NIPTI ORGAN OF THE OHIO AND WISCONSIN PHENOMENAL AND PHILOSOPHICAL. STATE ASSOCIATIONS OF SPIRITUALISTS.

VOL. 2; No. 12.

CLEVELAND, O., SATURDAY, JULY 10, 1869.

82 A YEAR.

All articles original unless otherwise designated. may thus be developed through gross bodies with igno- | the "universal ether," through which it is transmitted rant minds and imperfect characters, it is true that the by the volition of a snake, into the brains of a human The Unseen City. most desirable and beautiful developments are out- being- And this notion of an "ether," is, indeed, wrought by the influences attracted to the virtuous, the a very convenient omnibus, in which credulity often BY EMMA TUTTLE. harmonious and the good. Although the dishonest finds it necessary to ride; and on this subject, that I think of a city I have not seen medium may have a superlative development, we are well-known philospher, W. R. Gore, says : Except in my hours of dreaming, always troubled either to prevent the possibility of "Ether is a most convenient medium for a hypothe-Where the feet of mortals have never been trickery or else accept all we witness under the shad- sis; thus, if to account for a given phenomenon, the To darken its soft, soft gleaning; dow of a painful and perplexing doubt. For this and hypothesis requires that the ether be more elastic, A glimmer of pearl, and a glint of gold, m 82 3.81 for other reasons which may be inferred from our ex- it is said to be more elastic; if more dense, it is said to And a breath from the souls of roses, position of the laws of magnetic and mental sympathy, be more dense; if it be required by hypothesis to be With brightness and beauty all untold it is very desirable that all members of the circle be of less elastic, it is pronounced to be less elastic, and so on." Steal over my calm reposes, This notion of a magnetic fluid; ejected by volia known character both for earnestness and integrity. As I dream of the city I have not seen, Ale and her Though of various temperaments, as far as may be contion, out of one living body into another, like numer-Where the feet of mortals have never been. venient, it is best to organize those who are of some- ous theological fancies, had its origin when science was I think of that city, for oh! how oft what similar social and intellectual standing, at least young. 1116 , 7 My heart has been wrung at parting enough so that each and all may feel at ease in the Says the learned author, last quoted : With friends all pale, who with footfalls soft, presence of every other. That which has been said in "The ancients when they witnessed a phenomenon, regard to the impropriety of admitting diseased or en- removed from ordinary analogies, and unexplained by To its airy heights were starting, 19 3 20 4 feebled persons to the circle, is of especial importance any mechanical action known to them, referred it to a I see them again in their raiment white in the formation now proposed. Delicate, sensitive soul, a spiritual or supernatural power: thus amber In the blue, blue distance dwelling, and negative individuals are often unpleasantly, and and the magnet were supposed by Thales to have a And I hear their praises in calm delight SADUGAS sometimes dangerously affected. It is not to be in- soul; the functions of digestion, assimilation, &c., were 1 DU SEAL Come down on the breezes swelling, ferred that none but the robust can be admitted. The supposed by Paracelsus, to be effected by a spirit. Air 1,1115054 As I dream of the city I have not seen, refined organization may be in good condition, but and gases were also at first deemed spiritual, but sub-Where the feet of mortals have never been. those who have predispositions to vertigo, to brain and sequently became invested with a more material char-That beautiful city is home to me, nervous derangements, to heart disease or con- acter; and the word gas from geist, a ghost or spirit, sumption, injure themselves and endanger others, by affords us an instance of the gradual transmission of a My loved ones are going thither, entering where they are so utterly unqualified to be of spiritual into a physical conception." And they who already have crossed the sea Are calling "come hither | hither." prudent usefulness. It is well if the room wherein But as to the phenomena referred to, we need not O, the tenderest eyes, those I worshipped here the circle is to be held, and all its furniture and paranow stop to inquire, we may admit that they have ocphernalia, be reserved for that use only, and so left curred, though not as represented. From the golden heights behold me, undisturbed when not occupied for its purpose. There And their songs enchant my raptured ear, And now the most important question presents itself Konzh d-Iter d should be an opportunity to completely exclude the When the wings of slumber fold me, for solution : what is the rationale of their induction? The at the second light, to fully admit it, or at once effect a perfect illu-As I dream of the city I have not seen, Where is the immediate cause located? Is it in the 103 11201 mination. If the proper persons for the circle can be serpent, or in the brains of the bird, or the man, which Where the feet of mortals have never been. JI VALLETCH found, the number need not be large. Excellent reis thus fascinated? sults have been obtained where the circle was but a The Motive Phase of Mediumship. A young lady visited Niagara Falls, and approach-- 1971 I. (N. quartette, and powerful manifestations have been given ing a precipice to pluck a flower that grew upon its THE FORMATION OF THE CIRCLE AND THE DEVELOPMENT in the presence of thousands. A few paragraphs must brink, as she happened to look over upon the frightful . OF MEDIA be devoted to a consideration of details. chasm, to which she found herself so very near, fascin-8 Having briefly considered the phenomena which ated with a sense of danger, she fell over into the To be continued. have become manifest in a general experience of the abyss, and was dashed to pieces upon the rocks, below. Motive Phase, and the nature of the law and principle Fascination. She was fascinated by fear. And similarly the bird which controls the evolution thereof, we may still farmay be fascinated, through its sense of danger. BY LAROY SUNDERLAND. ther pursue our investigation, and add to the sum of Human beings are fascinated, by Credulity, by Hope, The Tribellans and Illyrians, who, with their very knowledge and the advance of progress, by our discoveye-sight, can witch, yea, and kill those who they look wistly by Love, and by Fear; and the immediate cause is in eries through continued observation of facts. For this upon any long time.—Hallom's Pliny, I, 155. the mind whenever it is thus overcome. So we are purpose, "the formation of the circle," and the devel-Hence this term was anciently used as synonymous fascinated by music, by beauty, and by patriotism opment of media are required. It is unnecessary that with "eye-bite," because it was from the sight of the or worship. And shall we be told, that in all such we here recapitulate that which has already been writeyes of the snake that the influence was supposed to cases, the fascination is produced by a "nervous fluid," ten upon this subject in general. The requirements of come which produced the 'charm.' The term is from ejected out of one mind into another? the circle are similar, no matter, for what purpose i Foscia, a band by which one becomes bound or swathed. Look at the Constitution of things. This world in may be organized; but we have not advanced far And there are similar terms, such as signify the efwhich we live is not a failure, it is a perfect world, enough in our science, to so correctly form any circle, fects produced by a charm, (from carmen, a verse or having in it all the elements, (corresponding to heat, that we can, from external signs, predicate the characsong,) and enchantment, (to sing a magic song,) and motion and light,) necessary for the development of all ter of the phenomena which may occur within it. But from which we have incantation, (in and canto, to the essential changes that occur here. True, it is a a few directions may be given, and some words of sing,) because this power was manifested by singing. meteoric substance, may now and then impinge upon warning repeated, which will be of use not only in fa-The term "spell" comes from the Saxon "Spel,' the earth, but this, like the Mystie Rap, is an irregucilitating our advance, but also in guarding us against which signifies a story, magic charm, or song. And larity, merely, and to be so estimated in the whole of errors and evils which, rashness and ignorance inevitafrom this we have the Gospel, (from good and spel, or things that appertain to this world. And similarly as bly brings upon us in this as in every other relation. this world is a perfect world, making a small part of a In selecting those who shall constitute the circle, we Indeed, there are a variety of terms, such as, Amuperfect universe of worlds, so is the constitution of are unable to point out the temperaments most liable let, Talisman, Philters, Relics, Bewitch, etc., which man, perfect; as it contains within itself all the eleto become "physical mediums," since these phenomena have a correlative meaning not unlike what is underments, (Love, Force, Wisdom,) necessary for the deare and have been connected with persons of various stood by "Animal Magnetism," "Mesmerism" or Pavelopement of all the vital and mental phenomena, constitutional types. The common supposition that thetism. which have ever been manifested in man. The cononly robust people can afford the conditions required, In the American Phrenological Journal for Septemstitution of man is a mental apparatus, for the manuis not borne out by experience, since the most extraorber, 1864, a writer ventilates upon what he calls "The facture of Ideas. The bird is fascinated through the dinary phenomena have taken place when the medium Ancient Magic Crystal," and the marvelous results sense of fear, and man is fascinated not only through has been extremely delicate and refined, both physically produced by "The Virgin's Eye," and certain "pera sense of danger, but by his hope, by his credulity, and and mentally. The character of the phenomena and fumes" from burning incense. And so we have the by his love for the marvelous. their evident intent also, forbid the superstition that same "influence" from the hand of "the seventh son;" Now we know that Ideas, are developed in each mind, they are only produced by "low" or "undeveloped and scrofulous tubercles in the neck were called "the by the action of the brains, set in motion through the spirits." We might as well assert that the chemist, King's Evil," because they were supposed to be cured external senses. 'So in all "revivals" the minds of the whose skill transforms the crude and refuse materials by the touch of the king's hand. Stories often appear mass are set in motion by Ideas, prayed, preached, and of nature into useful chemicals as beautiful perfumes, in the papers, though never well authenticated, of sung in respect to another world, of which nothing is was a villian because some of his processes were offensbirds and even men, said to have been fascinated by really known, and according to the ideas which the mind ive! The significance of the manifestation, and not its snakes. And here it is in place to remark that all itself forms of that world, it will, or will not become form, renders the production of these phenomena legitthese stories are related of these amulets, crystals, "impressed, magnetized, convicted and converted," as imate, useful and dignified. charms, and serpents, precisely as if a material subit is said by the Holy Ghost. N 20 . 5 Moral character seems of little account in deciding stance had passed out of the snake into the bird, or And thus it is a given idea produces a revival, in the relative power of physical mediumship. Immoral the man, which is charmed; that is, these stories are Sectarianism; a panie in Commercial affairs; or the and dishonest persons are often possessed of the very told in support of this theory. According to this notrancé in mediumism. quantity and quality of magnetism required, and sometion, the same results in each case would have occurred No fascination, no conversion, no trance, until, the times the most satisfactory results have been obtained if the bird, or the man, had been totally blind! organs of oredulity, hope, or fear have been first imthrough the use of media whose only recommendation And yet, how common it is for writers to elaborate pressed through an idea that has been formed in each was their capacity in this direction. But while force gossamer theories in respect to a "nervous fluid," and Concluded on last page. beild foreland to the second of the

86

AND ENTRESCENT & THE

MARSH VI

AMERICAN SPIRITUALIST. THE

NORTH-WEST DEPARTMENT. JANESVILLE, WIS., SATURDAY, JULY 10, '69.

JOSEPH BAKER Local,° EDITORS & AGENTS. J. O. BARBETT, * Traveling

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

"Seers of the Ages."

For sale by J. O. BARRETT, Glen Beulah, Wis. Price, \$2.00. Postage 32 cents.

Planchette Song.

BY J. O. BARRETT.

Republished on account of former typographical blunders.

Ob, wand of thought, by angels taught To playful give the fairy story,

Old iron-bound school theology will ery out NO ! and insist on the endless nature of evil, the work of feeble man, the negative of good. If man suffers from evil he must learn to avoid it or hate. If goodness produces happiness he must learn to prize and desire it, precisely as he desires to know the truth; they are inseparable. No one loves misery, no one loves mental darkness, praise. from which error flows as a stream. If ignorance must end in knowledge as a matter of course, as we learn from observation and experience, so must moral evil work its own destruction by its self-torturing misery. Progression is the law of all nature. Millions of years have rolled into the past since our planet arose from chaos on its progress to its present improved state, and still the work goes on. Men have in the past few centuries discovered the existence and laws of new sciences and made great advance in all the arts of social life, and yet human progress is in its infancy. In religion, in all cases sparkling with spiritual gems, much of the rubbish of error and ignorance have been swept away, and yet how much remains!

for their assistance in breaking dungeon-chains and bringing forth the captives, and for their ameliorating influences, upon the spirit of persecution until free thought encounters nothing more than the harmless menace of dogmatism, and we beseech them to persevere in executing the decrees of the Infinite Father, who, even through the wrath of man, is ever perfecting

The following resolutions were discussed eloquently and adopted.

Resolved, That the revelations of God to humanity to-day are of more importance to us, than those of any past time, and these revelations are general, and are not confined to any class, rank or easte in society.

Resolved, That this progression has been made, through the outgrowth of thought, and contrary to the teachings of the so-called religious world; as sectarian religion has ever been opposed to the advance of ideas, Miss Edna Rutty, a young trance medium, improvised and sung sweetly a beautiful song " Mother rock me to sleep.

How birdlike glides on dreamy tides Life's mystic barque to realms of glory ! Thy compass drifts in music rifts Across the clear immortal river, Neath summer skies of rainbow dyes That lofty span the bright Forever.

Write, write, canny Planchette! Set the truth-echoes humming; Write, write, canny Planchette! Answer, angels, coming, coming, angels coming.

Thy light that drips from finger-tips, Like sunny beams which flow'rs are drinking, Enspheres the soul in sweet control, And lifts it up to higher thinking. Thy words of peace bring glad release, Entrancing mind with nobler reason, And heart with heart in secret art, Is pulsing love in ev'ry season. Write, write, etc.

Thy magnet finds the friend it binds In living chains of holy union, And writes the news which lips refuse Of something sweet in soul-communion; Like spirit-dove in quest of love,

The world is much better than it was, yet how much remains to be done. The churches raise a dire cry at every advance of our race, but the human soul cannot be petrified. Progress is one of the fundamental laws of the human soul, and is the destiny of all, slowly at work, but with endless being for its field of labor.

Proceedings of the Fourth Annual Convention of the Wisconsin Spiritual Association.

Agreeable to the published call, the delegates met at the City Hall in the city of Madison, Wisconsin, on Friday, June 18th, 1869.

The convention was called to order at eleven o'clock A. M. by the Vice President, Mrs. Palina J. Roberts, of Racine. U.S. Hamilton, of Beloit, was chosen Secretary protem. H. S. Brown, M. D., of Milwaukee, J. M. Trowbridge, of Racine, and Lyman C. Draper, of Madison, were appointed a committee on credentials. A general conference was now had, in which delegates spoke of the cause and its progress, which was encouraging. Adjourned to two o'clock P. M. Afternoon Session.-The convention was called to tory power that has ever moved upon humanity. order promptly by the Vice President. The committee on credentials reported thirty-two delegates in attendthe following : ance. Report adopted. The conference was continued and produced a very the spiritual significance of the Jewish Bible, and that harmonizing effect. Adjourned to seven o'clock P. M. every thrust at the spiritual phenomena, is a blow Evening Session .- The convention was called to order struck at the facts and truths of the Bible. Adjourned promptly by the Vice President. After the appointments of committees on resolutions, finances, and nomination of officers for the ensuing year, a conference was had. Dr. Brown spoke of prayer and who to pray to. Dean Clark followed, in his impressive style, succeeded by C. W. Hazeltine; theme, liberality and charity. E. V. Wilson took the stand and addressed those equalising of all the forces mankind are subjected to; assembled in his usual earnest manner, which produced therefore be it a very marked effect. The lecture was interspersed by several fine and remarkable tests of spirit presence. effort to produce equality in the relations of life as one Adjourned to nine o'clock on the morrow. Morning Sessions, June 19th, 1869.—The convention | cordial support. was called to order by the Vice President. After a warm discussion the following preamble and resolutions | equality with man, as to rights of individual member were passed : said the second s Whereas, Rev. J. O. Barrett has been disfellow- portance, and we hereby pledge ourselves to assist, w shipped by the Universalist Church, at Sycamore, Illin- | the extent of our power, to her ultimate success. ois, and many other worthy persons have been excommunicated from the Orthodox churches, without having | toward this equalization is the enfranchisement of been charged with a disobedience of any command of woman. mind; instruction, suffering and joy, pleasure and pain, God, or of any violation of the law of man; and, Resolved, That the free exercise of the ballot give Whereas, The only protest for this action is that responsibility, and consequently power of action, w these persons interpret the scriptures to advise them every individual, thus tending to advancement as to try the spirits, whether they be great, good or evil, growth of humanity. truth exists in the very nature of things, is immortal and believe they have held personal communication with their beloved and departed ones; therefore be it their experience in entering in and traveling the brow Resolved, That the gratitude of this convention is fields of Spiritualism. They were listened to will not due, but is hereby tendered to the organized sectarians above mentioned, for suffering themselves to be made agents in the release of many immortal souls from spiritual bondage, and in securing them that liberty which is life and peace. Resolved, That we congratulate this brother, and thousands of others who have recently escaped from darkness into this marvelous light of a new dispensation, from a theology whose Jehovah is angry with the wicked to a faith where God is love, from a church whose heaven is small and whose hell is large to a religion that leads all souls in endless progress, from ignorance being its shadow, a fallacy, must be discarded as the to knowledge and from evil to good, from a spiritual mind progresses in knowledge of truth. These self- dispair, which lays its children in the grave and knows evident axioms must be apparent to all. not where they go, to a spiritual knowledge that confidently lifts the veil and walks and talks with the loved with applause.

Mrs. Mary Hays, a trance medium, addressed the convention. Subject given her. "What are the habits and customs of beings in spirit life?"

The subject was handled in a masterly manner, and was listened to with marked attention. Adjourned to one o'clock, P. M.

Afternoon Session .- In accordance with the report of the committee on nominations for officers of the associations. The following persons were elected :

President, U. S. Hamilton, of Beloit, Rock county; Vice President, Mrs. Paline J. Roberts, of Racine; Secretary, J. M. Trowbridge, of Racine; Treasurer, Lyman C. Draper, of Madison; Finance Committee, Captain C. M. Palmer, Madison; William Yort, Beloit; Wallace Pratt, Milton Junction; Henry B. Howarth, Mazo Mania; and Mrs. M. A. Brown, Milwaukee.

The following resolutions was introduced, and made the subject of a powerful address, by Dean Clark, and which was listened to with interest.

Resolved, That Spiritualism is a religious eclecticism embracing universal truth; that as a science it embraces all the facts and phenomena of nature; and as a phil. osphy, it is the interpretation of nature to human consciousness; that as a demonstration of immortality it robs death of its sting, and the grave of its terror. This as a system of etihes, it is the greatest reforma-The resolution was adopted unanimously, as was also Resolved, That Spiritualism is the key that unlocks to seven o'clock P. M. Evening Session .- Order was called promptly on time by the Vice President. The Secretary read the follow. ing resolutions, which, on motion were laid over until tomorrow at nine o'clock. Whereas, The central idea of Spiritualism is the Resolved, That we, as Spiritualists, recognize every of our fundamental principles, to which we extend our Resolved, That the efforts to place woman on a of society in their every relation, is of the highest im-Resolved, That one of the most important steps

Its chosen mate so softly cooing, Thy voice hath chime of fairer clime, The willing heart to angels wooing. Write, write, etc.

Thy whispers tell by magic spell, Of better times that now are dawning, When Heav'n appears amid our tears, Impearled as dews of morning! The gone before greet us once more, With purer love our bosoms thrilling, Repeating lays of other days, And ev'ry heart with joy is trilling. Write, write, etc.

Progression.

All the phenomena of existence go to show that the human mind or soul destined to immortality must in its very nature be progressive, and hence rise to higher condition, how high-as no one has attained all to which it is capable-we cannot tell, as it is yet an unexplored field, whose outlines are but perceived. The soul cannot be fossilized to a fixed condition. At fisrt, as infants, we have all to learn; but observation, instinct, experience and instruction bring truth to the show us the difference between the positive good and the negative evil. We acquire truth and error, but as and cannot cease to be, it must in the result overthrow its shadow error, which is not founded on the constitution of things, and has no foundation parts and must pass away, and the soul be left free. Bryant, the poet, gives us a transcript of this fact when he says:

"Truth crushed to earth will rise again, brim and the The eternal years of God are hers, While error, wounded, writhes in pain, And dies amidst her worshippers."

Truth, being eternal, must ever remain; the soul, being eternal, must in the nature of things eternally learn truth or approximate towards its source. Error

But how is it with regard to goodness? Will all ones day by day. progress in infinite good or approximate toward God?

Resolved, That we earnestly thank our spirit friends

Conference of half an hour, in which several related great interest. At twenty minutes past eight Brother E. V. Wilson addressed the assembly in one of he soul-stirring lectures. He read several characters and described many spirits. He was cross-questioned sharply, but gentlemanly, and with good effect. At journed to nine o'clock to-morrow.

Morning Session, Sunday, June 20th, 1869 .- The convention was called to order promptly by the Vie President, But a few were present. Dr. H. S. Brom spread his printed circulars among these few, with some appropriate remarks. A good audience soon converes The resolutions laid over yesterday were taken up and advocated eloquently and earnestly by J. M. Tree, bridge, Mrs. Palina J. Roberts, Dr. H. S. Brown and J. Mosher, when they were passed unanimously and

The time for regular speaking having arrived, N# Edna Rutty, a young country girl and a fine trant

AMERICAN SPIRTUALIST. THE

87

medium, spoke for three-quarters of an hour, and commanded earnest attention. She was followed by J. M. Trowbridge, also in a trance, and he by Mrs. Mary Hays, under the same influence. The large audience seemed well satisfied. Adjourned to half-past one o'clock P. M.

Afternoon Session .- The convention was called to order by the Vice President. Conference for half an hour. At two o'clock Brother Wilson addressed the multitude for two hours in his usual earnest manner. He was often applauded during this truly eloquent effort of this talented brother.

An inspirational song was sung by Miss Edna Rutty. Mrs. Mary Hays, in a trance, answered many important questions in a prompt and truly remarkable manner. Dean Clark read one of Lizzie Doten's fine poems. After a recess of a few minutes, the convention proceeded to the election of delegates to the National Convention of the American Association of Spiritualists, to be held in the city of Buffalo, in August next,

HUDSON	TUTTLE, † EDITOR.
H. O. HA E. S. WH GEORGE A	MMOND, ‡ RESIDENT EDITOR AND BUSINESS AGENT. EELER § AND A. A. WHEELOCK, COR. EDS AND TRAVELING AGENTS. . BACON, EDITOR AND AGENT EASTERN DEPARTMENT. ERICAN SPIRITUALIST PUBLISHING CO.
CLEVEL	AND, O., SATURDAY, JULY 10, 1869
"RESOLVE other prefix of	or suffix is calculated only to retard and injure us."
	Better the Day the Better the Deed."

"FACTS ARE ALWAYS IN ORDER."

German friends for an example of moderation, order and sense, in the matter and manner of celebrating the anniversary of National Independence. While certain parties "took time by the forelock," and celebrated the Fourth of July on Saturday, the third, others, "lagging superfluous on the stage," feebly exploded on the fifth. The Teutons came out on the day for the the day, and gave one of the best celebrations we have ever had. The many well-organized German Societies always tell favorably in any turn-out of theirs; while the physical discipline of the Turners is as apparent as their love of freedom. 'The American "Fourth" is a and disorder, are supposed to manifest enthusiasm and symbolize patriotism. The sooner that method is abolished the better for all. We would recommend, as a substitute, something as quietly dignified as the action of those 2,500 Germans on Sunday last, and if their manner was due "to the influence of the day," let us always celebrate on that day. The reverend clergy had their growls to emit of course, but in the same paper that chronicles their "annoyance," it is stated that "the Young Men's Christian Association held a meeting, as usual, near the Beer Garden." If there is any thing could annoy the placid comfort and fraternal sociability of the German, who, on Sunday goes to the Beer Garden with his family for the fresh air and quiet rest, it is the proximity of a band of shouting evangels from the head quarters of the Young Men's Christian Association. The proceedings of the Germans on the Fourth were characterized by great carefulness to avoid disturbance, and if our Presbyterian friends have been "annoyed" by good music and the speeches of Gen. Willich and friend D. A. Eddy, we hope they will hereafter realize the nature of things, and silence on Sundays the "Heaven-daring clangor of the bells," and, shutting off the wind of their roaring organs, silence also the obstreperous shouts of some of our neighbors, who, at revival meetings " make night spirit aid, yet I use medicine in many cases. hideous with their howlings." Our Orthodox friends, as well as others, have much to learn of genuine tolerance, and while we are among the first to demand our rights, we mean to be the very last to encroach in any way upon those of others. " Let us have peace." §

like teachableness; indeed it is characteristic of their nature. The more we learn the more teachable we become; egotism, conceit and pedantry are the infantile ailings of "little folks," half grown and poorly taught.

We may "assume a virtue though we have it not," and learn not only to prove that which we do know, but often gain credit for wisdom not our own by assuming the modesty therewith belonging.

Magnetic Cures: Are They Durable?

We publish the following statements of our friend Dr. Newcomer because such facts are the e'ements from which the life of our science and philosophy must be drawn. Our olumns are open for the correction of any inaccuracy in this or any other connection.

CLEVELAND, June 26, 1869.

EDS. AM. SPIRITUALIST.-You ask for test of spirit power in healing the sick through mortal mediums. Last 30th of January you published an article from my pen and experience, to show that the sick are healed without medicine, where medicine had failed to reach the cases, and that the cases were also permanent. To day Miss Powers was in my office, daughter of A. S. Powers, merchant tailor, now in Brainard's Hall, in this city, who was some eight months ago, thisteen weeks under the medical treatment of some of our so called test physicians, for rheumatism, and left a hopeless cripple with both limbs drawn up, also a granulated sore eye, quite bad indeed, also both arms helpless. This case I soon restored to walk, and cured her eye without medicine or caustics, and shortly after she went to school, and has up to this day had no symptoms of her former illness and now enjoys the best of health. Second case, Mr. McGuinty of Newburg, four months confined to his bed; could not be moved out of his bed; hip stiff and painful. Doctors and medicines could not reach his case-sciatic rheumatism. I was called to see this case last December-as he could not be moved. I treated him by magnetic hand treatment, In twenty minutes I had him out of bed and walking to the great astonichment of some dozen who had assembled to see the "good man," as they called me, and in one week from that time he called upon me at my office 288 Superior street, for a little strength, and has been well ever since. What was still more strange to me, he that day had attended the funeral of the same man who had come in from Newburg for me to go and see him, so that in one week's time the sick and helpless man was well, and the well man dead. Heart disease; only complained about one hour; left his stand in the Newburg rolling mill; went home and soon passed to a better land. 3rd case, Dr. Wadhams of the City Hotel, two years ago this June, during the time I was giving my course of scientific lectures in Temperance Hall, then had had one of his limbs paralyzed for several months Tried the doctors' electro magnetic baths, &c., &c., without relief. I told him that his case was doubtful, but I would try what could be done. I treated him some fifteen minutes, and entirely cured him, and that limb has never troubled him since. This spring the doctor had a twenty year old "varicose vein" become inflamed, swollen and very painful. The doctors who had treated him, had his limb tightly bandaged, and said he must not take it off, or it would rupture, and become an incurable running sore. But the corn doctor came to me, and said, well doctor, I have another bad case for you, showing me his limb, stating that I once cured his lame limb, and if I could cure this, I could do more than the other doctors. 1 treated his limb but twice, and to day he came in to my office to bid me good bye (as he was going to Saratoga,) and showed me his varicose limb, and said, see doctor it is now entirely removed since you treated it, and has been of twenty years standing. These cases I mention more particularly as being about home they may be referred to at any time, and as being cured by simply laying on of hands, and I believe by spirit power, through me as the medium. Yet I am not controlled as many are, but am vitalized by their influences. Having practiced medicine some twenty six years, I well know what we can effect from medication. Now I do know that I can cure magnetically where medicine fails, and require no galvanic battery, only

with the following results :

E. V. Wilson and Dean Clark, delegates at large; H. S. Brown and Mrs. M. A. Brown, of Milwaukee; U.S. Hamilton, Beloit, Rock county; Mrs. Palina J. Roberts, of Racine,; Mrs Mary Hays, of Waterloo, Jefferson county; Miss Edna Rutty, of Dayton, Green county.

The following resolutions were discussed and accepted : Resolved, That the system introduced into the world by A. J. Davis, from the educational system of the summer land, has proved one of the greatest blessings to children that the purest angels of heaven have ever bestowed on mankind, and we recommend that Progressive Lyceums be established in every place where Chinese festival, where racket and uproar, drunkeness the Spiritualists can form them, thus to give to the people these inestimable blessings.

Whereas, It has been demonstrated by experience that the one-speaker-plan in our meetings is no better. adapted to advance the cause of Spiritualism, than the one-man-power is to promote the growth of Republicanism; therefore:

Resolved, That we recommend to all Spiritualists and truth-seekers, to meet together frequently, and hold circles and develop mediums, to get tests; also to hold conferences to reason together; and to employ well-known test mediums, when able to do so; and thus advance the cause more substantially.

Resolved, That the State University of Wisconsin, should impart its instruction and honors alike to male and female, who, by passing a successful examination, prove their claims by their capacities and acquirements. Adjourned to seven o'clock, P. M.

Evening Sessions.—The President in the chair. The following resolutions were adopted.

Whereas, The State Temperance Convention, recently held in Milwaukee, "resolved that past history shows that no great reform can succeed unless it be carried to the ballot box;" therefore,

Resolved. That the above named convention announced, great a truth which it would be well for us to follow.

Resolved, That we as Spiritualists and reformers, will labor to place all these great questions before the people, to be decided at the ballot box.

Resolved. That the proceedings of this convention be published in the Religio Philosophical Journal, Banner of Light, American Spiritualist, and Spiritual Kostrum.

Bro. E. V. Wilson closed the convention with masterly effort, carrying conviction to many doubting souls.

The utmost harmony prevailed, throughout the convention, each vieing with the other, in the work to be done. Surely blessings will follow these undivided efforts. J. M. TROWBRIDGE, Secretary.

-month Attained Teaching and Doing.

State Record.

COLUMBUS.—The Spiritualists here are comparatively few in numbers, but earnest in their efforts to practically advance the truths of the New Dispensation. Failing in the attempt to continue an organization recently effected, some are now cooperating with the Unitarians. Perhaps, under the circumstances, it is the best they can do, but we imagine the freedom extended to them will scarcely be so great as to permit Spiritualistic lecturers to occupy the pulpit even occasionally. In short, it will be freedom to "think as we think and to act as we act," in relation to this and similar matters.

THE USE OF REASON.—The reason is to the mind what the eye is to the body. The eye may be used wrongly. Men may measure wrongly. They may judge wrongly of distances, of quality, of quantity, and of proportion. And yet, shall we say that the eye had better be put out? There stand many men pointing to the great defects which men have shown in the use of reason as applied to religion, and say: "It is not safe for men to trust their judgment on holy things." They point to all the long line of mistakes made in respect to the interpretation of God, his nature and government, and say; "The reason ought to be subordinate to the church. Men should not hastily employ their individual reason on these tremendous interests." On the same ground you might say. "Men shall not employ their eyes as with their reason. Shall we have a guide, therefore, to go with us? Shall we get some church or corporation to appoint men that his researches had brought him to the point where he saw the we believe. The dedicatory services will take place the last have a sort of prescriptive right to see for other folks, folly of dogmatism, and recognized in degree the relation and Sunday of this month. Monday evening an Independence Soand tell us not to use our eyes because we sometimes | connection of the physical and spiritual, until he was unable | ciable was held, which was very largely attended. Mr. Roscmake mistakes? We make mistakes with every faculty. The liability to err in any faculty is no reason for suppressing that faculty. Men had better become idiots. spiritual. Indeed, when they take that ground, they are not far from it !- Ex.

A theory may be perfection as far as it goes, but a consideration going beyond it, is not for that reason to be shut out; we might as well accept our own limited horizion as the limits of the world.-Prof. Faraday.

I am unable to define what is metaphysical in physical science. -Faraday.

Show me the man who makes no mistakes, and I will show you a man who has done nothing .- Prof. Justus Von Leibig. Faraday was a man who did much, and was honored accordingly. His great mistake was that he allowed his prejudice and pride, if not his approbativeness, to make him untrue to the noble axioms he recorded. Spiritualism was a considera- through the mediumship of Mrs. Mc Pherson. tion going beyond his theory. For that reason he, forgetting his

Nothing sheds such a halo of glory around the grand achievements of the learned and great, as simple modesty, and child-

DELAWARE.—In this Orthodox stronghold we found, recently, a band of most devoted workers, full of the spirit of truth and consequently invincible in strength. Blessings upon them ever! They have organized into a Society and Lyceum, have a small but exceedingly pleasant place for meetings, attractively fitted up, and are favored with good discourses

ASHLEY.—Last Sunday, the first meeting was held in the own teaching, spurned it contemptously; insulting those who new "temple" of the Spiritualists, which is thirty by seventy called his attention to a class of facts entirely in his line of feet in size and sizteen and a half feet from floor to ceiling. facts entirely in his line of study. But such paragraphs as Circumstances prevented our attendance, and compelled the those we have quoted from this really great man, show that re- breaking of a promise made by us to be present on the occagardless of his foibles and singular weakness in one direction, sion. Bro. Ensgn, of Cardington, speaks regularly in Ashley, to define the boundaries of the physical, as he saw it unfolding velt, a wealthy Spiritualist, has put his shoulder to the wheel into the higher being of the metaphysical, the supernal and in good earnest, and is determined in his efforts to advance the car of reform. and a start of the last of the start of the last the start of the star

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Report of Indiana State Convention next issue.

88

THE AMERICAN SPIRITUALIST.

The Paradox of Spiritualism.

The Radical for July has an article with the above title, by J. S. Patterson. It is an able resume of the position of Spiritualism, and is widely different from most essays on the subject, inasmuch as the writer knows whereof he writes, and speaks with scientific candor and coolness. He grants the tremendous power Spiritualism is wielding in the pulverization of creeds and dogmas, and its activity in disseminating reform ideas and radical truths. He points out the deplorable phases of Spiritualism adroitly and with a vividness every true Spiritualist must be thankful for. The total surrender of self to spirit-control and its lamentable consequences; the ambition which is gratified with seances with God and Christ; the mission-mania, the bloody prophecy, so often heard and rejected by all true Spiritualists quite as much as by this writer. We have no fault to find here. It is with the reasoning by which it is made to appear that Spiritualism is a deluall phenomena they did not understand to spiritual agency, and were always wrong so far as scientific research has yet extended, so I shall avoid the rock on which they split. I will not assume this to be done by a spirit without further question. Besides, I as yet know too little of the human mind, the essential constitution of matter, and the forces of nature, to say that this phenomena may not arise without spiritual agency. If I were wise enough to say where the forces of nature and mind stop, I should then have more confidence to assume where the spirits begin; and for anything I know to the contrary, these raps and the seemingly in-

materialism, and that it has invaded the domain of Spirit to an alarming extent; but what does it prove? That there are no spiritual beings? Not at all; but that their sphere was ever too largely extended. Does Spiritualism desire to avoid this testimony? Not at all. It presents its facts. Here they are. Shall it be judged by its facts, or by the "unknown?" Are they sufficient? If so, we are in the realm of positiveness. There may be loony spiritualists, unlearned or superstitious, just broken loose from the church rule, but do not make such your standard. Our own experience is that Spiritualists are, as a class, far above the average of thinkers. They are and have been first to discover trickery, or delusion, and at however great sacrifice to reveal it.

But to results. Our Essayist says: "Spiritual intercourse is a habit of singular intoxication. * * The secret of its power is that the spirits tell the seeker too much he likes to hear. * * The reader readily persion. Mr. Patterson is a Scientist. He prides himself ceives-unless he is under the delusion-that the rein being a Positivist. He would lead us to suppose sult of spiritual intercourse upon a considerable class that a Spiritualist cannot be a Positivist, while, on the of minds is to throw over them a hopeless spell of selfcontrary, they ground their system on facts and make stultification. And yet this same 'delusion' has a tentheir just claim to a positive demonstration of immor- dency towards "rationalizing the other life," a "change tality. But to the reasoning. "Raps are heard," the in the character of active religion," and "liberal views Scientist says: "This may be made by spirits, for of social life," "one of the active forces concerned in sught I know; but as mankind in times past referred the spread of liberal thought," "perhaps no one influ- ing article in the North British Review contains a careful sumence has done so much in the United States within the last twenty years to shake off orthodox dogmas from the minds of the people." "It is a force of modern civilization of immense sweep, and no thinking mind can avoid reflecting on the results it is calculated ultimately to develop." ranging into the unknown!

THE UNSEEN CITY; NEW BACRED QUARTETTE. ROOT & CA. DY, of Chicago, have just issued a song-words by Kawa TUTTLE, music by JAMES G. CLARK.

We are glad to know this song "is taking" finely. We clip from the Syracuse Journal the following complimentary notice :

"We predict this song will be very popular. The words by Emma Tuttle, the sweet poetess of Ohio, are beautiful, and the music, by our friend and fellow townsman, James G. Clark, does credit to the author of some of our best songs. 'The Unseen City' can be sung either as solo or quartette for mixed voices. For sale at the music stores."

The Standard says of it :

"One of the gems of the concert of Mr. James G. Clark, in the Centenary Church, in this city, on Monday evening last, was the song entitled 'The Unseen City.' It received marked attention, and worthily ranks among the best of Mr. Clark's compositions. It is, indeed, his latest. The melody, plaintive but melodious, harmonizes with the words and fairly enchants with its beauty. The poetry, by Emma Tuttle, is worthy the name and has no affinity with the jingling trash which so frequently passes into popularity, clothed with the charms of music. The sentiment of 'The Unseen City' is one that will deeply stir the hearts of many a one whose family circle has been invaded by death, and many a one will feel a sympathetic response to the beautiful thought: 'That beautiful city is home to me, My loved ones are going thither, And they who already have crossed the sea, Are calling 'Come hither, come hither.'" We print the song on the first page.

We agree with the author, that there are two tendencies to Spiritualism-one in the direction of positive thought, on which side are all its cultivated thinkers, and the other towards an imbecile mysticism. But it is not true that the former is a "reactive against the scientific." It is introducing Science into the domain Franziski (1981) star star i 1981

Insanity in Great Britian.

The London Examiner has the following: "A bighly interest mary, not only of the statistics of lunatic asylumns in the United Kingdom, but of the judgements formed from time to time by the commissioners charged with their inspection, regarding the practical results of the system pursued in them. Great changes in the direction of lenity in the mode of treatment have been introduced within the last five-and-twenty years; and in whatever relates to physical comfort little remains to be desired. Food, clothing, bedding, and amusements (so far as a regiment of captives are capable of being amused) And yet its effect is self-stultification ! This truly is are liberally provided; yet the dismal fact remains that ninety per cent. evince no sign of cure. Of this ninety per cent certainly one-third, and probably more, are declared to be perfectly harmless and docile. They are either confirmed sumpletons, cracked folks, or poor people afflicted with some innocuous delusion. They have never injured anybody or shown a desire to do so. They are no more incapable of ordinary work than a man with a wooden leg is incapable of walking. They are mentally maimed, not paralyzed; they could earn their living if they were put in the proper way of doing it; and the folly and absurdity of locking them up together in cut-stone edifices, with grated windows and high jail walls all around, needs only to be shown i be understood. The English commissioners strongly recommend that these persons should either be employed in the performance of domestic offices in workhouses, or placed in dwellings of an unostentatious sort, as in Scotland, under suitable inspection. They say, in their eighteenth years, that 'their quiet habits and tractable dispositions not only permit of their living in all respects with the ordinary paupers of workhouses, but even render them very often the most trustworthy and useful of all the inmates in employment about the house.' The Scotch commissioners inform us that 'the rate of mortality among the. is pauper lunatics in private dwellings is lower than among patients in establishments.' We can offer no explanation of this fact beyond the conjecture that the manner of living in private esty, by showing us that human research has much yet dwellings, involving, as a rule, greater freedom and greater to do towards moulding the active forces of nature and variety, more than counter-balance the advantages which better diet, better clothing, better bedding, better housing, and great-It is further stated that 'out of one thousand six hundred cases in Scotland, where poor persons have been placed in private dwellings, not a single casuality is reported as having occurred in the space of ten years.' Quotation might be multiplied to the same effect; but we refer to commend the article to the attentive perusal of our readers. If they are ratepayers it concerns them much to make themselves acquainted with its details; if they are true friends of the needy and forlorn, they will find it in many things which it will gladden their bearts to know. There is hope in it for both: for the overtaxed householder of escape from a portion of his burdens, and for the laborer in the field of humanity that a numerous section of the partially demented may be rescued from a dreary and undeserved imprisonment in idleness for life. Meanwhile, under the Metropolitan Poor Act, the inhabitants of London are about to be taxed £270,000 for the purpose of building two gigantic madhouses for paupers with the prospect of having to spend no. one can tell how much more in adapting them for the consummation of this blundering purpose." When scientific and professional men, become sufficiently sensible to make the phenomena and facts of Spiritualism a matter of critical observation, they will not remain oblivious to the fact that every insane asylum is of dire necessity a perfect hell, and that no surer way can be found of creating and perpetuating insanity, than by herding large numbers of disordered minds together. The positive and reactionary influence is terrible. Their institutions have been the grave of many a fine genius, many a rare mediumistic development, surrousded by ignorance, treated with stupidity, they have become maddened and died, or else through the repression or perversion of their natural progressive unfolding, have sunk into hopeless mania or driveling idiocy. Mediumship comes ansought, and when efforts are made in defiance of spiritual laws to ebeek or thwart its course, sickness, insanity, and death may follow. Let all this be understood and the number of sufferers will decrease and a better method of treatment te inversied ?

telligent responses may be the result of a natural force operating in connection with certain susceptibilities of mind. I am far from saying they are, and just as far of Spirit. from saying they are not." * * * * "Therefore I hold these phenomena in reserve for further investigation.

The "Scientist" is supposed to pursue parallel reasoning with each branch of the phenomena, but the above quate. is sufficient for our purpose.

Suppose we apply this method. Newton approaches this "Scientist," and presents his theory of universal gravitation, with its array of facts. Does this Scientist proceed to investigate these facts and prove their mathematical solutions? Not he. He leans back in his easy chair and complacently exclaims : "Mankind in times past have fallen into great errors. What have been received as God's truths have been proved errors. I question this gravitation. Besides I know too little about the forces of nature to hazard a conclusion. For anything I know to the contrary, this gravitation may be all right; I am far from saying it is not, and just as far from saying it is. If I were wiser I might pronounce, but now I reserve the right of further investigation."

In conclusion the author states that he once considered the evidences of spirit intercourse sufficient, but "owing to a change in his mind in regard to the nature of proof,', he was compelled to reject them as inade-

What are the proofs? 1st. Public mediums. 2d. The over-credulous. "Beyond these, and after due sifting there may be a residuum of evidence which bp no means conclusive, but which may teach us modbeing." The writer has given us two causes. There er cleanliness might be supposed to confer. is a third—the private, home-circle, where nine-tenths of all conversions are made and tests given. It is there we come in contact, most intimately, with our spirit friends, and they yield us directest evidence.

The charlatanism of impostors proves nothing either way, nor the follies of unbalanced enthusiasts. Astronomy and Chemistry were born of impudent imposture,

wait."

This play at bo-peep behind "the unknown," is a think he has, and regard it well performed. singular game for philosophers. Spiritualism rests on its facts, not on the unknown.

My friend meets me. How do I know him to be such? According to the reasoning of the "Scientist," I do not know anything about it. He may be an appearance conjured up by "derangements of the cerebral circulation." I take his hand, hear his voice, and by a thousand ways know him to be a certain individual.

do I know? Not by the simple sound, but by identification through the answers I receive. If one spirit is identified, it is sufficient.

I know that science is rapidly drifting towards blank

and were for ages in the hands of charlatans-a great deal of dross, but some pure gold as well.

But, urges Newton, the best and only true way to We hope Mr. Patterson will not be silent on a subinvestigate is to follow my course of reasoning, "Nay!" ject where he is so much at home. Criticism as fair is the answer, "you have not facts enough; the laws of and candid as his, in a measure so true, and so caustic bodies may turn out quite something else. We must because true, is demanded. He disclaims that Spiritualists must not suppose that he has "any mission." We

Books.

THE ROSTEUM .- The July number of this progessive journal commences a new volume. We are glad to see its prosperous condition, as indicated by its new dress and enlargement. It is a credit to its publishers, and must win its way to popular favor. It is fearless in tone, and uncompromising in its advocacy of a free press.

D. W. Hull takes the place of Moses Hull on the staff editorial.

THE RADICAL for July presents a sketch of Margaret Fuller, " My friend comes to me as a spirit and raps. How a Conversation by Alcott, an exhaustive essay, "The Paradox of Spiritualism," elsewhere noticed and the usual editorial notes. We are glad to see this able journal month by month taking higher and more radical grounds. It is really "a medium for the freest expression of thought on the questions that interest carnest minds in every community." Sample numbers offered free. Address 25 Bromfield street, Boston

AMERICAN SPIRITUALIST. THE

Missionary Report-Continued.

BY A. A. WHEELOCK.

A hurried trip on foot across the country, December 10th, of fifteen miles, found me in Wellsville, in time to meet "dear wife," who had been instructing Andover Lyceum, and whom I found on four o'clock train, which, in an hour's pleasant ride, brought us to Bridgeport, a neat little town situated on the west bank of the Ohio River, opposite Wheeling. I gave one lecture here. There is a strong liberal element in this place. Dr. Affleck, whose elevated position enables him to get a broader view than some of his neighbors, with Bros. Sharp, Sturgin and others, keep up a constant agitation of thought greatly to the annoyance of pious Conservatives. A suitable hall for lectures is greatly needed. The friends here generously provided for our temporal wants and contributed their mite to the Missionary Work. Saturday, Dec. 13th, at the earnest solicitation of Sister Hornbrook, we crossed the river to Wheeling, W. Va., the "sacred soil" of what was once a portion of the 'old Dominion," and were pleasantly domiciled in the beautiful home of our good friend, and a more generous, truer home, no toiling, weary stranger or missionary ever found. Sister Hornbrook is truly a "Mother in Israel" to Spiritualists and .Spiritualism in all this country. Lectured in the evening to a large and interested audience. Among many pleasant acquaintances made during our brief stay was that of our venerable friend, Thos. Pollock, a fine type of the true Virginian gentleman, who manifested his appreciation of the teaching of our . Spiritual Philosophy, by contributing \$10 to aid the work. there were more Spiritualists with that spirit nothing could stay the speedy triumph of our principles upon a broad, free, organic basis. We intended taking the steamer to Marietta, "but the "clerk of the weather," without notice or warning, to the surprise of the "steamer clerk," as well as ourselves, closed navigation up on the Ohio in one night; so that Monday 14th found us whirling away westward, on the Baltimore and Ohio R. R., destined for Zanesville, which place we reached, and were welcomed by Bro. J. D. Dempster, about nine o'clock in the evening. asserted is many interior of the data to A look at Zanesville by daylight did not impress me much more favorably than by gas-light, and indeed, I am inclined to the opinion, that the "shades of night," are a decided improvement, to the first view, of such an ancient, old-fashioned, conservative, non-progressive, black, dirty, coal-be-smeared city, as this is. ad nome onit diffige thousand yours to estimate



GEORGE A. BACON, - - EDITOR & AGENT.

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Music.

BY PERCY B. SHELLEY.

My soul is an enchanted boat,

Which, like a sleeping swan, doth float

Upon the silver waves of thy sweet singing; And thine doth like an angel sit Beside the helm, conducting it;

While all the winds with melody are ringing, It seems to float ever, forever,

knew nothing of the affair save that he had heard of the mysterious ringing of the bells. Arriving at the house we were ushered into the parlor followed by two ladies and a Mr. T. This gentleman was a boarder and well known to all present. The conversation had not fairly begun before the medium described very minutely the appearance of several spirit forms who were present, giving their names &c., all of whom were immediately recognized. He then saw the spirit of the young man standing there smiling significantly, who he affirmed had something to do with making the noises. "Is it Frank?" they asked, calling the familiar name of their deceased friend. The spirit slowly and negatively shook his head, when the medium saw the name of Jeddediah distinctly appear acorss his breast.

89

We then learned that this was the right name of the young man, but his friends not liking it, had for years called him by the euphonious cognomen of Frank. This was conclusive. They then further enquired why he felt to so seriously disturb their home? He replied that he meant not, nor would do them no harm, but that he had a purpose in coming which would be fully revealed. Following an impression, he was asked if the generally known circumstances, attending his death, buried and the disposition of his effects, were correct and satisfactor, when he clearly indicated they were neither true nor satisfactory, but declined to say further. The impression, however, which came with this, was, that if those interested felt of their own free will, to make enquiries and ascertain for their own satisfaction, he was perfectly willing. It hardly need be added that there is abundant cause for suspecting that all relating to his death and burial, was not right. The matter is being investigated.

Upon that many-winding river, Between mountains, woods, abysses, A paradise of wilderness!

Haunted.

In one of the quiet but public streets at the south end of Boston, is a very genteel house, nearly new and occupied by most respectable people, who but two months ago took possession of it on a three years lease, furnished it as a first-class private boarding house, filling it at once with desirable patrons-among whom were the family of a State Senator. Suddenly, one day last week, all the bells through the house began to ring most furiously. Such an unusual proceeding naturally caused diligent enquiries to be made, which revealed the fact that every one in the house professed to know nothing about it, except hearing the strange ringing. The cause of this simultoneous bell-pulling baffled their earnest investigation. The utter mystery of this affair, alarmed the good people. Under the notion that the house was hannted, the boarders would no longer remain, and began to leave daily. It was becoming a serious matter, thoroughly disturbing the peace and interest of the household and indeed threatening the longer occupancy of the house. The ringing having continued for a week, up to present writing, during the day time and in presence of whoever wished to see and listen, friends were consulted, outsiders were called in, the landlord was notified and the former owner was tumult. Some suggested "rats," others "electricity," and others thought and said this and that. Finally it was hinted that the "spirits," were at work. The lady of the house the day after the noises were first heard, looking over one of the daily papers, saw mentioned the sudden death of an intimate friend, a young man, who visited the house three weeks before in perfect health. It chanced that the hour of his death corresponded exactly with the time that bells were first rung. Speaking of this fact to other members of the family, the query was made if their might not be some between these two events. As if response to this question, the bells seemed to ring more loudly than ever. Here was a revealation ! Was it the young man, their

summoned to testify concerning the cause of this strange the sign of the genius, and the dissipation the road to

One result at least of this affair may be the setting of a nice legal point relative to the liability of a landlord to exact rent for a "haunted house."

The diggy darkness of this town without, I found to be a very fair reflection of the spiritual darkness of the people.

Orthodoxy has entrenched itself in this city of about 20,000 inhabitants, and the extent of the influence of its thirty-two churches may be seen in the fact, that the largest and most influential daily paper refused to publish a respectful challenge, which I gave to the clergy of Zanesville, to discuss, one or all of them, the "plain issues between Spiritualism and Orthodoxy," assigning as their only reason, that their patrons were mostly church members and it might offend them.

Free Country," "Free Press," " Religious Liberty," is the constant cry of these enslaved bigots. What a solemn and fearful mockery. What shameful apostacy, from the grand realization of true religious and political freedom. These clergymen, these religious task-masters, do not desire, nor dare to risk a "discussion, of their pet dogmas, before the people, hence their sectarian influence is concentrated upon, and though disgracefu and lamentable to acknowledge, in many instances throttles the press, and moulding public opinion in support of churchanity secures an absolute tyranny over the masses. I gave a course of lectures in this truly darkened and spiritually benighted city. Bro. H. C. Dempster, post-master Douglas, and a few others, generously contributed to have the course free.

They were very well attended, and many were the anxious inquiries made from different ones in the audience at the close

Funeral Sermons.

"Where be the bad people buried?" Everybody knows Tom Little, and one day he dies. What eulogies do we not hear over Tom's grave! Now, if a clever, good natured man, whose conviviality leads to habits of dissipation that ruin him, is to be celebrated as a great and renowned person, it is foolish to suppose that young men will not believe the conviviality to be renown. The most immoral performance that we have lately read was not a circus song from the "Flying Trapeze" song book, nor a chanson from the "Grand Duchesse," nor a French novel, nor the last favorite of the London cider cellars-but it was a funeral discourse. It was a eulogy and a warning; the eulogy of a life that should not be imitated, and the warning from a death that was inevitable. The life, according to the well-meaning clergyman, was brilliant, successful, renowed; but oh, brethren, death is a very sudden mystery. In a moment, in the twinkling of the eye, and you are gone. So said the preacher, but it seems reasonable that if you have led a truly brilliant and successful and worthily renowed life, dear brethren, you need not fear to die. If death has terrors it is a successful life which destroys them. Therefore, good preacher, instead of pointing us to the death, point us, if you please, to the life, and let your lesson be: "My friends, this was a life to be avoided as an example;" or : "Here was a man who used his talents well, who had love and honor because he deserved them, whose life was successful because he feared God and served his brothers. To him, therefore, death was as the gentle opening of a gate beyond which are light and music. If you would die as he died, live as he Now the immorality of the sermon was, that it called a life brilliant and successful which was not so. It erected a false standard of character and effort, and it did not tell the truth even in what it stated. It was a perfunctory eulogy, a ceremonial sermon. But if any young person with similar tastes and tendencies had known the person and had heard the sermon, he must have said to himself at once: "Dear old belly (or whatever the appetite may have been), take your ease. You, it seems, are no impediment. You may master a man, and lead him through private shame and which clasped her ankles, and held her firmly bound sorrow, and finally tumble him into the grave, and not for a minute or two. Why such occurrances should a word shall be breathed that you were the difficulty. Until I heard this excellent sermon I really supposed that I must master my appetites and subdue my passions, but this good clericus teaches me that, despite By invitation, the writer visited the house in com- the belly, a life may be brilliant and successful, and if pany with a gifted seeing medium, the latter of whom the belly ends it at last, only the brilliancy and success

of each lecture. Surely this is not only "seed-sowing" in the missionary work, to give a course of lectures in support of our philosophy, phenomena and truly divine religion, in the midst of such bigotry and prejudice, but it absolutely partakes of the "breaking-up" process, where a persistent grubbing and digging is necessary to eradicate and tear out the old "stumps" of error, and the clinging roots of a false education.

The harvest will yet come and it will be abundant. The known Spiritualists in Zanesville are few, but earnest and zealousnobely only the wordthe to of minutedonal

The courage and moral heroism of Bro. H. C. Dempster and his amiable wife, in boldly proclaiming their Spiritualism, in the face of a relentless and bitter persecution from relatives, friends and an ignorant public opinion, is worthy of great praise, appault via off ... place applied by mentioners of the

Taking advantage of a January thaw coming in December, unlocking the fetters of the "Ice King," and opening navigation on the Muskingum River, we proceeded by steamer to Mc-Connellsville. Detrike en dr. terib i on his reservedt i

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.

friend, so recently diseased, who was thus arousing the family and neighborhood? The bells responded affirmatively: " with a wound in Jean, for Justicipation at b

The family were not Spiritualists, and did not want to be; had always manifested repugnance to the whole subject; thought it wrong and earnestly wished to avoid all reference to it. But here was an experience in their | lived." own house, unsolicited as it was unwelcomed. Nothing could have been more foreign to their wishes. They were forced, however, to accept it.

On the second day of the noises, two of the family being in the cellar, which makes off from the kitchen, one of the lady members saw distinctly and suddenly, the face of the young man appear before her. She fainted away. Frequently the same lady while standing beside a visitor, was seized by an invisible hand take place in their house was to them more than strange, but the bells kept up their ringing.

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90

THE AMERICAN SPIRITUALIST.

shall be commemorated in funeral numbers, and not the offending member. Möther Church absolves me.

Who loves not wine, woman and song, He is a fool his whole life life long."

Amen !"

That was a funeral sermon from the text de mortuis, and its inevitable improvement. Why should people be licensed, or ordained, or authorized to preach who misuse words so sadly, and talk of greatness without knowing what it means? There was poor Sheridan; did the funeral preacher call that a brilliant and successful life? The Duke of York, the King's son, came to the funeral. Three noble lords, friends of the august Prince Regent-also a brilliant and successful being-sent from Carlton House to ask to attend the obsequies. The Prince, himself, a few days before, sent two hundred pounds to Mr. Sheridan starving, which Mrs. Sheridan promptly sent back to him. Brilliant! why, the Lords adjourned after his speech upon Hastings, because their minds were too much dazzled to judge fairly. Successful ! why, Edmund Burke said that his eloquence had something not prose nor poetry, but better than either. History has not hidden Sheridan's habits, nor failed to say that they ruined him. History has blown to the winds the de mortuis over Richard Brinsley Sheridan. Did the preacher do likewise, or did he praise the brilliant life and beg his hearers to be warned how to die ?-Geo. W. Curtis, in Harper.

Jesus and His Era.

BY T. H. HOWARD.

The teachers of the doctrine of the divinity of Jesus are less profound as philosophers than exclusive as religiouists. The dogma of God in Christ, to the exclusion of God in every other man, is valuable only conventionally. According to these propagandists there was no divine humanity in Plato, or Confucius, or George Washington. No gifted spirit of any age, that may have filled the world's annals with high thoughts and heroic deeds, with love offerings to the race and self-sacrifice to martyrdom, partook of the "divine humanity." Only He, whose exalted gifts and sublime mission apparently sanctified the most extravagant hypothesis, calculated to inspire religious awe and awaken mental superstition, only Christ, the best, the wisest, most beneficent, most glorious of men, and the most misused. When Jesus came, the Jews were thought by the

spirit guides of that era to be sufficiently progressed for the unfolding of the sublimest truths. But the Jewish people were immovable in the belief that the divine economy was especially devised for their advancement as a people, and that they were in process of being established in a divine temporal government, to endure through all time. They were God's favored race. With no ideas of God but those of a most powerful potentate, devoted to their good, teeming with wrath and resentment, and on all occasions to be propitiated, they directed their religious lives with especial reference to these conditions, and with a sole view to such propitiation. Religion was the abiding and the engrossing interest. It inspired no aspirations beyond a successful wordly life, fruitful conquests, splendid debaucheries, revenge, rapine, power-and these were deemed consistent with the favor and protection of God, in which they ever lived assured. Under these circumstances were the Jews sufficiently progressed for the advent of the Great Teacher, for the illustrious exemplification of the divinity in man? Assuredly they were not. The benignant minds in the spirit world who had conceived this mission, who had watched and labored in the work of the Messiah, had over-estimated the receptive faculties of men, had mistaken the condition of that age. Therefore the mission of Jesus failed of the glorious consummation they had designed. Therefore the event of Calvary. It was not enough that the Great Reformer should Himself illustrate the very perfection of the divine in man-that he should present to the world a spectacle of human love, devotion, disinterestedness, of human wisdom, knowledge people were impressed with the idea that the Messiah would and power, of which the world had never conceived come. It was this idea operating on the grand genius of -that his personal presence should alike command reverence and inspire love beyond mortal precedent -but it was necessary also that the race should be root with his followers, and the decaying pagan deities of the prepared to receive these gifts, that the way should old Roman empire were the compost which nourished the fresh be open for the heavens to descend. Had Jesus young plant of Chistianity into vigorous life. Out of this the lived Christianity would have taken the true lifenot in sects, but in one universal brotherhood; not in strife, but in universal and perpetual peace. Had Christ lived, the present spiritual era would have then had birth. Melancholy, indeed; for mankind was the day of Calvary, when the Great Teacher was withdrawn from his labors upon the theatre of the world, and men were left to their own selfish hearts and feeble undestandings, to pervert his sublime wisand, by bloody failure in a righteous cause, dared to lay the dom, to erect him into an idol only to supersede meaner idols, to build up in his name ecclesiastical despotisms, and to retard, even to this age, that splendid era of which his coming was a devout pledge to the suffering world. It was not the design of Jesus, and of those who tate Christ. Servile imitation of other meh, however good, inspired his teachings, that the doctrines of Judea should be perpetuated, that his new wine "should be put in old bottles," that the religion of love, wisdom and purity should be grafted upon the religion of selfishness, ignorance and lust, that the kingdom whose empire was to be temporal only should be blended with the kingdom whose glory was not of this world. Therein his Apostles erred; they never comprehended the mission of Jesus. Thorough Jews themselves, they were unable at once to step within the circle of the new inspirations. They supposed that Jesus only designed to spiritualize Judeaism, and when he told them, "I have many things to say, but you can not bear them now," they saw not nor imagined why. Had he lived, then in his own generation all men might have borne these "many things." Judeaism would have learned the lesson of humanity. They would have led him, not to Calvary, but to the temples of the city, where he would have preached that diviner gospel than was taught in the rituals of Moses, and have superseded in men's minds the doctrines of a temporial sublimity with the sublimer doctrines of the soul. But Jesus died, and idolatrous humanity seized upon the event, deified the martyr and exalted him over all its idols.

The "divine humanity" in Jesus was the glorious and peculiar manifestation of his being. In every man it is that which harmonized with the divine laws, of which Jesus presents the highest personal exemplification. Yet show me the child of human. ity, anywhere upon the face of the earth, in whom kindness and Christ-love will not awaken the divine harmonies—in whom God's divinity has been wholly crushed out, even by society, as now organized, which will permit no man or woman to do right who has once done wrong. There is no such one, unless under aberration from wrongs, real or supposed, Human sensibilities are made the keys upon which inebriate minstrels play, and when humanity hath been driven mad it is called "devil," and consigned to the terrors of a religion afar off, which has the name of Christ, but which is a base forgery in the face of all records, human and divine.

Jesus-the impersonated love of every human heart, the interior divinity which all minds invoke as the nearest semblance of that God of whom finite mind can nothing conceive-he never dreamed of proscription or of persecution, of excluding Gentiles more than Jews, heathens more than Christians, from the benign love of the Father, of any new birth more than the awakening, through wisdom, to a sense of rectitude, or of any regeneration beyond the simple exclusion of selfish impulses for the reception of divine sympathies. He never dreamed of Trinities, nor of Holy Ghosts, nor of incarnating the Jehovah. He sought only the emancipation of man from bondage through the inspiration of the spirit, knowing no method of "salvation" but the rule of faith in God and in the brotherhood of man. He desired to awaken men's powers of insight, that they might see "these thing:" he sought to substitute personal knowledge for priestly dogmatism; he wanted the world rid of the monstrous progeny begotten by imbecile authority upon blind faith. He suffered at Calvary, not only the pains of physical death, but the more painful consciousness that man, his brother, whom he had sought to redeem from ignorance, was not redeemed, that he died with his mission unaccomplished, and that all his good might relapse into ill, all his wisdom into ignorance, all his freedom into idolatry; and throughout twenty centuries of sympathetic spirit-life since he has beheld idolatry and ignorance, which he came to destroy, perpetuated in his name and under his pretended authority, sustained by ecclesiastical restraint upon the common exercises of mind, upon thought and inquiry and meditation, tying adolescence to the ignorance of its childhood, and leaving nothing free but temptation to seduce to sin, and the blasphemous mockery of divine pardon to exempt from penalty. And when war and rapine shall have passed from men's experience into the histories and traditions of the earth, then will Christianity have left the bloodiest scrolls, the most memorable crimes, the costliest memorials, and the most eloquent eulogies, of merciless slaughter and heroic devastations contained in the annals of the world. The amelioration of the physical condition of man was one of the objects, and the first in order, of Christ's mission. It is undoubted that the ulterior objects, such as moral advancement and spiritual development, were greatly dependent upon this. And in this, as in other things, it has been the fashion of the religious world to avoid the precepts and practices of Jesus. Thus they "mortify" the flesh, and invert all law, as if for the purpose of destroying all the harmonies of existence. So in the constitutions of creeds and churches. Whence cometh the "Trinity?" whence the idea of "God, the Holy Ghost?" Not from Scripture; yet are these, and many dogmas as absurd, consecrated by millions of enslaved minds with a sanctity as profound as false. A virgin mother without a Holy Ghost were impracticable ecclesiasticism. Thus the divinely inspired precepts and heartteachings of Jesus were bartered to the idolatry of the Jew, the religion of love sold to the religion of lust, and the whole placed in the keeping of priests and dogmatists, whom men, for twenty centuries, have not gathered the resolution to overthrow nor the wisdom to despise.

Rav. Francis E. Abbott's Discourse.

The fifth "Sunday afternoon meeting," at Horticultural Hall, was marked by a discourse as extraordinary and bold as that of Theodore Parker, at South Boston, which marked his separation from the Unitarian body, and will, possibly, create as general a discussion. It was by Rev. Francis E. Abbot, of Dover, N. H., who, whatever may be said of his views, is one of the closest in reasoning and purest in character of any in the ministry. His topic was "Free Religion and Christianity," and the argument is thus epitomized:

Before the revolutionary searching and purifying tone of thought which characterized the age, the old faiths were disappearing, but only to yield their substance as nourishment to a higher and better faith. The present restlessness of the world's heart was due to the fact that in the contest between Christianity and free religion one must decrease and the other increase. The truth or falsity of different religions was only a question of degree. They were all different expressions of a universal instinct of worship that was based on eternal truth. Each, however, was clothed in its peculiar historical garb, and therefore, in common with all things human, embodied a certain amount of error. The framework of Christianity was that Christ was the Messiah. If Jesus was not understood on this point he was not understood upon any. The moral doctrines of the New Testament were not, as was often claimed, the private property of Christianity, but belonged to universal religion, and had even been expressed in ancient writings prior to Christianity. Previous. to the coming of Christ the Jewish Christ which induced him to believe that he was to be the chosen Redeemer. His sublime moral courage, his virtues, his heroism and genius in after life, caused this idea to take deep Papal Church was naturally developed, with the theology which surrounded it. Christianity attained its zenith at the Reformation. After that it split into sects, and was now dying at the door of the Unitarian Church. Those who sought to liberalize Christianity were merely unwittingly assisting at its funeral. Christionity was simply Judeaism developed to the highest possible form. It was not true that if Christ was not really the Messiah he was either an imposter or a madman. There was a madnesss which was more than sanity—a divine inspiration from God—a heroism which did not count the cost, foundatton of a glorious reformation. Though Christianity had achieved incalculable good in the past, it was unfit for the spiritual wants of the present age, and bound to yield to a higher and nobler faith. Men did not need to be Christianized, but to be humanized. The highest praise of Christianity was to say a man was Christlike, and its object was to induce men to imiwas always a failure. There never could be a fac-simile of Christ; there were many bad imitations, and a vast number of caricatures. If all men could subdue themselves to imitations of one model all individuality would be destroyed, and the effect would be an appalling curse. Christ sought to establish a theocracy, and grand as it was to reign by serving, it was still grander to serve without the desire to reign. For this last idea Socrates had died. Christianity was irreconcileable with universal liberty of thought and government; with a high spiritual development Christianity was the brotherhood of all men through faith in Christ. Free religion was the brotherhood of men without limit or bound. Free religion sought to inspire them with truths that must react in perfecting their development; it had the moral and intellectual daring to think and express the truth, unawed by public opinion, and to assert a higher law in the face of a corrupted society. The cornerstone of Chistianity was Christ himself. The corner-stone of free religion was the universal heart of man.-Boston Commonwealth.

THE ANNIVERSARIES in New York and Boston this year, present a singular feature. The Reform assemblies were well attended and extremely enthusiastic. Those of the churches were poorly attended and unusually dull. The Free Religious Association held crowded sessions, and the bravest thoughts were listened to with applause.

The death-chill is slowly but surely stealing over churchfanity.

Do not unto others what you would not have others do unio you.-Kong-Futse (Confucius.)

(Quoted by Hon. Aunsn Burlingame Grand Embassador and Minister Extraordinary of China, to the "Treaty Powers.")

The Sanscrit is of a wondeful structure, more perfect than the Greek, more copious than the Latin, and more exquisitely refined than either.-Sir William Jones.

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

. U.

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

AMERICAN SPIRITUALIST. THE

Religious Fanaticism.

A WHOLE FAMILY DEMONIZED-FATAL RESULTS. James Land and his two rons-Eli and Nimrod-were recent ly tried before Judge Mitchell, in the Superior Court of Cald well county, for the murder of Sarah Land, the daughter of the one and the sister of the other two prisoners. The evidence elicite 1 on the the trial reveals a case of religious superstition and idiocy scarcely paralelled in the history of fanaticism. In addition to the parties named there were the mother, Jane, and a sister Polly, with two small children, composing the family, which is represented as a very poor and ignorant one, liv. ing in a log hovel, upon repted ground, at the base of Cox's | that of a child of seven years of age. They are now under the Knob, Brush mou stains, Alexander county, N. C. The mother seems to have been, although a woman of limited education, the master-mind of the family. The excitement, which terminated so tragically, dated from a "protracted meeting" held at Dover church in August last, where, for nine days, preaching was kept up from 9 A. M. to 10 P. M. each day.

From attending these meetings the family went home in a high state of excitement. Neglecting their work, they commenced a series of home meetings, in which the mother, Jane and the daughter Sally were the exhorters, the rest joining in. -During these meetings the mother and Sally began to see visions and the mother to prophecy. Sally claimed to be the true God, and the mother often saw Polly on the cross, and sometimes herself felt on her head the thorny crown and felt in her side the spear, as her Savior had felt before her. She predicted various calamities vaguely, and would often prepare a -dinner, set a table, and wash and put out a suit of clothes for Ther son John, who had ent red the Confederate army and had never since been heard from. John was coming home, she : 2H would say, in God's own good way and time, in a mighty draw (seine) and would bring him all she, Sally and Polly had been suffering to gain. Sally was to be sacrified for the good of the world-her death was to ransom the rest of the family. For days and nights together they would fast, sing, preach and pray Two or three weeks before Sally's death they began to see evidences of the devil's peculiar malignity toward themselves; . they believed, or pretended to believe, that he was trying to destroy them, and that he must be driven away by physical force; they were seen at the command of Jane to rush out of their cabin like a swarm of bees, shouting, "here he goes! it is the devil! kill him! kill him!" and to run violently about the yard, garden and house, beating the air with their fists and shouting loudly. Their finaticism and ridiculous behavior was known to the neighborhood, but they were allowed to go on, few, if any, of their neighbors seeming to foresee any mischief likely to grow out of their mad freaks. One man, however, went several miles away for Jane's father, an old man named Murphy, who testified that the next day (Sunday) he went to their home, met E i and Nimrod close by, who were entirely averse to his entering until he prayed-for, said they, "it is God's house and we are Cod's people" Gaining an entrance at last, he found that the whole family had fasted for three days, eating, as them claimed, "hidden manna." His visit was profitless, and he went away. That evening a neighbor and four young woman called on them. Sally was standing by the hearth, holding out a gourd of water to Eli and Nimrod, calling on them to drink and be cleansed; that she was the true and only living God. They drank the water, and then Eli seized a pine torch, lit it, and with his shirt drawn over his waist and his right arm and shoulder bare, held his blazing torch up in the middle of the room. The rest of the family danced about it, shouting and clapping their hands, until they put out the torch, when they exclaimed, "We have conquered the devil." Seeming then to notice their visitors for the first time they approached them, shouting, "Here are five more visitors and on the floor we'll lay them," and on the five persons so accosted fleeing affrighted CORNER OF BROADWAY AND OHIO STS., from the house they followed them into the yard, exclaiming, "Out of the door they go and in the yard we'll lay them," and so chased them away. That night the mother and Sally part of the city. ordered the wholo party, except the little ones, to strip naked, themselves setting the example, burn their clothes and shoes, and go some fifteen or twenty yards to a cold spring, where, faction. with exhortation, prayer and song, they washed and were Bo helesosed again. At night, while Sally and her mother discussed some passage in Scripture, a dispute arose, occasioned, as the defendants told me, by both of them claiming to be God. The mother thought | land, O. - Sally was the devil, and ordered her sons and husband to tie her; they did so and thrust her, her hands tied together, out of the door. She attempted to get in; James seized a bit of board and tried to push her away, while the mother, unable to hold the door against her, ordered Eli to shoot the devil; he fired, hitting her in the hand, and then, as they described it afterward, "the devil scrambled off the doorstep." Soon she was back again, putting her bloody hands in at a hole in the top of the door, when Eli was ordered again to shoot. "It seemed like," said he, relating it to some, "like as if he got in he would have destroyed us. I saw his eyes, as big as dinner plates," and the mother saw him too. "The real, big, black, bald-headed old devil." Nimrod loaded the rifle with two bullets, gave it to Eli, who said, "Father, must I shoot?" "If nothing else will do," said he, "you must shoot," and, said Eli, "this time I plumbed him right between the eyes." The body lay outside the door until daylight; then the mother ordered the rest to carry the devil to the log heap and burn it. This they did, all taking part therein but Polly, whose mind seems to have given way that night, and to whom the whole scene seemed, as she testified, like a dream. The remains were found on the following day, aud on the 00.18 next they were arrested and taken to Taylorsville, Alexander 00. county, and confined in jail, all occupying one room, where 1,00 they did not seem to appreciate their crime at all, being com-09.6 pletely encrusted in their fanaticism, and while thus confined the sons killed their mother by shooting her. All that is and repairing done very finely. N. E. CRITTENDEN & CO., known of this last is that Eli, being questioned to it, said: 11,97 "When I got awake she was dead." Indictments were found against James and his sons for the murder of Sally, and against the sons for the murder of Jane. Owing to the excitement prevailing in Alexandria county, their counsel removed their trial IVI ranted to remove Moth-Patches, Freckles and Sallowness, to Caldwell county. Many medical men visited them in jail, and six heard their trial and testified as to their opinion of their discovery in the known world. It does not injure the skin, 10 8.2 sanity. Three were of the belief that they were insane, two but improves it, leaving it soft, clear and beautiful. It has that they were sane, and one was doubtful. After a three days' trial, before a jury of unusual intelligence, the examination of nearly forty witnesses, the arguments of Messrs. Folk,

Dula, Linney and Cilley for the defence, and Messrs. Caldwell and Malone for the State, and an able and learned charge from the presiding judge, the prisoners were acquitted, whereupon the Solicitor for the State entered a nolle prosequi to the second indictment.

In appearance these persons are almost idiotic. They exhibited neither remorse or joy after the death of Sally and Jane, and showed no sign of emotion on the trial. When told by their counsel that they were free their only answer was a vacant look aud a "well!" A medical witness of skill swore their grade of intellect, as near as he could tell, was not above care of their relatives.

Suppose a family of Spiritualists had "raised hob" in this way! Ignorance presents the spiritual conditions for fanaticism, and when the feeble mind is crazed by the rant of self-constituted expounders, then will excesses mark the baleful influence of superstition. §

Pearls From Peebles "Seers of the Ages."

Every learned man knows that the Hebrew was not, as Jerome and other church fathers taught, the oldest or primitive language of mankind .- Prof. Max Muller, All Soul's College, Oxford.

NASON & PARKER'S COLUMN.

91

NASON & PARKER,

BETWEEN SUPERIOR ST. AND COURT HOUSE,

1 as 1 a great to

The language of the ancient Brahmins of India, was a richer and in every respect a finer language than even the Greek of Homer.-Lord Monboddo, Scotland.

This visible is but a picture of the invisible world, wherein, as in a portrait, things are not truly seen. - Hermes.

Creation is not a generation of life, but a production of things to sense, and making them manifest.-Ibid.

Animal magnetism. It is a science that, for more than 3,000 years was the peculiar procession of the Egyptian priesthood, into the knowledge of which Moses was initiated at Helipolis, where he was educated.-Emanuel Rebold, M. D.

The Chinese were well acquainted with the modes of table tipping now occuring in America and have been for a great lapse of time.-Dr. McGowan, lecture to Y. M. C. A. Chicago, Ill.

It is now certain that all the first three books of Genesis must have come from India.-Goodney Higgins.

EDITORIAL NOTICES.

SAFE, SURE, SPEEDY and PERMANENT CURE

Of Diseases, Weaknesses and Infirmities, by Dr. J. WORTH-INGTON STEWART, at 157 Erie street, Cleveland, Ohio, where he may be found all the time, Sundays excepted.

Diseases and Maladies cured that are considered hopeless.

CLEVELAND, OHIO.

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in ten days, or the money refunded. This Lotion is the greatest 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.

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PICTURES COPIED AT ANY TIME.

aver continued in now. " Bible, sir! Have you

THE AMERICAN SPIRITUALIST.

Concluded truns first page.

92

mind by appeals made to one or more of the external BCDSC 8.

Fascination, (if it ever did occur as is alleged by serpents) is induced by fear, or by an idea in the mind and not by any fluid from the serpent's eyes. The way in which ideas and images are often deeply impressed upon the mind is illustrated by what has recently taken the name of the "Spectrophia." The process is by a well known law of optics; thus, for a minute you fix your eyes upon a colored picture, in as strong light as possible, and then lift your eyes, without varying or winking upon a white sheet or wall in a darkened room, and you will presently behold the same figure, of a colcesal size, (the size depending on your distance from the wall,) but of a different color. An impression made thus upon the retina, is retained by the optic nerves, and magnified by the mind into a picture, which picture, however, has no other existence than that which it derives from memory.

It may be within the knowledge of the reader, what confidential.

ADVERTISEMENTS.

ther 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 grans - additional lines, six cents each. Obituaries ditto. Marriage notices, ten cents a line.

ONE HUNDRED DOLLARS REWARD! OFFICE OF SUP'T CLEVELAND POLICE, 18 7 Cleveland, O., May 25, 1869.

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 THOS. MCKINSTRY, Superintendent of Police.

MORE GREAT CURES 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 New ralgia, and was badly bloated across the bowels. He commenced 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 tesify. Yours truly, MRS. MARY E. JENES

EBYSIPELAS.

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

extravagant claims were set up some years since by parties who proclaimed themselves as discoverers of a " new science, as different from mesmerism, as light is from darkness," and which they called "Electro Biology," and " Electrical Psychology." But the results mental and nervous, all of them produced as it was said, "on persons wide awake" by the process known humons, produced by ideas developed in the minds of a class of people, by the dictum of the operators.

not multiply causes for one and the same result, while one cause is present and known to be sufficient for producing it, nor attribute phenomena to remote and extraordinary causes, when they may with equal propriety be referred to causes, which obviously exist in the human constitution, and the results of which we are in the constant habit of witnessing.

Quincy Mass., June 23, 1869.

Have any of the Chief Priests and Rulers Believed on Him.

One of the scientific lights of the Boston Investigator inquires: "Have any noted scientific men believed on Spiritualism?" as though a common man must distrust the plainest evidence of his senses, till the savans of science have given in their permission for these things to exist. a second and and a far and a second second marks the

WATER! FIRE!

SAVE YOUR ROOFS FROM ander these terms, were nothing more nor less than il- CONFLAGRATION AND DECAY

BY USING THE

It is a sound philosophical maxim that we should 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.

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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

PROF. SPENCE-Dear Sir: A year ago last June I had swelling just above my ancle, 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 bor. 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.

MRS. SALLIE YOUNG. Yours truly,

FITS, CATARRH, DYSPEPSIA, NEURALGIA, LIVER CON. 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. 8. 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 Neuralgia. 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.

As though a common man must needs go to Yale or Oxford to find out whether he was hit on the head with a trumpet or not.

Any man of good common sense in the possession of the faculties common to all men is as good a judge of the phenomena of Spiritualism as a savan of "science," and is a good deal more likely to render an honest, faithful verdict. For the "Chief Priests" of science, like those of theology, are generally the last men to give a respect than any other paint. We have also samples of our hospitable welcome or a fair hearing to any new truth which they did not have the honor to originate. Generally speaking the "Rulers," the men who have positions and dignity, if not salaries to sustain, are prejudiced in favor of their own theories, contracted, bigoted, hide-bound. Partisans towards Orthodox truth, overbearing and insolent against heterodoxy, they are habitual sinners against the spirit of truth and fairness, and the rulers of science form no exception to the rule. С. М. О.

The Independent sharply reviews the proceedings of

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

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

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The POSITIVES cure Neuralgia, Headache, Rheumatism, 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, Messles, Scarlatina, Erysipelas; all Inflamations, acute or chronic, 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,

the Reformed Presbyterians, who recently met in New York, in denouncing the Constitution of the United States, "as atheistical and irreligious, because it does not contain a direct assertion of some of the elementary doctrines of the Christian religion, especially the doctrine of Jesus Christ." The Independent argues that the Constitution of the United States is not, and is not intended to be a religious creed, but an instrument for the creation of civil government; and that as finance is one thing and theology quite another. The Independent sums up with the remark : "The general practice of those moral virtues which, as a part of religion, commend the soul to God, and which, as the equities and philanthrophies of earth benefit the State, to the God of nations."

A clergyman had taught an old man in his parish to read, and had found him an apt pupil. After the lessons had finished, he had not been able to call at the cottage for some time, and when he did he only found the wife at home., 'How's John?" "He's canny, sir, said the wife. "How does he get on with his reading?" "Nicely, sir." "Ab, I suppose he'll read his Bible was out of the Bible and into the newspaper long ago."

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