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ORGAN OF THE OHIO AND WISCONSIN

PHENOMENAL AND PHILOSOPHICAL.

STATE ASSOCIATIONS OF SPIRITUALISTS.

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SELECTION FROM WHITTIER.

O Golden Age, whose light is of the dawn,
And not of sunset, forward, not behind,
Flood the new heavens and earth, and with thee bring
All the old virtues, whatsoever things
Are pure and honest, and of good repute;
But add thereto whatever bard has sung
Or seer has told of when in trance and dream
They saw the Happy Isles of prophecy!
Let Justice hold her scale, and Truth divide
Between the right and wrong; but give the heart
The freedom of its fair inheritance;
Let the poor prisoner, cramped and starved so long,
At Nature's table feast his ear and eye
With joy and wonder; let all harmonies
Of sound, form, color, motion, wait upon
The princely guest, whether in soft attire
Of leisure clad, or the coarse frock of toil.
And, lending life to the dead form of faith,
Give human nature reverence for the sake
Of One who bore it, making it divine
With the ineffable tenderness of God;
Let common need, the brotherhood of prayer,
The heirship of an unknown destiny,
The unsolved mystery about us, make
A man more precious than the gold of Ophir,
Sacred, inviolate, unto whom all things
Should minister, as outward types and signs
Of the eternal beauty which fulfills
The one great purpose of creation, Love,
The sole necessity of Earth and Heaven!

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 Dist. of Ohio.]

RELATION OF THE SPIRITUAL TO THE ANIMAL IN MAN'S NATURE.

TRUE happiness comes from the spiritual faculties, the higher brain which lies on and overlaps the basal in the link which connects the physical man with the spiritual. Through them we rise to the domain of the noble and infinite. Their gratification yields unalloyed delight, and the fruits they bear are treasures laid by for eternity. Their joy is that of the angels, to which they are related.

Compare the happiness of Howard with Astor's; of Franklin, when he made profound discoveries in science, with Robespierre; of Washington, giving freedom to a nation, with tyrants, robbing them of it; and in what relief of light stand out the former on the dark background of the latter.

I remember a story of a miser. He was a shrewd, calculating man, and hence lucky in his undertakings. Wealth like a river flowed in to his coffers; he became the wealthiest man in the nation. Still he was unsatisfied, and strove harder than before. More! more!! more!!! was his endeavor. He became nervous and restless to results, his physical failing under the burden; his higher faculties became debased. He lost confidence in men, and remained in constant agitation for fear his debtors would fail. Then he deposited all he was worth in banks; but soon he doubted the banks, and withdrew his wealth and placed it in a massive safe. Then he felt secure nay, what a temptation to the burglars and assassins of a great metropolis! Night after night he kept watch over that little pile of dust. See him there by the faint moonbeam struggling through the grated window! Is that a felon we see? Nay, a man, self-immolated! See his haggard countenance! A score of times to-night cold sweat has started on his brow at the imaginary footsteps of robbers; a thousand times has he passed up and down that room, watching his destroyer—a fascinated slave.

"This will never do," he exclaims, and rushes out into the air; "life is a burden I will no longer bear. Sweet is the thought of the eternal sleep of death." On he rushes to the river. As he reached the bank his hand touched a coin in his pocket. It would be useless to him, so he thought he would give it to a needy person. He was in a wretched part of the city, and it was a season of distress for the poor. He approached a rude tenement, and entered. On a rough bench lay an emaciated woman, near her wept three little children, and a babe nestled under the rags by her side. She was praying, and the intruder heard the words, "give us bread or we perish!" He passed out; he returned; the little coin had yielded bread and many comforts, which he laid by the side of the sufferer. After a moment's silence she seized his

hand and blessed him. The children, after appeasing their hunger, clasped their arms around him, and even the babe prattled for joy. Happiness dawned on the miser's heart; a thrill of divine pleasure awoke in his breast. "Is happiness so cheap?" said he, "so cheap that a little coin yields such great returns? Then will I dispose of my treasures before I depart."

Day after day, year after year, an old man might be seen visiting the needy. He became their friend and father. His countenance was radiant with the joy of his heart, and it is needless to say he no longer desired to depart a life which had now become of unalloyed delight. He had learned the means of true happiness, and became true to the end and aim of life.

From this dark picture turn to those resulting from the culture of morals and intellect. See the inventor, after years of patient study, bringing forth his invention to an astonished world. He has concentrated his thoughts in iron, wood and brass, and harnessed the elements to do his will. What a glory surrounds his brow! how millions exalt his name! what a joy of heart is his!

There is one who from fraternal love travels to a distant country, that perchance she may assuage the sufferings of a dying soldier; another travels from prison to prison, to cheer and comfort those whom society has cast off; they ask no pecuniary pay, for money with them is nought. They receive the largest price—the blessings of those they bless.

The astronomer, gazing at the starry worlds which float in the azure sky, becomes lost to the scenes of earth, and wholly absorbed in the visions of Omnipotent power and beauty. He would not exchange the joy of those moments, wherein he catches glimpses of the divine order of the stellar universe for the title deed of the entire world. So, too, of the poet, as enraptured in visions of celestial purity and beauty, he writes with a pen of fire. His pleasure palls not, but lasts forever.

Happiness derived through the normal employment of our superior faculties never ends in pain—has no compensating smart, and can be viewed in the far future with the same pleasure as that yielded by enjoyment; for it yields pleasure to our divine character, and whatever elevates that, has to us an eternal relation. Such is the grossness of the gratification of one department of our being, and the joy of the other.

MEDIUMSHIP.

THE medium occupies a fearful position. He is the channel through which the thoughts of angels flow, and the purity of their expression depends on the purity of his life. * * * The most crystal water, when made to flow over bogs and marshes, becomes foul with slime, and the most heavenly thoughts and emotions become turbid and fermented to error when forced through the channel furnished by an impure mind. "But," it is asked, "why do spirits descend to employ such persons as mediums? Do they not know that this very thing is a stumbling block to the believer, and a weak point for the attack of the skeptic?"

All this is well considered, but are you sure they do so from choice? The number of persons organized for mediums of necessity is small. There are thousands of spirits wishing to communicate, for one medium. So anxious are they, that every opportunity offering the least chance for intercourse with their friends on earth, is eagerly seized.

The condition of sensitiveness, the cause of mediumship, renders the individual easily influenced by surrounding circumstances. Hence the waywardness of character too often exhibited, and for which unstinted blame is poured out. We should, however, seek the best gifts, and order our lives after the highest moral ideal. By being mediums, we should not consider the least moral responsibility removed, nor endeavor to excuse our shortcomings by saying we are automatons moved by a superior responsible will. We are individually responsible, and if intelligences from any source attempt to lead us a hair's breadth from the path of rectitude and honor, we should distrust and discard them at once. Pure and holy spirits will ever urge us in the way of right; encourage us when we falter, and hold us up when we otherwise would fall.

Mediumship, both for physical manifestations and of a psychological character, is purely constitutional. It cannot be bought, or sold. It does not depend on moral or intellectual development. We have seen wonderful physical manifestations through individuals of most questionable morals, and received communications by writing of a very satisfactory character, from dear departed friends, through ignorant and inferior persons.

As every medium has a personality more or less positive, every one colors his communications in a more or less decided manner. Each has a peculiarity of his own. Subtle differences in organization allow certain manifestations more readily than others, and by a permutation of innumerable conditions on the part of the medium and spirit, a wonderful variety of phenomena results.

What is this peculiarity of organization, and how acquired? It would be difficult to tell what it is. It is often, and usually is, possessed at birth, or may be slowly or suddenly acquired. The spirit seems to have less hold of the body, and to be sensitive for that reason. By sitting in circles the condition may be acquired, after the manner that a musical string will, by repeated vibrations, become harmonious with another if that is fixed.

If two strings are stretched with unequal tension—one having the points of tension fixed, while those of the other are movable, the latter will not respond in unison with the former. But every vibration of the first will tend to move the points of tension of the latter, and will, after a time, bring them into such position that the two strings will be in unison. The time required to produce this result will depend on the violence of the vibrations, and the facility with which the points of support yield. This may result by a single vibration, or it may require days, months, or years.

I have gathered up the various views entertained by different races and tribes, of the influence of spirits. Childish and conflicting as they appear many times, it will be seen that one cardinal idea underlies them all.

When the Australians desire success in the chase, they make a grass image of the kangaroo, and dance around it, believing that the image gives them power over the real kangaroo. The same custom is found with the Algonquin Indians, and they believe an arrow touched with the magical medawin, fired into the track of an animal, arrests it in its course until the hunter can overtake it. Among other tribes, images of persons over whom injurious influences are wished to be exerted, are made, and the destruction of the images is supposed to affect the person represented. The same custom is found with Peruvians, in Borneo and India.

The rude and childish methods of savage tribes to divine the future, depend on the supposed invisible interference of spiritual beings with which they people the regions of the air.

Among the Naori, the magicians set sticks in the ground to represent each warrior who is to start on an expedition, and they whose sticks are blown down are to die. The Feejeans divine by shaking a branch of dry cocoa nuts; if all fall off, the sick person will recover, if not, he will die. They divine by observing their limbs; if the right trembles first it is well, if the left it is bad; by the taste of a leaf, or whether they can bite it through, or whether a drop of water will run down their arm, or drop off.

Even the spirit of the dead can be affected by charms, incantations, and prayer, or directly through its body. The African fastens the jaw-bone of his enemy to a drum, that the constant jar may torment him. The Indian wears the paws of the bear, or the tusks and teeth of savage brutes, to give him courage. The New Zealander forces small pebbles down the throat of the infant to harden his heart. If the properties of amulets pass to the wearer, much more would the food influence the character. The flesh of timid animals makes the courage weak, while that of ferocious animals gives him strength and courage.

The connection between the person and his name led to a diversified series of superstitions. The Indians of British America have the greatest aversion to repeating their names, as have the aboriginals of the United States, of South America and Van Diemen's Land. A Hindoo wife never under any circumstances mentions the name of her husband, a

custom observed in East Africa. The Kafirs extend this custom beyond the husband to his relatives. Savages avoid speaking the names of the dead, with mysterious horror, speaking only by allusion. They avoid speaking the name of fatal diseases. * * * The Yezides never mention the name of Satan. The Laplanders dislike calling the bear by name, and in Asia the same dislike is found for mentioning the name of the tiger. Brahma is a sacred name in India, as Jehovah is to the Jews, or the great name of Allah to the Moslem.

NORTH-WEST DEPARTMENT.

JANESVILLE, WIS., SATURDAY, APR. 17, 1869.

JOSEPH BAKER, Local, } EDITORS AND AGT'S.
J. O. BARRETT,* Traveling, }

CLUBS:—1 copy Spiritualist, 1 year, \$2. Two copies, 1 year, one Spiritual Harp, and Planchette Song, for \$5.50. Four copies 1 year and Practical of Spiritualism, \$7. Six copies 1 year, Harp, and Planchette, \$12. Eight copies 1 year and Harp, \$15. Eleven copies 1 year, Harp, Practical of Spiritualism and Planchette, \$20. For above clubs postage on books prepaid by us.

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

WOMEN'S RIGHTS.

WE call the attention of the Revolution, Sorosis, Agitator, and all who are laboring to secure the equal rights of woman, to the important fact they all overlook, that the root of the evil of which they complain lies in the churches—there the woman is taught that she is man's inferior. It is one of the cardinal doctrines. Examine, for instance, the marriage service of the Catholics, which they consider to be a sacrament; or the Episcopal, which they call "God's holy ordinance"—and which is followed by the Methodist—in which the woman must take the following pledge or vow:

"Wilt thou have this man to be thy wedded husband, to live together after God's holy ordinance, in the holy estate of matrimony? Wilt thou OBEY HIM, SERVE HIM, love, honor, and keep him in sickness and in health; and forsaking all others, keep thee only unto him so long as ye both shall live?"

"The woman shall say, 'I WILL!'"

The bride, after this, repeats the following obligation:

"I, N., take thee, M., to be my wedded husband, to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love, to cherish, and TO OBEY, till death do us part, according to God's holy ordinance; and thereto I give thee my troth."

Could the demon of Slavery demand a more abject promise than this? And yet to be married by this ceremony is the fashion in this country, because enslaved women do so in Europe. There is no qualification to this oath; the woman is solemnly bound to obey this man—a fact, he will remind her of, if he is of a tyrannical disposition, and she asks for her rights. As we have said before, we repeat:

Ladies, do not dodge this question in your papers, lectures, or addresses. Men prepared this ceremony. Say to them, for it is vital to your cause, that no man who respects the woman he would make his wife, will ask her to be married by such a ceremony; and no woman who has any self-respect, will be married by it. The Catholic and Episcopal priests dare not leave it out—but that does not make it any better. This enslaving of woman, is the relic of a barbarous age, and should be punished as a crime. We ask women to take this subject into serious consideration, and meet it fairly, as we know they are able. If these clergy have the right view of marriage, then they—the women calling for their rights—are all wrong. If that ceremony, as we believe it is, is a pernicious evil, then these women are right, and should maintain the right. Ladies,—will you cringe before these "right reverend fathers in God," or will you face this great wrong, and turn from the altar where you are sacrificed? The advocates of the equality of the sexes, have met politicians boldly. We ask them now to strike at the root of the evil, viz., the marriage covenant as taught by Catholics, Episcopalians, and Methodists, and sustained by most protestant churches. We most religiously believe in marriage, but we believe it is a love union between one man and one woman, not an institution that makes woman an oath-bound slave.

THEOLOGICAL REACTION.

PATCH GROVE, Grant Co., Wis., April, 2.

HAVING just closed a series of lectures in this place, it is due to justice to say that we have never found a people more generous-hearted and free-minded. Under the strong thought of liberal books and papers, introduced by faithful friends of progress, the way has been opened for the Christ of angel ministry. Never before did we so well appreciate the beneficent uses of free inquiry, falsely called "Infidelity," as initiatory to the golden light there is dawning all round the world. A large number of them are Materialists, but have no bands to break, if they can see what the soul yearns for—that their philosophy of natural law is the basis of immortality—that the material world they have explored is pulsing with the conscious love of ministering spirits. Suffice it to say, we were delighted with the visit, and verily baptized anew with inspiration from above. Though the 'going' was horribly muddy, people came from far and near, and the interest and audience increased to the last. Our meetings were held in the Academy building—an institution built by the munificence of the people. It is under the superintendence of Prof. Clark, a scholarly gentleman, assisted by worthy teachers, who honored us with their personal presence, thus setting a noble example for the students who also attended. Such largeness of soul is morally beautiful. This school is exerting a most salutary influence upon the rich soil of mind all through this region, and we sincerely recommend our friends generally to patronize it. It is under no sect and heaven grant that it never may be! It is in the clean, rural country, away from the ensnarements of city life.

An episode in the history of Spiritualism must be noted, because it involves a moral. The Methodist minister here (we withhold his name from very pity) attended two of our lectures. The second was a plain review of Orthodoxy, in contrast with the liberal sentiments of the times. His church members came with him to see our gospel demolished. The faithful angels managed the batteries.

At the close, he took the stand and such a tirade of abuse and vulgar ditties! No point of argument, no review of our position, but a string of obscene comparison and personal vituperation, unwarranted and unprovoked. Never were we so insulted, and never was community so morally shocked. Many of his own friends were also grieved; several left the house in mortification as one brother publicly stated it, with candid fervor, "in consternation." Yet all this "filthy communication" was to show that Spiritualism is licentious in its tendency!! A proposition was made for a discussion. He proposed the merits of Methodist and Spiritualistic literature! Whoever heard of a *theological* discussion on such a basis? He presumed we were short-sighted enough to be responsible for, and the apologist of, the fanaticism and humbug that eat as parasites on our spiritual body. To rake over the cast-off filth of any *ism*—Methodism included, or "varnish the tombs of the fathers"—is an evil use of the tongue. We proposed to discuss the merits of the two systems. That he would not do. He sent us a challenging note, (stating that he would *act* the gentleman if treated as a gentleman,) again suggesting a discussion on the literature or statements of writers and lecturers; or he would discuss that "Christianity is more beneficial to society than Infidelity." The first was puerile; the second was another insult. We believe in the *unchurched*, pure religion of Jesus, and will never throw a javelin at *primitive* Christianity, or the Essenian Spirituality of Apostolic days. We therefore paid no more attention to the matter of a discussion, and in this we were sanctioned by the friends who then positively averred an unwillingness to have *any* discussion with him. So morally outraged were the people, several of the leading citizens severely impeached this minister in a series of resolutions read in open meeting. We felt it was just. Some kind of an impeachment of a public man who departs from decency and honor, is a moral protection to society. We therefore sanctioned their *intent*, but it was deemed wise not to pass them. Being read, and exceptions taken, they were withdrawn; and we all felt glad in our hearts, for we would never crush. Let justice be done; let virtue criticise; but let forgiveness prevail. We think Orthodoxy has learned

a lesson—to stop this unholy warfare against Spiritualists and free-thinkers. We parted in love, and trust that the event will make us all wiser and better.

"Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be white as snow."

TRANSFER OF IDEAS.

IN the columns of that able paper, the Chicagoan, there is an article from the pen of LeRoy Sunderland, explaining "pathetism," in which we find a point of his hypothesis asserted in the following brief language:

IDEAS are never, NO, NEVER, in any case, communicated, out of one mind into another. Ideas are developed in each mind by its own elementary powers. An idea may be suggested by a clap of thunder, or any one of any number of phenomena, which may be thus, improperly, denominated causes. But, ideas are never TRANSFERRED.

There we find a sweeping assertion made, which might be met by saying that ideas are often, very often, communicated out of one mind into another. Nothing is more common. As the magnetic needle feels the subtle force of a magnet through solid barriers, as light passes through solid glass, and as one electrified body communicates its electricity to another, according to well established laws, so also does one mind often act on another, or receive mental impressions from kindred minds. Nothing else can explain the phenomena we often witness. In our interiors we are all spirits, hence as spirits we can impress our ideas on other spirits in the body; or, in other words, magnetize them. Spirits in the higher life beyond the grave, can impress ideas on their mediums, but find it very difficult to give names that are mere noun substantives. They can communicate ideas, but not words. At least such is the case where entire control of the medium is not attained. We have often, by what is called mesmerism, transferred our ideas to our subject. We have often, in a semi-abnormal state, read the ideas of others. We have mesmerized, by the concentration of thought, a lady in a neighboring house, who never suspected the fact till she suddenly found herself paralyzed in her chair. We have known others to do the same.

But why dwell on particular cases? We know the facts of impressibility of thoughts and the transfer of ideas exist, notwithstanding all the Dr. Sangrades in existence, who "have written a book," may assert to the contrary. Pestilential disease may be transferred, so may moral conditions, and excitements, as in revivals; alarms like Bull's Run, and the general impulse of an army, and in fact even abstract ideas, as in spirit communications. We are beings of social sympathy, as well as individuals.

LECTURERS.

NOTHING is so cheering as to hear that a system of order and culture is instituted here and there. Bro. Peebles has just closed several months work in Detroit, Mich., with his pre-eminent ability and growing success. His services through the medium of the 'Spiritual Harp,' silver-chaining the exercises, were very attractive and practical.

We need more lecturers in Wisconsin live, self denying, lecturers, to nurture, to make green and beautiful the waste places where Orthodoxy has starved the very soil. We have in our State some faithful workers—Bros. Warren, Stevens, Randall, Bent, and others, are working here.

Bro. Baker is speaking with much success in Oakfield. Bro. Loveland has lately held a discussion with an Orthodox minister in Aurora. We well know where the palm of victory fell—on the brow of Bro. L. There is a good brother who ought to be in the field—we refer to Dr. Clarke, of Harvard, Ill. He is an old veteran, a trance speaker, and a man of intellectual and fine moral mold of character. Send for him brethren.

We have good news also from Chicago—whose true pulse we all joyfully feel. Both societies have had splendid success since last Sept., and still the work goes on. Bro. E. S. Wheeler is lecturing to our society, with his usual power and inspiration. Clair DeEvere is there also, leading the hungering and thirsting to the banquets of angel pentecost. We should say, Clair DeEvere Spettigue, for we had the honor of marrying the couple, some time ago, according to law. They are both persistent, earnest workers. 'The harvest is plenteous, but the laborers are few.'

REV. S. C. HAYFORD.

THIS brother has returned to the cold and contracted fold of the Universalist denomination; and is received with about the same suspicious spirit that drove him away. He loved freedom so much he got out of the nest ere he was strong enough to make his own conquests. His success with the Spiritualists has not been flattering: he was not supported. That unquestionably was a consideration. A man must live. We do not blame him;

THE SPIRITUALIST.

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THE AM. SPIRITUALIST PUBLISHING COMPANY.

CLEVELAND, SATURDAY, APRIL, 17, 1869.

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

TO THE READER.

THE intention of the Publishing Company—to supply a large amount of Spiritualistic literature of a high order at a low price—will be made evident from time to time. The present improvement is by no means final—it is initial. The form which we have adopted probably will not be altered, but pages will be added without increase of price.

The volume and number have been changed. Those whose time has expired, but who have been furnished with papers gratis, it is hoped will consider them an inducement to renew.

It will be noticed that the editors have indicated their respective contributions by certain signature marks. They prefer to be held responsible, personally, for the sentiments they may utter.

More than the entire amount yet paid to THE SPIRITUALIST from the special subscription of friends at the last State Convention, has been expended in "spreading the gospel" of the New Era. This branch of missionary effort must be abandoned, to a great extent, unless our patrons continue to share the burden with us. From past evidences, we know your heart as well as head is in the work—you not only perceive but love the Cause you have professedly espoused. How many hundred additional copies are you willing to circulate? Spiritual papers, freely distributed, are well calculated to popularize the distinctive truths you accept.

"AMENDE HONORABLE."

RECENTLY, there was published in these columns an article written for the Present Age, by Dean Clark, prefaced by editorial comments. What we said was based on our understanding of his statement, at the time. Since then he has communicated to us further explanations—or rather, removed the ambiguity which misled us—and we hasten to put him and ourselves in a true position before the public. The article we published was not rejected. It was withheld by the author because the one which would have preceded it was refused, after the latter had been written. Mr. Clark avers, "I will take my oath, and furnish a dozen witnesses to the truth of my statement, and no man will contradict, publicly, what I have stated."

We should have been pleased to refrain from further reference to the subject, but by so doing, now, would stand convicted of a misstatement, prejudicial alike to all parties concerned.

INTERESTING LETTER.

READ friend Toohey's letter, on the eighth page. His supposition, that we still think well of our joint labors with the Massachusetts Association, is quite correct.

The suggestion in regard to "writing up," was in consequence of a similar call upon ourselves. There are thoughtful minds quite as earnest as our own in the wish which prompted the request. Our call would receive no quietus for fear of the effect upon our friend, of any criticism present publication may invite. He is amply competent to defend himself and work, from all mistaken disparagement, and too discriminating personally, to wish any neglect of either by those whose ability and motives in criticism may be alike good.

A critic by nature, as an anthropologist by profession, friend Toohey no more dreads the canvassing of his issues, than the Spiritual Republic at large, can afford to dispense with a popularization of the concrete results of his study and thinking; and the more absurd and mistaken, or even "scandalous," the denunciation, the greater the manifest need for ample argument.

We "labor and wait" for reform in the method of treatment which Spiritualistic problems receive, and the policy which

governs the supposed organs of opinion. Our own "conscience" is "touched as with a hot iron," by a sense of our deficiencies, in the point of comprehensive culture in this relation; but if GOOD INTENT, and a native sense of justice, with sturdy work, furnish the conditions of angelic aid, there shall not be lacking the means of reaching the public, in the interests of something basic and positive in the realm of classification and ethics.

May our efforts be seconded by the co operation of those who have recognized the need of foundation work and perpendicular building, and studied thoroughness enough to make their qualifications equal to the demands made upon them, by the necessities of the age and condition.

Our former co worker is but one of many sincere friends of our cause, who may almost be said to constitute a class, which has been banished into comparative privacy, by the popular impatience in regard to the analysis of the pretensions either of disembodied wisecracks, or physically organized expounders of the Natural Gospel, as it is revealed through horns, amid thick darkness, by "brethren in bonds."

The "Cabinet Meetings" of the "powers that be," and their agents and instruments in the form, are no more beyond question than theologic dogmas of delusion; and the spirit which objects is an emanation from the bigotry of superstition, if not the body and substance thereof.

We gladly welcome to the Present Age, Wadsworth and Loveland, our old-time friends, and critics too, sincerely hoping they will continue not only to dissect, but also to expose, the anatomy of every subject, until the solar spectrum of the sun of Truth penetrates the dark places of earth, and star eyed Science marshals the armies of Progress, by the road of research, to the groves of Philosophy and the temples of Natural Religion.

We shall all appreciate each other better, as we increase our knowledge of ourselves; and the misinterpretations of the past, may be no insurmountable barrier to the co-operative usefulness of the time to come. The reaction of the public mind has fully begun; the immediate future is to be the scene of enlarged activities, with more complete and catholic harmony; at least we pledge our efforts to that end, and labor alike with zeal and confidence. We take the greater pleasure in provoking friend Toohey into public expression, inasmuch as some unfledged flutterings of our own reportorial quill, may have unfortunately and unintentionally added a degree to the feeling which led him to consider silence the manner of prudence. No "shut-eyed medium" was ever blinder than we, to the consequence of a verbal inaccuracy which made him the progenitor of the phrase; for none knew better than we his sincere regard for all media, shut-eyed or otherwise.

We shall wait with anxiety, to learn "What has Christianity done for the Culture of Woman and the Perfection of Marriage?" confident that the question will be met in no superficial manner, but the reply embody a fund of information, which will render the book a matter of importance to all who seek to know, rather than rhapsodize.

Meanwhile we hope to hear again from the author, as well as from all others who, like him, seek to find the basis of genuine Spiritualism in the demonstration of the Real and Actual. §

EMMA HARDINGE, we learn from English authorities, has completed her long-expected work on the History of American Spiritualism. We also learn that an autobiography of herself is to appear at no very distant day.

THE ARCANUM OF SPIRITUALISM will run through the paper for the first volume. It will then be published in book form.

AWAITING PUBLICATION.—Articles from John Wetherbee, A. E. Giles, J. H. Powell, and others.

IN THIS NUMBER may be found contributions from J. H. W. Toohey, J. Stahl Patterson, and Augusta Cooper Bristol.

THE RELATION BETWEEN DRESS AND CHARACTER.

ATTEND the national gatherings of any sect or belief, where a score of representative minds assemble amid hundreds of less prominence, and you will notice the plain, even homespun, air of the foremost thinkers of the day, in their respective specialties.

The man whose apparel is faultlessly artistic in appearance, 'above criticism,' may be and sometimes is the thorough worker, the man of power and effectiveness; but not often. There is no inherent antagonism, however, between Beauty and Utility. "The column is not less strong because it is graceful," or the fruit less delicious because it is golden. Instead, grace adds to strength, strength to grace; and the conjoined twain are in truth the type of effectiveness. How plainly we see this illustrated in our best orators, who combine the masculine and feminine temperaments in nearly equal pro-

but rather have a criticism for Spiritualists. We as a body, are too demanding—not willing to foster hopeful talent. We are not fraternal, not defensive, not protective to those who fly to our "house of refuge." We should have hearts to warm such, and dollars to feed the birds at home, else the unskilled and undeveloped media famish in the struggle. How many times have we felt the dreariness of the highway we all are trying to build. Bro. Hayford is not an exception. Hundreds have fallen back, unable to face the howling wilderness through which we must pass ere we reach the mount of transfiguration.

We feel another conviction, however—that all this suffering is necessary to try our steel. "He that endureth unto the end shall be saved." We advise all ministers to count the cost, ere they slip the coil of the church. Garibaldi said to his soldiers volunteering for civil liberty, "Soldiers! you who are willing to face penury, hunger, suffering and death, step forward to this line." Whoever enters the Spiritual ranks, must not expect fine churches, gold-gilt Bibles, cushioned pulpits, and a fashionable prayer meeting to convert sinners. No, sirs! With us is battle, battle, BATTLE! until we clear the promise-land of infesting beasts of prey. We say to Bro. Hayford, whom we highly respect, return in peace, and may the good angels aid you in scattering light in the yet dark crypts of the Universalists. As for ourself, we'll "fight it out on this line, if it takes all summer." The "Richmond" of the aristocratic church, must and shall be taken, and the watchword that bids us fight for the right, shall yet be a reality—

"Proclaim liberty throughout all the land, unto all the inhabitants thereof."

FROM AN EXHORTER.

[In response to the "Important Card," recently published in our columns by Mr. E. S. Wheeler, the following letter has been received, among many others from different parts of the country. We publish this for its truth, manliness and patriotism. If the Christian world were full of the same spirit, the road of progress would have to surmount fewer hills of difficulty.]

WEST EAU CLAIRE, Wis., 2nd Apr., 1869.

DEAR SIR: I read to-day in the American Spiritualist, your appeal to men of liberal ideas to correspond, with a view to organizing for the prevention of the establishment of a national religion. Whatever use you can make for that purpose, of my humble name and limited influence, is at your service. I am a member and exhorter of the Methodist Church, but I consider the only practical and valuable Christianity to be the fruit of men's unbiased convictions and unthwarted instincts, and I believe that the principles of Jesus tend, by syllogistic necessity, to absolute individual and political freedom and equality. Thinking thus, I should deeply regret to see Christianity made a part of the national Constitution—an innovation which would destroy the spirit of religion in America, without contributing to preserve the letter, and would spoil the Constitution without exalting Christianity. I would rejoice to know that every American, on being questioned, was willing to make a solemn profession of allegiance to the Lord Jesus, but I would rather see the whole nation Atheists of their own mere motion, than hear one man call himself a Christian on compulsion.

Yours truly, C. L. JAMES.

ANDOVER LYCEUM.

ANDOVER, O., April 7th, 1869.

EDS. AM. SPIRITUALIST: Thinking you would like to hear from this quarter of God's vineyard, I will tell you that our Missionaries, Mr. and Mrs. A. A. Wheelock, came here the last week in Nov. last, and organized the Children's Progressive Lyceum, and drilled the members a few days, so they could paddle the canoe for themselves. The Lyceum is now in a flourishing condition. Commenced with thirteen children, and now we number over seventy members. Have paid for equipments, and a good selection of books for the library. Great credit is due the Morley brothers for giving the use of their spacious Hall, and donating liberally in different ways for the benefit of the Lyceum. They are LIVE Spiritualists, and doing all they can for the promotion of human progress. We have a good band of officers and leaders, who take a deep interest in the work, and hope, with patience and perseverance, to progress onward and upward forever.

MISSIONARY REPORT.—This document will be resumed next week, probably.

portions. At first you are charmed by the musical flow of their thought, then awed, but not shocked, by their resistless power. Still, in this age of partial rather than integral development, the *artiste* is rarely profound and powerful, while the man of broad and permanent influence is seldom a *connoisseur* in matters of taste.

Now and then, in such assemblages, a mind at once profound and elegant in its expressions, obtains a hearing, and speaks through a commanding *personnel*, in faultless costume. So modest is the raiment that we forget to notice it, yet we find it has had a marked effect upon us, when we retrospectively analyze the effort. Free Fancy transforms the outer garb; 'tis not so much cloth of such a texture, but a veil which tones down the soul's resplendency, to our poor vision!

Search out the best writers of the best periodicals—those that express to the world the foregleam and prophecy of a brighter day—and you shall find most of them in humbler homes than you thought, and with harder hands than your own. Simplicity of style in dress, diet, speech, is evident in these noblemen. The hand that drives a vigorous quill for *The Radical*, (and sometimes for these columns,) is horny and calloused with farm labor. Yet, in some feature or some contour, a finely-arched brow or a well-shapen neck, the *mother* stands revealed, the *soul* crops out, and this it is that energizes, *inspires*. Awaken this element,—you have no longer before you a powerful animal, capable of lifting six hundred pounds, may be, and of attending to the routine of common business, but a mathematician, a philosopher, and poet. The comprehensive mind is associated with and is the motive power that impels a mighty physical engine, not a frail and feeble mechanism. Love, Wisdom, Power are *thoroughly* incarnated and put *en rapport* with objective realities, marshaling them into lines of highest beauty and use.

So close is the dependence of mind upon matter—of brain upon body—that the integrity of the former is contingent on that of the latter; and he that is a model in dress is frequently too weak in muscle and brain-fibre to achieve an enviable position and commanding influence among men.

At first thought, the whole subject may seem unimportant, besides being inappropriate to this journal; but does it not involve a study of the relation between *character* and *expression*, between mind and its manifestations, and thus lead directly to a field of research worthy the attention of philosophic minds? Who has the time and inclination to demonstrate, anew, "there are no trifles," and present to the devotees of fashion on the one hand, to persistent slovens on the other, a substantial, because philosophical, basis for dress reform? †

WHAT IS SPIRITUALISM?

THIS religion is a philosophy; this philosophy is a religion. It takes man by the hand, and instead of telling him he is a sinful worm of the dust, corrupt from the crown of the head to the sole of his foot, it says that he is a nobleman of nature, heir to the Godhood, owning all things, for whom all things exist, and capable of understanding all. He is not for to-day; not acting for time, but eternity; not a mushroom of a night, but a companion of everlasting worlds—aye, more; he will bloom in immortal youth when these worlds fade, and the stars of heaven are dissolved. What he writes on his book of life is no writing on sand; it is indelible.

What a position, then, is occupied by man! On one hand are the lower forms of Nature, the brutes of the field; on the other archangels of light, towards whom he is hastening, one of whom he will become after death casts from his spirit its earthly garments.

Spiritualism is not a religion descending from a foreign source, to be borne as a cross; it is an outgrowth of human nature, and the complete expression of its highest ideal. Have you a truth? it seizes it; has the negro of Africa a truth? it asks not its origin, but makes it its own. You may take the Sacred Books of all nations—for all nations have their Sacred Books—the Shasta of the Hindoo, the Zend Avesta of the fire-worshipping Persian, the Koran of the Mahomedan, the legends of the Talmud, and on them all place our own Testa-

ments, the Old and the New; you have brought together in one mass the Spiritual history, ideas, emotions and superstitions of the early ages of man, but you have not Spiritualism, you have only a part. You may take the sciences, the terrestrial intimately connected with our telluric domain, teaching the construction and organization of our globe, and the cosmical, treating of the infinite nomenclature of the stars, you have not Spiritualism; you have but a part.

Spiritualism comprehends man and the universe, all their varied relations, physical, intellectual, moral and spiritual. It is a science and philosophy underlying all others. It reaches to the beginning of the earth, when the first living form was created, for even then man the immortal, was foreseen, and the forces of Nature worked only in *one* direction, of his evolution. It reaches into the illimitable future, borne onward by man's immortality.

Would you narrow its domain to the tipping of tables, a few raps, the trance of mediums? You might as well represent the vast Atlantic by a drop of water, the glorious sun by a spark of fire, as Spiritualism by these phenomena. They are not to be spoken of lightly. They are the tests of Spirit-identity of which the world has so long stood in need; accidents of the mighty gulf stream of Spiritualism, sweeping past the promontories of the ages, an accumulating flood of ideas and principles.

This is emphatically an American religion. It was born on American soil, and has all the tendencies of the American mind. The other great religions, the Jewish and Mahomedan, of Semitic origin, and it has been argued that the Semitic race was ordained for the express purpose of giving true religious systems to the world. Their systems, however grand, partaking of the visions of the Orient, are foreign to us. The new is internal, of growth, practical, having the coolness and calmness of the West.

The Semitic race, the harsh Jew, the Arab, dictating morals to us! We have taught the world a lesson in government, it is ours to send back to Palestine a new and superior religion. Is it a graft on Christianity, as Christianity was on Judaism? So far as the New always must be on the Old, and no more. It is not a "revival" of religious ideas. There has been cant enough, quite, about *morals*, what is wanted is *knowledge*. Give men that, and their morals *will* be right. His demand is *not* for a revelation embodied in a book, to be expounded by a hierarchy allied with mystery, with partiality for a privileged few, but a system meeting the wants of the people, entering directly into their social, intellectual, moral and political lives; which is not afraid of the soil of labor; not offended with the jar of commerce, nor abashed at high places. A perfectly democratic religion, presenting a just view of man's duty, destiny and immortal relations; having its proofs drawn from the physical world, and responded to by the intuitions of the soul. Has the world ever before possessed such a system? Can history yield one page wherein the divinity of man is advocated, and the right of each to perfect that divinity until it becomes a law unto itself? Spiritualists are the only people who have this fire on their altars, who by religion are democratic. Spiritualism is purely so. See how it arose, and how it has advanced. From a simple rap in an old house, in an obscure hamlet, it has steadily marched onward for the last score of years. It never has had a leader, yet its aim, its doctrines, are remarkably consistent. The refined and educated medium, enjoying the advantages of the city, and the ignorant boy-medium of the back-woods, receive communications enunciating the same great truths, and embodying the same philosophy. All over the land such communications are received, in substance identical. There is harmony amidst diversity, for however much communications may differ, they do so no more than individual ideas differ, and substantiate the individuality of the intelligence purporting to communicate. In the fundamental elements of their teachings there is perfect accord. It is a singularity of the Spiritual movement, that it has spread with a rapidity unparalleled in the history of any other innovation, while it has not received the aid of any leader.

No one stands at the head of its believers to direct their movements, or extend for personal ag-

grandizement its philosophy. Its teachings, on the contrary, denounce all leadership, all individual worship, making every believer rely solely on himself, and seek his salvation through and by his own exertions. There are those who by a superior mental and spiritual endowment write and speak more than others, but their words are severely questioned, and if they bear not the test of criticism, they are thrown aside. It speaks so strongly of individual responsibility, that the watch-word of the true Spiritualist is: "I am a man, and you are another." It has taught equality until leadership is dishonored, and he who would undertake it, would immediately be cast down.

It seems a great universal movement diffused throughout all ranks and classes of society, and from a myriad sources the little streams flow into the vast channel of reform. Other reforms have had great and talented men to present and vindicate their claims to the world; they have had leaders who were considered infallible; but Spiritualism sprang into being, and no one can determine when or how, or by whom, and in scarcely a score of years after the first rap was heard, its speakers are declaiming in every city, and its scores of periodicals are scattered broadcast over the land, while its advocates number more than any sectarian organization in the union! Is not this an unaccountable fact, unless the myriad spirits of the departed, standing behind the scenes of their invisibility, push on the work?

Christ was born in a manger. How many centuries elapsed before a single million believers bowed at his shrine? Mahomet arose out of the royal family of Arabia, and propagated his revelations by the sword, yet how many years before he counted his followers by millions?

The *press* has used its mighty energies to put down the young giant; the enginery of the Church, and all the skillful appliances of public opinion have been brought to bear, but in vain. Rapidly it springs with strength, and proving the old fable of Atlas possible, bears the world on its broad shoulders.

The mortal world may be divided, but the nobility of intellect of the spirit-world is one. From it flows the power reposing beneath all manifestations, wherever displayed; always the same, varied only by circumstances. The plan is matured in the spirit-world, and from thence measured to man as he needs. We are engaged in a movement which is ultimately to overturn the fabric of the world's present moral, social and intellectual philosophies, its most darling theologies; a movement wide and deep as infinitude, yet in this desperate conflict we acknowledge no leadership except that of the spheres.

The most humble medium, or obscure circle, is performing a work perhaps greater than the most able lecturer on the rostrum. This we assuredly know: whatever each does, it will harmonize with the work of others. We may walk blindly, but there are eyes which see for us; we cannot go astray. Thus is every individual trained to be a leader of himself—the ultimate of democracy—a genuine American idea. To this four millions of Americans assent, and their ranks are rapidly increasing. It encroaches on the desk of the preacher, and enters the halls of legislation.

While we ask: can ideas so intensely radical and revolutionary flourish on any other soil? they pass swiftly the barrier of ocean, and reappear under the thrones of despots. No police can prevent their utterance in France; they startle the critical sages of Germany, and are received by the Autocrat of Russia. The revolution they must work in Europe will be great. They will go forward silently at first, but the red hand of war cannot long be staid. The *form*, the *idea* around which the masses will rally, the future will determine.

No barrier can obstruct these ideas, for they belong to human nature, and are forced onward by omnipotent spirit power. They cannot become dead beliefs, for they are of the practical maxims of life. They can be understood by a Carib or Esquimaux; they supply intellectual food for the profoundest sage. They yield to each just the mental sustenance his capacities require, and hold him to nothing he cannot understand. †

PRESERVE your papers for binding.

EASTERN DEPARTMENT.

BOSTON, MASS., SATURDAY, APRIL 17, 1869.

GEORGE A. BACON, - - - EDITOR & AGENT.

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

FAITHFUL BEYOND DEATH.

BY AUGUSTA COOPER BRISTOL.

O beautiful Sun, sinking down in the west,
Shining low on the sycamore tree,
Draw all the dark mountains up over thy breast.
That my angel may come unto me!
Leave open a fold
Of the purple and gold,
That my angel may come unto me!

And Night, blessed Night, with a God-written brow,
Spread softly thy Ethiope wing!
O dark, brooding mother, thou knowest it—thou,
What the love of an angel can bring
To a tired human soul,
To a famishing soul,—
What the love of an angel can bring.

So, light up the shadowy steeps of the skies,
And the arches all fathomless, mark
With stars that shall watch with their tremulous eyes
For the angel that comes with the dark!
With throbbings of light
Watch the magical flight,
Of the angel that comes with the dark.

And wing the red life of thy poppies, O Sleep,
On my sids in a Lethean stream!
Till a miracle comes to my soul, and I weep
With the ecstasy born of a dream;
Till the desolate tomb
Of my heart is abloom
With the rapture and warmth of a dream.

He comes with my vision. The pearl-tinted light
Of a glory drops over my heart;
Not earth with its blackness, or heaven with its white,
Can hold us or keep us apart;
The height,—the abyss,
Between that world and this,
Can not hold us or keep us apart.

And there is a courtesy softening his love,
He learned of the seraphs, I know,
For he leaveth his dread angel beauty above,
When he stoopeth to me here below;
And human the face
That cometh to grace
And hallow my vision below.

But I fear, by the angelhood left in his eyes,
That erringly mortal I seem,
Yet I rest in the gaze that is tender and wise,
For soul knoweth soul in my dream;
And our lips are not stirred
By the sound of a word,
For soul readeth soul in my dream.

And the clear, mellow depths of his eyes, ever show
In their look of unmeasurable love,
That much that is counted as frailty below,
Will blossom to virtue above;
That our rootage in pain
Brings the fruitage of pain
To sweetness and beauty above.

And though the red light of the morning will come,
Bringing back the old burden and strife,
And my spirit will struggle, though stricken and dumb,
With the terrible meanings of life,—
Though my soul groweth gray,
All the hours of the day,
With the terrible lesson of life,

Yet Night, brooding mother, will freshen my heart,
However so withered it seem,
Till it pulses with Spring, and the green buddings start
With a love that is warm in my dream;
And the logic of day
Cannot turn me away
From trusting the truth of my dream.

GEN. GRANT AND THE INDIAN QUESTION.

ANYTHING and everything which looks like a definite policy on the part of President Grant, relative to so important a matter as the Indian, must necessarily awaken the liveliest interest not only with those who ardently sympathize with the Red man and the wrongs practiced upon him, but with all those who have watched the ever shifting but always selfish treatment which government has heretofore given this subject.

No greater evidence of practical wisdom and superior statesmanship could readily be given by our new President than by cutting clear of all "entangling alliances" with which this question has so long been involved, and pursuing a course of action in harmony with his recently written statement to the friends in Philadelphia.

Any change from the past and present equally unsatisfactory arrangement to both contracting parties, from the questionably honest and manifestly unjust policy which has prevailed, will be a change for the better, and be hailed with joy by all who desire that wrong shall no longer usurp the place of right. His thought of selecting representative men from among those who have traditionally been the consistent friends of the Indian, the descendants of William Penn, of peaceful and blessed memory, and to have such serve as mediators between the Indians and the Government, is worthy of all praise. It will at once inspire confidence and beget a feeling that equal justice will be meted out in both directions, beyond any method or proposal yet submitted for consideration.

A solution of this problem will then be sought by disinterested men whose sole aim will be to figure not for themselves but for humanity. We subjoin the following from The Friend's Review:

A BENIGN PURPOSE.—The President elect, U. S. Grant, impressed with the integrity of purpose and the earnest friendship for the Indians; and desire to do them justice, evinced by the Society of Friends, through the delegated members who recently advocated their claim—has caused letters to be written to certain Friends in Philadelphia. His desire is set forth "of inaugurating some policy to protect the Indians in their just rights, and enforce integrity in the administration of their affairs, as well as to improve their general condition." He requests a list of names of members of the Society of Friends who can be indorsed as suitable persons for Indian agents. He will encourage and protect any attempt which Friends shall make for the improvement, education and Christianization of the people. It cannot be doubted that well-disposed and patriotic citizens will approve the determination of the President elect, and that they will concur in his judgment that Friends are the true, disinterested counsellors of the aborigines. May this trust be wisely and conscientiously met and discharged. Let no one accept position who is not prepared to recognize in every red man an object of our common Father's love and care, and perform the duty heartily as unto the Lord.

LYCEUM EXHIBITION—ADDRESS BY M. B. DYOTT.

THE Children's Progressive Lyceum No. 1, of Philadelphia, gave an Exhibition, upon the 26th of last month, in Camden, N. J., a city holding similar relations to Philadelphia that the city of Brooklyn does to New York. The sole object of this illustration of the working of the Lyceum, was to interest the citizens of Camden in the movement, and to induce them to form a Lyceum in their city. We believe that object has been accomplished, as we have been informed that a full set of equipments have been ordered, and that a Lyceum will be inaugurated immediately under the conductorship of our jealous and efficient brother McCurdy. The hall was sufficient to accommodate about five hundred persons, exclusive of the platform, which would accommodate from seventy-five to one hundred persons. During the entire day the snow fell thick and fast, melting as it fell, so that our streets were a mass of slush, but as the members of our Lyceum are not 'fair weather Christians,' notwithstanding the terrible condition of the streets and weather, we had as many of our members present as we could possibly put upon the stage. Every seat in the hall was occupied, and at least one hundred persons were standing throughout the entire Exhibition. The exercises were presented in handsome style, and elicited universal admiration. I did not intend to speak of this Exhibition, in the papers, but have been solicited by so many, to send a copy of the remarks and a notice of the entertainment, to some of the Spiritualist papers, that I can hardly refuse to do so, although I have to do it in great haste. What I send is at your disposal. Do with it as you think best; either publish a part, or the whole, or throw it into the waste basket. The stormy weather seems to have been rather a blessing than an evil, for had the weather been fine, the hall would not have accommodated half the number that would have made application.

Yours truly, M. B. DYOTT.

LADIES AND GENTLEMEN: As this will be the first exhibition of a Children's Progressive Lyceum given in your city, it will be a novelty to the larger portion of this audience, and under such circumstances it will not be inappropriate, I presume, to state the objects of this exhibition—the character of the institution giving it, and a few points of difference that exist between the ordinary Sunday School and the Children's Progressive Lyceum, which is the Sunday School, or method of education adopted by the advocates of the Spiritual Philosophy.

As we believe that actions are more potent than words, we shall illustrate that idea better by a presentation of the Lyceum, than by making a speech upon its excellencies, or giving a description of what it is, or what it proposes to do, and I know you will be more gratified by witness-

ing its performances than by any remarks I may make upon the subject. I will therefore, in a few words, state the object of giving this exhibition, which will be an illustration of the general exercises of the Lyceum, and is intended to interest your citizens in the movement which is being made in behalf of the young and rising generation; and if possible induce them to inaugurate this system of Sabbath School instruction in this our sister city, and we hope by this means to be instrumental in establishing in your midst one or more of the best Sunday Schools in the country. If it should prove the stimulus—the beginning of the movement, our object will be accomplished.

But you ask in what respect is this Children's Lyceum superior, and wherein does it differ from the ordinary Sunday School system? to which I would reply in a few words. The general system of Sunday School teaching, is the old dictatorial method which ignores REASON as carnal and unreliable, although it is the most glorious gift of the Infinite and Almighty Father—that attribute which distinguishes man from the brute creation. The Sunday Schools teach innate, ante-natal and total depravity, an angry, jealous, vindictive God. Its teaching stultifies the intellect of the child, repudiates and annuls individual responsibility, which is the basis of social security. It teaches 'that while the lamp holds out to burn, the vilest sinner may return,' one of the most injurious doctrines ever taught or stamped upon the plastic brain of childhood. It commands children to love that which every instinct of their natures impels them to fear and dislike. It crams the mind with errors that in after years and mature consideration it will reject. We hold that the bar of Reason of every mature human being, is Supreme Court, and we have no right to take advantage of the immaturity of childhood—to warp and tamper with the witnesses in order that we may obtain a verdict in favor of our pet peculiarities of religious belief.

You, gentlemen and ladies, are what circumstances, surroundings, and the teachings of infancy have made you, and it is for you to decide whether those teachings were true or false. Had you been born Mahomedans, and been taught in infancy and youth that their teachings were the infallible word of truth, you to-day would be zealous advocates of that peculiar form of faith. But instead of cramming the minds of children with the ideas of their teachers, and saying you must believe or be lost, our Lyceum system seeks to draw out of the child, to cultivate its reason, and evolve the infinite possibilities that are resident in every human soul. We believe that it is right—that it is our duty, to take good care of the body, that temple which is the masterpiece of the Almighty architect, and deemed by him a fitting residence for an immortal spirit. We do not believe that we can obtain the beautiful manifestations of a pure and holy life through a dilapidated, diseased and unhealthy bodies. We therefore deem it of primary importance that we educate, cultivate and develop the physical, as well as the moral, intellectual and spiritual departments of our being. The harmonious development of each being necessary for a good life, and as exercise is the means by which we acquire strength, mentally, physically or morally, we believe our prayers for health will be more efficient when put in the form of gymnastic movements, than in mere word utterances. The marching with flags is intended to impart an easy, graceful, upright carriage—to inspire its members with a devotion to their country's Flag, that emblem of Freedom to which all nations of the earth are looking for ultimate redemption from mental, as well as physical slavery. Our gymnastic exercises are drafts upon the bank of Heaven, that are never dishonored. Our silver chain readings, and our lessons, are elevating, refining and reverential in their tendencies. But as we propose to place before you a practical illustration of our Lyceum work, I will detain you no longer, but proceed with our programme of exercises.

THE HOLY (1) FATHERS.

"EUSEBIUS, one of the most zealous of the Christian fathers, and the writer on whom Christian divines (Jones and Lardner, for instance,) chiefly and most implicitly rely, heads chapter 31, of book 12, of his 'Evangelical Preparation' thus: 'How far it may be proper to use Falsehood as a Medicine, and for the benefit of those who require to be Deceived.' The celebrated Bishop Horsley, Archdeacon of St. Albans alludes to this in his controversy with Dr. Joseph Priestly. At page 160, he says: 'Time was when the practice of using unjustifiable means to serve a good cause was openly avowed, and Origen himself was among its defenders.'"

"A little jargon," says Gregory of Nazianzen, (bishop Constantinople, and surnamed "The Divine,") "is all that is necessary to impose on the people. The less they comprehend, the more they admire. Our forefathers and doctors of the church have often said, not what they thought, but what circumstances and necessity dictated to them."

"The people" says Synesius, Bishop of Ptole-

mais, early in the fifth century, "are desirous of being deceived. We cannot act otherwise respecting them." And, a little further on, he says, very honestly:—"For my own part, to myself I shall always be a philosopher; but in dealing with the mass of mankind, I shall be a priest."

The impartial Moshem specially includes in the same charge, Ambrose, Bishop, of Milan, Hilary, Bishop of Poitiers, and Agustin, Bishop of Hippo, in Africa, "whose fame" (says the ecclesiastical historian,) "filled, not without reason, the whole Christian world." See his "Ecclesiastical History," i. 310. "We would willingly" (these are Moshem's quaint and honest words) "except them from this charge; but truth, which is more respectable than these venerable Fathers, obliges us to involve them in the general accusation."

Indeed, (as Dr. Chapman, in his "Miscellaneous Tracts," p.191,tells us,) "The learned Moshem, a foreign divine and zealous advocate for Christianity, who by his writings, has deserved the esteem of all good and learned men, intimates his fears, that those that search with any degree of attention into the writings of the Fathers and most holy doctors of the fourth century, will find them all, without exception, disposed to lie and deceive, whenever the interests of religion require it."—Ex.

PERSONAL.

Mrs. H. F. M. BROWN, lately appointed auxillary agent and missionary by the American Association of Spiritualists, starts for California and the Pacific coast, overland, the first of May. She expects to spend June in Colorado—and will speak anywhere on the route of the Pacific Railroad, if arrangements are made with her in season.

Sister Brown is too well and favorably known as a woman, a medium, a speaker and consistent reformer, to require any special words from us. Wherever our friends will give her an opportunity to work, they will richly be the gainers.

Remember, her address will be Chicago, till the first of May.

Dr. A. B. CHILD, the eminent author and thinker, proposes to spend next winter in the West, devoting his time mainly to lecturing. Dr. C. is a distinguished, radical reformer and a man of most profound convictions, whose uttered thoughts challenge attention. Whether the hearer accepts or rejects his peculiar views, all who listen are strangely interested in what he says and his manner of saying it. Societies wishing his services, can address him at Royalton, Vermont.

C. FANNIE ALLYN is speaking, this month, with increased satisfaction, to the audiences which gather at the Everett Rooms in N. Y. This is her third engagement within the past eighteen months, which fact proves her to be their most popular lecturer.

The Resolutions recently passed by the Societies at Vineland, N. J., and Rochester, N. Y., before each of whom she delivered a series of discourses, are hearty endorsements of her ability to interest and instruct her listeners. During May, she speaks in Salem, Mass.

SUN BATHS

Cost nothing, and are the most refreshing, life-giving baths that one can take, whether sick or well. Every housekeeper knows the necessity of giving her woolens the benefit of the sun, from time to time, and especially after a long absence of the sun. Many will think of the injury their clothes are liable to from dampness, who will never reflect that an occasional exposure of their own bodies to the sunlight is equally necessary to their own health. The sun-baths cost nothing, and that is a misfortune, for people are still deluded with the idea that those things only can be good or useful which cost money, and they will cheerfully pay away their dollars for Turkish and Russian baths, when they could get any number of sun-baths, which would be far more beneficial to them, for nothing.

Let it not be forgotten that three of God's most beautiful gifts to man—three things the most necessary to good health—sun-light, fresh air, and water, are free to all; you can have them in abundance, without money and without price, if you will. If you would enjoy good health, then see to it that you are supplied with pure air to breathe all the time; that you bathe for an hour or so in the sunlight; and that you quench your thirst with no other fluid than water.

In regard to sun-baths, let any invalid, who reads this and who has been housed for some time, take an occasional walk in the sun, if it should be only on the piazza, and observe the effect. In our opinion he will find it the most healthful bath he has taken. Sleeping-rooms should be selected in

such parts of the house as have the most benefit from the rays of the sun. The bed and clothes should be thoroughly aired and kept in the sun as long as possible every day. Many of the sleeping-rooms in our hotels are so situated as never to feel the influence of the sun's rays, and those who occupy such rooms for any length of time are simply committing suicide. We have in mind now a large hotel in the vicinity of New York city, where not less than two hundred persons are usually located for the winter, in which a large proportion of the bed-rooms are in the center of the building, into which the sunlight never penetrates. As a corollary, the doctor's gig is seen standing before the house at all hours of the day.

The Italians have a proverb which, translated, says, "Where the sun does not enter, the doctor must;" and with them, the first point to be considered in the selection of a house, is: What is its exposure to the sun? and they are careful to locate their sleeping-rooms on the side of the house where there will be the most sun.—Phonographic Visitor.

SPIRITUALIST ANNIVERSARY.

The twenty-first anniversary of spirit rappings was duly observed, Wednesday, according to the announcement, at Lyceum Hall, with exercises appropriate for commemorating the occasion.

The principal speakers in the morning were Mr. H. L. Clark and Mrs. S. M. Thompson, of Cleveland, the former relating some interesting scenes he had witnessed in the clairvoyant state, where the spirit, in leaving its earthly tabernacle, condensed, and when fully formed over the body, taking on an exact outline of the original, though vastly more bright and beautiful, swayed to and fro for a moment, when the final cord was severed and the freed spirit rose, accompanied by a band of spirits, and passed out of sight.

At the close of the morning session, Mr. Eddy, on a call from the audience, took the rostrum and read from the Herald a communication written by himself, in reply to some remarks of ours in Saturday's edition, at the close of which, on behalf of the Society, he paid the paper a high compliment for the courtesy extended to him in the Herald office, and the liberal use of their columns in defence of the Spiritual Philosophy.

The afternoon session continued from two to five o'clock, the time being occupied by Mr. O. L. Sutliff, of Ravenna, Mr. E. V. Wilson, of Illinois, and E. S. Wheeler, of Boston, interspersed with music by two of the best artists in the country. So deep was the interest awakened by the different speakers, that the audience was loath to depart, after an unusually long session of three hours.

The evening session was the most important feature of the whole proceedings. E. V. Wilson, according to announcement, gave one of his remarkable exhibitions, describing spirits in the audience, relating life histories, etc. There were over three hundred persons present, who listened with intense interest to the descriptions of spirits, delineations of characters, life incidents, etc. Some twenty spirits were described, and as many more life histories of individuals present read by the medium, all of which, with one or two exceptions, were acknowledged to be correct. The whole affair passed off, so far as we could judge, to the credit of the occasion, and general satisfaction of those who attended the celebration.—Cleveland Herald, April 1st.

Mrs. DOLLY CHANDLER and one hundred and ninety-four other women have sent a remonstrance to the Massachusetts Legislature against woman suffrage, believing that it would "diminish the purity, the dignity, and the moral influence of women, and bring into the family circle a dangerous element of discord, without securing additional strength, efficiency, or wisdom to the Government of the nation," and ask to be let alone "in the condition allotted to us by nature, by custom, and by religion.

Thus far during the year (aided by Mrs. Wheelock) he has organized eighteen Children's Lyceums, and a fine number of Societies, that will doubtless soon see the necessity of Lyceums and Lyceum work in their midst. By their fruits ye know them. These are not Societies on paper, for display, but active, working organizations. It is Ohio missionarying to some purpose. To such workers belong the plaudits, EARNEST, FAITHFUL.—Banner of Light.

BEECHER says that "the only way to exterminate the Canada thistle, is to plant it for a crop and propose to make money out of it. Then worms will gnaw it, bugs will bite it, beetles will bore it, aphides will suck it, birds will peck it, heat will scorch it, and it will die."—Banner of Light.

FREE AGENCY.

In the general acceptation of this term, as applied to man's moral responsibility to a higher power, we are to understand that he is placed here on this earth, and two courses presented to him, with the power of choice which to pursue—the one leading to misery and ruin, the other to happiness and eternal life. This philosophy is indeed very plausible, and many a poor soul has been induced, by preachers more eloquent than sincere, to embrace such a creed, devoid of reason, and without foundation; and that their whole eternal future alone depended upon endorsing the false doctrine of Free Agency.

If it is admitted, by the advocates of this specious doctrine, that the Creative power has the attributes of omnipresence, omnipotence and omniscience, therefore, as the creating power is superior to the created, as the greater includes the less, man came into this world without a voice in his creation, must exist here by a superior will, and go out subject to the same decree. If that power foreknew what would happen, from his omniscient attribute, his omnipotence of execution was a fiat from which there could be no appeal. Whatever was to be *must* be. If man came here endowed with an organization of passions and sentiments, he acts in accordance with that organization and no other. If his whole life is devoted to the care and wants of the animal, the reason may be found in the fact that the mind is subject to the animal part of the nature, and bows to its behests; if the animal is kept in subjection, then the moral development is the stronger.

Taking this view of the case, how can man have the power of choice when his organization and circumstances over which he can have no control, determine? There can be no such relation sustained as Free Agent. It is a contradictory term. An agent is bound by the acts of his principal; if not, he ceases to be an agent. We are agents of a supreme intelligence, but if that power gave us the organization, and we act in conformity to it, how can we be free? About as free as the chained and manacled captive in his lonely cell, who can sit only as his bonds will let him. How can man be free when he is acting in obedience to a power which alone can let him act? Man acts under a proviso; from motives which he has no power to give himself, and which he must refer to his maker. Man acts inside of that agency and never out of it. As no earthly power can give momentum enough to free matter from the shackles of gravity, so no power terrene can give man the ability to act independent of the peculiar and proper mission assigned him here, but the maker knows no provisos, no failures, no imperfections no delays.

What a beautiful theory to contemplate that must be, to ascribe to a superior the power to create beings as he wished, with the power of choice, yet with prepense determined that choice for him, but was so disappointed and disconcerted at the manner of their turning out as to try the theory of rewards and punishments, (for this is the upshot of Free Agency,) and punish them in endless torments for so doing!

If this doctrine of Free Agency be true, then an almighty power is at once shorn of all the attributes conceded to him, for man has outwitted his maker, and come off victorious; and the theory of his creation was a mere trial with no idea of success, and without the ability to make to a purpose; a being that has all those attributes which we should suppose belonged to him, but without the ability to use them as he intended. If it is false, then the resplendent glories of an unchangeable being, governing all by enduring and unalterable law, forces its power of conviction upon all the dependencies of the creator's handiwork, and gives a security that the power which brought us here will do with us as it sees fit, and take us away without our power of choice, in his own proper time and manner. We have no fear as to the future of man, in sailing with his frail bark on the broad ocean of life, where our confidence can never be shaken in the pilot; we know in whom we trust; and, after the voyage of life has ended, we know that the same power that took us on board will safely moor us in the haven of rest. R. E. D.

OBITUARIES.

DEPARTED to a higher life, from Ridgeville, Loraine Co., Ohio, Feb. 22nd, 1869, CLADA, wife of John B. Ryel, aged 72 years.

LEFT the mortal form for the higher life, March 20th, CHARLIE M., only remaining son of J. R. Naylor, of Wooster, Ohio, aged 19 years.

Having been engaged for some months on the railroad, his friends were anxiously awaiting his arrival home, when a telegram brought the heart-rending intelligence, "killed by falling from the cars." Thus instantaneously was his spirit transferred to the shores of immortal life and beauty. His sorrow-stricken parents, and only sister, while bowed in grief and sadness by their loss, find hope and consolation in the glorious truths of the Spiritual Philosophy—for the cheering voice of the angel world long since found an echo in their hearts, assuring them that the severed links of this life's chain will again be united in a world where no such scenes occur. The funeral services were conducted by the writer, from the text, "In my Father's house are many mansions." Our glorious KNOWLEDGE of the better world, was earnestly and affectionately impressed upon the attention of those assembled to mingle in sympathy their tears with the bereaved, yet strangers to our heavenly Gospel. O. L. SUTLIFF.

EDITORIAL NOTICES.

THE CHICAGO SORORIS.—This is the name of a large weekly paper, published at Chicago, Illinois, in the interests of woman; Mrs. N. A. Knewton, Proprietor. It is devoted to the social and political elevation of woman, and the equal rights of all. Some of the best American authors contribute to its columns. We call to the special attention of those who are interested in the Woman's Rights movement. Subscription, Three Dollars a year: single number ten cents. Address, CHICAGO SORORIS, Room 14, No 104 Madison St., Chicago, Ill.

BEING disengaged for a few weeks, E. S. WHEELER, recently speaker for the First Society of Spiritualists and Liberalists of Cleveland, O., desires to make a few engagements near the city, or in the State. Having attended many funerals of the Spiritualist friends, during the year past, he would continue to respond to calls of that character wherever desired. The state of Ohio, having licensed him as a public teacher, and duly and fully authorized him to act, he would be pleased to recognize marriages, in accordance with the idea of the Spiritual Philosophy, and the reasonable statute in such cases made and provided. Address, care American Spiritualist, 111 Superior St., Cleveland, O.

10,000 AGENTS WANTED.—Wanted at once, 10,000 more Agents, male and female, local and travelling, in all parts of the United States and Territories, West as well as East of the Rocky Mountains, also in Canada and England, to assist in supplying the large and increasing demand for an article of established merit, small, handsome, portable, saleable, as beautiful as greenbacks, and as easily handled as silver dollars. Do not fail to send for our printed terms to Agents, and judge for yourself whether our terms to agents for the sale of Mrs. Spence's Positive and Negative Powders are not more liberal than any ever offered to the public. Address PROF. PAYTON SPENCE, M. D., Box 5817, New York city.

DR. NEWCOMER, of this city, requests us to say that he can cure Catarrh and its kindred affection of the throat and lungs with his Magnetic Catarrh Remedy, put up in neat boxes containing medicine enough for three to four months, which he sends by mail for one dollar. Send for it, as it gives general satisfaction. For curing colds it has no equal. Try it. 22tf

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MRS. JUDY A. HARRISON of Hartford, Ohio, Co., Ky., writes as follows:

PROF. PAYTON SPENCE—Sir: Your Powders are working wonders here. I have been afflicted many years with a complication of diseases, namely, Neuralgia, Sick Headache, Toothache, Deafness in one ear, Weakness of the eyes, so that I could not see to sew or read at night. I was also afflicted with Heart Disease, Womb Disease, Cramps, Paralysis of the hands and feet at times' and a stiffness in the joints. I commenced taking your Positive and Negative Powders last October, and I am now entirely relieved of all those diseases. I had also a Cough for several years, and IT HAS ENTIRELY DISAPPEARED with the rest. I had tried all the best Physicians, spent hundreds of dollars, but was never relieved until I procured your Powders. I am now in better health than for twenty years. I would not be without them for the wealth of the world.

My husband, J. J. HARRISON, has been afflicted with the Asthma for ten years, tried everything that was recommended by the Physicians, and found no permanent relief until he took your Powders. He had one very violent attack soon after receiving your Powders, and about six double doses of the Positive, one or two hours apart, relieved him entirely of that attack, which otherwise would have lasted from three to ten days, during which he could not have laid down day or night. He has now no fears of the Asthma, and considers your Powders the best medicine in the world.

An old lady of this county, Mrs. STUART, now near 70 years old, has been afflicted with the Asthma for 27 years. She would have to sit up every night from about midnight until day, without sleep and could scarcely breathe. Two or three doses of the Positive Powders relieved her immediately, AND SHE SLEEPS SOUNDLY EVERY NIGHT. She says it is the very medicine we have always needed in this country.

The Positive and Negative Powders have also cured several cases of Chills and Fever.

EDWIN JAMES, of Frankford, Pike Co., Mo., reports, Jan. 3d, 1868: "One case of Lung Fever, two cases of severe Cold with Typhoid Symptoms, and several cases of Infantile Diarrhoea, one of some months standing—all cured by the Positive and Negative Powders."

The following is from J. T. LORD, No. 257 Grand street, New Haven, Ct :

DR. SPENCE. Dear Sir: We think your Powders the best medicine for Female Difficulties that we ever used. They have accomplished more for my wife than the most sanguine could have anticipated.

IRA D. SMITH, of New Haven, N. York, writes as follows:

DR. SPENCE.—Dear Sir: Those Powders you sent me did the work. About the first of September last, my wife was attacked with a severe Cold. She coughed almost incessantly, and was attended with a high Fever, which increased daily. She commenced taking the Positive Powders as directed. The Fever abated, the Cough ceased, and she improved fast. But she had been troubled with the Neuralgia for years. When the box of Powders came, she commenced using them, and before that was gone her disease had fled, and has not returned; but that was not all. The disease had left her destitute of the sense of smell, and very hard of hearing. The most offensive smelling thing that could be produced was all the same to her; but one-half of a box of Negative Powders did the work and she is now well, and can both hear and smell as well as she ever could, thank God. They ought to be kept in every family. This for truth.

W. BANKS, of Mermiton, Bourbon Co., Kansas, under date of Jan. 18th, 1868, writes as follows:

Before your Powders came my daughter was taken with Lung Fever, with pain in the side and bad Cough, so she had not lain down for two days and nights. I gave her two Powders and they cured her in less than six hours.

FRANKLIN SWEET, of Kirksville, Adair Co., Mo., says:

Your first box of POSITIVE POWDERS entirely cured me of a severe attack of CATARRH and Inflammation of the Brain. The best language of mine would fail to express the extent of my gratitude.

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 narcot-

izing Men, Women and Children find them a silent but SURE success.

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LETTER FROM J. H. W. TOOHEY.

CHICAGO, Ill., March 28, 1869.

BRO. WHEELER: A recent letter from our mutual friend, George A. Bacon, informs me that you still think kindly of our joint committee-ship and the "Declaration of Principles," once upon a time adopted by the Mass. State Spiritual Association.

The suggestion, however, appears to have originated with you, and no doubt with the very best intentions to me; but in the doing of the deed, did you thoughtfully consider the consequences? I have my doubts, seeing that I think too kindly of your general sense to suppose you would intentionally expose me to another "Spiritual Republic," for theological assassination. And yet, if you have not forgotten how ex-ministerial and lay-clerical critics condemned the same preamble and "Declaration of Principles," you would have hesitated long, before urging their republication.

I think thus, having considered the subject matter and its history according to my best sense, wishing to avoid further unkind and scandalous criticisms; such as are experienced at the hands of male and female reformers (?) interested in "pure and undefiled" Christianity. But in postponing my news-paper communications, I have not abandoned the idea of "writing up" the preamble and Principles for publication—far from it. On the contrary, my convictions deepen, as time, reading and reflection qualify me to comprehend the fundamental truth therein generalized; and all in good time, I hope to give the public the results of my investigations. But these and kindred considerations apart, there are other and significant reasons for existing silence; and, personalities aside, they may interest you, as many persons beside self and friends hold them in common.

1. The popular methods of ministering to the supposed needs of the people make it difficult, if not impossible to give a strictly scientific character to our spiritualistic publications. The "natural selection" is thus expedient, and in the interest of the uneducated many, but at the expense of the more thoughtful, who desire to give a more exact classification to the offices of life and the so-called "religious experiences" of the race.

2. The leading spiritualistic prints in this country, and for the most part in Europe, follow this popularizing tendency, arguing in a circle, and in the interests of a foregone conclusion. Tolerating, if not supporting, most of the commonplaces of current literature and theology, the criticisms of science are not sought after; its methods are not matured; and its conclusions are thought of with suspicion. Ministering to the sensational, they stimulate and cultivate the feelings and affections at the expense of the intellect; authorizing, if not creating, conflicts of mind and antagonisms of expression.

Thus quickened and qualified, personal preferences and individual conceits displace the scientific method, making the desire to investigate the phenomena of *trance* and *dark circle* mediumship an offence. Renewing the conflicts of the ages in the name of liberalism and progress, a sentimental approbation is bestowed upon the methods and results of science, when both expose the shallowness of superstition and the folly of theological assumption; but in all such issues, it is the sectarian and party leader, rather than the lover and student of Nature, that speaks. It may be inevitable, since theology rather than science controls the educational methods of the multitudes, but it is none the less a serious error and the fatal cause of personal grievances and party animosities.

3. This conclusion is authorized and justified by existing issues and growing dislikes among the Spiritualists; many of whom, oscillating between the moralism of Jesus and the conceits of "Whatever is, is right," aspire to little that is more scientific than the "glittering generalities" of the New Testament and the platitudes of individual interpretation. And so common is this bias of mind, that the thought-quickening wonders of Spiritualism are supposed to receive their last and best analysis when they bear some resemblance to and supplement the "miracles" of the Christian dispensation. Done in apparent good faith, in the name, if not in the interest of Eclectic philosophy and "free religion;" forgetful of that larger sur-

vey, which inviting, admits of a more exact classification of the forces and manifestations of nature. And yet, Spiritualism has facts, *objective* facts for its foundation; principles for its fundamentals; and culminates in the certainties and universalities of science, comprehending as a *unit* the integrity of the mind and the totality of human interests—TRUTH, like God, being no respecter of persons.

Conscious, painfully conscious, of these and many other outstanding difficulties and conflicting interests, I have been educated if not forced into silence. Neglecting no opportunity to bear testimony to the reality of spirit intercourse and ministration, I nevertheless regret the limitations and restrictions imposed upon me by the antagonisms of the hour. But I hope for better things and work for better measures, conscious that Spiritualists, in common with most persons, are in transition—passing from the old to the new.

What form my future labors may take, I cannot now state. I respect the offices of the papers, "secular" and spiritual, and hail with thankful approval every approach to larger usefulness. Doubtless we need more *conscience* as well as more science in both, but seeing that men everywhere "change to angels by degrees," we will have to season our admiration by learning more thoroughly to labor and to wait.

Just now, however, I am reading up and collecting statistics to qualify myself to answer the question, What has Christianity done for the Culture of Woman and the Perfection of Marriage? the answer to which may take a book form, should I succeed in obtaining the needed information.

Eternally, J. H. W. TOOHEY.

THE MYTHS OF THE NEW WORLD.

THE MYTHS OF THE NEW WORLD: a Treatise on the Symbolism and Mythology of the Red Race of America.—By DANIEL G. BRINTON, A. M., M. D. New York: Leypoldt & Holt, 1868; pp. 307.

Dr. Brinton applies the results of research into the mythology of the Old World, in his illustration of that of the New. He quotes from Max Muller, the great Sanscrit scholar, as follows: "The whole theogony and philosophy of the ancient world centered in the Dawn, the mother of the bright gods, of the Sun in his various aspects, of the morning, the day, the spring; herself the brilliant image and visage of immortality."

"By an analysis of the simple faiths of a savage race," the author attempts to solve such questions as the following: "What are man's earliest ideas of a soul and a God, and of his own origin and destiny? Why do we find certain myths, such as of a creation, a flood, an after-world; certain symbols, as the bird, the serpent, the cross; certain numbers, as the three, the four, the seven—intimately associated with these ideas by every race? What are the laws of growth of natural religions? How do they acquire such an influence, and is this influence for good or evil?"

Our author fully recognizes the low motives and physical objects of the red man's religion, while at the same time, he attributes to him abstract ideas and transcendental notions of deity lying back of his God, the Great Wind, or the Great Hare—on what ground it is difficult to perceive. In his contempt for the "shallow theory of the day" and "the lying enlightenment" of the times, he makes a philosopher of the Indian quite superior to a modern Positivist. While the author's method in a general way appears to be fully baptized into the spirit of modern science, he yet occasionally thrusts into his tableau the filmy form of German metaphysics. It may be superficial to take savages at their word when they refer their origin to one animal, and call their God by the name of another; but since the author has shown that savages to whom all is dread mystery, may regard an animal as their superior, we shall not attempt, even for the sake of being profound, to put our own notions into hands where they might be total strangers. If the Lower Pend d'Oreille Indians of Oregon could not comprehend the doctrine of immortality but "by telling them that they had a gut which never rotted, and that this was their living principle" (Myths, p. 234), it is not likely they had any place in their heads or hearts for our so-called spiritual notions of God and the soul. And to say that the term Michabo, or Great Hare, the Algonkin name for God, once meant something more rational and natural, is to venture upon very unsafe ground; and we do not propose to follow. Still, while we are glad to believe that there is much truth in the system of interpretation recently evolved from Sanscrit studies by learned men; we are inclined to regard the method as exceedingly seductive, and likely to be carried where it does not legitimately belong. One sometimes feels that the

Rev. G. W. Cox has done this in his pretty little work on Mythology; and still more that Dr. Brinton has "reached too far for the keys of mystery," in some sections of his work on the mythology of the New World. Nevertheless, his is a well written book, frequently suggestive, and bating its transcendental tendencies, really excellent. We are truly proud of an American monograph on the subject so thorough and scientific in the main as this.

The author recognizes the facts of clairvoyance, second sight, and the like phenomena, and says that they were known amongst the native Indians. In regard to these things, occur wherever they may, the author, we think, occupies the true scientific ground. In a note he says: "Psychologists who scorn any method of studying the mind but through physiology, are at a loss in such cases, and take refuge in refusing them credence. Theologians call them inspirations either of devils or angels, as they happen to agree or disagree in religious views with the person experiencing them. True science reserves its opinion until further observation enlightens it."

The book is well worthy the attention of those who are interested in the study of religion.

J. S. PATTERSON.

SENSATIONALISM.

SPIRITUALIST societies, as such, are far from comprehending their own great truth. But it uses them to open to it the door of the rational nature, just as it used 'Christian' societies to open to it the intuitions. Not widely open yet will their obstructions allow it, to be sure, but it is forced ajar. They do not yet clearly read the opening revelation. Their hungering souls feed scantily on the milk of the new Gospel, and that much diluted. They cannot yet bear the strong meat. They have learned the first fact of spirit communion, but not its full import. A few gladly hear thoughts upon it, and would call together first and mainly those predominantly interested in them. The majority care only for the supposed marvels of mediumship; and the most marvelous rather than the most reliable mediums are preferred. Like the churches, the management of the meetings is too often left to those who care most for numbers, material gain, display and glitter in their societies; who prefer the mere embellishments of rhetoric to an earnest presentation of the most momentous truths. Universal present inspiration is thus practically disowned in their short-sighted practice. The thorough student of our philosophy, whose whole life has been given chiefly to its investigation; who has sacrificed ease, gain, position, everything, to the single purpose of keeping his soul open to this inspiration, till becoming the recipient of truths most vitally important to that philosophy, which he burns to present, and the cause chills for want of, is pushed aside for lack of ability to tickle with oratory the fancy of mere curiosity seekers.

The above is from an essay read by Caleb S. Weeks before the New York Spiritual Conference, Oct. 18th, and published in the Banner of Light March 13th, 1869.

BREVITIES.

"Knowledge, a rude unprofitable mass,
The mere materials with which Wisdom builds,
Till smoothed and squared and fitted to its place,
Does but encumber whom it seems t' enrich."

The possession of a secret which will benefit Humanity, makes its revelation a duty.—Rev. T. B. Forbush.

LET my candle go out in a stink when I refuse to acknowledge from whom I have lighted it.—Old Thomas Fuller.

We should not be too much moved by reproaches, for, if they are true, we should amend; if they are not, they are of no consequence.—Socrates.

There is really no Spiritual Philosophy at all—scarcely an approximation—not even a Spiritual nomenclature.—P. B. Randolph.

A true religion must consist alike of facts and ideas, not of ideas without facts, else it is but transcendental philosophy, not of facts without the ideas they symbolize, else it is mere history.—Pierian.

Spirit is the ultimate condition, beyond it there is not nor can be anything. It is indestructible because it is superior to all that could affect it; above and beyond heat and cold, darkness and light. It is allied to law, to principle, and is life; and as life can know no dissolution. It is the highest and most refined of all, held together by the highest and most subtle laws, indestructible by virtue of its purity.