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All Articles Original Unless Otherwise Designated.

Obituary.

Taken to the angels' nursery, July 26th, from Stafford, Ct., LAWRENCE E., infant son of E. D. and M. E. CHANDLER, of Burnside.

Rest, darling, rest;
Freed from thy prison chains;
Freed from thy pangs distressed;
Freed from thy mortal pains.

Rest, darling, rest;
Beyond life's morning light;
Beyond thy earthly nest;
Beyond thy fevered night.

Rest, darling, rest,
In nurseries above;
Clasped to fond angel's breast;
Healed by the dews of love.

Rest, darling, rest;
Yet shall thy songs resound;
Grow in thy Eden-nest,
In wisdom's holy ground.

Rest, darling, rest,
In learning love and life;
Then come, in glory dressed,
And guide thy love's past strife.

Funeral services by

C. FANNIE ALLYN.

ARCANA OF SPIRITUALISM.

Entered according to Act of Congress, by HUDSON TUTTLE, in the Clerk's Office of the District Court of the United States, for the Northern District of Ohio.

Spiritual Atmosphere of the Universe.

(CONTINUED.)

It had been covered with a layer of quick-lime, as is the custom in time of pestilence. The bones were taken out, the hole filled and the surface leveled. When Billings was again taken there the appearance was gone, and the nocturnal spirit had vanished forever.—*"Dynamics,"* page 142.

When the Baron conducted some of his sensitives to a churchyard they at once recognized a similar appearance over all the graves, especially the more recent, and they without hesitation referred them to the same class as that of the magnet, or crystal. Although this flame has been a prolific source of ghost stories we need not call ghosts to our aid to furnish an explanation. We know that this flame is produced by chemical change. All bodies undergoing change exhibit it. Of course the decomposition occurring in a grave furnishes an abundant source and as these gaseous products slowly arise, so will the flame.

It is said, truly, that not to all is given the sight which enables them to see the ghosts which hover around church-yards, for all are not sufficiently sensitive; but many are, and are derided as cowardly, or fanciful, when the objects they perceive are realities to them, as much as the tomb-stones are to others. It requires no stretch of fancy to shape the upright, waving, luminous cloud into human form. Educational prejudice, the horror of the place, the dread season of night, generally begets sufficient fear to at once shape the cloud, much more distinct than those we form into angels and beasts, as they float through the sky.

These ghosts are nothing more than the luminous flame produced by the chemical changes, always accompanying it, and it can be seen by the sensitive. It is strange that this fact of chemistry should have given rise to the most unbelievable stories of goblins and ghosts, having no more existence than a wisp of flame, or fog-like cloud.

Another method of investigation was pursued by Dr. Buchanan,* and later by Prof. Denton;† but their experiments, as well as Reichenbach's, rest on the impressibility of the brain and nervous system.

The faculties of man may usually be readily traced in a rudimentary form, in the animal realm. The impressibility of his nervous system forms no exception. We can see its presence in the lowest zoophytes or plant-animals. They seek the darkest places, and shrink from the influence of the light. This is the on-

ly sense these beings possess, nor have they rudimentary organs of sense.

All animals have this susceptibility; but the experiments of Spallanzani on bats show that they are possessed of highly somnambulistic faculties. "Completely blinded bats were not in the slightest degree obstructed in their motions. They flew about by night and by day with their wonted rapidity, avoiding all obstacles which lay, or were intentionally placed, in their way, as dexterously as if in full possession of their sight. They turned around at the right time when they approached a wall, rested in a convenient situation when fatigued, and struck against nothing. The experiments were multiplied and varied in the most ingenious manner. A room was filled with thin twigs; in another, silken threads were suspended from the roof, and preserved in the same position at the same distance from each other, by means of small weights attached to them. The bat, though deprived of its eyes, flew through the intervals of these threads, as well as of the twigs, without touching them; and when the intervals were too small, it drew its wings more closely together. In another room a net was placed, having occasional irregular spaces for the bat to fly through, the net being so arranged as to form a small labyrinth. But the blind bat was not to be deceived. In proportion as the difficulties were increased, the dexterity of the animal was augmented. When it flew over the upper extremity of the net, and seemed imprisoned between it and the wall, it was frequently observed to make its escape most dexterously. When fatigued by its high flights, it still flew rapidly along the ground, among chairs, tables and sofas; yet avoided touching anything with its wings. Even in the open air its flight was as prompt, easy and secure as in a close room; and in both situations, altogether similar to that of its associates who had the use of their eyes."*

It is this impressibility that enables animals to influence each other, or the human mind, or vice versa. That such influences exist, there can be no doubt. The few facts I relate are representatives of volumes which might be collected. The tiger shows the faculty of "charming," with the other members of the feline family. An interesting instance of its exertion is recorded by Lieut. Col. Davidson.†

"My detachment, after passing through several low forests, was one morning encamped at Gorapichar, on a somewhat cleared spot, but still completely surrounded by jungle, reputed to be swarming with tigers and all other wild animals. I issued orders that none of the Europeans should lose sight of their tents; but they were all wild lads, desperate after sport, and one of them, named Skelton, walked away from camp with fusil in hand, and the Honorable Company's ammunition in his pocket, eager to distinguish himself by the death of a tiger.

"The consequence was, that, had it not been that he was soon missed by his comrades, he would undoubtedly have been eaten up by a tiger, for his disobedience of orders.

"He was reported absent, and I ordered a strict search to be made for him. A party of the Europeans immediately issued forth, and soon found the sportsman, standing musket in hand, wholly immovable and stupid, eagerly staring at a bush, about thirty yards in advance. They spoke to him, but he could not answer. They rushed up and tried to rouse him, but his eyes continued fixed; and then they observed the head of a tiger, with his brilliant eyes firmly riveted on the intended victim, while his long, curly tail was gracefully waving over his back, in fond anticipation of a bloody feast. They shouted, and the tiger speedily vanished. Skelton was conveyed back to his tent; and so great was the shock given to his brain, that many days elapsed before he recovered his usual vivacity; and there was no more tiger-shooting during the remainder of the march to Asseer-Gurh."

"I was, in the year 1831, executive engineer of the province of Bundelcund, and dwelt within the forests of Calpee, in a stout stone building on the margin of the precipice, about sixty feet above the waters of the ancient river, the Jumna, and within a few yards of that classic spot at which one of the incarnations of Krishna made his appearance on earth.

"While within the building, my attention was early drawn, one morning, to piercing cries of great distress, which I knew proceeded from one of that beautiful species of squirrel, called 'gillairy,' or striped Barbary squirrel. I quickly ran to the spot where the sound proceeded, which was at the very edge of the precipice, then covered by many stunted bushes and trailing plants; and there I observed the gillairy about four or five feet from the bank, leaping incessantly backwards and forwards, with his tail erect, upon a slender branch overhanging the river. The animal paid no attention whatever to my presence, and I could not for some moments discover the cause of his outcries. On looking more carefully I observed the head and about a couple of feet of the body of a large snake. The body of the reptile continued to undulate in a very gentle

manner, but the head seemed to be almost on fire, so very brilliant were the almost fire-shooting and triumphant eyes, that seemed to anticipate his victory over the helpless squirrel, which seemed absolutely spell-bound; for it made no effort to escape, which, under any other circumstances, it could have done with facility, by dropping down on a protruding part of the precipice, a few feet below the bough on which it traversed. Its cries became more and more urgent and piercing; and moved by compassion for suffering, I shot the serpent. The squirrel's cries instantly ceased, and it dropped down and disappeared."

The influence of this subtle power of animals on man has been recorded by the eminent and bold Dr. Caldwell:

"We knew a gentleman who, in the largest chamber covered with a carpet, in the midst of deep darkness, could tell if a cat entered it with her stealthiest step and in perfect silence. Nor could he tell in what way, or through which of his external senses, he made the discovery. When interrogated on the subject, his only reply was, that he experienced a peculiar and disagreeable feeling, which told him that there was a cat in the room. Nor could he look on one during daylight without experiencing a sense of horror."

This sympathy is strongly marked between intimate friends and relations, and gives the philosophy of the old saying, "the devil is always near when you talk about him." Some interesting cases have been recorded by Dr. Pratt.*

"A lady residing in my family, an invalid, under medical treatment at the time of this occurrence, was seized suddenly with what appeared to be an apoplectic fit, about two o'clock, P. M. The fit continued till the next morning, the patient being perfectly insensible to all surrounding friends and influences; after which she awoke to consciousness, stating that she had received a severe blow upon the forehead in the region of the organ of benevolence, which had deprived her of her senses, that her head now ached severely, that she felt faint, etc. She had no recollection of the time passed in the fit.

"Three days after this event, the cause of the fit was satisfactorily explained to my mind, as follows: The lady's 'other half' arrived—an invalid—having been struck down about two o'clock, P. M., three days before, by the fall of a tackle block from a mast-head, the blow being on the frontal portion of the head, scalping the forehead and stunning him for nearly twelve hours, and rendering his life extremely doubtful.

"CASE 2D. A lady with whom I conversed last winter, whose husband was an itinerant clergyman, informed me that she had repeatedly risen from her bed late at night, and prepared for the reception of her husband, whom she had no reason to expect home at that time only from vague impressions. 'For two years,' said she, 'I have been in the habit of doing this, and I have never once been mistaken in my impressions. My husband would often exclaim, "Why, Mary, what made you think I was coming?" I could only answer that I thought so.'

"CASE 3D. A gentleman in the state of New York, while plowing in the field, was suddenly shot through the heart—at least this was his impression. His sensations were such that he could not work, and he put out his team and returned to the house, stating that he believed that his brother, who was then a soldier in the Mexican war, had been shot through the heart or had fallen in battle. Two months after that the news arrived of his brother's death in battle, by a ball through the chest, occurring on the same day and hour of his impression.

"From these examples it appears that there is such a phenomena in the mental constitution as communication between mind and mind, not only among friends present, but even sometimes when absent, however distant."

"This is an effect of sympathy. Every one has heard, in his own circle, of numerous instances of it. I am informed, for example, by a lady nearly related to me, that her mother always had such a warning at the time when any near and dear friend died. This occurred so often as to leave no doubt whatever of the fact. It happened that this lady more than once made the voyage to and from India, and that during the voyage she, on several occasions, said to her daughter and to others, 'I feel certain that such a person is dead.' On reaching port, these perceptions were always found to be true."†

Referring such astounding phenomena to sympathy, is far from furnishing an explanation. What is this sympathy? It must have a cause; and from its universality and resemblance, among all races of men and between every form of animal life, its cause must be universal, held in common, binding together all these diverse phenomena.

* In the *Anthropologist*.

† Dr. Gregory.

Now, as far as I know, there is no nation whatever, however polished and learned, or however barbarous and uncivilized, which does not believe it possible that future events may be indicated, understood and predicted by certain persons.—*Cicero*.

Since the providence of the gods is everywhere extended, a certain latitude, or fitness, is all that is requisite in order to receive their beneficent communications.—*Sallust*.

Every nation has its special guardian angels.—*The Talmud*.

The spirits must come to me, not I to the spirits.—*Plotinus*.

* Journal of Man, and Anthropology.

† Soul of Things.

* Chambers' *Edinburg Journal*, vol. iv, p. 203.

† Illustrations of Mesmerism in the Human and Brute Inhabitants of India.

THE SPIRITUALIST.

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

A Glance at the Banner.

We are not members in good standing in any Mutual Admiration Society, "Spiritual" or otherwise; and believe most sincerely in the beneficial influence of a criticism which recognizes faults, as well as discovers beauties and excellencies. Criticism, in the spirit of love and justice, is the most potent influence of progress! The fact is, nothing can serve us so well and so long as "The truth, the whole truth, and nothing but the truth." All exaggeration, all over or under statement, will certainly re-act to the disadvantage of those whom we seek to serve by such a method. While bound by honor and duty to discriminate, and point out that which seems to us susceptible to improvement, it affords us genuine and heartfelt pleasure to speak in cordial praise of our neighbors and their good deeds.

In this spirit and with this feeling, we have for some time past carefully read that well-known journal, the *Banner of Light*. We have no capacity for flattery, and could, of course, speak of some things with which we are not fully pleased—sometimes in the matter, sometimes in the manner of our cotemporary. (Perhaps others so regard ourselves!) But we say most frankly, that the *Banner* has never been so worthy of the great body of Spiritualists, as at the present time.

We happen to know, that the managers of the paper have been compelled to support themselves, in times past, by the publication of such tales and novellettes, as the popular taste demanded; and whenever the trial has been made of a more purely scientific or philosophic tone, rapidly diminishing sales have warned the publishers, that their support came not from Spiritualists as such, but from the general public. The "Message Department" has always been of interest to many, and what has been of equal importance, the "Free Circles," of world-wide fame, have been kept up, in connection therewith, whereby thousands have been educated in our philosophy. These Circles cost the *Banner* Company thousands of dollars per annum, and are in truth a magnificent public benefaction. A few donations are received from friends, but the principal expense is borne by the concern itself.

Recently the heading of the paper has been changed. In spite of the lessons of the past, the *Banner* is no longer "Devoted to Romance, Literature and General Intelligence," but has proclaimed itself "An Exponent of the Spiritual Philosophy of the Nineteenth Century," thus "hanging its Banner on the outer wall," where we admire to see it.

Nor this alone, but in obedience to that spirit of enterprise, which only lacks means to develop greater issues, our friends have commenced the publication of an illustrated record of manifestations, and authenticated phenomena; thus adding impressiveness and beauty to the matter of vital and lasting interest. In addition to its News Department, reports of conventions, etc., wherein the *Banner of Light* is pre-eminent, we have at present a most instructive series of articles from the pen of Dyer D. Lum, upon "The Natural History of Religion." We miss the facile pen of Bro. Peebles in the Western Department, but are happy to know he is in "The Universe," and that friend Warren Chase will soon perfect arrangements to have the West represented at the center of the continent. Still again, and later, we notice with real pleasure the full, clear and able argument of J. D. Townsend, Esq.,

in the late Mumler trial in New York, which in itself is worthy of pamphlet publication.

Reserving, as ever, our right of friendly criticism, or even denunciation if we must, we bid the *Banner* God-speed from its new point of departure, and again urge upon the Spiritualists to worthily sustain the paper, now really entitled to be called an organ of their faith and philosophy. We are happy thus to compliment our old friend, and do so sincerely, yet without blindness to the excellencies of others, or even forgetting that comfortable self-assurance which secretly convicts us that we, after all, are the one "inimitable paragon of perfection," (doubtless?)—at any rate we mean to be, and are sure to win, if a fraternal spirit and honest purpose, and hard work, will achieve success in the movement.

The Lyceum.

A. J. Davis, by the agency of the dear invisibles, inaugurated, in the Children's Lyceum, a movement which in its growth at every stage proves a power for good.—*Religio Philosophical Journal*.

Whether the "dear invisibles" were the agents of friend Davis, or Davis the agent of the "dear invisibles," is an open question, perhaps, but that the Lyceum has been at every stage of its growth productive of unmixed good, is an unsafe assumption. The Lyceum may be the product of angelic wisdom transmitted without deviation from the pattern shown the medium; and yet perhaps, from the delinquency of those who assume its management, or from a non-comprehension of its nature and requirements, the Lyceum has often become "a bone of contention," and in not a few cases the assumed cause of social disintegration. The complaints which reach us in this connection are neither few nor feeble; and it would seem there was room for improvement in our conception of the Lyceum, or radical defects in the system itself.

The question is not, shall our children be educated? or whether we continue the Lyceum and enlarge its scope, but in regard to matters of organization and relation—shall the Lyceum be subordinate to the Society? or the Society co-ordinate with it, to make room for the Lyceum, with its officers and managers to assume control, not only of the education of the children, but the enlightenment of adults also?

Some understanding must be had, and the sooner it is reached the better.

Friends of the Lyceum, we desire to see it enlarge its usefulness, but cannot allow any superstition of names or forms to blind us to present dissatisfaction or possible improvement. There is room for suggestion—a demand for criticism, and without doubt a disposition to profit by one and the other. Let the question be candidly discussed in the proper spirit. Let those who have light impart it, that harmony may continue, usefulness be extended, and simple justice further the cause of progress.

In Ohio this matter has been considered, and the Lyceum is a part of the Society, and as such is under the control of the Executive Committee; yet there seems to be in some places a misunderstanding of the matter, and individuals assume to antagonize the interests involved.

This is a mistaken policy, and can but work injury to all. The question needs a general and final settlement.

Personal.

Mrs. C. FANNIE ALLYN, we learn, has given continued satisfaction and instruction to the friends in Putnam, Conn., by her discourses during the past month, as indeed she does wherever she goes.

She lectures in Lynn, Mass., during September, and in Vineland, N. J., through October.

Prof. J. H. W. TOOHEY informs us that he is settled for the present in the goodly city of Providence, R. I., where he can be addressed by those desiring his services in the line of Lectures upon Anthropology, Physiology, the Temperaments, Spiritualism, etc., from the stand-points of Science.

Reply to Bro. J. H. Powell.

What from his original article entitled, "The Word 'Christian,'" and his frequent rejoinders to the various criticisms which it has called forth, Bro. Powell seems to have his hands full. Being a worker, he is glad of it. And while the agitation of this subject is in the line of his special work, others will reap the result.

As he has noticed in a kindly way, our comments among others, we desire to briefly respond this once and finally.

It must be apparent, we think, to every one who has read the friendly controversy growing out of "The Word 'Christian,'" that its illegitimate and indiscriminate use is worse than foolish, and altogether wrong, if indeed its use at all is not questionable.

Considering what hinges upon the fact, he more than astonishes us after what he has already written, by now further voluntarily confessing that it is of no consequence whether Jesus existed or not, but that which purports to have been taught by him should be received for exactly what it is worth. Do we misrepresent him? These are his own words: "I do not care whether the historical Jesus be a myth or a flesh-and-blood impersonation; but I do care that the truths which are attributed to Jesus be valued at their intrinsic worth." While such a statement as this in the way of a confession is probably "good for the soul," is it not woefully damaging to the position heretofore taken by him? What can be more heterodox and anti-Christian? What would Christendom be, theologically, without the body of Jesus? It certainly cares whether Jesus was or was not a myth—Christendom who affirms and professes to believe him to be more than man, even "very God." But who more than Spiritualists are forever insisting that "the truths which are attributed to Jesus be valued at their intrinsic worth"—and nothing more; that no undue value shall be given to his sayings; that they shall stand or fall upon their own merits, and be received for all they are worth and only that! No class, we say, more than Spiritualists are advocating this, not only with reference to the sayings or truths of Jesus, but of every other man. Of course these things suggest the query as to exactly what are the truths of Jesus, and the standard by which these truths are measured and tested.

From his own study and interpretation of the Gospels, Bro. Powell says he has "but endeavored to argue that Christ, or Jesus—I use the words, (he says,) in a synonymous sense, and ask to be so understood—exhibited many beautiful and glorious traits of character." As to the Scriptural record of the traits of character of Jesus, did any one ever question, much less deny, but what there was much to admire? We never knew such; and, as it is not a controverted point, we see not the relevancy of introducing it. But the existence of Jesus is questioned; the right to use Jesus and Christ synonymously is questioned; the authenticity of the Gospels is questioned. These, and others like them, are the mooted points involved in his article; but any argument in support of them, we regret to say, is not to be found therein.

Spiritualism, when comprehensively considered, involves the whole science of life. In it is embraced all there is in physics and metaphysics, in philosophy and in religion. Nothing that concerns the welfare of man is foreign to it. Its interests and scope are universal. While Bro. Powell persistently confounds a person with a principle, as in the case of Jesus and the Christ, preferring to use them synonymously, yet he cannot so use Spiritualism and Humanity, however much they are allied. One, he thinks, is broader than the other, though elsewhere in the same article he admits "that Spiritualism has, in reality, no 'limitations' inside the human and angelic world."

But the main point at issue between Bro. P. and ourself, is simply this: He affirms that Spiritualism can inaugurate no religion superior to that of love. We affirm the contrary, because Love, heretofore the sum of all the religions, is but one of the cardinal attributes of the Deity; that Love alone is insufficient; that it is as necessary to have Wisdom and Truth as it is to have Love. Spiritualism being based upon facts or Science, Philosophy and Spirituality, proves this. To call these things love, as Bro. Powell has done, makes "confusion worse confounded." To emphasize the statement that "principles are eternal," affects nothing in this connection, for no one has thought of questioning it. Love is ever old and ever new. Granted that love is the basis of the so-called Christian religion. In the religion of Spiritualism, however, love is but one of the foundation stones, as it were—is but one of the main pillars upon which rests the religion of the future, and which must satisfy the head as well as the heart. Love without Wisdom is like a ship without helm and chart.

Theologically speaking, heretofore, the "eternal principles" of Wisdom and Truth have not been wedded to Love. It has been reserved for Spiritualism to do this. "For this cause came" the Harmonial Philosophy "into the world." This is its mission. In these respects there is seen the fact that the religion of Spiritualism inaugurates and inculcates a religion superior to that of the past.

The angels resembled God in their unweariable and even insatiable longing to do all manner of good to men by all means—angels are spirits immaterial and intellectual.—*Judicious Hooker*.

A True Gentleman.

When a man believes anything absolutely, it is always pleasant to see him make an ocular demonstration of his faith. At Algona, Iowa, one Mrs. Ingham was appointed to deliver the oration last Independence day. So she carried her infant and her husband into the assembly of the people, and while she occupied the platform, Mr. Ingham meekly held the baby! Probably arrangements were made which prevented the child from yearning for "the maternal fount;" or perhaps, as Mr. Chick observes in "Dombey and Son," "something temporary was done with a tea-pot." Mr. Ingham is said to have been very "proud of his wife's success" on the occasion. We think he had more reason to be proud of his own, for it was an essay in a harder field.—*N. Y. Tribune.*

Well, why not, Father Greeley? If you knew as much about babies as you do about calves, you would know that a reform baby don't need "the maternal fount" so often as to deprive a mother of the pleasure of delivering an oration, or even listening to one of your poultry-show speeches. We will warrant Mrs. Ingham, who has womanhood enough to make an oration, has breast-milk enough for her baby, and that she has sense enough to nurse it at proper and regular intervals; thus securing health to her child and leisure to herself. Many men—and Mr. Greeley among them—deplore the fatal frequency of feticide, one of the causes of which is the fact that men, often ready to impose maternity on women, are tardy to assume their share of the care of their own offspring. They are too dignified to care for that which they are in a most undignified and impetuous hurry to beget. No man too ignorant to nurse a woman, has a right to marry! No man too selfish, mean and dignified, to carry his "wee darlings" in his own arms, in public or private, is fit to be a father.

In the "land above" we have a little angel of our own; and now we gloat in memory over the hours we bore her in our own arms, with dignified tread, through the busy city, out to the summer fields. Honor to Mr. Ingham. Long may he live, and his arms never lack a baby to hold, while his wife finds rest from care as she will. May his purse never lack a dollar, his hand a friend, or his heart a companion. Horace Greeley is a successful man and a philosopher; but when he writes up the woman question, he is less wise than otherwise. §

Camp Meetings in Massachusetts.

We question if there is another State in the Union, that can so readily and successfully get up such popular Camp Meetings, attended by such large crowds, to whom is furnished such a quantity and quality of spiritual food, as can the Old Bay State. If any doubt this, we only wish they could have been present at either, or, what is better, at both Pierpont Grove, Melrose, and Island Grove, Abington, Mass., Sunday, Aug. 22d. At each place it was estimated, as we see by the *Boston Journal* and other papers, there were present full ten thousand souls, who during the several sessions were addressed by such minds as Prof. Wm. Denton, N. Frank White, Hon. Warren Chase, Miss Lizzie Doten, C. Fannie Allyn, Mrs. Agnes M. Davis, Mr. A. T. Foss, I. P. Greenleaf, Dr. H. B. Storer, A. E. Carpenter, John Wetherbee and others; a class of speakers than whom none know better how to break the bread of spiritual life to waiting multitudes.

Among the interesting features of the Abington meeting on Sunday, was the marriage of a couple in the presence of that vast audience, the services being pleasantly conducted by Bro. N. Frank White. B

Grove Meeting.

The Spiritualists of Mifflin township will hold a meeting in "Gins' Grove," on Elm Creek, six miles from Columbus, about the middle of September. Notice of the days of the week on which it will occur, will be given in our next issue. A. A. Wheelock, State Missionary, and other able speakers, will be present.

Prof. Powell's Lectures.

PROF. J. H. POWELL, of England, delivered two lectures on Spiritualism, (morning and evening,) at the City Hall in this place, on last Sunday, to large audiences. The Professor lectures by "inspiration," and is very earnest and emphatic in what he has to say—or, in what the spirits have to say through him. He quotes quite freely from the poets, making his lectures flowery, pathetic and entertaining. He is the author of a volume of poetry, and of prose works, on the subject of Spiritualism. There is an endeavor being made to secure his services regularly every two weeks, at this place.—*Winchester (Ind.) Gazette.*

Let Us Have Peace!

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?—*American Spiritualist.*

"We never hear of it through the *Banner*." None so blind as those who will not see. We have never refused to publish anything favoring either Society. We make no "discrimination" whatever, the allegations contained in the above paragraph to the contrary notwithstanding. We always deprecate the local dissensions of rival societies, wherever located, and pray earnestly that a spirit of conciliation may be fostered among Spiritualists everywhere. "Let us have peace."—*Banner of Light, Aug. 14.*

By all means! "First pure, then peaceable." We mean to see all that a tolerable pair of optics can discover above the horizon, and resent the imputation that we are wilfully blind to the merits of others. We do not remember ever to have heard of the National Society through its officials in the *Banner*. Lecturers and others are invited to co-operate in making the lists of meetings and speakers correct and complete, and yet after we have communicated as requested the fact of the existence of a second established Society in Washington, there is no record of the matter made on the list. We had our information concerning the course of the *Banner* from the President of the National Society, from the Secretary, (if we remember), and from its Treasurer as well as other members. We were informed as we have stated, and that money had been offered in vain to secure a place for their notice. A similar thing was reported as hearsay from Baltimore, the consequence of which was to create in the minds of some of the oldest Spiritualists along the line of the Potomac an indifference regarding the *Banner*, which hindered that effort to extend its usefulness we wish to see made in all places. If our "Query" shall be the means of creating, through explanation, satisfaction, we will be content to rest under any little imputation of convenient blindness, because we cannot reconcile the testimony of respectable and veracious, but contradictory witnesses. §

Explanation.

In consequence of not being able to get any paper the right size on which to publish our contemplated enlarged edition, promised in our last issue, we shall be compelled to defer the enlarging of our paper four pages one more week.

We sincerely regret this, but feel that our readers will be more than compensated for their disappointment of a week, by our continuing the present form of the *Spiritualist*, so convenient for binding in volumes, which many are desirous of doing. So unusual is the size of the paper upon which we must print our enlarged edition, that we have been obliged to engage some to be manufactured especially for our use.

We also regret that, amid the unusual pressure of duties devolving on us last week, consequent upon the removal of our office to more convenient quarters, several errors occurred in the getting out of our last issue, which we trust will not again mar the appearance of our paper. ||

Christianity vs. Mohamedanism.

Christendom is paying back, with compound interest, the debt that was incurred in the old days, when the Mussulmans were used to keep it in a state of perpetual fright, and when the Litany had a special passage directed to the existence of the Turkish terror. Time has worked wonders in this respect, putting the Mussulmans so completely at the bottom of the basket that they must be wrong, in the estimation of all men who believe that might makes right—as, practically, it does. The fear of Turkey did not cease out of Christendom till the eighteenth century had got tolerably well advanced, though she had lost her power much earlier. Her present position dates from the time of the Russian war of 1828-'9, when she had to submit to be saved by Christian intervention, and has been Christendom's slave ever since; a fitting fate for a nation that enslaved so many thousands of Christians when she was strong enough to have her own way. It ought to be remembered that Christendom does not prevent Mussulmans mauling one another from any regard for their persons, or from love of peace, but because Christians cannot agree how to cut up Turkey; and were one to go to war with Egypt her cutting up might become a matter of necessity, and then they would be forced, it is probable, to cut up one another; and the "effusion of Christian blood" is to be avoided on all occasions where it would not pay to let it effuse. It is sheer selfishness, not benevolence, that makes Christendom the patron of peace in the orient.—*Boston Traveler.*

Peebles a Consul!

Mr. Peebles informed us some months since that he expected an appointment from the Government as consul to Trebisond. We now learn from *The Universe* that he has received his commission. It is a wonder he was not rejected on account of his belief in Spiritualism. This appointment gratifies us exceedingly, as it is a proof that bigotry is lessening its hold on the minds of men in authority, and that justice is sure to achieve victory in the long run. How will our ecclesiastical friends like this appointment? Not remarkably well, we opine. Progress is ever onward, however, and those who attempt to retard it, through selfishness or bigotry, will surely be crushed by its ponderous wheels. May success attend Bro. Peebles in his new mission, is the sincere wish of his hosts of friends.—*Banner of Light, Aug. 21st.*

We were made aware of the action in favor of the appointment of friend Peebles, when in Washington this Spring, and are not surprised at the result. We do not consider it "a wonder he was not rejected on account of his belief in Spiritualism," happening to know it was rather a strong recommendation in some official quarters. Among the most respected and trusted officials, are open and avowed Spiritualists. The Administration persecutes no phase of religious sentiments; and in our opinion, this ceaseless cry of the unpopularity of our philosophy, the poverty of ourselves, and the persecution we meet, is as much out of taste and time, as foreign to the general truth. ¶

A Word of Correction.

EDS. SPIRITUALIST:—Having republished Mr. Hammond's statement in regard to the Berlin Heights Socialists, you will, I trust, allow me a few words by way of correcting a somewhat erroneous impression. I do not in the least question Mr. Hammond's candor, or disposition to be perfectly fair, but really he does us great injustice. "Plurality" or "Variety" never had anything to do with the Berlin Movement, as special objects or basis principles. I understand what I am saying. I know what was in the Berlin Heights Platform, for I nailed down the planks myself.

But let me say, before going any further, that I am not so particularly anxious to defend the Berlin Movement, (though it has universally been misunderstood by common people, because they could not comprehend it, and by the intelligent Spiritualists, because they have been misinformed in regard to it), as I am to have it understood that its principles or objects have not in any sense or in the slightest degree been abandoned.

The Berlin Movement is and always was a Free Love Movement, is and always was organized (in the sense that it is or was organized at all) in deadly hostility to "legal marriage." And by "legal marriage" I mean the legal marriage that exists. I am not talking about an ideal system that has no existence, save in the imagination, and possibly in the lives of a select few. Nor am I opposed to true love relations being regarded as "legal," of course, they should be. And all children should be regarded as "legitimate." This brand of "illegitimacy," placed upon the brow of helpless innocence, is meaner than language can describe.

The object of the Berlin Movement was to establish justice and human freedom. Its leading, practical idea was toleration. It proposed to tolerate everything but injustice and human slavery. And this leading idea was endorsed, with the utmost emphasis, not only by the Socialists, but by a large majority of the people. They arose "in their might," and declared, in language not to be mistaken, that there was nothing so bad as intolerance! In doing this they made themselves members of the Berlin Movement. There never was any other form or test of membership than this. It is true that the Berlin Movement tolerated "variety"—of course it did. It also tolerated "mating;" it tolerated Atheism; it tolerated disbelief in spirits; it tolerated voting the Republican ticket. But none of these ideas were, in consequence, made a part of the Berlin creed. The only words in that creed were, "Justice, Freedom and Human Progress."

The Berlin Socialists have done many things in violation of good sense and good taste. What if they had not? How could their basis-principle, toleration, have otherwise been illustrated? How, otherwise, could the Berlin people have had the opportunity of rising to a position of greater moral grandeur than it has hardly been the lot of any other people to attain? "Even the publicans" can tolerate what they like and what they believe in. It takes the highest order of manhood to teach, by example, the lesson which the world, more than any others, needs to learn.

I have no room here to defend the principle of freedom, or to expose the abominations of the popular marriage. Both of these will be largely in order in the future. I only took my pen to protest against the inference that the Berlin Movement had abandoned any of its essential principles or objects. If individuals have been actuated by unworthy motives, pursued unworthy ends, or become disgusted, and so apostatised, because what they called "freedom" did not gratify their selfishness, it is only what has happened to reform movements "since the world began." Any good cause is really the stronger for the absence of any who wish to abandon it! FRANCIS BARRY.

Mediumship.

UTICA, N. Y., Aug. 15, 1869.

Dear Bro. Bacon:—Thus far on my homeward march have I come in health and safety; and now that "the Spirit moves" me, I catch the first leisure moment to send you the promised item regarding the interesting seance which I attended while in Brooklyn, N. Y., and at which I witnessed, with some half a dozen others, the wonderful mediumistic powers of Mr. Harry Bastian—a young man formerly a resident of Erie County, N. Y., and the son of the Rev. Mr. Bastian, of that place.

Mr. B., as a medium, has as yet been but little known outside the private circle, or his own immediate friends. But, as his powers for physical manifestations are daily increasing, and are most worthy of attention, I deem it no more than just to the invisible controlling, as well as to himself as a medium, that he be introduced to the public, and thus be called to take his place in the ranks, with other noted mediums, and to give the public the benefit of his mediumistic powers. In consonance with this desire I write of him at this time; as, on the evening of the 28th of July last, I, in company with several friends, attended, at the genial home of one good Bro. James O'Friel, in Brooklyn, N. Y., a dark seance, given by Mr. Bastian, and at which we heard audible spirit voices in the air, while the medium held water in his mouth, to satisfy us that the voices were not produced through his agency. The voices purported to be male and female, giving their names for the time being as "Julius," "Peggy," and "Charlie," all of whom held interesting converse with the various members of the circle, as occasion offered. Spirit hands clasped ours with friendly greeting; a guitar, placed upon the table, was taken up and floated over our heads repeatedly; and at the same time bells were rung around the room; voices and raps were heard; spirit touches were felt by all in the circle, and the medium was finally tied to a chair by the invisibles, who had previously called for ropes for that purpose; a paper of candy, laid on the table by a lady present, was handed around to the members of the circle by the spirit, who requested all to share with him; and when all had partaken, the spirit calling himself "Charlie," said, "now I will eat what's left," and immediately we could hear him crouching the candy, as with veritable teeth and mouth; and when the light was produced, no remnants were found.

During the evening "Julius" requested me to sit up to the table near the medium, who was well secured. And when the lights were put out, I had the pleasure of feeling the hands of the various spirits present, and the hair of the female spirit, "Peggy," which was repeatedly drawn across my face and hands, and seemed as silky, long, and "natural as life." "Julius," "Peggy," and "Charlie," whispered in my ear, and each touched me several times, on my face and hands. The voices heard were in accordance with the characters of the spirits represented—that of "Julius" being masculine and strong, "Peggy's" feminine, and sweet while that of the frolicsome "Charlie, though less strong, was pleasant and distinct.

Mr. B.—or Harry, as he is more generally known—is also a very fine trance medium, and has frequently given remarkable tests to those for and with whom he has sat. His spirit guides give great promise of his future development and usefulness as a medium—and therefore we, with all who have the interest of our cause at heart, would bid him "come forth" to do his master's bidding in the great vineyard of humanity where are needed so many laborers, and where we hope soon to see him among the foremost in the van, "fighting the good fight," under Spiritualism's glorious banner of Truth and Progress; the folds of which, I trust, may ever inwrap him, and all enrolled in its ranks, and, more especially, your co-worker.

C. H. M.

Emerson and Harvard College.

The *Liberal Christian* paper makes the following comment upon the selection of Mr. Emerson as one of the lecturers for Harvard University during the ensuing year:

"We could never exactly see the fitness or felicity of the 'whirligig-of-time' figure. It has always seemed to us a very useless spinning out of a metaphor which only holds in a loose and vaguely suggestive way. But things come round sometimes in such a strange way, that we can understand how the figure originated, and indeed almost fancy how they are whirling in a top-like fashion. The papers tell us that the Harvard University lecturers for the coming academic year are Ralph Waldo Emerson, J. Eliot Cabot and John Fiske. Was it not yesterday that the professors of Harvard were making themselves merry at the expense of Mr. Emerson's 'Nature,' ridiculing his 'Representative Men,' and making all manner of grave grimaces at those lines of his which played bo-peep with all the

rules of rhyme, and went hopping and skipping down the pages of a thin volume which was labelled Poems only because it was not prose? Did not Mr. Bowen tell us there was no meaning in the madness of this man, and no philosophy either, unless the collection of shreds and patches picked from all the poets and legends of antiquity, an axiom from this writer and an epigram from that one, and something else from another, deserved to be called by that name? If he had any philosophy it was plagiarized from Schelling, or Hegel, or some other German, or Hindoo, or heathen, and it did not matter which. And Mr. Emerson is the lecturer at Harvard on philosophy! If this is not a turn of affairs, a pretty complete revolution of things on their axis, we do not know what is. Nor are we sorry a bit. As for Mr. Emerson's philosophy, we have many doubts and misgivings. It has its shallows as well as its depths. It bears a striking resemblance to the old woman's wash-tub, which had neither bottom nor hoops, and some of the staves were missing. The system-making, the systematizing power, seems wanting in his intellectual make-up. But he has what is vastly better than any ready-made system, a passion for truth; an ambition and aptitude for ideas; a clear, strong perceptive faculty; a vigorous habit of reflection; an unquenchable thirst for all sorts of wisdom; and, above all, a rare power of communicating his spirit to others. He does not give his pupils a philosophy, but he gives them a push in the right direction which sets their minds a-going, and if there is any power of self-propulsion in them, they will never stop afterward. Besides, Mr. Emerson's idealism is the needed counterpart and corrective of that fine but fatal materialism which, under one name or another, is stealing into our culture and literature.

Scaffold Piety.

The execution of William Edwards at St. Louis, to which we have already alluded, and which took place on the 23d inst., was remarkable for the extraordinary religious confidence and fervor exhibited by Edwards. At the last interview of the prisoner with Nancy, his reputed wife, he exhorted her "to meet him in heaven." Upon the trap he made several religious speeches, indicating a high degree of pious exaltation. "Christians!" said Edwards, "God is with me—God is with me right here; and thank God for it!" "Then," says the report, "a tremor seized his frame, and he cried out, 'I am happy! Gentlemen, thank God I am happy! It is glorious! Death is nothing for a man that is ready to go. I can see the lights before me, (closing his eyes, and the tears streaming down his cheeks in large drops, which he wiped away with the handkerchief he held in his hand. Then his frame shook with the fervor of religious enthusiasm.) Thank God, I am ready to go! What is death! Thank God, I feel happy to-day; thank God, I feel good! I tell you, my friends, I feel good: My friends, you had better pray, I tell you. Look to God; he can do what no man can. I feel so rejoiced that I am going home."

Perhaps we should beg pardon of the reader for the introduction of these convulsory utterances. We quote them for the purpose of asking if, in the opinion of any sensible person, they indicate that calm and abiding faith, and that perfect regeneration of heart which are presumed to be the best preparation for a state of heavenly happiness? Of this, the forgiveness of injuries is held to be one of the surest evidences; and yet, immediately after, Edwards said of his wife, "Look where I am to-day, and see what a woman will bring a man to. She brought me to this, and came to the jail and said she was not my wife." And so with this hard feeling against a woman, and with bitter complaints of the injustice of the Court which sentenced him, this unhappy man mingled his hosannas to the Almighty and his hallelujahs for the great salvation which had been vouchsafed to him. Whether he would have forgiven the clumsy executioner who prolonged his death-agonies by giving him too long a rope, and, while Edwards was dying by inches, offered "to bet twenty-five dollars the knot was just right," we do not know.

What a scene was here! From the windows of a neighboring hotel sight-seers were gazing at the gallows; on the roof-tops all around men and boys were crowded, straining their eyes to catch a glimpse of the last struggles of the victim; up go prayers to God for his salvation; the drop falls, and death does not ensue; the prisoner reaches his quivering arms aloft in a vain effort to clutch at the suspended trap-door, and makes a hopeless fight for his life; an officer seizes the dying wretch by the legs; another officer bawls, "Let go!" then comes the wagger of twenty-five dollars that "the knot is just right," and finally the last quiver of the limbs announces that death is at hand!

Thus was sent to heaven one of whose innocence many persons are convinced; of whom the circuit attorney, the chief of police, and the county marshal

testified that "he did not deserve to be hanged;" of whom the *St. Louis Democrat* says:

"If he had been a wealthy white man, no jury in the land would have convicted him. Look at the circumstances. The wife of Edwards was grossly insulted at a ball. When she resented the insult, by calling the man a liar, he struck her—knocked her down. Her husband, being present, as a matter of course, went to her assistance. In the fight which ensued he slew the man who had insulted and struck his wife, and— he was hanged for it!

"Does any one believe for a moment that if any respectable white man of St. Louis should kill a ruffian for insulting and beating his wife, there could be found twelve other respectable white men in the city who could say he should be hanged for so doing?"

Of this execution, therefore, it may be said:

1. That a man was hanged who, in the opinion of the public, did not deserve it.

2. That a man was hanged for doing what a white person might have done with comparative impunity.

3. That a man was hanged who declared himself perfectly fit for heaven.

4. That a man was hanged so clumsily that the scene was one of unmitigated horror.

Further comment, at present, seems to us needless.

—*N. Y. Tribune.*

When the facts, science, philosophy and religion of Spiritualism become the basis of society, jurisprudence and government, instead of the misconstrued myths and fables of bloody and barbarous antiquity, there will be an end to insanities and horrors like this. Poor Edwards! and yet, after all, the noblest figure of the tableaux. Edwards was hung because he was a negro, as George Winnemore was hung under Gov. Geary, of Pennsylvania, because a Spiritualist. §

"He"—"He-She."

WOMAN GOD.

All races have deified woman. All religions, except the Semitic, have female gods. All the ancient mythologies recognize the fact that the feminine elements are indispensable, not only to a perfect human being, but a perfect godlike being. With the Greeks wisdom and love alike were personified by women. And how desolate would Jupiter be without Minerva, and where would be Cupid without Venus!—*N. Y. Independent.*

And where would Jesus be without the Virgin Mary? The Protestant Church is a Church of males, because there is no woman in its Holy Family. God the father, God the Son, and God the Holy Ghost, which Holy Ghost seems to be the sexual magnetism or virility of the person of God the father, since it overshadowed the Virgin as the "power of the highest" when she conceived immaculately. Males and bachelors all. The Roman Catholic Church is full of men and women, for the idea of "the Mother of God" attracts the spiritual of their virile manhood. Protestant women, who have "no one to love" look forward with extacy to the time when they shall "rest in the arms of Jesus;" even as many a gentle nun offers up her earthly affections a sacrifice, believing she is mystically espoused by the *Man* of Nazareth.

The Papist, as a man, worships at once virginity and maternity, and whether a sighing lover or an anxious parent, feels that in the blessed Mary there is for him the divinity of womanly sympathy and intuition. Confessedly "a perfect godlike being" must have feminine elements, yet the God of the Protestants is but a "HE." But the Roman Catholic deity is ever a "HE-SHE." In the new day the truth of the parable shall be known and woman acknowledged equal. §

Are Unitarians Christians?

The Young Men's Christian Associations recently in session at Portland, Me., were agitated by two questions: 1. Are Unitatians Christians? 2. Should women be admitted to membership? The first doubt it was found impossible to resolve, and so it was referred to a special committee. The second query was shirked if we may say so, by leaving the matter of female membership to the individual Associations. We trust that the Unitarians will come as well out of the controversy as the women did; but this raising of a committee to decide upon the Christianity of a class which protests that it is Christian, will seem to some rather an obsolete course to take in the nineteenth century. Fortunately, a man's Christianity is something which he must settle rather to his own satisfaction than that of others, inasmuch as he is commanded to work out his own salvation.—*N. Y. Tribune.*

The Y. M. C. A. are more consistent than they are here given credit for. O. B. Frothingham, a prominent Unitarian has avowed, "We are no longer Christians in any intelligible sense;" nor does he stand

alone. Unitarians have trouble to decide who are Unitarians, since all are not prepared to accept "the Lordship of Jesus." "The word Christian" or unchristian the Church seeks to hold as a rod over all dissenters. To enlist prejudice and direct its malice upon a class or person, call them unchristian, and you have done something. We are to convince these self-appointed judges that we are beyond their vengeance, by disavowing frankly the title they insist upon making a criterion of all that is respectable. Let who will covet the badge, we are not Christians, and feel honored that it is so. Judging from what we have seen, the women will lose but little if the Y. M. C. continue to herd in masculine solitude until the end of time. §

Different Kinds of Repentance.

When men repent, the sign of repentance will be according to the way in which they have been sinning. For instance, if a returned pirate should present himself to me for admission to my church, I should demand of him a very different confession of sin from that which I should demand from an ordinary moral man that had been convicted and converted. Suppose a reformed smuggler, who had built him a house back over the ridge, and wants to be respectable, and considers the church as the first step in that direction, and thinks he will compromise matters, and satisfy God and the community at the same time, should present himself for admission into my church, what sort of an experience do you think I would require of him? Do you suppose I would let him go through easy, knowing his iniquity, and suspecting that he would carry it on as long as possible, and then slip into the church in order to get the varnish on him, and send him out into the community as one of the sort of saints which are made in this church? Do you not believe that I would turn him inside out? Do you not believe that I would shake that man until his pockets rattled again? Do you not believe that I would make that man confess to more than is in the Longer or Shorter Catechism, or in the Westminster faith? Suppose a New York judge should apply to me for membership in this church, (and let me explain, in order that I may not be misunderstood, that when I say a New York judge, I mean a *New York city* judge; and still further, let me say, that I may not be misunderstood, that I mean an elective judge, and not a federal one,) suppose that one of these judges should come to me, do you suppose I would say to him, "Venerable sir, I greet you! At last you have turned from your evil way, and now you wish to walk upon the fair and smiling road to Zion?" No; I should say no such thing to him. I should say, "Where is that bribe of ten thousand dollars that you took last week? Have you repented of that? and how have you repented of it? Where are those unjust decisions that you have made? How stand you with those drinking, rowdy, wicked men, by whose votes you came to the bench? Is it still understood that you are a judge here for the sake of making wickedness safe? And are you seeking an election again by a course that makes every wicked man stand solid and safe in his shoes? Is that your position? If the very gate of heaven was in my hand, sir, I would shut it in your face, before you should enter into the kingdom of God, if that is your repentance!" But if he said, "I have been the chief of sinners," and a thousand men should say amen; if he said, "I have known bribes direct and indirect; I have been in collusion with the most monstrous iniquities; I have sent some men to Sing Sing, thinking that I deserved to go more than they, (not many, for I have kept the choicest criminals at home for use); I have been wholly corrupt, until I abhor my past life; and I will confess every transgression, so far as my memory serves me; for I want the world to understand that I have been exceedingly, horribly sinful. I wonder that God's lightnings have not blasted me before; for I have corrupted the very fountain of justice, and soiled the very purest thing on earth—a judge's ermine; and what shall I do to be saved?"—if he said that, I should say, "Quick! quick! before the fervor runs out, arise and confess those sins. Give back that money to the hands out of which you snatched it. At any rate, see to it that the whole world hears what you confess, and sees that you abhor your cause." That is repentance. For I tell you, if you should take all the robes of all the good judges that ever lived on the face of the earth, they would not be large enough to cover the iniquity of one corrupt judge. He would stick out all around! Nothing can atone for, nothing can palliate his wickedness. No words can be too fiery, no edge too sharp, no thunder too mighty, and no lightning too hot, to scorn such a man. If such men are ever to enter the kingdom of God, they must be born again. And there will not be much more left of them when they are born again, than would make a fair-sized infant!—H. W. Beecher in *Boston Traveler*.

Dead, Yet Undivided.

They are together still—
The parted still are one!
The love our being's home can fill,
Although the loved be gone!
The mystery of the spirit's birth
Outfathoms human skill;
Though one's in heaven and one on earth,
They are together still!

For there's a feeling that unites
The distant and the dead;
The last sweet bloom that winter blights,
Yet leaves the odor shed;
And thus affection lives beyond
Death's dark and withering will;
No power hath he to part the fond—
They meet in spirit still!

In quiet thought, in lonely prayer,
That spirit all pervades;
It lends a glory to the air
When every planet fades;
It circles all with holiness,
It blunts the barb of ill;
And e'en the parted it can bless,
And link together still.

MEDIUMSHIP.

Cabinet Phenomena and Dark Circle Manifestations.

All Force, Subterranean or otherwise develops and radiates originally from the Sun. All Heat no matter how generated has the same source at the last analysis. The shady side of a street is unhealthy, no room is fit to live, labor or repose in unless the sunlight falls there a part of the day. Vegetation only thrives in the open air, and is healthy only in the sunlight. The processes of art and the manipulations of science, are dependent in a large degree upon light as a condition. There is an evident absurdity in the idea that spiritual phenomena, themselves natural and occurring in harmony with the same laws that govern all other action, life and growth, are not dependent in some degree upon the same conditions which effect similar elements when operated upon by virtue of the same law in the laboratory or the field. The laws of "Form and Formation" of force and of action, are as inexorable in the one case as in the other; and though that which is exhibited in the circle or the seance may seem to transcend all law, and confuse all reason while stultifying the senses; yet a calmer observation and more careful study, reveals that the disorder and confusion was apparant only, and the misconception but conclusive proof that our ignorance was an equivalent of our egotism. At last all facts submit to classification, all action is united to method, all life harmonises with love. The "physical phenomena" of spiritualism, are of course no exception to this universal ruling; hence the necessity and demand so incessantly made for proper "conditions." Cold iron cannot be welded, or hot iron polished; all procedure is by law, and this demand as made is proof of the genuineness of the manifestation. True, the trickster and counterfeit avails himself of this cry, to create opportunities for imposition; as those who manufacture false wines, seek to imitate not only the taste and color of the real, but also the form and label of the bottle. The swindler and liar has need of a good memory, and must evermore regard details and minutie. Falsehood conforms to the expected accessories, while original truth is "stranger than fiction" to the astonishment, the disturbance and the dread of humanity. Among the many forms of action in connection with the facts under consideration, none have become more famous than the so called "Cabinet Manifestations" and "Dark Circle Phenomena." By the agency of "the Davenport" and others, they have become of world wide notoriety. Hundreds of thousands have witnessed them, from the humblest to the highest, and while vast numbers are satisfied as to the truth of their spiritual origin, others and spiritualists among them, contend that the phenomena are a sham, the supposed mediums the very princes of charlatanism. The discussion has been extremely earnest, and while there are very few of those who take part in it who disbelieve in the possibility of "physical phenomena" by spirits; yet numbers assert that "the conditions required for cabinet and dark circle manifestations are the very arrangements required to defeat honest investigation, and make successful imposture convenient. A number of individuals have come forward so numerous as almost to be entitled to be called a class, whose especial art, profession, and stock in trade, has been the so called exposure of at once the delusion of the people, and the deceit of the supposed Media. Primarily, more confidence could be given to these self appointed expounders of mysteries, if their own general moral character entitled them to confidence; if they were not found at times on the different sides of the question; if they were more thorough-

ly successful in imitation; in short if their apeing did not bear about the same relation to the facts which are observed, that the countenance of a Chimpanzee has to the "Human form Divine." We could feel safer spare ourselves precaution and pains taking, if the ranks of the expositors were not occasionally recruited from among assumed media; and if there were not seemingly a shrinking at times on the part of some from complete investigation; a fact however which the circumstance of a public exhibition, the unreasonableness of an audience, or personal fear of actual injury may explain. In the ordinary seances of the Davenports, who may be taken as distinguished types of this class of media, numerous descriptions have rendered the character of the proceedings familiar, even to those who have never witnessed any thing of a like nature.

It is well understood that the Cabinet is an ordinary box, set on end, with doors opening toward the front, forming a wide shallow closet with seats secured at each end, with holes through them for the passage of the ropes which are used to secure the media. Within this various musical instruments are placed the media are tied to the seats as securely as may be, and the doors are closed. Immediately a general uproar takes place inside; different articles are thrown out at a curtained orifice through the front of the box; and hands, arms and faces appear at the hole or window. Suddenly opening the doors, the media are found tied as before, to all appearance. Perhaps the doors may be closed again, and instantly the coat or vest of one of the persons so tied, will be removed from beneath the bonds, but without displacing them; at other times the ropes would be untied and the bound men set at liberty. Such with some variations is the nature of the phenomena in this connection, and as such have been exhibited in both America and Europe. Thousands of all classes have investigated, but outside of the spiritual hypothesis there has been nothing which is entitled to the credit of a full and satisfactory explanation.

In the case of Miss Laura Ellis, a young girl who accompanied by her parents gave many seances in New England the manifestations were quite as remarkable. She had a Cabinet of a character similar to the one described, instead of being secured by ropes, long strips of cloth were used in tying, these were marked, knotted and sealed in the most ingenious manner, while hand cuffs were secured by a policeman upon her wrists and a large gag thrust into her mouth.—Thus fixed the door would be closed and at once a loud voice would converse from inside the cabinet, instruments be played upon keeping time and tune, delicate manipulations be performed and great force be exerted in throwing and pulling different articles through the veiled opening in the door. Opening the door at the bidding of the voice the bonds, gag and handcuffs would be undisturbed, but the girls rings would be taken off, one would be found in her ear, another would appear fixed on the end of her nose, while a large pocket knife which had been put in the cabinet would be found to have been opened though having a stiff spring, and left laying in her lap. The door might be again closed, the rings would be replaced and the sharp knife used to cut the bands or they would be untied, the gag would be taken from the mouth and a key having been supplied the handcuffs would be unlocked. Again opening the door the young miss would step coolly and cheerfully out of her seclusion. Medical men examined her pulse, and declared they found nothing abnormal in her condition, and that there was no acceleration of the pulse, such as must have taken place had she put forth the exertion required, to effect the manifestations of power and dexterity which had been witnessed. Somewhat the same are the facts in regard to Master F. Gunnell, of Washington, D. C., the Thackerberry sisters of Cleveland, O., and a number of others, but we must leave the privacy and seclusion of the "cabinet" and come to consider the "Dark Circle" held outside of the same and then seek to draw an inference as to the state of things, the reasons which exist for dissatisfaction, and the possibility of removing them from the pathway of future investigation. §

Notice.

Northern Wis. Ass. of Spiritualists.—The Annual Meeting of this Association will be held, at Oakfield, Fox Du Lac county, Wisconsin, Saturday and Sunday, 25th, and 26th, of September. Good speakers will be in attendance.

R. Z. MASON, Pres't.
L. D. NICKSON, Vice.

RUTH A. FLORIDA, Sec'y.

Convention.

A Convention will be held at the Court House, in the city of Racine, Wisconsin, on Saturday and Sunday, October 2nd and 3d, 1869, for the purpose of organizing a Southern Wisconsin Spiritual Association.

Good speakers will be present. Provisions will be made for entertaining all who may come. Then friends let us have a grand rally to this feast of reason and "flow of soul."

By order of Committee.

RACINE, Aug 15th, '69.

The Word "Christian"—No. 3.

BY J. H. POWELL.

It is not singular, seeing the fact that friend Wheeler loses sight of my position, that he should persist in making one for me, which I am not able to appreciate.

I have all along written in the interests of Humanitarianism, and in doing so, have consistently, as I think, defended "Christians," so termed, from the extravagant attacks of such earnest, anti-Christian reformers as Bro. Wheeler.

I have tried to make my position plain, but Bro. W. does not see it. I take ground which enables me to see the good as well as bad in human nature, and to do justice to all sects. I have said nothing to justify Bro. W.'s assumptions, or to make it "plain" that I would like to be called "a Christian." This is a gratuitous statement, like his former one, that I am "ambitious to become a Christian in full communion."

I would just as soon be called "a Pagan" as "a Christian," or any other name, providing the appellation conveyed a true idea of my faith.

In writing my first and succeeding articles, I have had the broad Humanitarian idea prominent. I do not use the term "Christian" as conveying a meaning that could not be expressed by any other word. But seeing that many persons are as good as the best of human beings who hold by the Christian theory, and that some few who are very *anti* on the question are not by a long way up to the standard *par excellence* of the former, I conclude that mere speculative differences are small in comparison to goodness, which like the sun is no respecter of persons.

In a word, no creed can hold together without the cement of *love* and *truth*. Here is the very "head and front of my offending."

The world is divided into numberless sects, yet humanity runs through them all. Because I recognize this patent fact, am I obliged to prove the authenticity of the Gospel narrative? that Jesus and Christ are not synonymous? or that the Nazarene is not a myth?

Had I started on Christian ground *a la* orthodoxy, such would have been legitimate work for me. But I assigned for myself other and better work, and leave friend Wheeler to solve his own problems.

I am prepared to do the Atheist, Materialist, Brahmin, Buddhist, and all other sects, the same service as the "Christian." But if I must wait to authenticate everything stated in the sacred books of the various religions, I shall have a task which the few years allotted to me on earth will be insufficient time in which to accomplish it, even if I had the ability. I have made no assertions that I know of, calling for such proof at my hands.

But I have expressed my firm conviction that there can be no religion superior to *love* as exhibited in the life-suffering and death of Jesus. It is true this assumes the existence of Jesus. I am satisfied if friend Wheeler is not disposed to accept my assumption in this particular. He speaks for himself; I for myself. We cannot all see alike, neither is it desirable that we should. Let us have some charity for each other, and not waste strength and opportunities of doing better things by iterating and reiterating charges that are unfounded.

After this I scarcely expect, Bro. W., that you will repeat that it is "plain" that I would like to be called "a Christian." It is no use persisting in claiming me as "a Christian" after your ideal; neither is it to your advantage to say that "Spiritualism is older than Christianity," because I have not offered a different idea—that is, if you expunge what there is of truth and love the *sun* (not "sum" as the *Spiritualist* misprinted it in my last) of religion.

"Together we will" hammer away at so-called Christians, "or any others who assume myths to be facts and enthrone lies in high places," say you.

Excuse me if I say that even this sentence needs consideration before we do the "hammering" together.

I am not prepared to "hammer away" at persons, but at what I conceive to be *false* principles. I have lived long enough to know that the bane of progress is

in indiscriminate censure of persons. I am with you, Bro. Wheeler "hammering away" at narrow views of God and man—in defence of principles ennobling and pure, whether propounded by Spiritualists or "Christians"—saints or sinners. Nor do I see my work in ignoring the beautiful and true, even in so-called "myths."

"All argument without a basis of fact is idle chatter," you urge reiterating your former statement.

Do you see now that my whole work is based on the eternal fact that Humanity is one, and no religious standard can ignore it—all the talk about "myths," "authenticity of the Gospels" and "idle chatter" is yours, not mine, and, moreover, foreign to the basic fact of my argument.

If you cannot now see my ground, I am unfortunate in failing to make it clear.

When Spiritualists as a body prove by their acts that they are superior to Christians, in every essential, they will earn for themselves the crown of righteousness, which I thank God is not alone reserved for Christians or Spiritualists, but for all who press through life's sloughs into the Promised Land. The idea of "the Fatherhood of God and the Brotherhood of Man," is essentially Humanitarian and therefore Spiritual. Let us all work for the true reign of righteousness, not by violent and insolent assaults on Christians or Pagans, but by recognizing the good in all, and shedding the light of a holy life in the darkness of sectarianism.

"For right is right, since God is God,
And right the day must win;
To doubt would be disloyalty—
To falter would be sin."

Brother Wheeler, are you convinced?

MUNCIE, IND., August, 1869.

Shall we have a Code of Discipline?

Editors of the Spiritualist—Brothers:—Will you allow me a word of reply and explanation upon the above question, in view of your criticisms upon my article in the *Present Age*? The idea contained in your article of July 24th is, that I had written hastily, without being fully posted as to the position of the *Spiritualist* on the question discussed, and thereby had, by implication at least, done your journal an injustice. Nothing could be farther from my intention, than any injustice or injury to the *Spiritualist* or its conductors; for those, with whom I am acquainted, I account as valued friends. Moreover, I have admired the frank and outspoken character of your paper, and most heartily coincide, in the main, with the line of thought it presents. I am pleased, also, that you agree with me that no code of penal discipline can be imposed upon the Spiritual movement. It would be a strange thing if, when the civil courts are interfering to stay the processes of ecclesiastical discipline, the new Dispensation should burden itself with the gyves and fetters of worn out, ghostly despotism.

But the objective point of your criticism is, the mention of Peebles, Hammond and others, who are claimed by Dr. Potter as endorsing his tirade of scandal against Spiritualists, and calling on them "to defend themselves or confess judgment." I abide by my demand. As to your claim that the editorial staff of the *Spiritualists* belongs to "the saints," according to Dr. Potter's admission, I have only to say, that the Doctor has spotted some eleven Spiritualist editors, in one of his last tracts, and I think it will be rather difficult to count so many outside of your number.

But the question is not a personal one, only that countenance and fellowship are given to "notorious Freelothers," by admitting them to seats in conventions to which they are regularly elected, and to be members of associations, without reproofs. Dr. P. demands withholding fellowship, compelling them to take back seats, etc. You do not do this, or advocate it; and therefore I have not "misrepresented" in this respect. Reducing the statement a little closer, and criticism is made to hang on the assertion that "Peebles, Barrett" and others, "are found associated in editorial and official relations with the very men who are distinctly pointed out by Dr. P. as Freelothers, etc. Now, I do not wish to, nor will I call names here, nor is it necessary; for you know that several of the names I mention were in direct editorial and official relations with the very persons who are specified by Dr. P. as Presidents of State Conventions," "Trustees of the American Association," etc., etc. Were none of the conduc-

tors of the *Spiritualist* at the Rochester Convention? and have they no relations to the American Association? If not, I will confess to having "ignorantly" and "unintentionally misrepresented this journal." But if they were, or are, I have not. But it passes my comprehension how a reference to Bro. Hammond, as one of Potter's endorsers, can be construed into a reflection upon the *Spiritualist* and its entire corps of conductors. One thing is certain—I had no reference to any journal, but simply to individual men.

But there is one point of grave moment, on which I take decided issue with the writer of the criticism and with the tone of the *Spiritualist*. An extract will show my meaning:

"We are conscious that a vast and incalculable load of moral putrescence loads down and retards the progress of the Spiritual cause."

This sentence of mine, endorsed by you, is corroborated by other extracts in the article before me, and by much more contained in various numbers of your journal. To all such statements, I object. First, because I am sure they are not true. That Spiritualism has any extra load of "moral putrescence" to carry, over and above other bodies of people, I deny; and demand, not assertion—no, not even yours, but proof. That some Spiritualists are, and have been, corrupt, I admit. That they are *distinguishedly* immoral, in any direction, I deny. Moreover, I am not disposed to be so plastically negative as to let the scandalous abuse of priests and Dr. Potter assume the semblance of fact in my speech or consciousness. I don't intend, either, to proclaim myself as associating with "the most immoral class of people on the earth with one exception." The fact is, Spiritualists, as a class, are as moral in all respects as any church or society in Christendom. I am prepared to prove that the entire Spiritualistic fraternity in the country, have been proved guilty of less rape, adultery, fornication, or analagous immoralism, during the last twenty years, than the clergy alone; and that vastly more clergymen are to-day inmates of penitentiaries, than Spiritualists. Second—I object again, because the misdirected conduct of a few is magnified into a general crime, and tens of thousands of noble people are loaded with opprobrium as a consequence, and many others are hindered from investigating Spiritualism. When so many and respectable people are "shouting themselves into a bronchitis," no wonder sober people stand aghast. And when leading journals join in the cry, and the sainted dead are evoked from the "Shadowy Land" to swell the chorus of denunciation of "Freelove," and, to crown all the rest, tracts, "numerous as the leaves of Vallambrosa," are rained over all the land, reiterating the horrid tale, who can doubt the terribly demoralizing influences of Spiritualism? But all this ado, if not about nothing, is made out of isolated facts, to be found among all people, in all times; but is not, and never was, a general fact among Spiritualists. Third—But I object to this "shouting into a bronchitis," because, while it misrepresents, slanders and wrongs, the innocent, it affords a most comfortable defence for real villains. The smiling-faced rascal, who does the deed of darkness, passes among you, and coolly says, "I am as white as any one of you." "We are all of a color." Sensible people say, "This indiscriminate slander isn't true;" and they fail to believe and act upon the real truth, because of the mass of falsehoods. If there is to be this denunciatory shouting, in God's name let it be definite—spot your man by name; tell what he has done, and where; give your authority. Thousands of people, who think "good name, in man or woman," is of some value, are not satisfied with being, by implication, spattered with mud and filth, by the press they support. It is all their patience can bear to be traduced by slanderous priests, quoting Dr. Potter, Dr. Hatch, *et id omnes genus*, without having the *Banner*, *Spiritualist*, and Pierpont from heaven, sanctioning the charge that they are grossly immoral.

I wish to be distinctly understood on this point. If there is no extra immoralism—and I am prepared to prove there is not—among Spiritualists, why are we making such an uproar? By so doing we confirm outsiders in their unfavorable opinions, furnish abundant means for Dr. Potter and others to abuse us, and load the noble-minded with an undeserved burden of reproach. In some places mobs and violence have been threatened because of these statements; and the innocent are the sufferers, and no special penalty is inflicted upon the real culprits. Having an extensive acquaintance with Spiritualists, East and West, we are prepared to defend their moral status against all assaults, come from whence they may. Our trouble with Spiritualists has not been their immorality, but their fanaticism. Their morality—their truthfulness—their adherence to what they esteem as principle, makes them a mass of disunity in effort. Had they less fidelity to conviction, compromise of principle would ensue.

J. S. LOVELAND.

THE AMERICAN SPIRITUALIST,
A. A. WHELOCK, Managing Editor.
OFFICE, 41½ PROSPECT ST., CLEVELAND, OHIO.

BUSINESS NOTICES.

NOTICES of Pic Nics, Grove Meetings, Conventions, Obituaries, &c., will be charged for according to our regular rates of Advertising—5 cents per line. This does not refer to brief or detailed accounts of meetings that have been held.

Will our friends remember, when they send simply a business notice of a meeting or convention, and enclose a little money, to pay for paper, ink, type-setting and press-work? "Please give notice," "I will be much obliged if you will notice," etc., will not buy the above necessary articles with which to give your notice. Please remember.

Notice.

Our city subscribers are hereby notified, that the Office of this Paper, will hereafter be found at 41½ Prospect Street, and all those who formerly received their papers at Lyceum Hall, will find them at the Post Office, where they are mailed regularly. If any one of these Hall subscribers wish their paper sent to their residence they can be accommodated by leaving their address at this office.

Notice.

BRO. BAKER'S REQUEST.—We are in receipt of a line from Bro. Baker, of Zanesville, Wis., asking us to say to the friends, that the precarious condition of his health, does not admit of his attending to any business, and that all matters in reference to the "Northwestern Department" of this paper, formerly under his charge, will be promptly attended to by addressing the Business Manager, 41½ Prospect Street, Cleveland, Ohio.

Non-Responsible Agents.

Consequent upon the changes growing out of the re-formation of the American Spiritualist Publishing Company, Mr. H. O. Hammond no longer represents this paper or Company.

Liberal Books.

Our Friends from all quarters can be supplied with any and all Spiritualistic and radical literature, by mail, or on personal application at this office, on the most favorable terms.

Notice.

Grove Meeting on Euclid Ridge.—The Annual Meeting of the Spiritualists of Euclid Township and Cuyahoga county, will be held Sunday, 29th August, on Euclid Ridge, about two miles south of Euclid Creek, on the farm of Alexander Marshall. Speakers are engaged, and all are invited to attend.

D. M. KING

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RACINE, Aug 15th, '69.

Ohio State Convention.

The Third Annual Meeting of the Ohio State Spiritualist Association will be held at Empire Hall, Akron, Ohio, September 10th, 11th, 12th, 1869. Societies and Lyceums in the State are requested to send delegates according to the following rule: Societies or Lyceums existing separately, one delegate each, and one additional for each fifty, or fractional fifty members, over the first fifty. The combined Societies and Lyceums, two delegates, and if having more than fifty members, two delegates for fifty or a fractional number. The friends at Akron promise to entertain all Delegates. A. B. FRENCH, Pres't.

HUDSON TUTTLE, Rec. Sec'y.

(Banner of Light please copy.)

The American Spiritualist Publishing Company.

Pursuant to a published call, legally given, a Business Meeting of The American Spiritualist Publishing Company was held at its office, Aug. 26th; and after being duly organized, by the selection of a Chairman and Secretary, it was voted to proceed to the election of five Directors. Messrs. Gilbert Turner, Greenville, Penn., George C. Roods, Fredonia, N. Y., George A. Bacon, Boston, Mass., E. S. Wheeler, Cleveland, Ohio, and Mrs. O. E. Hammond, Cleveland, O., were duly chosen by ballot. The Directors then proceeded to the choice of officers, as follows:

A. A. WHELOCK, President.
GEORGE A. BACON, Secretary,
E. S. WHEELER, Treasurer.

Notice.

Northern Wis. Ass. of Spiritualists.—The Annual Meeting of this Association will be held at Oakfield, Fond Du Lac county, Wisconsin, Saturday and Sunday, 25th, and 26th, of September. Good speakers will be in attendance.

R. Z. MASON, Pres't.
L. D. NICKSON, Vice.

RUTH A. FLORIDA, Sec'y.

ADVERTISEMENTS.

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

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

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

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

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

ERYSIPELAS.

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

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

Yours truly,

MRS. SALLIE YOUNG.

FITS, CATARRH, DYSPEPSIA, NEURALGIA, LIVER 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. A lady here who was troubled with Fits sent for one box, and they cured her right away."

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

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The POSITIVES cure Neuralgia, Headache, Rheumatism, Pains of all kinds; Diarrhœa, Dysentery, Vomiting, Dyspepsia, Flatulence, Worms; all Female Weaknesses and derangements; Fits, Cramps, St. Vitus' Dance, Spasms; all high grades of Fever, Small Pox, 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.

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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.

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