw an angel on Horeb, and had his rod made a mighty medium or engine of power; that the Lord talked to the people of Israel at Sinai, who stood on a plain where there is no plain, etc., and all these things are religiously believed on the testimony of a book written we know not when, where or by whom—and to doubt it is the blindest and most fatal infidelity! So much for credulity. Yet those who believe all these things and thousands of other strange phenomena on testimony no better supported, and on the meaning of which they cannot agree, will all turn round and wonder that we can believe facts we have personally witnessed and believe on the evidence of our own senses.

The facts or accounts of wonderful occurrences religiously believed by the churches, are opposed to the sciences of astronomy, geography and geology, and stand unsupported by all authentic history outside of that book; nor do they know or profess to know on whose testimony much is believed; yet they most religiously believe it all, because it is written in that old book. Now we do not deny that there are many religious truths in the Bible, "spiritual correspondences" as a Swedenborgian would say, not historical facts. We also believe that spirit manifestations have been witnessed in all countries and all ages, but have been too often misunderstood. Lightning, thunder, the northern lights and earthquakes, are now well understood, but have been held to be divine phenomena it would be daring presumption to investigate. Mediums like Joan of Arc, and the New England witches have, with all the pious cruelty of Christian bigotry, been burned alive, but now the facts are better understood, and we ask people to give them a candid hearing. We have often proved them in courts of justice, in the halls of science,

by historical, well-demonstrated facts. How are we met? Our facts have not been met, nor even honestly investigated, but misrepresentations, ridicule, abuse, and the slanderous tongues of the clergy whose craft is in danger, are the weapons with which we are assailed.

Blind credulity to unsupported assumptions is at all times quite as blindly incredulous toward facts that are contrary to narrow creeds, therefore the most credulous persons, because unenlightened, are for the same reason the most wilfully stubborn in denying and refusing to investigate well-established facts. We ask no blind credulity nor unreasonable faith. We believe in immortality because it is a philosophical fact well proved and capable of demonstration, and we find that spirits do communicate, because they exist in another life, which is but the continuation of this existence, which is rudimental.

We ask for no blind credulity, but offer facts to which we invite attention because of their value and importance, and we say it is the very blindness of stupid, bigoted ignorance to answer these facts with anathemas, misrepresentations, scoffs and stale repetitions of the cry, "devil, humbug, delusion." Miserable apologies these, for the want of ability to meet unanswerable facts. Such unbelief is the proud incredulity of blind self-importance, that supposes all is known by dignified ignorance, which, to save the labor of the investigation of facts, resorts to an easier way and more satisfactory to the pride, by denying them, though as well established as facts can be. With such learned(?) men Columbus had to contend; so had Galileo. Harvey, Franklin, Fulton, Newton and Hare—in short all progressive minds. But the truth is powerful and will prevail at the last, for it never dies. We see that the rapid spread of the spiritual philosophy alarms old follies, fossilized in fashion and wealth, and storming in insane anger at the march of mind. But let the seekers for spirit light continue their labors; they are exploring a field where Truth yields her immortal treasures to her votaries.

Universalism vs. Spiritualism.

Rev. G. W. Quinby, Editor of the *Gospel Banner*, Maine, has lately attended a seance of the "Davenportes." Being one of the committee of investigation, he was enabled to come into direct contact with the spirits, and has given a most candid report.

He is evidently confounded, and waits for further evidence with an apparent hope of spiritual success. It is due to justice to say that Bro. Quinby, though strongly denominational, does not deal in invectives against Spiritualism, nor pull his garments when passing a Spiritualist from fear of defilement. His paper is Beecherish in some respects—that is, its editor, when hard pressed, patches up the "creed," concedes every time to the interest of the "sect," and so keeps in good repute with the brethren, but after all leads ahead on the advance track. We have a deep conviction that Bro. Quinby will yet be converted! Will he permit us to suggest that we all try and add humility to candor? Let the spirits take their own method. Is there not a vein of Phariseeism, brother, in your statement, "The idea that the spirits of departed spirits come back and are engaged in such operations, (untying ropes, showing hands etc.,) seems preposterous." The spirits untied the withes which the Philistines bound upon Sampson: the spirits unlocked chains binding Peter, and opened the prison doors and set him free; the Lord, (a spirit,) took off the chariot wheels of the Egyptians, when pursuing emancipated Israel, and in many simple ways interfered with mortals. Were such operations preposterous? It is well occasionally for ministers to see their inner life reflected in the mirror of the Bible.

In the same issue of the *Banner*, we find another Universalist's testimony concerning Spiritualism. Rev. N. Gunnison boils over. He has been to Dover, Maine, the residence of our Brother, E. T. Averill, and is chagrined to find he has lost all sympathy for "the denomination!" This brother, whom we personally know, seems to have forgotten those early years, when he, with the rest, was so persecuted by the Orthodox. No sympathy? Just so! What care we, who have run the guantlet to liberty, about a denomination that kicks at us after we are out? Tied to "the letter that killeth," Orthodoxy revamped, persecuting in spirit against the new and rising religion—what care we about such a denomination? We owe it no love, no sympathy. It is only a dead tree, with a few green wood-bines choking it to death! The gun which Bro. Gunnison fires, has the same old twang.

"I think Spiritualism is dying out. Few of my acquaintances who were firm believers fifteen years ago, have any faith in it now. It lasts about seven years and then dies out, leaving a gross materialism behind. I have no patience with it."

for I have never yet seen any good from it, but much evil."

"Spiritualism is dying out!" Is this man in a Rip Van Winkle sleep? Why, "it thunders all round." Of course sectarian "dead heads" don't hear "what the spirit saith unto the churches."

Strange Phenomenon.

A Spiritualist friend of ours, living in Fond du Lac, Wisconsin—a man of strong mental powers and veracity—says he has a sister who formerly was controlled by a magnetic serpent. She could see it constantly. It seemed to be conscious, serpent-like in form, coiling in fiery flames. It was not the least malignant, but gentle as a dove, acting as her protector, ever watching with the tenderest care. It guided all her steps, in front of her person, as if paving the way of safety. As if possessed with volitionary powers, it would often open doors for her—lifting the latch ere she touched it, and otherwise exhibited genius and skill. This ability certainly rebuts the idea of its being a sort of mental mirage, or illusion. What means it, then? Who can explain the phenomenon?

Hero-Worship.

A correspondent of the *Christian Register*, (Unitarian) thus takes off the class of worshippers who are infected with the spiritual itch of gassy-sensationalism. We commend it to the sore-eyed of the Spiritualists who are kept alive only by the galvanizing process of a monthly itineracy.

"Thirdly and finally, when the churches are without pastors, and candidating begins, the first question is, Will he fill up the church? Will he pay up the church debt? Will people worship [him]? Who ever thinks of enquiring, What will he do for our spiritual growth? What comfort and support is it likely he will bring to us at our sorest need? Such notions are antiquated and obsolete; and so they ought to be. As if, indeed, we had not got beyond the idea of a hidden and spiritual life! As if, forsooth, you hired your minister for anything but to preach big and smart—not too long—sermons on Sundays, and to be a handsome figure-head through the week! I am thankful our denomination, at least, has caught the new inspiration of the times."

Let me close, my brethren—pardon the clerical habit,—with one or two applications which I trust will not make my sermon seem a very long one.

1. Continue to worship the great men of the denomination. Do not, indeed, make moral qualities and spiritual gifts an actual defect in the object of your adoration; but dwell especially on his smartness, if he has it. And do not, I beg of you, ever lose sight of this cardinal point in passing judgment on the clergy.

2. If your own people are hesitating in the choice of a minister, let me urge you to select a man you can worship. I do not mean love. I hope you have got beyond that sort of sentiment; but I mean worship. Do not forget the great object for which churches are built, and for which you all attend your own, as set forth in the body of this discourse.

3. Thirdly and lastly, if you can find out, on a given Sunday, that no man you can properly worship is to preach, remember to set a good example and stay away. And ever by word and life let men see that you take an earnest and thoughtful view of the ministerial office, that the church may be built up and your own present gratification achieved. Your humble well-wisher,

REUBEN SLOWSPEECH, Minister of the Gospel.

A God in the Constitution.

A nationally religious creed is fatal to the successful progress of liberal institutions: and our fathers were wise when they agreed that "Congress shall make no law respecting an establishment of religion, or prohibiting the free exercise thereof." Insert a clause in the National Constitution especially acknowledging any particular deity, and you abrogate that portion of the VI. Article which says: "No religious test shall ever be required as a qualification to any office of public trust under the United States."

But how shall this constitutional recognition of the supreme authority of Jehovah be decided nationally obligatory? Shall it be by ballot? Shall the number of votes that decide the fate of the politician determine the God of our acceptance? If so, then as changes the policy of the Government by the success of different political parties, so would the character and authority of the nation's deity change. "And, at no distant day, this land of boasted religious liberty might be given to the control and authority of the Catholic's God, as expressed through the power of the Pope. Do Protestant Christians desire such a change? Such a result would be the very culmination of religious tyranny.—*Papers for the People.*"

THE SPIRITUALIST.

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

The Law of Growth.

There is nothing easier than success when we know the true method of procedure and have the wisdom to follow it. A frail canoe may make more progress running with the current than a powerful steamer running against it, and humble efforts in harmony with the Divine Tendency may outstrip more imposing ones that are opposed thereto. The conditions of growth being observed, success is certain. We cannot create, but only unfold. If we could make a blade of grass we could make a world, for there is a General Law of Growth, to which there are no exceptions. The tiniest blade of grass and the most gigantic tree, the microscopic globule and the great globe, are identical in the method of their formation. The same law which moulds a tear shapes the ponderous orbs that swing in immensity, Institutions and social organizations are growths, and when we have learned how one thing grows, we have learned how all things grow. Those movements which have not proceeded in accordance with the Law of Growth have failed—those that have, are already, in their infancy, monuments of success. Let us be instructed of nature. The germ is placed in the ground, has its quiet, unobserved resting-place away from the glare of the meridian sun and the elemental changes that occur above it. Here it noiselessly, undisturbedly draws to itself, one by one particle after particle, and thus in time gathers strength to push itself up into the sunlight and atmosphere that surround the earth, and finally becomes a tree, "whose leaves are for the healing of the nations." When a growing purpose and inspiration to do—to accomplish a life-work, it may be—urges you forward, the subject to be pondered is not so much what you shall do, as how you shall perform anything you may determine upon. Fortunate the mind that can solve this problem without recourse to empiricism! How many, alas! lack the mature wisdom to attain success, save by the admonition of repeated failures. †

Constructive Reform.

Mental and spiritual growth is evidenced by increased "individuality." But it does not therefore follow that we are "born again," to repel the true and useful because humanity has been retarded by the false under these names. Intuitive minds perceive the difference between the counterfeit and the genuine, and do not impulsively refuse all currency. The present condition is merely preparatory. We have been brought out, as liberals, from the crumbling institutions of the past, not for isolation merely, but to become living stones in the Temple of Progress which seen and unseen intelligences are building, and the "individuality" which it was our end to secure, we are as a class beginning to perceive is but the means for reaching a higher development—in which personal freedom and mutual co-operation shall harmonize. Intuitive and progressive minds are yearning for a more practical phase of reform—they earnestly desire an embodiment of their cherished principles and their more tangible application to the wants and necessities of humanity. This desire is finding hourly expression, and is prophetic of initiatory steps in this direction. Indeed, a few persons have awaked to the consciousness of the present existence of an organization of which they are

The Relation Between Editor and Writer.

The faithful performance of the duties devolving upon Editors, requires watchfulness and firm decision. They succeed in this much more by what they reject or modify than by what they accept; and it is not unfrequently the case that they must offend those whose personal friendship they prize, (and whose support they can ill afford to lose,) or else deviate from the path of conscientious and impartial journalism. To fully appreciate any number of any good periodical, the reader should examine the editorial waste-basket and then the accepted manuscript as it was originally written. People generally reflect as little upon the wearisome labor required to present a readable sheet, when they read it, as they do upon the drudgeries of the kitchen, while they are feasting upon culinary delicacies.

But the exercise of a wise discrimination as to the literary merits of contributions, though important, is not the principal consideration. Just how far the Managing Editor has a moral right to tone down radicalisms, or to expunge commonplaces, no two persons will agree, but that he should do so to some extent, none will dispute. However, certain usages obtain which appear to have their origin in the general consent of writers and editors—certain customary guarantees of the rights of each. For example, the editor has the undoubted right to exclude personalities, no matter how great the importunity, and the writer has the equally obvious one of demanding that no prominent sentiment of his article shall be suppressed, or materially obscured. When there is conflict in this regard, the manuscript should be returned to its author, with the suggested emendations. If the changes are not conceded, the latter has no right to demand publication. †

Not "Endorsed."

The Resident Editor of *The Spiritualist* has been urgently and repeatedly importuned, by a worthy and much-respected Brother, to publish an article against a purported medium, a lady. Here it is, minus the names:

This lady, whose card appears in the *Banner of Light* and the *Religio-Philosophical Journal*, has been for some time traveling and lecturing(?) in — and — counties, —. The Spiritualists where she has been, and whom she denounces as "Infidels," yet calls on to support her, do not endorse her as a medium, or as a lecturer, or as a healer of the sick—believing from what they have witnessed, that she is neither, and has no claim on us as a speaker or test medium; nor do we hold ourselves responsible for aught she may say or do; nor do we recommend her.

We cannot comply with the request to publish the notice without alteration, because the evils resulting from such a precedent would obviously outweigh any good that could come of it. To do so would not only expose us to the just censure of persons unacquainted with the lady, (as we are,) but the next party who might presume to condemn the honesty, sanity or purity of a brother or sister, would see no consistency in our refusal to publish his opinion, substantiated by facts sufficient in his estimation to justify judgment of motives. Furthermore, it is time that Spiritualists should cease to virtually admit, by denial, that they may be "responsible" for any except their own individual acts. The real "Cause" (which is Truth, not Ism,) cannot be permanently "injured" by the misdeeds of unfortunate and erring individuals, any more than really good persons can be polluted by their unwholesome influence. †

Candid Criticism.

To an honest man or woman, the most precious right of human existence is that of speaking the truth without "fear or favor." It is an incomparable luxury, to such, and there are times and occasions when even unprincipled persons can moderately appreciate this great boon.

The conscientious and intelligent Spiritualist has unusual cause for sadness as well as unparalleled grounds for hope. Not unfrequently does he behold depravities under the name of angel purity that are enough to permanently repel unphilosophic minds from any sym-

postures abound; brazen effrontery and unequalled assurance are common, coupled with superficiality and profuse misstatement. Those persons are not blameable who secretly feel or openly express disrespect for the course pursued by some traveling speakers, public mediums, and a not inconsiderable per centage of those who patronize them. Nor is it to be wondered that a clear distinction is seldom made between the character of the acts and that of the actors.

We know these are strong statements; we also know that every candid Spiritualist will as willingly as sorrowfully admit their truth. Spiritualistic journals, too, with scarcely an exception, are prone to exaggeration and to the perpetual exertion of marvelousness. On their part there is a deplorable lack of discrimination, as a general thing—a weak and untenable apology for almost any medium who has been caught in unmistakable deception, finds space in their columns to the exclusion of ordinary criticism.

The foregoing charges are not inconsiderate or hasty conclusions, but on the contrary, are the calm expression of mature conviction. A thousand times have we been painfully saddened over these facts, and often been tempted to disassociate ourselves from distinctively Spiritualistic movements and organizations, (as many able minds have done and are doing,) and to enjoy our precious truth more privately, or else quietly introduce it into established institutions, rather than help the upbuilding of another ism and sect—for it is notorious that it requires something more than the mere absence of written creeds and codes of discipline to prevent mental and moral fixation and illiberality.

A correspondent desires to know whether this paper is devoted to Spiritualism, to the exclusion of special reforms, not distinctly Spiritualistic. It ignores no vital interest of humanity, but so great is the magnitude of the main issue that were our paper doubled in size, it still would be insufficient as a channel of expression for the ideas it was more particularly instituted to promulgate. Occasionally we can make room for a short article upon some stirring, practical speciality of the times. Here is one, just in point, from the *San Jose (Cal.) Mercury*: †

Every advancing step taken by women disturbs the mind of larger classes of men. At every fresh innovation they think that the basis of society is sliding from under them, and that we shall all fall through. The present fear is that, if women are allowed to vote at election, none will be found to discharge the duties of wives and mothers; but we can see no reason why the exercise of the elective franchise should interfere with womanly duties more than it does with men being good husbands and fathers. As an element of education we think it would be very valuable: for any attention to important subjects, any increase of responsibility is favorable to the growth of character, whether in men or women. Asiatic men verily believe that chaos would come if women were allowed to go with uncovered faces; but the experiment has long been tried in America and Europe without producing any alarming results. It was thought in old times, that public speaking would be fatal to the usefulness and modesty of women; but the Quakers long ago settled that question. Their women have always been as free to preach as their men; and they are pre-eminent for their personal modesty and household thrift.

Clair R. De Evere.

This lady addressed an average audience in Lyceum Hall, Sunday evening, and concluded with the seance usually given at the close of her lecture. General satisfaction was manifested by the audience. Tuesday evening she gratuitously gave a benefit seance to *The American Spiritualist*. The audience was fair. On this occasion less satisfaction was expressed by some Spiritualists and by skeptics generally. †

SPIRITUALIST PUBLISHING COMPANY.—The certificate of incorporation of *The American Spiritualist Publishing Company*, was filed at the Secretary of State's office on Thursday. The company is organized for the purpose of engaging in the business of printing and publishing a newspaper, and doing a general printing and publishing business at Cleveland. The capital stock is \$10,000, in shares of \$100.—*Daily papers*.

THANKS.—The friends at Toledo recently held a Sociable, the proceeds of which (above expenses) were generously devoted to the cause of a Free Press, by being contributed to THE AMERICAN SPIRITUALIST.

KIRTLAND.—The proceeds of the Benefit Sociable to which we referred in a recent number, amounted to thirty-six dollars and thirty-two cents.

SHALERSVILLE AND MANTUA STATION have held a Benefit Sociable for *The American Spiritualist*; proceeds, thirteen dollars. Heartfelt thanks, dear friends all.

SHORT PRAYERS.—Sir William Wyndham gives one made by a soldier just before the battle of Blenheim—"O, God, if there be a God, save my soul if I have a soul."

Sir David Hume gives one made by a distinguished cavalier just before the battle of Edgehill:

"Oh, Lord, thou knowest how busy I must be this day; if I forget thee, do not though forget me."

Sir Foix gives one of La Hire:

"O Lord! I beseech thee this day to perform for La Hire as much as though wouldst wish La Hire to form for thee, if he

Love at a Discount.

There is an infinity of false sentiment about the passion of love. While I would not cast a doubt upon the existence of noble love, of devotion, and of passion which no sorrow or trial can tire, which is even refined and strengthened by suffering, yet the value, the office, the very nature of love in our ordinary life is greatly misunderstood. Love is the most exaggerated passion in literature. It holds, in our imaginations, a position which it does not hold in the life of one man or woman in a thousand. "Being a supreme passion of modern art," says a recent writer, "it becomes necessary to sound high its praises. We should suppose if we read only novels and poetry, that the one thing interesting is relation of the sexes, and the anxieties of pairing. Many young people are so dizzy with love that they are unable to go on with the other interests of life. They cannot see men as they are, engaged in their daily work, pursuing their various ends and living a multifarious life, of which love is but a single element." Our regard for the passion oversteps the healthy limit, and becomes morbid; we judge of it untruly; we attend to its promptings with absurd expectations; we teach ourselves that the passion is uncontrollable, and regard it as a kind of fate; and we glorify the supremacy of a first love, as if the heart did not require a training as varied as the intellect. Considering the widespread misery which misconceptions of love have wrought, we might doubt whether this passion was not the greatest misfortune as well as one of the greatest blessings in the world. Well may we conclude, in spite of Chaucer, that Love's allegiance is not the only thing to make a permanently happy marriage.—*The Galaxy*.

The great trouble is, we do not discriminate as to the nature of the phases of love. Love filial, love fraternal, love sexual, love passionate, and love conjugal, with love universal, are all crushed together by the press of conventionalism; and the product is a bitter and maddening wine from the blood of broken hearts. Great is Love, and Humanity is its prophet! but Ignorance and Selfishness are the demons which destroy our pleasant places. Let those who are beloved, rejoice; let those who are unloved, remain content to deserve affection. As O. W. Holmes writes, all of life is not comprised in the three words "I love you." Love, is a heavenly crown, and they who hope to wear it, may be content to toil and sacrifice, to "suffer and be strong." It may never cool our brows here, but somewhere the jeweled circle shall touch our heads, and we become as gods!

Extracts from Letters.

Prof. Amos N. Craft, of Farmington, may be interested in perusing the following extracts from two letters among the many received by us since our discussion, relating thereto:

FARMINGTON, March 15th, 1869.

Bro. Wheelock: As an earnest seeker after truth, I deem myself no intruder in thus addressing you.

After a week of exhausting labor, I know it will not be uninteresting to you to have testimonial evidence, if "ocular demonstration" fail, that that labor was not in vain.

In early life, with the unsuspecting confidence of youth, I united myself to the church. For a time it silenced my soul-cravings—for a time the lamb was fed. I thought it the house of the Lord, the gate of Heaven. With experience and more mature judgment, I found I had plaited for myself a crown of thorns. Disappointment was mine, and again I groped in darkness. In the frankness of an honest heart, I solicited a dismissal. It was no light thing to break the fond associations of early years. It tore and crushed every fiber of my sensitive heart; but it made me free, and I went forth basking in new life. I therefore listened, I trust, with a calm and unbiased mind, to the interesting debate between yourself and the talented Prof. Craft, hoping to glean from the one side or the other, principles which I might adopt as truths.

If your arguments were not convincing, his were certainly not satisfactory. It was you who tore the mantle of hideousness and terror from the Most High and robed Him in the spotless garment of purity, of love and justice. Now as never before, can we "become as little children," and address "Our Father" in child-like confidence.

FARMINGTON, April 3, 1869.

Dear Bro. Wheelock: Well, you will want to know "how the land lays" here, by this time. I can say still, we are satisfied. The Methodists are in a hubbub—all confusion. Of course they boast and blow, but it is in a vein that shows their uneasiness. The school opens with forty scholars. They say—well I will name persons—Rev. Wilson said to Mr. Colton, a sensible outsider: "The school is running down—the Spiritualists have spoiled it." "No," said Colton, "you have spoiled it yourself. You have domineered, and tried to drive everybody to your position, and you have failed. You cannot comprehend the spirit of the age, and you are falsely and wickedly laying to the Spiritualists your own sins."

Again at Town Election, lol some of these foolish people were at the Town Hall when the Trustees got there. Mischief was manifest. They said a Spiritualist should not reign over them. So they got up a ticket with a Disciple, a Congregationalist and an outsider, for Trustees, all popular men. We took French, for third year, Col. Hatch, whom the Methodists hate as he has no religion, and John Waters, a nominal Disciple, but attends all our meetings and helps pay; and we beat them.

Copy of Circular Letter.

CLEVELAND, O., June 25, 1869.

DEAR FRIEND: We send you herewith specimen copies of *The American Spiritualist*, a weekly journal published in this city. Distinctive in tone and special in purpose, this paper is devoted to a statement of facts and the elucidation of principles in relation to phenomenal, scientific and religious Spiritualism.

Deeply conscious of the magnitude, interest and importance of the labor required, and of the limitations of time, space, and conditions as well, the publishers design a concentration of effort in this direction.

Though devoted to Spiritualism, "Phenomenal and Philosophical," no narrow conception of its character shall limit sympathy or restrict co-operation. Catholic in spirit and fraternal in regard, the endeavor shall be to maintain the truth without intolerance, and encourage a discriminating criticism without prejudice to good fellowship. To adhere to facts; to make popular the science of life and spiritual well-being; to establish the significance of existence by demonstrating Immortality from the facts of common experience; to discover the foundations of an absolute and natural religion in the conclusions of an accurate and positive philosophy, is the hopeful mission to which we have become consecrated.

Though recognized as the organ of two important public bodies, *The Spiritualist* is not to be made the mouth-piece of any party, clique or faction. Established by an inspiration, and maintained until successful by self-abnegation, it has sought, as it now seeks, only impersonal ends; the discovery and application of truth rather than support of particular assumptions; the good of all rather than individual interests; and universal justice before the celebration of private partialities, or the gratification of personal malice.

We shall seek to prepare the general mind for the reception of truth; to make clear the channels of spiritual influx, thus developing the motive power of progress, instead of insisting upon partial and special improvements, or advocating any exclusive method of action.

We make our essay for usefulness, hoping to receive for the future as in the past that appreciation we may by earnest faithfulness and worthy performance deserve.

Confident that its contents will prove worthy of preservation and valuable for future reference, the form of the paper has been adapted to binding. It will be printed on good paper, in clear type, and each volume may constitute a desirable and handsome book. An important enlargement is intended. The labor of the several Editors will be supplemented by contributions from many able minds, and no pains spared to develop in its perfection our idea of a useful and independent press.

We solicit your co-operation, your subscription, and influence. Respectfully, THE AM. SPIRITUALIST PUBLISHING CO.

Spirit Photographs.

EDS. AM. SPIRITUALIST: Some of our photographers are producing what purports to be spirit photographs, and are exhibiting them to the gaze of the curious. When questioned closely in regard to the phenomena, they say: "If there be any genuine spirit photographs, these are the genuine article." Now, it is understood that these photographs are a very poor imitation. By this trick, or deception, these persons intend to deny a fact, which your correspondent, in common with thousands of intelligent people, believes is now established, viz: That spirits can have their likenesses taken, when atmospheric conditions are favorable, i. e., when the "lights and shadows" "reveal" them, so that the lens of the camera may reflect them.

It is a fact, long established, that spirit paintings, or portraits, have been, and still are, produced, rivaling in some respects those painted in the ordinary way. The painter, who is properly the "medium," sometimes works in a dark room, and accomplishes in thirty minutes what would occupy a skillful artist two days hard labor. In this way a likeness of some deceased individual is produced, which, probably, the painter never saw, and which is at once recognized by the friends, as being a true presentment of the features. I state this as a well authenticated fact, within my own knowledge, leaving the reader to form his own opinion as to how it is done, under such adverse circumstances, and apparently in violation of one of nature's laws. But pardon this digression.

I understand, then, that spirit is nothing more nor less than refined and etherialized matter, converted into an incorporeal substrate; and yet palpable to our physical senses, under favorable conditions, equally with the electric spark from a feline's back in a dark corner. I believe, also, that a spirit, which, to our optics, would be little more than a strong shadow, is yet so palpable a substance that the sensitive surface of a chemically prepared mirror catches it in an instant, and preserves it for our vision.

"But, give us your reasons for such a foolish delusion," says the "Infidel." It should be remembered by our objectors, that the best stereoscopic views are taken instantaneously, thus very minutely reflecting every figure and every fibre that is within range of the instrument. No human eye takes a view in such haste; no human optics can see the picture in an instant; and yet the reflex is as complete on the retina of the eye as it is on the lens of the camera, differing only in this respect—that the image made by the camera is one that passes away with time, while that reflected upon the retina is there, to be photographed by the individual, if he will it, and to be re-collected by the spirit of the individual forever.

I have had recently exhibited to me what purports to be a genuine spirit photograph, and I accept it as such.

It strikes me that getting up counterfeit spirit pictures is, after all, only "a weak invention of the enemy." If there be none genuine, why the necessity for counterfeits?

These things may unsettle some of the theories of the past, but we Spiritualists cannot help that. So much the worse for theories that are so easily unsettled. Let the opponents of these established facts in Spiritualism take courage, as well as counsel, of their fears, and not believe anything to be a truth unless supported by reason and the evidence necessary to conviction. Belief, under such circumstances, is not a matter of choice, but forces itself upon the intellect, when not beclouded by prejudice and the errors of early education.

Yours truly,

New Philadelphia, Ohio, June 17, 1869.

C. H. M.

The Motive Phase of Mediumship.

INTERMEDIATE DEGREE.

The phenomena of nature, as observed by science, inspire the hope for immortality, since unfolded intellect and eternal thought are required to explore and analyze the illimitable cosmos. Unending observation by perfected, spiritualized faculties, with an investigation as constant as time, as patient as the stars, after ages of study, can alone induct us fully within that arcanum of knowledge at whose symbols we now astonish ourselves with gazing. Science, thanks to the life-long devotion and labor of tens of thousands in successive generations for ages, has accomplished much; and every conquest has been made the basis of still nobler progress and achievement. The mighty minds of the past, and the powerful and busy intellects of the present, have successfully interrogated nature, and elaborately wrought out the details of information. Vast is the record of facts, and glorious the discoveries of principle and law, which in practical application to the affairs of life have evolved the splendors of civilization. But the very view of that vastness afflicts us with weariness. The glory and splendor discovered blinds and dazzles our vision. Conscious of our own mental limitations, we leave the whole for the sake of a part, and by a necessary specialism defer the contemplation of the universal until we may live farther on, in the form of the immortal. There, life shall assume new splendors;—the faculties of the spirit unfold like the wings of the chrysalis;—the powers of the mind feel the lion's thrill of a tireless energy, and with telescopic vision and microscopic exactness, the comprehensive reason grasp the problems of the Infinite.

Most wonderful of all the phenomenal facts which challenge the attention of students of nature in the present, are those which illustrate the modern development of Spiritualism; and most striking among all these, are those peculiar to that which we have called the Motive Phase of Mediumship.

The inquiry which is provoked includes the whole subject of the origin and nature of matter—the origin and nature, the correlation and conservation of force, and the character and power of essential spirit. Studies which exhaust the whole range of science, open before us; and the facts of our demonstration signify to us the road of investigation conducting to conclusions as original and startling as they are important and truthful.

Such a study as they should receive demands not alone time, space and means, but also the emulous co-operation of many co-ordinate minds from different points of contemplation. The highest science to-day is overtasked and men in position refuse to see, "because such facts will overturn science itself."

Whenever the "physical phenomena" are the object of the circle, great care should be taken that the results are not left uncertain by any lack of diligence, either in providing proper conditions, or making any mistake or imposition a possibility; and the greater care is needed in this particular, since the action is for the most part in darkness. True, such manifestations can and do take place in the open light, but still it is yet most frequent that darkness is one of the necessary "conditions."

That this demand from the medium is simply an evidence of an intent to defraud, is a thoughtless assumption which no one, acquainted with the facts of science, will be inclined persistently to make. The processes of the illustrations of optics, the manipulations of chemistry and the arts, all avail themselves of darkness, partial or complete, as the requisite condition of certain delicate operations. And there are others again, in which the best results are thus soonest and easiest come at. Gestation and germination are normally carried forward in darkness, in utero or underground. The development of the solar spectrum and all grand discoveries which have grown out of it, require the use of a darkened room. Many chemicals are disorganized by light, or alter their magnetic relations, and change color when exposed.

The production of a photograph is a "deed of darkness," dependent upon chemical actions and reactions produced through the effect of light. As a reagent, occasional darkness in the camera and continuous darkness in the "developing room," are absolutely demanded. By solar spectrum analysis, light is found to be of chemical constituency, at least it conveys the force and effect of such elements. When we try to realize the processes which the little we know compels us to assume as active in the evolution of physical manifestations by spiritual agents alone, it becomes plain that the most exquisite manipulation of the most subtle, sensitive materials is involved. That darkness may favor the process, is not an unscientific assumption, and though knaves and tricksters may at times avail themselves of obscurity to impose upon the crowd of credulous marvel-worshippers, yet there is no reason why

The Word "Christian."

BY J. H. POWELL.

Occasionally I notice in Spiritual journals articles long and short bearing upon the word "Christian."

I mark, too, that in many cases the much mooted word is used as a synonym for all that is intolerant and out of the range of individualism in its broad and cultivated sense.

I believe in calling "a spade a spade," and therefore think it best to employ words to represent ideas which cannot well be mistaken. This, however, is a difficult matter on speculative subjects.

A Christian in the eye of a Unitarian is not necessarily a believer in the trinity or any of the mere doctrinal difficulties of the other sects; whilst to Presbyterians, Baptists and others, no vital Christianity rests apart from a full acceptance of the fall of man, vicarious atonement, the trinity, and eternal fire for the non-saved.

I don't pursue the inquiry at the word of friend Wheeler as to whether Christ Jesus ever existed. I am ready to admit his existence as a fact, and argue thus: Christ living must have represented himself however much his assured admirers have misrepresented him. In his career, as detailed in the gospels, I see a man moving amongst men, erring sufficient to prove his humanity. I behold him patient, self-abnegating and heroically reformatory. His acts are the records of the man's life. I weigh him in the scale of Truth and find him little wanting—not a tithe so much as most men. I recognize his want of originality, but in so doing I recognize the want of originality in Confucius and all others. He was an inspired man, and what is better, a true man, always acting according to "the light within." It appears to me that the word "Christian" properly applies to all who emulate him in deeds of gentleness, charity, love, and may be so taken without injury to him or others.

Doubtless the man Jesus gave expression to some words that imply doctrinalism. This may form a theme for dispute, but cannot, I think, justify those that fully accept the divine truths which he lived and died to promulgate, and which are of universal application in ignoring the word "Christian." Again, the sects holding tenaciously by certain tenets in the name of Christ give us no assurance that they are Christian, after by being to the letter, and not the spirit, contrawise.

Of course, I see no reason for condemning those who dislike the word "Christian," preferring to be known by other names; and there are numbers of such among us. But I feel that nothing is gained and much lost in warring against Christianity as expressed in the life of its Founder. We should ever be careful to distinguish dogma from principle; men from their surroundings.

My good friend E. S. Wheeler thinks that J. M. Peebles, in 'Seers of the Ages,' might have profitably talked more of Plato and less of Jesus. For what reason? Because talking so much of Jesus betrayed a species of man-worship. How about Plato? Man-worship is objectionable applied to Jesus, but not to Plato. This, according to my thinking, is making no point against Jesus, who must have been a man to be the subject of man-worship. Strange objection for one who asks for evidence of the existence of Jesus. I for one am not content to allow the bigot and fanatic to appropriate Christianity, and, as I understand it, apart from dogma. I see no reason for maintaining a worse than useless war with the word Christian. Mahomedan, Pagan, Buddhist, Brahmin, are terms sacred as Christian to the various devout believers in the religious systems thus designated. I have no argument to urge against those who think it right assuming either of these distinctive names. I see, however, running through all systems a common truth which is the property of humanity. Glad should I be could we arrive at a stage where we could all realize the power of "Love to God and man" and recognize mere distinctive names as nought in comparison with the vital truths therein contained. The mere question of the existence of Christ is unimportant; so that the glorious truths he is said to represent be powerful in our souls.

The word "Christian" can be retained or rejected by Spiritualists, and Christianity (which is another name for all that is truthful and loving in humanity,) still be with them. The same of all who make their lives shine before men in the light of love.

Before we attack let us fully understand what we are about to do. I hear talk of "a new religion" and it is argued that Modern Spiritualism is to inaugurate it. I confess myself a doubt here. Spiritualism, ever old and ever new, can inaugurate no religion superior to the ever old and ever new religion of love propounded in the life, sufferings, and death of Jesus, as well as in the life, sufferings and death of sages before his time. Our duty lies in the direction of reform—reform of forms, ceremonies, rituals, reform of caste, dress, error. Let us prove brave soldiers against superstition, cant, selfish authority and misrule, but vain the attempt to reform love, truth, justice, integrity, which in my poor judgment are expressed in the word "Christian," infinitely more than the dogmas which prove their ephemeral nature in the transformations they are constantly undergoing in the conceptions of theologians. Wherever error exists there the true warrior, no matter under what banner, should fight it. I know there is danger of looking through sectarian spectacles at things outside and thus forming false estimates of men and things; but this danger, we must bear in mind, is not confined to any special (so termed) "Christian" sect. Spiritualists, in their various organizations, are not all free from a similar danger. This should teach us to look within ourselves first, for the errors which we loudly charge at the door of others. I know that orthodoxy has done many vile things—perhaps the attack on *The Spiritualist* is not one of its worst—but whilst I have no word in defence of sectarian orthodoxy, which is anti-Christian, I have no word in praise of bigotry and intolerance and all other pardonable sins in so-called Spiritualists. Give me an upright man and I will not ask: Is he a Christian, or Spiritualist? I shall feel that he is both, whether he knows it or not. Let us be careful, all of us, that we don't pursue an *ignis fatuus* by hunting down names, Christian or other, to the loss of that loving favor which is to be preferred to silver and gold. In a word, let us be true and loving and think no evil of any, until at least we

Tricks of Speech and Manner.

The vagaries of habit are a never-ending source of perplexed inquiry. How comes it that people fall into the queer habits, the tricks of speech and action, that distinguish them, often so disadvantageous, and divert our attention at critical or wrong times from what they say or do to the manner of their saying and doing it? Without pretending to discover the reason for this exceptional deportment, some general distinctions are, we think, observable—as for instance, that where thought is rapid, it is the body which is set in uncongenial motion; where slow, the tongue is the offender. The abstract thinker has not tricks of speech, but of action. Some independent and inappropriate movement betrays the theorist, as though the body, indignant at being forgotten, were for setting up business on its own account. While the mind pursues its speculations, the body paces uneasily to and fro, fitfully and without purpose, guided by some undercurrent of volition entirely outside of consciousness or control. A man of this stamp will walk miles in an argument, or unfolding an argument, and at the end be unaware that he has ever left his chair. In the apathetic and sluggish temperament, thought is accompanied by sedentary performances, twirling of thumbs—the conventional sign of Quaker stagnation—jerks, spasmodic quiverings, or monotonous involuntary motions of knee and instep. Tricks of speech are surely not characteristic of vigorous thought in any form. The by-word is adopted as a stop-gap while reflection and memory drag. Facility and rapidity of utterance are very apt to slip into tricks. The mind cannot keep up with the tongue, which will not willingly, and, indeed, cannot, arrest its flow till the lingering ideas come up.—*Saturday Review*.

A TOUCHING INCIDENT.—George Hunnewell is the oldest prisoner in the Charlestown (Mass.) State prison. On Tuesday, while the workmen were engaged in putting up the cupola of the prison, he discovered them at work there, and asked to be allowed to go up and look off. His request was granted, and he was furnished with an opera glass and made the ascent. It was the first time he had looked out upon the world for twenty-one years. He turned his glass towards his old home in Cambridge. "It is all changed," was his only comment.

A lady reached the passenger depot in Dayton, O., the other day just as the train she intended to take was leaving, and as she stood almost crying with vexation on the platform, a gentleman arrived at the depot on a full run, with his carpet-bag in his hand, his coat on his arm and his face streaming with perspiration. As he looked on the train, now fast moving away, he sat down on his carpet-bag, wiped his face, and very deliberately and emphatically said: "D—n that train!" The lady heard him, and smiling upon him with a lady's sweetness, said: "Thank you, sir."

EASTERN DEPARTMENT.

BOSTON, MASS., SATURDAY, JUNE 26, 1869.

GEORGE A. BACON, - - EDITOR & AGENT.

P. O. Address, Boylston Market, Boston, Mass. Friends having letters or communications for this Department, will please forward to above address.

The Spiritual Contraband.

Recently we were introduced to Mr. John N. Still (colored,) who claims to be a *spiritual contraband*, commissioned to do a special work for his race, the details of which have been mainly outlined to his interior vision by his particular guides. Personally he appears modest, religious, quietly in earnest and intelligent. He has had a series of remarkable spiritual experiences during the past five years, while knowing nothing of Spiritualism. He has furnished us with the following account of himself:

My name is John N. Still. I was born in the state of New Jersey, about 1820, of slave parents, who were from the South. My parents, Levin and Charity, (suggestive names,) had eighteen children. My early life differed, I suppose, but little from that of other boys similarly situated. The two things that troubled me most were, first, how to get an education, and secondly, the freedom of my race—which however distant, I still hoped that by some mysterious Providence I might obtain the one, and see the other. I particularly wished to know about the Scriptures, Heaven, Hell, God and the Devil, Death and Judgment—and what religion required. But the older I grew, the more dark and confused things looked; and the less satisfaction preach-

cry in the night, at the thoughts of death and hell, from the terrors of which there seemed no escape; yet most persons expected to go to heaven by some momentary change at death, if not before. I could not understand how it was that so much was required but that so little would answer. I saw but little difference in the conduct of saint and sinner. When about twenty-five years old I joined the church and was baptized; but I soon saw the religious profession seemed not to know or possess any more than I did, and entertained fully as absurd views. I always remained (except once when I was arraigned for my opinions) an acceptable member; but removal at different times caused me to join different churches. Here again I found the members of one denomination, if not hostile, were not in sympathy with each other. This could but give rise to doubts, not as to their sincerity, but as to their safety. This suggested the enquiry, what is religion? Who has it? And how is it obtained? I always wanted to be a preacher, but I could not answer these questions to my satisfaction from the churches' stand-point, nor had I ever heard them answered. While I did not feel at all unsafe, still I could not but feel doubtful as to religious requirements. The desire to fully understand the subject daily increased, while engaged in the ordinary domestic drudgeries, though sometimes teaching until about five years ago, when secluded from the world and in a perilous condition, I seemed to be taken out of myself, but whether in the body or out of the body I know not, but I experienced most mysterious operations on both my physical and spiritual natures. They consisted of seemingly inward illuminations, trance visions and spiritual communications, giving me just that experience I had so long prayed for, a clear answer to the questions, what is religion? who has it? etc., unencumbered by creeds or isms, together with a clear view of the operations of our spiritual nature; our relation to, and intimacy with the spiritual world, including also, a clear and systematic view of our national perils;—a figurative exhibition of the manner the individual, the church, and the nation, were affected spiritually; threatened calamities and the necessary requirements for harmonious reconstruction; and finally that from the east mainly depended the salvation of the church, the nation, and the two races south.

This information I bring as the Spiritual Contraband, and bear the same relation to the salvation of the church and her successful reconstruction, as that brought by other contrabands to our Generals and their success in arms, were for the salvation of the Nation. Of this I have no doubt. Still it may be rejected at first, as theirs were. But rest assured it will ultimately be as gladly accepted. There is no other alternative upon any ground which Christian warfare is based. It was clearly shown me that we may accept the proffered conditions, and avert the threatened calamities, or reject the conditions now, and accept them after "Bull Run" experiences had been ours; after fires and fevers and magnetisms had devastated us.

These experiences have continued during the past five years, with more or less regularity, up to the present hour. I knew nothing whatever of what is now called Spiritualism; have never seen any to know they were such until within a few weeks. But I knew as well that my experience was from spiritual sources, as that the food I eat sustains nature; and was so given as to be understood what was intended, as though the food was prepared and placed before one while at the table. Especially was this so for the church of my own race in demand to its necessities, being a complete recognition of the teaching of Jesus, with all of its warnings and promises—more sublime, literal and plain than that given to Moses for the Israelites.

I went South to give this, not being allowed to do anything else, but was mysteriously led back to Troy, New York, where I knew not a soul, being told I would be directed what to do. There I met the first Spiritualist I ever knew, who somewhat explained these matters, relative to my mediumship, etc. I have come

Clerical Shams.

How does it happen, while the cry of the scarcity of clergymen is so loud throughout the land, that so many of these unemployed brethren are seen at all seasons hanging about our large cities, fumbling the volumes at the bookstores, monopolizing the best seats at ecclesiastical headquarters, pestering busy rectors with unseasonable and unprofitable calls, loafing in the publishing offices of the religious papers, wistfully eyeing the play-bills of operas and the posters of sanctified picnics, and amiably ready at all times to lift their voices in a processional hymn, or to air a surplice at a church show? Were they set apart for such service at their ordination? Do they esteem their "calling according to the will of Christ" to consist in showing their faces where they are of no earthly use, and of picking up the crumbs that now and then fall from the church's tables? A perusal of the *ordinal* is commended to these nomadic pastors. If they are incompetent or unwilling to act the part of shepherds, let them take the place of sheep. It strikes us that some of them need looking after.

There are people who have heard a great deal from the pulpit about self-denial and sacrifice, who cannot help reflecting that, if some ministers were more like the Master, they would not be in such unseemly haste to get to fashionable watering-places, would not make their visits to Europe quite so long, would not take pains to have their movements heralded so conspicuously in the public prints, and would be a little more concerned about that portion of their flock who are strangers to green fields and shady piazzas and delectable fountains. These honest folk, who work for a living, sometimes wonder how so many robust looking clergymen, when they set their hearts on a tour, have such a troublesome bronchitis, and how they reconcile their midsummer gayeties with the thought of those who are left destitute of the bread of life, and of the sick and poverty-stricken who languish, without Christian sympathy, in their hopeless wretchedness in the alleys and attics of the metropolis.

Concerning the shams of the pulpit, much more deserves to be said than we have space for at present. Of these, one of the most offensive is the flippant and dictatorial air with which scientific subjects, especially, are dismissed. There are many useful and interesting topics bearing upon the faith, which a clergyman is under no obligation to discuss in the pulpit; but if he does, let him eschew sweeping superficialities, arrogant assertions, and empty declamation against what should be met by the severest argumentation. Let him be fair. Nowhere do palpable fallacies and egregious ignorance appear so disgusting as in connection with the great and blessed themes of the gospel. If there should be candor, learning, and profound sincerity anywhere, it should be here. It is too late in the world's day for thoughtful minds to be imposed upon by the rantings of zealots and the conceits and prejudices of a traditional ecclesiasticism.

We point out one more type of hollowness which has always struck us with a mingled feeling of the painful and the ludicrous. Such are the descriptions that some preachers give of the Deity, such their views of the human race and its destiny, that the hearer sees this world but a valley of death, the people engaged in a stupendous funeral, and the object of creation to populate the most hopeless and dreary hell. It might seem that the divines who draw such pictures of God and man would, in their profound appreciation of the wretchedness of life and the terrors of the future, be the most miserable of beings; and yet see them after their pulpit phillippics, in a cosy study with a few boon companions, and you generally find them the most jolly fellows in the world. Their melancholy doctrines, their conception of the hideous corruption that riots in the world, and their view of the flashing thunderbolts held over a doomed race, do not impair their relish of a luxurious meal, a good cigar, and an easy bed. Notwithstanding their distressing notions, they can tell the most amusing stories, lay adroit plans for the comfort of their families, and converse rationally on many interesting topics of the day. Surely this is rather queer; but then clergymen are a queer set, although pretty good fellows generally.—*Exchange*.

AMONG THE SPIRITS.—Dashaway Hall, on Tuesday night, was by no means crowded to witness the spiritual demonstrations of Mrs. Ada Hoyt Foye. Nevertheless, her delineations were given, we believe, to the entire satisfaction of all present. We are very much of the opinion that all present (except ourselves,) were either members of the persuasion or very strong in the faith. R. A. Robinson and James Battersley were appointed by the audience to act as a Committee to see that there was no trickery or underground wire-workings. A small table was placed on a platform about two feet above the floor. Mrs. Foye took the centre seat, immediately fronting the audience, and the two gentlemen of the Committee took seats to the right and left of her. The Committee then raised the table up, to show that there was no deception practiced, or, at least, any visible deception. Small pieces of white paper were then passed around among the audience, who were requested to write their names upon them and pass them in to Mrs. Foye, and, such as the spirits were disposed to converse with, she would take pleasure in answering any questions through the spirits that they wished to ask; and, further, that she would tell the name or names of the individuals written on the piece of paper, notwithstanding the paper was closely folded so that she could not see the name. She fulfilled her promise in this respect to the entire satisfaction of all present—in no case failing to give the exact name. The most foolish and absurd questions were asked by various persons present. Some wanted to know if the spirits ever ate anything, and if so, did they like strawberries? One lady wanted to know if the spirits liked whisky, while another wanted to know what length of time it required the spirits to go from San Francisco to New York by the Central and Union Pacific railroads. Some wanted to know if their friends were dead and gone to heaven; was there any fine houses there or temples; did friends know each other when they met in heaven. One wanted to know what length of time it required for the spirits to go from one point to another, and could spirits go a long distance as quick as a short one; which religion was the best? One wanted to know if the Catholic religion was not the only true religion on the globe; and thousands of other foolish questions. We are very candid in stating that we do not believe in Spiritualism, yet we were very well entertained.—*San Francisco Chronicle*.

Review.

THE QUESTION SETTLED: A careful comparison of Biblical and Modern Spiritualism: By MOSES HULL. pp. 235 12 mo. Price \$1.50. Postage 20 cts. Boston: Wm. White & Co.

The appearance of this volume does credit to its publishers. The Author in his preface says that he has written it during the last two months "in cars, in hotels, in boarding-houses, depots and sitting-rooms; in fact under the varying circumstances attending on the life of an itinerant. Travelling as we have, we have had but little chance to examine libraries or consult books. Indeed, it was unnecessary, as our only aim has been to faithfully compare the Bible with modern phenomena and philosophy." The entire *drift* of the book is stated in the last sentence. The Author takes the Bible as it is, and makes good use of it. The book will be valued by that class who rely on biblical evidence, and is a magazine from which an army can be supplied with keener weapons of that character.

ALICE VALE: A STORY FOR THE TIMES. By LOIS WAIBROOKER. pp. 225. Boston, Wm. White & Co. Price \$1.25. Postage 16 cts.

The author essays to introduce the Spiritual Philosophy, and discuss otherwise dry, theological dogmas, in the attractive form of a story. Altogether, the attempt is pleasing and interesting.

The Correlation and Conservation of Force as Related to Spirit Influence.

The source of all changes in the living organism, animal as well as vegetable, lies in the forces acting upon it from without, whilst the changes in its own composition, brought about by these agencies, is the immediate source of the forces which are generated by it.—Dr. J. R. MAYER, in "*Die Organische Bewegung in ihrem zusammen hange mit dem Stoffwechsel*."

This is the great basic law of mediumship and spiritual influx, "Forces acting from without," in accordance with *special intelligence*, are *spirits*; men and women, individualized beings, which are combinations of force and intelligence, with the capacity of sensation and consequent knowledge.

J. M. PEEBLES.—This well known author, student, and speaker is the St. John of the New Dispensation. If we desired a portrait of that loved disciple of Jesus, Brother P. should sit for it. We hope the beloved of Old equaled that of the New in all-embracing charity, unselfishness of character, and a love which extends from the highest to the lowest. He is closing his engagements preparatory to spending six months or a year in Europe. Our literature undoubtedly will be enriched by his researches.

Clean the Cellar.

The *Boston Journal of Chemistry* says: Diphtheria, typhoid and scarlet fevers, and many other most serious illnesses, have their origin in cellars both in city and country; and we can do our readers no greater service than to urge them to see that, at all times, they are in a dry, sweet, wholesome condition. Why should farmers and farmers' families, living in the country, away from the pestilential vapors of cities, be so subject to malignant diseases? There is a reason for it, and we can point it out. They arise from the indifference manifested to the observance of hygienic rules and the violation of sanitary laws. Cleanliness is essential to health, and it is just as necessary in the country as in the city. A family living over a foul cellar, is more liable to be poisoned and afflicted with illness, than a city family living in its polluted atmosphere, but without cellar or basement filled with fermenting roots and fruits. There is far more sickness in the country among husbandmen than there ought to be. With plenty of pure air, water, and exercise, the evil imp, Disease, ought to be kept at bay; and he would be better if an observance of certain hygienic conditions were maintained. Bad-conditioned cellars, small, close sleeping rooms, stoves—these are all agents of evil, and are fast making the homes of farmers almost as unhealthy as those of the dwellers in cities. Are not these suggestions worthy of consideration.—*Ec.*

CONJUGAL AFFECTION.—What greater thing is there than for two human souls to feel that they are joined for life—to strengthen each other in all labor, to rest on each other in all sorrow, to minister to each other in all pain, to be one with each other in silent unspeakable memories at the moment of the last parting?—*Author of Adam Bede*.

MISS MARY A. GRAY, of Georgia, by her personal efforts, has caused the bodies of 1,500 Confederates, who fell in the battle of Franklin, Tennessee, to be collected and decently interred.

CHARITY is never lost; it may be of no service to those it is bestowed on; yet it ever does a work of beauty and grace on the heart of the giver.

THE MOST POWERFUL FORCE.—One day when the late George Stephenson was at dinner, a scientific lady asked him a question:—"Mr. Stephenson, what do you call the most powerful force in nature?" "Oh," said he, in a gallant spirit, "I will soon answer that question. It is the eye of a woman for the man who loves her; for if a woman looks with affection on a young man, should he go to the uttermost end of the earth, the

From the Author of "Life Pictures."

EDM. AM. SPIRITUALIST: Thank you for the review in your last issue of "Life Pictures." I accept it as a just criticism. I have thought it best to publish the work without prefatory notes. It may however interest some of your readers to know that "Life Pictures" was mostly composed during a lecturing tour from Niagara Falls to Cleveland. The poem was commenced at Niagara Falls, and what I consider the best of the philosophical portions relating to the flesh and spirit written in Geneva, Ohio. Whatever may be the fate of the book, I feel gratified at having been inspired to weave into verse my meditations of—Life and its issues, which is my definition of Spiritualism.

A word about the publisher of the poem. During my career as a Spiritualist lecturer I have frequently labored for the thanks of a few hearers, when I have known my family to be in immediate need. Again and again have I decided to turn my attention to more profitable pursuits; but the unseen agencies have prompted me on in the good work. The impression has come to me, get the poem printed, and it will benefit Spiritualism and lead the way to better things, so that you may find the pathway of progress scattered betimes with roses as well as coarse flints. I have been fortunate in finding printers who have not only taste in the work, but also generosity in giving me grace to meet their claims. Those friends who purchase copies will aid to sustain me in my arduous but earnest mission.

I will send to any address in the United States, per mail, copies of Life Pictures for \$1.50 each. Address Terre Haute, Indiana, Box 294.

"The Universe."

Perhaps three months ago, a report reached us that a "large Spiritualistic paper would be started in Chicago," in a few weeks. Not long after, a friend wrote what we had previously discredited, and significantly remarked that the editor-in-chief had been selected, and was a man of some literary celebrity among Spiritualists, and that the public announcement of his name in such connection would be a surprise, because of previous relations he had sustained to a prominent journal. Then, again, it was rumored that Epes Sargent, author of "Planchette, or the Dispar of Science," was to be the controlling mind. Finally the riddle was solved by the receipt of a Prospectus announcing J. M. PEEBLES, Editor-in-Chief; H. N. LEWIS, Managing Editor and Publisher, with ROBERT DALE OWEN, EPES SARGENT and other able writers as contributors. We quote from the prospectus:

"The Universe will be a large Quarto Weekly of eight pages and forty-eight columns, printed with beautiful new type, on the best paper, and will be devoted to Choice Literature, Science, the Spiritual Philosophy, Woman's Independence, General Intelligence, etc., etc."

Special engagements have been made with Robert Dale Owen and Epes Sargent as Regular Writers for *The Universe*. The weight of these names alone is sufficient to attract to the journal the attention of all readers and thinkers. The list of contributors will include many other distinguished men and women who either accept the grand truth of communication with the spiritual world, and the saving philosophy thereby taught, or who are prominent in literature, science, movements for social reform, etc.

The Universe will urge the elevation and independence of woman as the remedy for society's deepest wrongs, and will discuss the present system and laws of marriage, and all questions concerning the vital interests of men and women, without fear or favor.

A special department will be devoted to health, with particular reference to the needs of suffering women, and the interests of children, presenting the real causes of physical decadence and the conditions necessary to restoration.

In the first number, to be issued in June, will be commenced a story of deep interest, involving social questions, by Mrs. C. F. CORBIN.

We hope *The Universe*, (*The Chicagoan* enlarged and improved,) may prosper in its advocacy of truths which a thousand journals could not disseminate too rapidly among the people.

NOTICES OF MEETINGS.

THE Second National Convention of Children's Progressive Lyceums, Buffalo, N. Y., September 2d, 1869.

NATIONAL CONVENTION.—The Sixth Annual Meeting of the American Association of Spiritualists will be held at Kremlin Hall, Buffalo, N. Y., commencing Tuesday, the 31st day of August and continuing in session three days.

The Spiritualists of Sheboygan county, Wisconsin, and contiguous localities, will have a Grove Meeting at Plymouth, on the 10th and 11th of July. Come, everybody, to this "feast of tabernacles." Able speakers will be present. COMMITTEE.

SHALERSVILLE.—A. A. Wheelock, Ohio State Missionary, speaks at Shalersville, Sunday, July 11th, at ten A. M., and two P. M., at which time it is expected to organize a Children's Progressive Lyceum. Friends of liberalism and progress in Shalersville, bring your children with you to the meeting, at that day. The Ravenna Lyceum has promised to attend.

ANDOVER.—Lyceum celebration at Andover, Ohio, July 5th upon the Fair Ground. A. A. Wheelock will deliver the address, after which there will be interesting exercises by the children of both the Andover and Monroe Lyceums, which will conclude with a "Basket Picnic." Bro. Wheelock will lecture at Andover, forenoon and evening, July 4th.

HARRIET DAYTON, Sec'y.

MRS. S. M. THOMPSON has furnished us with an account of an interesting cure performed under spirit

ADVERTISEMENTS.

Our readers are especially requested to patronize those who advertise in these columns. Every house whose card appears is noted for fair and honorable dealing. Care has been taken by the publishers to exclude advertisements of any others. You will not only do the advertisers and the publishers a favor by making your purchases of these firms, but save money.

TERMS: Six cents a line each insertion, with privilege of change of matter often as desired. Only one house advertised in each branch of business, in the same place, except by permission of first advertiser.

Notices of Conventions, Meetings, Picnics, etc., five lines gratis—additional lines, six cents each. Obituaries ditto. Marriage notices, ten cents a line.

ONE HUNDRED DOLLARS REWARD!

OFFICE OF SUP'T CLEVELAND POLICE,
Cleveland, O., May 25, 1869.

I am authorized to pay one hundred dollars for the information that will lead to the arrest and conviction of the person or persons who broke into the office of *The American Spiritualist*, in this city, on Monday night, April 26th, 1869. The name of the party who furnishes the information will be kept strictly confidential.
THOS. MCKINSTRY,
Superintendent of Police.

FIRE! WATER!

SAVE YOUR ROOFS FROM

CONFLAGRATION AND DECAY

BY USING THE

METALLIC ROOFING CEMENT.

This Cement is composed of Oxide of Iron and Silicia, the most indestructible substances known to Chemistry. It has been tested for six years, and is used extensively in the States of Wisconsin, Illinois, Michigan, Ohio, New York and New England.

OLD SHINGLE ROOFS

Can be repaired and coated so they will outlast the best Pine Shingle Roofs, and for one-third to one-half the expense, while at the same time they are rendered Fire Proof. Cottonwood, and other cheap grades of shingles, if coated with this Cement, will do efficient service, and will not warp by exposure to the action of the sun. It is not effected by frost, and will not crumble or peel. Tin Roofs are kept from corroding and leaking, and this Cement will adhere firmly to New Tin Roofs. We have also an

IMPROVED FELT!

Made of PURE MANILA, and coated with a Cement composed of articles which are elastic and durable. This Cement is in Light Colors, containing no Tar, Pitch or Rosin, and will not injure Cistern Water in the least. We are now prepared to cover and repair both New and Old Roofs, and will guarantee Satisfaction to all who may entrust their work to us.

AVERILL'S UNSURPASSED CHEMICAL PAINT.

This paint is all ready for immediate use, dries with a hard, rich, glossy surface—does not run from seams or nail-holes—will not crack, chalk or peel off, covers more surface with the same body, and is cheaper, more lasting, and better in every respect than any other paint. We have also samples of our

Manila Felt for Wall and Ceiling Paper, Eave Spouts, Conductor Pipe and Floor Carpeting.

Please call at our office and examine our samples, and we believe we can convince the most skeptical that the march of improvement is still onward.

CLEVELAND METALLIC ROOFING CO.

136 BANK STREET,

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PRACTICAL PHYSICIAN for the safe, sure and permanent cure of diseases, weaknesses and infirmities, will be in his Office, 157 Erie street, every Monday and Tuesday.

Diseases and Maladies cured that are considered hopeless.

- MRS. M. A. MACOMBER,

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Every description of Grain and Mill Feed and Oil Meal.

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and Vegetables, 252 Pearl street, corner of Franklin street,
West Cleveland, O. 10-2½

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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 establish-
ment. 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.,
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ON THE LAST PAGE OF THIS PAPER.

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FROM CINNINNATI, OHIO,

PHYSICIAN, SURGEON, AND NATURAL HEALER, has
taken Room No. 4 at the Cleveland Hotel, corner Ontario
and Prospect streets, where he is prepared to Diagnose, Pre-
scribe for and heal all curable diseases. He will make Exami-
nations of Patients at their Residences, also examine and pre-
scribe for those abroad.

Special attention has been given for more than twenty years
to all classes of Female Complaints. Sufferers will do well to
call immediately. Dr. Rose's specifics for Catarrh, Dropsy and
Dyspepsia are unequalled. Office hours from 9 to 12 a. m., 2 to
5 p. m. Advice free to the poor.

IMPORTANT TO LADIES.

MRS. SHAW'S celebrated Morphew Lotion and Pills are war-
ranted to remove Moth-Patches, Freckles and Sallowiness,
in ten days, or the money refunded. This Lotion is the greatest
discovery in the known world. It does not injure the skin,
but improves it, leaving it soft, clear and beautiful. It has
been sold over fifteen years, and has never been known to fail.
Price \$2.50. Prepared and sold by Mrs. L. K. Shaw, 421 Sixth
avenue, New York City. Local Agents wanted.

DO SPIRITS COMMUNICATE?

D. JAMES V. MANSFIELD, the world-renowned Test
Writing Medium, through whose hand more than one hun-
dred 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 Fifteenth street, New
York City. Terms \$5, and four three-cent postage stamps. 16

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 cents. Address "M. Milleson, Station L, N. Y.,"
or "Hon. Warren Chase, No. 544 Broadway, N. Y."

MRS. OBED GRIDLEY.

FORMERLY MRS. SPAEORD, TRANCE and Test Medium,
No. 44 Essex street, Boston, Mass. Hours from 10 to 12 a.
m., from 2 to 5 p. m.

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

PSYCHOMETRY.

MRS. S. R. WATERMAN, box 4193, Boston, Mass., Psychom-
eter and Medium, will answer letters (sealed or otherwise)
on business, to spirit friends, for tests, medical advice, delinea-
tions of character, &c. Terms \$2 to \$5; add four three cent
stamps. Send for a circular.

MRS. J. C. DUTTON, Clairvoyant Physician, No. 2, Public
Square, East Side—17 Fulton street, West Side.—Mrs. D.
while in the clairvoyant state examines patients, discovers the
nature of their disease, and prescribes proper Homeopathic, Bot-
anical and Electro-Magnetical Remedies. Having an experi-
ence 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. Mag-
netized paper sent to any address on receipt of \$1.50. 14

R. M. SHERMAN,

CLAIRVOYANT PHYSICIAN. This wonderful Clairvoyant
Healing Medium is now prepared to examine and prescribe
for the afflicted at a distance. The assurance he gives is his
wonderful success in the past. He will diagnose disease in per-
son, or by letter. Applicants will give name and residence of
patient, and enclose one dollar and a three cent stamp, to in-
sure prompt attention. Address Granville, Licking Co., O.
Good references given when required. 9*1

MRS. SPENCE'S POSITIVE AND NEGATIVE
POWDERS!!

ASTHMA, CATARRH, NEURALGIA, BLOATED BOWELS.

South Williamstown, Mass., Oct. 25th, 1868.

PROF. SPENCE—Dear Sir: Whenever I hear of a hard case of
disease, I go and leave the POSITIVE and NEGATIVE
POWDERS and urge them to try them. I did this with Rich'd
Estes, our neighbor, a man 75 years old, who has had the
Asthma rising 40 years. He also had the Catarrh and the Neu-
ralgia, and was badly bloated across the bowels. He com-
menced using the Powders on the 10th of this month, and on
the 15th he declared himself perfectly free from Asthma, and
all the above mentioned ills. His wife told him she did not
think he could live through the coming winter; but she says
he now eats and works as well as ever he could, and sleeps like
a kitten. A harder case of Asthma is seldom known, as all
who know him will testify. Yours truly, MRS. MARY E. JENES

ERYSIPELAS.

Manchester, Mass., Feb. 9th, 1869.

PROF. SPENCE—Dear Sir: A year ago last June I had a
swelling just above my ankle, and every one that saw it said
it was Erysipelas. In a fortnight it became a sore, and
from that time for fifteen months I was hardly able to go about
the house. As I take the Banner of Light I had read about
your POSITIVE AND NEGATIVE POWDERS; and thinking they might reach my case, I sent and got a box.
I had had, before taking them, eleven sores in that fifteen
months, and another was nearly ready to break. Before taking
them three days, the sore began to disappear, and, after using
one box, was entirely well. I have taken over two boxes, and
can now walk as well as ever I could. The swelling is all
gone. I have nothing to show but the scars.

Yours truly,

MRS. SALLIE YOUNG.

FITS, CATARRH, DYSPEPSIA, NEURALGIA, LIVER COM-
PLAINT, CHRONIC DIARRHŒA.

Albert Frost, of Bucksport, Me., under date of Nov. 27th,
1868, writes as follows: "When I first told the people here
about the POSITIVE AND NEGATIVE POW-
DERS, they laughed; but now they are getting excited
about them, and the Doctors and Apothecaries want to get hold
of them. A lady here who was troubled with Fits sent for
one box, and they cured her right away."

I make the following extract from a letter written by A. S.
Brainard, of North Manchester, Conn., Oct. 18th, 1868: "Mrs.
Dart and daughter have been taking the POWDERS, the
one for Catarrh, and the other for Dyspepsia and Neu-
ralgia. They are about as good as new. My wife has taken
them for Liver Complaint and Diarrhœa. She is now
well. Mrs. Ames gave them to a child five months old, for
Fits. It is now well.

ST. VITUS' DANCE, GENERAL PROSTRATION.

Winona, Minn., Sept. 25th, 1868.

This is to certify that I have cured the following cases, and
many others too numerous to mention, with Mrs. Spence's
Positive and Negative Powders:

A young lady of St. Vitus' Dance, of nearly six years'
standing, and given up by all other doctors. Cured by five
boxes of POSITIVES.

A lady of General Prostration of the nervous system.
Cured by one box of the NEGATIVES. Had tried every-
thing. JANE M. DAVIS.

The magic control of the POSITIVE AND NEG-
ATIVE POWDERS over diseases of all kinds, is won-
derful beyond all precedent. They do no violence to
the system, causing no purging, no nauseating, no
vomiting, no narcotizing. Men, Women and
Children find them a silent but sure success.

The POSITIVES cure Neuralgia, Headache, Rheu-
matism, Pains of all kinds; Diarrhœa, Dysentery,
Vomiting, Dyspepsia, Flatulence, Worms; all Female
Weaknesses and derangements; Fits, Cramps, St. Vitus'
Dance, Spasms; all high grades of Fever, Small Pox, Meas-
les, Scarlatina, Erysipelas; all Inflammations, acute or chron-
ic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other
organ of the body; Catarrh, Consumption, Bronchitis,
Coughs, Colds, Scrofula, Nervousness, Sleeplessness, etc.

The NEGATIVES cure Paralysis, or Palsy, whether
of the muscles or of the senses, as in Blindness, Deafness,
loss of taste, smell, feeling or motion; all Low Fevers, such as
the Typhoid and the Typhus; extreme nervous or mus-
cular Prostration or Relaxation.

Both the POSITIVE AND NEGATIVE are needed
in Chills and Fever.

PHYSICIANS are delighted with them. AGENTS
and Druggists find ready sale for them. Printed terms
to Agents, Druggists and Physicians, sent free.

Fuller list of diseases and directions accompany each
box, and also sent free to any address. Send a brief descrip-
tion of your disease, if you prefer special written direc-
tions.

Mailed, postpaid, on receipt of price.

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Fidelity vs. Infidelity.

BY DEAN CLARK.

The old maxim: "Honesty is the best policy," is familiar in phraseology to the great mass of mankind as household words, but in its spirit it is an alien and a stranger among the multitude. In the commercial, political, social, and even the religious relations of this world, a strict adherence to the principles of justice is not deemed either expedient, or possible to success; hence the practical rule of conduct is still based upon the false assertion that "the end justifies the means," and mankind still pursue their selfish purposes, regardless of moral accountability.

The theological doctrine of "vicarious atonement" has deluded the world with the vain belief or hope that the consequences of sin will not fall upon the sinner, and so far as fear of punishment has any restraining force, this dogma has annulled its restraint, and moral principle has been compromised, and justice ignored or outraged, in nearly all the relations of human life in consequence.

The selfish propensities have been so long dominant, that they still maintain the supremacy in the majority of minds, and stifle "the still small voice" of conscience that whispers the Golden Rule in the dull ears of the greedy world. Despite the teachings of Jesus, and of all the great and good, the fact of human brotherhood is not recognized in the commercial codes of men, and they have not learned to love their neighbors as themselves, nor that it is for their own highest happiness to do so.

Few there are who realize the profound significance of the inspired words of Whittier, declaring that—

"The laws of changeless Justice bind
The oppressor with the oppressed,
And close as sin and suffering joined,
We march to Fate abreast."

The world has yet to learn that individual and social happiness depend upon fidelity to truth, duty and moral principle, and that it is utterly impossible to obtain it at the expense of justice, honesty and equity.

Infidelity to individual and social obligations characterizes social life everywhere, and sham and shoddy pass current for genuine character among the superficial, each playing a false part, thinking to cheat justice of its due, and screen the rottenness of their lives under the garb of hypocritical pretense. But the inexorable law of compensation cannot be evaded; and justice, though slow, is sure. The unveiling comes, and character stands revealed in its true status. Time rusts the gilded covering, and the spurious coin is detected, rejected and cast away.

If there is one great truth more necessary than another to be enforced upon the convictions of mankind to-day, it is this: that we can be neither truly successful nor happy, without being faithful—first, to our own highest sense of duty; and second, to every relation that we sustain to our fellow men.

What doth it profit a man to gain the whole world and lose his own soul's harmony and peace? What advantage is it to stuff your coffers and starve your spirit? "An eye for an eye and a tooth for a tooth," is written in the law of retribution which pursues the wrongdoer with relentless purpose and unfailing fidelity. The avenging Nemesis of inflexible law renders "tit for tat" to every sinner, and no "vicarious atonement" ever devised, can purchase immunity for the consequences of transgression. We must serve out our time, and do penance in the vale of sorrow till the wrong is expiated, and atonement is made to our own injured souls. The individual who attempts to gain the fruition of joy at the expense of another, or at the sacrifice of moral principle, vainly tries to reverse the laws of his being, and but cheats himself, as the history of the world emphatically demonstrates. "Short pleasures for long woes," is the universal experience of wrong-doers, while the paths of virtue are paths of peace, joy and contentment.

The punishment of vice is no more certain than the reward of virtue. The law of compensation works both ways, and no good thought or worthy deed is in vain. Only "the pure in heart shall see God," or good in everything, and be made happy by the beauty of all things translated to the soul's apprehension of the beautiful. Our internal condition gives coloring to all external things, so that "he that hath no inward beauty, none perceives;" and we can only appreciate the measure of goodness we possess.

The exercise of selfishness to the extent of injustice to others, hardens the incrustation of materiality that encases the spirit—it shrivels to dwarfishness, and its capacity for enjoyment becomes correspondingly limited to a few meagre, sensual delights which have but a momentary existence. Success in dishonest schemes is disaster to the soul, which becomes bankrupt in all noble feelings and virtuous delights. Cent for cent must we pay for every unrighteous indulgence of our selfish nature, and even usury will be exacted of those who have wronged their fellows in the traffic of mate-

rial things. Those who sacrifice principle for power and pelf, will find at last that the paltry prize has been dearly bought, and is not worth a tithe of the cost; for loss of self-respect, and the confidence of mankind, is the price they pay for all fraudulent gains.

Fidelity to our highest ideas of right is possible, with sufficient effort, and it is the only possible guaranty of permanent peace, happiness, and any real success in life; and though it may cost many sacrifices of material things—the loss of social position or caste, for a time, yet in the end it wins respect, approbation and permanent power among mankind, besides giving us the sweet consciousness of being great and good, for "true greatness lies in righteousness."

Phenomenal.

DEAR BROTHERS: It is always interesting to lovers of our beautiful philosophy, to read accounts of any demonstrated fact of spirit presence and power, whether occurring in the past or present. They are all links of one common chain, which binds together the past, present and future—embraces all humanity, and reaches to the goodly portals of Heaven.

I have two well authenticated and quite remarkable incidents of this kind, occurring many years ago, which are worth preserving for the evidence they contain of the nearness of the departed to the scenes they have just left. The first has been told many times by an old lady approaching ninety, and runs thus:

A gentleman and lady, with one child, had left a city in Massachusetts, where an epidemic of malignant form was prevailing, and were traveling into the interior of New Hampshire. On their way they put up for a night at the father's of the old lady, then a girl. During the night the lady was attacked with the epidemic they had fled to escape. The attack was so violent that all medical assistance was useless; and before the close of the third day the spirit was compelled to leave its corruptible tenement. The husband, after attending to the services of the burial of her remains, again starts on his journey with his child. But for fear of carrying the disease among his friends, leaves his wife's clothes securely packed and locked in her trunk.

In a short time the family began to be disturbed by strange noises, much like the groans of the dying woman. Her trunk was broken open, and her clothing all strewn about the room; and as often as the members of the family would pack them in the trunk, they were served in the same manner as before. At times, the spirit, clothed, apparently, in a body of flesh, having on her earthly attire, would stand in the doorway, with the aim to prevent the men folks from entering the house—who, to do so, were obliged to push their way, by crowding the spirit one side. Nor did these disturbances cease until the husband of the deceased removed her things from the house, and took care of them.

The second occurred in the neighborhood where the writer was brought up, about forty years ago, and was familiar with many at that time. It is one of those occurrences which, above all earthly expressions, demonstrates the strength and endurance of "a mother's love for her child."

A mother had left the form, leaving two small children. Their father soon married, and brought a cruel step-mother home to take care of his motherless children. A cruel step-mother is a creature to be abhorred above all creatures of cruelty on earth. These little girls slept in a room by themselves, up stairs, away from the rest of the family. It was winter, but their bed was not allowed the amount of clothing necessary for this cold climate. The little ones laid very cold, of which the step-mother could not have been ignorant. Occasionally, on making their bed, she found extra quilts, which had been taken from a closet and put on the bed, and which she would put back again in their place. It was quite a mystery to her how the little girls could get the quilts from the closet and adjust them on their bed so nicely, but supposed of course they did it, and ordered them not to do it again. The girls denied doing it, and said, "Mother did." After this was done some time, the step-mother betook herself to watch and catch the rogue. To her dismay she saw the mother of the little girls covering them with the quilt she had taken from the closet.

Norway, Me., June 18. HENRY A. BRADBURY.

INFLUENCE OF MUSIC.—It was noticed that when the hapless Marie Antionette stood before the judges to receive her sentence of death, as her hands rested on the wooden bar before her, her fingers wandered as if they were touching the chords of an organ. I think it must have been that, in her extremity, when heart and flesh failed, she found refuge in some great melody that, heard by no soul save her own—poor lady!—lifted her up above her enemies, and helped her to keep that brave look at which they could not but wonder; and so, through music, God was the strength of her heart. So may souls still find succor, in their dire need, in the trial of, and for, their life! I can think of no soul quite forlorn and helpless that can call up and feel the power of a great psalm in its trouble. God answers as surely true singing as true prayer; and I believe that, half the time, if we would sing when we pray, instead of praying, our burden would not lie nearly so heavy upon us, or the world be so dark about us.—Rev. Robert Collyer.

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