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All articles original unless otherwise designated.

SONG OF THE INDIAN MOTHER.

BY JAMES G. CLARK.

GENTLY dream, my darling child,
Sleeping in the lonely wild;
Would thy dreams might never know
Clouds that darken mine with woe.
Oh! to smile as thou'art smiling,
All my hopeless hours beguiling,
With the hope that thou mightst see
Blessings that are hid from me.

CHORUS: Lullaby, my gentle boy,
Sleeping in the wilderness:
Dreaming in thy childish joy,
Of a mother's fond caress,
Lullaby, Lullaby.

Sleep, while gleams the council fire,
Kindled by thy hunted sire;
Guarded by thy God above,
Sleep and dream of peace and love.
Dream not of the band that perished
From the sacred soil they cherished,
Nor the ruthless race that roams
O'er our ancient shrines and homes.

CHORUS: Lullaby, etc.

Sleep, while autumn glories fly,
'Neath the melancholy sky,
From the trees, before the storm,
Chased by winter's tyrant form:
Oh! 'tis thus our warriors, wasted,
From their altars torn and blasted,
Followed by the storm of death,
Fly before Oppression's breath,

CHORUS: Lullaby, etc.

Sleep, while night hides home and grave,
Rest, while mourn the suff'ring brave,
Mourning, as thou, too, wilt mourn,
Thro' the future, wild and worn;
Bruised in heart, in spirit shaken,
Scourged by man, by God forsaken,
Wand'ring on in war and strife,
Living still, yet cursing life.

CHORUS: Lullaby, etc.

Could thy tender fancy feel
All that manhood will reveal;
Couldst thou dream, thy breast would share
All the ills thy fathers bear;
Thou wouldst weep, as I am weeping,
Tearful watches wildly keeping,
By the silver-beaming light
Of the long and lonely night.

CHORUS: Lullaby, etc.

ARCANA OF SPIRITUALISM.

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

IMPRESSIBILITY.

'WHEN a tuning fork receives a blow and is made to rest on a piano-forte during its vibrations, every string which, either by its natural length or by its spontaneous subdivisions, is capable of executing corresponding vibrations, responds in a sympathetic note.' The strings not thus in harmony, remain silent. 'Some one or other of the notes of an organ are generally in unison with the panes on the whole sash of a window, which consequently resound when those notes are sounded.' The same effect may be often observed in thunder, the sound rolling away, growing gradually lower, until a note is touched which makes the windows and the whole house jar. The long continued vibrations of neighboring bodies, when not in unison, effect each other, every vibration striving to reduce the other to concord. Adjacent organ pipes, not in unison, will often after a time force each other into harmony; and 'two clocks whose beats differed considerably when separate, have been known to beat together when fixed to the same wall, and one clock had forced the pendulum of another into motion, when merely standing on the same stone pavement.' These illustrations may not appear at first pertinent, but on mature reflection, they will be acknowledged as the rough exponents, in the physical world of the science, adaptations, and harmonic relations of the Spiritual.

A spirit determined to develop a friend as a medium, may, by constant magnetic effort, induce a state of harmonious vibration between himself and his friend, just as the fixed string, by throwing the other into vibration, at length, by slow approximations, draws it into harmony—or in other words, makes it echo its own notes. It then becomes a medium for the utterance of the other.

Here we have unfolded much that passes as the work of 'evil spirits,' or of 'undeveloped' ones. Suppose, while the above mentioned strings are out of harmony, we strike one, and the other vibrates; it only yields discord. Its tone has no resemblance to that which awoke it. It has spoken, but it has not spoken a word of what it was told to speak. Is it false? No. It has made an effort, and done the best it can. That effort will enable it to respond more truthfully at the next trial. It may fail again and again, but sooner or later it will give harmonious responses.

While holding a seance of peculiar interest with Dr. D. and family, his wife's sister became subject to strange muscular vibrations. Some laughed, others wisely said it was fancy, while others would have said an evil spirit had possession.

A few evenings after this the family held a seance alone, and a beloved brother, who was accidentally killed a year previous, wrote wonderful communications through her now firm hand. The eagerness of the spirit rapidly broke down the opposing obstacles; but had the friends cried, 'an evil spirit!' at the commencement, the nervous vibration would have corresponded with this opposition, until a diabolic influence would have readily suggested itself. There are spirits far from good, but greatest prudence should be employed when judging of phenomena from the material plane.

It is these efforts to control that cause muscular contortions, or in writing cover the pages with hieroglyphics. These characters are usually thought to belong to some ancient language, and are so declared by the controlling power, and truthfully; for although they may not belong to any language ever written, each character is meant to represent a thought. The thought existed clear and defined in the mind of the controlling spirit, and in this manner the medium translates it.

When I first began to write by spirit influence, the characters were such hieroglyphics, and not until nearly a year afterwards, when quires of paper had been consumed in my persevering efforts, were even readable words produced, mingled in the confused lines of characters. I have had such MSS. sent me from all parts of the country, with the request to translate. They can only be translated by allowing the communicating spirit time to effect more perfect control.

We said impressibility might be natural or induced. Fasting, the use of narcotics, stimulants, sickness, or loss of sleep, are favorable to the manifestation of the spirit power. Whatever weakens the body, increases impressibility, and thus allows the nearer approach of the spirit world.

It was the custom of the ancients to purify and fast, going out into the deserts, amid solitude and gloom, to obtain what they mistook as divine inspiration. Christ went out into the wilderness and fasted forty days. Narcotizing drugs and vapors were also used by the priestesses at the oracles, and hash-eesh, and other substances which excite the brain, are now employed in the East, to induce a delirious trance.

The state produced by any of these methods is wholly unreliable, and may be compared with the natural or true trance, as muscular motion produced in the dead body by galvanism, may be compared with the movements of life. In the state thus produced, the physical holds by so many fibers that the result is simply a distortion.

A high degree of mental excitement, by prostrating the body, awakens spiritual impressibility.

P. B. Randolph has related some facts of his early experience, among which we regard the following as specially remarkable: He said that some eight or ten years ago he followed the sea in the capacity of cabin boy. The captain and mate were severe men, and he was subjected to much abuse from them. On one occasion they had beaten him cruelly, and driven him to utter desperation, when he felt an interior impulse to cast himself into the sea, and so end his troubles. He ran for that purpose toward the side of the vessel, but just as he was about to take the fatal leap, he saw the apparition of an arm and hand rising above the water, and beckoning him to go back. He suddenly stopped, and nearly fell backward; but, after persuading himself that this figure

was a mere phantom of the imagination, he rallied for a still more desperate effort, resolving not to be diverted from his purpose that time. As he approached the side of the vessel, however, he saw the whole form of his deceased mother floating above the waves, and this time she addressed him, speaking to his internal hearing, and commanded him to desist from his purpose, saying that the time for him to leave the world had not yet arrived, and that there was an important work for him to do in the future. He was thus saved from the suicide's death, and strengthened to endure the insults of his persecutors. In several other instances he had been saved from danger and strengthened under adversity, by the interposition of his spirit mother.

The exhalation produced by sickness is illustrated in the case of Prof. Hitchcock, detailed by himself in the New Englander, and which is one of the most striking on record. He had, during a fit of sickness, day after day, visions of strange landscapes spread out before him—mountain and lake and forest—vast rocks, strata upon strata, piled to the clouds—the panorama of a world, shattered and upheaved, disclosing the grand secrets of creation, the unshapely and monstrous rudiments of organic being.' He became sensitive by sickness to the atmosphere of the strata. It is recorded by his son, that during a recent illness, he saw spread out before him the beds of sandstone of the Connecticut Valley, covered with tracks, and by them was enabled to determine points, on which he had during health studied in vain.

In cases of dreaming, the body being weak, the spirit acquires freedom, and annuls time and space, compressing the innumerable occurrences of years into a single moment.

A gentleman says that during partial drowning, 'he saw, as if in a wide field, the acts of his being, from the first dawn of memory to the moment of entering the water. They were all grouped and arranged in the order of succession in which they happened, and he read the whole volume of existence at a glance; nay, its incidents and entities were photographed on his mind, limned in light, and the panorama of the battle of life lay before him.'

The writer, on receiving a severe contusion of the brain, while unconscious of all surrounding objects, had a perfect presentation of his past life, like a magnificently colored picture, unfolded slowly before him. The least object, thought and action of the past came before him, and in less than a minute many years of time were lived again. I can compare the sensations here experienced with nothing but such as an eagle may be supposed to feel as it plumes its pinions, and with tremulous wings prepares to soar upward into the buoyant air.

FREE CRITICISM.

IMPROVEMENT is the manifestation last in order among our fellow publications in the field of Spiritualistic journalism. The Banner of Light has 'hung out the banner on the outer walls,' and is no more 'Devoted to Literature, Romance and General Intelligence,' but to 'The Spiritual Philosophy of the Nineteenth Century.' The Spiritualist, devoted to SPIRITUALISM, is happy to sail the seas with those who show their colors, and we are cheered to see the motto of 'Spiritual Philosophy' under the waving folds of the Banner of Light. Any truly 'spiritual philosophy' is good. Distinctive Spiritualism would have been better, in our opinion, though that may be hypercritical. Our ideas of the GENERAL character and ability of the Banner, have been given too frequently to need repetition here. All that has been good is bettered, and some things we may count faults, may be those notes in our own eyes, for an account of which see the New Testament.

The Religio-Philosophical Journal is using every means to increase its circulation, and now prints fifteen thousand copies. Where such strenuous office work is done, an apology might be claimed for literary deficiencies, but there has been quite recently an improvement in that direction also. The material advantages of the Journal are great, and its manager energetic. May its enlarging circulation become the legitimate fruit of its general superiority.

The Present Age is most decidedly improved. Wadsworth, Loveland and Putnam, are among recent contributors, and their articles add to the weight

and value of the paper. May the Present Age continue, and grow full of good things, as well as meet the appreciation it increasingly deserves. §

A GOVERNMENT RELIGION.

Petitions to Congress in favor of engrafting on the constitution by amendment a public recognition of the supreme authority of Almighty God, and an acknowledgment of the Christian religion, are a testimony rather to the crude conception entertained by some people of the character, objects, and offices of our government than to their intelligent devotion to their religious faith. This matter was touched upon by the far-seeing men who framed the system under which we live; and they held that, as government was instituted simply for the maintenance of public order, the protection of personal rights, and the security of property, so it could not legitimately encroach on the matters of faith and morals, but must leave these entirely with the conscience of the individual. It is difficult for some persons to see the consistency of declining to recognize the Christian religion on every possible occasion, and still professing sincere faith in it all; or that men may be moral, if they decline to put their morality into every act they perform, by that special name. When we have stated the few and simple purposes of the government we live under, we leave no room to engraft such amendments on it as are proposed.

It is perfectly consistent with sound morality to establish a government for the promotion of public order, without once naming the subject of morals in the instrument of organization. And it is not less consistent with true religion, either, to do precisely the same thing. The very act of founding a government that should duly protect person and property, securing his rights to every one, and refusing every semblance of refuge to wrong, is in itself the highest general form of expression for public morality, and the most genuine proof of a large regard for the fundamental principles of the Christian religion. The spirit of both breathes in the performance. Order is Heaven's highest law; and when men assemble to deliberately lay its foundations in the social state, thus making both religion and morality permanently possible, they acquit themselves of a high duty after a truly religious fashion. The recognition that is asked of the existence and authority of a Divine Creator, is superfluous after that. If it is further sought to make a constitutional recognition of the Christian religion, it is enough to warn those who seek it that they tread dangerous ground; for if, in the contingencies of the future, a belief in the Jewish or any other anti-Christian doctrine should prevail with the majority of our population, the experiment of to-day would work the destruction of all such hopes to-morrow. Our fathers were wiser than to do any such thing. It was because they respected the largest freedom of man in the choice of his faith, and were jealous of any of those restraints which most surely sap the life of all religious sentiment, that they presumed to touch nothing that lay beyond the limits which their work itself suggested. No one can believe that the nation would become more Christian by the formal act of recognizing Christianity in the organic law; while we all know that such recognition would directly tend to excite animosities which would end in positive loss of ground to what it is sought to extend and strengthen.—Boston Post.

OUR INDIAN POLICY.

If old father Beeson is alive, his heart must rejoice at the new policy of the government in regard to what he called "his unsophisticated and unoffending children," the Indians. He would find Gen. Ely S. Parker, late of Gen. Grant's Staff, himself of Indian blood, Indian Commissioner, the Quakers the most approved Indian Agents, and Congress concluding its brief session by refusing to appropriate money for further Indian treaties. The words of President Grant, in his inaugural address, that so far as he could he would "citizenize" the Indian, would be perpetual music in his ears. Not only old John Beeson, but many other humane and philanthropic men, can rejoice at the improved condition of this great national interest, for we are to abandon fraud, duplicity and insincerity, and all the other nameless vices hitherto considered allowable in dealing with the Indians, and a semblance of justice even, if not the very virtue itself, is to take his place. This alone, as one of the "whats" after Grant, bespeaks his practical and just mind.

The complete defeat of the old policy was one of the best things done by the recent Congress. There will never be another Indian treaty, probably. The Senate, which held obstinately to the Indian bureau and its treaty policy, was finally forced to surrender, and instead of appropriations of six millions to carry out old and new treaties, as that branch proposed, but two millions were appropriated to fulfill old treaties. Another two millions were then added, and placed at the disposal of the President, to deal with the Indians after a new mode. A commission of ten persons, of whom a portion at least will be Quakers, are to be appointed to induce the Indians to retire to, and stay upon, their reservations, and these two millions are to

be used for the purpose of removing them, and sustaining them after they are removed. There is an end put to formal bargaining; they are to be persuaded and bought into peace and retirement upon reservations. The occupation of the Indian bureau is gone; it will only live hereafter as President Grant and his commission choose to retain and use it.—Boston Commonwealth.

NORTH-WEST DEPARTMENT.

JANESVILLE, WIS., SATURDAY, APR. 24, 1869.

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

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

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

RIGHTEOUS ANGER.

Who does not delight to see a dark, massive thunder-cloud, fold rolling after fold, surcharged with wrath—speaking forth in deep indignation, till "the cattle on a thousand hills" tremble with fear, and fly into the thickets and caves for a refuge—and flashing, angry fires which sliver trees and rocks? Is it not grand? That cloud is angry at the heat and poison, and is breaking out in sublime morality, afterwards to bless the air and earth with refreshing rain and vitalized elements. So when the moral wrath of the reformer is stirred—when his eyes flash with well directed aim at anointed evil—when his words peal out like thunder, sent without wincing at the citadel of Injustice, it is anger without sin, "divine anger," that destroys to construct anew. But the reformer, constantly assailing the wrongs of the age, is very apt to be vengefully chronic, creating a storm when it is not needed. The reformer should have a quick battle, like a thunder-storm, powerful and effectual. Fire kept in the bosom too long, consumes. "Let not the sun go down upon your wrath." Do the work of moral indignation whilst it is necessary, and then stop. Justice, though severe, blends with mercy. Wrath without moral principle, without love, is simply devilish in its very nature. Passion is steam-force; if recklessly let loose there is explosion; wisely governed, it is the power that lifts up to heaven. Lessen no passion, but guide it. Has a child a fiery temper? It is the augury of character. That will is necessary as temper to the steel. Every faculty has its passion, a functional love. When elevated into the realm of spiritual wisdom, self-poised, the whole animal being is likewise resurrected, beautiful as the flowers which the summer heat unfolds. *

"HUMAN nature is wrong," says the Church, "natively corrupt, redemptive only by an outside or substitutional merit;" hence, man is good only by faith in Christ.

What next? As Christ is declared to be the grand monopolizer of all virtue, he must be defined by persons duly qualified for the task; hence an authoritative priesthood, with their binding creeds as tests of salvation; hence, constitutions superior to the people, and people for governments; hence scriptures as finalities, and church nobilities; hence an unnatural, superficial religion; hence mental and moral imbecility; hence superstition, ignorance, vice and misery everywhere. This is the church doctrine "lived up to!" *

WORDS FROM UNIVERSALIST MINISTERS.

A BROTHER in New England, of noble life and talent, says in a mission of friendship:

"Only think of so loosely an organized body as the Universalist, CHURCHING its ministers for having a living, demonstrative faith in immortality! Is it possible the Sect can presume it is destined to thrive in opposing the most clearly demonstrative faith of the nineteenth century? Tell it not in the Atlantic States; publish it not in the rising West."

Another brother, of equal worth, likewise in fellowship, says:

"The Universalists are doing what they can to make themselves ridiculous, and are succeeding admirably."

Brethren, this is right—tell the secret of the heart, and let us fortify for battle—for "whom the gods would destroy, they first make mad." *

REVIVALISTS AND REVIVALS.

THERE are individuals, of various denominations, called 'revivalists,' who make it their business to travel from place to place and get up 'revivals of religion.' Their work is generally in the winter, when the evenings are long and the people comparatively at leisure. These men are only found in this country; the same sects having refused to encourage them in Europe, believing them injurious, and that they produce only wild excitements, a false religion, by their well understood arts. These revivalists are all powerful magnetizers, as are the great and successful stump speech-makers in politics, attorneys who mould juries into their way of thinking, great play-actors and successful merchants, salesmen, and powerful auctioneers. They can sway a multitude by the merest rant. We repeat, they can magnetize, or, as some call it, 'psychologize,' a crowd, and get partial or entire control of their feelings; and then, by positive, strong assertion, make the weaker or more negative ones believe their feelings are the work of God! The personal history of many of the most successful of these revivalists shows what they are; but their well-established libertinism does not in the least diminish their great success. The impudent assurance of these revivalists is well known. They call on a community to suspend business while they stay in the place; they demand access to the domestic circle, especially where there are susceptible young ladies, and they blackguard and villify all who oppose their schemes, which they have the blasphemous effrontery to call 'the work of the Lord;' they fleece the poor people and then leave, to go to another place where they are unknown, and re-enact the pernicious scene again, almost word by word.

These revival measures are chiefly confined to Congregationalists, Presbyterians, Methodists, Baptists, Mormons, Adventists, and a few minor sects. The Catholics, Episcopalians, Unitarians, Quakers and Universalists repudiate them altogether. Among the sects who tolerate them, we know some of the more respectable pastors who will not allow these revivalists in their pulpits, though they profess to believe in revivals, which, as we said, are peculiarly an American institution, unheard of in the churches till the days of Wesley and the French prophets. Protracted meetings are but a more respectable form of camp meetings, the orgies of which are carried on in some grove, where the people camp out night and day. These were the inventions of Wesley and his associates. Protracted meetings had their rise within the last half century.

Revivals are as much a matter of arrangement by those who get them up, as are political or any other excitements. The whole work is planned, the speakers engaged, and the arrangements are made, in all cases, be it a camp meeting, a protracted meeting or a political campaign, only the movers of the latter have not the audacious impudence to call it the 'work of the Lord.' Anxious seats are provided, and the most absurd statements are recklessly made. The inexperienced are urged forward. Positive persons are ordered back. Thus a magnetic, sympathetic current is got up, and into this vortex negatives are urged, and once there they will soon respond to all the man who moves the circle, the powerful mesmerizer, requires. They are converted, as they think, and stubble, like prairies, kindles in the blaze; a venial, servile press publishes it as a 'good work,' not believing a word of it. The storm is over; the operator understands it is about played out. He leaves, All the religion (?) goes with him.

We have seen this pernicious farce played again and again. We have failed to see their good. They fill our madhouses, they breed quarrels, they make fanatics, and end in a crop of scoffers.

Similar scenes are carried on among the Hindoos, the Mahomedans, and our savage tribes. Wherever a tribe of men and women meet, of similar minds, an excitement can be raised, and the same psychological laws that govern one case, govern them all. Let this fact be kept in mind. Politicians before an election, send out hand bills. The Hon. Mr. Blowhard will address the people of Gullville, on — day of, etc. He comes, and so does the eager crowd. He begins; he grows warm, he exhorts, he asserts, and he rants and raves, and the people cheer and shout and hurrah! but how few know what is the moving cause. Why, a powerful magnetizer wants your votes!

A revivalist is coming; the news that Rev. Apostolic Rant will be here, is thrust in everyone's house. He comes, and he begins. He has a powerful magnetic sphere; he exhorts, grows warm, rants and roars, or calmly, softly soothes, and the people shout for King Jesus and the ancient Egyptian Deity.

But who knows what it is for, or if there is a word of honest truth in all this revivalist says? Reader, explain the former of these cases and both are explained.

RECOGNITION OF GOD.

We have a host of uneasy souls in this country, who can never rest themselves, and who find it impossible to let anything else rest. To this class belong those who get up petitions to Congress, praying that God shall be recognized in the Constitution. Petitions (in a stereotype printed form,) are pouring into Congress in this behalf, signed (or purporting to be signed,) by thousands of American citizens, present and perspective—men, women and children.

We should like to ask some of these over-righteous what Almighty is to be "recognized?" Is it to be the vindictive God of the ancient Jews, the Father-God of the Christians, the Prophet's God of the Mohammedans? Is it to be the Manitou of the Indians, the solar God of the ancient Peruvians, or one of the Fetish gods which we shall acquire when we annex Hayti and San Domingo?

These questions are not irreverent or unimportant. The mere acknowledgment of God in the abstract, in a written constitution of government for a mongrel people, as ours is and is to be, would amount to nothing; except, indeed, in the implication that we had not "acknowledged" his government before, and that would not be true, for the highest acknowledgment of any government is obedience to its laws. And if our national organization does not do that as to the ruler of the universe, no formal acknowledgment in words would be anything less than mockery.

But admitting that the majority have the right to prescribe a form of acknowledgment for the minority (which we deny,) and to disregard all citizens who may be Israelites, or Chinese, or even Atheists, what God shall the MAJORITY prescribe? Shall it be one of unity or trinity? Shall it be one of orthodox, or heterodox principles? Or shall it be the God-Man of the Swedenborgians? If orthodox, shall it be Calvinistic or Arminian? new school or old school? high church or low church?

We would like, also, to inquire whether the proposed Amendment to the Constitution is to have the same addendum that some others have: "Congress shall have power to enforce by appropriate legislation the provisions of this article?" We think that every man in this city, but one, believes in, and in some way recognizes God; but we presume that none of them would trust Congress to determine for them his attributes. And if we are to continue each to have his own God, the mere insertion of his name in the constitution will be worse than a nullity.—Bloomington Pantagraph.

ENFORCING SABBATH OBSERVANCE.

THERE are laws which public opinion supports. They were not passed as a joke, and do not remain unrepealed only because allowed to be obsolete. But the Sunday ordinance is not of this number. If submitted to the vote of the people as a serious issue, not one-fifth of the suffrages of the city would be cast for it. * * * One of the weakest of all the arguments for the enforcement of a law is the mere fact that it has been enacted. Unless the statute is the embodiment and expression of a public opinion stronger than itself, it is not law, but a mere legislative freak. The genial Saxe, in one of his poems, says that laws, like sausages, cease to inspire respect in proportion as we know how they are made.—The Chicago Tribune.

THE COLENSO CASE.—Another important step has been taken in the Colenso case. The Metropolitan of the Anglican diocese in South Africa, after excommunicating Colenso, and deposing him from office, has now consecrated another Bishop for Colenso's diocese. This is probably the first instance of a Bishop of the Church of England within the British dominions having been appointed by the ecclesiastical instead of the secular authority. It is clearly a serious blow to the principle of State Churchism. Many high and low churchmen, strenuously opposed to the theological views of Dr. Colenso, have therefore taken the alarm, and petitioned the Home Government against the recognition of the new Bishop. The controversy, in its present shape, is likely to give new interest and strength to the movement which is now going on in the United Kingdom in favor of separating Church and State.—The Liberal.

The subject has as good a right to consign to chains, to the block or the gallows, his sovereign, as the sovereign has to consign to such a doom the subject. God has no more right to do wrong than man has. So far as right and justice are concerned, man has as good a right to insult and outrage God, as God has to insult and outrage man.

THE SPIRITUALIST.

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THE AM. SPIRITUALIST PUBLISHING COMPANY.

CLEVELAND, SATURDAY, APRIL, 24, 1869.

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

PLEASE NOTE THIS FACT.—We devote only one-eighth of our space to advertising.

VEXATIOUS.—The readers of THE SPIRITUALIST will bear witness to its hitherto clear typography. Unusual pains have been bestowed upon Nos. 1 and 2 of this volume, in the composing-room, and a good quality of paper supplied. But circumstances we could not perceive or prevent, have more than defeated our special efforts. All of the last issue, and about one-third of this, is not well printed.

PHENOMENAL.

THE appended extracts are from the Ohio Democrat, published at New Philadelphia, in this State, C. H. Matthews, senior editor. The facts therein recited, and the comments thereupon, are interesting, although the ten thousandth repetition of substantially similar ones. Thanks to the spirit of Progress and the conjoined labors of angels out of and in the form, tangible evidences of Immortality are multiplying everywhere—knowledge is superceding mere theological belief.

SPIRITUAL COMMUNICATION, FROM THE HON. D. W. STAMBAUGH, LATE OF NEW PHILADELPHIA, OHIO.—The following communication, from Hon. D. W. Stambaugh, late of this city, deceased, is given in reply to one from the senior editor of this paper, to Mr. Stambaugh, in "spirit realms," and responded to promptly by him through the mediumship of James V. Mansfield, Esq., the celebrated writing and test medium, of New York city. The letter containing the questions to Mr. Stambaugh, was closely sealed, but without superscription, enclosed in another envelope and addressed to the medium. The letter was returned UNOPENED, and with the sealing-wax unbroken, as can be fully attested by several reliable gentlemen of this city, who took charge of the matter:

NEW PHILADELPHIA, O., Feb. 11th, 1869.

To HON. D. W. STAMBAUGH, late of this city: Dear Sir,—A number of your friends here, believing that you 'still live,' respectfully request you to answer the following questions, and give such other communications as you may think proper. There is a great interest manifested here to hear from you, and so many doubt your ability to answer, that I hope you will gratify your numerous friends.

Yours truly, C. H. MATHEWS.

[ANSWER.]

MY DEAR MATHEWS: Yours of the 11th (is) before me—and my soul rejoices at the thought of speaking with you at this my short stay in spirit realms. My mind and spirit wanders to that dear place where we was wont to sit together—to counsel each other.* Removed as I am from you bodily—yet, brother, my spirit is with you in every good word and work. Had I but have known that this communication existed—to the extent I now know it does—before I passed to this sphere—I should have been now better prepared to communicate with you and others who have joined you in this investigation. But give me time, brother, and I will not only advise with you now, but more at length—when strength is more complete—

QUESTION. What did you think of the ceremonies attending your burial?

ANSWER. As to the ceremonies over my mortal remains, all was satisfactory; and for the love and respect manifested, you, and all those attending it, accept my warmest thanks.

QUESTION. What is your present condition?

ANSWER. Well, as to that, my brother, it is more happy, more beautiful, than I had earth hopes of enjoying. This life, I find to be as real as that you now enjoy, and yet more beautiful—for it is one step in advance of that.

QUESTION. Have we any mediums in New Philadelphia?

ANSWER. You have mediums in New Philadelphia, but not sufficiently developed to be reliable, as I now see them.

Say to Stockwell I will communicate to him by-and-by, will he allow me to do so—

Say to the Order, I will be pleased to communicate to them, one and all, when my conditions are suitable.

QUESTION by Mr. John Buthler. Do you know whether Mr. Joseph Talbot is in the spirit-land?

ANSWER. Say to John Buthler that Joseph Talbot is a spirit. As ever, your brother, D. W. STAMBAUGH. To C. H. MATHEWS New Philadelphia, O.

* This doubtless refers to the Odd Fellows Lodge, of which brother Stambaugh was a prominent and worthy member for many years.

NOTE.—Several other questions were asked, but as they were not answered, we deem it unimportant to publish the questions. It is hardly necessary for us to add, in giving publicity to the above, that we firmly believe we have a veritable posthumous letter from our deceased friend, D. W. Stambaugh, who is not only able, but perfectly willing, to communicate with us. Perhaps, at some future time, we may give some reasons for our belief; for the present we must content ourselves with laying the above facts before our readers, leaving such to draw his own conclusion. But to those who will be ready to scoff and cry "humbug," and "burn the witches," we have only to say: that "if this counsel and this work be of men, it will speedily come to naught; but if it be of God, ye cannot overthrow it lest ye be found even fighting against God." Those who have a curiosity to inspect the hand-writing and signature of Mr. Stambaugh, as exhibited in the above communication, can do so by calling at our office.

EFFECT OF ORTHODOX INTOLERANCE.

MINERVA, STARK CO.—Mr. Henry Criss called on us the other day, in search of a speaker, and also of a bell for the new Spiritual Hall in that place. The building is of brick, well painted, papered, seated with chairs and carpeted—all at this gentleman's expense, not a dime, we are told having been furnished, so far, by any other party. There are four Orthodox churches in Minerva, but recent Spiritual developments in that place, have created great interest. Mr Criss's residence being no longer large enough for inquirers, and having been denied the use of the school-house, he was moved to push forward to completion this laudable project.

Sectarian bigotry, short-sighted as usual, refused him the use of the church after he had paid the rent in advance, when it was ascertained that a Spiritualist had been engaged to speak.

AN INSPIRATION.

SELF-ABNEGATION may be the crowning pleasure of human existence! How rich the delight that bursts upon the soul, through the body worn and exhausted in the rugged path of duty! Ah, that moment is joyous which reveals an other truth than the one patent to ordinary minds. The worldling, even, repeats the common aphorism that "to preserve health is a prime duty," and the true philosopher, also, sees the truth embodied in the saying; but the hero dare not spare his body when to wear it out prematurely is to plant the flag of progress where it might not wave for a century to come, but for this sacrifice. Shall he seek the low pleasure of personal comfort, when self-abnegation will bless the teeming millions a century the sooner? "The possession of a secret which will bless humanity, makes its revelation a duty." There are stratas of truths in the spiritual geology of the universe. "Self-Preservation" is primitive rock; Self-Abnegation is precedent to successive layers; it blossoms in flower and ultimately ripens in fruit!

PERSONAL.

BROS. BAKER AND BARRETT have our thanks for late additions to our subscription list.

THE BROS. DAVENPORT have been holding very successful seances in Washington and New York.

A. A. WHEELOCK is lecturing in Wheeling, Va. He will return to this section in a few days.

DR. J. W. STEWART will open office, permanently, in this city, 11th proximo. His reputation as a Healer is as excellent as it is wide-spread.

WM. R. PRINCE, of Flushing, L. I., has passed to the next stage of existence. For many years he has been a firm believer in the philosophy of Spiritualism.

E. S. WHEELER is speaking in Washington, D. C. There are two flourishing Spiritual societies at the Capital. Bro. PEEBLES is filling an engagement with one of them.

A VOICE FROM THE POOR.

A PETITION is in circulation, for the Senate and House of Representatives of the State of Massachusetts, from certain working women, who state their wants and disabilities in effective and concise terms, and suggest their plan for relief as follows:

"We nevertheless pray your Honorable Body to cause to be purchased, in the neighborhood of Boston, a tract of good cultivable land; and to lay out the same in suitable lots, some of half an acre, some of an acre, and so on, to lots of three and five acres, with a good (but the cheapest possible) house on each lot. It is our desire that these lots should be let on lease to poor working women of Boston, to whom the State would be willing to furnish rations, tools, seeds, and instruction in gardening, until such time as the women would be able to raise their own food, or otherwise become self-supporting: the payment of rent to commence with the third year only; and the rent to be then so graduated, and so applied as purchase-money, that each woman might, in a reasonable time, pay off, in the form of rent, the entire cost to the State, of the lot on which she lives, with all other necessary incidental expenses, and become the sole proprietress of the lot in fee-simple; or, if it be thought preferable, each lot may be held in trust by the State for the sole use and benefit of the woman who has paid for it under the form of rent, to pass to her female heirs in the event of her death. And it is our further desire, that these homesteads may be exempted from all taxation and from all process for debt, and that the title to them may be non transferable to any male person whatever."

Anticipating the objections of the law-makers, they argue the feasibility of their proposition, and address the general court, saying:

"Is it any worse for women to be collected together in a separate village by themselves, where they may exercise a moral influence upon each other, where their whole natures are invigorated by working upon the soil and in the open air, than it is for these same women to be scattered, as they now are, in the by-streets of a large city, where they have no collective responsibility, and where they are subjected to nameless and numberless necessities, trials and temptations? If it were in your power to give us good and kind husbands and suitable homes, thus making our condition something distantly approximating to that of your own wives, we might consent to withdraw this petition. It is not of our own choice that we ask you to secure the mere conventual existence we propose. It is no better for woman to be alone than it is for man; and if, by the inscrutable decree of an All-wise Providence, our existence is frustrated, and we live but half lives, not fulfilling our whole destinies as women upon the earth, are we unreasonable in asking that our condition shall be made as tolerable as circumstances will permit? We do not ask you to give us husbands; we require no husbands; what we say on that head, we say in the way of argument only, and in the effort to persuade you to give us such homes as you can. Many of us are betrothed with a betrothal which is now irrevocable. What other women have in domestic happiness, we have, very many of us, in the memories of the past, and in the present proud consciousness of unheralded honor and glory. Our hearts are buried six feet under the sod, all the way from Virginia to Texas. The battle-flags at the State House belong to us, for it is we who have paid down the price for them; those of you, and those only, share with us in the ownership, who have had sons slain under their folds. No living veteran, and no civilian father of a dead soldier, will make light of this our humble petition."

No doubt there is a real necessity as the motive power of such a movement, even though a little incredulity may be excited as to its success. The vicinity of Boston is a good market, and women by hundreds find a large amount of employment in the gardens, at certain seasons of the year. Women in Europe make a business of agriculture, and in our own country a family of women work and conduct a large farm. The proposition is entitled to consideration, and the significance of such an appeal is not to be lost sight of.

No woman should be compelled to think of marriage as a means of support. Legalized prostitution is prostitution still! But we imagine that the true site for the Boston woman's colony is west of the Mississippi, and that once settled there, all who choose to marry, would soon be able to find, not only a provision against want, but against social isolation. The amiable need not remain "anxious and aimless." The large number who prefer a single life, would find satisfactory and congenial employment to the benefit of society. While man on the frontier are becoming brutal for the want of woman's influence, womankind in Boston are appealing to legislators for salvation from starvation. The spirit of one, and the bodies of both,

are sacrificed by the state of things.

Let the Eastern sages call on Fisk and Vanderbilt, and open the way to the far West. Give us a Woman's Emigrant Aid Society; make an effort to correct the depolarization of American life. Then Omaha may rejoice and Cheyenne be glad, for order, courtesy, civilization, virtue, intelligence and culture, peace and prosperity, shall attend the steps of the Yankee working woman as she journeys Westward. She will make her home in the heart of the honest pioneer, whose manliness, enterprise and intelligence deserve, as his life needs, her ministering care and sanctifying affection. Brought thus where she is wanted and needed, and where legitimate employment awaits her, she will cultivate the gentle social graces in communities, the spiritual nature and affections of her husband, the nobility of humanity in the education of her children, to more advantage than the barren gravel in the neighborhood of Boston. Women of the Woman's Christian Association, here is work for you, if you can ever become liberal enough to take a hint from an outsider, and allow your non-evangelical sisters to vote and co-operate fully with you.

"A HOUSE DIVIDED AGAINST ITSELF."

UNITARIANS, to-day, are divided between a Christianity that is irrational and a rationalism that is anti-Christian.—The Liberal Christian.

THIS frank confession is significant; let us consider its full import. Ostensibly, Unitarianism is a mediator between the Old and the New, a kind of bridge between Orthodox Christianity and Heterodox Liberalism. Nominally, it seeks after and combines the excellencies, of both, while it dissipates the crudities and imperfections of each. It is not well to take too much for granted from this sect, more than from others. The important question is not so much, What does Unitarianism PROFESS? as What does it DO? What position does it REALLY hold among the denominations of Protestant Christianity? Let no liberal inquirers be betrayed into the supposition that Unitarianism is not a sect, or that it is not Christian, for, in a strong sense, it is both, and therefore is not a mediator, as represented. Mediators stand between opposing parties, in the interests of truth, and are not allied to one more than to the other.

In a previous article, it was affirmed that Unitarians are NOT Christians, and that the Woman's Christian Association of this city was right in refusing them FULL membership. Christians are those who believe in a Personal God, a Personal Devil, a Literal Hell, the special Divinity of Christ, Total Depravity and Vicarious Atonement. So determined the Council of Nice; so reaffirmed the General Evangelical Conference of two years ago. In the DOCTRINAL sense, then, Unitarians are NOT Christians. But in another and strong sense they ARE. What they desire, and are laboring for AS A BODY, is plainly enough indicated by the above extract—that all may become Christians rather than Rationalists. This is also evident from the title of their leading paper, from which the quotation is made—The Liberal CHRISTIAN. So much reason as is compatible with an illegitimate Christianity the leaders approve, but that is the extent of Unitarian "liberality."

The best heads and hearts in the ranks of the sect are dissatisfied—hence the confession and lamentation that the body has "unruly members," who are tinged with "a rationalism that is anti-Christian."

When the momentous issue now approaching is fully upon us, this "division" will no longer exist among Unitarians, for the "rationalistic" element will leave the Christian, en masse, to do valiant service for Human Freedom, while the latter will tend toward senseless ritualism and ceremonials, and ultimately return, with the other Christian denominations, to the embrace of the Mother-Church. †

A WOMAN was found dead in a room in Jersey City, locked in and starved to death by her husband.

A POOR woman and her infant died some days ago, in the Isle of Dogs, London, of starvation, with a tract beside her on the "goodness of God."

SENSATIONALISM.

OUR Age is growing, like all past ages. There is no doubt whatever of that. But its growth is not healthy or we should not need to lament, the prevalent idolatry of existing forms and ceremonies and the apparently feeble results of sterling thought; I say *apparently*, because I see beneath the surface of social and religious institutions and ascertain that *seeming* success is no evidence of stability; that all that is sterling is inherently vital, and like the seed in the soil, will force its way through stones, reaching perpetually towards the light. The progress of Intellect is ever through ways that are not all pleasantness and peace, but often contrawise; yet each step is gain in mental liberty.

I do not ignore the existence of bark on the tree, because I ascertain that sap circulates through it—the shell of the nut, because I taste the kernel—neither do I ignore the elaborations, gew-gaws, rich or flimsy robes, which, by shallow thinkers, are taken for innate worth. I recognize their value to men and women who are pleased with *show* and care little for *sense*; although I *could* wish that some more ennobling ideal inspired them. But the age has to grow, and sensationalism like the peacock, needs to disport its fine feathers. We wade through Hades to reach Paradise. Heaven help us if we halt in the way!

Great thinkers are rarely if ever appreciated during their lives; not from any desire on the part of people to do them injustice, but from lack of appreciation. A people who are perpetually dazzled with the sun, will not be able to look through the mind's telescope beyond it. Hence those that are full of "sound and fury signifying nothing," cannot possibly appreciate the immortal minds whose thought-plumets sound the profoundest depths of the human soul. Thackeray says, "the kings can have no companions" and he cannot fancy Shakespeare otherwise. True. The gods of literature and learning are above the heads of common people. But all cannot rise at one period to the Olympian eminences of Thought. Some must be content to plod along in the valleys. This is right, for Genius owes many of her laurels to Effort, and when successful, offers a beautiful example to the world.

I recognize the use of toys for children, and see divine uses in the gew-gaws and foibles of children of larger growth, but I should fail in my mission were I to omit recognizing the more divine uses of culture. All sensationalism is short-lived, it is as changeable as the chameleon. To-day, it is the rose in red—to-morrow, the rose in yellow, and so on. The Sensationalist is essentially a being of butterfly existence. He loves flowers for their paint. The bee is wiser, for it loves them for their sweetness. The Teacher cannot endorse sensationalism in any other sense than its necessity for shallow minds. He of all men must aim to teach that the sterling shuns paint; he of all men must build his thought-temple on rock and not sand. I do not feel angry with my brother and sister because they have not the same eyes I have. If they love sensationalism all I can say is they will find means to indulge in it to their heart's content. I love the intrinsic and enduring, and see evil and ephemeral life in sensationalism, therefore, I speak as I feel in my capacity as teacher. And here I wish to say to all societies who may ever desire me to speak for them, that I want no engagement where I am expected to play the mountebank—but where I may be needed to deliver "a round, unvarnished story" of the whole course of my Religion, which is Love—there I can labor with a will.

I have fought, I trust, manfully, through ill-report and good report, for many years, both in the Old land and the New, and I have ever spoken and written the truth that was in me; and to-day, having passed only lately through difficulties that would have crushed other natures less inspired, all brought about because I would not yield to sensationalism, I have resolved when my new book is ready, to make it my business to sell it from my own hand, so that I can be free to preach down sensationalism.

J. H. POWELL.

SOCIAL SCIENCE.

AMONG the many means which have of late been brought before the public for the purpose of improving the condition of mankind, perhaps none is so recent and so important as those associations for

the promotion of social science. The term "Social Science," though not by any means new, is not well defined in the minds of those who have given but little attention to it, and it may therefore be stated that it refers exclusively to the science of society; and the objects of those associations which are devoted to this science, are to guide the public mind to the best means of advancing education, ameliorating the condition of the poor, preventing crime, reforming criminals, improving morals, amending laws, diffusing sound principles of economy, trade and finance, and—last, but not least—calling attention to those great laws of health which have so important a bearing upon the future of families, races and nations. We have now in this country two or three associations devoted to social science, the principal of which is the one organized in Boston in 1865, and which has held several important meetings in various cities of this country, the last of which was in New York. The persons who take an interest in these meetings are generally those whose lives are devoted to the various departments of education, science and reform, and their opinions, though often erroneous, are entitled to respect. If nothing more had been done by this association since its organization than the reading of those papers on the population of Massachusetts, by Dr. Nathan Allen, abstracts of which have been so widely published in the papers of the country, the good accomplished would be beyond estimate. We are sure that the discussion produced by these papers alone, will lead to more rational modes of life among both sexes, not only in New England, but all over the country.

Among other questions which we hope will come before this society soon, will be the subject of intemperance. There is now no evil which so curses mankind as the various forms of this vice; and while something is being done by the various means taken to prevent it, yet the progress against it is entirely too slow and uncertain. We must have a different form of warfare against intemperance from any we now have in use, or else we fear philanthropists will weary in the continual and ineffectual struggle, and give up the contest. It would be to their glory if the American Social Science Association should, through its best thinkers and ablest philanthropists, devise this new weapon and give it as a legacy to the world. But it must be a new weapon, not a choice of old ones, and it must be born of thought, of science, and, most of all, of high morality and philosophy. Then there are many other questions, concerning the physical well-being of man, which need earnest discussion. Indeed, it would be the part of wisdom, we believe, if the Social Science Association should for a year or two drop all other subjects but those that concern man physically. This department of our nature is sadly behind, and needs more attention. Society is full of habits that produce rottenness and degeneracy. Let the wise men of the world throw a flood of light upon them which shall show us the truth and lead us to a purer and better life. We hope all who have any interest in social improvement, will lend their material and intellectual wealth to make the Social Science Association a thing of usefulness and power, and one whose influence shall be felt, not only in our own country, but throughout the world.—*Herald of Health.*

WOMEN TRAVELING ALONE.—In most States of the Union no woman unattended can find admission to a hotel. Whether she be young or old, whether of respectable appearance or not, she is rejected unless she can prove her respectability—no easy thing to do, on arriving in the dead of night, when the whole city is asleep. When Mrs. Minor, an elderly lady, the President of the Woman's Rights Society of this place, went to Washington about two weeks ago, to take part in the Convention, she was subjected to most painful embarrassment in being refused admission at Willard's hotel. No less disagreeable was the experience of the President of the "Chicago Sorosis," who arrived here at one o'clock at night, and was denied entrance at the "Planter's House." Mrs. Livermore, however, belongs fortunately to that class of women who are not easily intimidated. She seated herself, and, insisting on her own good right, ordered a room, declaring that she would not leave the house. In five minutes it was given her.

Preserve your papers for binding.

EASTERN DEPARTMENT.

BOSTON, MASS., SATURDAY, APRIL 24, 1869.

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

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

SEEING SPIRITS SEVENTY-FIVE YEARS AGO.

WE never saw the following account of the famous German author and publisher, Nicolai, (who died in 1811, at the age of seventy-eight,) amongst the Spiritual literature of the day, where it properly belongs. It is a clear case of spirit vision, minutely detailed; interesting, as having occurred in the long ago. He says:

"In a state of mind completely sound, and after the first terror was over, I saw with perfect calmness, for nearly two months almost constantly and involuntarily, a vast number of human and other forms, and even heard their voices. My wife and another person came into my apartment in the morning, in order to console me, but I was too much agitated by a series of incidents which had most powerfully affected my moral feeling, to be capable of attending to them. On a sudden I perceived, at about the distance of ten steps, a form like that of a deceased person. I pointed at it, asking my wife if she did not see it? It was but natural that she should see nothing; my question therefore alarmed her very much, and she immediately sent for a physician. The phantom continued for about eight minutes. I grew at length more calm, and being extremely exhausted, fell into a restless sleep, which lasted about half an hour. The physician ascribed the phantom to a violent mental emotion, and hoped there would be no return; but the mental agitation of my mind had in some way disordered my nerves, and produced further consequences which deserve a minute description.

At four in the afternoon, the form which I had seen in the morning reappeared. I was by myself when this happened, and being rather uneasy at the incident, went to my wife's apartment; but there, likewise, I was persecuted by the apparition, which, however, at intervals disappeared, and always presented itself in a standing posture. About six, there appeared, also, several walking figures, which had no connection with the first. After the first day, the form of the deceased person no more appeared, but its place was taken by many other phantoms, sometimes representing acquaintances, but mostly strangers. Those whom I knew were composed of living and deceased persons. I observed that the persons with whom I daily conversed did not appear as phantoms, these representing persons who lived at some distance from me.

These phantoms seemed equally clear and distinct at all times, and under all circumstances, both when I was by myself, and when I was in company, as well in the day as the night, and as well in my own house as abroad. They were, however, less frequent when I was in the house of a friend, and rarely appeared to me in the street. When I shut my eyes, these phantoms would sometimes vanish entirely, though there were instances when I beheld them with my eyes closed; yet when they disappeared on such occasions, they generally returned when I opened my eyes. I conversed sometimes with my wife and my physician of the phantoms which at the moment surrounded me. They appeared more frequently walking than at rest, nor were they constantly present. They frequently did not come for some time, but always reappeared for a longer or shorter period, either singly or in company; the latter, however, being most frequently the case. I usually saw human forms of both sexes; but they generally seemed not to take the smallest notice of one another, moving as in a market-place, where all are eager to press through the crowd; at times, however, they seemed to be transacting business with each other. All these phantoms appeared to me in the natural size, and as distinctly as if alive. * * * None of the figures appeared particularly terrible, comical or disgusting, most of them being of an indifferent shape, and some presenting a pleasing aspect.

The longer these phantoms continued to visit me, the more frequently did they return; while, at the

same time, they increased in number about four weeks after they had first appeared. I also began to hear them talk. They sometimes conversed among themselves, but more frequently addressed their discourse to me. Their speeches were commonly short, and never of an unpleasant turn. At different times there appeared to me both dear and sensible friends, of both sexes, whose addresses served to appease my grief, which had not yet wholly subsided. Their consolatory speeches were usually addressed to me when alone. Sometimes, however, I was visited by these consoling friends while I was engaged in company, and not unfrequently while real persons were speaking to me."

ROSE AND LILLY.

ROSE AND LILLY, THE TWIN SISTERS; and their testimony to the truth of the Spiritual Philosophy; by L. E. WATERMAN: Boston Wm. White and Co.

WE have received this little brochure of thirty-two pages, from the author and father of Rose and Lilly, and rejoice that the facts herein recorded and the lesson they so satisfactorily teach, have been thus given to the world for the good of those living in it.

It is a brief but crowded account of two little sisters, born in Massachusetts, March 15th, 1865, one of whom lived but nine hours. The other is still living, and ever since she has been able to talk, has daily given the most unmistakable evidence of spirit communion which any candid mind could possibly desire.

Before Rose was three years old, such was the mass of evidence offered through her infant lips, that the father and mother, much against their wish, were obliged to confess that, "considering Rose too young, and without motive, ability or opportunity, to be either a principle or accessory to a plot or delusion, we were constrained to accept her as an innocent and unimpeachable witness, unintentionally testifying to the truth of communication between this and the spirit-world—those in the body and those out of it."

This instance is one of the rarest and best on record. Occurring in a strictly Orthodox family of excellent standing, strongly fortified with educational and religious prejudices, evidences necessarily overwhelming were requisite to overcome parental ignorance and opposition. Sufficient, however, was given, for the most sceptical sceptic. Verily, "out of the mouths of babes and sucklings" shall the truth be established.

Full of facts, plainly stated, and written in an admirable spirit, this little book is destined to have an extensive sale and do a corresponding good. Typographically, it is a gem, and costs but fifteen cents. It ought to be in all our Progressive Lyceum Libraries.

SENSATIONALISM---ITS OTHER SIDE.

THE Rev. Philo Jones, the preacher of—street chapel, is a good soul, has a good heart. He fills his niche, such as it is, dispenses good words and good deeds to the juvenile waifs of that locality, and the older humans who come for soul-food. I think he is in his mission; there is no sensationalism in him: I have no doubt in his heart he wishes there was—he knows it would enlarge his salary, and his little stipend of hundreds of dollars per annum, would then grow to thousands. He said, rather sneeringly, that Beecher was a sensationalist, and he thought, like Brother Powell in the Religio-Philosophical Journal, that there was too much of it, and that it was increasing! "Pity," says he, "people will not learn to live on good religious common-sense and not hanker for the sensational." A man near me remarked that the Rev. Philo was a little uncharitable; he seems to think that everybody who has the knack of drawing a crowd, of getting the ear of the public, is a sensationalist catering for a morbid religious appetite. I don't see it in that light, and will say a word on the subject of lecturing and in behalf of the so-called sensational. Though tolerably familiar by experience or report, with the list of spiritual speakers, I see none so marked that that word applies to them, male or female.

When the male element had the monopoly of platform and pulpit, (and that was not long ago,) then, for a woman to speak was sensational; it had no reference to the matter, true or false, solid

or weak—the person was the sensation—and to an extent is now; but thanks to our spirit friends, it is less so than formerly, and the Coming Woman will not be a sensation. Do our de-sensational critics object to the female sensation which has done so much to lift woman, and through whom so many good words have come that might have been unsaid but for the sensation?

The readers of this will remember that at the convention at Lawrence, I think, a remark found expression—a reflection on the “shut-eyed” mediums, that was in the same line, an attack on sensationalism; these flowerings out on the surface of our teachings, sensational or anti-sensational, will pass away, but there is an underlying good which is the essential of our subject, and a discourse rich, true and instructive, is one of the things we are thankful for, however sensational the vase may be, by its female attire or shut-eyes. I am very thankful to the wire-pullers on the other side, for good and brave teachings, and will not find fault with the sex or the surroundings; in fact I never saw a good that was simply always compound; let me illustrate from life. Our gifted sister, Mrs. Cora Daniels, gives a lecture, full of wisdom, and clothed with rare beauty of language. She was a sensation, the lecture also may have been, but all who heard were the better for it—that is one good; then the act of doing so elevated woman, by widening her sphere of activity, and by it and such, woman in that walk is now hardly a sensation; that is another good. Whoever may object to their voting, no one to day thinks the Anna Dickensons and Cora Danielses, of high or low degree, are out of their sphere when publicly addressing an audience. The eyes of speakers are opening very fast, and soon the “shut-eyes” will be only remembered, but many a woman when the crowd will not say “dry up” to, in the early days of our thought, when female teaching was rarer, would have been mute, if not unconscious or “shut-eyed” (almost, in this connection, synonymous). How much wisdom then, to have been sensational, on the part of the influences who were the power behind the throne. To me, that is one of the emphatic thoughts in our spiritual history. There was no mind-reading, when it was young, for the unseen to have said, we must be heard: close her eyes: make her unconscious: then she will say our thought; will not be “stage-struck.” Can one think of this and not say, amen? Yes, how much wisdom to have been sensational, attracting attention by the manner, and by a double action inserting the matter also. Perhaps but for “calico” and “shut-eyes,” many would never have heard our words of salvation; and with a loftier signification than usual, to the words of the revival “many who came to laugh, stayed to pray,” I know one who did, and he writes this communication.

Now I am aware that the Rev. Philo, and the more than Rev. Powell, will say, “Stop, stop, John! we have no reference to that kind of sensation.” (Let me here say that I am not referring to them individually, only as representing a class.) Sensation, among spiritual lecturers, is *non est inventus*, outside of what the foregoing includes, when pressed close. I am very sorry that the best words, the most sense, the most truth, will not always be the best attraction. I sometimes wish the judge of all the earth, had in his adjustments planned it so that uttered thoughts, *mind* would stratify by their spiritual gravity, like matter in solution, by a fixed law; it would be lovely: but even then I can see some dissatisfaction. The utterers of granite and porphyry, would be criticized by the utterers of milk and water, because the latter had no chance of being the bed-rock. Still, I wish wisdom and truth always found their level everywhere, but that is not the law; but in the long run, humanly speaking, it approximates to that end; in the long run, optimistically speaking, it must reach that end; but we are speaking for the now. We often see a pleasant face, a fine voice, an *ecce-signum* of sincerity, enforce powerfully an uttered word, and often a solid, well thought-up, discourse, making scarcely an impression; often a discourse radiant with tasty words, leaving no residuum, yet keeping all minds attentive. The foregoing is suggestive, and needs no elaboration. Now what is sensationalism? Henry Ward Beecher, so the Rev. Philo, says, is sensational—well, half

the pastors in his persuasion think so too, and night and morning, in their hearts pray, oh, that I were a Beecher, and the pews in my church commanded a high premium. That appears to me, to be a living illustration of this sentiment, “Calumny is the tribute that mediocrity ever pays to genius.”

Beecher’s sensationalism and Theodore Parker’s also, were in saying bright, original thoughts in a striking manner. Mantind is ever thankful for thoughts that *hit*, but no one will object to sensationalism when under the protection of Beecher, Parker, Phillips, Emerson, and the like. Now there is another kind, of which George Francis Train might be taken for the exponent. He commands attention, but who envies him? he has many bright thoughts also, but the multitude always, has some deep wisdom or sensing power, and it sees in him a desire to be noticed; he “spills over,” so to speak, to that end, and he is so labelled. Now, in the ranks of spiritualism, speaking of lecturers, I see none of the Train class, that are an object of notice; with a great many singular specimens of human beings, I see none that should call for the reflection, which has been my text—but the fact that certain women and certain men draw, and have no spare Sundays, and that certain other men and other women with as good gifts, as good or better hearts, as good culture, who do not draw—the Philo must “grin and bear it,” as the minister said substantially, to the mother who had lost her child, and was seeking consolation. We shall not in our day, if ever in this world, see our views of justice manifest in the rewards of merit. There is a “*je ne sais quoi*” that enters into the affairs of life, oratorical and otherwise, which makes the “stars,” commands the applause, and draws the crowds—while honest effort, and often brains, take a back seat and must say, “*Thy will, oh Lord, be done.*”

All are not teachers; the world is full of misfits; greatness also has its inconveniences. I believe that God is tolerably just, if we could see out of His eyes. There is always one thing that a man can do best; that, then, is his place in the world’s hive. Happy is the man, and blest, that finds that out! Few do. But I am wandering, I am not a lecturer, and certainly no sensationalist—and from the lack of requisites, rather than no desire it may be; so I thought I was the one to say this much; I wish it had been said better, but all are not Platos, and I am only JOHN WETHERBEE.

THE TRUTH OF SPIRITUALISM.

FROM A MSS. POEM, “THE GOSPEL OF NATURE.”

BY E. R. PLACE.

THE SAGE.

FAR mightier, softer, sweeter, they who walk
Celestial paths, and with our spirits talk.
They throng the earth, and range the fields of space,
Heaven’s constant high commissioners of grace.
Gently they come from realms of light and love,
With welcome tidings from the gone above;
Sweet peace they breathe upon the troubled soul—
Bind our bruised hearts, and bid the sick be whole!

THE YOUTH.

Art thou, O Sire, of that deluded band,
Who conjure spirits from the shadow land?

THE SAGE.

A sunny land enfloods our path with light,
Instructs our souls and makes the dark things bright.

THE YOUTH.

They ask us coolly, to believe their fables,
And fetter reason to their dancing tables:
They talk of messages from souls departed,
And lives returned, as though they’d really started
A spirit-post, and one may write or send
To Heaven, or,—France—whichever holds his friend
And can it be Experience finds that true,
Which wise Professors deem beneath their view
Or, at a glance, so clearly see the sham,
The door of science in its face they slam!
Beware, O Sire! how dare man touch the springs
Of Heaven’s dark vaults! With God are secret things!

THE SAGE.

I dare believe what Heaven may dare reveal—
Mad is the man who thinks from God to steal.
Seek and ye’ll find:—an inner hand unlocks,
The Teacher said, for him who comes and knocks.
A good Auroraed, or a truth reflected,
Is His search-warrant for all things suspected.
God is our banker; in His vaults are stored,
In trust for us, blest Wisdom’s countless hoard.
Draw without fear; if ought he would withhold,
Withhold He will; nor deem thee over bold.
Now why so strange that those who’ve gone before,
Returning, knock at earth’s immediate door!
’Tis stranger, far, that they’re alive at all,
Than, being so, hold matter as a thrall.

THE YOUTH.

Hast thou not warned me wonders to suspect?

Can I, by faith, my reason’s sight protect!

THE SAGE.

Thou canst, by knowledge, thy wrong reasoning mend:
Not always fact and vaunting reason blend.
Wise reason squares with what is proved to be;
From what is known, faith casts her prophecy.
To reason truly, get thy facts in line,
Assured each gives the truth’s clear countersign.
Seek less to build, than find the building’s parts:
Discovery, not creation, crowns thy arts.
This thought revolve: God built a Temple—fair,
Vast and majestic, beyond all compare;
Then piece by piece detached the mighty fane,
And flung the parts at random round the plain,
That man, by finding, fitting all to place,
May prove the God-side kinship of his race.

* Deut. xxix—29.

THE SECULAR PRESS REVIEWING SPIRITUALISM.

The Chicago Sunday Times reviews Phenomenal Spiritualism, in a recent issue. Among other points it fails to make, is the following:

We are aware that this statement will excite the most determined hostility on the part of the rapping and tapping fraternity; still, it happens to be true. Let a candid examiner approach these *seances*, and he will be overwhelmed with narrations of what has been done; but they never happen in his presence. He will be told what occurred on yesterday when he was not present; what remarkable thing happened at a sitting of last year, or in New York; but they never take place so that he witnesses them. The writer will affirm that he has attended not less than five hundred spiritual *seances* within the last twenty years; and that, although many of them were conducted by noted performers, while he has always been actuated by a sincere desire to be convinced, if there was substantial ground for conviction, he has never seen a single manifestation which he could not explain on grounds having no reference whatever to the existence of spirits.

The following remarks of the R. P. Journal upon the foregoing paragraph, are well put:

By this statement, the editor of the Times places himself in a ridiculous position, for he asserts that “He has never seen a single manifestation which he could not explain on grounds having no reference whatever to the existence of spirits.” Why then does not the learned gentleman do it? Because, probably, he thinks his reason would be about as weak as that given by the opponents of Gallileo’s theory, that “If the earth turned over it would spill all the inhabitants when it got on the other side.” He affirms that he is able to explain the cause of all the manifestations, and that they are not attributable to spirits,—but fails to give the world the benefit of his knowledge. He rather, perhaps, keep his secret, and let it glisten within his own expansive mind, while millions of Spiritualists are deluded and following a phantom. How absurd and weak his position! He fails to comprehend the first principle of Spiritualism, and knows as little about it as the Camanche Indian does of the mechanism of the starry regions.

The time, we trust, is gone, for the merely linear advancement of the European mind, with all its action and reaction propagated downwards, and wasting centuries on phenomena that might co-exist. Henceforth it may open out in all directions at once, and fill as its own forever, the whole space of true thought into which its past movements have borne it. Sects, no doubt, and schools, will continue to rise on the outskirts of the intellectual realm, possessed by practical inspirations; but the world’s centre of gravity will be more and more occupied by minds that can at once balance and retain their marginal excesses, that can round off the sphere by inner force of reason, and, dispensing with the outer mould of sacerdotal compression, let the tides flow free, and the minds blow strong, without alarm for the eternal harmony.—Martineau.

WISDOM is the olive which springs from the heart, blooms on the tongue and bears fruit in the actions.

A YOUNG minister, whose reputation for veracity was not very good, once ventured to differ with an old doctor of divinity as to the efficacy of the use of the rod. “Why,” said he, “the only time my father ever whipped me, it was for telling the truth.” “Well,” retorted the doctor, “it cured you of it, didn’t it?”

OBITUARIES.

PASSED OVER. Mr. GEORGE BAILEY, of Beloit, Wisconsin, was killed by the accidental discharge of a gun. He was much esteemed and a worthy young man, beloved by all. His funeral was attended by the writer, on the 5th instant, and the consolations of the gospel of Spiritualism administered to a large audience of mourners and sympathizing friends. The deceased was twenty-five years of age—and a warm-hearted Spiritualist. B.

EDITORIAL NOTICES.

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

WHAT HE IS DOING.—The lame walk!—Facts are stubborn things, and the many cures performed by Dr. Stewart at the Broadway Hotel, are such, with power and skill, that we can not hesitate to award them a place above the *scum*, whose flaming hand-bills, would be more safe to swallow, than the medicine of those whom they represent.

Another case of wonderful success has just been related to us. A daughter of Mrs. Sarah Beeder, on Lisbon street, Salem, Ohio. Contracted knee joint, and inflammation; could not step or put her foot to the floor for about two months; was carried into Dr. Stewart's room, Saturday last, and in a few minutes the cords were relaxed without the use of the knife, and she walked down stairs, out doors, rode home, and walked into the house, to the delight and surprise of her mother and neighbors. The Doctor visited her to day, and she is still improving, and aiding her mother in her house work. Patients unable or unwilling to call, will be visited at their residences.—Salem Republican.

A WORTHY ARTICLE.—Mrs. Shaw's Lotion, (see advertisement,) is not a "humbug." Before admitting her card to these columns, we made inquiries as to the real merits of the article, and are satisfied that it is as good as there is in the market, if not the best. The Lotion has been sold for over fifteen years, and we are credibly informed that some of the first class druggists in Boston recommend it above every other.

ADVERTISEMENTS.

WE solicit a few select advertisements at the following rates: Five cents per line, first insertion; four cents per line, each subsequent insertion. No advertisement counted less than five lines. Blank space measured.

PARTICULAR NOTICE!!

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JOB PRINTING

at the lowest current rates. EVERY DESCRIPTION of work in this line will be done NEATLY, CHEAPLY, AND WITH DISPATCH.

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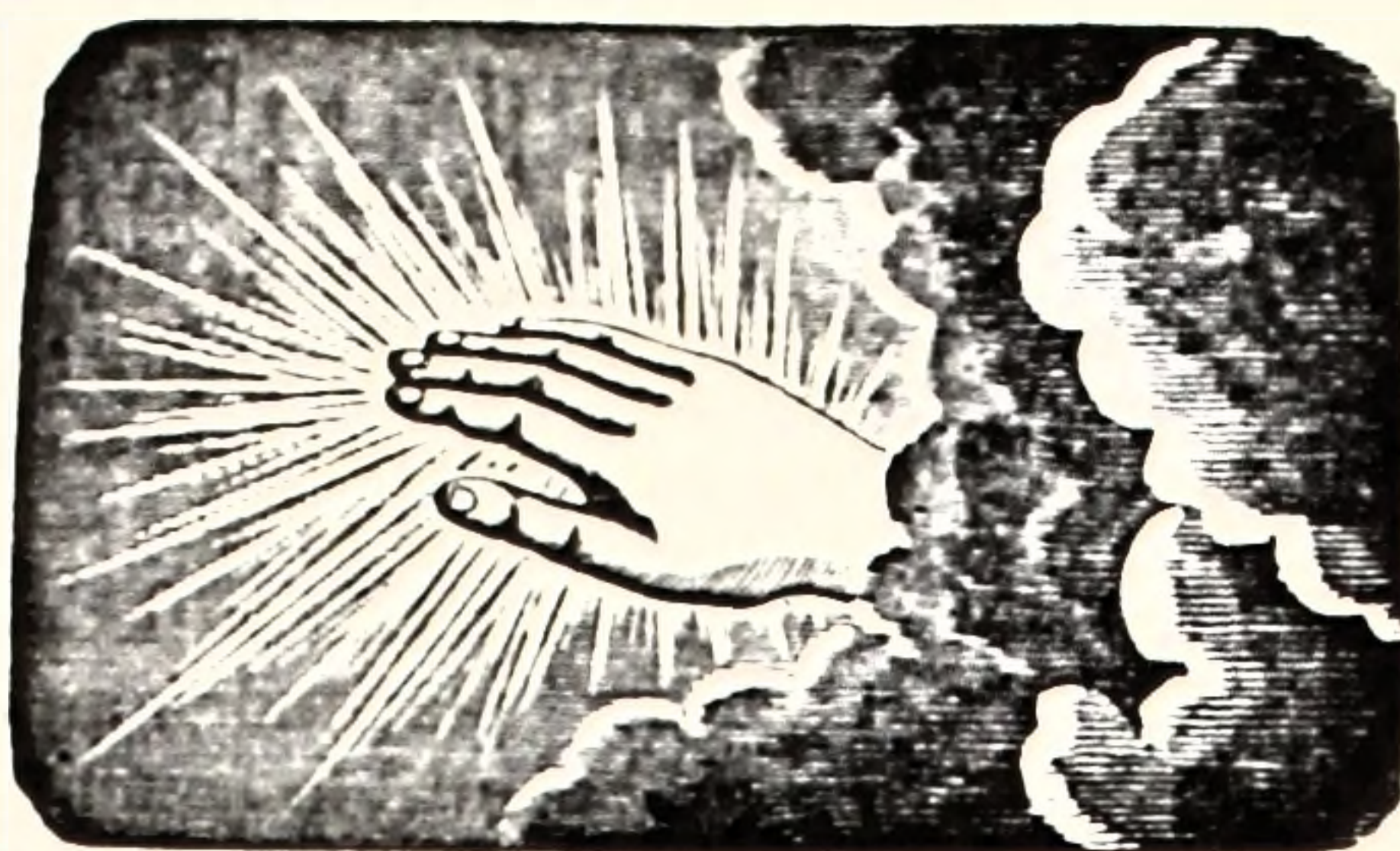
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MRS. SHAW'S celebrated MORPHEW LOTION and Pills are WARRANTED to remove Moth-Patches, Freckles and sallowness, in TEN DAYS, or the money refunded. This Lotion is the greatest discovery in the known world. It does not injure the skin but improves it, leaving it soft, clear and beautiful. It has been sold for over fifteen years, and has never been known to fail. Price, \$2 50. Prepared and sold by Mrs. L. K. Shaw, 421 Sixth Avenue, New York City. Local Agents wanted.

THORNLESS RASPBERRY.

DAVISON'S BLACK CAP RASPBERRY. For sale by the original owner, Mrs. M. Davison, Gowanda, New York.

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PRACTICAL PHYSICIAN,
for the safe, sure, speedy and
NATURAL TREATMENT
of Diseases, Weaknesses and Infirmities,
without the use of poisonous drugs and
painful surgery,

has permanently located in
CLEVELAND!
HIS PLEASANT PARLORS,
157 ERIE ST.,
WILL BE OPENED.

MAY 11, 1869.

A FEW TESTIMONIALS OF CURES IN OHIO:
[From the Ashtabula Sentinel, Jefferson, Ohio, July 17th, 1867.]

DR. J. WORTHINGTON STEWART, who has been practicing in this place for a few days past, as a "Healer," has called our attention to the following cases, that may be put down under the head of "wonderful" or miraculous:

DEAFNESS CURED.—On the 29th, Jasper Baily, of Morgan, Ashtabula county, Ohio, called to tell that he had been so deaf in his right ear for ten years past, as not to be able to hear any sounds, and within a few weeks the left ear had lost its power, so that he could scarcely distinguish any sounds. He now says he can hear, (after one operation,) a whisper or the ticking of a watch, with either ear.

MISS S. A. DEWEY, of Cherry Valley, Ohio, had lost the power of speech, except in whispers, being unable to utter vowel sounds for sixteen months past. After one operation, she was able to speak in an ordinary tone of voice, in which she told her story to us, on Saturday, June 29th.

Concord, Ohio, October 10th, 1867.

CATARRH—Mr. Hanford Smith, of Concord, Ohio, has been a great sufferer for ten or twelve years, from Catarrh, and after trying various physicians and remedies, placed himself under the treatment of Dr. Stewart, about September 10th, and now reports himself as radically cured—his strength restored—and although very much emaciated by disease at the time, has, under the Doctor's treatment, gained some twenty-five or thirty pounds. Cured also of constipation of several years standing.

Whatever may be the power of Dr. S. to heal the sick, or whatever may be the system of means of treatment, the parties whose names are given are respectable, and their testimony is reliable as to the facts—that they were sick, and are now improved as described.

COULD NOT WALK—Mrs. W. Bills, of Hudson, was carried into Dr. Stewart's rooms helpless in all her limbs—could not stand or walk; had given up all hopes of ever walking; was fully restored in three treatments, so that she could walk from room to room. Will answer all questions.

Dr. STEWART was born with natural curative powers, and has practiced the healing art in many of the first cities of the United States and Canada, with such success as to astonish the most incredulous.

Terms for Treatment.—Persons pay in proportion to property, income, or according to the nature of the disease, from \$5 to \$50, always in advance, as the mind must be free from business matters. The Doctor will visit patients at a distance who cannot leave their bed—provision being made beforehand.

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LYCEUM Organizers will find it most economical to purchase MANUALS in large quantities. Every Lyceum should be well supplied with these little books; so that all, both visitors and members, can unite in singing the songs of the Spirit, and all join as one family, in the beautiful Silver Chain Recitations. To the end that Children's Progressive Lyceums may multiply all over the land, we offer the latest editions at the following reduced prices:

SEVENTH unabridged Edition: single copy 70 cents, postage 8 cents; twelve copies, \$8.00; fifty copies, \$30.00; one hundred copies, \$50.00.

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Biographical sketch of ABRAHAM JAMES, Historic Description of the Oil-Well discoveries in Pleasantville, Pa., through Spirit Direction. By J. M. Peebles. Price forty cents. For sale at the Janesville Office of The American Spiritualist.

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DR. JAMES V. MANSFIELD, the world-renowned Test Writing Medium, through whose hand more than one hundred and sixty-three thousand communications have been given to sealed letters and otherwise, may be consulted by sealed letters or at his parlors, 102 West 15th st., New York City. Terms \$5, and four three-cent postage stamps. 16

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OFFICE OF THE AM. SPIRITUALIST, }
Janesville, Wis., Apr. 10, 1869. }

I HEREBY certify that I have tested the psychometric powers of Mrs. S. M. Rogers, with five different autographs, which I sent to her by mail. She answered by letter and gave satisfactory delineations of each character, though all were entire strangers to her—she had not even their names. I consider her powers as a psychometric, not only good, but wonderful, and would recommend her as a delineator of character by hand writing, of great ability. 2* JOSEPH BAKER.

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The POSITIVES CURE Neuralgia, Headache, Rheumatism, Pains of all kinds, Diarrhoea, Dysentery, Vomiting, Dyspepsia, Flatulence, worms; Female Weaknesses and derangements; Fits, Cramps, St. Vitus Dance, and 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, &c.

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

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

SPIRIT LIKENESSES.

HOW TO OBTAIN THEM; Philosophically Considered. A pamphlet of near fifty pages, by M. MILLESON, Artist for the Summer Land. Sent to any address, post-paid, on receipt of twenty five cts. Address M. MILLESON, Station L., N. Y., or HOB. WARREN CHASE, No. 544 Broadway, N. Y.

SCENES IN THE LIFE OF HARRIET TUBMAN.

ABOVE is the title of a little book, recently printed in Auburn, N. Y., by W. J. Moses, for the benefit of the person whose name it bears. She was born of almost pure negro blood, in Maryland, and there served as a slave until the year 1849, when, being not quite thirty years of age, she escaped from her task-masters. From that time until the breaking out of the war, she gave herself and all she could earn, to rescuing her suffering people from the land of bondage. By her zeal, self-sacrifice and faithfulness, she became known to many of the abolitionists, as a most efficient conductor of the underground railroad. During the twelve years after her escape, she re-entered the slave states nineteen times for the purpose of rescuing and assisting other slaves. She knew not how to read or write; she never counted those she brought away, but by the computation of others it is supposed she personally guided not far from three hundred fugitives from Maryland and Delaware to the land of liberty. Those that she thought would not be safe in the free states, she carried farther on to Canada, and she made eleven journeys thither for that purpose. Of course all this was not accomplished without great hazard and privation to herself.

The word Spiritualism is not mentioned in the book, but many illustrations of its substance, namely, love to and self-sacrifice for suffering man, and reliance on spiritual aid, are therein given. Harriet had many dreams, visions, omens and forewarnings, and paid attention to them. She believed that she was often accompanied by an invisible presence, whose voice, inaudible to other ears, she could hear—with whom she could converse, and whose monitions in times of danger she awaited, and then implicitly obeyed. This guiding and unseen friend she called by the name of Lord. She trusted to that friend in life, and believed he would take care of her in death. Says she, 'I started with this idea in my head, deres two things I've got a right to do, and dese are death and liberty. One or t'other I mean to have. No one will take me back alive. I shall fight for my liberty, and when de time has come for me to go, de Lord will let dem kill me.'

So successful had she been in her incursions into the slave territory, that the slaveholders offered a great reward for her apprehension; and when she was asked by a lady how it was possible that she was not afraid to go back, she answered, 'Why, don't I tell you, Missus, t'want me; t'was de Lord. I always tole him, I trust to you; I don't know where to go, or what to do, but I expect you to lead me, an he always did.' Thomas Garrett, the well-known philanthropic Quaker of Wilmington, said he never met with any person who had more confidence in the voice of God, as spoken direct to her soul. She has frequently told me that she talked with God, and he talked with her, every day of her life. She never ventured only where God sent her, and her faith in a Supreme Power truly was great.

Several instances are given, showing that this invisible power, mysterious indeed to the wisdom of the schools, but by no means unfamiliar to Spiritualists, forewarned her of her enemies, enabled her to escape their snares, and directed her to the proper sources for physical and pecuniary relief. The following illustrates one of the last mentioned experiences:

On one occasion she called at Mr. Garrett's shoe store. As he had often furnished her and her destitute fugitive companions with shoes, he said, 'Harriet, I am glad to see thee. I suppose thee wants a pair of new shoes.' 'I want more than that,' she answered. 'But I am not rich, and cannot afford to give more,' said he. Her reply was, 'God tells me you have money for me.' 'But has God never deceived thee?' 'No,' she answered. 'Well, how much does thee want?' 'About twenty-three dollars,' she answered. Mr. Garrett then gave her twenty-four dollars and some cents, the nett proceeds of five pounds sterling, which he had recently received from Scotland, especially for her, and of which she had no knowledge through external sources of information.

Before her escape from slavery, she used to dream of flying over fields and prairies, rivers and mountains, and looking down upon them like a bird, and reaching at last a great fence, or sometimes a river, over which she would try to fly, but it 'peared like I wouldn't hab de strength, and jes as I was sinking down, dere would be ladies all drest in white ober dere, and dey would put out dere arms and pull me cross.' After she came North, she identified the veritable places she had seen in her dreams, and recognized the features of many of the ladies who afterwards befriended her, as those of the angels who had aforetime appeared to her in vision. At times she falls into trances, and is then insensible to external influences. She says that her spirit then leaves the

body, and visits other scenes and places, not only in this world, but in the world of spirits.

During the rebellion, she worked in her own peculiar way, in South Carolina, and was of great service to the Federal Government. She now lives in Auburn.

The compiler of the book expressly states that but comparatively few of the dreams, visions, and other spiritual experiences of Harriet are therein given. It was apprehended that their significance, and sometimes their remarkable fulfillment, would be discredited by the reader. The Radical, the leading liberal magazine of New England, notwithstanding the objection, expresses the wish that a fuller record of these peculiar soul-phenomena had been presented, and we hope that if a second edition of the work is prepared, the compiler will give heed to the suggestion.

A. E. GILES.

BOSTON, April 17th. 1869.

"DOING A GOOD WORK."

A LADY correspondent remarks as follows upon the "tracts" circulated over the country by Wm. B. Potter:

"He is doing a good work. He reads our books and papers closely—watches all our movements,—and then calls the attention of ministers, teachers, etc., to the great subject of Spiritualism, by crying 'free-love.' We might talk and write on the free love and goodness of God and his angels—boundless in its extent, toward humanity—with not half the effect this man exercises on the outside ranks. They listen eagerly to his words of evil, and resolve that this delusion must be put down. Here is a great point gained for us. We need their help, that is, their opposition, until, like Paul in ancient times, 'seeing our good works, they will be glorified therein,' and realize why the same power that created good created evil, darkness as well as light. These 'tracts' have called out much thought. I do not feel excited or indignant, for there is some good as well as much evil contained in them. Spiritualists have no excuse (except the weakness of human nature,) for leading impure lives. The angel-world are at work in our behalf, striving to fit us for their companionship. Mr. Potter says there are many people who are Spiritualists, but will not acknowledge themselves as such because of 'disorderly' adherents to our Philosophy—because some have disgraced the cause. To such I would say, rest quietly till you have gained strength to assert your position, to feel that you are not necessarily related to unfortunate persons or responsible for their acts, because you see the same truth they behold. The time will come when you will have gained strength to meet and battle with the wrong. In society there is much that needs righting; in the churches and out of them; among Spiritualists and elsewhere. Sin abounds. There is plenty to do yet; but let us do good to ourselves and those around us before we assail the whole world."

No doubt Spiritualists need criticism from those within as well as those without their ranks, rather than a continuance of the "mutual admiration" policy which has been so prevalent among writers and speakers; yet it is very questionable that the mis-named criticisms of the author of the 'tracts,' have added one jot either to the morality of any Spiritualist, or to the unfavorable opinion of any intelligent opponents. Writings pervaded by the spirit which animates them have no effect beyond gradually relieving their author of mental if not moral obliquity.

BOOK NOTICE.

POEMS: by J. WILLIAM VAN NAMEE. Dedicated to Colonel Dorus M. Fox

THE typography of this little book is creditable, and the binding substantial. In the preface, the author tells us that he has gathered his productions together in book form, at the suggestion of spirit-friends. Those friends gave him bad advice. Either Mr. Van Namee is forever destined to the limbo of mediocrity, or he will live to wish this book had not been published. Writing verses is not criminal; but when the verses are morbid, thin, imperfect and affected, no one has a right to pardon who makes a book of them and attempts to dignify them by the name of POEMS. We could have more patience with the commonplaces of the book, if the author had not made the spirit-world responsible, not only for the "sentiments and ideas," but for the publication. Logically, our criticism is transferred to the "friends in the Summer Land," and we respectfully suggest that if they have no more judgment than to urge such an

addition to Spiritualistic literature, they should keep silence in heaven while we mortals read Dante, Shakspeare, Longfellow, Tennyson, Whittier, and the Brownings. There is no immorality in the book—it is as harmless as rice-water, and about as insipid. The literature of Spiritualism needs a most vigorous weeding. Criticism has affected our writers little more than if it had become one of the "lost arts;" consequently, our shelves groan with a load of trash, because everlasting platitudes and everlasting puffery have been inseparable concomitants. "Give us," says Elizabeth Barrett Browning, "the best in art, or no art." Mr. Van Namee, we hope, will appreciate our criticism as *true friendship*—for such it is—and in the future redeem the barrenness of the present. We should judge our productions, not by the pleasant praise of friends, but by comparison with the masters of art. To be a Poet is divine, and but few of us find our apotheosis here, still we should ever labor and ever aspire. A few specimens from the text will show the basis and justice of our criticism. Literature should not be measured like stone-wall—by the square yard,—nor the value of books estimated mainly by the representations of honest publishers, or by those of honest critics, unless they have facts to present in support of positions taken:

FROM "AUTUMN."

"The laughing streams sing sadly low,
As, winding on their way,
They glisten in the sun's warm glow
That o'er their waters plays."

FROM "THE BETRAYED."

"But when we reach the light of Heaven's dome,
Betrayed and Betrayer shall stand
Before their Judge on the bless'd moon;
And spirits in the Summer Land
Will plead for woman, wronged—betrayed;
And penitential tears will reap
A rich delight for her who's strayed
Far from her sacred Master's feet."

FROM "LIGHT."

"Wrapt your wings about my form," etc.

FROM "THE OLD GRAVE YARD."

"Will our last narrow, earthen bed,
And marble slab of white,
Neglected be allowed to pass,
As day succeeds the night?"

DIVINE PROVIDENCE.

A CORRESPONDENT from Burton writes as follows: Mr. J. was recently killed by the explosion of a barrel of rum. I attended the funeral and heard a real old-fashioned orthodox sermon, by Mr. Witter, a Presbyterian. He said it was a divine providence, and his text was: "Prepare to meet thy God." He said there had been meetings all winter, and the people would not listen to the pleadings of the church, for them to give their hearts to God, so God came with chastisements. Mr. J. was not a member of the church, and of course has not gone to a very agreeable place. Such doctrine is absolute blasphemy. Making God a murderer! and common decency and humanity, if nothing more, should silence the unfeeling speaker. †

How times have changed! In the reign of the Fifth Henry, a law was passed against the perusal of the Scriptures in England. It was enacted that "Whomsoever they are that shall read the Scriptures in the mother tongue, shall forfeit land, catil, life, and godes, from they're heyres forever, and so be condemned for heretykes to God, enemies to the crown, and most arrant traitors to the lande."

GEORGE F. HOLMES, Musical Director of Cleveland Lyceum, has just issued, from this office, a carefully compiled and neatly gotten up collection of "Liberal Songs, for the use of Children's Progressive Lyceums." Price twenty-five cents. It is intended to popularize in a cheap form many of the best songs of the times, and should supplant the senseless and injurious rhymes that so many parents thoughtlessly put into the hands of their children. Send for a copy. †

MEN that work and whistle, and women that work and sing, will live long, and long may they live. Blessed be amusements. They largely ameliorate care. Laughing is sometimes better than praying, and brings men nearer to God.—H. W. Beecher