

The American Spiritualist.

PUBLISHED BY THE AMERICAN

PHENOMENAL AND PHILOSOPHICAL.

SPIRITUALIST PUBLISHING COMPANY.

VOL. 2; No. 21.

CLEVELAND, O., SATURDAY, OCTOBER 23, 1869.

\$1 A VOLUME.

The Meaning of Sacrifice.

No belief has excited such tremendous influence on human destiny as this, at first apparently harmless and philosophic statement, that evil is derived from the imperfection of matter. It introduces a deadly feud into the living temple. The spirit is a prisoner confined in a living dungeon. Pure, and holy, and divine, it is chained with that which is inherently depraved, debased and evil. Its position is awful to contemplate. It is a beautiful virgin married to a beast; a God, chained in unholy lust to a demon. Men believed this, and believing revolted with all the energy of their natures. They trampled the flesh beneath the relentless feet of the spirit. Every natural instinct and desire was of the flesh. Hunger, thirst, the passions—all were unholy. They, with proud disdain of the appetites, starved themselves to skeletons, refused to drink, cast woman from them as a viper, scourged, and burned, and lacerated themselves in the most cruel manner, and sought, by fasting, prayer and contemplation, to so far arise above the earth, that it would be unnecessary for them again to be confined to its loathsome embrace.

From this intense belief in the sinfulness of matter most of the ancient nations held that their great and mythical heroes were born of virgins.

Though this did not free them from the flesh, it obviated the necessary stain of the passions.

The spirit was compelled to atone for the sins forced on it by the body, either in the flesh or afterwards. There were rewards for well-doing, and punishments for sin. Whatever the spirit sighed for, even those things which would be considered unlawful here, were lavishly bestowed. Paradise became in the imagination a royal city, and the Eternal a mighty King, surrounded by pomp and regal ostentation. Why not? The highest pictures of human happiness the mind then had presented was the Courts of Kings, and the fancy could paint no higher.

The sinner must experience the reverse. To be compelled to remain on earth, changing from form to form, was a severe punishment.

The Asiatic, troubled with poisonous reptiles, uses them as instruments of torture for the wicked.

Fire, the most subtle and purifying of elements, seemingly antagonistic and destructive to matter, at the same time causing intense pain, was early and universally adopted as a means of punishment.

Fire was used as an ordeal. Some passed through it, or caused their children to do so, as a baptism, instead of water. Others burned themselves to death, supposing that they became pure, and would avoid the purification in the hereafter. Burning of the dead is undoubtedly thus explained.

These punishments were not to last forever. They were inflicted only for purification, and even the Persian Ahimanes, the prototype of Satan, ultimately would become pure and happy.

The Hindoos, like the Roman Catholics, believe that a man can do more good than is sufficient to save him, and that this stock can be transferred to others. Every prayer, good deed, almsgiving, offering and penance, is stock invested in Paradise. This can be used for the benefit of the departed, and their sins thus cancelled, they can ascend to realms of light.

The transition from this belief to that of punishment by proxy, is exceedingly easy. The Hebrew laws were full of ordinances for sacrifice of animals, grains, etc. They were similar to the laws of all the surrounding nations and by no means unique.

The blood was thought to be the life of animals, considered particularly acceptable to offend-

ed Powers. The largest and finest animals were always chosen, and their blood streaming from the altar was considered of high efficacy, and delightful to the God invoked.

Human sacrifice was of still higher value, and was practiced by every nation of antiquity.

The custom appears among the Jews in the sacrifice of Isaac by Abraham, and the crucifixion of Christ bears the trace of the belief in this practice. It occurred at the passover, where the paschal lamb was crucified by each family, and the high priest remarked that it was "good that one man should die for all the people," clearly indicating that while the lamb atoned for family sins, a higher offering was required for the nation.

MEDIUMSHIP.

Cabinet Phenomena and Dark Circle Manifestations. (CONTINUED.)

"Loving darkness rather than light, because their deeds are evil,"—said in the early history of Modern Spiritualism, those who felt rather than saw the heterodox proclivities of its philosophy. "Desirable only as affording a covering for fraud," said they who had become disgusted by the tricks of impostors.

It is very true that the shameful deeds of the corrupt and vicious, often inspire them with the desire for concealment of which darkness is the type and symbol.

Still it is as true the worst vice is shameless and courts rather than shuns company and observation; being less in dread of the reproach of others, than of the condemnation of conscience when quietude and darkness render the animal nature negative, thus freeing the spirit to assume the seat of judgment and inflict the pangs of remorse upon the guilty soul.

Trickery and deception avail themselves of all disguises; they are as daring and successful under the glaring sun of mid-day as when concealed by the folds of midnight's shadow.

In the articles which have preceded these paragraphs upon the subject of Mediumship, there has been considerable reference and suggestion regarding the physical advantages of darkness in connection with the production of certain phases of "spiritual phenomena." It has been affirmed that although similar manifestations may and often have taken place in the light, yet the condition of darkness is the one most favorable to the action of those forces which are influential in the development of such manifestations as are produced. Doubtless wherever there is a development of force sufficient to produce the phenomena we are interested in under the open light, there can be more satisfactory observation; but while the condition of darkness facilitates action, and develops manifestation in localities and conditions which otherwise could never produce them, we act wisely in availing ourselves of this advantage as far as it is of use. It is by assisting the inauguration of activity in this direction that we open the way to higher developments in a manner affording opportunities for more critical study. If we insist that the phenomena shall be at first produced in the light we reject the opportunities we may use in favor of hoped for privileges rarely to be gained.

We may at least commence in the dark and await with reasonable patience the increase of power in the circle which shall make all desirable things possible.

Perhaps enough has been said heretofore upon the material aspect of the question; not enough, to be sure, to serve the end of scientific elaboration, for even if the facts known and recorded were sufficient, our time, space and means would not suffice, even if

a decent modesty did not suggest that more eminent abilities would ere long employ suitable instrumentalities in purely scientific order.

Having shown that darkness is a natural requirement in many processes, particularly those relating to imponderable elements and magnetic evolutions, it is well to avoid repetition and consider briefly the mental and moral influence of such conditions as are proposed, not only for the "Cabinet Phenomena," but for the "Dark Circle" as well. This train of reflection may be considered unnecessary, but it is to be remembered that the moral influence of dark circles has been positively impugned by objectors, and again that mental and moral conditions have a direct and positive relation to the action of those powers which govern the phenomena.

This may seem to be a statement in contradiction of a former affirmation that the "moral character of the media does not decide the nature of the manifestation," yet there is no inharmony—the mental state of the medium may hinder or prevent control as is already known, certainly the moral character of the circle will produce its effect upon the mediumistic mind, as well as upon the spirit sphere enfolding both. Spirits of knowledge, wisdom, love and truth, are repelled by the thought and act of the immoral and degraded, and although they may overcome their repugnance to the condition of a single person, and continue to make use of them as an instrument "under protest," for the good of others, as the artisan may employ a defective tool for the time-being, yet when the whole circle is upon the same level, there can be but one reasonable expectation, the control will be of a character in harmony with the surroundings.

Thus it becomes certain, that even though the phenomena may be convincing, the general influence would be undesirable. While it is undoubtedly true that the grosser forms of physical phenomena are produced by the less intelligent class of spirits, it is equally evident that for some of the higher and more refined manifestations, there is need of the most thorough skill in the most subtle elements of chemistry, and complete understanding of the laws of force and motion.

From the consideration of these and many other facts and peculiarities, it becomes evident that whatever lowers the moral tone, or disturbs the mental balance of the circle must be injurious in a general and usual way, and absolutely detrimental to success in the especial purpose for which it was organized.

If then it can be proved, as has been asserted, that the Dark Circle is demoralizing and confusing—that it furnishes in addition, undue opportunities for fraud, we may be required, from scientific and expedient reasons alone, to discountenance its existence.

Without attempting to define the interesting and wonderful relations of illumination and darkness, as revealed in the more recent discoveries of the Science of Optics, we will recall to mind the natural and obvious effects produced by them upon the human organization and the mind.

The more intense the light, the more contracted becomes the pupil of the eye, as if the effort of nature was to lessen the sensibility of the organ by decreasing the surface acted upon by such a powerful stimulant and irritant. As the light loses its intensity, the pupil appears to expand, thus fitting the eye for vision by exposing a larger surface to the action of such a degree of light as may still remain in the atmosphere.

Thus it appears the effect of darkness is to increase the degree of susceptibility in the eye; that organ

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Gospel of Music—No. 1.

BY J. O. BARRETT.

The human mind, like the outer universe, is constructed upon the immutable principles of melody. As harps of God, we love music, because it is our very nature—an inner instinct, breathing in our breath, pulsing in our heart, flashing in our nerves, throbbing in our muscles, thinking in our brains. As man is the music of creation in coronated excellence, he has measured it, transixed it upon paper, and set in order of tone a musical science—the translation into material form of his own rythmical soul, the harmony of self developed. The very fibres of wood to a musical instrument, long used, become musicalized, responsive to the melodious vibrations. Ole Bull's fiddle is said to be over two hundred years old, and hence the more valuable; every part of it is musically polarized—*alive* with song and dance. When the human soul is awakened by the love-touches of rhythm, in concord to nature and angel ministries, every thought, emotion, articulation, motion, yea, the whole being, is a world of music—the Apocalyptic vision realized, of "harpers harping on their harps."

Who was man's primeval teacher of music? The winds taught him; the waters, the trees, the herbs, the birds, the stars, the sunbeams. He heard the mellow bellow of the ox, the roar of the wild beast, the deep solemn thunder, and learned to copy basal sounds. It was the first note in music. Had it no variations? On the strand of the sea he listened. Surely the sound was a little different from that of the beast, or the awful artillery of the angry clouds. It jarred the rocks and the islands; but it was soft—a gurgling melody. He echoed it, once, twice, thrice, a hundred times, and felt its rising tenor—music progressing!

Walking amid the embowering shades, he entered a convention of feathered songsters. Their warbles of all keys sprinkled even the leaves and tips of grass, and thrilled his soul to worshipping silence. Long he listened, long he mused, enwrapt with a new divinity, humbled, weeping, full of praise! At length he ventured an imitation. He tremblingly called the cuckoo, almost just as she sung, and she answered, *cuck-oo*. He whistled, whippoorwill, and she lovingly answered, *whip-poor-will*. Blessed conquest! blessed progress! He sung with the mocking-bird, with the nightingale; was a learner and a teacher—a voice of musical worship in the orchestra of birds.

Sitting in his tent one day—his round, rude tent—he heard sounds that seemed to come from a fairy land, distant and near; now receding, now approaching; now swelling in compass, now gently dying away. What could it mean? Bewildered he walked out—looked up into the trees; but no birds were there. He bent low in his tent, and it came again, soft, whirling. He glanced up, as if talking with the visiting gods, when his eye caught the vibrations of the strings to his bow, that hung aslant a little aperture. There it was, the æolian harp! the *beginning* of instrumental music. The next day he contrived a music-box, one stranded, two, three, four, seven stranded. He touched it with playful fingers; joy! joy! what a discovery! His astonished companions called him a god.

The zephyrs whistled in his tent. He saw the philosophy in a moment; the sound can be focalized. Forth to the thicket he rushed, and cut him a pithy twig, punched it out, closed one end, drilled a little round hole, blew in it, and lo! a flute in origin!

In ways like these man has learned. Is this, then, the origin of music? It is coeval with the universe. Ere "the morning stars sang together and all the sons of God shouted aloud for joy," it was an attribute of matter, an essence of soul, a law of mind. It is uncreate as God. Man has only progressed into its inspiring life.

The Jews say Jubal was "the father of all such as handle the harp and organ." A rabbinical tradition says, that Jubal, having heard Adam declare that the world would be twice destroyed, by fire and water, anxious to preserve his system of music to mankind, in-

scribed it upon two pillars, one of stone and the other of brick. Whether this is so or not, it is evident that neither fire nor water can destroy music; for it is a fact that they are producers of it. The Chinese—dating thousands of years anterior to Jubal—had their Eve, whom they say invented music. The Greeks say that Apollo invented it. Let there be no cavil about the origin. It is cognate with nature—everywhere thrilling—God's music.

Ancient philosophers taught that the stars in their courses sing. Hence the biblical poetry—"the morning stars sang together." It is not all poetry. Does not the spinning top sing? Does not the whirlwind sing? Does not the lightning sing, as it shoots the object it loves? The earth revolves on its axis at the rate of 1,040 miles per hour, and moves in its orbit 68,000 miles per hour; Mercury, 10,000; Venus, 80,000! other planets in increased ratio of distances from the sun. As they whirl like spinning needles, with so terrible a velocity, through resisting media of space, they must produce sound—the awful, deafening thunders of revolving worlds. As they differ in density, quality of fibre, size and velocity, space undulates with their varying sounds, which, no doubt, the free, ministering angels, from the responsive worlds, hear with sacred, holy delight. What an uplifting thought that sometime we, too, shall be privileged to hear the music of the spheres!

All things sing. Some one would confer a very joy upon mankind, could he invent an acoustic instrument so delicately keyed that under it the music of the growing grass and flowers, and the animalculæ of the water we drink, can be audibly heard by our ravished ears.

Music has charms beyond all other powers to control and direct human passions. It is mightier than the sword or any government on earth. Jenny Lind had more votaries than any king or queen of nations. She stirred the heart, and the hearts of millions, listening, glowed with rising love for the heavenly life she was. Even the birds hovered close to her to hear her sweet voice. The angels came to see her and "eyes were turned to ears."

The ancient classic philosophers tell us that the statues of the gods, in some of their mystic temples, had attached to them bells of varied size and tension, and that when one of these was rung, certain spirits; corresponding in moral plane, responded. The rabbins tell us that the Jewish high priests, also, had little bells upon the hem of their royal garments, which were rung by spiritual agency when the expiatory offering for the sins of the people was accepted before the mercy seat. This rite, strange as it may appear, was founded on law. Like ourselves, spirits are no doubt differently keyed in moral organization, on the musical scale of life. There are as many grades of spiritual intelligences as there are mortals. Why not? Conditions of mind and affection are infinite, and on the journey of progress, we and they pass through them all. The beautiful legend of other times is not without its truth, that evil spirits fled affrighted from the city when the great, solemn bell of the cathedral rung the hour of worship. There are as many tastes for music as there are peculiarities of organization. Certain sounds please us more than others; why not so with angels?

"Career of the God-Idea."

The *Universe* thus speaks of this book: "Mr. Tuttle's work shows the mark of a pains-taking mind; and one that has power to grasp a subject and deal with it candidly. He does not speculate—he reasons; and he is careful to reason from no false premises. The information which he gives is such as will be found of use to the student of theology; the language in which it is clothed is clear, simple, terse and never too much adorned."

The *Liberal Christian* says: "The title is decidedly against the book, and the prejudice is confirmed by the first sentence of the preface."

"The Word Christian!"—No. 4.

BY J. H. POWELL.

It is an exceedingly difficult matter to use words to be understood. I find on this mooted "Christian" question, that I am subjected to a criticism that I did not court, although I hope to be the gainer for all.

I did not desire to pursue this subject from the first, but finding that my former positions have been misunderstood, I found it necessary to explain; but all explanation does not, it appears from Bro. Bacon's final reply, lead to a mutual recognition of the meanings of the terms employed by me at the outset.

I was impelled to write my first article from seeing such statements as that put forth by Bro. Peebles, viz: "Christianity is the great humbug of the age."

I should have been silent if an adjective had been employed, such as "orthodox," or "pseudo," or "so-termed;" but the phrase stands out without qualification, and I modestly submit that such bold assertions do not convey the whole truth; in fact they ignore altogether any "saving clause."

The mistake my various opponents make is to seize upon me as a rabid defender of the whole Christian dispensation. I wrote in defence of Humanitarianism or Justice and deemed it only right for me to plead for justice even for Christians as I would for Infidels.

I never imagined that my positions would have been misunderstood, and with a great deal of surprise have read the various rejoinders which have been called forth.

Had I taken the orthodox Christian Platform in the interest of that special faith, it would be all in order to force me into full acceptance or rejection of orthodox Christianity.

Cannot I admire, nay love the divine-humanly Jesus or what passes in his name that appears to me beautiful without being called upon to swallow the big bolus which the sectarian physician stands ready to administer, or to be called upon by my brothers in the spiritual faith to make Jesus and Christ synonymous, after I have dug him up from the rubbish of history and proved to a demonstration that the Gospel narratives are all true to the letter. If I had chosen this work for myself, perhaps I might have attempted to prove "how little can be known" in that department.

I am heart-sick at the perpetual efforts of sects to strangle each other. I am working to the best of my ability to clear the way for a Humanitarian illumination, and I am glad to know that Spiritualism fulfills its mission by shedding light in that direction.

How, Bro. Bacon, can you suppose that I lose sight of wisdom and truth because I endorse the religion of Love. I said that Religion was ever old and ever new, and that Spiritualism could inaugurate no Religion superior to Love. But I did not say that Wisdom and Truth were not parts as necessary to the soul's growth. One would require a volume large as Webster's Dictionary to add explanation on explanation of every word employed in a newspaper column.

Whatever may be said for Spiritualism in its glorious mission of aggregating and directing the forces of soul, it has not added a single brick to the Temple of Wisdom. Love is the Sun of Life. I do not hope to see a Religion wholly of the head or the heart. Love is not necessarily folly. The foolishness of men is anti to true Religion—Spiritualism is Spiritualizing faith and prompting reason—diffusing Love—obedient to Wisdom. But Love, Faith and Wisdom are ever old and ever new, nevertheless; so is Spiritualism itself.

It is no use claiming for our cause, which is the cause of humanity, that which cannot be substantiated. I did not expect to be called upon to back up so self-evident a proposition that eternal principles cannot be new without at the same time being old. "Nothing new under the sun" is an axiom I repeat capable of logical defence.

Our work is with present needs. Let us use and not abuse our powers. Take from Spiritualism all the good we can, and not forget that others may have some good that would benefit us.

It is aside of the question that "Theology has not wedded eternal principles of Wisdom and Truth to Love." I do not defend "Theology," but the religion of Love; and this, too, without ignoring Wisdom and Truth.

Could I make myself understood it would be pleasant; but perhaps my difficulty in this matter may lead to profit for us all.

After claiming to use Jesus and Christ as synonymous, and asking to be so understood, for the sake of my true ground—which was to see humanity beneath sect—Bro. Bacon says that I persistently confound a principle with a person. How can that be, if no Jesus existed? But if I said "The Anointed," instead of "Christ," I should mean a person. But I am told further that I cannot so "confound Spiritualism with Humanity." I have no desire; but I cannot fail to see a good many Spiritualists who do not see beyond certain walls of doctrine. For these I think a Humanitarian view would be good.

Spiritualism has no limitations inside the human and angelic world, for those who see spiritually. In this it is essentially a Humanitarian Gospel. Do I confound the terms "Spiritualism and Humanity" here?

California.

The following, from a private letter from that earnest and faithful worker in the cause of reform, Mrs. H. F. M. Brown, will give our readers a glimpse of matters on the Pacific slope, as well as the satisfaction of hearing from one whose tongue and pen have never faltered in the defense of Spiritualism and the right; whether at home or abroad.

OAKLAND, CAL., Oct. 14, 1869.

A copy of that good looking paper, the AMERICAN SPIRITUALIST, found its way into my chamber this morning. It was as welcome as the voice of a friend. Why should it not be, since it brought me words good and true, from more than one that I count among my friends? What a strong editorial staff the SPIRITUALIST has! If the paper is not sustained the fault is not with you. I hope it is sustained as it deserves to be. You say, in your notice of me, "Go to the 'Big Trees,' ride through the 'hollow tree,' as we did." Then you have been here in this mighty State, and

"Know'st the land where the lemon trees bloom,
Where the gold orange glows in the deep thicket's gloom;
Where a wind ever soft from the blue heaven blows,
And the groves are of laurel, and myrtle and rose."

Have you seen the Sierra Nevada mountains, in all their fantastic forms? Have you climbed to the "Dome" of the Yo-Semite? been sprinkled at the "Bridal Veil Falls?" baptized in the broad Bays that shelter a host of ships?

Well, is not California a magnificent State? Did not our good mother, Nature, plant and spread out this corner of creation in one of her riotous moods? This is the only good reason I see for such mighty mountains and such fearful chasms; for her tropical fruits, her giant trees; for her fruitful "foot hills," golden grounds and wealth of waters.

I think it was in 1810 that John Jacob Astor organized a Fur Company in New York. This company sent cotton goods and groceries to San Diego and traded them to the natives for furs. It took them from two to three years to make the trip from New York and back.

It is surprising that this State, so rich in minerals and of such vast and varied resources, has been so long neglected. A State covering one hundred and fifty-nine thousand square miles, has but few more inhabitants than has Manhattan Island.

I have been here two months. Done little but eat, sleep, and see the country. I am now going to reply to some of the calls, "Come over and help us!" Shall remain out here till Spring. Your readers shall hear from me again.

Yours fraternally, H. F. M. BROWN.

Father Hyacinthe, who has created such a commotion in the Romish religious world, has arrived in this country. He is at present stopping in New York. It is questionable whether he will gain admission into the Ecumenical Council, to be held in Rome the coming December. America greets with pleasure all who catch the inspirations of Freedom, religiously or politically.

SPECIAL CORRESPONDENCE, BY CEPHAS B. LYNN.

Educating Young Speakers—Sectarianism.

"Schools for culture and mental discipline are indispensable for young lecturers."—Peebles.

Under an inspiration similar to that which caused Bro. Peebles to write the above sentence, we submitted the following paragraph to the recent Convention of Spiritualists at Buffalo, through the Committee on Education:

"While we recognize and appreciate the beneficial results of spiritual influx and mediumistic developments, we are by no means unmindful of the necessity for intellectual culture; and therefore we most earnestly recommend that measures be taken to especially provide for the proper education of those who become, or desire to become, public exponents of the Spiritual Philosophy."

After a brief discussion it was adopted. Few voted either for or against. E. S. Wheeler, referring to the matter in an able article reviewing the Convention, says: "The subject did not call forth the response it deserved."

The clause stands, however, upon the records of the Convention, as being endorsed by delegates representing and empowered to act for the Spiritualists of our country.

The Trustees of the American Association have the recommendations of the Convention to ponder over and act upon during the coming year, and it is our heartfelt prayer that something will be done in harmony with the spirit of the proposition now under consideration. The time has come for us to define our position; to show the world where we stand and what we propose to do. To be practical is to be godlike.

Some will object to this "school idea" on the ground that it is apeing Orthodoxy. Childish, such objections. Thinkers know that the question of the hour is not one of instrumentalities—of forms; but one of principles—of forces. Christianity considered organically, is, comparatively speaking, perfection. Time has beautified and strengthened its methods, while, during the rolling years, the light of its philosophy, its basic statements, has been growing dimmer and dimmer, until now it is almost entirely extinct. Our work is to put new oil into the elegant lamps, which the ingenuity of man has been perfecting since time immemorial, and illumine the world—the highways and byways—with the grand affirmations of the Spiritual Philosophy.

In order to accomplish this, Spiritualism must become an objective reality, and take its place in human affairs and upon human history as other great religious movements have done before it.

The laws of the Eternal are immutable. Spiritualism came into the world governed by them. Spiritual in its origin, as all other religions have been, it is, nevertheless, sufficiently related to humanity, to be dependent upon the activities of earthly men and women for growth and prosperity.

We are morally obligated to devise ways and means for the diffusion of truth as it exists in our own consciousness. When anything of this nature is attempted, a multitude of shallow minds are frightened away from co-operative work by the cry of "Sectarianism." The word sectarian is harmless. Representing an organic force, it has been, now is, and ever will be an essential element in the progress of the world.

The "butcher, the baker, and the candlestick-maker," each belong to a sect. Does it follow, necessarily, that they must be men of cramped minds, low aspirations and benumbed intellects, who cannot see anything outside of their chosen profession? Of course not.

Sectarianism in business has been a success and a cause of progress, but in the religious world it has been directly the reverse. The reason is obvious. In all that pertained to earthly interests the organization has been subordinate to man; while concerning spiritual and heavenly things, man has been subordinate to the organization.

Spiritualists propose to organize with man as the controlling power. He shall mould the forms into shapes best suited to his tastes and highest interests. He shall stand outside of his instrumentalities, not inside, as Orthodoxy would have him. Progress, by this proviso, is secured, and continual inspiration made a natural result.

We have a religion which does not conflict with the mighty energies of Nature. Let us strive to become more philosophical. Many mistake assumption for intelligence, and fanaticism for radicalism.

It is our duty to labor for the co-operation of the most competent men and women as expounders of the Spiritual Philosophy, so that the waiting public may be enlightened more and more concerning the minutest details of this new religious system. We have had enough of broad generalizations. The people are crying for a change in Spiritualism as well as in Orthodoxy. Conscious of these demands and with an eye to the future, let the Trustees of the American Association of Spiritualists report measures at the next Convention, which shall, among other good things, contradict the statement, only recently made, that while "the various sects show open doors to young men who desire to fit themselves for active public labor, the Spiritualistic public, not only keep their speakers at starvation's brink, but tell the young who seek the bread of knowledge, 'You must get education yourself, wherever you can find it.'"

To Debaters.

Mr. Andrew Burns publicly announced, in Andover, O., on Sunday, the 10th ult., that he would debate with any Spiritualist, the following propositions—taking the negative of the first, and affirming the second:

Resolved, That the phenomena and manifestations of modern Spiritualism are the work of disembodied or departed spirits.

Resolved, That the Scriptures of the Old and New Testaments contain a series of communications, supernaturally given and attested by miracles.

All letters in relation to the matter should be addressed to Dr. Bane, of Geneva, O.

Pennsylvania.

LINESVILLE.

This thriving town, thirty miles south of Girard, on the Erie & Pittsburgh R. R., is showing signs of spiritual life. The large liberal element here, in harmony with the prevailing spirit everywhere, manifests a desire for organic unity. Oct. 17th we addressed large audiences in the school-house. A while since Mrs. Warner showered inspirational truths upon the people. The interest is up to a working point. Orthodox intolerance prevents the fires from slumbering. The churches are closed to everything not dingy with the moss of ages.

A Children's Lyceum will be established as soon as a suitable hall can be procured. Building is strongly talked of. Without doubt a free platform will soon grace this growing settlement. Progressive spirits, in and out of the body, join with those pioneers of the liberal faith, Barber, Brooks, Ladner, Wade, Bishop and others, in thanksgivings, that order is being evolved out of chaos.

BLOOMING VALLEY.

From every part of our Zion the cry of "Progress" comes up. Eight miles east of Meadville, this place is a center for enterprising farmers and free thought. Blooming Valley—beautiful the name! It symbolizes to the mind something of those celestial experiences that are to be ours in the changing conditions of the immortal world.

A Free Church is now approaching completion. It will be dedicated early in November. Lyman C. Howe, Mrs. Stearns, and other able speakers, will take part in the dedicatory services.

J. M. Peebles in Europe.

Our foreign exchanges bring us the news of the marked consideration and friendly welcome extended to this able, out-spoken advocate of Spiritualism, as, in answer to invitation and inclination, he visits the different points of interest in the Old World. Bro. Peebles—an earnest student, classical, cultured, with a genial soul and a nobility of nature that none excel—will not only gracefully represent the nation in the important position to which he has been appointed; but as a faithful and fearless defender of progressive ideas, he will reflect credit upon the cause of Spiritualism wherever he may go. Success, health and happiness, attend him.

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is rendered sensitive and impressible in a greater degree because thrown by darkness into a more negative condition. The whole nervous system is affected in a similar manner, the whole nature being thus rendered more subjective to the influences which act in the confines of the circle, however organized.

Obviously through the nerves, and presumably by means of the magnetism of the body, the light is a stimulant to the action of the mind, inducing a state of positiveness detrimental to mediumistic development, and not always favorable to unbiased observation.

Darkness favors nervous quietude and passivity. With mental tranquility and impressibility, these are the very requisites of growth in mediumistic capacity, and not unfavorable to observation, harmony and thought. So far at least darkness has not been found detrimental to the welfare of the circle or the progress of investigation.

As to the argument of those who assume the innate viciousness and total depravity of all who give attention to Spiritualism, its absurdity is its own refutation.

The known character of the members of the circle should silence any suggestion of impropriety and be a sufficient protection against all imposition; still, for the purpose of scientific positiveness the same means may be employed to secure the medium as one made use of in the Cabinet, or any other precautions may be taken which are feasible under the circumstances.

Considerable ingenuity may be exercised in confining the media, if they are good-natured enough to submit to the bonds which incredulous friends may wish to impose upon them. But when the power of the circle has become balanced there will be no failure in the phenomena. So long as no physical discomfort or mental inquietude is caused the medium. Seated in darkness around a table, with the instruments of the cabinet upon it, taking care not to have too many mediums in attendance, the power of the control will probably increase with every sitting, and as the manifestations become more and more powerful the necessity for obscurity grows less and less, until the grosser forms of phenomena may be seen, in the clear revelation of uninterrupted light. §

Funeral Ceremonies.

BY W. W. C.

By way of preface let me say, that I have wondered a great many times why persons professing to be Spiritualists, and not only professing, but really knowing the truths of that Scientific Religion—whereof the knowledge is immortal life itself—could and would hold on to the old and effete theological systems and ceremonies with such an almost irreparable tenacity. persons, too, who have looked upon the beauties of the upper world and who really feel and know of the angel friends that are round about them.

Permit me, at this time, through your widely circulated columns, to ask one simple question, suggested by the above, and to state my reasons as briefly as possible. why the custom should no longer prevail.

Why will Spiritualists allow the funeral ceremonies of their own dear friends to be profaned by a theological, dogmatical, jesuitical priesthood? whose best words of consolation are but so many firebrands thrown at the already bleeding hearts of mourning friends, who, if there is ever a time when they need real words of consolation, they do at that trying hour. If they employ these priests, as too many of them do, they and their friends must sit and listen to a tedious prayer to some unknown God, for aid and comfort to be bestowed on bereaved parents; a God who in his merciful providence has seen fit to come and kill the little darling of their bosom, in order to make them see the evil of their ways and to turn their feet into this particular path; who are required to love Him more because He has committed this fiendish act, and finally that their souls'

eternal salvation really depended upon this very act of Omnipotence. Does this kind of praying bring to professed Spiritualists and to Spiritualists who know better, the consolation which their knowledge and aspirations naturally entitle them to receive? and which the spirit-world is more than willing to give?

Why will Spiritualists, I ask, thus give the lie to their knowledge of better things? A short time since I attended a funeral of a little child. The parents were my intimate acquaintances, and both of them avowed Spiritualists. I learned before going that a Universalist clergyman was to officiate, and consequently I waited to hear what he would say to these parents on that occasion, that would be of more value, that would bring home to their hearts more of the realities of the spirit-world, than could those of their own spiritual faith. [At this very time, within thirty minutes' walk of their homes, were two spiritual speakers, every way worthy as any who stand upon the Spiritual platform to-day; two friends who are ready to do the bidding of the spirit-world—willing and capable instruments through whom soul-cheering messages of love and consolation can be transmitted on any and all occasions.] The clergyman above alluded to, after referring to the uncertainty of life, and the certainty of death, after the old style of such occasions, went on to speak of the beauties of Christ, the loveliness of Jesus and his glorious mission from heaven to earth to redeem poor erring mortals—characterizing the powers of God as all-sufficient to save, &c. The clergyman had the hardihood to tell these afflicted parents, (the reader remembering the fact that they were known Spiritualists, who had often realized the truth of the Spiritual philosophy), that God could have stayed the hand of disease from their little bud of promise could have let it live and grow up with them, if He had thought best, but as it was, He had thought best to come in this way to them, to show them that they, too, were mortal and must also die; that He had transplanted this little child, their only earthly hope, to heavenly gardens, and that sometime, away in the future, they too would die, and then they would again meet their little darling and never more be separated from it. But in the time that would intervene before they died and were permitted to behold their precious one, they would, by this affliction be led to think more of God and to love Jesus better. When they read the Bible, that Holy Word of God, as they would now do more than ever, they would see things differently than they they ever had before; that as they turned over page after page they would see passage after passage in that blessed book that would seem to tell them of their little darling that was in Heaven waiting for them; that they would read and think more earnestly, become more weaned from this world, giving more thought to God and to Jesus than they were accustomed to heretofore.

In order to make his words have a deeper effect, this clergyman told these parents that he had lost his children, that God had seen fit to take them from him, and how differently he felt than what he did before they died. Before that, he *thought* he had faith in Immortality; he did have faith, but after God came and took his daughters, his faith was changed to knowledge; for God had come to his home and taken up his abode with him by day and by night.

The reader will mark the reason of his change from faith to knowledge: God had taken his beautiful daughters from their happy earthly home and sent them to some far-off Heaven, and was supplying their places by His own immediate presence!

Is this the kind of logic, sense and consolation that Spiritualists like to have offered in the hour when they are laying away the outward form of their dear friends? They know that such talk is nothing but talk; that it is worse than folly to sit and listen to any priest who will repeat this stuff. Spiritualists know that their friends are not dead, in any such sense as this ignorant minister meant; that they have simply exchanged the material for the spiritual body, and are personally with them and not in some distant local Heaven, there to wait in anxious anticipation the day of our dissolution when they can be permitted to rejoin and be forever

with us; but that they are here to-day with us, and happy in the knowledge of the life immortal to which they have attained. And the Spiritualist has also unbounded cause to be happy, in the knowledge that their deceased friends are near to bless and administer unto the spiritual necessities of those who walk their earthly way. Then O Spiritualist! whoever and wherever you are, with the perfect knowledge of immortal life, which is yours, be honest with your own soul, be honest with your religious knowledge, be honest with that friend whose mortal remains you are putting out of sight forever, but whose spiritual presence abides with you, whose spiritual senses are cognizant of your thoughts and doings. I say be honest with your spiritual light and truth, and fearlessly make them manifest. Drive not away nor wound spirit friends, by allowing any shallow-pated, ignorantly dogmatical, theological priests to consign them to Heaven or Hell as they may think proper, thus giving the lie to your own soul's conviction of right and justice.

If there is no regular Spiritual speaker within convenient distance who will answer to the call, as they are apt to with hearts full to overflowing with tender messages of love, with words of consolation and songs of good cheer from the Beautiful Beyond, then hold one half hour's holy, silent and sacred communion with your ascended friends; then place the casket with its mortal remains in their last resting place and return to your home rejoicing in the knowledge that although you have returned to mother earth all that was mortal of your friend, yet that friend so dear is still with you in spirit, and perchance better able now to guide and bless you than while dwelling in the flesh; better able to prove an ever-present help to the end of your earthly pilgrimage. Let the Spiritual manhood which is yours to enjoy, fully assert itself. Say to the entire priesthood, stand one side, there is nothing here for you to do. Be consistent, be honest, and reap the fruits of the beautiful and soul-cheering philosophy and religion which the angel-world has given you.

Haverhill, Mass., Aug., 1869.

The Scientists.

It has been repeatedly urged that were scientific men to investigate Spiritualism, great revelations would come of it. The observations on the late eclipse show what may reasonably be expected.

When the savans gathered together to compare notes, one observed that he saw fiery motes dart on the disc of the sun. In short all had seen them, but one shrewd Professor thought possibly they might be gnats in the field of view! A long discussion grew out of this phenomenon, and the savans separated without deciding the question. It is left in mystery whether the bright motes are meteors, asteroids, fragments of molten matter tost up by the boiling of the sun-pot like pieces of hasty-pudding thrown up by rapid boiling, or simply gnats in our own atmosphere crossing the field of view. The subject must engage the attention of the scientific world until the next great eclipse, when it is to be hoped government will make several hundred thousand dollars appropriation for sending these sages north, south, east and west, that this matter be decided, and the world be relieved by absolute knowledge whether the specks be gnats or not.

When these mighty minds unbend to the task of investigating the occult subject of Spiritualism, especially under the stimulus of government appropriation, the greatest results may be expected. †

True Love is Eternal.

What God takes from us is always gain to lose. He gives back to us our friends more deeply, more tenderly, more sacredly, after they have been taken from us by death. When they become wholly His, they become more intimately ours. The intimacy before death pertains more to the flesh and its senses; after death it pertains more to the spirit and its inmost affections. It is as though God gave them to us out of His own bosom, with the holiness and fragrance of the Divine Nature added to them. By death they become too chaste, too heavenly for our light moods and our common hours; they visit us in our holiest moments. They act upon us, therefore, as motives to prayer, watchfulness and retirement of spirit. They greatly befriend our best interests.

Spiritualism a Positive Philosophy.

BY GEO. A. SHUFELDT, JR.

There are certain cardinal principles, certain basic facts, which lie at the root of and upon which all systems, whether of science, philosophy or religion are founded.

These principles and facts are not revealed or made known to man *en masse*, but are the results of gradual development, and are brought within the mental comprehension in progressive order, one by one. And it frequently requires a series of ages before the simplest principles of the grandest truths become axiomatic.

This is an aphorism, pertinent to Newton's theory of gravitation, Harvey's circulation of the blood, and the Copernican system of astronomy. Indeed, Sir Isaac Newton once said, "that he feared to announce a new theory or principle in philosophy, because it required all the balance of his life to defend it from the attacks of the ignorant and bigoted."

So it may be said of the Spiritual Philosophy of today, that the facts and phenomena upon which it bases its claim to a position among the systems connected with the relations of man to the universe, have been struggling for an existence and recognition upon which it might expect in the future to build one of the grandest structures ever reared by mortal man in vindication of his infinite mind and his immortal life.

Christianity possesses a hope and teaches a faith, that man does not die with the body; but as to proof and facts upon which the faith and hope may be based, it is as barren as a fig tree smitten by the frosts of winter; there is absolutely nothing—not a shadow of evidence, upon which or through which, we can trace human life beyond the planet on which we live.

Now as man grows in his spiritual and mental nature—as the faculties which distinguish him from all other created things expand and develop themselves—he demands something more than this uncertain faith, this blind, fleeting hope, upon which to build his career in the hereafter. It is knowledge of which he is in pursuit. He may reasonably ask that the facts which demonstrate a future life be placed before him. It is so in all other departments of the universe which surrounds us. Chemistry builds a grand and enduring structure, upon data which are as certain and definite as the simplest axioms of Euclid. Astronomy rears a beautiful temple to perpetuate the facts discovered by man in his efforts to grasp the confines of the physical infinite.

Geology—a child of our century—delves into the earth, opens the stone book to read the revelations which the Creator has written on the rocks.

These are all ranked among the positive sciences; and in so far as the facts upon which they are founded are concerned, are the results of human labor and human experience.

Speculative philosophies are those which, without any defined or ascertained results, and devoid of evidence or facts, are used by man as pathways through which he may eventually arrive at demonstrated truths.

The Christian Religion is a speculative philosophy—purely and entirely speculative, and nothing else. It does not possess a single scientific fact upon which to base the first grain of probable truth. Christianity starts with the absurdity that God became man, that an infinite Being became finite; that he sacrificed the third part of himself to appease the anger of the other two-thirds; and this he did in order to save a few of his creatures from a damnation imposed as a penalty, resulting from a failure of his own plans.

Is not this an interesting muddle for a scientific religion? And yet, in order to effect the salvation of his soul, man must not only work his way through it, but he must believe it from alpha to omega. And this belief is compulsory. If ye would be saved ye must believe. It is no doubtful case presented for the consideration of the mind; no diversity of facts from which rational conclusions may be legitimately drawn, but a mass of dogmatic assertions, unauthenticated by

a scintilla of evidence, internal or external; for no amount of evidence of any kind can ever prove that an infinite God became a finite man; no amount of evidence can ever demonstrate to the human reason that man can escape the consequences of his wrongs and crimes by shifting them upon the shoulders of an innocent person. In other words, it is folly to suppose that there is any repentance of sin except by atonement in acts; to be a good man you must lead a good life. It is not possible that you should transgress the law, violate your relations to God and man, blacken your soul with all the crimes in the calendar, and then, with the fear of death upon you, call on the name of Jesus, say you are sorry, you repent, you believe in him, get your sins washed away, and then pass on to another state of existence, a whitened and perfected angel of morality. This thing, we say, is not possible, it is not rational, but it is an abominable delusion and heresy, a ridiculous perversion of the first principles of justice, both human and divine.

I commenced with the assumption that Spiritualism is a positive philosophy; and I add to this now that it is a rational religion, based upon principles, and supported by facts which, when fairly understood, commend themselves to the common sense and favorable judgment of men.

What knowledge we have of physical life on our planet, leads to the comprehension of the broad and universal principle that all matter is in a state of progressive development—growing and advancing from a crude and imperfect state to more perfect condition, through all times and ages.

This truth is made manifest by the revelations of Geology, Astronomy, Chemistry, Paleontology, and other sciences, and is exhibited in the whole range of the fauna and flora of the earth.

In illustration we need only mention the traces of progressive life in the rocks; the known and speculative condition of the stellar universe, the wonderful results of chemical explorations, and the discoveries of modern times in reference to fossil bones and plants.

As a minor, but not less conclusive argument may be stated the familiar fact that the peach, one of the finest fruits known to the temperate latitude, is the result of a culterated development from a harsh and bitter Asiatic plant; and that the apple, in its present high state of perfection, has been brought out from the common crab of our northern forests.

These illustrations might be continued so that the catalogue would embrace every created thing of which man has any knowledge.

These accepted and verified facts tend to demonstrate the proposition now acknowledged by all who are not bound down by educational prejudices to the barbarous old Jewish Theology, that creation is still in process of operation, is going on to-day just as much as it ever was since the world began to be.

Now Spiritualism as a positive philosophy, based and founded upon indisputable facts, is simply an extension of this principle to the spiritual life of man. We claim that the law of progress which pertains to the physical life, pertains also to the Spiritual, or that man as a Spiritual being is not an exception to the law; but in view of the well authenticated and now generally accepted phenomena which proves his continued existence as a spirit, his life in another sphere, this principle of progress is applied to that life and demonstrates the fact that in common with all the other works of the Creator, man continues to grow, to live and learn. Thus we find in the application of a general principle that man, instead of becoming—as Orthodoxy vainly teaches—an angel or a demon at death, remains himself; retains his personification and his individuality; and that the course of progress which he commenced here continues throughout all the vast eternity.

These views harmonize some of the apparent inconsistencies, contradictions and absurd conclusions which appear in that conglomerate mass of nonsense called the Christian religion. They exhibit a future for man commensurate with the object of his creation; and open to his vision a probable future worthy of his loftiest ambition and grandest efforts.

Religious Intemperance.

A man that takes his excess of moral, social and religious excitement, to raise the tone of his moral and emotive feelings, is just as dissipated as if he had raised the tone of his physical feeling by physical stimulants. I am not instituting a comparison as to which is the better and which is the worse. I merely say that one is intemperance just as much as the other, and is most disastrous in undoing the very structure of the body itself. And men ought to be made to understand that there is such a thing as moral intoxication, and that a man takes a religious feeling; and that he can—what shall I say?—imbibe and imbibe, and for no other reason than because it feels so good. It is a self-indulgence. It is a luxury—a higher luxury, to be sure. And he imbibes and imbibes, and is more joyful; he is not a better man but a happier man. And he imbibes, until by-and-by he swigs and swigs; and the man is besotted. I have seen men that were literally debauched at the top of their brain, and who had gone into a systematic self-indulgence. They never were happy except under circumstances where they had this peculiar form of enjoying themselves.

If I found that the whole form of this enjoyment was a mighty spring that was pressing them toward self-denial for the sake of their fellow men; if I found that it was scouring their morals as white as snow; if I found that it was multiplying the avenues of usefulness; if I found that they were gentle and meek in following Christ, then I should say that there was no moral intemperance there.—H. W. Beecher.

BEAUTIFUL EXTRACT.—The loved ones whose loss I lament are still in existence; they are living with me at this very time; they are like myself, dwelling in the great parental mansion of God; they still belong to me, as I to them. As they are in my thoughts, so, perhaps, am I in theirs. As I mourn of their loss, perhaps they rejoice in anticipation of our reunion. What to me is still dark, they see clearly. Why do I grieve because I can no longer enjoy their pleasant society? During their lifetime I was not discontented because I could not always have them around me. If a journey took them from me, I was not therefore unhappy. And why is it different now? They have gone on a journey. Whether they are living on earth in a far distant city, or in some higher world in the infinite universe of God, what difference is there? Are we not still in the same house of the Father, like loving brothers who inhabit separate rooms? Have we therefore ceased to be brothers?—Rowan.

In *The Present Age* J. S. Loveland talks to the clergy thus:

Gentlemen, it is your oft-repeated boast that our civilization is due to the influence of the Bible and Christianity. I deny this assertion, and invite any one of your number to meet me in discussion of one or both of the following propositions:

1. *Resolved*, That the Bible is the word of man only; and is of no more authority than any similar human production.

2. *Resolved*, That Christianity, in its principles, doctrines and influences, is and always has been the persistent opponent of human enlightenment and civilization.

Not less than six sessions of two hours, or two and a half, will give time for a fair presentation of either of the above topics. Should any clergyman dare to meet these questions, in a fair and gentlemanly discussion, he shall have the opportunity by addressing the undersigned at Battle Creek, Mich.

Kind words are among the brightest flowers of earth; they convert the humblest home into a paradise; therefore use them, especially around the fireside circle.

Contentment abides with truth. You will generally suffer for wishing to appear other than what you are, whether it be richer, or greater, or more learned. The mask soon becomes an instrument of torture.

THE SPIRITUALIST.

OFFICE 47 PROSPECT STREET, CLEVELAND, O.

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PUBLISHED EVERY TWO WEEKS BY
THE AMERICAN SPIRITUALIST PUBLISHING CO
Only One Dollar a Volume.

CLEVELAND, O., SATURDAY, OCT. 23, 1869.

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

Spiritualism Practical.

The complaint has been made, times without number, that Spiritualists as a class, had done and were doing nothing whatever of practical profit; that after twenty years or more of phenomena they had accomplished nothing except to startle the world with certain strange, and in some cases inexplicable, manifestations.

To our knowledge, Spiritualists themselves have repeatedly re-echoed this dismal strain, and rang all the changes upon it of which they were capable.

Making allowance for the easily disaffected, the morbid, the bilious, the splenetic, and the increasing class who are chronically given to grumbling, we are sick unto disgust with this everlasting whine that Spiritualism has not resulted in anything practical, especially from those who ought to and who really do, know better, but whose absence of thought is fatal to their credit or character. In their zeal for special and particular hobbies—with all of which we more or less sympathize, and on all proper occasions advocate—not a few of our friends overlook the fact that, *Spiritualism itself, even in its simplest aspect, is the most practical movement of the century.* Whether regarded phenominally, scientifically, philosophically or religiously, it is the destroyer of the old and effete, the builder of the new and improved everywhere. Fundamentally it supports, and legitimately carries along with it, all practical and reformatory schemes, besides very much more. Imparting light and knowledge wherever its beams are permitted to fall, it is becoming, *par excellence*, the universal educator and regulator. Already it is recognized as a veritable savior, whose merits and services will be revered as long as progress has an adherent or the cause of humanity an efficient and disinterested worker.

What are the main obstacles to the reformatory, amelioratory and practical questions of the times? To what are largely attributable the limitations, assumptions, dogmatism and falsities, prevalent in society? What the chief hindrances to man's progress? However strange it may appear, the conviction will be forced upon every candid and unbiased investigator who studiously considers it, that the great incubi resting on and afflicting humanity, are the theologies of the world; particularly that of Christendom, because of the greater degree of civilization of those countries acknowledging its dictum and dogmas. Regulate and remedy this, on a basis of "*Nature for authority and Science for interpreter,*" and society would be lifted up into a condition of freedom and intelligence wherein the evils which now burden it would speedily appear.

How can a system, false in geology, physiology, chemistry, astronomy, mathematics and morals, as is the theology of Christendom, legitimately furnish any other result but one fatal to the best welfare of mankind? With what consistency can a theological system, which violates the common sense, native judgment and intuition of humanity, claim the parentage of God?

Such a system as this is could only be maintained, as it has been, by and through the power of organization; by the masterly combination of men whose interest it was to promote superstition; who were united for this purpose; who, in the process of time, became possessed of vast and varied power, with unlimited means

all exercised in this particular direction. It has been maintained only with the channels of investigation closed, with the glorious privilege of independent thought and action denied; maintained only because of the mental slavery which has existed.

Ignorance is always and everywhere the prolific breeder of evils. Education is its only antidote—its redeemer. To foster the former and limit the latter has ever been the result of ecclesiasticism, in obstinately adhering to the primitive notions of theology, after their falsity became established. This ignorance is sought to be maintained to-day, with four fold less show of reason than heretofore, by those theologians who, in the interest of the Church or out of it, perversely insist that these same demonstrated falsities are to be perpetuated as physical, moral and religious truths. That a seeming consistency of action, fatal to true spiritual manhood, but continued probably on the principle that "a lie well stuck to is as good as the truth," requires them to maintain those assumptions in a system which originated in, and is clearly the outgrowth of, the ignorance of the dead past, and which has again been proved alike false in cosmogony and in anthropology—false to all the higher standards of authority known among men.

The theology of Christendom is a system which, in the words of a prominent Spiritual thinker, "develops mystery and culminates in paradox. Professing to 'vindicate the ways of God to man,' it ignores the authority of reason and repudiates the conclusions of science." By its plan of "universal salvation," the vast majority of mankind succeed in securing endless damnation! But despite the position of the Roman Church as to its decisions being binding and final; despite the assumptions of the Protestant Church that the Bible is infallible and plenary inspired; the sense and intelligence of the preceding, and more emphatically of the present age, have already made many and fatal inroads upon, and will continue to create additional havoc with, these respective dogmas.

Subject everything concerning theology to the same critical analysis, scientific examination and intellectual culture, that are given to other matters, and you discontinue forever the false glare which now surrounds it. Hudson Tuttle, in the preface to his "God-Idea in History," most pertinently and comprehensively says: "Mankind, having wearily traversed the marsh-lands of metaphysical and theological speculation, are gaining the firm shore of positive science. The sun of a new era is dawning on the mental horizon of the world. Before its beams can fully permeate our being, we must discard the old, and turn, self-reliant, to the new."

Thus, in the light of to-day, it is seen that a theology to be of practical and vital value to the world, must conform to the inexorable demands of natural and universal laws. Arrayed against these, its days are numbered and its end draweth nigh.

In what and where consists the readiest, most direct and natural means to remedy the evils resulting from the long-continued teaching of a false theology? Answer: by substituting that which is better, more congenial and more true. By furnishing that which satisfies the head and the heart, and sanctifies the life. By preaching and practicing the truths of Spiritualism, now and continuously. Remember, every successful attempt to correct this theology is a blow at the great obstruction to the progressive movements of the age. Strike, then, O, brother! O, sister! Reformer, Radical, Spiritualist, whoever and wherever you are, strike blows as effectively, earnestly and intelligently, as you are capable of. Consistently continue to strike. Multiply the numbers of these efforts indefinitely, so shall you do your share towards rendering practical, by removing the impediments to the success of those specialties whereon your heart has been set and your labor heretofore chiefly expended; and thus shall you fulfill the measure of your usefulness on earth.

No man can estimate the ever-blessed results to Christendom by making its theology, now a system of contradictions, absurdities and falsities, harmonize with the truths of science and nature.

Carlyle on Spiritualism.

This notorious writer, in a critique on a pamphlet sent him by a friend, thus vents his sapient spleen on Spiritualism, in a letter published in the *N. Y. Tribune*:

Your Tract I found throughout to be rather pleasant reading, and to have a certain interest. Nothing in it, except one small section, treating of a thing I never mention, unless when compelled—the thing which calls itself "Spiritualism" (which might more fitly be called "*Ultra-brutalism,*" and "*Liturg of Dead Sea Apes*")—was disagreeable to me.

These epithets settle the "thing," to the author's satisfaction. He is evidently bilious, and his obfuscated style becomes still more obscure in his boyish attempt to concentrate all his bile in one sentence. Perhaps no writer ever obtained so wide a reputation as this same Carlyle on so small a capital. His whole stock in trade consisted, from the first, in writing so obscurely that no one could understand him. A great many critics have thought that he wrote in the language of apes, and he now confesses that he is versed in the language of "Dead Sea Apes," as he understands the source of the manifestations. We know of no man living better qualified to write out the "liturgy" of these apes than T. Carlyle; and those who remember the position he occupied when slavery grasped seven millions of Americans by the throat, may think that no other word so correctly describes it as "*ultra-brutalism.*"

Our Work.

By a notice in another column it will be seen that a meeting of the Executive Board of the Ohio State Association of Spiritualists, has been called to meet early next month. Of course the Spiritualists of Ohio expect the State Association to elaborate a plan for carrying forward the organic work within the limits of this State. But this is not all. The Board is powerless, and their appointment worse than useless, unless the Spiritualists and Liberalists of the State come forward and support the system adopted.

Do the friends of our cause know what the plan is? We fear they do not. On the 178th page will be found an appeal from the President and Secretary of the State Association, which fully explains what is expected and what is *absolutely needed* to successfully accomplish what is earnestly desired by every Spiritualist in the land—the wide-spread dissemination of the grand truths and scientific facts of Spiritualism.

To become a power, Spiritualists must act in organic, harmonious co-operation. Not for the purpose of bondage, but in furtherance of the fullest and freest exercise of all our powers, do we seek a basis for unity in action. To accomplish anything, we must have a "sound financial system." Such a system the Board have adopted. Although not generally understood and only *partially* tested, it promises the grandest results, if fully carried out. It is called the "Missionary Work." Appropriate name! for God knows, if he knows anything about it, that right here, in this boasted land of Christianity and professed Christians, Heathen are most numerous, and no where to be found in such numbers as in the popular Churches! Hence Spiritualist "Missionaries" are needed.

Read attentively the financial plan proposed and let each one contribute *something*, no matter how small the amount, to aid in this work.

The Spiritualists of Ohio have organized for conquest. The advance guard of their forces is already on the march. Soon we shall hear no more about "enlisting for Jesus," but the ranks of the grand army of progress and reform, with constantly increasing numbers, marching to rescue humanity from the curse of priestly dogmatism and the cruel bondage of Churchnity, will make the earth tremble with their triumphant tread, as the mildewed errors of the past and present are crushed out, and upon their ruins the triumph of the *new* in beauty and truth is established.

Correction.

The last line of first column on first page should read, "and thus considered"—the type falling out of the form as it was carried to press.

THE DAVENPORT BOOK.

The Davenport Brothers, the world-renowned Spiritual Mediums; their Biography, and Adventures in Europe and America. Boston: William White & Co. 426 pp.; price \$1.50, postage 20 cents.

We have received a book with the above title, from the publishers, and its perusal suggests that it is high time criticism asserts itself on Spiritual as well as Secular literature. What can have been the inducements of the publishers to stamp their name on the title page of this book, we are at an utter loss to understand. Its publication is an insult to any one who claims to belong to the ranks of Spiritualism. Its author has done well to omit his name, for he can now conceal the blushes of shame which must mantle his brow when he reads his sentences in print.

The book is written in the sloppiest of yellow-cover style, and at times descends to the coarsest and most repulsive language. The illustrations are the most wonderful part of the book. The "spirit hand" is conspicuous in all; holding a Davenport "by the heels;" throwing things, with a Davenport in a sack; six hands, and Davenports tied; and a spirited cut of a "free fight," in which Davenports are represented active, which is described as "prettiest that ever was seen!" and so on to the end.

The book will afford infinite amusement to the skeptic, and in many cases will, by its disgusting details, destroy the wavering faith of the Spiritualist. We write this with pain. The world needs books of facts—needs carefully observed and attested facts. Even when scientific accuracy is not aimed at, we sometimes have an assurance by means of the candor with which the story is told, as beautifully shown by Home's *Incidents*. In this book we have no proven statements, but there is a moral, certainly. It is a lofty nature which speaks.

In the Davenport narrative there is no substantiation. There is not a statement that would be admissible in the halls of science. Everywhere mawkish sentimentalism has thrown its iridescent coloring, and a foolish attempt at fine writing—which at the best is the coarsest—casts its repelling influence. What we had reason to expect was a plain, unvarnished statement of facts; and anything farther is wholly uncalled for and out of place. On the contrary, we are treated to a book that reads like a patent medicine advertisement. We are regaled with sentences of which the following are specimens: "Davenport kept calm and cool, and looked sidewise upon him, like a hungry turkey at a worm;" "simmered down to toe-cracking;" "any electricity man;" "clean gone;" "than an oyster can, climb an apple tree;" "now the Davenports belong to that rare class of Spiritualists not troubled with the disease called gab;" "he meant maul you;" "run his nose plump against his fist," etc., etc.

Demons.

The editor of the *World's Crisis*, in a three column and a half article on Spiritualism, attempts to fan life into the long exploded notion that devils, and not our immortal brothers and sisters control media.

He claims to write as a "friend to those who are being deceived by the demons." Good brother! would that your professions of friendship were supported by power to exorcise the demons. But no! you cannot do it! Your friendship, in this respect, is one of words, not acts. Remember Norwalk and drop the *demon theory*. For further particulars enquire of Dr. Houghton.

Philadelphia, Pa.

A note from H. T. Childs informs us that the Spiritualists of this city have purchased the church at the corner of 11th and Wood streets, Emma Hardinge delivered the dedicatory sermon, Oct. 3d—naming the building "Harmonial Hall." She continues with the people two months. The future for Spiritualism in the Quaker City never looked more promising.

The call is out for a National Woman's Suffrage Convention. Case Hall, Cleveland, is to be the place of meeting, and Nov. 24th and 25th the time. We bid the movement "God-speed."

POEMS FROM THE INNER LIFE,

BY LIZZIE DOTEN: WHITE & CO., BOSTON, MASS.

The title of this book is its best preface and criticism, and it has been too long before the public and too widely known to require introduction.

Lizzie Doten was a poetic spirit from the first. She is of that order who "learn in suffering that they teach in song." Her career has been no idle holiday. Nursed among the stern realities of "a struggle for life," on the bleak coast of New England, her mind has learned to grasp the actual, even while transported with vision of the everlasting Real.

The range of her genius is as wide as the scope of her sympathies, and she can say in truth, "Nothing which concerns humanity is foreign to me."

To such a character came the full influx of the modern wave of Spiritualism. The power of its inspiration specialized in the influence of the spirit of Edgar Allen Poe, or Robert Burns. "Poems" were then a necessity, and that they were "from the Inner Life" none need to read who heard them delivered.

The volume of which we write does not contain all the poetry of the author. Her pen has done service in more than one field of labor; now weeping as a sister beside the dungeon and the felon, tears an angel might envy, grieving in sympathy over every form of wrong, her music wears the express drenched in tears, rather than berry leaves steeped in wine.

But then, from the inmost of her womanhood, her spirit gathers strength. On eagle wings she climbs toward God; and from upper atmospheres, lets fall the light of Christ-like love, on the laboring and sorrowing, or clouds in anger to pour sharp sleety scorn on popular shams, and blast with bitter frost of satire the fungus growth of social corruption.

Then the swelling floods of her argument arise, and the tornado of her eloquence sweeps down on every "refuge of lies," sending the denizens of those "cowards' castles" flying in terror from their falling ruins; searching for truth, beneath which "Rock of Ages" to "shelter from the stormy blast."

A spirit capable of this became united in magnetic and spiritual rapport with the sphere of mind wherein moved Poe and Burns, and the gentle presence of Miss A. W. Sprague; then the literature of Spiritualism became enriched by such productions as "Compensation," "My Spirit-Home," "I Still Live," "Life," "Love," "For A' That," "Words O' Cheer," "Resurexi," "The Prophecy of Vala," "The Kingdom," "The Cradle or Coffin," "The Streets of Baltimore."

The book contains all these, as well as a number of others, the very gems of the writer's inspiration. The volume commences with a most interesting preface by Miss Doten herself, concerning her mediumship and kindred matters.

The Prose Lecture, entitled "The Mysteries of Codliness," is a most instructive discourse, and especially valuable because made up in part of an analysis of Poe's character; which from such a source is the more peculiar, and must attract the attention of all who have read, wondered, shuddered and wept over his marvelous writings. The mystic "Farewell to Earth," which closes all, is as glorious in its way as anything else in the whole series, and as the final inspiration is doubly grand. The spirit, full of the fire of immortal aspiration, spurns the clay of earth, and points along the eternal future, "Through the countless constellations upward to the "Royal Arch," and hearing the cry of angels, "Come up higher,"

"Drawn by Love's celestial magnet,
Winged with Faith and Hope it flies,
Upward o'er the starry pathway,
Leading onward to the skies,
To the land of light and beauty,
Where no bud of promise dies,"

It passes, and on us lets fall at once its benediction and "Farewell."

Such a book will grow in popularity with all who freely love the True, the Beautiful and Good.

Price \$1.25 per copy; postage 20 cts. Full gilt \$1.75 per copy; postage 20 cts.

For sale at the office of the American Spiritualist, 47 Prospect street, Cleveland, Ohio.

SEND FOR A SPECIMEN COPY.

The Laws of Life, published monthly at Danville, N. Y., is always heartily welcomed at our exchange table. It is an axiom with us that the more we understand our relations to earthly things, the easier we comprehend the facts of Spiritual life and light. The pulpit must cease its prating about "depravity," the "atonement," etc., and take up practical themes, such as Physiology, Anatomy, Hygiene and Clairvoyance.

Teach us of Earthly things first—then the Spiritual. As for the October number of this excellent paper, we endorse the words of the Danville *Advertiser*:

"Always fresh, always readable, this publication continues to improve with its years.

"The Laws of Life" for October is a specially valuable number. The first article is No. IX of a series of health lectures being written by Dr. J. C. Jackson. The other contributions are spicy and interesting. The publishers announce a splendid premium list for 1870—as though any would want pay for procuring subscribers to such a valuable paper. We advise our readers who have never seen a copy of the laws of life to send stamp for a specimen copy to Austin, Jackson & Co., publishers, Dansville, N. Y.

BRANCHES OF PALM.

By Mrs. J. S. ADAMS: Adams & Co., Boston.

All "Spiritualist Books" are not Spiritual, but this volume is full of beautiful lessons of refined Spiritualism. The outlook of the authoress is from the heights of philosophy far into the upper realm of a Natural Religion; Invocations breathing a sensible and sincere devotion;

SHORT POEMS WHICH ARE SACRED HYMNS

By reason of their beauty, tenderness and Truth; brief lessons, Tales and Allegories, full of Wisdom and Love, interspersed with philosophic apothegms—"jewels which on the stretched forefinger of all time sparkle forever"—these are the varied contents.

THE BOOK IS A RELIGIOUS INSPIRATION!

to the better nature, equally to be recommended for its high-toned Spiritualism, its manifest good taste, and refined literary execution. Handsomely bound, it should find a place in the family, the hand, and heart of every Spiritualist. It is alike interesting and beneficial to all.

For sale at this office.

47 Prospect st., Cleveland, Ohio.

THE SPIRITUAL HARP,

A Collection of Vocal Music for the Choir, Congregation and Social Circle,

BY J. M. PEEBLES AND J. O. BARRETT.

C. H. Bailey, Musical Editor: Wm. White & Co., Boston.

Music and Song are among the great motive-powers of the world. The merely mathematical and logical intellect may be unable to appreciate the secret of their influence; but "Feeling is greater than all Thought," and as music and song move the feelings and intellect together, they are in manner divine, inestimable in effect.

A single tune has done more than an army. A Hymn has been the Savior of a Nation. To enlist the power of music and Song in developing Spiritualism and Progress; to give fitting expression to the aspirations, emotions and sentiments of the free-in spirit, is the object of "The Spiritual Harp."

How large a place musical harmonies are to fill in the programme of the movements of Spiritualism, does not yet appear. But this book has been generally made use of by Societies of Spiritualists, and is by character adapted to any liberal meeting or circle. "Merlin's blows are blows of Fate," and the music of progress must often sound of the trumpet! So some of the large amount of original poetry and composition expressive of the grand in thought, lacks the highest finish and greatest smoothness, but there is that in both which thrills and moves those who sing or hear. Other pieces are tender, and beautiful as the blight of the stars or the forms of flowers.

The variety is great, the supply large. There are 360 pieces of music in the book, and from it may be selected something fitting for any occasion.

There is nothing to take the place of this work with those who wish to hear good music and immortal verse announce the thoughts of Spiritualism, of Progress and Reform.

For sale at the office of the American Spiritualist, 47 Prospect street, Cleveland, Ohio.

Price \$2.00 per copy; postage 24 cts.

Brief Items.

The Infidel Convention, to be held in Philadelphia, Nov. 8th, is a matter of considerable interest. Organization is the cry everywhere among liberal minded people. Let the Philadelphia convention give us some wise suggestions, for elaborating and diffusing the gospel of free thought.

October 19th, Cleveland had a grand Masonic procession.

The Massachusetts Spiritualist Association held a Convention in Tremont Temple, Boston, on Wednesday, Oct. 20th.

The Coliseum, in Boston, rendered immortal by the great success of the Peace Jubilee, last June, is to be torn down early in November.

While one of his parishioners was dying, a clergyman in Miller county, Cal., while leaning against a bureau and praying, abstracted from the drawer "two heavy old-fashioned silver spoons," and carried them away.

West Richfield.

The meeting at West Richfield, 9th and 10th insts., was well attended, although the weather was very unfavorable. The marriage of Bro. S. S. Clark's daughter, in the Hall, just before afternoon exercises, on Sunday, was an additional item of interest at this meeting. The ceremony was short, plain and appropriate, and was not only enjoyed by the happy couple, but by the large audience present—especially the young people, who seemed to regard it with hopeful interest.

The *Universe* is to be published in New York city, after Jan. 1st, 1870.

SPECIAL NOTICE.

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

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

A NEW VOLUME!

The time to Subscribe;

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(BOSTON, MASS.)

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CHORAL TRIBUTE!

BY L. O. EMERSON.

Choristers and Singers unanimously agree that it surpasses all other works of Church Music by this popular author.

Until November 1—Clergymen, Choristers and Teachers who have not yet examined this valuable work, will be supplied with a single copy at \$1.25, postage paid.

Price, \$1.50; \$13.50 per dozen.

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See Advertisement in this Paper.

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Every description of Grain and Mill Feed and Oil Meal,
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All articles purchased here will be promptly delivered to any part of the city.

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I WILL SELL any instrument desired at the **LOWEST PRICES**, and deliver the same **free of charge** to any part of the country, giving every family an opportunity to try the instrument in their own house before purchasing.

I warrant every instrument delivered to be in every respect as **PERFECT** as represented, or no sale.

The reason why I sell cheaper than any city dealer is, I order direct from the factories any instrument desired, and thus **AVOID** the payment of interest on a large stock of instruments, which must also be insured at a great expense from loss by fire. The payment of **extravagant rents** and other expenses a city dealer must meet, and to do so and make a fair profit he must charge more for every instrument sold, thus requiring his customers to pay by **EXTRAVAGANT PRICES** his INTEREST, RENTS, INSURANCES, GAS BILLS, and other expenses too numerous to mention.

In avoiding these many and heavy expenses, I am able to offer instruments at prices from

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All orders or inquiries in regard to instruments promptly responded to.

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BY HUDSON TUTTLE, Author of "Arcana of Nature," "Origin and Antiquity of Man," etc.

CONTENTS.—Introduction.—I. The God-Idea of the Hindoos.—II. The God-idea of the Egyptians, Chaldeans and Persians.—III. The God-Idea of the Jews.—IV. The God-Idea of the Arabians.—V. The God Idea of the Greeks and Romans. VI. The God-Idea of the Alexandrian School and Early Christianity.—VII. The God Idea of the Later Philosophers. VIII. The God-Idea of the Bible.—IX. The God-Idea of the Border Religions, Chinese, Druids, Scandinavians and Aztecs.—X. Conclusion. Ultimate of the God-Idea.

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Parties at a distance will save money by writing for prices.

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NO SURGICAL OPERATION NECESSARY.

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To insure you against loss, and prove that the Doctor's treatment is strictly reliable, the following liberal proposition is all the guarantee any one can ask: If you are not cured, the money will be refunded, by simply testifying to the truth before a Notary or Squire.

Answer the following questions, and write in full your name and address:—What is your age? Are you habitually constive? Or have you diarrhea? How long have you been afflicted? Are the PILES external, internal, or bleeding? Is there much prolapsus while at stool?

A full outfit and printed directions sent by Express to all parts of the United States free of charge for \$10.00. Send money by draft or post-office money-order. All communications promptly answered. The best references in the country can be given.

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

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

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

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

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

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Mailed, postpaid, on receipt of price.

PRICE	{	1 Box, 44 Pos. Powders,	\$1.00
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Send money at our risk. Sums of \$5.00 or more, if sent by mail, should be in the form of Money Orders, or Drafts, or else in Registered Letter.

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

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PUBLISHED EVERY TWO WEEKS BY
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Only One Dollar a Volume.

A. A. WHEELLOCK, Managing Editor

OFFICE 47 PROSPECT STREET, CLEVELAND, O.

The Managing Editor will answer calls for Lectures, officiate at Marriage Ceremonies and attend Funerals.

Special Notice.

Will our subscribers please give early attention to the "stamp notice," on the margin of their paper, showing the date at which their subscription expires. PLEASE RENEW PROMPTLY. The SPIRITUALIST is now published every two weeks.

ONLY ONE DOLLAR A VOLUME.

Notice.

Wisconsin subscribers please notify us if you do not get the SPIRITUALIST? We will correct all mistakes, and see to it that each one gets the full number of papers they are entitled to. Be particular to state when your subscription commenced.

Ohio Notes.

The Executive Board of the Ohio State Spiritualist Association will meet on the First Wednesday (3d day) of Nov., at 1 o'clock p. m., at the office of the AMERICAN SPIRITUALIST. Important business will be considered, and it is to be hoped that every member will feel under obligations to attend.

HUDSON TUTTLE, Pres't.

GEO. WM. WILSON, Sec'y.

Dr. Fairfield lectures in Geneva during November.

The Andover Lyceum is in a prosperous condition. Though organized only a year since, it has reached an enviable degree of perfection. The average attendance is fifty. Harmony reigns. The children are happy. J. S. Morley, the conductor, is always at his post. So with Mrs. Knapp, the Guardian, and Mrs. Spencer, the Musical Director. Miss Marion Knoxson presides at the organ, with becoming grace, and is beloved by all the little ones.

We predicted that Mrs. Colby's efforts before the Cleveland Society of Spiritualists, would be crowned with success. Sunday evening, the 17th, the hall was crowded. Many were obliged to stand. The lecture was most attentively listened to.

Personal.

Mr. William White, of the *Banner of Light* firm, gave us a friendly call the other day, pleasant memories of which we shall ever cherish. Wearied with editorial duties, his presence calmed us, and we became spiritually cognizant of that beautiful harmony which has made Mr. White's name the synonym of "peace and quiet" among the people.

J. S. Loveland has engaged to speak in Battle Creek, Mich., for a year.

N. Frank White has remained with the Society at Portland another month, giving them great satisfaction.

Mrs. C. Fannie Allyn is lecturing to the Vinelanders again, an evidence that they appreciate her talents. She returns to Massachusetts, where she speaks during November and December.

Moses Hull is engaged in Salem, Mass., during October. In November he speaks in Connecticut. New York city claims him through the two following months. He is deservedly popular in the great metropolis. We understand his services and time are engaged for a year to come.

Mrs. Jennette J. Clark, an excellent inspirational and clairvoyant lady, being well qualified, is ready, in connection with her other mediumistic duties, to labor as missionary, agent and speaker. Give her a call. Address 155 Harrison Avenue, Boston.

Mrs. Cora L. V. Tappan is both delighting and instructing her large audiences, who assemble in Music Hall, Boston, in matters pertaining to the higher branches of Spiritual science.

Meetings.

A. A. Wheelock will speak at Linesville, Pa., Friday and Saturday Evenings, Oct. 29th and 30th, and Sunday, at 10 1/2 A. M., and 7 1/2 P. M. Oct. 31st.

C. B. Lynn lectures in Garrettsville Oct 28th, and in West Farmington, Oct. 31st.

O. L. Sulliff will speak at Cardington, O., Wednesday evening, November 17th, at Ashley, Nov. 19th, 20th and 21st; at Delaware, Nov., 25th, 26th; 27th and 28th at Columbus, Dec. 3d; 4th and 5th, Millin Township (at Park's School-house,) Dec. 10th, 11th and 12th.

C. D. Ensign speaks at Ashley, O., the first Sunday of each month.

Mrs. S. M. Thompson speaks in Alliance the third Sunday of each month.

Lecturer.

C. B. Lynn will answer calls to lecture. Permanent address 47 Prospect street, Cleveland, Ohio,

SPIRITUALISTS' SOCIABLES.

REGULAR WEEKLY SOCIABLES of the Society of Spiritualists and Liberalists, will be held at

LYCEUM HALL,

Every Thursday Evening.

Friends who have not yet received an Invitation Card, can procure one of the Committee at the Hall on the evenings of the parties.

Tickets \$1. Dancing commences at 8 o'clock.

Dr. J. W. STEWART, of Cleveland, will be at the Irving House, Chagrin Falls, O., Nov. 1st, 2d and 3d; and at the Chardon House, Chardon, O., Nov. 4th, 5th and 6th; at the Reid House, Nunda, N. Y., Nov. 9th to 17th; in Hornellsville, N. Y., from Nov. 18th to the 30th. Those who are unable to pay, are cured without money and without price.

S. W. JEWETT heals the sick, at the Exchange Hotel, New Philadelphia, Ohio.

We shall publish, in next issue, a full and most interesting report, from our special correspondent, of the late great and wonderful revival at Andover, Ohio.

A Flower Transplanted.

As blooming flowers in spring time gladden and beautify that season of the year above all the rest, so do beautiful children enhance and make more sacred and divine the spring time of human life. As this sentiment is universal, so is the feeling of sadness and sorrow when we behold a sweet babe, or a lovely child, lying in the hushed silence of that eventful change called death, but which truly comprehended is only in reality a birth into spirit life!

Surprised indeed were we to receive a telegram, on the 14th, calling us to Toledo to officiate at the funeral of Mr. and Mrs. S. S. Linton's beautiful, bright-eyed little boy, Freddie, only four years old. The services were at Mr. Linton's residence, Friday morning. Arriving late, we found friends all assembled, and besides the usual semblances of grief upon such an occasion, we were particularly and sorrowfully impressed by the stricken anguish of these young parental hearts.

There was the marble-like face of their beloved child, in its stillness, plainly visible though the glass coffin-lid before us, eloquently pleading for some words of consolation to those whose sorrow was such and as none others could know. What a trying place, to stand between the father's and mother's aching hearts and the lifeless form of their child, without the blessed assurance that Spiritualism gives!

While we were assuring these sorrowing parents that their child still lived and loved them, and could come to them yet, a most beautiful vision was vouchsafed to Mrs. Parkhurst, a medium who was present, seemingly in corroboration of such a glorious, and satisfying reality as we had declared possible. At the head of the coffin appeared a spirit sister of Mrs. Linton's, with their beautiful little Freddie, who came, as she said, in response to his request that he "wanted to see mamma." Glorious satisfaction! What consolation is this! Our loved ones not only live and love us still, but, under favorable conditions, can greet us from their spirit homes, saying, "dry up your tears—weep not for me; wait and watch until the 'boatman pale' shall bring you, too, across the 'silent river.'"

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THE MASSACRE OF THE WICHATA,

OR

Sheridan's Last Ride.

BY "SHENANDOAH," AUTHOR OF "MOKE-TA-VA-TA, THE MARTYRED CHIEFTAIN,"

I.

On the Wichata, at break of day,
The Cheyenne chieftain's village lay—
The remnant small of a mighty band,
Now scattered and torn like the rifted sand;
The wandering winds with warnings woko
The ghosts of his murdered kin, who spoke:
Fly! fly! for the morn bringeth fresh dismay
From Sheridan ninety miles away.

II.

A thousand horsemen, with weapons bright,
In the frore and frosted morning light,
Ride over the snowy-sheeted ground,
With a shuddering, smoldering, sullen sound;
They have seen the tents in the night's cold noon,
And backward rode 'neath the veiled moon,
Prepared to pounce, like a bird of prey,
On the fated village a mile away.

III.

The Indian saw the countless throng,
Like the trees of the forest, many and strong;
He stood like a hunted hound at bay,
Then sent this message without delay:
"Ye are many and we are few;
Ye can drink our blood as the sun the dew,
For we have our women and children small,
A hundred and thirteen souls in all;
My handful of warriors are strong and brave;
They will fight my helpless people to save;
There is no fear in the chieftain's eye;
He cannot fight, for he will not lie;
He came with this pledge only yesterday
From the father ninety miles away."

IV.

No answer came. In another breath
They swept to their wretched work of death,
With a maddening shout and a deafening yell,
Like the dire and dreadful fiends of hell;
And babes from their mothers' breasts were torn,
And sires were scalped in the light of morn;
The ground was crimson with their blood,
And the river reddening with its flood;
Mangled forms lay bleeding and bare,
With a ghostly, ghastly, sickening glare.
And one rode foremost among them all,
Urging them on with shout and call,
And a foaming charger, that seemed to say,
"I have brought you, Custer, all the way,
At the head of a thousand armed men,
With orders traced with a bloody pen,
These trembling mothers and babes to slay.
From Sheridan ninety miles away."

V.

Alas! alas! for the deeds that were done
That day at the rising of the sun!
The tongue shall falter, and pen shall fail,
And lips grow white when they tell the tale
How friend and foe on the field did lie,
All mangled and mingled, to faint and die;
The victors, panting their fame to spread,
Gave no heed to the dying, no thought to the dead.
Great God! was there none their hands to stay,
With Sheridan ninety miles away?

VI.

Their cruel and thirsty carnage o'er,
Backward the warriors ride once more;
They pilfered the lightning from the skies,
And flooded the country with flaming lies,
In these words, blazoned all over the land:
"We have met a hostile Indian band—
Five hundred, counting women and all—
An hundred warriors armed did fall;
The frontier's safe, for we gained the day,
With Sheridan ninety miles away."

VII.

There was joy in the camp of Sheridan
When his branded minions appeared again,

With their Osage allies, drunken with blood
And the liquid hell-fire's maddening flood,
Came leaping and shouting around the fire
With the gory scalp of the Indian sire;
Like demons they danced till the dawn of day,
And Sheridan there, not a word to say.

VIII.

The maiden moon took time to unfold
Her silvery bow to a disc of gold,
When Sheridan rode 'neath her shining shield,
Seeking his dead on the bloody field;
Their souls, like a vapor, before his eyes
Arose, with a shivering, sad surprise,
To show their forms all shrouded in blood.
The prey of the wolves and the vultures' food,
Fifteen days did brave Elliott lay,
And Sheridan ninety miles away.

IX.

All honor to those who, with sword and pen,
Rise up to defend the rights of men;
Who succor the weak and battle the strong,
Sustaining the right, denouncing the wrong;
Who would fly the Indian's life to save
From the lawless murderer's conquering glave,
But chiefly honor the glorious three,
The valiant sons of a nation free—
One far in the fiery, flaming South,
Who flew to rescue from death's dark mouth
The hunted few of an Indian band,
When the Texan Rangers were close at hand;
And him, the special and martyred one,
Whose name now shines like the flaming sun;
And him, the youngest, whom gold could not buy,
The glorious "white man that would not lie."
These, these would have rushed the carnage to stay
Had they been a thousand miles away.

X.

But for this deed, this one without a name,
Columbia bendeth her forehead in shame;
And the Angels of God on the plains above,
Pause awhile in their ceaseless work of love,
To gaze, while one with a burning pen
Erases the name of Sheridan,
And carves on the golden scroll of fame,
The story of him with the spotless name—
Moke-ta-va-ta, who dared to die
Rather than basely utter a lie;
Whose pleading women and children were slain,
In the light of morn on the crimson'd plain,
By a mounted host of merciless men,
Under orders grav'd with a faithless pen,
Making this a "St. Bartholomew's day,"
And Sheridan ninety miles away.

NOTES.

1. STANZA I.—*The Cheyenne Chieftain*.—Moke-ta-va-ta, the most remarkable man of the age for magnanimity, generosity, integrity and courage. His hospitality to destitute emigrants and travelers on the plains, for years, had no limit within the utmost extent of his means; giving liberally of his stores of provisions, clothing and horses. His fame as an orator was widely known; he was great in council and his word was law. Hundreds of whites are indebted to him for their lives. At Sand Creek, Colorado, in the fall of 1864, while in the employ of our Government and under the protection of its flag, he was attacked, and one hundred and twenty of his men, women and children murdered. On that occasion, with only forty-five warriors, he made an attack unparalleled in history. He held Chivington's seven hundred men at bay for seven hours and carried to a place of safety three hundred of his women and children—twenty of his braves and his own wife pierced with a dozen bullets. Previous to the conflict, after his two brothers had been shot down and cut to pieces before his eyes, (while approaching the troops to notify them of the friendly character of the Indians), he aided three white men to escape from the village, one of them a soldier. They were his guests, whom he suspected of being spies, "but did not know it," and they are now living to the eternal fame and honor of the chieftain. From Sand Creek he fled to the Sioux camp, where it was determined to make war upon the whites in retaliation. He protested against interfering with women and children, and insisted upon fighting the men. He was overruled. Thereupon he resigned his office as chief, and assumed the garb of a brave. He soon after made peace for his tribe, which was faithfully kept until the burning of their village two years afterward. A war again ensued, in which he took no part, having promised never again to raise his hands against the whites. He was the first to meet the Peace Commissioners at Medicine Lodge Creek. His many services and virtues "plead like angels trumpet-tongued against the deep damnation of his taking off."

2. THE SAME.—*His Murdered Kin*.—One hundred and twenty of his men, women and children were assassinated at Sand Creek, and mutilated in the most horrible and disgusting manner. And at Pawnee Fork, two years after, when the Cheyenne village was burned and their property destroyed by "Major General" Hancock, an orphan, an idiotic Indian girl, nine years of age, was outraged and murdered.

3. STANZA VII.—*Their Osage Allies*.—Osage Indians, who constituted a portion of Sheridan's command, and were employed against the Cheyennes. Even Chivington had a better sense of decency, propriety, or expediency; for when he started out to destroy Moke-ta-va-ta's village, he declined the proffered services of the Ute Indians, inveterate enemies of the Cheyennes. In this, as well as in the fact that he did not budge an inch from Sand Creek until he had cared for and removed his wounded and dead forty miles to Fort Lyon: he deserves commendation; for, he "not being the worst, stands in some meed of praise."

4. STANZA VIII.—*Fifteen Days*.—After the attack upon the village, the destruction of life and property, and shooting of hundreds of ponies, the troops marched back to Camp Supply, reporting Major Elliott and seventeen of his men missing, their fate unknown. After waiting fifteen days, the bodies of these men were cared for. Elliott and his men (ignorant of the real character of the Indian village, and disdaining to molest the women and children or property), engaged in a hand-to-hand encounter with the warriors, but not being sustained by the command otherwise employed, were cut off and abandoned.

5. STANZA IX.—*The Glorious Three*.—Major General Geo. H. Thomas, who commanded at Camp Cooper, Texas, some ten years ago, made a forced march of an hundred miles, with one hundred and twenty cavalry, to protect a village of Comanches from Baylor and three thousand rangers that were marching to destroy them. General Thomas was successful. He then marched in rear of the Indians hundreds of miles to shield them from the Texans. This gallant and chivalric officer has recently (to the shame and disgrace of the Government) had Sheridan promoted over him.

Major General John Sedgwick, who fell during the war of the rebellion, rendered similar services on the plains, in defence of the Arrapahoes, at about the same time; and Colonel Edward W. Wynkoop, five years later, in behalf of the Cheyennes. This young officer is often spoken of by the Indians as the "Tall Chief that don't lie."

Other officers might be mentioned for similar services, among them Generals Z. Taylor, W. S. Harney, and Alfred H. Terry. The last mentioned, two years ago, with a strong head, heart, and hand, squelched a conspiracy in Montana to exterminate the Crow Indians. Again, the next summer, flying across the plains, and up the Missonri river as fast as steam could carry him, to rescue a Sioux village from the border settlers. This splendid officer was removed from the command of the Department of Dakota, to make room for the blunderer Hancock.

Capt. Silas S. Soule, in Colorado, a few years ago, and Lieut. Philip A. Sheridan, in Oregon, ten years since, might also be referred to in this connection, as drawing their swords in defence of the Indians and the right.

In the same cause many noble men have used their pens—among them President U. S. Grant, in his recent inaugural; Hon. George W. Manypenny; Wendell Phillips, Esq.; and Col. William A. Phillips, of Kansas.

6. STANZA X.—*St. Bartholomew's Day*.—On St. Bartholomew's day, 24th of August, 1572, during the reign of Charles IX, a massacre of the Huguenots took place in Paris, followed by others in the different cities and provinces of France. Thousands were assassinated. Three officers only—Henri de Savoie, Governor of Provence; the Viscount d'Orthez, Governor of Bayonne; and St. Heran, Governor of Auvergne—refused to obey the orders of the king. At the Sand Creek massacre, before referred to, there were three officers who protested against attacking the Indians—Capt. S. S. Soule, Lieuts. Cramer and Baldwin. Capt. Soule was assassinated in Denver, Colorado, for his efforts to save the Indians on the field, and his evidence afterwards. At the massacre of the Wichata there was none to protest—no, not one.

Infinite.

Infinitude means something more than we are led to believe by common teachers, something more than any sect, party, or nation have led us to discover, something more than all theology can tell us; it means something more than eternity can reckon. It means boundless Time, boundless Power, boundless Being. It means not only that which has been, but that which shall be, that which ever is, the Spirit, and the Power, and the Life, which controls the universe. We may divide it into as many periods, as many ages as we please; we may assume that it is composed of one or more persons; but still we have an Infinite Principle; it is a Unity; it is a One; and that is what constitutes its infinitude. Men are but particles, atoms, a something created; our souls are but as a fleeting breath of wind, compared with this Everlasting Power, this Infinite God.—Mrs. Cora L. V. Tappan, Newburyport, Mass.

Lord Bacon says, "It is natural to die as to be born; and to a little infant, perhaps, the one is as painful as the other."

A country youth, who desired to know how to become rich, sent a quarter in answer to an advertisement, and received the following valuable recipe: "Increase your receipts and decrease your expenditures. Work eighteen hours a day, and live on hash and oatmeal gruel."

The great see the world at one end by flattery, the little at the other end by neglect; the meanness which both discover is the same; but how different the mediums through which it is seen.

Some things come by odd names. The most uncommon thing in nature is styled "common sense," a paper half a mile long is a "brief," and a melancholy ditty, devoid of sense or meaning, is a "glee."