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All Articles Original Unless Otherwise Designated.

My Buried Dream.

BY AUGUSTA COOPER BRISTOL.

I buried my beautiful dream—
The one true birth of my heart!
For I said "Such luminous gleam,
And transfiguration, doth seem
Too bright for Life's portion and part;
So this birth of my heart
Is a transcendent lie—
A freak of soul-art,
And must die!"

Then I trampled it down
With the feet of my passionate will,
Till it lay so passive and still,
Wearing neither a smile nor a frown,
That I said "it is fit for the grave."
So I buried it straight
Under purposes great,
And sowed there the seeds
Of victorious deeds,
And heaped high upon it the conquests of years.
But gave it no tears.

To-day I was weary of strength;
Was weary of victory even;
The sweet and miraculous heaven
Had won me to quiet at length;
And I said I will pause from the strife;
It is well in this orient gleam,
In the lull of a turbulent life,
To sit by the grave of my dream."

Then backward I turned, and behold!
A rainbow that melted to gold
Hung o'er, and in place of a tomb,
A garden of wonderful bloom
Such bloom!

Oh, the seeds must have dropped
From white plumes overhead;
White pinions in pity outspread;
White wings brooding soft from above,
Drawn downward in love!

And the ear of my spirit was open,
And, lo! every flower had a tongue!
And softly and sweetly they sung,
While the lily-bells swinging and ringing,
Kept time with a chime
To the rythmical singing—
A whisper and tremblement rare,
Of sound in each odorous cup,
That climbing the wavering air,
Like an eagle majestic and strong,
While the dawn and the lark was enfolding
The soul of the song.

Such music!

Oh, clearer and sweeter it rose and it rose,
Till the sky that was peaceful and mild
As the eye of an innocent child,
Was filled with the sweetness and strength;
And over and under the sun
The music was one—
Up to the heavens and into the heavens,
Full bravely and strong!
Till the song from the grave of my dream
Was one with the Seraphim's song!

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.)

Sometimes the image of a thing remains impressed in the place where it has stood. M. Teste, in his journal, cites, with respect to this, a curious experiment: A female somnambulist enters a room and exclaims, "What a pretty girl is sitting on that chair!" At this exclamation M. Teste observes to her that she is mistaken—that no pretty girl is there. Far from giving in to this declaration, she sees one on each chair, and there were six of them. Unable to account for this hallucination, he contented himself with gather-

ing exact details of the dress of these little girls, and confessed that a little girl precisely similar had been playing for a moment before the somnambulist entered, and jumped on the six chairs, one after the other, sitting down to them." "I have often recognized that the image of natural objects, set in a certain place, remained there for a long time."*

Mrs. Denton, an extremely sensitive person, relates† that, on entering a car, from which the passengers had gone to dinner, she was surprised to see the seats all occupied.

"Many of them were sitting perfectly composed, as if, for them, little interest were attached to this station; while others were already in motion (a kind of compressed motion), as if preparing to leave. I thought this somewhat strange, and was about turning to find a vacant seat in another car, when a second glance around showed me that the passengers who had appeared so indifferent, were really losing their identity, and in a moment more were invisible to me. I had had sufficient time to note the personal appearance of several, and taking a seat, I awaited the return of the passengers, thinking it more than probable I might in them find the prototypes of the faces and forms I had a moment before so singularly beheld; nor was I disappointed. A number of those who returned to the cars I recognized as being in every particular the counterparts of their late but transient representatives."

The explanation of the following dream may seem incredible, but after a thorough understanding of the vast generalization we are attempting, of mental and physical phenomena, may not so appear:

"Several years ago, during a severe winter, the Schuylkill River, near Philadelphia, became thickly bridged over with ice, and thousands of persons resorted thither for the exercise of skating, sliding, etc. Among other inventions for the amusement of those visiting the place, there was a post sunk through the ice, at the top of which there was a point, and a horizontal, revolving arm attached to it. To the end of this the drag-ropes of sleds were attached, so that by pushing the shaft, the sleds, with persons on them, might be made to revolve swiftly in a circle upon the ice. Among the rest, a negro got upon the sled, and the person in charge of the shaft caused it, for sport, to revolve so violently that the negro was thrown outward by the centrifugal force, and, striking violently against a large projecting piece of ice, was instantly killed.

"This occurrence was witnessed by a physician, a friend of my informant, who happened to be present. On that very evening the physician had occasion to prepare a dose of pills for one of his patients, a lady extremely susceptible to magnetic influences. As he was mixing the ingredients of the pills, and rolling them in his fingers, he related, in all its particulars, to persons in the office, the occurrence he had witnessed on the river during the day. The pills were afterwards dispatched to the lady by another person. The next day the physician, seeing one of the lady's family, inquired concerning her health. In the answer that was returned it was stated, among other things, that she had a singular dream the night previous. She dreamed that she was somewhere on the ice, where many people were sliding and skating; that she had there seen a negro thrown from a revolving sled, against a cake of ice, and instantly killed, etc. Her dream, as related, was an exact reproduction of all the essential statements of facts which had, without her knowledge, been given by the physician while he was preparing the medicine, and concerning which facts she had received no information from any quarter."‡

The physician imparted a portion of his atmosphere to the medicine, which, acting on an impressible mind, reproduced his thoughts in the form of a dream.

So does the mechanic impart a portion of his atmosphere to his wares, and the various articles of food are impregnated with the spheres of their producers. Dwellings partake of the influence of all those who have once entered them. Garments reproduce the character of their wearers.

Living as we do in dwellings wherein countless persons have entered, and where are stored the productions of various climes, we are always subjected to innumerable influences. It is only the sensitive who distinctly feel these impressions, although they affect all more or less. Many who are not susceptible while oppressed with the cares of the day, in the negative condition of night, and the passivity of sleep, are highly so. Then these impressions are felt, and their mixture produces the vagaries of dreams.

It is this blending of the atmospheres of individuals that gives communities and cities their peculiar characters. It is a curious fact that, of the cities of the world, each has a character peculiar to its own. Certain characters give a cast to the whole, and those who dislike such influence go elsewhere, while those who do are attracted. By a natural attraction and repulsion such peculiarities are retained and intensified.

* Cahagnet Spiritual Telegraph.

† See Soul of Things, p. 323.

‡ Am. Phrenological Journal.

The emanations from the earth—what Reichenbach terms "odylic"—which all minerals exhibit, also exerts an influence in the determination of the character of the people dwelling on its surface. Sometimes persons feel this subterranean influence keenly, although in ignorance of its cause; they fail to understand why they are disagreeably or agreeably affected.

From this statement of facts, drawn from such diverse sources, we found the theory of a universal spiritual atmosphere. The influence of mineral and metallic substances, of animals, of man on man, of spirit on spirit, are thus bound together by one common cause, and a series of common laws.

Sticking to their Texts.

In England a bill for the abolition of Capital Punishment has failed by a vote of 118 to 58. We are sorry—sorry that civilization as compared to barbarism is in the ratio of these figures. A good part of the world is stubbornly resolved that society shall do violence to itself with the rope, and maintain murder as a public art—not a fine art at that, as recent executions attest.—*N. Y. Tribune.*

The great obstacle in the way of many desirable reforms in the interest of humanity, is the infernalism of an antiquated popular Theology. The severity of the Roman Code is little mitigated by Christians. The law of "an eye for an eye—a tooth for a tooth," finds more advocates than the creed of forgiveness. In Pennsylvania a Presbyterian Association or Synod passed complimentary resolutions regarding Gov. Geary because he upheld the gallows as a Christian magistrate should, in their opinion.

Believing in a God who damns countless millions to eternal burning, it is difficult to make these people see the enormity of a few minutes' preliminary hanging of a few friendless persons.

Spiritualism is a discovery of the great law of spiritual reaction. By it we learn that the persons cut off from life in the body to-day, are not lost as a power in the world. From the disembodied state they exert an influence still for evil or good.

The only revenge allowed Society upon the unfortunate, the vicious and the criminal, is that of discipline, education and reform. Killing men does not dispose of them. Hell is not a state of confinement and Heaven can hardly be supposed in want of felons.

Uproot the Upas tree of a barbarous religion, and plant the seeds of a pure and natural Spiritualism throughout the earth. Then the era of good sense will begin, and multifarious reforms make glorious the progress of our race.

The Mormon Creed.

- I. God is a person with the form and flesh of man.
- II. Man is a part of the substance of God, and will himself become a God.
- III. Man is not created by God, but existed from all eternity and will exist to all eternity.
- IV. Man is not born in sin, and is not accountable for offences other than his own.
- V. The Earth is a colony of disembodied spirits, one of many such settlements in space.
- VI. God is President of the Immortals, having under him four orders of beings:
 - 1st. Gods—That is to say, immortal beings, possessed of a perfect organization of soul and body, being the final state of men who have lived on earth in perfect obedience to the law.
 - 2d. Angels—Immortal beings who have lived on earth in imperfect obedience to the law.
 - 3d. Men—Immortal beings in whom a living soul is united with a human body.
 - 4th. Spirits—Immortal beings still waiting to receive their tabernacle of flesh.

Man being one of the race of Gods, becomes eligible, by means of marriage for a celestial throne, his household of wives and children being his kingdom, not on earth only, but in heaven.

VIII. The Kingdom of God has been again founded on the earth. The time has come for the Saints to take possession of their own; but by virtue, not by violence—by industry, not by force.

Mrs. A. is well known as one of those malignant Christians who, as Hood says, "think they're pious when they're only bilious," and who furnish their highest evidence of religion by perpetually recommending it to other people, as if it were an article they wish to dispose of to keep it from spoiling. Brown was asked if he didn't think she was "deeply pious." "Yes," said Brown, "her piety is so deep that I never could see any bottom to it."

REPORT OF THE SIXTH NATIONAL CONVENTION.

(Our Corresponding Editor, Mr. Geo. A. Bacon, of Boston, being one of the Secretaries to the Convention, has furnished us with the following digest of its doings:)

The American Association of Spiritualists, pursuant to a published call, convened in Liedersluff Hall, Buffalo, N. Y., Aug. 31st, 1869, and was called to order about 10. A. M., by the President, Col. D. M. Fox, who requested the presidents of the several state organizations to take seats upon the platform, as by the constitution they were Vice Presidents *ex officio*. Levi Weaver, Md., J. S. Loveland, Ill., and P. I. Clum, of N. Y., responded to the invitation.

The Buffalo choir, having discoursed most excellent vocal and instrumental music, Mrs. S. A. Horton offered an appropriate invocation.

The Society of Buffalo, through Mr. Samuel H. Wortman, then read the following

ADDRESS OF WELCOME.

MR. PRESIDENT, DELEGATES AND FRIENDS:—The task of welcoming you to our beautiful city, and as far as possible to the hospitalities of our homes, has devolved upon me; and though I wish it were given to me more capable of expressing the joyous emotions that the Spiritualists of Buffalo experience in meeting congenial souls, those that unite with them in the same glorious work of humanity's redemption; yet, as far as I may be able, I shall offer you in words that which they hope to substantiate by deeds. To most, if not all of you, the part that the Spiritualists of this city have been called upon by the angel-world to act, in the spread of the living gospel, is too well known to need reiterating. Here have been developed mediums, through whose agency a knowledge of immortality, and of man's eternal progress, have been conveyed to millions of our race that before "sat in the regions and shadows of death." Here were first inspired those lips of girlish infancy from whose utterances of heavenly wisdom and eloquence, thousands have drank their first deep draughts of the waters of life. And here Stephen Albro, "the old man truly eloquent" in discoursing of that light which had come to him in the evening of life, disseminated through the *Age of Progress* a philosophy that still remains unshaken amid all the shifting and critical analysis that has been brought to bear upon it.

And here, too, through the organism of a young girl, did the spirit of Edgar C. Dayton make his debut in soul-felt eloquence to a small circle of appreciative friends, that are now numbered by tens of thousands from Plymouth Rock to the Colorado of Texas. We mention these names and circumstances in our spiritual history in no vain-glorious spirit, but because the phenomena and the truth as given through their instrumentality, have become the common property of you all. They have become the joint stock, the invested capital, from which we today as Spiritualists are drawing our dividends—dividends of a knowledge that takes away death, the "Devil of Ignorance;" dividends of truth, that makes us free indeed; dividends of love, that reaches the lowest of our race; and dividends of charity, that, like the quickening beams of God's love, sees in the lowest forms of life the germs of that seraph yet to be. In view, then, of this common inheritance in the joys of the past and the hopes of the future, in the mutual interest at stake in the success of our cause, we bid you welcome; not in our own names alone, but in the names of all those who have lived in the past history of our race, and whose storied lives have placed them among the world's great benefactors—noble men and women, that have offered up life, reputation, and all that made life desirable, for the truths of religion and science; we welcome you in the names of our sainted ones, those who in this city were pioneers in this great work; men whose souls were in earnest, and whose earthly life was sanctified by Spiritualism.

Dudley, Gibson, Albro, Rathbun, Maynard and Oliver—these are in our midst to-day, not as helpless, spectral forms, but as active co-workers with us; not far away in some local heaven, telling a personal God of his great glory, but in rapport with us, and through various agencies striving to carry on the work so auspiciously begun. Thus welcomed, may the time spent with us be a pleasant and a profitable season to you all; and may the ties of friendship formed here grow stronger at each recurring meeting of this Association, until in the summer-land of the soul, with golden chalices filled with the waters of immortality, we pledge each other anew forever and aye.

The credentials of the delegates were then called for by the President, those present responding to the call of the Secretary.

On motion of Warren Chase, it was voted, that all persons having credentials from local societies, irrespective of state appointments, should have their credentials referred to the delegations from their respective states.

Voted that the President appoint a Business Committee of five.

Voted to adopt Cushing's Manual as a parliamentary guide to the business of the Convention.

Voted that all resolutions be referred to the Committee on Resolutions, without debate; and that no person be allowed to speak more than ten minutes, or more than twice, on the same subject, without the unanimous consent of the Convention.

Voted that the delegates from each State be requested to appoint one of their number to serve on the Committee on Resolutions.

After several motions and amendments had been made, it was voted, on motion of E. S. Wheeler, that all matter relating to a Committee of Revision, be laid upon the table.

Voted that the several State delegations be requested to report their member of the Committee on Resolutions at 3, P. M.

Voted to take from the table the matter of appointing a Committee on Revision.

Voted, on motion of Mr. Fish, that the delegates from each State present the name of one person, as a Committee on Revision, to report at 3, P. M.

It was also voted that the several State delegates select one of their number for a Committee on Education, to report at 3, P. M.

Voted to take a recess of two hours.

AFTERNOON SESSION.

Called to order at 2 o'clock. The President announced the following named persons as the Business Committee:—Messrs. D. Y. Kilgore, Penn., J. S. Loveland, Ill., Mrs. S. A. Burtis, N. Y., Hon. J. G. Wait, Mich., and John Frist, Md., who reported, through their chairman, the order of business for the afternoon.—music, recitation by Fred E. Gourlay, reports from State delegations for committees on Resolutions, Revision of Constitution and Education, report of Board of Trustees, miscellaneous business; which arrangement was duly carried out.

The following were subsequently appointed on these several committees:

Committee on Resolutions.—S. A. Horton, Mich.; Eli T. Brown, Ind.; Levi Weaver, Md.; Dr. S. H. Brown, Wis.; D. Y. Kilgore, Pa.; Cephas B. Lynn, Mass.; J. G. Wait, Kansas; Mrs. S. E. Warner, Ill.; E. S. Wheeler, Ohio; L. K. Coonley, N. J.; J. W. Seaver, N. Y.; D. P. Wilder, Vt.

Committee on Revision of Constitution.—D. B. Harrington, Mich.; Jas. K. Bailey, Ind.; John Frist, Md.; Dean Clark, Wis.; Caroline A. Grimes, Pa.; Geo. A. Bacon, Mass.; F. P. Baker, Kansas; J. S. Loveland, Ill.; Judge Milo Harris, Ohio; J. G. Fish, N. J.; P. I. Clum, N. Y.; D. P. Wilder, Vt.

Committee on Education.—A. A. Wheelock, Ohio; Hon. J. G. Wait, Mich.; Mrs. Amelia Willard, Ind.; A. J. Dearing, Wis.; Carrie S. Burnham, Pa.; A. E. Carpenter, Mass.; David Allen, N. Y.; W. F. Jamison, Ill.; Wm. Mason, Md.; Samuel H. Wortman, N. Y.; D. P. Wilder, Vt.

Business of the evening session to be as follows: music, invocation by Miss Nettie M. Pease, address by Mrs. S. E. Warner, and an inspirational poem by E. S. Wheeler.

Voted that the Board of Trustees be excused from the meeting for half an hour, in order to finish their report.

During their absence the Convention was briefly addressed by Col. D. Y. Kilgore, A. E. Carpenter, and Mrs. S. E. Warner, all of whom seemed to favor organization.

The Secretary read the report of the Board of Trustees, which is substantially as follows:

REPORT OF THE BOARD OF TRUSTEES.

The Board met in the city of Rochester, N. Y., on the 29th of August, 1868. Present—Dorus M. Fox, John C. Dexter, Hannah F. M. Brown, Michael B. Dyott, George A. Bacon, Warren Chase and Henry T. Child (seven).

Dorus M. Fox was elected President and Henry T. Child, Secretary.

We then proceeded to draw the names of the members who were to serve one, two and three years. Almon B. French and Robert T. Hallock were drawn to serve three years.

Hannah F. M. Brown and George A. Bacon were drawn to serve two years, and Warren Chase and John C. Dexter were drawn to serve one year. The term of office of the two latter expires at this time. Arrangements were made for printing an address to the world.

Sept. 8, 1868—The Board met at 634 Race street, Philadelphia. Present—Dorus M. Fox, Michael B. Dyott, Robert T. Hallock, Warren Chase, George A. Bacon, and Henry T. Child (six).

Estimates were received for printing ten thousand copies of a pamphlet addressed to the world. That from Messrs. Rawlings and Zeising, of Philadelphia, being the lowest, was accepted, and arrangements were made for the publication of it.

It was resolved to employ two missionaries at a compensation of one hundred and twenty-five dollars (\$125) without any allowance for travelling or other expenses.

Two Districts were proposed—an Eastern, to be composed of New England, New York, Pennsylvania, New Jersey, Delaware and Maryland; and a Western, to be composed of the States west of these.

Nov. 27th, 1868—The Board met at Horticultural Hall, Philadelphia. Present, Dorus M. Fox, Almon B. French, Hannah F. M. Brown, Warren Chase, Michael B. Dyott and Henry T. Child—six.

The President reported that N. Frank White had been engaged for the Eastern District and Almon B. French for the Western, and had commenced their labors on the first of October.

The Treasurer was requested to execute a bond, running in favor of the other members, for five thousand dollars, which was accordingly done and placed on file.

A proposition was received from Dr. George Haskell offering a tract of land at Ancora, New Jersey, and after consideration it was resolved that in the present condition of the affairs of the Association, the Board does not think it proper to locate a College.

Feb. 24th, 1869.—The Board met at 544 Broadway, New York. Present, Hannah F. M. Brown, George A. Bacon, Michael B. Dyott, Henry T. Child, Robert T. Hallock and Warren Chase (six).

Arrangements were made for holding the annual meeting at Buffalo, New York, and the Secretary was directed to issue the call for the same.

Mrs. Hannah F. M. Brown was engaged to go to California, with a compensation of seventy-five dollars per month.

At a meeting of the Board, held May 11, 1869, at 644 Race street, Philadelphia. Present, Michael B. Dyott and Henry T. Child. There being no quorum, we adjourned to meet on Tuesday, July 13, 1869, at the same place.

July 13th, 1869.—At a meeting held at 644 Race street, Philadelphia. Present Warren Chase, R. T. Hallock, George A. Bacon, Michael B. Dyott and Henry T. Child (five).

By the accompanying report of the Secretary it appears that the Board has received the names of one hundred and six who have joined the Association as annual members; these having contributed \$585. Also \$50 one life member, to wit: D. A. Hopkins, of New Jersey, \$50. Cash entered to A. B. French's account, \$635.

N. Frank White, Missionary for the Eastern District, has received the names and contributions of sixty-nine annual members—\$345. He has also collected at meetings and in donations \$644.68. Total, \$1009.68.

Almon B. French, Missionary for the Western District, has received the names and contributions of thirty-seven persons as annual members, amounting to \$180. Collections at meetings \$331, and one life member, \$50. Total, \$551.45.

He has also received names of subscribers to the American Industrial College, with sums varying from \$5 to \$200, to the amount of \$6,655, which is to be paid in four equal semi-annual payments. Provided, no part of the amount shall become due until one hundred thousand dollars shall be subscribed, in notes or other securities, for the purpose of establishing a College to be under the direction of Spiritualists.

Prof. E. Whipple has also obtained like subscriptions to the amount of \$600; making a total of \$7,255.

By the reports of Mrs. H. F. M. Brown, it appears that she has collected \$140.

By the accompanying report of M. B. Dyott, it appears that he has received cash to the amount of \$2,718.88, and has paid out \$2,686.80; balance in treasury 32 08.

N. Frank White has been engaged since last October, and has reported eight months of service, during which time he has lectured to 12,430 persons, for which he has received one thousand dollars.

Almon B. French has been engaged five months, for which he has received six hundred and twenty-five dollars.

Mrs. H. F. M. Brown has reported two months service on her way to California, for which she has received one hundred and fifty dollars.

The Board have endeavored to perform their work. They feel fully satisfied that their missionaries have labored earnestly and faithfully, and we regret that Mr. French's health was such that he was obliged to resign.

The field of labor was new, and it was our desire, as was expressed in the annual meeting, to extend our labors in those sections where there are no societies, especially in the South; but we felt that to do this it would be necessary to send our missionaries into those fields where they could raise funds.

We would suggest several modifications in our constitution. An omission was that of an important part of the labors of Spiritualists, namely: the Children's Progressive Lyceum. We think the establishment and encouragement of these should be announced as one of the objects of the Association.

The subject of a college is one of vast importance. We are satisfied of the wisdom of the measure, but

would recommend that the name be changed to University.

There should be some change made in the representation at the annual meetings, so that it shall be more in accordance with the number of Spiritualists in the different States.

We believe that in no one of the twenty-one years since the advent of Spiritualism, has there been a more rapid spread of the knowledge of our cause—a more rational and profitable investigation and reception of it than during the past year.

Honest differences of opinion must always exist where minds are left free to examine all subjects, and a broader and more liberal charity is evident in the world.

Our cause is calculated to promote civil, social and religious liberty, and to spread a healthful and liberalizing feeling in all departments of society.

The foundations of Spiritualism are laid deeply in the human soul, and it is a privilege to be able to labor for the spread of this great gospel, which is glad tidings unto all people.

The Report was duly accepted, and referred to the appropriate committees, who retired and attended to their duties.

An interesting letter from Mrs. H. F. M. Brown, just received from California, was then read by the Secretary.

The Chairman announced the Finance Committee to consist of H. D. Fitzgerald, N. Y., D. U. Pratt, Ohio, J. S. Young, Mich. Adjourned.

EVENING SESSION.

Music by the choir. Invocation in verse, by Miss Nettie M. Pease. Address by Mrs. S. E. Warner, who announced her subject to be "Our Work," upon which she discoursed in a practical manner for three quarters of an hour.

Mr. Wheeler, who was announced to deliver an Inspirational Poem, being physically incapacitated from attending, Miss Nettie M. Pease kindly consented to recite a Poem on Organization, which concluded as follows:

Now earthly friends and brothers,
The good, the pure and wise,
We leave our blessings with you,
And whisper—ORGANIZE!

The Convention then adjourned till 9 o'clock, A. M.

SECOND DAY—WEDNESDAY MORNING SESSION.

Opened by song from Mr. Blackmer, followed by an invocation from Mrs. S. E. Warner.

The Secretary read to the Convention a report of the doings of the Convention, as appearing in the daily press of Buffalo.

Committee on Revision reported, through their Secretary, and report accepted.

Voted to consider article by article.

An earnest debate, which was participated in by the best talent in the convention, was had, while the articles were under consideration. The amendments offered to the Report of the Committee, however, were mainly of a technical character—a change in the phraseology. The greatest interest centered upon the point relating to the basis of representation, about which there seemed to be an honest difference of opinion.

Col. D. M. Fox offered a substitute for Article 7, making the basis of representation that of the number of societies; pending which—the Convention having adopted all the preceding ones—the meeting adjourned till 2, P. M.

AFTERNOON SESSION.

Singing by the choir.

Consideration of the Report of the Committee on Revision of the Constitution was then resumed.

The amendment of Col. Fox to Article 7 being before the Convention, it was discussed by Messrs. Loveland, Carpenter, Storer, Chase, Fox, Kilgore and Jameison, when it was voted that the question be taken by yeas and nays.

The amendment was rejected, 38 to 63.

The result was hailed with applause. V. Pres. Olum checked it, saying, "In this magnificent intellectual conflict it is matter of congratulation that it has been done in a harmonious, friendly spirit; a spirit worthy of the glorious cause of Spiritualism, and the known

intelligence of Spiritualists. Let there be no demonstrations of triumph."

A motion was made that only one delegate be sent for each society in the State. Lost.

The Report of the Committee as amended was then adopted as a whole, and is as follows:

CONSTITUTION.

PREAMBLE.—The undersigned, feeling the necessity of a religious organization free from the trammels of sect or dogma, and more in accordance with the spirit of American institutions as manifested to the world by the Declaration of Independence, than any religious organization now existing, believe that the time has come for concentrated action. While we seek after truth, and believe that in united and associative action, under proper system and order, these objects can be most successfully reached, we hereby unite ourselves together under the following Articles of Association:

ARTICLE I. Name.—This Association shall be known as the American Association of Spiritualists.

ART. II. Objects.—**SEC. 1.**—Its objects shall be to co-operate with State and local organizations, in the promulgation of the SPIRITUAL PHILOSOPHY and its teachings; aid in the organization of local and State societies; children's Progressive Lyceums; encourage the establishment of a liberal system of education for persons of both sexes, on terms of perfect equality; and also the establishment of an American university on a plan similar to the ancient Alexandrian University. And further, that the trustees may have power to furnish aid to the destitute, employment and homes to the poor and friendless, free instruction to the ignorant, and incentives to reformation for the vicious and degraded.

ART. II.—SEC. 2.—Any university which may be established by this Association, shall be under the control of a Board of Regents, consisting of nine members, to be chosen in classes of three each, whose terms of office shall be three years; and who shall be elected by the Association in the same manner as is provided herein for the election of the Board of Trustees.

ART. III. Membership.—Any person may become a member by signing the Articles of Association, or causing the same to be done, and paying any sum not less than one dollar, which amount shall be paid annually thereafter; and any member may withdraw at any time without being required to give reasons therefor. The payment of the sum of fifty dollars in one year shall constitute a person a life member of the Association.

ART. IV.—Officers.—The officers of the Association shall be a President, and as many Vice Presidents as there are organized State, District, Territorial or Provincial Associations, the President of such being *ex officio* Vice Presidents of this Association, and authorized to act as such after signing these Articles and paying as above; one Secretary, one Treasurer, and a Board of six Trustees, not more than two of whom shall be from any one State, who shall serve three years. After the first election, the Trustees shall determine by lot which two of them shall serve one, two, or three years, and two Trustees shall thereafter be elected annually, who shall serve three years. The officers shall be elected by ballot, and serve until their successors are elected. The Treasurer shall give bonds in such amount as the Board of Trustees shall order. The President, Secretary and Treasurer, shall be elected annually, whose term of office shall expire at the close of the Convention at which their successors shall be elected, and shall be *ex officio* members of the Board of Trustees. The duties of officers shall be such as pertain usually to officers of like character in regular organized bodies.

ART. V.—Trustees.—**SEC. 1.**—The Board of Trustees shall have control of all business matters of the Association; they shall meet quarterly for the transaction of business, at such places as they may determine from time to time. Five members shall constitute a quorum for the transaction of business; provided that no business shall be undertaken by the Trustees involving the expenditure of money unless the Association has previously approved the purpose thereof as legitimate.

ART. V.—SEC. 2.—The actual traveling expenses of the Trustees in attending the business meetings of the Board, may be paid from the funds of the Association.

ART. VI.—The Duties of Trustees.—**SEC. 1.**—The Trustees are hereby constituted a Missionary Board; and it shall be their duty to employ as many missionaries as the funds in the treasury will permit; to assign them to fields of labor, and require from them written monthly reports of all collection, all societies organized, with names of officers, and such other duties as a majority of the Board may deem necessary, to effect the objects of this Association, as provided for in Article II.

ART. VI.—Annual Reports.—**SEC. 2.**—They shall make an Annual Report to the Association of all their doings, containing an accurate account of all moneys received and expended; from what sources received, and for what purposes expended; also, publish quarterly statements of the same; and in no case shall any money be paid from the treasury of this Association, for any other purpose or object than that set forth in Article II, and then only by order of the President, countersigned by the Secretary.

ART. VII.—Annual Conventions.—**SEC. 1.**—All business Conventions of this Association shall be conducted by the Board of Trustees and Delegates from the several State, Territorial and Provincial organizations of active existence.

ART. VII.—Representation.—**SEC. 2.**—Each State and Territorial organization, within the limits of the United States of America, shall be entitled to as many delegates as each State or Territory has representatives in Congress; and each Province of the American continent to as many as such Province has representatives in the government thereof; the District of Columbia shall be entitled to two delegates; provided, that each of these organizations shall pay annually not less than one dollar for each delegate appointed, which payment shall constitute such delegates members of this Association for the ensuing year.

ART. VIII.—Amendments.—**SEC. 1.**—This Constitution may be amended at any annual meeting of the Association, by a vote of two-thirds of all the members present; provided, that Article III, as to membership, shall never be amended so as to prescribe any articles of faith or belief as a test of membership.

ART. VIII.—SEC. 3.—As soon as the necessary data can be compiled, the representation of the aforesaid Organization shall

be based upon a ratio of membership Spiritualists in the respective jurisdiction thereof; and it shall be the duty of the Board of Trustees of this Association to obtain such basis and fix the ratio of representation thereon, as soon as practicable.

ART. IX.—Annual Meetings.—The annual meetings of this Association will be held, commencing the last Tuesday in September in each and every year, at such places as the Trustees may appoint.

ELECTION OF OFFICERS.

Mr. Chase moved to proceed to the election of officers for the ensuing year. Carried.

Geo. Rose of Ohio, W. F. Jamison of Illinois, and Samuel H. Wortmen of New York, were appointed by the President as tellers, who declared the following informal vote: Hon. J. G. Wait, 56; D. M. Fox, 16; P. I. Clum, 11.

On motion of Col. Kilgore, the previous vote was made a formal one, and Hon. J. G. Wait, of Mich., was declared the unanimous choice of this Convention for President the coming year.

Mr. Wait was called for, and ascended the stage, and on being introduced, spoke as follows:

ADDRESS OF THE NEW PRESIDENT.

Ladies and Gentlemen of this National Convention: The honor you have conferred upon me in electing me President of the American Association of Spiritualists, was entirely unexpected and entirely undesired. It was not solicited, and I have resisted every effort, and opposed everything said to me, with regard to occupying this position. My business, and circumstances and affairs, are such that it is a very difficult matter for me to do it; but inasmuch as you have unanimously elected me, I do not feel it my duty to decline, but will accept the position and perform the duties as best I can. I distrust my ability to perform the duties to the satisfaction of the Society, but I will do the best I can. Hoping for the forbearance of the Association, I assume the responsibilities of this position. [Applause.]

Voted, that Col. D. Y. Kilgore cast the vote of the Convention for Dr. H. T. Child as Secretary.

The ballot for Treasurer resulted in the election of Levi Weaver, of Maryland.

Adjourned to 8, P. M.

EVENING SESSION.

Convention being called to order, a very appropriate invocation was given by Mrs. Woodruff, of New York.

J. S. Loveland was then introduced, and gave a most profound and deeply interesting discourse on the "Mission of Spiritualism," showing clearly and pointedly that Spiritualism is a religion of reason, science and demonstration, in grand contrast with all other forms representing faith, belief and feeling! The hall was crowded, and the speaker was listened to with wrapt attention.

Mrs. Horton followed in a few well-timed remarks.

Then a beautiful song was most sweetly sung, by Mr. Blackmer, of Chicago; after which a grand inspirational poem was given by E. S. Wheeler, of Cleveland, Ohio, upon the following subject, at that moment presented him by the audience—"A Universal Religion."

(As the poem is quite lengthy, we defer its publication until next issue.—MAN. ED.)

Song by Buffalo choir, and invocation by J. Wm. Van Namee, of Brooklyn, N. Y., closed the evening session of the Convention.

THIRD DAY—THURSDAY MORNING—THE CLOSING PROCEEDINGS.

The Convention was opened with singing by the Buffalo choir, which was followed with a beautiful invocation by Mrs. Nettie C. Maynard.

The Treasurer of the Association, M. B. Dyott, of Philadelpia, not being present, the Secretary read his report. The amount of money received during the year was \$2,621.13; amount expended, \$2,589.05.

The President announced that Bro. Eli F. Brown had offered the Convention the free use of a hall, at Richmond, Ind., for its use next year.

Mr. Brown arose and said, the offer of a free hall was made in good faith. The Spiritualists of Richmond owned the hall, and it was a fine one, having cost \$40,000. He was instructed by the Society in that town to assure the Association that if the next Convention was held at Richmond, they would furnish free accommodations for one thousand delegates. This was received with applause.

(Concluded on the Eleventh page.)

SPIRITUALISM: SCIENTIFIC RATHER THAN THEOLOGIC.

THE DEMAND OF THE AGE.

AN ADDRESS DELIVERED BEFORE THE NATIONAL CONVENTION OF SPIRITUALISTIC LECTURERS, HELD IN OSWEGO, N. Y., AUGUST 16, 1861.

FRIENDS AND CO-WORKERS:—Experience in testing the sincerity of Spiritualists and agitators, has demonstrated again and anew the need of converting "Theology" to Science, and "Religion" to Civilization. The progress and results of our popular education have also convinced many it is not enough to convert men and women to agitation superficially, seeing the age is discordant with, and disorganized by, multitudinous issues. These and kindred convictions have brought us together, that we may strengthen the bonds of fellowship, enlarge our conceptions of Spiritualism, and improve our methods for its popularization.

These demands grow out of the fundamentals of the Spiritual Philosophy; for, having learned the wisdom of "death," the mind is anxious to know the value of life. "The people," too, demand a philosophy as catholic as the sun, as positive as the "laws of Nature," and as practical as the needs of daily experience.

A philosophy thus constructive will enable us to teach, and man and womankind to enjoy the benefits of Science, the delights of Freedom, and the transports of social harmony.

Encouraged by previous labors, and enriched by the aspirations of the mind, the ministry of spirits, the progress of ideas, and the integrity of reformers, we may, without being presumptuous, hope for further and more harmonic progress. To effect this we can labor individually in the "social circle" for the correction of the "unfinished work of our fathers," and as members of society we may live in tolerant intercourse with many of our so-called "religious" teachers; but as reformers and *livers* of the truth, we need a gospel of positive, practical knowledge. Many of the sins of our ancestors, both of "omission and commission," may be excused, as they knew next to nothing of the earthly splendors of a healthy and harmonic life; but we, seeing the evils of their ignorance, must free ourselves, and, as far as possible, the minds of others from all theological bondage.

To this end we must work as well as think, and educate the body as well as the mind, though to do so is neither easy or convenient at all times. Temptations to compromise with "public opinion" grow up with our surroundings; while a desire to conciliate a popular church and a more "popular theology" meets the mind and too often corrupts the spirit in the every-day relations of life. Too often the love of fame and the desire to succeed in business, mar the otherwise fair proportions of the spirit, to our great hurt and the injury of the cause we love.

Exceptional individuals indeed rise occasionally in the native strength and majesty of their spirits, ordained, though self-elected, to the work of teaching. They are the "representative men" of human history, and stand mentally and spiritually above the millions of the age, as the physical mountains rise up from their surrounding plains. Affinity of spirit and comprehensiveness of mind bring them into nearness and dearness of relationship with Nature and its infinite soul! They catch the gleams of the new era, and retain longest the best phases of the old. Like the tops of the tallest mountains that glow with the golden light of the morning sun, they reflect the splendors of the heavens on the thoughtless many in the valley of life. As such they have "a local habitation and a name" among the stars of humanity, being spirits of beauty and joys forever!—witnesses of the past and prophets of the future.

Many of us will come between these extremes of character, being neither "of the heaven, heavenly, nor of the earth, earthly," but children of the age, and learners one of another. For in emulating the good we will correct the bad, and receiving from the rich we bestow upon the poor, hoping to equalize the extremes. And thus we shall have to recast and spiritualize the assumptions of the saint, the conceits of the reformer, and the loves of the worldling. The desire to do this may give us place in the school of reform; nothing short of its actualization will make us an active power among the controlling and constructive forces of civilization. To be in the vanguard of equalizing and constructive right, is a preeminence to be obtained only by consecration of toil to heroic and reformatory labor.

Aspirations thus broad and comprehensive may be deemed presumptuous by detracting men and not over-wise women; but the truly educated Spiritualist, knowing the Infinite writes its approval on the spirit of "the daring doer, 'hopes on, toils on,' the more, since on

earth and in the spheres all honest and sincere efforts work together for good. It is not presumption, therefore, but a noble necessity, that prompts the mind to emulate "the good" and improve upon their labors, however inferior the matter and manner of the teacher may be. "We change to angels by degrees," and rise to the dignity of wisely knowing and rightly doing only by virtue of education and experience.

These general reflections are pertinent to the purposes of these meetings, if I comprehend the intentions of the committees. The published "call" informs us that "the present agitated state of the public mind in relation to social and political institutions, as well as to religious and theological ideas, marks a transitional period in the world's history of no ordinary moment. The old is passing away; the new is struggling into birth. It therefore behooves those who are called to be Spiritual teachers, that they be called to lead the way to a new age of wisdom and harmony—to the inauguration of both a more practical and vital religion and a more just and fraternal civilization. Anything less than these will fail to meet the demand of the time and the promise of the opening era.

Thus, from general and particular stand-points, we are brought face to face with the age and its issues, all of which are significant to some individuals, if not fundamental to progress. This being so, I ask, Who among us is qualified for these things? Who is able to classify the *wants* of the age, and capable of supplying the demand? Or where shall the aspirant commence, how proceed, and when leave off?

To these questions many and conflicting answers might be given; but the members of a reformatory convention may be excused, if remembering the crimes and cruelties of "Church and State," and with an honest dislike of "authority," they think and say, let each individual answer to and for himself and divine for his own well being. Each mind *should* be a law unto itself, the spirit being rich in good gifts! But if not, let those who are weak seek the aid of ministering and guardian spirits, whose manifestations and inspirations make vital and vocal the intuitions of the mind, tranquilizing the affections in softening the issues of life!

The *frequency* with which these and kindred responses are uttered by members of the spiritualistic family, fully attest the supposed resources and strength of such persons, giving sweet assurance of sympathy and friendly aid in the hour of need. But they do not meet the issue, nor suggest the *method* for educating the harmonic and constructive teacher.

Inspiration may aid *intuition*, and for the time illumine the mind; but without *knowledge*, fallibility and uncertainty must ever accompany the judgments of men. Ignorance may be native, but it must be eradicated, for certainty and rest attend the development of positive knowledge. Evidence accumulates from every department of society and life, demonstrating the need of knowledge. The ages, too, after nursing into vigorous life gifted and enthusiastically commissioned teachers, testify for knowledge. And last, but not least, the hopes and sorrows of the mind, the health and sickness of the race, like the revolutions of nations, and the rise and fall of empires, attest the insufficiency of inspiration—"revelation"—and testify for knowledge.

Sincerity will stimulate thought, and enthusiasm will strengthen resolution, making the mind superior to circumstances; but neither can save the mind from being ignorant, nor the body from the consequences of wrong doing.

Feeling, though oftentimes near akin to inspiration, *knows* nothing of the calm and harmonic order of Nature; and though it prompts the *sensitive* to do and dare, it is but to repent and suffer. And thus it must continue to be so long as the mind believes in and relies on "theological" providences—so long as the mind is led by *impression* and not fed by knowledge.

A brief survey of our "religious" experiences will illustrate the evil of believing *exclusively* in the wisdom of spiritual agencies; for belief has been the watchword of all religious associations, and is still deemed the only reliable bond of fellowship. A blind veneration and an ignorant conceit—not knowledge—have authorized this assumption, and vitalized alike the worst and best phases of "religious worship." Their prominence in human experience has colored the past, and still keeps in being ceremonies no longer real. They demand for this end one-seventh of all time, and nominally set it apart in the interests of theology and the church.

Protestantism, with a ministry of 30,000 men, and Romanism, with a priesthood more powerful, (though numerically less in this country) vindicate their claims, magnify their importance, and enforce the *forms* they have developed. If interrogated as to the significance and value of these claims and pretensions, "the church" gives differing and conflicting answers. Thus the Roman Catholic, being primitive, prides itself on being apostolic. It is exclusive and authoritative, and if the priests are to be believed, the only reliable form of his-

toric Christianity. It is content to be stationary in time, because a finality in heaven. It ignores progress and assumes perfection. It punishes dissent by virtue of "the holy Roman Catholic Church." It makes *obedience* the first, and devotion the second virtue—the intellect and science having neither part nor lot in the matter. To doubt the authority of the church, the purity of its officers, or the wisdom of its ceremonies, is a crime, if not a mortal sin, for which atonement must be made. The intellect being "carnal," philosophy is profane—both needing regeneration and saving grace to free them from the taint of Nature.

Are these dogmas considered unworthy "revelation," and beneath human dignity? For all such the church has ceremonies most imposing and dramatic. The language of its songs and prayers is earnest, emotional and reverential, while art ministers to and makes its forms resplendent. All of which invests architecture, music, painting, statuary, and dress, with a sacredness not their own—making them ministering spirits in the service of the marvellous. But the conclusion of the whole matter is prayer and confession, atoning for imaginary sins, and growing vain on imaginary virtues, thus making progress in Science, Philosophy and general Reform, impossible.

Protestantism is both a protest against and improvement upon some phases of this "religious development. Nevertheless, the Orthodox Protestant, like the Roman Catholic, derives his "authority" from "the Holy Bible" and "the ancient of days." Professing to respect individual convictions, the Protestant minister condescends to address the intellect, and preaches in behalf of the rights of private judgment. A sanctified logic is used, which—rather than Faith, Hope, or Charity—suggests the "Articles of Belief," and authorizes the "Creed." Confessedly this logic has little in common with Science or Philosophy, history or life, being not of this world, but by way of compensation it is all-powerful in "dogmatic theology." It develops mystery and culminates in paradox; for, while professing to explain and "vindicate the ways of God to man," it ignores the authority of reason, and quarrels with the conclusions of science. It preaches *modesty*, but oscillates between catechisms and dogmatisms, being over-wise in its own conceit. "The Church," accordingly, is the *only* reliable medium of progress, and the Bible the creator of civil and religious liberty. Assumption is bad policy, but a necessary policy when the interests of "theology" require the minister to magnify his office the more, since Jesus declared the person "a thief and a robber" who should choose any other medium of salvation than the church: a judgment considered true and righteous by the Protestant, *par excellence*, as well as the Roman Catholic.

Thus Protestantism, like Romanism, culminates in a mythical church, an aristocratic priesthood, and a dogmatic creed, and all by virtue of a *preternatural* theology, which, while it had the power to injure or mislead the judgment, perverted the affections, and hurt the moral sense. No wonder the churchman is anti-natural, anti-progressive, and superstitious. No wonder persecution and crime have marked the legislation and government of these religious bodies. No wonder cant and hypocrisy mix with the better convictions of the saint, since superstitious fears affright the imagination and enfeeble the mind.

If Spiritualists and Reformers have learned to deplore these results, it is because progress has gone on outside the church and in defiance of the priesthood. Earnest men and thoughtful women were forced to respect Nature and doubt Theology, by virtue of intuition and their own experiences. The one is native to and talismanic of the aspiring mind; the other grows with time and expands into knowledge and both unite in truth. The former affinitizes with inspiration and religion; the latter with nature and science, and all harmonize in wisdom.

These elements of a Catholic Anthropology spoke to and through minds thus educated, until each generation acknowledged their power. Facts and ideas passed from individual to national appreciation, and became the acknowledged teachers of the mind. Working for good, they established the immutability of Truth. Tolerance sprang into life for differences of opinion, and made catholic the understanding. Knowledge thus became power, and men learned to love the "true, the beautiful, and the good." Expanding thought developed ennobling convictions, and modern knowledge became more serviceable than ancient conceits. The relations of time, rather than the "things of eternity" became significant—experience having authorized the conviction that "the *natural* was first, after that the spiritual."

Thus growing, the mind ignored an arbitrary God and a "depraved human nature," as abortions in an orderly universe. Time and the ages became sacred rather than particular dispensatory. Each generation came orderly and equitably into history: *orderly*, as the labor of the time was for the learner of the day; equi-

tably, because work is for all, and none should be pensioners upon the dead.

For this growth and expansion of thought, we are indebted to scholars, philosophers, men of science, and men of letters, many of whom were considered in their day and generation "infidels," atheists and worldlings; to printing presses, steamboats, railroads and telegraphs—the genius that invented and the energy that kept them in motion. Thanks to all! and other unmentioned, but not forgotten agents and members of the secular army whose workings and pleadings have enriched life and established the power of civilization while doing the will of trade, business and commerce. Thanks to the propaganda of Anti-Slavery, Woman's Rights and Socialism, for all have aided in liberalizing the mind, establishing equity, and making liberty a power in the land.

Into an age thus enriched, blessed, and liberalized, Spiritualism has come, to add to the culture of the most liberal of nations and the most practical of people. In the order of nature and in "the course of human events," it appears in behalf of Progress, as the expositor of the past, the harmonizer of the present, and the herald of the future. Its students and ministering spirits teach in the name of nature, and by the authority of "law." They are positive by virtue of facts, and universal because of principles. They feel grateful to the past while deploring its errors, and honor religion while separating it from the Bibles and theologies of erring men. Working as Protestants, they believe in the real Catholic church, and make Protestantism consistent with Philosophy, Science, and Progress. They place the individual above Bibles, creeds and institutions—the spirit being progressive and immortal.

The popularizing of *fundamentals* like these, sufficiently indicate how far we have removed from the theologies of "the fathers—but does not indicate the affinities of Spiritualism for the detail and minutiae of Science. And it is just here our philosophy is weak and our teaching defective. We need therefore to be critical with and among ourselves; for vain conceits and crude individualisms often characterize the teachings and practices of the so-called "Spiritual philosopher." An egotistic Spiritualist is no better than a dogmatic saint. Both may be the natural expressions of their times, but like overripe fruit, both should be got rid of as soon as possible.

To correct these *phases* of character, education must practicalize the suggestions of intuition and the dictations of inspiration. Together they give balance to the mind, as the hands and feet give proportion to the body; but *divorced*, extremes follow, and they antagonize each other. Thus the ascetic lover of god is often "a good hater" of humanity; the worshiper believing the soul "depraved," declares natural goodness "filthy rags." The Atheist, seeing nothing of an "Almighty" in Nature, often finds "Gods among men." This hero-worshiper loves humanity and is oft devoted to the interests of reform. The churchman ignores science and calls it philosophy—materialism; while the scientist repudiates the church, and declares Theology a superstition. And yet these extremes are but the natural proportions of the grand idea, when united and made whole.

The Spiritualist, like his ancestors, has the weakness of extreme, for the majority still delight in the wonderful and the marvellous, to the disgrace of Science and the injury of Progress. True the Spiritualist, unlike the churchman, can plead youth, inexperience, and defective education. We know the majority of them have been too busy in vindicating the facts of spirit-intercourse to develop systematically and in detail the application of principles. Time and opportunity are necessary to study the science of *forces* and the adaptation of things.

These extenuations, though proper in their place, should not blind the mind, nor make it insensible to present needs. So thinking, I ask, what is the remedy? and where are we to look for the Savior? I answer, 1st, in the capacity and energy of the individual; 2d, in the power of knowledge to educate; and 3d, in science the infallible guardian of the mind. These, when harmonized in the spirit and organized in the life, become the Savior to the individual. And be it remembered, that in this concentration and unity of mind and knowledge, every kind and quality of experience is comprehended, it being alike friendly to human nature, the ministry of spirits and the many-phased expressions of life.

The importance attached to individual capacity and education of character by most Spiritualists, renders it unnecessary to urge the value of the one or the necessity of the other; but when we ask who shall be our teachers and educators, there is need for a better understanding. Many will have it, the spirits are the only competent guides; and not a few mediums have represented their spirit friends as prohibiting them from reading books, attending lectures, and in every way preventing the use of other means of education.

Now, without calling in question the sincerity of the persons making these statements, and with no intention to undervalue the power of spirits in their ministry of love, I must say, we need very much more, and a great deal better evidence than we now possess to sustain the assumption. And until such evidence is presented, there is no rest for the enquiring mind on these points outside the certainties of science.

Am I asked what I mean by Science? I answer: Science, in a comprehensive sense, is classified knowledge and demonstrated truth. Its foundations are facts; its fundamentals are principles, and its finalities laws. It commences with the infinitely little and ends with the infinitely good. Its head is cool, but it judges with a righteous judgment; its heart is non-personal, but it loves with an impartial affection. In its right hand is justice, and in its left integrity! Its movements are equitable, for its goings forth are on the legs of utility and economy. Its affinities are self-elective, and are best represented in astronomy, geology, chemistry, physiology and phrenology. It is mineral, vegetable, animal, human, and spiritual—and ever truthful in all. Nothing can corrupt it, not even the priesthood. It will not lie for "the Bible," nor bear false witness against a "sinner." "It is the same yesterday, to-day and forever!"

Seas roll to spread its glories,
Suns to demonstrate them, rise,
Its footstool is the earth,
Its canopy, the skies.*—Pope altered.

In brief and in general, Science is thus significant and reliable to all acquainted with its teachings, and should therefore be the standard of appeal in all disputes. But in order to strengthen the inducement, I ask your attention to a review of some of our habits and teachings.

1st. "GOD."—It is no new thing under the sun," for the reformer to be accused of irreverence; inasmuch as he or she comes to transform the deformed, and correct rather than venerate existing institutions and customs. The Spiritualist, therefore, in common with other innovators, is more the victim of circumstances than an intentional offender. In order, however, that wisdom may be approved of her children, all such should be consistent with their own teachings; the more as the Spiritualist is expected to incorporate the *best* phases of religious culture with the most truthful revelations of science and philosophy.

If the teacher, therefore, believes in an infinite intelligence, and uses the word God as a synonym, there should be no confounding of terms, as it leads to confusion of thought. Without this corrective, there will be "gods many and lords many," but no infinite, positive intelligence. The more since *man* tends to make God "in his own image,"—a generalized individuality. History in every age and nation illustrates this anthropological fact, and by virtue of the same law, every generation improves upon its predecessor, and corrects in part or in whole the misconceptions it finds. The teacher may be supposed to know the difference between personal conceits and logically defined ideas, but here as elsewhere capacity and genius fashion, and education colors the idea.

Naturally enough, therefore, some Spiritualists wishing to get rid of a theological God and a "man Deity," have gone so far as to ignore "the Divine Personality, and to speak and write of Deity as a "Grand Principle." But this, with many liberal thinkers, is both unphilosophic and irreverent—the former in substituting the mechanical *forces* of Nature for the divine mind; the latter in presenting such substitution as worthy of adoration. The correction intended has this good, however, it divests Deity of sexism and partiality—two mental abortions commonly united thereto.

The error is an old one; and when Theodore Parker was yet a young man, feeling the absurdity of making Deity *masculine*, and wishing to correct the common custom of religionists, he wrote of and addressed the Deity in prayer as "our great Father and Mother." The change, however, is hardly an improvement, since it is neither consistent nor logical to reject a "Trinity" and accept a Duality, when Science and Philosophy require an unity. A. J. Davis, following Mr. Parker, attempts a further improvement in the well-known saying of "Father God and Mother Nature," which is deemed defective for the same reasons. Indeed, it seems impossible to apply pet phrases to the Infinite, without dissent from the thinker and scientific inquirer; in sight of which difficulty, Ralph Waldo Emerson suggested wisely when he said "the infinite Rectitude should be *imagined* present and not addressed nor spoken of."

2d. NATURE.—Theologians having always had a poor and rather rascally opinion of our earth, were expected to write and speak of Nature in loose, slippery and disrespectful terms; but something better is expected from philosophers and reformers. As yet, the progress has been slow and the improvement superficial; for Nature—life-giving, life-supporting, and life-pro-

tecting nature, is pressed into the service of every thinker, tinker, world-mender, that appears on the reform platform. The frequent and conflicting uses made of "Nature" in much of our lecturing and writing, has created a demand for fixed conceptions and clear definitions. Without this, correct thinking is at an end and knowledge impossible.

Having seen the folly of declaiming about God, it will be a good if we abstain from a like weakness in the name of Nature. Old foes often reappear with new faces, and are all the more injurious for being new; so it is hoped spiritualistic and reformatory lecturers will speak and write of that much abused feminine with more *discrimination* and increased practical respect.

The house of Nature, like the house of Heaven, has "many mansions," each department of which has its own particular excellence, and should be spoken of accordingly. Nature no doubt is "perfect," but this general conviction should not seduce the mind from observing phenomena, and thinking deeply on the habits of things; for (to use the significant language of Dr. Rush) "Nature in this high pattern capacity, eludes the power of definition; and like liberty with the patriot or orthodoxy with a sectarian, experience with a physician, and right with a moralist, she shows as many faces as there are tongues that take her name in vain. If nature is to be the canon, she must be so by the single instances she produces. If her excellencies are scattered over the species, it is Art [and Science] that must collect them into individuals."

3d. AUTHORITY.—It may be owing to "the insolence of office, the law's delay," and the tyranny of Church and State, that Spiritualists are generally sensitive to leadership and government; but whether owing to these or other causes, no class of persons can be found more quick to resent any and all assumptions of secular authority; and yet when dealing with spirits and mediums, there is a tolerance and passiveness to their dictations, which in many, many cases, would be mirth-provoking were it not for consequences. Even when the circle is cheerful and the interrogator is on easy terms with the communicating spirit, the questions asked and the manner of interrogating too plainly show the presence and power of authority. And naturally enough it is so, considering the nature and tendency of new loves and old habits. The theological spirit has been so prominent in popular education, that it would be wonderful indeed if the mind outgrew the power of credulity in one generation. Nevertheless, correction must come, for very many need emancipation from the authority of spirits, as they previously did from the tyranny of the church. It is needed to prevent confusion of thought here and worse consequences hereafter; for if the life we now live has to do with our future progress and happiness, none but the wisest and best influences should be permitted to color and fashion it.

That this life is fundamental to the next, we are nearly all agreed; that this agreement is predicated on the general testimony of spirits and mortals, is well known; and yet how poorly we estimate the mission of the earth-life! The growing sense, however, affirms all "influences," "authority" and "control," injurious and pernicious, that weaken the general health. This expression of sense is owing to the fact that sensitive and delicate women becoming mediums and public speakers are often taxed beyond their strength. They are expected to talk in private circles, travel, and fill public engagements under every variety of condition and circumstance. Men as well as women become victims to overwork, to the great injury of their physical integrity and general usefulness. Doubtless the desire to please "the friends," and the ambition to aid progress, with other personal peculiarities, help to develop this condition of things, but after making full allowance for these and other idiosyncracies of mind and body, much must remain with the spirits and the control and authority they exercise over their subjects.

I say this *advisedly*, having learned from trance mediums and other speakers, that their much labor was authorized by the spirits, because the spirit friends of said speakers had concluded to take them to the Summer Land in one, two, or more years. And yet I must think there is some mistake as to the true source of this and kindred assumptions; for considering the spirits do teach such doctrine, it is by no means self-evident they are either right or wise in so doing. Nor is it consistent that such dogmas be tolerated by those who have repudiated a "Calvanistic God," with his power to "foreordain, decree and damn."

But these theoretic and more intellectual convictions must give way when we consider the defective health, and almost confirmed sickness of many of our prominent speakers and lecturers; for it is difficult to conceive how any body of men and women can teach a life-healing and a life-sustaining gospel, themselves being sick, the more since "we are looking for men [and women] who will tell us to worship God with our bodies as well as our souls. Only the healthy man [and woman] can make a true theology. Life will not be a dreary vale and everlasting shadow if our nerves and muscles are as God intended them to be. Many a bad theology has been made out of a diseased system. Many a dark doctrine has had its origin in disturbed functions of stomach or liver. We cannot help throwing our diseases into our thoughts. If we are ever to have a religion which shall be entirely and freshly natural, it must be that men obey God's physical laws, and present themselves at his altar with physical integrity."—Rev. Mr. Hepworth, of Boston.

4th. PROOF vs. ASSUMPTION.—Notwithstanding the suggestive sense of these statements, many there are who will persist in ignoring the possibility of error or ignorance in the teachings of their "spirit friends," who will insist on being sick and going to the "spirit world" "scarce half made up," because as yet they have not learned the value of the earth-life, nor the power of civilization to correct the ills from which they suffer. For the benefit of all such the following facts and figures are submitted:

"Three score years and ten" was promised by a "wise man to the moderns for a normal lifetime—the ancients having lived, according to modest calculation, from 90 to 180 years. The extreme number, it is true, belonged to the patriarchs and heroes of the Jewish nation, who, according to report, were favored in more things than length of years. But leaving the patriarchs and the ancients for the moderns, I learn from Cufeland, a learned German Physiologist, and Erasmus Wilson, his English

editor ["*Art of Prolonging Life*"] that the majority of poets, philosophers, physicians, historians, musicians, artists, men of science and men of letters, lived to various ages between the extremes of 51 and 107 years.

This evidence suggests the strongest possibilities for enlarging and lengthening the volume of life, as it testifies to what has been attained under the extremes of brain culture. It shows, too, that without much science life has been prolonged from 15 to 25 years beyond "three score and ten." Generalizing on a few facts, however, has been abandoned by the more thoughtful students of history for the cautious conclusions of averages. So I submit the following estimates and statistics of longevity to help individual judgment:

M. Flourens, a French Academician, thinks people should live 100 years; while a learned writer in the *Edinburgh Review* thinks 80 years a more justifiable limit. In Scotland, however, in 1840, there were 2,800 persons living, aged over 100 years. In Prussia, in 1841, the population being 12,000,000, the number of persons who died at 90 years and upward was 1,676; in Russia, in 1842, in a population of 60,000,000, there were 10,000 deaths of persons over 90 years; in Austria, in 1842, in a population of 11,900,000, 446 died over 100 years; in Norway, in 1845, in a population of 1,200,000, 41 persons were living whose age was upwards of 100 years; in England and Wales in 1853, with a population of 18,500,000, 93 persons died over 100; and in the United States in 1855, in a population of 26,000,000, 43 white persons died aged over 100 years.

These must be taken as extreme cases when compared with average duration, (which is from 28 to 33 years the world over,) but they prove, nevertheless, the possibility of prolonging life. Should these figures be deemed insufficient to warrant the conclusion of M. Flourens, evidence can be multiplied to favor it. For instance, the Quakers of Great Britain, according to the late English census returns, live 51 years, 2 months and 21 days while the more reckless and irregular of the population die before reaching the age of 21.

Quetelet, an eminent French statistician, gives statistics, more or less reliable, from every nation of Northern Europe, showing a gain of ten to 20 per cent. during the last century. Where the tables are most carefully prepared, the result is least equivocal. Thus in Geneva where accurate registers have been kept for three hundred years, it seemed that from 1560 to 1600 the average lifetime of the citizens was twenty-one years and two months; in the century following, 32 years and 9 months; and in the year 1833, 40 years and 5 months; thus nearly doubling the average age of man in Geneva, within these three centuries of social progress."

"In France it is estimated that in spite of revolutions and Napoleons, human life has been gaining at the rate of two months a year for nearly a century. In England the progress has been far more rapid, the rate of mortality at present being one in sixty—the healthiest condition in Europe—while in half barbarous Russia the rate of mortality is one in twenty-seven."—*Article vi. Atlantic Monthly for Jan., '61.*

These facts and figures are valuable in themselves as evidences of progress and the beneficent genius of civilization, the more as in educating the mind they disprove assumptions which make spirits the executioners rather than the guardians of men and women—a doctrine as repugnant to refined sense as it is inconsistent with the "loving kindness" of ministering spirits.

5th. RESULTS AND NECESSITIES.—It is not, however, to fortify the intellect against, nor strengthen an already existing skepticism of spirit intercourse, that these facts and suggestions are given, but to demonstrate the need of making Spiritualism scientific and practical, rather than theologic and fanciful. In theory we are free and radical, but in fact much remains to be accomplished ere we are emancipated from the power of habit and the authority of custom. Nor can we hope for better success so long as a defective education wastes the energies of the mind and perverts the functions of the body. So long as angelology is separated from biology, and men and women conform to bad social conditions, so long will the results be, injurious to mental moral and devotional culture, and general diseases, with a few marked and radical examples.

The remedy, however, is in the individual, and the ability of the mind to master the details and apply the principles of science to the relations of life. "Good sense" and personal experience will do much, but science will truly and correctly educate; for it speaks as "one having authority," through physiology, vital chemistry, psychology, phrenology, pathology and the temperaments, and culminates in the catholic, actual splendors of anthropology. These are fundamental to and will in time become the expositors of a reliable and practical Spiritualism; for truth is a unit, and must be consistent with itself. "Useful knowledge" will thus take the place now held by glittering generalities, in the public mind, and science will be acknowledged sacred. To this end, and to popularize the laws of life and the philosophy of health, the father and mother must be qualified to teach the young. Home and the family circle, rather than the college, must become the nursery of harmonic thought; the more and the sooner, if the teaching and the teacher is thorough—elementary thoughts giving place to fundamental principles. The generation of life and the adaptation of temperaments, as well as the "regeneration of the soul," should be understood and insisted upon. And this, though last and least in the fashionable mode, should be first and foremost in spiritualistic education, because necessary to physical health and harmonic marriage. Scrofulistic and puny offspring have long since suggested the need of some change for the better, and awakened, anxious and sorrowing mothers, demand it. The sexes, too, need to know of the holy uses and vulgar abuses of the "generative organs," the better to become rational, moral, and affectionate lovers of each other. And here, as in the other esoteric departments of life, the parents, when properly educated, become the first and best of teachers; home truth and family experiences enabling them to give authority to while explaining the conclusions of science.

The physical training of the young will also need attention, and practice and precept must go together to make it a blessing to mind and body. Growing frames and expanding organs need the benefits of cheerful discipline and systematic exercise. School hours should be so divided, and school yards so furnished, as to give time and means to all attending, for gymnastic and athletic sports and education, as "trade labor" and "farm work" prevent the healthy and graceful development of the organization. These, with mirth, music and cleanliness, should become the practical expositors of "the Beautiful" in the College of Manners, that health of body and

harmony of mind may so educate man and woman as to adapt each to each, and both to Nature.

Thus the necessities of life grow upon us. But these and all other expansions of the universal gospel must come through Spiritualism and Science—not Theology; and, with due respect to Jesus and the assumptions of the churches, they will develop the harmonies of health and the delights of happiness, instead of "sin, sorrow, and sacrifice." They "will make all things new," and practicalize the aspirations of Faith, Hope and Charity, making each spirit see

"The out-worn right, the old abuse,
The pious fraud transparent grown,
The good held captive in the use
Of wrong alone.

These wait their doom from that great law
Which makes the past time serve to day,
And fresher life the world shall draw
From their decay."

PROF. J. H. W. TOOMEY.

THE SPIRITUALIST.

OFFICE 47 PROSPECT STREET, CLEVELAND, O.

HUDSON TUTTLE, † - - - - - EDITOR.

E. S. WHEELER § }
GEO. A. BACON, B } ASSOCIATE EDITORS.
J. O. BARRETT, * }

A. A. WHEELLOCK || - - - - - MANAGING EDITOR.

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

The American Spiritualist and Its Policy.

THE AMERICAN SPIRITUALIST PUBLISHING CO. have the satisfaction of presenting the present number of THE AMERICAN SPIRITUALIST much enlarged and improved. Such a change has been under consideration for some time past as the commencement of a series of developments, which can but end in placing this journal, in size and appearance, where it has been accredited for the character of its contents.

From the first, good critics in both hemispheres have awarded it a foremost position in this particular, which reputation will not be forfeited.

Considering the circumstances of its establishment, the present position of the paper may be considered a remarkable success. Beginning modestly, its radical and outspoken character has challenged attention, while the freedom of its columns has drawn towards it the sympathies and thoughts of some of the most profound and brilliant minds interested in the Spiritualistic evolution of the time. The purpose of a more specific and consecrative service, with a higher order of criticism was the will of the inspiration which projected the enterprise, and though from uncontrollable circumstances those ends have been attained but in part, still something has been done, and those who have labored with this idea are happy to think they recognize a result of their effort, if not sufficiently valuable in their own productions, then at least in the higher tone taken by others, to which improvement their ideal and aspiration may have been a stimulant.

The design and expectation of THE AMERICAN SPIRITUALIST has never been to enter the field of competition as a News-paper, Spiritualistic or otherwise; nor has it desired to become a vehicle of the more popular forms of literature, either descriptive or fictitious. Addressed to the thoughtful rather than the merely curious and sensational, without ignoring phenomena, philosophy has been cultivated; the object being to elaborate the ideal of character desirable, rather than captivate the many by common methods. While the managers of other periodicals thought it expedient to conceal in part the supposed unpopularity of their contents under titles inexpressive of their nature, THE SPIRITUALIST has only been anxious to make most palpable and positive the fact of its relation and the substance of its conviction.

Sailing thus with flying colors where older heads and heavier craft considered "discretion the better part of valor," and cruised under dubious signals, the existence of so frank an exponent was a matter of experiment.

Starting with a capital to be found only in an ideal of excellence—a certain fitness to the work, and a firm determination to succeed, the past of this enterprise has a history of difficulty and trial. The same frankness and freedom which governed in the selection of title, gave all concerned to understand the trials with which there was contention. Perhaps a more secretive and pretentious course would have sooner secured the assistance of those prudent co-operators, who consider the true time to save life is after a friend is no longer in danger of death. But though some investments of money may have been hindered by such unusual avowals, yet that directness of statement attracted largely the sympathy, and according to circumstances the financial support of some whose creed is, "The truth, the whole truth, and nothing but the truth." Dealing thus frankly with the friends who have been supporters, the managers of the paper have not considered it necessary to make strenuous efforts to maintain any exact form of action merely to keep up the appearance of prosperity.

Conceived and projected rather as a spiritual agent and influence than as a business speculation, THE AMERICAN SPIRITUALIST has been supported largely by the sacrifices of those who loved the form and order of truth, of which it was the expression. Conforming to the necessities of condition and circumstance, the issue of the paper has been at times irregular, but by no means suspended. The absolute demands of a mere newspaper do not reach the case of a journal devoted to the elucidation of absolute laws and eternal principles. In connection with these things, time is a subordinate consideration. The first number of the first volume of this periodical is as interesting to-day as when first published, since the themes discussed are never antiquated. Regularity and order, however, are desirable, when the demand for them does not restrict deliberation; and for the future, such practical arrangements have been made as render promptness certain, even though no increase of effort should be had. In view of the great enlargement just made, and the extremely low price continued, (\$1.00 per volume,) THE AMERICAN SPIRITUALIST becomes more than ever "a labor of love;" and each subscriber will receive it as a token of fraternity, rather than a money-making combination.

Desirable and needed changes have been made in the location and control of the office. The paper will be published, sustained and produced, in a high degree of original excellence. We have no ambition for reprints, unless such reproductions are the most desirable and apposite expression. There will always be enough good and popular writers employed to fill these columns of themselves, if desirable.

Until the plans for perfecting the paper (among which a second equal enlargement is contemplated) are carried out, THE AMERICAN SPIRITUALIST will be published once in two weeks. It is sincerely hoped that the prompt co-operation of those in sympathy with the undertaking, may enable the managers to soon give, in still more liberal and improved form, the publication it is their pleasure, privilege and business, to conduct.

Bible Evidences of Immortality.

For that which befalleth the sons of men befalleth beasts, even one thing befalleth them; as the one dieth so dieth the other; yea, they have all one breath, so that a man hath no pre-eminence above a beast—all are of the dust, and all turn to dust again. Eccl. iii.

For the dead know not anything, neither have they any more a reward. Eccl. ix.

Nevertheless, man being in honor abideth not; he is like the beasts that perish. Psalms xlix.

So he that goeth down to the grave shall come up no more; he shall return no more to his house. Job xci.

So man lieth down and riseth not, till the heavens be no more; they shall not awake nor be raised out of their sleep. Job xiv.

He shall perish forever, like his own dung. Job xx.

The American Convention of Spiritualists.

Elsewhere in this paper we have given a compendium of the doings of the Sixth American Convention of Spiritualists, which we doubt not our many readers will peruse with interest and pleasure. Attending it as we did with some misgivings, and watching with no little scrutiny the course of its proceedings, we have to confess to being happily disappointed at the general harmony which characterized its proceedings.

Growing out of various newspaper articles, which have appeared from time to time, the notion had become more or less prevalent that its sessions would be unusually stormy; that personal feelings, jealousies and bickerings, would rule the hour and supplant the dispassionate discussions of a deliberative and delegated assembly, having for its object the practical and progressive welfare of the race. But the entire absence of any such manifestation was cause of very general congratulation by all in attendance. Indeed, in this respect, this Convention, as well as the one held in Rochester, were decided improvements upon those of former years. Let those who, by nature and culture, are disposed to be critical, remember this; and that larger class who, without any extra culture, are persistently given to particularities in certain directions, and to generalities in other directions, please not overlook this memorable fact.

Directness of purpose, straight-forward attention to business, and a more earnest desire to be practical, would be difficult to meet with anywhere else, in so large a body, made up of such marked individualities. That all was not accomplished that was desirable, is very true; but, from what was done, and the spirit in which it was done, the friends of organization everywhere may feel encouraged and strengthened. The future will surely reveal the wisdom of their labors. The resolutions adopted are specially radically good. Those pertaining to education are fully up to the demands of the age, and call for immediate, practical, individual and collective action.

In all essential points the Convention throughout was found to be singularly unanimous and harmonious. Spiritualistic order is being outwrought from chaos as rapidly as is commensurate with the natural processes of law. The work of reconstruction in Spiritualism receives an impetus which cannot be easily measured. If followed up now by zealous, consistent and wisely-directed efforts, in behalf of organized and systemitized work, in our distinctive departments of fact, thought and philosophy, this world of ours will soon be made and experience, "through each minutest pore," the divine influence of the overbrooding of the spiritual world to a greater degree than ever before.

The Convention was favored throughout with the most desirable weather—thus doubtless contributing its quota to the general good time which prevailed. The social element, which oftentimes is one of the most enjoyable features of such an occasion, was duly improved. The Convention adjourned in the best of spirits.

B.

Ballard, the \$63,000 defaulter of New York, was at Portland, as a delegate to the Young Men's Christian Association, when detected, and the day before had addressed five Sunday schools. A very fair illustration of the religious system he professed.

The Kansas Legislature appropriated \$1,400 for tobacco for the penitentiary prisoners, and \$3 for preaching the gospel. Their papers regard this as a sign of progress.

Life is divided into three terms—that which was, that which is, and that which will be. Let us learn by the past to profit by the present, and from the present to live better for the future.

A house built on sand is in fair weather as secure as if built on a rock. A cobweb is as good as the strongest cable when there is no strain on it. It is trial that proves one thing weak and another strong.

A national Methodist camp-meeting is to be held next year in New Jersey.

Experience of Oliver Stevens, of Toledo, O.

(CONTINUED.)

Authenticated facts are the indices of Truth.

I will now relate a few of the incidents wherein I have been instrumental in removing pain in others.

A young man in our neighborhood was very sick, and not expected to live. He had made his will; a minister had been sent for and had called on him, and another minister had been sent for, when his father called on me, and said that Fred (the young man's name was Frederick Dan) had willed all his property to his oldest sister, and he thought that he ought to have given some to a younger sister. He thought, also, that I had some influence with Fred, and wished me to go and talk with him. He was at his father's house, and I returned with his father. When I went into the room where Fred was lying, he turned his eyes and gave me a glaring look, but showed no signs of recognition. His sister noticing it said to him, "Fred, it is Mr. Stevens." He turned his eyes on me again with the same result. I was seated some six or eight feet from him. There were two or three other persons in the room, who were talking; but my mind or thoughts were on him. After I had been seated about ten minutes he turned his head and, looking at me, spoke apparently perfectly rational, saying, "Mr. Stevens, I have a terrible pain in my head right here," (placing his hand on the front part of his head.) His manner of speaking gave me the impression that he thought I could relieve him. I seated myself by him, and placed my hand, and concentrated my mind, on the part of the head designated. I had kept my position about three minutes, when he said the pain had entirely left that part of his head, but there was a very hard pain in one side of his nose and around his eye. I turned my attention upon that, and after the same length of time he said the pain had left there, but there was some on the other side of his nose. I changed to that, and in a few minutes he said that the pain had all left him.

Not long after the minister that had been sent for came. I was not in, and do not know whether he had heard anything said about the pain being removed or not; but, after being there a short time, he came to me and asked if I thought the young man was going to die. In reply, I stated that his pain seemed to be movable, and I thought he would get well. The minister, after staying a short time, made a prayer and left.

I was there the best part of an hour, and during that time asked him several times if he had any pain. The purport of his answers were, invariably, "Not any." The next day he was much better, and in a short time entirely recovered.

In conversation with him not long after, I asked him if he knew when I came there, at the time above referred to. He answered that he knew nothing of my being there, except at my coming away. I have since thought that perhaps it was spirit influence that put him into an unconscious state, preparatory for the event, and that otherwise his unbelief might have counteracted the influence and prevented the effect.

Another case refers to a young man that was boarding with us. I had one day been from home, and did not return until evening, when I found that he had cut his foot with an ax, between two and three o'clock in the afternoon, and had waited for me to come home and dress it. The ax had cut into the great toe near the end of it, and from there to the ball of the foot, at the joint where the great toe unites with the foot. He said it struck so hard that it knocked his foot off from the log that he was standing upon. It was paining him, and I placed my hands, one each side of it, and my mind upon it. He remarked that he did not think that he should sleep any that night, it pained him so.

In about three or four minutes he said the pain was all gone. I then dressed it with some sticking plaster, and fixed it up as well as I could—was ten or fifteen minutes doing it. When nearly done, I asked if he had any more pain in it. He did not answer. I looked at him and he was sleeping. The next day he walked to a neighbor's, about sixty rods, and the day following he walked better than a mile and a half and

back, and in less than a week he went to work again. He said that it never had any soreness about it after it was dressed, nor hurt him any to walk with it.

I have thought the true cause of pain proceeded from a disturbance of the magnetic forces, and whenever those forces were restored, pain ceased as a natural consequence; and that, by the concentration of the mind upon the diseased part, the magnetism became restored. Therefore, pain, instead of being an evil, was a blessing calculated to draw the mind to the diseased part for the purpose of effecting its restoration. If you burn you so as to produce a pain that is quite annoying, and your mind is wandering from one thing to another, it may continue for some length of time. But hold it to the fire, so that the pain will become so intense that you can think of nothing else, and in the course of a minute or two you will get relief. And I think, from experimental knowledge, that by confining your mind upon it, and excluding every other thought, you will get relief just as quick without holding it to the fire as by doing it.

(Concluded in our next.)

Dr. J. R. Newton at Buffalo.

Editors American Spiritualist:—"Wonders will never cease;" and so must many of our citizens have thought, as, close on the heels of the retreating army of Spiritualists, who had been here in attendance at our late National Convention, came Dr. J. R. Newton, the world-renowned healer, bringing health and happiness to the sick and afflicted—thereby shaking well the dry bones of our fossilized sectarians, many of whom, since the Doctor's coming, have been led to exclaim, like the Pharisees of old, "What manner of man is this!" who "healeth every sickness and disease among the people," and "maketh both the deaf to hear and the dumb to speak?" as exemplified in the subjoined cases.

Cures performed by Dr. Newton, while at the Bloomer House, Buffalo, N. Y., September 4th, 5th and 6th: The most noted was that of a Mrs. Elijah Bliss, of Hume, Allegany County, N. Y., afflicted with spinal complaint, who had been nine years unable to stand alone, and was six years confined to her bed, unable to sit up or walk a step. She was brought to Buffalo on a couch, and after one treatment was enabled to stand alone, and after one or two more was made to walk and "go on her way rejoicing." So, also, did a young woman, deaf and dumb since three years of age, who, with one treatment, heard common conversation and repeated the alphabet, etc., after the Doctor and others present. A German woman, totally blind in one eye, received her sight with one treatment. A young man, one of the waiters at the Bloomer House, who had, for the past year, been afflicted with slow paralysis, being brought to the Doctor, was cured, so that the next day he was enabled to return to his former post, waiting upon table.

These, and many similar facts, regarding the Doctor's "good works" among us, being personally known to me, I gladly submit the same to your readers, as proofs positive of the signs which do follow all Heaven-ordained ministers laboring for the spread of truth's holy gospel.

C. H. M.

Buffalo, Sept. 7, 1869.

Personal.

E. S. Wheeler speaks in Ithaca and McLain, Tompkins County, New York, during September.

Cephas B. Lynn speaks in Oswego, New York, during this month, and will come west, and would like to make arrangements to speak in Ohio during October and November.

D. C. R. Coonly, of Vineland, New Jersey, lectured in Cleveland Sunday last, forenoon and evening. Glad to see the Doctor is in the field again.

In Session.

The Third State Convention of the Spiritualists of Ohio is in session at Akron. Our next issue will contain a full report of its doings.

Christ in Man.

I get so heart-sick and utterly weary over that religion which points man to a power outside of his own soul, to govern and save him. All religions do it—those of the past and present, Christianity not excepted. Christendom has an army of priests, hired, trained and thoroughly disciplined, to point the world to an external and far-off Sovereign and Savior, to rule and save the soul. Their profession is to point the world to a bold and barefaced lie, to rule and save them. I repudiate that self-evident lie, and will not acknowledge allegiance to it as a Ruler, nor respect it as a Savior.

I know my only savior, lawgiver, judge and ruler, was born in and with me; I know thine was born in and with thee; I know the only power that can save each man and woman is born in and with him or her, and not in Christ, Moses, Grishna, Mahomet, in Grant, in Congress, nor in any one outside of ourselves. I care not by what name this power is called. I call it God, or Love, or the God-element, or Love-element.

Four-fifths of the industry of the world is expended to maintain and administer an external Power to rule and save us, in and out of the body—to govern our bodies while we are in them, and to save our souls after we leave the body. Let that vast industry and talent be used to developed the God in each one, as a Redeemer and Savior, and what a glory would human life be! What tender, gentle, loving, self-forgetting, noble, heroic beings would men and women be! The home and soul life of man and woman would be one daily and hourly call and response of God in each to God in the others. Love! a grand, heroic, unselfish love, would be the only recognized sovereign and savior. But how long is it to be the sad drama, the great, appalling tragedy of life, that the God in the woman is to call to the God in the man, and only the *animal* is to respond!

Spiritualism! can it do more to awaken and call into redeeming and governing activity the God in man and woman than the old theology does? If not, all effort to sustain Spiritualism is vain. *But it has.* Its one and only great practical aim is to arouse and call into earnest and consistent action, the God, the ruler and savior, that is born in each human soul.

My only Savior was born, not in Bethlehem, Judea, 1868 years ago, but in Sharon, Conn., Aug. 29th, 1797. Then and there was born my only lawgiver, judge and ruler, to rule my body in all its functions. Then and there was born my only Savior, to save my soul from Hell in the body and out of it. My soul was the only manger in which my Savior was or could be born. The Ruler and Savior of Jesus was born in Bethlehem. But the Savior of Henry C. Wright was born in Sharon. God in Christ governed and saved him and no one else. God in H. C. W. governs and rules me. God, or love in the heart of Christ, kept Hell out of him. God, or love in H. C. W., keeps Hell out of me, so far as it is kept out.

God in Christ engraved on his soul the just and fixed law, that as he felt and acted towards his fellow beings, so must be his Heaven or Hell. God in H. C. W. has engraven on my soul the law, that as I feel and act towards my fellow beings, so must ever be my Heaven or Hell. No matter how others feel and act towards me, so far as my Heaven or Hell is concerned. Others may hate me—Heaven is mine if I love them. God may hate me, be angry with me; his wrath may wax hot against me. God has the worst of it. His hot wrath gives a hot Hell to him. It cannot give Hell to me, so long as I dwell in love to my fellow beings. An angry God is to be pitied, as are all angry men and women. Their wrath engenders Hell in them, not in me. Only as I act on the poor, cowardly, mean and degrading dogma of hating others because they hate me, can my nature be debased, or my happiness be essentially marred by the wrath of God or man.

I know Christ as a teacher, an example, a martyr, a man sent of God, not to save us, but to teach us how to save ourselves; not to govern us, but to show us how to govern ourselves. As such I love and worship the heroic martyr of Calvary. But as my savior, my priest, my king and my mediator, I know and care nothing

about him. He can do nothing for me except to teach me how to govern and save myself.

I would be a hero! a daring, self-reliant, self-governed, yet loving, tender, gentle hero; who can never be happy by making others unhappy, and who in all his endeavors does the best he can, and is glad if others can do better.

Self-Governed and self-saved! This grand result can be attained only by calling into action the God-element in each human heart. What else is the aim of Spiritualism but to subject the animal to the God in man? The redemption of the soul from the despotism of all external saviors and rulers, and the subjugation of each one to that inborn power which alone can govern and save?

So let us ever pray to God, not Christ, the Church, or State, but *in our own souls*, and say, "Thy kingdom come, thy will be done," in the body and out of it, now and forever! Amen!

HENRY C. WRIGHT.

We learn from its columns that the AMERICAN SPIRITUALIST is in a highly prosperous condition, so much so as to warrant its enlargement at an early day. Four extra pages are to be added. It gives us great pleasure to make this statement, as it is evidence that our cause is rapidly advancing. Success to you, brothers. —*Banner of Light.*

In one of the thriving towns of Oswego county, N. Y., there is a neat cemetery, and among its graves is one at the head of which is a plain slab, bearing the following inscription:

IN MEMORY OF
The earthly house or tabernacle of
SARAH A. ———
which fell Sept. 6th, 1847,
which had been standing
37 years & 5 months;
Her Psychology
was the wife of
Henry C. H. ———
and daughter of
Thomas & Mary ———
John xi, 26th:
Believest thou this?
Yes! Sarah lives. —Ex.

The following story is told of Rev. Dr. Morse: At an association dinner a debate arose as to the use of the rod in bringing up children. The Doctor took the affirmative, and the chief opponent was a young minister, whose reputation for veracity was not high. He maintained that parents often do harm to their children by unjust punishment, from not knowing the facts of the case. "Why," said he, "the only time my father whipped me was for telling the truth." "Well," retorted the Doctor, "it cured you of it, didn't it?"

THE AMERICAN SPIRITUALIST,
A. A. WHELOCK, Managing Editor
OFFICE, . . . 47 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—6 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.

Grove Meeting.

The Spiritualists of Portage County will hold a Grove Meeting in Hiram Township, on the farm of Truman Vaughn, the last Sunday of September. Good speakers are engaged for the occasion. D. M. KING.

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.

Our city subscribers are hereby notified, that the Office of this Paper, will hereafter be found at 47 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 Managing Editor, 47 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.

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.

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.

Grove Meeting.

The Spiritualists of Mifflin township will hold a meeting in "Gins' Grove," on Elm Creek, six miles from Columbus, Friday, Saturday and Sunday—the 24th, 25th and 26th of Sept. A. A. Wheelock, State Missionary, and other able speakers, will be present.

The Cleveland Metallic Roofing Company.

Truly this is the age of important discoveries and useful inventions. Wherever we look we are compelled to note this fact.

Among the notable changes which the whirligig of time is constantly bringing to our attention, none are more surprising, useful or interesting to study, than the recent novel and most successful method of roofing buildings with what is called the *metallic roofing*.

It must sound indeed strange to venerable ears, whose memory, if not personal experience, connects them with the old, slow, laborious, and only method, of furnishing roofs for buildings by shaving shingles by hand, to hear "Young America" now talking about covering buildings with durable roofing made out of a plant! If it is strange to hear of this, it is certainly wonderful to know that it is now being done, with most satisfactory results, by the "Metallic Roofing Company," not only in Cleveland, but in all the largest cities—New York, Philadelphia, Cincinnati, Chicago, St. Louis, St. Joseph—where the Company has immense branch establishments.

The Manilla felt used by the Company in laying new roofs, is manufactured from a PLANT called the *musa textilis*, which grows in the Phillipine Isles.

Its durability is much superior to any other felt made; and, when covered with fire and water proof cement, a lasting and most servicable roof is furnished. This cement, which has the quality of the most indestructible oxide of iron, forms a coat or surface, which hardens with time, and is therefore perfectly invulnerable to all the effects of heat, water and frost. It has been tested and proved that it is all that is claimed for it.

"By their works," etc., you can decide what the Company claims for this roofing, as superior to all other, by examining what they have done this season, at Adams, Jewett & Co.'s, the Leader Buildings, E. Stair & Co.'s store, and Temperance Hall, Superior street, as well as numerous other buildings in this city. In a great many instances it has been put on, during the past year, over other roofs which had become defective, and in every instance it has given complete satisfaction.

As far as now known, it bids fair to become the standard roof, giving entire satisfaction, as it does, to all who have tried it!

The office of the Cleveland Metallic Roofing Company is at 136 Bank street, where the gentlemanly Agent, Mr. C. L. Thatcher, can be found, always giving prompt attention to business.

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.

THE RADICAL!

A MAGAZINE OF NATURAL RELIGION, of the highest literary merit. Specimen numbers sent free until the 1st September. Address "The Radical," Boston, Mass. 15

POEMS; BY J. WILLIAM VAN NAMEE.

A NEAT 16 MO. VOL. of Inspirational Poetry, neatly bound in cloth, sent post paid on receipt of 50 cents and 2 stamps. Address J. W. VAN NAMEE, 340 Dean st., Brooklyn, N. Y.

J. WILLIAM VAN NAMEE, 'CLAIRVOYANT.

WILL, ON RECEIVING A LOCK OF HAIR, with the full name and age, and one leading symptom of the disease, make a clairvoyant examination, and give full directions as to means of cure. Examination \$2.00, which will be applied on medicines if treatment is desired. Address J. W. VAN NAMEE, 340 Dean st., Brooklyn, N. Y. 15-1m

WONDERFUL NEWSPAPER!!!

SUBSCRIBE for the "News from the Spirit World"—Religio Politico Party. \$1.00 a year. Chicago, Ill. 15

IMPORTANT TO LADIES.

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

DO SPIRITS COMMUNICATE?

D. JAMES V. MANSFIELD, the world-renowned Test Writing Medium, through whose hand more than one hundred and sixty-three thousand communications have been given to sealed letters and otherwise, may be consulted by sealed letters or at his parlors, 102 West Fifteenth street, New York City. Terms \$5, and four three-cent postage stamps. 16

FIRE! WATER!

SAVE YOUR ROOFS FROM

CONFLAGRATION AND DECAY
BY USING THE
METALLIC ROOFING CEMENT.

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

OLD SHINGLE ROOFS

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

IMPROVED FELT!

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

OUR UNSURPASSED CHEMICAL PAINT.

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

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

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

CLEVELAND METALLIC ROOFING CO.

136 BANK STREET,

CLEVELAND, O.

DR. WILLIAM ROSE,

FROM CINCINNATI, OHIO,

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

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

READY FOR WORK.

THE AMERICAN SPIRITUAL PUBLICATION CO.

Are now prepared to do

ALL KINDS OF JOB WORK,

With Neatness and Dispatch.

Prompt attention given to all business of this kind.

BOOKS! BOOKS! BOOKS!

"SEERS OF THE AGES,"

—BY—

J. M. PEEBLES.

A most INTERESTING and INSTRUCTIVE BOOK; giving a detailed and faithful

HISTORY OF SPIRITUALISM,

PAST AND PRESENT.

For Sale at this Office. Price \$2.00; Postage 30 Cents.

ALSO,

HUDSON AND EMMA TUTTLE'S

AND

ANDREW JACKSON DAVIS'

POPULAR WORKS;

Together with a full list of

ALL LIBERAL BOOKS

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Can be had by addressing

A. A. WHEELLOCK,

Office of the American Spiritualist,

No. 47 Cor. Prospect & Sheriff Sts.,

CLEVELAND, OHIO.

D. M. ANTHONY & CO.'S

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AERATED BREAD WORKS!

THE

BEST BREAD

AND CRACKERS,

IN THE MARKET, OF ALL KINDS.

203 ONTARIO STREET,

CLEVELAND, OHIO.

MORE GREAT CURES

MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS!!

ASTHMA, CATARRH, NEURALGIA, BLOATED BOWELS.

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

PROF. SPENCE—Dear Sir: Whenever I hear of a hard case of disease, I go and leave the POSITIVE and NEGATIVE POWDERS and urge them to try them. I did this with Rich d Estes, our neighbor, a man 75 years old, who has had the Asthma rising 40 years. He also had the Catarrh and the 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 DIARRHOEA.

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 Diarrhoea. She is now well. Mrs. Ames gave them to a child five months old, for Fits. It is now well."

ST. VITUS' DANCE, GENERAL PROSTRATION.

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

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

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

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

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

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

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

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

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

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

Mailed, postpaid, on receipt of price.

PRICE	1 Box, 44 Pos. Powders,	\$1.00
	1 " 44 Neg. "	1.00
	1 " 22 Pos. & 22 Neg.	1.00
	6 Boxes,	5.00
	12 " "	9.00

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

OFFICE, 37 1/2 St. MARK'S PLACE, NEW YORK.

Address, PROF. PAYTON SPENCE, M. D., Box 5817, New York City.

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

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

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

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

SPIRITUALIST HOTEL.

No. 34 HUDSON STREET, Boston Massachusetts. Board \$1.50 per day. 15-2m*

WHEELER & WILSON'S

Sewing MACHINES REMOVED TO No. 31 Public Square. S-5 W. SUMNER & CO.

SPIRIT LIKENESSES.

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

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

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

Mrs. D.'s Ague Specific will cure the worst cases of Fever and Ague in one week-sent to all parts of the country on receipt of \$1. Special attention given to the diseases of women. Magnetized paper sent to any address on receipt of \$1.50. 14

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GO TO

C. ANDREWS,

WHOLESALE AND RETAIL DEALER IN BEST FAMILY FLOUR, RYE, BUCKWHEAT AND GRAHAM FLOUR, Every description of Grain and Mill Feed and Oil Meal, Also

ALL KINDS OF GROCERIES

Wholesale and Retail, AT NEW YORK PRICES.

CORNER OF BROADWAY AND OHIO STS., Fronting on Kinsman Street. CLEVELAND, O.

All articles purchased here will be promptly delivered to any part of the city. 10 6 1/2

H. H. NEWTON, Dentist, Office, 122 Ontario street, Cleveland, O. All operations warranted to give satisfaction. 10-1 1/2

DR. M. C. PARKER,

MANUFACTURER OF ILLUMINATING PETROLEUM and Lubricating Oils. Office, 144 Seneca street, Cleveland, O. 10-2 1/2

BROWN & LOWN,

ATTORNEYS & COUNSELORS AT LAW,

Office corner Bank and Superior streets, opposite Weddell House. E. M. BROWN, } 9-3 W. E. LOWN. } CLEVELAND, O.

MRS. M. A. MACOMBER,

MILLINER AND DRESS MAKER, 9-3 126 DETROIT ST., CLEVELAND, O.

THOMPSON & TYLER,

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

N. E. CRITTENDEN, & CO.

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

PSYCHOMETRY.

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

THE RADICAL!

A MAGAZINE OF NATURAL RELIGION, of the highest literary merit. Specimen numbers sent free until the 1st September. Address "The Radical," Boston, Mass. 15

B. SHONINGER CO.'S

UNEQUALED ORGANS

AND

MELODEONS.

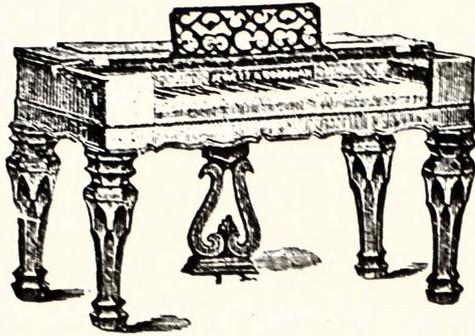
COMBINING ALL THEIR NEW AND VALUABLE IMPROVEMENTS.

Manufactory 57 Chestnut Street, Philadelphia.

Ware-Rooms 279 Chapel Street, New Haven, Conn.

PORTABLE MELODEONS.

With all the best improvements, which for power and purity of tone, are far superior to any now manufactured.



NEW PRICE LIST.

Table with 3 columns: No., Octave, Case Name, Price. Includes items like No. 2, 5 Octave, Walnut Case for \$100.

PIANO CASE MELODEONS,

Octagon Legs-Elegant Rosewood Cases-Three Rows Mouldings.

Table with 3 columns: No., Octave, Case Name, Price. Includes items like No. 8, 5 Octave for \$150.

THE HIGHEST PREMIUM OVER ALL OTHERS, A GOLD AND SILVER MEDAL,

has been awarded to us for the best Organs, Melodeons and Eolicords, at the following State Fairs: New England, (six States), Ohio, New Jersey and Iowa. Also 10 First Premiums at different State and County Fairs.

EVERY INSTRUMENT WARRANTED FOR SIX YEARS!

THOMAS BRETT, Wholesale and Retail Agent, GENEVA, OHIO. 18-6m

NEW ENGLAND HOTEL

NOW RE-OPENED.

NEWLY FURNISHED

AND REFITTED.

CHARLES COATES, Proprietor.

PRICES REDUCED!!

A FIRST-CLASS HOUSE!

ONLY \$1.50 A DAY.

Corner of Johnson and Water Streets,

NASON & PARKER'S COLUMN.

NASON & PARKER,

N. 9 PUBLIC SQUARE,

BETWEEN SUPERIOR ST. AND COURT HOUSE,

CLEVELAND, OHIO.

CHEAPEST AND BEST

PLACE IN THE CITY.

PHOTOGRAPHS! PHOTOGRAPHS

ONLY \$1.50 PER DOZEN!!

BON TONS!! BON TONS!!

FOUR FOR 25 CENTS!!

All Other Styles of Pictures at Equally Low Rates.

COPYING OF ALL KINDS DONE WITH

NEATNESS AND DISPATCH

All Work Warranted to give Satisfaction.

PICTURES COPIED AT ANY TIME

(Concluded from the Third page.)

The Board of Trustees were recommended to accept the offer.

REPORT ON EDUCATION.

A. A. Wheelock, of Ohio, chairman of the Committee on Education, made their report.

The Chairman, in presenting it, stated that the Committee labored under difficulties in preparing the report, and it was not as full and complete—considering the importance of the subject—as they could desire. The Committee recommended—

1st. The aiding and establishing, as far as possible, a practical system of general education, regardless of existing prejudices against race, sex or color.

2d. That the Children's Progressive Lyceums receive the special and fostering care of the American Association of Spiritualists.

3d. That we inflexibly oppose the reading of the so-called Word of God, and the making of oral prayers, in our common schools. That an entire change in the books now in use in the primary and other departments of learning, freeing them from every taint of sectarianism, is earnestly recommended.

4th. That the American University be located in that State giving the best and greatest inducements in the shape of funds or endowments, for the establishing of such university.

5th. That means be taken to especially educate those who become, or desire to become, public exponents of the Spiritual philosophy.

The fourth recommendation stirred up some little discussion. E. S. Wheeler, of Cleveland, knew that if such an offer was made, Massachusetts, being so wealthy, would carry off the university.

Mr. J. S. Loveland, of Illinois, thought that his State could beat Massachusetts in donating money or land, and that the Spiritualists of Illinois would have something to say about the matter.

A. A. Wheelock, chairman of the Committee, explained, that it was not intended to settle this matter now, but simply to present it as an inducement to a generous rivalry among the States, to draw out liberal donations, by the hope of securing the honor and still greater advantage of its location.

The phraseology of the clause was altered somewhat, after which it was passed.

Messrs. Jameison, Lynn and others, supported the fifth recommendation, and the clause finally passed, as reported by the Committee, and the whole report was then adopted.

REPORT OF COMMITTEE ON RESOLUTIONS.

The Committee on Resolutions, through their Chairman, D. Y. Kilgore, then made their report.

(These resolutions we shall publish in our next number.)

The customary vote of thanks having been given, to the officers of the Convention, members of the press and the choir—a unanimous and enthusiastic vote of thanks was given by the Convention to the Buffalo society, and to the Spiritualists of that city, for their generous hospitality in providing so largely as they did for the comfort and pleasure of the delegates.

A motion was then made that the Convention adjourn *sine die*, which was carried.

Mr. Fox, the retiring President, bid the Convention farewell, and at the conclusion of his remarks, introduced the President elect, Hon. J. G. Wait, of Michigan, who briefly addressed the Convention, concluding his speech with the memorable words, "Let us have peace."

The National Convention of the Children's Progressive Lyceum, met at 2 o'clock in the same hall, a report of which will appear in our next issue.

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

Dedication of Spiritualists' Hall at Ashley, Ohio,
SATURDAY AND SUNDAY, AUG. 7TH AND 8TH.

Agreeably to notice, and in conformity with a special agreement, made with the friends in Ashley last February, when we organized their courageous little Society and Lyceum, that if they would build a Hall this Summer we would come and dedicate the same, we answered the summons of the friends, to fulfill our part of the agreement, as they had already theirs—not by the favor of a "special providence," but through the excellent accommodation of an express train of cars. On our way, and while making a few editorial jottings, rather keeping ahead in our thoughts, if not in our writing, of the swift winged train, we were pleasantly surprised at Gallion, by the unexpected presence of Bro. O. L. Sutliff. The cars stopped for a moment for more passengers; Bro. S. had seen a notice of the meeting, and, laying aside his "lightning-rod" work, was on his way to Ashley. At Cardington we were joined by Bros. Hager and Southwick with their families, and reached Ashley in time to participate in the afternoon meeting of Saturday.

We confess experiencing a good deal of pleasure as we entered the fine, spacious Hall which the Spiritualists of Ashley have erected in so short a time since their organization. This shows what can be done, and that "where there is a will there is a way"—in fact, in *unity of action* all things are possible.

This new Spiritual Temple is 35 feet by 70, with two very convenient and useful ante-rooms, on the right and left of the main entrance, over which is a neat little gallery, which will seat about one hundred persons. The walls of the Hall are of ordinary height, and, being arched in finishing on the inside, gives the room a very neat and airy appearance, besides making it a pleasant Hall for both speakers and listeners. Two splendid chandeliers, suspended from the arched ceiling, add much in finish, and give abundant light to the Hall in the evening. An addition will be built at the rear, 20 feet by 30, to be used in connection with the Hall as a suitable place for festivals, suppers, etc., when desired.

Too much praise cannot be awarded the faithful few, who have accomplished so much for the interests of humanity and truth, by the erection of this beautiful Hall, with its absolutely *free platform*, where the discussion of all subjects, by any and all persons, will not only be allowed, but invited.

The exercises of Sunday opened with a conference meeting of one hour, which brought out varied and interesting descriptions from those, many of whom, with silvered heads and moistened eyes, recounted their sad experience of degrading, soul-crushing bondage, in the Church, and their now happy deliverance to the "promised Canaan" of mental and spiritual freedom, while constantly feasting upon the "heavenly manna" of the truly divine truths of Spiritualism. Bro. O. L. Sutliff addressed the large and interested audience, in his usual earnest and zealous manner; after which, with a brief exhortation from the "Missionary," to the practical religion of good deeds—the service of God by *doing* rather than *praying*—daily practice of godliness rather than Sunday show and pretension, and some appropriate music by the choir, the meeting closed for the forenoon.

At 2 o'clock, P. M., we delivered the dedicatory discourse—claiming that the Hall was not built for God, but for Humanity; therefore we earnestly, faithfully and sincerely, dedicate it to *Humanity's uses*. Of course such sentiments caused some quaking among the fossilized, orthodox, dry-bones present; but, as we felt the medicine was good for the disease, we could but rejoice that the ailing ones were favored with an opportunity of taking large doses!

We had the pleasure of meeting with the Lyceum, and at the request of its able and earnest Conductor, Bro. Granger, led the children in some of the general exercises, which seemed especially to interest the large number of visitors and friends present. The Lyceum, though young, is working its way along, up the rugged paths of progress, and with the new Hall, affording ample room for its beautiful exercises, will grow and increase, and become a power for good in that community.

A crowded house listened to a funeral discourse in the evening, which we delivered by special request, taking for our text, "But if the dead be raised, with what body do they come?" There was general satisfaction expressed with the Spiritualistic view, of what is called "Death and the After Life," which we presented, showing that it is all one life—a continuation of this—as real, positive and conscious as our existence here.

Several interesting seances were held, with Mrs. Van Sickle a well known trumpet medium, and conversation was had with the spirits. Our venerable Bro. Thatcher, of Toledo, was present, contributing much to the interest of the meeting and circles, by both speaking and healing.

Monday, with grateful remembrances for all our friends at Ashley, and a heart-felt God-speed to them, we took train for Delaware, where, in the thick prejudice of this Methodist stronghold, we discoursed, in the evening, to a very fair-sized audience upon the facts and philosophy of Spiritualism. Our lecture was well received, and many were the questions asked, showing the great desire there is, in the minds of a priest-ridden community, for light and knowledge. Bro. Thatcher made some earnest and practical remarks, after which our accomplished and faithful Sister McPherson, being entranced in the audience, and brought upon the stage, gave a most beautiful and impressive invocation, which closed the meeting. It cannot fail to do good in Delaware.

After a hasty trip to Westerville, Mifflin, Columbus, Worthington and Springfield, we received a telegram which caused our speedy return to Cleveland, to attend to important business matters, but not without feeling gladdened in our soul for the sunshine poured on us everywhere by dear friends, and by their living sympathies felt our spiritual strength renewed. ¶

MEDIUMSHIP.

Cabinet Phenomena and Dark Circle Manifestations.

Darkness is not always a necessity in the production of "Physical Phenomena," but is a convenience or facilitating condition. The objection is that darkness hinders observation, confuses inquiry, and favors deception. But in many cases phenomena occur in darkness, which could not be given otherwise, inasmuch as a higher degree of power is required for their evolution. To secure all the facility afforded by darkness for the action of Spiritual forces, or forces under the control of spirits, to give the greatest possible opportunity for observation of that which occurs, and to effectually guard against fraud or error, are the objects to be sought for in the construction of the "Cabinet."

In the first place, as to material and the size, there is to be considered not only the wants of the control, and the media, but also the matter of convenience in handling, removal, &c. Common pine is generally the most abundant material of the requisite lightness. A Cabinet of mahogany is not only more expensive, but from its weight inconvenient. Any light wood is fitting as it is not ascertained that the sort of lumber affects the character of the phenomena, or the facility of operation. The walls of the Cabinet may be less than half an inch in thickness, and should be paneled to prevent cracking by exposure to a dry atmosphere. The material should be well seasoned. With these general directions, any intelligent mechanic can select material and construct the cabinet as desired. The size is not a matter of specific requirement, but may be made to vary as needed.

Phenomena of great power do not often occur, at a distance greater than a few feet from the person of the medium.

It is claimed by those who assume the dishonesty of the media, that this is so, because nothing can be done where the operator cannot lay hold of the instruments either with hands, or feet, or teeth, or in some other way; they assuming that the supposed media invariably by trick or fraud escape from whatever bonds may be imposed upon them, and replace the same before they can be detected. It is certain that there are those who can perform astonishing feats in this way, and yet are able to illustrate that their legerdemain is merely a degree of ingenuity, seconded by art and practice in manipulation; the same resources that are the reliance of the juggler the world over. This knowledge should make us thorough in precaution, but never deter us from unprejudiced observation. These tricks and sleight-of-hand performances come very far short of covering the ground laid open to us, in which to investigate phenomena which have taken place, where the media were not trained performers for exhibition, but inexperienced, unsophisticated men and women, careless and artless boys and girls, or quite young and helpless children.

Still another class are of the opinion, that the phenomena are the result of spirit control, but yet not in so direct and absolute a manner as others may have been led to suppose. These assume that the manifestation of spirit power, is only in effecting the release of the medium from confinement, and then impressing or controlling the liberated person, to do quite in an ordinary manner that which appears so very extraordinary. All this, it is argued, may be consistent with the fairness and honesty of the media, since they may be unconscious or restrained from communicating the method made use of. Under this supposition, of course nothing could be done out of reach of the medium. But all this might be possible to the power which can and does suddenly untie the most intricate and scientific fastenings, again to replace them by others even more complicated—a power that like love, "laughs at locksmiths," yet the fact is that often phenomena do take place in the dark circle and in the light, at such a distance from the medium, that there could be no possible physical contact with the things which are operated upon. The answer to this is the stereotyped formula, "Fraud and Imposition!" which is not established in the cases which are the basis of our statement. (To be Continued.) §

To Cornia.

BY MRS. CORA L. V. TAPPAN.

To thee I would bring a gleam—
One touch from the sunset sky.
When upon its golden stream,
The day floats down to die;
One ray from the flashing breast
Of the sun-king's closing life,
To give to thy spirit rest,
And aid thee 'mid earthly strife.

Only a golden ray,
Where the artist hand of God
Hath tinged the shining way,
By the twilight angels trod.
'T will guide thee in life's dark course,
And fashion a lofty theme;
'T will reveal the final source
Of each haunting, mystic dream.

One ray from the sunset sky,
To dip thy pen in its fires,
And write, that the truth cannot die,
Nor perish one holy desire;
With thy blush, and thy tongue, and voice,
To blend with earth's shadows and gloom;
The picture of Heaven's rich choice—
The day-gleams beyond the dark tomb.

The day-dawn, beyond the rich gleam
Of the purple, golden door;
One ray from its crystal stream,
To light thee forever more,
Through paths of deep woe and pain,
Through haunts of misery and sin;
To show the dark world again
The bright goal which all may win.

One touch from the sunset sky—
One flash from the twilight breast;
One spirit which cannot die;
And a Heaven of perfect rest.

The Sphere of the Christian Minister.

While men go delving in the mines of this world, while men pursue their various avocations, I would not say one word of discouragement to them; but when they look with pity on me, and say, "Because you are a minister your sphere must needs be circumscribed, and you must be a kind of recuse," they understand it not. Higher than any other calling is that which stands between God and man in the spirit of love and fidelity. If there be those that are in the midst of life, and have had serious thoughts whether it was not their duty to become preachers of the Gospel, but have been held away by some ambitious sister or some sweetheart, who has had thoughts of public honor and glory; if there be some that have looked wearily at the till and the chest, and have wondered and pondered whether it was best for them to throw away their life in the poverty of the pulpit; if there are any that have heard their companions gleefully marking out their vocation, and magnifying its trials and self-denials, and have sunk back from the prospect that they have before them; let me say to you, all these are deluding influences. I am happier every year of my life than, I had almost said, all the votaries of pleasure; I have remunerations in one year of my life greater than all they have that pursue the phantom of ambition. I am the happiest man that lives. You could not tempt me out of this place. Suppose they had offered me the senatorship of the United States, do you suppose I would have accepted it? Never! never! I do not expect to be tried! It is not the style of men that they are after now! They do not look into churches and pulpits for public men to-day! But were they to do it, there would be no temptation in it. There could be no temptation in it. Do you suppose I could be bribed out of the pulpit if Brown Brothers offered me a full half-partnership in their business? Never. There is not money enough in all the Rothschilds' coffers to bring me the happiness that I have in your confidence and generous support, and the liberty which I have of discharging my conscience by free speech in your midst. I tell you, there is a secret in living to do good. There is a secret in fidelity to men's consciences, and in that sympathy which can appeal to God and say, "Thou knowest that I love my country; thou knowest that I love my fellow-men; thou knowest that I love thee; and that my whole life, from core to circumference, and from circumference back to core again, is in this blessed work of reconciling men to God, and thus building them up in Christian virtue and purity." More of happiness than you can extract from wealth, or honor, or pleasure itself, you can—I say to every young man who is rightly endowed, and who has a heart that beats for this world—extract from the sphere of the Christian minister. You will never find

a nobler sphere than that. If you come for the sake of honor, if you come for the sake of support, keep away; but if you love the work, and are willing to take it through good report and through evil report, there is not on this earth another calling that delights as it does to be an ambassador for Christ, and to be a friend of man among men.—*Henry Ward Beecher.*

Judaism and Christianity.

These two systems of religion, although in their rites, ceremonies, moral teachings and spiritual inculcations, are very dissimilar, yet in their practical and ultimate results are essentially the same.

What Christian man or woman, if you present to him the Jewish code of national morals, stripped of the disguise of "thus saith the Lord," but would start with horror at the ideas therein inculcated. What odium would now be attached to the man who would publicly teach, as a heaven-born principle, the righteousness of stealing, plundering, prostitution and murder? And yet these were the foundation, thus to speak, upon which was erected the Jewish church, embracing within its pale those to whom it was said, "And the Lord hath avouched thee this day to be his peculiar people, as he hath promised thee, and that thou shalt keep all his commandments; and to make thee high above all nations which he hath made, in praise, and in name, and in honor; and that thou mayest be a holy people unto the Lord thy God, as he hath spoken." Deut. xxvi, 18, 19.

Now, let us see what, amongst others, were the commandments these "holy people" were required to keep, or acts they were encouraged by their God to perform.

When the Israelites were about to leave Egypt, the Lord said, "I will give this people favor in the sight of the Egyptians," "that when ye go ye shall not go empty. But every woman shall borrow of her neighbor," "jewels of gold, and raiment; and ye shall put them upon your sons and upon your daughters; and ye shall spoil the Egyptians," Exo. iii, 21, 22. And repeatedly did God promise to Abraham and his posterity, the land of Canaan for an inheritance; and, in due time, sent them there to kill and destroy the rightful possessors of the soil, saving for their own lustful purposes the virgins, but destroying all others, the males included, both young and old.

And it is no palliation of this horrible cruelty to say that their God knew no better; for, in the ten commandments, he clearly recognizes the important principle of justice between man and man, but restricted its operation to his "chosen people," in their intercourse amongst themselves, whether in regard to honesty of dealings, or as it related to intercourse between the sexes, when either one was conjugally related to the other. Sexual intercourse, where either party was married, constituted the crime of adultery, and, under the law given to Moses, was punishable with death. But such intercourse between persons unmarried is nowhere, that I have discovered, made a crime in the Mosaic law.

But stealing, plundering, prostitution and murder, outside of Israel, was not only tolerated, but even required, by their great lawgiver. They could commit these crimes upon the Gentiles with impunity, nay, with the direct approbation of their God. Then is it any wonder if their posterity manifest the immoral influence of such teachings, in their intercourse with the Gentiles of the present day? For, with the Jews, all outsiders are Gentiles; and whatever there may be of actual or implied dishonesty in the modern Jew toward the Christian, it is more to be imputed to his religious training than to any radical defect in his organization.

But how about the Christian? and how is it that practically, the ultimate effects of his teaching are similar in their moral results to that of the Jews? To the Christian, accustomed to sneer at, and look with contempt upon, his brother Jew, this comparison may not seem to furnish a parallel. But let us look at it with calm, unprejudiced feelings. It cannot be denied that the golden rule strikes at the very principle inculcated in the Pentateuch, of plundering the Gentiles; but how is it in other teachings of Christianity? Is it not taught in their sacred writings, as well as by their ministers of religion, that we may be as vile and sinful as "total depravity" can make us, during a whole lifetime, and only repent at the last gasp, throw ourselves upon the mercy of God, and receive faith in Christ, and our sins will be forgiven because already atoned for, and our souls be received, straightway, into the regions of bliss? And does not Christ's promise to the thief on the cross, justify this teaching?—"To-day shalt thou be with me in paradise."

And in practice, are the Christians, in any sense, superior to the Jews? They may and do defraud the brother Christian, as well as the rest of mankind, and all can be forgiven. One Christian nation may invade and conquer another, killing and destroying its inhabitants, whether Christian or Pagan, and all the wrong

is atoned for. Witness the European nations, all calling themselves Christian, plundering the American Indians of their lands; the English conquering and subjugating the people of the East Indies; the United States wresting Texas and other territory from the Mexicans—doing all on the Mosaic principle of appropriating the land of Canaan to the Jews.

Where, then, is the difference between the Jew and Christian, as to their moral conduct; or what is the difference in ultimate result? The Jew *must* be justified in all his conduct toward the Gentiles, because he is only living up to the teachings of his God; the Christian *may* and *will* be justified, if he only complies with the proffered conditions, and may very naturally be cajoled into disobedience of the golden rule by reliance upon his belief that all his sins, past, present and future, are atoned for, and that he may continue therein if, like the thief on the cross, he can, at the last moment, secure an interest in Christ, and this most believers in Christianity hope, if they do not expect, to do.

How much real, practical difference, then, is there, between the two systems of Judaism and Christianity?
OMOA.

Our Food.

The practices of those employed in manufacturing food are reprehensible beyond expression. Much has been written on this subject; yet the manufacturer goes on, and his products sell as well, and the consumer is content with an occasional grumble. There is scarcely an article used as food, which passes through any change of form by manipulation from the raw material, but is adulterated, and often with deleterious ingredients. If we are to persevere in our present course, and consume everything concocted by the grocer and the manufacturer, it is best we do not know anything about the matter; for if we are to sit down to a rat pie, ignorance is bliss, and it is best we believe it squirrel.

That strychnine, cayenne, etc., enter into the composition of the best "Bourbon," is of little moment to the well ordered citizen, who may think if a man will drink, it is best to get him out of his misery by the most active of poisons; but what shall we say when similar processes enter into the formation of the necessaries of life?

The "ground" spices, pepper, coffee, etc., are worthless, to say the least. We venture the assertion that not a paper of the article is what it is represented to be.

Take coffee, for instance. Immense fortunes have been acquired by preparing burned and ground peas, beans, barley, liver, blood, bran, etc., and selling the abominable mixture, just scented with coffee extract, for "pure Java."

Coffee is a delicious and very concentrated drink, containing caffeine, as tea then, from which it derives its stimulating quality! This principle is found in no other plant. It allows of no substitute, and although the taste may be deceived, the vile slops dealt out as coffee are without exception injurious. Coffee is ground for the sole purpose of adulteration, by large establishments, as are the spices.

The sugar we use is also a sufferer, especially the pulverized, which almost always contains a large per cent of sand and chalk. The presence of the chalk is easily detected by stirring a spoonful of the sugar into a glass of vinegar. The effervescence will usually overflow the glass, *Terra alba*, a kind of soft chalk, is brought by the ship load from Ireland for the express purpose of the sugar maker.

This earth is also used in the adulteration of flour. If we go direct to the mills, we are not entirely safe; but if we buy our bread and cakes, we are sure of imposition. The poorest flour is made white with alum; and such bread will take up more water, the loaf will weigh more, and hence a double gain. It was stated last year in a public trial in New York, that stale eggs go much farther in cakes than fresh ones. The filthiest, rancid butter loses its taste by heat, and is employed in cakes and bon-bons; and the lard, which is almost ubiquitous in American cookery, is equally delectable.

Lame hogs, sick hogs, dead hogs, hogs suffocated in transportation, are placed, undressed and unwashed, in a boiler, the steam turned on, and by a process by which the solids sink to the bottom, the noxious gases are driven off, the lard is separated and drawn off as a beautiful "steam refined" article. It has been more than suspected that this lard undergoes a further transformation, reappearing as that astonishing product of the dairy, "boarding house butter."

Of milk enough has been said. If a resident of a city once in his life tastes of pure milk, he may think himself blessed.

Meats cannot be counterfeited, but in what a wretched condition the animals are before slaughtered. Frightened to frenzy, they are days on the cars, hungry, thirsty, with fever in every vein, and in that condition are received at the shambles. What can we expect of such food but disease and death!

If we pause for a moment, we acknowledge that we are utterly reckless in the choice of our food. We build up our bodies with this fevered and diseased, and still worse, immature flesh, and mixtures unnamable and indescribable, and wonder why we are subjected to disease and pain. Rather it is astonishing that we do not die; and we should, were it not for the persistency of our natures against countless abuses. On children the severest pressure falls, and their ranks in our cities are more than decimated.