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STATE ASSOCIATIONS OF SPIRITUALISTS.

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82 A YEAR.

All Articles Original Unless Otherwise Designated.

Slander.

BY MRS. EMMA SCARB LEDSHAM.

From the morasses of the human mind
A venomous reptile, foul with loathsome slime,
Crawls when night's darkness overspreads the sky.
Impelled by an insatiate appetite
It seeks the couch of dreaming Innocence,
To feed upon the crimson flood that bursts
In bright, impetuous torrents from her heart,
And flows in countless streams and rivulets
E'en to the beauteous limbs' extremities.
The reptile's venomous bite quick penetrates
The yielding flesh, and through the delicate veins
The poison makes its way, pursued by pains,
Till every fibre of the sleeper's frame
Quivers with anguish, and she wakes to find
Her flowery life-paths all bestrewn with thorns,
Her one companion gloomy Suffering.
This crawling thing—this reptile hideous
Beyond description—bears the simple name
Of slander; easy it may seem to speak,
But angels tremble when they utter it,
And oft the soul of love within them weeps
And agonizes sorely when they see
Their proteges, arrayed in mortal garb,
Secretly fostering this bane of life.
O for some Hercules! endowed with power
To strangle the vile reptile, and relieve
The world of all the suffering it creates.
Ne'er fading laurels, brought by spotless hands
From the celestial groves, shall deck his brow
Whose mighty influence shall o'ercome this foe
Of God on earth, and in its place install
Wisdom's devoted sister—Charity.

Jesus; Is He Historical or not?

You ask for all the evidence there is outside the Bible of the mortal existence of Jesus of Nazareth. There is none, and even in the Bible the evidence of such existence is very questionable—that is, whether there was such person in flesh and blood or only the ideal or personification of wisdom speaking in that name, having all the attributes necessary to constitute the Son of Man, and hero God of a representative drama, and being and doing in accordance with a supposed Messiah's kingdom. It cannot be denied, however, that there may have been a mortal Jesus of Nazareth of large humanity or more than ordinary fulness of the Godhead bodily, in outstretching genius of the good and beautiful, and serving as nucleus for the many folds of swaddling clothes, of mythological drapery. The evidence of Josephus, is ruled out of court as being interpolated and not contained in his works for the first three hundred years. Eusebius, about the beginning of the 4th century, who gathered all he could for the historical Jesus, quoted nothing from Josephus to make out his case, except to show that the secret society of the Essenes were the first Christians. The Essenes were a very pure fraternity, or brotherhood, living for the kingdom of God within, and having in the parabolic symbolism of their mysteries, the birth, death and resurrection of a Saviour—a chief secret in the drama of all the ancient religions. It was the Thramic role in the earlier Hebrew mysteries, and the counterpart of these in Persia, Phoenicia and Egypt, or from the farther East of India. Philo Judaus, living at the time that the mortal Jesus is said to have lived—a learned man in the knowledge of his day, and in spiritual things of great repute, as the Platonic Jew, says nothing of the Jesus in flesh and blood, but has much to say of the Logos, Wisdom or Word. He, too, gives glowing accounts of the *Essenes and Therapeutæ* as great in the kingdom of heaven—the doers of the word out of an honest and good heart, and the healers of infirmities. It is difficult to decide as to body and spirit in symbolic mysteries, so readily is the word made flesh, and so readily does each become the other in the words of the wise, their dark sayings. It is to be borne in mind that the Essenes church was a secret organization, the initiates of which, to the outward world, spake all things in parable, nor thought it right to cast pearls before swine or that which was holy unto the dogs. It is only the superficial parables of the gospels that are explained or given as milk to babes in the word, and

the Wisdom declares the possession of many things which the children could not hear. The ancient mysteries, or religions, had their foundation in the natural, and were adjusted to the moral and spiritual superstructure thereon. The name of Jesus signifies Wisdom or Saviour, and has some seven or more variations, and whether we take the name as of person, or personification of the spirit, the role will be found in many things parallel to contemporary mythologies. Sometimes the letter killeth and only the spirit giveth life, and the feast profited nothing; at other times, to reject the feast is to be of anti-Christ. The double sense of flesh and spirit, and the manifold parables of the ancient Wisdom in a mystery make it impossible to fix the historical status of Jesus. To be initiated was equivalent to death and to be born again to the kingdom of heaven. In the various scenes of the drama the initiate must pass through death unto life that the "young child" may appear as in the mysteries of Isis and Osiris, or in the Thramic role. In similar manner did Siore's daughters weep for Thammur, yearly slain like the Lamb from the foundation of the world.

In connection with all these things there was more or less of what we at the present day term Spiritualism, in revelation through trance, extacy, or other gifts of the spirit. Josephus informs us that the Essenes had magnificent visions, and DeQuincy is so scandalised that Essenism is so much identical with Christianity, that he scores Josephus unmercifully for not acknowledging the same. Besides the immediate apparitions from the spirit world, this secret and mystic brotherhood spiritualized the old nature worship, still preserving the landmarks of remote antiquity, as the first natural and afterwards the spiritual. They greeted the returning Sun as the Sun of righteousness, and this Sun of heaven was interchangeable with the Son of Man, and each was the other in mystical attributes. St. John sees him as the Sun shining in his strength with the golden girdle or Zodiæ about his paps, and St. John's vision is clothed in the drapery of the Persian mysteries as per note in Dr. Oliver's "History of Initiations." In the gospels we have the kindred mythical dress from the swaddling clothes to the coat without seam, woven from the top throughout.

Paul, zealous at first for the old forms and the letter, on the contemporary stage of action at Jerusalem and the regions round about, never sees the mortal Jesus, nor could Peter or others who seemed to be somewhat add anything to him. His own evidence rests upon a virgin. If the fact is as related it would seem to be good evidence to Spiritualists that this was the very spirit of Jesus of Nazareth who had been in the mortal—the carpenter and brother of James and Joseph, Juda and Simon and sisters. We are aware how all these may be only the persons of a drama, having the name of Jesus as the central Sun. We know how readily some modern mediums have visions of the Lord and of the Apostles, as if the foregone images of an early faith still cast their shadows before. Without deciding upon the measure of Paul's clairvoyance, he is open to question, however, if tried by his own standard. According to his own showing the spirits of the prophets are subject to the prophets. In this wise, his own vision may have transcended the compass of his own heart-oppressed brain, and only the name of Jesus may have imaged the light he saw, and the voice he heard from heaven.

Paul was a trance medium, and, like Balaam, could readily have visions of the Lord. Swedenborg claims to have seen and conversed with the Lord Jesus Christ, and quite as readily does he vision Paul and David in hell. The Swedish Seer, like the Biblical Seers, must not be taken as infallible, for all are liable to see through a glass darkly, even though they claim a "Thus saith the Lord." We do not at all doubt that spirits out may communicate with spirits in the flesh. We have knowledge of the same, and much happiness has it afforded us; but none the less is it well to take heed of the voices from heaven. Even the archangel with the trump of God should be questioned as to the compass of his voice, nor less the Lord in the clouds, and the Prince of the power of the air.

The Hebrew visionaries who spake with a "Thus saith the Lord," may not always be received as historical evidence, but rather *cum grano salis*. If there was a historical Jesus, his familiar spirit may have spoken to Paul. It is probable enough that he did. From the first, however, there were those of the Gnostics

or knowing ones, who denied the mortal existence of Jesus. Paul when caught up to the third heaven could not tell whether he was in the body or out. Quite as difficult is it to posit Jesus, or the Christ, whether he was incarnate in the individual, or the universal spirit manifest as humanity according to the capacity to receive—the Christ idea alone in the soul.

Nor have the modern spirits succeeded in closing the question of the historical Jesus. True some mediums claim to have direct intercourse with the *person* of Jesus. We have known ardent revivalists to declare as much. The negroes in their religious extacies are very apt to have open visions of the Lord. In the Romist church it is the Virgin who is the most notable apparition. Some mediums, less ambitious, will accept the Apostles as familiars, and even lesser saints. Ward Beecher's spirits are rather a laughing and jolly set, who teach how much religious use is oft dependent on the gastric juice. Indeed, we may here say that the kingdom of heaven is very closely connected with obeying the laws of health in the physical as well as in the moral and spiritual. For the most part modern Spiritualism is democratic, and is content to have the spirits from the other side manifest in character on this side of the Jordan with the light and the darkness that they carried with them. Orthodoxy, so long bedeviled in the dark ages, must remain a long time before its eye becomes single and its body full of light. So persistent is it to the shape and image given by a foregone faith to an old fossilism, that at the present day it can present only a dim religious light. The Bible should be taken for what it is worth, and not as a dominating fetish or idol.

Since Strauss first startled the world with the mythical position of Jesus there has been much unfolding in that direction. Renan thinks that there is a historical nebulae of Jesus, though his romance admits an abundance of mythical drapery. Gen. Hitchcock, in his "Christ, the Spirit," finds no mortal Jesus. Schukee finds it difficult to glue together the dissolving views, which have but little or no glimpse of Jesus in their vanishing. Dr. Davidson, in England, twenty years ago, orthodox, after much labor, finds St. John to have been a writer of fiction. Leslie, in his "Origin of Man," finds the Hebrew patriarchs mythical, and Coleuss finds some of the gospel story copied from the Book of Enoch. We have before us a work just published in Paris—"The Bible in India," by Louis Jacolliot, a searcher into ancient Sanscrit and holy books of India, where he finds the much earlier record of "God's Word" than our Bible affords. Much of the so called books of Moses must have been copied therefrom, even to the very words. There is the original story of Adam and Eve, much also of the gospel story, even to the very name of Jesus and Christ, or Jeseus Christna, the Virgin Mother, and the murder of the innocents, etc.

Brinton's "Myths of the New World" also afford a glimpse of how readily mythical heroes pass into flesh and blood, and speak as the spirit gives them utterance—abstract ideals becoming flesh and blood, or the Word made flesh and dwelling among men. Quetseoth, the good God, the Son of Man, is yet a myth. The new world cross too, with its cardinal points, would seem to have St. John's four angels as their engineers. All the ancient religions are to be read in many-sided parallelisms, and the learned Free Masons, Drs. Pliner and Macker, furnish the keys to the ancient symbolic planes, where astronomy, anatomy and physiology have many a mystic way of life, to the kingdom of God. Thebold's "History of Free Masonry," translated by J. F. Brennan, holds rather to the astronomical phase of the ancient religions, but it was to no one phase exclusively that the ancients confined themselves. In their native worship it was in every field they went and found pasture. The natural and the spiritual worlds embrace each other. At the late Nicene congress at Norwich, England, it was there proclaimed that Christianity was identical with ancient mythologic symbolism. This is very much so, but truth is none the less beautiful that she is in many folds of parable, from the Tree of Life in Genesis to that in the New Jerusalem.

C. BARING PECKHAM.

THE BANNER OF LIGHT, in general make-up and typographical beauty, takes rank with the best. Its illustrations add very much to its appearance. One glance at its pages will satisfy one that Luther Colly knows how to edit a paper. We may have a host of other papers, but this one we cannot spare. We hope to see it ever waving in the van of the grand army of progress.

NORTH-WEST DEPARTMENT.

JANESVILLE, WIS., SATURDAY, JULY 24, '69.

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

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

A Card.

My thanks are tendered to Broe. Barrett, Peebles and others, for kind donations during my half-paralyzed state of danger from apoplexy.

"Friends in need
Are friends indeed."

My situation is now comfortable; but it is very precarious still, and I am almost helpless, but full of courage, if not for this life, the glorious life to come.

J. BAKER.

The Spirit's Questionings.

Where shall I meet thee,
Thou beautiful one?
Where shall I find thee,
For aye who art gone?

What is the shape
To thy clear spirit given?
Where is thy home
In the infinite heaven?

I see thee, but still
As thou wert upon earth,
In thy bodied delight,
In thy wonder and mirth.

But now thou art one
Of the glorified band,
Who have touched the shore
Of the far spirit-land!

And thy shape is fair,
And thy locks are bright,
In the living stream
Of the quenchless light.

And thy spirit's thought
It is pure and free
From darkness and doubt
And from mystery!

And thine ears have drunk
The awful tone
Of the first and last,
Of the Ancient one!

And the dwellers old
Thy steps have met,
Where the lost is found,
And the past is yet.

Where shall I find thee,
For aye who art gone?
Where shall I meet thee
Thou beautiful one?

"Seers of the Ages."

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

"Fascination."

An article with the above caption appeared in the *Spiritualist*, July 10, from the pen of LaRoy Sunderland, to which we must in several points take exception.

We claim that in magnetizing and "fascination" a force passes as from a magnet to a needle, but as it is like light, imponderable, we do not call it a fluid. So, as we have shown in a former article, ideas and sensations pass from one to another, and that often. Persons we have often magnetized, and we have seen others do the same, who were utterly unconscious of our desire, till, to their surprise, they found themselves under our control; nay, we have seen a boy put in a high state of clairvoyance, who was fast asleep during the process and before it began.

The lady who fell off the rocks at Niagara, became giddy from her position, and so fell, but she evidently was not "fascinated," though dizzy. People are excited but are not "fascinated" by "credulity, hope, fear, love, fear, music, beauty, patriotism, or worship;" hence all that argument falls to the ground.

A bird cannot be "fascinated," although it may be alarmed by a sense of fear or danger.

Serpents do fascinate by a vital or magnetic force, but the victim feels no fear till the charm is broken.

We once knew a lady who was once thus fascinated by a rattlesnake, and felt no fear till the charm was broken, when she fled in alarm.

The cause Mr. Sunderland offers for the power of fascination is not sufficient to account for the phenomena of "fascination," hence we must still seek for some

other power. Revivalists do often *psychologize* their victims and thus bring them under their control; this is clear enough, but they must use a positive *force*, not a fluid. When the revivalist or operator is gone the religion is gone too. "Excitements, pleasures, curiosity," &c., are not "fascination," which is a condition produced by the force of others.

There is much known of this life notwithstanding all the wild theories of charlatans and philosophers(?); but the vast field is not yet fully explored. So also much is known of a future life, though there is a boundless field yet to explore, and which Messrs. Grimes and Sunderland's theories cannot grasp, and which no mortal has yet fully explored, and about which theorists still differ in opinion, as they in fact do of the present life, though all believe the fact that it does exist; nay, we know it and prove it.

Indiana.

INDIANAPOLIS, June 17, 1869.

In pursuance of the call of the Executive Board, the Indiana State Spiritual Association met in State Convention at Morrison's Opera Hall, in the city of Indianapolis, Thursday evening, June 17, 1869, at 8 o'clock.

President James Hook called the Convention to order. The minutes of the called meeting at Terre Haute, Dec. 18, 1868, were read and approved.

Samuel Maxwell, of Richmond, was elected President for the ensuing year. Dr. A. C. Hallock, of Evansville and Mrs. Agnes Cook, of Richmond, were made Vice Presidents. Dr. John W. Westerfield, of Anderson, was appointed Treasurer, with L. D. Wilson, of Indianapolis, for Secretary.

Jacob Eldridge, of Indianapolis, Mrs. Martha Hurlburt, of Muncie, James Hook, of Terre Haute, Mrs. Mary Thomas Clark, of Williamsport, and Henry Butts, of Evansville, were elected a Board of Trustees.

J. R. Buel, Chairman of the Committee on Credentials, submitted the names of fifty delegates, who were recognized and took their seats as members of the Convention.

Resolutions were passed authorizing the Executive Board to put missionaries in the field the ensuing year, and avowing a thorough respect for "perfect freedom of thought and speech," and a liberal toleration of all differences of opinion; recognizing the necessity of true ideas of religion, and affirming the existence of the same; asserting the comprehensiveness of Spiritualism and the sympathy of Spiritualists at all times, with all classes and conditions of mankind in their struggle to obtain their natural and inalienable rights of freedom and equality.

The following resolution was also adopted:

Resolved, That the efforts put forth by and in behalf of woman, to enable her to obtain the rights of political and social equality with man, meet with our entire approbation and approval.

The Convention recognized a recommended the Lyceum for an earnest support, and ordered that resolutions were only binding upon those who vote for them.

On motion, it was also ordered, That the Executive Board be, and they are hereby authorized to grant certificates of ordination to the following persons after they have complied with the By-laws of the Association:

J. Madison Allen, of Terre Haute; J. M. Barnes, of New Castle; Samuel Maxwell, of Richmond; Mrs. Mary Thomas Clark, of Williamsport.

A ballot was then had which resulted in the election of Samuel Maxwell, of Richmond, as President of the Association.

The following nominations were made for the other officers of the Association:

Vice Presidents—Dr. A. C. Hallock, of Evansville; Mrs. Agnes Cook, of Richmond.

Treasurer—Dr. John W. Westerfield, of Anderson.
Secretary—L. D. Wilson, of Indianapolis.

Trustees—Jacob Eldridge, of Indianapolis; Mrs. Martha Hurlburt, of Muncie; James Hook, of Terre Haute; Mrs. Mary Thomas Clark, of Williamsport; Henry Butts, of Evansville; all of whom were duly elected by ballot.

President James Hook, on retiring from the chair read an address congratulating the Indiana State Spiritual Association upon its growth and prosperity during the past year, and expressed the hope that ere long it would stand erect as one of the permanent institutions of the land.

He then appointed a committee of three to escort the President elect to his seat. President Samuel Maxwell upon assuming the duties of presiding officer said he thanked the brethren for the confidence they had manifested in elating him to preside over their deliberations, and he would discharge the duties to the best of his ability.

A committee of five were appointed on resolutions, and a committee of three on finance. This concluding the business of the afternoon, the Convention adjourned until 8 o'clock, P. M.

At 8 o'clock, P. M., the Convention met and were addressed by Dr. Barnes, of New Castle, followed by J. Madison Allen, of Terre Haute.

At the close of M. Allen's address Mr. Davis, one of the committee appointed to witness the test spoken of in the morning came forward and reported that the committee and several other persons had met at the rooms of Judge McDonald. The test they expected they failed to get; but there was some writing done upon the slate under the stand, which he thought he could explain. Several voices called for an explanation. Mr. Davis said that he did not know that he could explain then, but if they, or any, or all would call at his store the next morning, he would show them how it was done.

The chair announced that Dr. T. A. Bland would lecture to-morrow evening—subject, "My experience for the last few months."

Adjourned to 9 A. M. to-morrow morning.

9 A. M., June 19.

The Convention assembled according to adjournment.

An address from the Spiritualists of Shelbyville was read, and on motion they were recognized as an organization.

The Treasurer submitted his report, showing he had collected \$385 90. During the same time he had paid out, as exhibited in report, \$285 40, leaving a balance in Treasurer's hands of \$100 40.

The Committee of Finance reported the collection of \$47.

Mr. Allen, of Terre Haute, offered the following resolutions, which were adopted.

Resolved, That as Spiritualists, recognizing the universal brotherhood of humanity, we deeply deplore the dishonesty and injustice which the American people, so called, have so long practiced upon the original occupants of the American soil.

Resolved, That the American Government should no longer regard and treat the Indians as a foreign power, making treaties with and war upon, but as the easiest, most humane and only just and consistent mode of disposing of the Indian question should at once clothe them with all the rights, privileges and duties of full citizenship, and hold them henceforth amenable only to the laws of the land.

The following persons were chosen delegates to the Convention of American Spiritualists, to be held in the city of Buffalo, New York, during the year 1869:

Dr. Allen C. Halleck, Evansville; Charles Yeakle, Lafayette; James Hook, Terre Haute; Dr. Wesley Clark and Mrs. Mary Thomas Clark, Williamsport; Agnes Cook, Richmond; Mrs. Dr. Hulburt and William Lynn, Muncie; Dr. John W. Westerfield, Anderson; L. D. Wilson and Jacob Eldridge; Byron Reed, Kokomo; Warren Smith, Indianapolis.

The principal speakers of the Convention were, Dr. F. A. Bland, Dr. Braffett, Prof. T. B. Taylor, J. Madison Allyn.

At the close of the Sunday evening session the President announced that the business of the Convention was concluded and the hour for adjournment had arrived, he would say to all of the friends that when they got home he would recommend them to hold frequent circles and keep them up week after week, and if necessary month after month commence each sitting at the same hour, and each member of the circle occupy the same position, and in a few months at longest they would have good mediums among themselves. Sit twice a week, and before long the spirits would be able to direct how they wanted the circles formed. If they would follow out this advice the next year, there would be no lack of tests in every community. Now he declared the Convention adjourned to meet in the city of Indianapolis, commencing the first Friday in June at 10 o'clock, A. M., 1870.

Delegates to the American Association.

Meeting recently with Dr. Child, of Philadelphia, we were informed by him that the following parties were appointed as a portion of the delegates of the Pennsylvania State Society to the American Association of Spiritualists:

Henry T. Child, M. D., Jos. H. Harman, Geo. D. Gleason, Alice Tyron, Mary A. Stretch, E. Louisa Howard, Mrs. Harlow, Eliza L. Ashburnio, Isaac P. Walton, Hannah T. Stearns, Louis Belrose.

The Society is entitled to 26 and will no doubt have a full delegation in attendance.

G. A. B.

EPES SARGENT has been seriously ill for several months, but is now recovering.

CEPHAS B. LYNN has determined to lecture again in the west. A host of friends will be glad to hear him.

THE SPIRITUALIST.

HUDSON TUTTLE, † - - - - - EDITOR.

E. S. WHEELER § } ASSOCIATE EDITORS AND
A. A. WHELOCK, || } BUSINESS AGENTS.

CLEVELAND, O., SATURDAY, JULY 24, 1869.

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

What is Religion?

Religion is distinct from morality, and in the strict sense of the word, obedience to all the moral commands, unless such obedience has special reference to the divine will, is not religion. "Religion, as distinct from theology, is godliness or real piety in practice, consisting in the performance of all known duties to God and our fellow-men, in obedience to divine command or from love to God and his law."

But what is obedience, and how are we to know the commands of God? What is piety? What duties do we owe to God? All this is unmitigated cant and sham. It is senseless verbiage and has no meaning.

This definition of religion is as broad as the world, and yet narrow as the most selfish bigot can wish. It applies to the pow-wow of the Red Indian as well as the œcumenial of Christians; the pilgrimage to Mecca as well as that to the Holy Sepulcher. To be religious is to observe the methods of worship of one's country. A Mahomedan may be very pious at Constantinople, but be an infidel in New York, and the Pope himself would be an "infidel dog" were he to visit the Moslems. The pious Presbyterian does not consider the Unitarian religious. Oh, what a blasting, blighting view of the end and design of religion! The worship of Josh-sticks not for ourselves but to please God!

What sort of a caricature is this God? The Infinite One taking offense, becoming displeased, if we do not sink our selfhood in him. And is the preservation of selfhood so bad in man and infinite selfishness so praiseworthy in the Creator? Away with such a sham! Bury it in the oblivious past! It may be unearthed centuries hence, and studied with the zest the geologist regards fossil foot-prints of the nondescript monsters of the primeval slime.

Out of this slough there is one method of escape—another assertion. The Bible furnishes a code given by God, and man must obey it. Other races say the same of their several books. They produce evidence as positive as the Christian does of his book. Who are we to believe? What is more, it is easy to show that every moral precept included in the Bible was well-known before it was written, and that unless such morality exists inherent in the mind, there could be no revelation of them even by a God.

This view of religion, the view of the Christian world, is a stupendous chain of unwarrantable and insupportable assertions, utterly baseless. Its literature, its sermons are meaningless cant. Getting saved, getting nearer to God, being restored to God—an endless volume of reiterated garbage. Examined closely, all these stereotyped phrases are without meaning or absolutely false. Man cannot be saved if lost. Can he be lost from an all-wise and infinitely-good Father? If God created us, it was for a purpose, and he demands something else of us than to snivel like "lost babes in the wood."

Not only is such an ideal religion humiliating, it is absolutely immoral. The ceremony quickly comes to stand for the practice of virtue; the ritual takes the place of good deeds; the man is encased in an impenetrable formula, and Truth takes her departure.

The Bible may be perfectly clear in its statements, but the Christian world interpret it very differently. If our eternal salvation depends on obeying the laws of God for his own sake, the choice of the sect with which we cast our fortunes, and the interpretation we receive are fraught with momentous consequences—no less than eternal happiness or misery.

It is with relief we gain the high table-lands of untrammelled thought, and view religion as simply the moral obligations of man. This moral feeling has

been misinterpreted, and its abnormal and distorted growths appear in the theologies of the races of mankind. Not to them, but to the moral sentiments are we to turn for the understanding of religion. We cannot discard the term, hence we exalt its meaning. The religious code and the moral are one. The most moral man is the most religious. Everything outside of a well ordered life, a life devoted to purity of thought and goodness of act, is a sham. †

Bed-Ridden.

The papers are all talking about a woman who has been bed-ridden for thirty-six years, has had all the contagious diseases of her time, and yet lives, the last of her race, having survived all who cared for her. Yet none have seen the striking resemblance this bed-ridden matron furnishes to the church—a striking resemblance—only the latter has been bed-ridden for immemorial time, and still worse, is unconscious of the fact! With a weak spine and a constitutional "general debility," she insists that her wrinkled cheeks bloom with immortal youth, and with a cracked voice she drones songs set to heavenly harmony. Like all old women she knows more than her generation, and would tie all her grandchildren to her apron-string. Too weak to rise herself, she insists on leading the world. Then she has taken so much medicine in her day she has become a doctor. For moral ailments there is no end to her herbs and bitters. She is a believer in blood-letting and the cautery. Having had every disease affecting humanity she understands heroic remedies. From measles to small-pox, from whooping-cough to cholera, she is ready with prescriptions. She has a special class of moral pill-venders, who deal out remedies to sin-sick souls from musty saddle-bags coming all the way down the ages from Moses. Ah me! dear old lady! you have been beautiful in your day, but you are bed-ridden now, and you do not know it. The world has been carrying you on its journey and you did not know it. The people thought you were an ark of the covenant, to be carried on poles and kept in the van of progress. They have found you only a human, with nought but conceit left of your charms—only arrogance and imbecility. Even in your prime you will remember that you thought the devil rode on a comet, and put your faith in aristocracy, and placed your signet on slavery. The blood of 100,000,000 martyrs torn by irons and burnt with flames is clotted on your mantle. Those palsied hands of yours have ever kept a tight clutch at the throat of mankind. Now that the sun of truth has arisen and your aged eyes are blinded, do not insist that you can see better than anyone else, but keep your bed, and the world will bear your moans and mutterings from sheer pity of your weakness. †

Self Evident.

"God has no more right to do wrong than man has."

H. C. WRIGHT.

Of course he hasn't. This statement, which seems to have called out the ire of our Orthodox friends is one of the simplest truths of moral science. In the whole domain of moral mathematics there is nothing more clear and fundamental. Good has no right to do evil—cannot without changing character and becoming evil. This is an axiom—self-evident to those who are endowed with moral eye-sight. And its rejection is positive proof of moral blindness. It furnishes another proof of the wise economy of Mother Nature, who makes nothing except for use. Naturalists tell us that the fish in Mammoth Cave, living in darkness where they have no use for eyes, are born without them. And so our sectarian friends, accustomed only to vicarious thinking, and very little of that, living in an atmosphere of theological darkness so dense that daylight never enters, stimulated by no necessity, gradually lose the power to see. And so they go groping about, butting their heads against the simplest propositions of science. Turn the light on gradually, Henry C.; who knows but in Nature's grand scheme of rotation in office you may some day be a bat or owl your yourself! C. M. O.

DEDICATION OF HALL.—The friends in Ashley, O., will dedicate their new Hall the 2d Sunday of August. Bro. A. A. Wheelock, our able and efficient State Missionary, and other eloquent speakers will officiate.

A Singular Relic

Of the Mound Builders, as is claimed, it is said has been found, near Cumberland Ford, Bell County, Ky., upon a peak of Los Mountain, in a large natural grotto formed by an overhanging rock, perfectly protected from the weather. It is a beautifully carved image of a man, made of yellow pine, which, from the quantity of pitch it contains, is almost as indestructible as stone. It is said to be admirably finished, though represented by one account, to be without the head, yet manifestly the work of no mean sculptor, but doubtless made thousands of years ago. It is to be sent to the Smithsonian Institute, at Washington City, where it will be subjected to the scrutiny, conjectures and criticisms of the scientific or learned archeologist.

The researches and experiments of Mr. Denton seem to have settled the fact that all things are constantly daguerreotyping themselves, each upon the other, and though thousands of years have passed away since such action may have taken place, yet to the vision of a good psychometrist, they are visible still. Hence, then, were this statue submitted to the inspection of Mrs. Denton, wife of the author alluded to, she would be able to determine whether it was merely a work of art, or designed to represent a being to be worshipped. And it would certainly gratify no more than a laudable curiosity if Mr. and Mrs. Denton could be induced to visit and examine this relic, and report to the world whatever discoveries they might make in relation thereto.

And, then, the relics found in the Mounds so frequently met with in some portions of the Western country might be submitted to their inspection, whereby something more might be learned about them than merely that they were depositories of the dead—something of the people by whom these mounds were built.

So, too, specimens from the Walled Lake in Minnesota, and other specimens of art found in various places in this Western country, should be collected by those who have it in their power and feel an interest in that direction, and submitted to the inspection of Mrs. Denton, from whom interested reports might, no doubt, be expected, either through the newspapers of some future book, similar to "The Soul of Things," published some years since. And here let me entreat such as have the opportunity of procuring any of the relics alluded to, to do so, and forward them to Prof. William Denton, Wellesley, Mass. OMOA.

The above conclusions are probably correct, and we recommend that the suggestion be followed out. We dare say good will follow the furnishing friend Denton with all sorts of specimens. He is an earnest, liberal, ambitious student, and will be pleased to receive anything the friends of science may send. In all cases describe when, where and how the relics are found, and don't forget to prepay expenses. §

SEVILLE, JULY 7th, 1869.

EDS. AM. SPIRITUALIST:—Sirs—Owing to a lame hand I have not reported the doings of the Spiritualists in Seville for some time; but do not therefore think that we are extinguished, for we "still live," and as an Association are quite healthy and lively, considering how young we are.

We—that is the Spiritualists and Liberalists of Seville—celebrated the fourth of July on the fourth—Sunday. We had a grove meeting and basket dinner. We had music, reading of the Declaration of Independence, and two orations, one in the forenoon and one in the afternoon, both from Mr. J. L. Mansfield. Orations very fine indeed and very appropriate, weather beautiful, audience good, everything quiet and orderly. Nothing happened to disturb the harmony of the meeting, although there were threats of a mob and of arrests by the constable, if we celebrated on Sunday. One of the ministers of the place, it is said, studied the Statutes of Ohio all the week previous to the fourth, to learn if peradventure he could not put us in limbo. Now, would it not hurt that minister to study law and gospel both for several weeks.

LOUISE CROUSE, Cor. Sec. Seville Ass.

Query.

We are pleased to see in the *Banner* of July 10th a favorable report from John Mayhew, President of "The First Society of Progressive Spiritualists," of Washington, D. C. We commend their financial management. There is another, the "National" Society, in Washington, George Chorpenning President. We never hear of it through the *Banner*, though its officers assured us they had repeatedly written for a place in the column of notices. Why the discrimination? §

Dr. Brown.—Cannot confidently recommend any.

THE SPIRITUALIST.

HUDSON TUTTLE, † - - - - - EDITOR.

E. S. WHEELER § } ASSOCIATE EDITORS AND
A. A. WHEELOCK, † } BUSINESS AGENTS.

CLEVELAND, O., SATURDAY, JULY 24, 1869.

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

Alpha and Omega.

Do our friends of the *Banner of Light* wish to see the "Seers of the Ages" or "Pastophora" made a Spiritualist Catechism? In their paper of May 15th, 1869, the statement is made that the exegesis of this book is "the first attempt in the literature of Spiritualism to systematize the doctrines and teachings of Spiritualists." So gross a misstatement should hardly need correction, but in our review of the book in this paper, May 22nd, 1869, it became requisite, and was made as follows:

"The statement of principles, made in this connection, is not by any means, as the *Banner of Light* says in its notice of the volume, May 15th, 1869, page 4, "The first attempt in the literature of Spiritualism to systematize the doctrines and teachings of Spiritualists." "Hayward's Book of All Religions" contains a series of propositions emanating from the synthetical and critical mind of A. E. Newton, and are as comprehensive as anything Mr. Peebles has attempted. They are quite explicit, and if they adopt a more cultivated nomenclature than the worn out phraseology of the church, they are none the less valuable on that account.

The "doctrines and teachings of Spiritualists" may be systematized without the use of such terms as "the Divine Image," "moral status of Jesus," "the Holy Spirit," "baptism," "repentance," "day of judgment," "evil spirits," "resurrection," "hell, etc., for proof of which the fundamental documents of the Massachusetts Spiritualists' Association are evidence.

Comparing the statements put forward by A. E. Newton, by J. S. Loveland, by the Massachusetts Spiritualists' Association "Committee of revision," as well as others, we fail to find any new idea advanced in this later exegesis. To be sure, room is taken for elaborate argument, even to the exclusion of some matter of historic interest which might have been expected."

In the article "Reviewer" *Banner of Light*, June 5th, 1869, of the "Seers of the Ages," we read,

"A book not only tracing the Spiritual Philosophy through all the historic periods of the past, but what is more important at the present, it defines and systematizes the doctrines, theories and general ethical teachings of Spiritualism. No individual after reading it will again ask, "What do the Spiritualists believe?"

All our controversialists should have it by them as a work of reference, because giving the original terms and classical definitions of such words as *hell, devil, judgment, baptism, resurrection, etc.*"

So it would appear that every individual is to accept the doctrinal announcements of friend Peebles through the "Pastophora" as a finality, as regards "the doctrines, theories and general ethical teachings of Spiritualism," and having read that which is put forward, is never again to ask, "what do Spiritualists believe?"

We are convinced that all undue assumption either for persons or books, will interfere with the usefulness of each. Any and every one is liable to mistake, and to misstate; but the demands of honor, truth and true dignity are, that all errors and inaccuracies be atoned for by prompt and explicit acknowledgment of a demonstrated fault, and the plain statement of the truth as involved. Having denied and disproved, in the said Review, the erroneous statement of the *Banner of Light*, of May 15th, as to the novelty of the exegesis attempted, we had a right to suppose the correction needed would be made, but, so far from that, the second affirmation, June 5th, is essentially a reiteration of the first assumption. The work of A. E. Newton, incorporated into "Hayward's Book of all Religions," became familiar to the public long ago, and was adopted by the American Association of Spiritualists in the form of a resolution suggested by ourselves, and presented by Mr. Kilgore, chairman of the committee. That essay is put forward by a National organization of hundreds of intelligent Spiritualists, as a general declaration of principles. The well-known hostility of the *Banner of Light* to that body, may generate a wish to ignore the work it has accomplished; but the fact remains, and the truth should be remembered.

The present attitude of Spiritualism is that of a phenomenal fact, and Spiritualists are mere *observers* mostly, but few are even *investigators*. The scientists, philosophers and teachers, have their work all before them,

position of that unitarian, spiritual, universal, scientific, philosophic, positive, religion, which as absolute as mathematics, and as expressively harmonious as music, is to convince the intellect, and enable the spirit to chasten the emotions and invigorate the mind, until progressive civilization becomes the redeemer of humanity. If the work is, as our friends say, opened and closed by Mr. Peebles, why, there is an end, and we may prepare to fossilize, as others are hastening to do. When our petrification is complete, we shall accept the announcement as made, but, while still living, we object.

Friend Peebles, in the "Seers of the Ages," only assumes to speak of *his own convictions*, wherein he is wise and honest, and we apprehend that any attempt to set him up as Pope, will be as displeasing to him as unprofitable. The friendly reviewer overdoes the work; all Spiritualists do not agree with the opinions announced by J. M. Peebles. Far from it. Many of his ideas are uncommon. Few accept the theory of "pre-existence" as he does; few accept his purely "Shaker" views of sexual relations. Many disbelieve in "evil spirits," and "obsessions," and very many others do not share his faith concerning Jesus. The author has given the public a valuable work, in which he is not alone historical but speaks for himself concerning doctrines, as becomes a thinker and a student; but all attempts to unduly magnify the fact, on the ground either of originality, as a systematic statement of belief, or authoritative completeness as such, will only disgust the public and hinder its natural usefulness.

The Word "Christian."

Under the above title J. H. Powell writes an article from Terra Haute, May 31st, published in these columns June 26th, which those who have, as they should, preserved the paper, may refer to, as we have no room to quote largely. To us, our friend has made a mixture, not to say a muddle, of the matter, and the whole thing appears inconsequent, careless and superficial. Just what is sought for does not appear, except this, that we are called upon to continue the misuse of a legitimate word, for fear of the unpopularity which may follow a reference to the dictionary and the speaking aloud of our proper name, and to "admit as a fact" the existence of a man concerning whom all history is silent, to save ourselves the trouble of research, and the dangerous duty of teaching the fact and truth as we discover it running counter to popular superstition and bigotry. Says friend Powell, "I see no reason for maintaining a worse than useless war with the word Christian." Of course not; war upon windmills went out of date with Don Quixote. The lexicon describes Christianity as the "Religion of Christians." Religion is a form of belief, and the form of belief of Christians was announced by the Council of Nice, and the "Nicene creed" is now the basis of the "Evangelical Bond of Union," that bond of many churches. Words may be multiplied, but these are the facts.

We are no longer Christians in any intelligible sense.—*Rev. O. B. Frothingham in the Radical (Unitarian Monthly.)*

Christianity is neither scientific, homogeneous or natural, etc.—*Massachusetts Association of Spiritualists.*

Christianity is the humbug of the age.—*Rev. J. M. Peebles.*
Christianity has never encouraged education.—*Rev. J. S. Loveland.*

Christians discard all heterodox sects and persons, and it is a mean-spirited piece of business for us of the radical skirmish-line to seek a shelter under the petticoats of "Mother Church."

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

Again, says friend Powell, "I don't pursue the inquiry at the word of friend Wheeler as to whether Christ Jesus ever existed. I am ready to admit his existence as a fact, and argue thus." No matter what you argue, until you establish your premises. You have as a reasoner, as a writer, as a teacher, no liberty or right to accept a challenged statement as a fact, least of all to assume to "argue thus." Only the truth can help us at all; to assume a falsehood is to engender a fallacy. Lies are not the basis of religion or philosophy. If you have neither zeal or courage to dig for

of baseless argument. We quote friend Powell once more:

My good friend E. S. Wheeler thinks that J. M. Peebles, in "Seers of the Ages," might have profitably talked more of Plato and less of Jesus. For what reason? Because talking so much of Jesus betrayed a species of man-worship. How about Plato? Man-worship is objectionable applied to Jesus, but not to Plato. This, according to my thinking, is making no point against Jesus, who must have been a man to be the subject of man-worship. Strange objection for one who asks for evidence of the existence of Jesus.

As a good friend we advise our friend Powell to quote correctly. E. S. Wheeler wrote ("Review of 'Seers of the Ages,' May 22d,) "We should have been pleased to have found more of Pythagoras (not Plato) and less of assumption about Jesus in the book." "For what reason?" Because Pythagoras was a sublime man, a grand historical character. Because he was the substance of whom the assumed Jesus seems only the pale filmy shadow. Our criticism on Peebles was that he gave so little of a really representative man like Pythagoras, and so much of assumption concerning Jesus, without a word to prove he ever lived. The reason he gave no proof probably was he could find none. There is neither sense or justice in assuming that we justify man-worship of Plato or any other. As to "making a point against Jesus" we don't know what our critic meant, and doubt if he understood himself. The ideal Jesus is a tolerable character, though not by any means the model he is assumed to be by Christians and others, who gobble without inspection, swallow without mastication, and retain without digestion, that which no one can really assimilate. It is queer logic that proves there must have been a Jesus because men believed so! We may degrade ourselves by the fulsome worship of an ideal person, as well as of a veritable hero. Man-worship may be of the actual or ideal. Our objection is well taken against all idolatry and sycophancy, and our criticism just. Jesus and Christ, friend Powell uses as if he were himself, as he seems ambitious of being, a Christian in full communion—"Jesus Christ"—"Jesus"—"Christ"—"Christ Jesus." Jesus is a common name; Christ is from the Greek and signifies "the anointed," i. e., a priest or king. Let us preserve the distinction; then we shall escape the snare by which theologians seek to convict all those who doubt the identity of Jesus of a denial of the divine influx or spiritual anointing. Let us abandon the doubtful phraseology of the sects and use words directly, honestly and fearlessly. Time will justify our course. §

Two Days' Meeting.

There will be a two days' meeting held near the eight-mile lock, Independence, on Saturday and Sunday, Aug. 14 and 15. A basket picnic will be held on Saturday in the grove. Carriages will run to and from the Newburg Street Railroad. A brass band and able speakers will be in attendance.

By Order of Committee.

J. L. GLEASON,
H. L. CLARE.

Correspondence.

FRIEND HAMMOND: I congratulate you that you have proved worthy to be mobbed. Comparatively few in these "degenerate days" can expect to attain to that distinction. Bigotry and intolerance are getting "sadly remiss." But let us "favored ones" not flatter ourselves unduly. I am one of those who look for one more grand period of persecution. I am heartily glad you are in a position so favorable for dealing sturdy blows. I have done little of late but work to pay debts incurred in past efforts. I hope soon again to be on the "war path." It is a great sacrifice to me to have to keep still. It does seem an "inscrutable providence," while there are so few who like to tell the truth, or can afford to, that one whose "meat and drink it is" should be denied the privilege. Nothing would please me better than to write for your paper, but my reputation is so very bad, what there is of it, that I should probably do you more hurt than good. Though I have been for more than nineteen years (the very first in my section) a zealous and undoubting spiritualist, I have never been in "good standing." For denouncing and doing all in my power to overthrow one of the vilest systems of slavery upon which the sun ever shown, "only this and nothing more," my name has been "cast out as evil," and my room regarded better than my company. Do not understand me as feeling bad, or finding any fault. The very farthest in the world from it. I am filled with exultant joy at the thousands of brave and liberal souls in the spiritual ranks.

Whatever of disagreement there is among the real friends of reform, we shall have ere long to make "common cause" against the...

future to be two great parties—the party of freedom and the party of despotism. We shall have no choice but to strike hands and work together.

FRANCIS BARRY.

No. 555 Ninth Avenue, New York.

The Negro Race.

The evidences of decay and final extermination of this persecuted and abused race, which we have long predicted, are already coming in and proving what we have so long asserted—that in a free and open competition the weaker must go to the wall, and between the negro and caucasian the former must go. A writer in the *New York Tribune* says, from statistics, that South Carolina, which now has four hundred thousand negroes and three hundred thousand whites, will, from the present rates of mortality of the two races, have equal numbers of the two races in seven or, at furthest, ten years.

This he bases on actual rates of mortality in Charleston and other towns where such records are kept, and it fully sustains our conclusions that the vital and mental power is weaker in the negro than white race. It has been proved in the army and in every fair trial, and we fully believe the white race will endure labor in the cotton and cane fields, under the scorching suns of the Southern States, better than the negro. But we have not based our predictions of the failure of this race so much on physical as on mental inequality. The whites ever have and ever will cheat, defraud and abuse them, and, by advantages which they already possess, will crowd them out of the country, by the double track of miscegenation and death, until the last trace of them is gone from our country.—*Banner of Light.*

Evidences of Immortality.

Before the planet Neptune was discovered the astronomers in the Old World were saying:

“To make this plan complete, this geometric ratio certain, there must be another star yonder, beyond the reach of our telescopic range of vision.”

The eye of mathematical faith had seen it there—the student had beheld it glimmering through the midnight lamp when he drew the circles of the solar system and measured their geometrical relation to it. Sure enough, when, within the last century the most powerful telescope was brought to bear in that portion of the heavens, there was the remote star glimmering away, as though it had been discovered countless ages ago, as it undoubtedly was created. So with the eye of faith, the eye of spiritual science, the eye of absolute certainty, minds of the past have said:

“Somewhere in all this range of spiritual truth, there must be a means of communion between the two worlds. The gateway of death must be unbarred and there will be discovered a mental telescope, whereby we can see the fixed star of immortality gleaming, and know that it is there.”

The telescope of modern science, whose premonitory symbols were mesmerism and psychology, has at last been pointed in the right direction. It has swept around and around the circle of cause and effect—around and around the circle of religion and science, until at last it has pointed its lens directly in range of the star that reveals with certainty the future circumstances of the human soul. It gives three-fold evidence—physical proof, mental proof, spiritual proof. The last is greatest, since the spirit alone can judge of spiritual things, and thus opens the wide vista of knowledge so positively, so undeniably, that those who have traversed it can tell of its truthfulness. But of this proof we can only say, pursue it even as the astronomer pursues his science, the chemist his, the geologist his. In one night, in a single hour, you cannot be made familiar with all the evidences. We can only say, study your souls as you do your bodies, pursue the science as you do any other. Make the lamp of the human spirit the subject of your inquiries and investigations, and like the happy astronomer who triumphed in the exercise of mathematical faith, you too shall triumph in the certainty of spiritual knowledge.

Greatest and best of all, the divinest evidence is that which comes to the human spirit in its hours of exaltation, in its moments of intuition and inspiration, when it is brought directly in contact with the upper world. There is no questioning, no setting aside, no pushing away. The senses may cry deception, the intellect may say it is false, but the spirit, calm in the majesty of its own intuition and certainty, rests upon the mountain top of truth and says: “We know whereof we testify.” It is not blind faith, it is not fictitious logic. It is the certainty of absolute knowledge that causes every human spirit to shrink away from error, darkness, oppression and bigotry.—*Cora L. V. Tappan.*

The Mormon Exodus from Utah.

Since the commencement of the work of building the great Pacific railway high hopes have been entertained and cherished by a large number of men and women in Utah, known as dissenters and apostates from Mormonism, as inculcated by Brigham Young, that upon its completion an avenue of escape would be open for them, and they could make their way undisturbed by the hirelings and cut-throats of Brigham Young, from Utah, to the States. The dissenters and apostates, we are assured, are by no means few, and it is only stated that all who can rid themselves of what little property they still possess, will flee the Territory and return to the States.

Yesterday a party of dissenters and apostates, numbering about forty souls, all families under the leadership of Mr. Warren Walling, late President of the Josephite wing of the Mormon Church, in Salt Lake City, arriving at the depot, opposite the city—the greater portion of them coming from Malad Valley, and the balance from Salt Lake City and vicinity—they chartered a car from the Company, for which they paid \$1,400, and have provided themselves with all the necessities required on the trip. They purpose settling in Nebraska, on the Missouri

will make good, honest and industrious citizens of Nebraska, albeit they strongly adhere to their peculiar religion. This, we believe, is the first party of discontented Mormons taking their departure from Utah who go all the way by rail.

THE UNIVERSE.—This is a literary paper with Spiritualism for a speciality, wherein it differs from the other spiritual journals. The initial number sustains the promises advertised. It takes extremely radical grounds on all social questions and aims at nothing less than cosmopolitan journalism. It is destined to make a deep impression, and without doubt will be a success, for it brings talent to the work, and has at its head H. N. F. Lewis, one of the most energetic and successful publishers in the west.

Shakers.

Public meetings were opened at North Union, on Sabbath, July 11th, at half-past ten o'clock A. M., to continue every Sabbath during the season.

EASTERN DEPARTMENT.

BOSTON, MASS., SATURDAY, JULY 17, 1869.

GEORGE A. BACON, - - EDITOR & AGENT.

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

Pleasant Sounds.

BY CARRIE.

I love to list to the murmuring breeze,
As at evening it floats among the trees.
It sounds like the passing of angels' feet,
And I can almost hear their low voices sweet,

And oh I love to hear the gay wild birds' song,
As clear on the wind it is borne along;
For they lift my soul with the song they sing,
As they clear the air with a free wild wing.

And music too, with its harmony grand,
Seems to waft my soul to the Better Land,
Like an echo soft from the far shining shore,
Where dark want and weariness come no more.

And I love to hear the glad voice of a child,
When it rings out sweet, and merry, and wild—
For I remember then the promise given,
“Of such as these is the Kingdom of Heaven.”

But the sweetest of sounds that meets my ear,
Is Affection's dear voice, so low and clear,
As it telleth me of the Upward way
To the fair golden gates of an endless day;

It speaks of the glorious angel band
Who come to us still from the “Summer Land,”
Till I almost see with my feeble sight
Those shining ones pure in their robes of light.

But soon by and bye a far sweeter note
Shall to my raptured senses downward float;
For when earthly sounds grow dim and faint,
I shall hear the anthem the angels chant.

Spiritualism Inaugurates a New Religion.

The letter of our friend and brother J. H. Powell, which appeared in No. 10 of this paper, concerning the word “Christian,” has the quality of being a good provocative to one's mental appetite. Its clear and candid statement, its kind tone and admirable spirit, made its perusal a pleasure. Not for the first time did we find the expression of his thought tend to stimulate our own.

In its critical aspect there are two points at least which particularly need to be noticed, only one of which, however, especially concerns us at this time. He doubts there ever being a ‘new religion.’ Spiritualism, he says, ever old and ever new, can inaugurate no religion superior to the ever old and ever new religion propounded by sages before the time of Jesus, as well as afterwards by Jesus himself—the religion of love.

Is this altogether true? Nay. We humbly think this erroneous view arises from the limitation of what our friend conceives Spiritualism to inaugurate.

It is unquestionably true that Love has formed the basis idea of the highest form of religion heretofore realized by man, as revealed in human history. But it is respectfully submitted that Love, even when considered most comprehensively, is not the “be-all and end-all,”—is not the “all in all” of thought and life.

It is but one of the divine attributes, forms but one

Divinity. Jesus, more truly than any other popular public character, stands as the representative of the Love element—more practically embodied its principles in his daily life. We here waive all questions as to his existence. Making due allowance for the partiality of his interested biographers; for the well nigh irrevocable bias which ecclesiastical history has so extensively given, as also for the psychology of antiquity, we choose to assume the fact of the recorded doings of Jesus to be substantially correct.

In considering the teachings of the man Jesus, let none confound his obviously local instructions, intended especially for his disciples, his followers, and his Jewish hearers, with those grander utterances, those truths of universal application, intended for all time. Judged by the latter, he most emphatically taught the doctrine of Love—love to God and love to man; taught it by precepts and example.

Says a late liberal writer, “Whether or not the biographers of Jesus have correctly understood, and rightly recorded him, first of all human teachers, we owe the connected presentation of the two great ideas of the Fatherhood of God and the Brotherhood of Men, and the doctrine that a life fashioned in conformity with these ideas is the essence and substance of true religion.” Before the advent of modern Spiritualism this was supposed to express the *ultima thule* of religion. Beyond it no conceivable advancement was supposed possible; but to the lasting glory of Spiritualism let it be forever remembered that in virtue thereof this heretofore totality of man's religious conception has essentially enlarged and improved.

Employing the thought of another, our lately ascended friend and brother, whose influence is now present with us, we say that Jesus, when in the form, was but the representative of Love, the first principle of the triune of Christ—Love, Wisdom, Truth. He was far more extraordinarily developed morally and spiritually than in the mental department of his nature. It is wholly *ex-parte* to view him as the representative of all possible knowledge. While granting that in human attainment, he was the foremost man of his time, who shall compute the difference in the civilization of nearly two thousand years! That Civilization, whose handmaids are Religion, Literature, Art, Science and Philosophy, is more the result of the developments of Science and the applications of Art, than are the workings of a Christly religion.

Behold on every hand the miracles of Invention, which have so blessed mankind. The genius of Discovery is a redemptive Saviour. “But Jesus taught nothing of all this. His was purely a moral-spiritual mission. Love was his theme, not Wisdom. Love is the mother of Religion, but Wisdom is the father of Science.”

By virtue of Great Nature's law of unfoldment, man's necessities to-day demand a Scientific Religion—Philosophy wedded to Religion. It will then be *practical, philosophical, and spiritual*. Even as the Intelligence once declared through Lizzie Doten, it “shall represent the perfect Trinity of the *physical, the moral and the mental.*”

Jesus was the representative of the Christ of Love. Spiritualism heralds a three-fold grander thought—the unitary Christ of Love, Wisdom and Truth. This is the fulness of the IDEA of the New Dispensation. And herein is perceived the progress of this later Revelation—this child of the New Covenant.

HAPPINESS.—In all your plans and shapings of life, be sure that you make duty your supreme concern, and that you keep your pleasure waiting unreservedly upon her. You may, indeed, make yourselves worthy of happiness, but you cannot make yourselves happy; God alone can do that. For the smooth benediction of Nature, which we call happiness, is a thing that *happens* of its own accord to those who, with hearts attuned to truth and right, lose themselves in the proper loves and cares and ministries of life. And, relatively to us, this benediction must happen, else it cannot be; we can neither make nor command it; we may prepare ourselves for it, but cannot prepare it; we need not go far to be overtaken by it, but we shall strive in vain to

Extracts from Henry Ward Beecher's Sermon on Unconscious Influence.

Peter and John represent the two poles and opposites of the disciples: the one mild, the other energetic; the one full of thought and feeling, the other, of impulse and action; the one brooding, the other laboring; the one outward and worldly, the other inward and spiritual. Yet, by the common principles of the one Saviour, they tended to coalescence, and the two together made the perfect man. John gathered something of outward activity; Peter perhaps more of inward richness. After the Master ascended, Peter led the disciple band, and everywhere with singular courage and success piloted their infant enterprises.

A great nature, with singleness of purpose, will always accomplish by direct intention a vast deal; but such an one will also accomplish involuntarily and unconsciously a great deal—more, frequently, than by any direct effort. Here were Peter's eyes and hands busy in a beneficent work. Men straightened up as he touched them, color came to the pallid cheek, and languid eyes flashed the fire of hope and health. But the very shadow of such a man carries influence. They thronged it, and doubtless found healing power; for there is more in the very shadow of an earnest man than under the full face of an aimless and worldly soul. And this shadow of Peter—it is a great shadow; and it is a great subject that it shadows forth.

We may be sure of one thing: that a man thoroughly and wisely in earnest for good or for evil, will carry power in his shadow—for I choose to call unconscious influence by that name. It is the shadow of a great nature; and there is good or evil in it, just as there is in that which casts it.

The fact is obvious to every one who reflects a moment, that men live in a far larger sphere of influence than that which is compassed by direct and voluntary activity. The life of thought and feeling is utterly untranslatable into the language of action. That person must be meager and slender indeed who is not conscious that there is more of him than he has ever expressed, and that the expression which comes nearest to being perfect is, after all, halt and lame, at a true rendering of that which is within him. There is no outward expression of conscience that equals the magnitude of that feeling in a man's soul. And surely there is no form which you can give to taste that will equal the sense of the beautiful that flashes and glitters within us. And no man ever loved who did not know that that part which lacked expression transcended, immeasurably, that part which had some symbol to represent it. After all, the plenitude of the man is that which lacks, and waits for some mode of disclosure. The features cannot give it; the eye cannot; posture cannot; gesture cannot. Neither word spoken nor deed performed can at all fill up the measure of the reality of that inward life which every man has in him. So that there is a vast disparity between what a man does and what a man is. And he is not to be measured merely by what he performs. There is more of him than that. Where a man is competent to do a great and good work there is more of him than that mere good work would indicate. The measure of the man is greater than his outward performance. It is only the coarser part of our feelings that can be the most easily expressed. Bodily wants, physical tracts, that which is of the earth earthy, we can express without difficulty; but as we rise towards the supernatural—toward the finer sentiments, the nobler imaginations, the diviner aspirations—expression becomes more difficult. It is difficult in proportion as they recede from the material. It seems impossible for us to give these things any form of incarnation. The subtler influences of power—those which spring from disposition, and taste, and enthusiasm and sympathy—cannot be marshalled, and drilled, and marched. And yet they have an existence. That which he manifests is not the whole of him. Over and above that there is a great deal. There is a great deal that lies behind it, throbbing and longing for expression but getting it not. His unconscious influence is that which comes from the richness and power of his nature, that is not represented in any definite and voluntary course of action. His conscious influence is great; but there is more than that.

We call some persons shallow; we pronounce them to be superficial; we say that all there is of them is on the surface. But we often find that the hollowest persons have some deep pools, some spots where they are more than we thought, and we are conscious of a certain subtle invisible influence that they exert, from which springs our respect for them. Some persons in times of prosperity seem shallow and characterless, who in times of trouble exhibit a patience and a courage that amaze you, so that you say, "I never suspected them of possessing such qualities." There is a hidden part of their life, and there springs from it an influence which you did not suspect belonged to them, and which you cannot measure. There are natures whose peculiarity we know is not so much to carry substantial visible influence as to carry a sort of atmospheric visible one. Some call it "magnetic," "electric," and so on. If it pleases them to call it by either of these, or by any other name, let them, but I hold that the abundance of a man's life cannot express itself, that he carries a certain influence which is not apparent, and that persons often are conscious that he is more influential over them than his words would lead them to suppose he could be. A person says but little, and yet he has great power. A man has the appearance of not having much in him, and yet he stands over against you a sphinx in magnitude and mystery. We are constantly running upon evidences that a man's unconscious influence is vast, over and above the direct influence of his life and actions.

You may, perhaps, ask to know the sources of this unconscious influence; and as we are, so far as education brings any of us to it, to come to it by an intelligent understanding of what these sources are, I will hold you a moment by an enumeration of some of them.

First, it arises, in degree, from the original fulness and power of nature—fulness particularly. It were no more foolish to say that all fruits are by nature alike and the same than to say that all natures are alike and the same. Some fruits are acerb and bitter, and others are like pippins and peaches, and that without any foregoing violation on their own part. They are made so. Some natures are born large and rich. God ordained that they should be so. They have an errand in life, and they were fashioned for that errand. Some are born poor and slender. As the wild peach is nothing but a stone with skin over it, so there be many men that seem to be only that. And as the cultivated peach, though it has a stone at the centre, to be sure, has a thick and luscious mass of fruit upon it, so is it with many men. They are born rich and good to eat. And it is this original fulness that is the most common source of unconscious

power. Some men are born large.

You ask me how a man that is born small shall become large. He cannot. He can become *larger*—never large. And what shall he do? Wait and try it again in the next world. According to the injunction of the Apostle a man is to be content in every state wherein he is. This, without a doubt, applies to that providential state into which a man is born, to the richness and coherence of his mind-power, to his original gifts. Every man should take what is given him in a spirit of contentment—he that hath much with gladness, and he that hath less not with repining, but with resignation.

This unconscious influence depends for its kind upon disposition and character. Men do not need to be geniuses, to be massively made, to have more or less of this subtle second power of the soul—unconscious influence. Disposition and character determine it in the course of education. I mean by disposition the carriage of the feelings, and by character the carriage, not only of the feelings, but of the sentiments and thoughts. Character is the larger and includes the whole attitude of the mind, while disposition includes simply the department of the feelings. And where one has a trained disposition and a trained character, where the habits of the inward life are such that the good predominates and is active, and incessantly and unconsciously active, this becomes the secondary source of unconscious influence. For, in civilized society, at any rate, it is, for the most part, the top of the brain that is influential. In savage society it is the bottom. It is that part which simply gives the instincts of animal life. When men are animals it is felt and acknowledged, but as men grow and as percipience becomes higher and finer, it is the realm of moral feeling and intellectual power that gives unconscious influence. And this is that which men come to who have a trained character and trained disposition.

I aver that there is no real wealth for a man save that which he carries in himself. No mountain can make you rich. Neither bonds nor any form of external treasure can make you rich. If you would be rich you must dig gold in yourself. You are to be rich, if at all, in your manhood. I do not discredit the conveniences, the secondary power, of honestly earned and well-administered money, but I declare that the manhood of a man is above his possessions, and that that man is the most rich, and the most truly rich, who has the most manhood in him.

It is the reality of manhood, the quantity of it, the richness of it, that makes a man rich. Unconscious influence, I remark again, being the result of both quantity and quality, one cannot have it merely by asking. This is as when Simon, seeing that when the Apostles laid their hands on a man the man received the Holy Ghost, offered them money, saying, "Give me also this power, that on whomsoever I lay my hands he may receive the Holy Ghost." There is a certain sort of Simony prevalent. Men want this unconscious influence, and want to obtain it by bribing God or Providence. But unconscious influence is to be the result of deliberate education. Make much of yourself, and let that which you make be genuine and true, and pure and right, and you will have unconscious influence. You will not have it without being good.

Now, may God grant to every one of us to live with unbounded, well-directed, incessant, life-long activity, and may he grant that this activity shall itself be accompanied with a shadow that, like Peter's, heals all those upon whom it falls.

Blessed be that man whose head works, whose hands labor, whose body works, and whose very shadow carries, not night, but a morning twilight of blessings.

A Beautiful Ceremony.

EDS. SPIRITUALIST:—Your numerous readers will not be wholly uninterested, I feel quite sure, in a brief recital of an interesting event matrimonial, which transpired at Toledo, Thursday, the 8th inst. It was an occasion long to be remembered by the parties most interested, from this fact alone, that their future lives for happiness and sorrow were blended into one from that eventful hour; but it will also be remembered by others who were privileged to look, with the hopes and anxiety of friends, upon that bridal scene, for the plain simplicity and beauty of a ceremony that confirmed in legal form a union of hearts already established.

The parties to this union were Lieut. Cyrus W. Breed, of the U. S. Navy, and Miss Ella Knight, Guardian of the Toledo Lyceum—both of Toledo. The groom and bride both being Spiritualists, and choosing the well known "Ohio State Missionary," and Lecturer, Rev. A. A. Wheelock, of Cleveland, to officiate, it was decidedly a Spiritual wedding.

So evidently original, progressive, most appropriate and beautiful was the ceremony, that, through the kindness of a reporter, who was present, I am enabled to give it to the public *verbatim et literatim*, as the words fell from the Rev. gentleman's lips.

The pale shadows of Twilight were being folded in the embrace of Evenings deeper shades, as the happy pair with their attendants came into the crowded and well lighted parlors at the residence of the bride's father, No. 19 Fourteenth Street, and taking their positions, the Rev. Mr. Wheelock stepped in front of the hopeful candidates for matrimony and said:

"My dear friends: I have gladly responded to your kind invitation to officiate in the legal solemnization of your marriage:

Although legal forms are necessary in establishing these enduring relations of life, yet the enduring love that happily unites two hearts as one, must be recognized and felt by each, before a true marriage of soul can be realized.

If this dearest of the heart's realizations is already possessed by each of you—if the cloudless sunshine of true love lights your pathway to this hallowed consummation, as the budding promise, prophetic of untold happiness in the future, you do well to thus consummate your hopes and determination by assuming before the world, the holy duties and sacred obligations, that only true marriage can confer.

None can know or decide this but yourselves; and without such soul union there can be neither true marriage or happiness, and all legal forms which attempt to bind persons together without it, are as "ropes of sand."

The gift of this beautiful ring—long a custom and almost universally observed by all who have yielded to the conquests of Cupid, both in plighting and consummating the soul's best and purest affections, is now given to the bride, as a slight token of the groom's deep and changeless love, that like this golden circle, soon to clasp the bridal finger, will hold two hearts as one, in an endless circle of hymeneal joy forevermore.

If then, Mr. Cyrus W. Breed and Miss Ella Knight you are already married, a heart salute and congratulations from

and choice it be your intention to take and accept each other, in the sacred relation of husband and wife—with all the sincerity and faithfulness that is born of true affection, to love, to cherish and tenderly care for each other, in sickness and in health, prosperity and adversity, so long as you in the earth body live, and continue to feel the same love and affection for each other as now, please manifest your assent, by joining your right hands.

Receiving these assurances of your mutually expressed determination in the presence of assembled earthly and spirit friends, I do but express the sincere hope and soul-prayer of each, for your future happiness, in this legal affirmation of the plighted love vows of our hearts, as by virtue of the authority vested in me, I do now pronounce you *Husband and Wife*. May you and your friends and the blessed spirits, whose love and watchful care, I invoke in your behalf, witness forever more the permanent endurance of the happy union here established.

You are now married. But nothing I have said or done, can perpetuate it. It rests with yourselves. Blossoming Spring is the time of cultivation. There can be no harvest without it! So with marriage. Youth is essentially the blooming Spring-time of the affections. They must be cultivated, or there can be no harvest of happiness in married life! Remember that nothing short of respect—a scrupulous regard for each other's rights— forbearance, kindness and essential goodness and essential goodness upon the part of each, can make your married life that sacred, holy and divine reality in connubial joy and bliss which your hearts' best hopes, now so confidently declare it must be. Accept hopefully, my friends, all the sacred duties of this new relation, and remember—

'Tis Godlike to awaken joy,
Or sorrow's influence to subdue;
But not to wound or to annoy,
Is part of love's sweet lesson too.

Joy winged in fairer worlds above,
Shall oft descend and brighten this,
When all your labor is the love
That to each other bringeth bliss."

After hearty congratulations the happy company took carriage and proceeded to the residence of Henry Breed, Esq., father of the more than happy groom. Here tables bedecked with flowers fairly groaned with an abundance of good things. Here many beautiful and costly presents greeted the happy bride. Here hand shaking continued and congratulations were poured in, until 10½ o'clock, when the "good byes" were hopefully spoken, and in a few moments more the cars were whirling away this newly married pair, to a realization of all the bliss of matrimony, at the rate of 30 miles an hour. May their joys ever increase!
R. B.

TOLEDO, July 10th, 1869.

The Motive Phase of Mediumship.

DETAILS OF THE CIRCLE.

The problem of Science is to ascertain the actuality of things. Whether a supposed fact or condition really is? and if extant then how? and why? The labor imposed upon the Investigator is first to create and support the conditions which may be required for the evolution of phenomena. Second, to guard against mistake, and render imposition an impossibility.

As the only peculiarity of physical phenomena which recommends itself to us as of important value, is the development of force and its intelligent manifestation, it is absolutely required that we so place the media that the exertion of force by them becomes entirely beyond their power.

This presupposes no idea of dishonesty or necessary suspicion, but is required that our knowledge may be absolute and undeniable. Of course, the investigator has no right to injure the medium through the rigid nature of his confinement, but when the medium him or herself is both honest and earnest, they will not allow any small discomfort to prevent them from affording the greatest possible satisfaction to the minds of those who are called upon to recognize the existence and nature of facts utterly incredible and beyond all common experience. The circle being formed as advised, with such a variety of personality, constitution and temperament, as is consistent with social harmony.

The apartment should be darkened, and the number of those who take a place in the sitting may be profitably limited.

Some of the best media have been developed in home circles of from four to six persons.

The "Circle Table," which has heretofore been described, is to be made use of. It will be remembered to have a shelf eighteen inches below the top, the full size of the top itself, with a dark curtain around the table to exclude the light when used in an illuminated room. Wires may be strung like piano-strings under the table-top, and a few bells or rattles, and other instruments for noise or music may be placed on the shelf below.

This having been done, all hands should be placed upon the top of the table, each right hand being above every left hand, the persons being placed alternately in regard to sex, as has been described formerly; and arranged with regard to the law of the opposition of temperaments as far as possible. After sitting some time, if no manifestations occur, a change may be made in the positions of the circle. But considerable patience should be exercised for several weeks, for a number of meetings may pass without any intimation of progress, yet the phenomena occur at last quite suddenly. But when, after due patience, no results are apparent, such changes may be made in the order of the sitting as shall seem desirable, and the same rules observed as before.

Should there still be a failure to develop media for the phenomena desired, it will be well to add two new members to the circle, and they should be persons of different organizations from those who are already within it. If the circle is composed of highly intelligent and thoroughly educated positive minds the addition should be of those who are less profound and of little culture. If the circle be, however, of the latter class already, then an addition from the former is to be sought for.

Thus the details of the circle may in a small degree be stated, thus it may be formed, thus conducted and continued. There may be diversions, probably delays; but with patience and pertinacity obstacles will be overcome and results correspond to the pains taken in the premises.

ANDOVER, Ohio, July 6th, 1869.

EDS. AM. SPIRITUALIST.—We have had a glorious jubilee in Andover, at our Fourth of July celebration and Lyceum picnic! Our worthy State Missionary, Bro. A. A. Wheelock, whose constant and untiring labors have accomplished so much for our cause in the State, and who, assisted by his truly noble and amiable wife, organized our Lyceum here, under most discouraging circumstances, attended its session Sunday morning, addressing its members with words of cheer, which greatly encouraged us all in our good work! He spoke of the many doubts and fears expressed at its organization last November, with only thirteen children. Now all swept away, like the mists of the morning before the rising sun, are these doubts and fears, in the presence of this fully-established, still-growing, Progressive Lyceum, numbering nearly 100 members. At the close of the exercises it was proposed that the Lyceum march from their hall to the Spiritualist church, across the square, where Bro. W. was to speak. This being decided, our State Missionary, loyal and patriotic as he is earnest and eloquent, suggested that the Lyceum carry their flags. He said:

"I love that starry banner! We teach these Lyceum children to love it! Let us instruct them to respect and love it every day alike—Sundays and all days! This is the birthday of our great and free republic! It is the Fourth of July! It is also Sunday—but the Fourth of July is more sacred to me than all the Sundays that have or can come in the calendar of time. God never made a Sunday, or any other day, nor a week, nor a month, nor a year. All these men have made! God no more makes days, or divides time, than he makes watches, clocks, steamboats and rail cars, all of which run on Sunday, as well as any other day. God affords us time, and man divides it—having one or seven holy days, or Sundays, in the week, according to his belief! Under this flag all men are entitled to, and protected in, whatever religious belief they may entertain. Without its protecting folds such glorious privileges could not be enjoyed. The flag makes and protects Sunday, not Sunday the flag. Therefore, as the flag is our hope, our protection, our all, and as the flag and the Fourth of July are 'one and inseparable,' let us march with the flags today. Nothing that is good and sacred can be harmed by it. The pretended piety that will wriggle and squirm, cant and groan at the sight of the American flag on Sunday is not worthy of any free man's respect. Our fathers gave us the Fourth of July. Blessed the day, and golden their memories!"

After Bro. Wheelock's remarks Conductor Morley said it was our custom to put all such questions to a vote, and let the Lyceum decide for themselves. One loud and universal "Aye" was the only response to the proposition. Accordingly the order to form in "two rank" was given, and our Lyceum, led by Bro. Wheelock and our able Conductor, James S. Morley, each carrying a large flag, took up the line of march for the church. As the gentle breeze waved our banners, as the bright sunshine kissed the flags, the joy-gleaming eyes of childhood and gray-haired men flashed back a response for freedom, while with the utmost order and a holy quiet the column moved in perfect time to the music of beating hearts, earnest sincere and all aglow with the love of liberty, while each heart-throb was at once a sacred prayer of thanksgiving for the untold blessings a grateful people commemorate in the sacred observance of this day. Bro. Wheelock gave us a grand and inspiring discourse upon the subject "Civil and Religious Liberty." It must be heard to be fully appreciated. No words of mine can do him justice. In the evening he addressed an attentive audience, the subject—"The Law of Compensation"—being given him by some one in the audience. Although no time was given for reflection or study, yet the masterly manner in which the subject was handled, the plain truths and unanswerable logic "Orthodox divines" may reject but cannot refute, was not only refreshing to our hungry souls, but an additional evidence that the blessed angels assist our worthy brother, and are using him as a most capable instrument in the glorious work of progress and reform. Bro. Wheelock said:

"He would first call his hearers attention to the origin of sin, or evil, from the Orthodox standpoint—the Bible account—not God, not man, not woman, but a snake! How the snake came in possession of evil no one knows. Where the snake found it no one knows. The Bible don't tell! God don't tell, even if he knows! Where then and how, oh snake! did you get possession of this terrible 'evil,' that has damned and doomed, not only one race, but all races, to an endless hell and torment? Where was God, oh snake! and what was he doing when you found and seized this matchless power? And as evil in this world and all worlds is necessarily and only the sworn enemy of God, man, all goodness and happiness, and if, as our Orthodox friends are constantly declaring, God is still God, all-merciful and all-powerful—though the subtle old snake got the start of the Christians' 'Almighty God' in his shrewd endeavors with this same Creator's woman—why does he not now, even at this late day, wipe out and dry up every vestige of evil, and thus obliterate every trace of blissful Eden's wily snake. Every moment's existence of evil is an open and indisputable slander upon the Christian's God, as regards his goodness, wisdom or power."

Such were some of the heavy thrusts old Orthodoxy received. Their history of the origin of evil was shown to be none other than a borrowed Pagan fable. The Bible account and the Orthodox view of evil was literally torn to shreds. Then came a logical statement of good and evil from the Spiritualist view. He said:

"Good was infinite—evil finite. There could be no abstract, essential evil as a principle. Good and evil are terms by which certain conditions are described and defined. Both belong to the same original power, and both are moved by the same force, as there is only one force in the universe. And yet the one force, because of different conditions, causes different manifestations. We call them good and evil. And such they are to us. Hence the terms are good ones. We know what they mean, and because we know here comes the 'Law of Compensation,' our only judge a decree of God, that whatever we do, whether it be good or bad according to these terms, such must be our reward. No good act can fail to produce happiness; no bad act can fail to produce suffering. The one is good, the other evil. But as the good is infinite and eternal, while the evil is finite and perishing, by the law of change in conditions, the lower or evil ever being evolved by such change to the higher or good.

'Ever the right comes uppermost,
And ever is justice done.'

Monday morning came bright and beautiful, and with it our promised Lyceum celebration of the Fourth of July on the Fair Grounds. Promptly at 10 a. m. the Monroe Lyceum, numbering between eighty and ninety, drove into town with banners flying. Four horse teams, trimmed with evergreens and flags, brought them fifteen miles that morning. The two Lyceums were formed in two ranks in the hall, and led by our State Missionary and the officers of both Lyceums, they marched to the Fair Grounds. Here a well-filled table, under cover of an evergreen arbor, awaited attention. The first exercise at the table was the presentation of a huge two-story cake to Mr. and Mrs. A. A. Wheelock by the Andover Lyceum, upon the part of Mrs. Coleman, Assistant Guardian. After a graceful acknowledgment of the present for his wife and daughter by Bro. Wheelock, the abundant good things upon the table received due attention. After the plentiful repast under the bower, Bro. Wheelock formed both Lyceums before the speakers' stand, when J. S. Morley, Conductor of Andover Lyceum led them in the "wing movements," which elicited hearty applause from the large concourse of spectators present. Several of the members of the Monroe Lyceum spoke pieces and read essays, all of which were performed in a most creditable manner. A patriotic song was sung, and then Bro. Wheelock delivered an oration upon "The Past, Present and Future of our Country." Every heart present must have responded with satisfaction to the glowing, loyal sentiments so eloquently expressed. Universal suffrage and universal justice was declared to be the only basis upon which the nation could prosper or long endure. Not only the right of man to vote, but woman also, was boldly, fearlessly and earnestly advocated. Full one thousand people listened, the majority of whom responded with cheers to these views.

The speaker was frequently cheered during his address, which was one of the most able and eloquent ever given in Andover.

Another patriotic song closed the exercises, and all departed for their homes evidently well-satisfied, the children and members of the Lyceum wishing that these pleasant pic-nics might frequently occur. Much praise is due the officers, leaders and members of both Lyceums, for the order and decorum maintained during the day.

HARRIET DAYON, Cor. Sec.

GRAND LYCEUM PICNIC, AT RAVENNA, OHIO,

Friday, July 30th.

PROGRAMME OF EXERCISES.

The Ravenna Lyceum, fully equipped, and with a Band of Music, will receive the Lyceums at the

RAVENNA DEPOT;

And conduct them to

DAY'S HALL.

The Lyceum will then be formed in

Four Divisions.

First, and Front of Column, resting on the South Side of the Square.

Second, Resting on East Side of Square.

Third, " " North " " "

Fourth, " " West " " "

The Column will then march through some of the Principal Streets, returning to the Square, and thence down Main Street to the

FAIR GROUNDS.

Exercises at the Grounds.

- 1st. Evolutions in Marching.
- 2d. Song—"Something to Do."
- 3d. Silver Chain Recitations.
- 4th. Calisthenic Exercises by all the Lyceums in Unison.
- 5th. Speeches and Songs from the Children of each Lyceum.
- 6th. The Banner Song.
- 7th. "Break Ranks," and "Picnic" the Baskets.
- 8th. "Form Ranks," and Return to Day's Hall.
- 9th. Dancing and Other Amusements until Time to Return Home.

The following Conductors are appointed a Committee to assist the Manager in carrying out the above Programme of Exercises:

- | | |
|----------------|--------------------------------|
| L. King, | Conductor of Cleveland Lyceum. |
| S. M. Bassett, | " " Ravenna " |
| A. Bailey, | " " Alliance " |
| J. A. Sumner, | " " Akron " |
| E. E. Andrews, | " " Seville " |

The Guardians of these Lyceums are appointed a Committee to see that the contents of the numerous baskets are properly arranged for dissection on the Fair Grounds. Leaders will have special care of their troupe, and will select an assistant for the occasion.

Mrs. A. A. Wheelock, State Missionary for the Lyceums, will lead in the "Wing Movements."

Those who have never seen the Lyceum Exercises are cordially invited to come and witness, and participate in this picnic!

Friends of the Children and of our Lyceums! come to this picnic, and let us have a Lyceum Jubilee with the Children!
A. A. WHEELLOCK, Manager.

Planchette, a Chinese Invention.

The subjoined article we copy from the St. John's News, Canada. It recalls the affirmation of King Solomon—"there is nothing new under the sun."

It may perhaps be interesting for some of your readers to note from the following extract from Mr. Nevins' new work on "China and the Chinese" that a species of planchette has for some time past been employed by the Chinese as a medium of communication with the dead. The only deficiency being caused by the action of the hands, nerves or brain) whichever it may be) on a pencil propelled by wheels as in our Planchette, whereas the pencil with the Chinaman acts both as scribe and propeller. Written communications from spirits are not unfrequently sought for in the following manner. After the presence and desired offices of some spirits are evoked, two or more persons support with their hands some

article to which a pencil is attached in a vertical position, extending to a table below covered with hands. It is said that the movements of the penciling, involuntary as far as the persons holding it are concerned, but governed by the influence of spirits, describe certain characters which are easily deciphered, and which often bring to light remarkable disclosures and revelations. Many who regard themselves persons of superior intelligence are firm believers in this mode of consulting spirits. It is not at all unlikely that the idea of Planchette, instead of emanating from France or America, is only an improvement on the above.

National Camp Meeting of Methodists.

Our readers may find a morsel of food for thought in the following extract, taken from a lengthy report of the Methodist camp meeting at Round Lake, N. Y.:

In they come, the young and the old, the rich and the poor—some to join in the worship of God; some to look on in idle curiosity; some to enjoy the companionship of friends, and some to spend a while in wandering over the beautiful grounds, to gaze upon the waters of the lovely lake, always at rest, whether in the grey morn or in the fallow-rifted glooms of evening, to listen with reverential awe to the pleadings of good men communing with the Almighty, to hear the twilight song in the family tent, the evening hymn under the tall pines sighing in the breezes, and then to sink to peaceful sleep with the murmur of the midnight benison mingling with the unwritten music of the wind among the swaying tree tops. Toward the close of a meeting a worshipper was borne out in a state of unconsciousness. His spirit was too strong for his body, and the tenement of clay was well nigh shaken to pieces by the convulsion of the power within, evoked by the general enthusiasm of the hour.

Mrs. H. F. M. BROWN, that indefatigable worker, is suffering from overwork, her lungs having become weakened, and has been obliged to tarry at Idaho, C. T., where she hopes the mineral springs will give her strength. She sends us an exquisite flower, "plucked 10,000 feet above the sea, near the snow line," for which many thanks. She hopes soon to resume her labors. May the angels sustain her in her efforts to spread the glorious philosophy of Spiritualism!

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Of Diseases, Weaknesses and Infirmities, by DR. J. WORTHINGTON 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.

NOTICE.

Is hereby given that a special meeting of the stockholders of the American Spiritualist Publishing Company will be held on the 26th day of August, 1869, at 10 o'clock, A. M., at the office of said Company, in the City of Cleveland Ohio, for the purpose of electing Directors of said Company, and the transaction of other necessary business.

W. E. LOWN.

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CLEVELAND, O.

MRS. M. A. MACOMBER,

MILLINER AND DRESS MAKER,

9-3

126 DETROIT ST., CLEVELAND, O.

THOMPSON & TYLER,

DEALERS IN GROCERIES AND PROVISIONS, Fruits and Vegetables, 252 Pearl street, corner of Franklin street, West Cleveland, O. 10-2 1/2

N. E. CRITTENDEN, & CO.

WATCHES, Clocks, Jewelry, Silver Ware, Plated Ware, Bronzes, Parian Marble, Table and Pocket Cutlery and an immense variety of Fancy Goods, can be had at the old establishment. Established in 1826 in a small way, but now in a large way. Goods sold at the lowest figures. All kinds of Spectacles and Eye-Glasses. Watches and Clocks repaired, and repairing done very finely. N. E. CRITTENDEN & CO.,
14
127 Superior St., Cleveland, O.

ADVERTISEMENTS.

Our readers are especially requested to patronize those who advertise in these columns. Every house whose card appears is noted for fair and honorable dealing.

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

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

ONE HUNDRED DOLLARS REWARD! OFFICE OF SUPT CLEVELAND POLICE, Cleveland, O., May 25, 1869.

I am authorized to pay one hundred dollars for the information that will lead to the arrest and conviction of the person or persons who broke into the office of The American Spiritualist, in this city, on Monday night, April 26th, 1869.

FIRE! WATER

SAVE YOUR ROOFS FROM

CONFLAGRATION AND DECAY BY USING THE METALLIC ROOFING CEMENT.

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

OLD SHINGLE ROOFS

Can be repaired and coated so they will outlast the best Pine Shingle Roofs, and for one-third to one-half the expense, while at the same time they are rendered Fire Proof.

IMPROVED FELT!

Made of PURE MANILA, and coated with a Cement composed of articles which are elastic and durable. This Cement is in Light Colors, containing no Tar, Pitch or Resin, and will not injure Cistern Water in the least.

OUR UNSURPASSED CHEMICAL PAINT.

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

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

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

CLEVELAND METALLIC ROOFING CO.

136 BANK STREET,

CLEVELAND, O.

WHEELER & WILSON'S

Sewing

MACHINES

REMOVED TO

No. 31 Public Square.

8-5

W. SUMNER & CO.

SPIRIT LIKENESSES.

HOW TO OBTAIN THEM; Philosophically Considered. A Pamphlet of near fifty pages, by M. MILLESON, Artist for the Summer Land. Sent to any address, post-paid, on receipt of twenty-five cents.

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

MRS. J. C. DUTTON, Clairvoyant Physician, No. 2, Public Square, East Side—17 Fulton street, West Side.—Mrs. D. while in the clairvoyant state examines patients, discovers the nature of their disease, and prescribes proper Homeopathic, Botanical and Electro-Magnetical Remedies.

NASON & PARKER'S COLUMN.

NASON & PARKER,

NO. 9 PUBLIC SQUARE,

BETWEEN SUPERIOR ST. AND COURT HOUSE,

CLEVELAND, OHIO.

CHEAPEST AND BEST

PLACE IN THE CITY.

PHOTOGRAPHS! PHOTOGRAPHS

ONLY \$1.50 PER DOZEN!!

BON TONS!! BON TONS!!

FOUR FOR 25 CENTS!!

All Other Styles of Pictures at Equally Low Rates.

COPYING OF ALL KINDS DONE WITH NEATNESS AND DISPATCH.

All Work Warranted to Give Satisfaction.

PICTURES COPIED AT ANY TIME.

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.

ERYSIPELAS.

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

PROF. SPENCE—Dear Sir: A year ago last June I had a swelling just above my ankle, and every one that saw it said it was Erysipelas. In a fortnight it became a sore, and from that time for fifteen months I was hardly able to go about the house.

Yours truly, MRS. SALLIE YOUNG.

FITS, CATARRH, DYSPEPSIA, NEURALGIA, LIVER COMPLAINT, 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 POWDERS, they laughed; but now they are getting excited about them, and the Doctors and Apothecaries want to get hold of them."

I make the following extract from a letter written by A. S. Brainard, of North Manchester, Conn., Oct. 18th, 1868: "Mrs. Dart and daughter have been taking the POWDERS, the one for Catarrh, and the other for Dyspepsia and Neuralgia. They are about as good as new."

ST. VITUS' DANCE, GENERAL PROSTRATION.

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

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

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

A lady of General Prostration of the nervous system. Cured by one box of the NEGATIVES. Had tried everything.

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

The POSITIVES cure Neuralgia, Headache, 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, Measles, Scarletina, Erysipelas; all Inflammations, 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, loss of taste, smell, feeling or motion; all Low Fevers, such as the Typhoid and the Typhus; extreme nervous or muscular Prostration or Relaxation.

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

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

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

Mailed, postpaid, on receipt of price.

Table with 2 columns: PRICE and quantity. 1 Box, 44 Pos. Powders, \$1.00; 1 " 44 Neg. " 1.00; 1 " 22 Pos. & 22 Neg. 1.00; 6 Boxes, 5.00; 12 " 9.00

Send money at our risk. Sums of \$5.00 or more, if sent by mail, should be in the form of Money Orders, or Drafts, or else in Registered Letter.

OFFICE, 37 1/2 St. MARK'S PLACE, NEW YORK. Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City.

If your druggist hasn't the Powders, send your money at once to PROF. SPENCE, as above directed.