

# The American Spiritualist.

ORGAN OF THE OHIO AND WISCONSIN

PHENOMENAL AND PHILOSOPHICAL.

STATE ASSOCIATIONS OF SPIRITUALIST.

VOL. 2; No. 3.

CLEVELAND, O., SATURDAY, MAY 1, 1869.

\$2 A YEAR.

All articles original unless otherwise designated.

## SELECTION FROM HENRY KIRKE WHITE.

Ye unseen spirits, whose wild melodies,  
At evening rising slow, yet sweetly clear,  
Steal on the musing poet's pensive ear,  
As by the woodspring stretched supine he lies;  
When he who now invokes you, low is laid,  
His tired frame resting on the earth's cold bed;  
Hold ye your nightly vigils o'er his head,  
And chant a dirge to his reposing shade!  
For he was wont to love your madrigals;  
And often by the haunted stream that laves  
The dark, sequestered woodland's inmost caves,  
Would sit and listen to the dying falls,  
Till the full tear would quiver in his eye,  
And his big heart would heave with mournful ecstasy.

## AN EPITAPH.

BY GARNET JEWELL.

She always seemed an angel  
Who had wandered from the skies,  
With all the peace of Heaven  
Lingering sweetly in her eyes;  
And though we longed to keep her  
In our world so full of pain,  
It was what we all had looked for,  
When she went to Heaven again.

## 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.]

## MEDIUMSHIP.

DEATH, by annulling the physical powers, seems to produce a state of clairvoyance, and under favorable circumstances, the spiritual faculties are awakened in a remarkable degree.

"Miss Nancy Bailey, of Merrimac, formerly employed in the factories here, visited Nashua last week, for the purchase of a wedding dress, bonnet, bridal cake, etc., preparatory to her marriage on Wednesday next. She had completed her purchases, and was on her way to the depot, on Saturday evening, when the cars left. She therefore returned to the house of a friend, Mrs. Mitchell, on Canal street, near the Jackson Corporation. About half-past three on Sunday afternoon, as she sat at the window, she threw up both hands, exclaiming, 'Why, there is Mr. Drew!' (the name of the gentleman to whom she was to be married, and who is a resident of Concord, Vermont.) Mrs. Mitchell went to another window, but no one was in sight. At this moment a crash of glass called her attention to Miss Bailey, who had fallen forward against the window. Help was instantly called, and she was placed upon a bed, but with two gasps she expired.

"Miss Bailey was about twenty-six years old, and latterly had not been in perfect health."

Such is a general view of the conditions favorable to mediumship. Those who anxiously desire to hold converse with the departed, may be gratified by complying with the essential requirements, or they may find themselves constitutionally unfitted for the reception of inspiration.

Even the most sneering skeptic will gladly become a medium, removed as he is to the very antipodes of mediumship. It is only through ourselves we can gain the clear and positive principles we so much love, in a manner which makes them our own. Hence the desire to receive communications through our own mediumship. How to do so, is a question asked by all. You may have natural powers as yet unawakened, or you may be capable of becoming mediumistic after sufficient trial. There is only one course. If you understand animal magnetism, you know that the subject must become passive, and have no care for the result. As the law of magnetic control is the same, whether mortal or spirit be the operator, the same passivity must be observed by the medium. Sitting in circles is the best of all means, especially if a medium already developed is present. Retiring alone at a certain hour is also a good discipline. Anxiety to receive communications is among the greatest obstacles to overcome. Pray for the best gifts, and according to your possibilities your prayer shall be answered, for remember that the dear

departed of the realms of light are equally anxious to converse, and will avail themselves of every opportunity to do so. Remember that though they avail themselves of every channel, the noble angels of light love best to approach the pure in heart and pure in body.

When the body is inflamed with a diet of flesh, saturated with stimulants and narcotics, the mind, reciprocating this physical condition thus created, is a seething mass of passions, a magazine which a spark may explode, and not willingly do the pure spirits approach. The prophets of old fasted and dieted, that they might gain immortal inspiration; they ordered their lives in purity, that they might allow the invisible world the closer to approach. Be assured that although, for want of better, all mediums are employed, sooner or later those who are not lifted out of the moral sloughs into which they may have fallen, will be discarded, and only those who possess an upright character, will remain.

The presence of some persons wholly prevents communications. Often in circles have I seen a single word, or the nearer approach of a person, wholly interrupt the spirit. This has occurred when the offending person was a near and dear friend of the spirit purporting to communicate. They have remarked, and very naturally, too, that if the spirit was the one it represented to be, it would certainly continue. They did not understand the delicacy of tone existing between the medium and spirit; or the wonderful fragility of the conditions necessary for communications. It is not that the medium or the spirit is offended, but it becomes impossible to proceed. To draw an illustration from the physical world, take the effects of certain vapors on the processes of photography. Prof. Draper says that the artist often fails in taking daguerotypes most inexplicably. All conditions apparently are perfect, yet no distinct impression is made. This will always result if the minutest quantity of the vapor of iodine, bromine, or chlorine, or other negative substance, is present. So sensitive is the plate to these vapors, that he recommends never to leave those substances in the same room with the camera.

The brain of the medium and the auric chain by which communication is held, is far more susceptible than the daguerrean plate to the presence of negative bodies. The harsh word, the suggestion of trickery and fraud, disturbs the medium in the circle far more than when in a normal condition, for he is by his mediumship thrown into the most susceptible state his organism will allow, and the least inharmony jars with terrible force over his nerves.

Incredulity, or a reasoning skepticism, produces no ill result, but bigotry and sneering unbelief, a rude curiosity, can never be gratified with test communications. Such persons, if they are able to communicate at all, will do so with spirits of their own grade, not repelled by their insolence, and of unreliable character, and in this manner be lead to repudiate the whole matter. There is a physical state negative to mediumship, and which in a circle acts directly against "control." This may be independent of mentality, and is of a purely constitutional character; mediums themselves falling into it by exhaustion. For this reason there are times when the spirit-world is able to approach much nearer than at others. There is a flood and an ebb tide of inspiration. It is not the fault of the departed, but of the medium.

The investigator, for the same reason, who expects least, usually receives most, and it is observable that the most astounding tests are received when least expected. Strong desire, and an exacting expectation defeat themselves by reaction on the conditions of passivity, which are absolutely essential.

Why are communications contradictory? There are many causes beside the ready one usually assigned, of evil spirits. By education we regard spiritual beings as infallible and omniscient. They understand more than we; their views are broader and their judgment more penetrating, but they are otherwise as fallible. We ask questions a deity only could answer, and because they make an attempt and fail, or do not make an attempt, we are too ready to refer it to intentional fraud. There is as much diversity among spirits as mortals, and the method of communication is not perfect.

First, of the imperfection of the method. If a chemist wishes to test an experiment in which delicate and refined manipulations are necessary, how carefully he studies all the involved conditions, and accurately fulfills them. Even then, employing substances he can see and feel, he often fails. Of the spiritual elements little or nothing is positively known, and it is impossible for a circle to fulfill every requirement. They deal with emanations too subtle for the senses, yet inconceivably susceptible. Can it be thought strange that circles meet with disappointment?

The second consideration is explained by a correct view of spirit life. We behold eight hundred millions of people toiling and striving on earth! For what? Some for a name; some for wealth; some for honor; and others for titles. Few have the universal good in view! Few but consider self the only object to strive for. How few count intellectual riches above gold! Gold—wealth—riches—these are the strife of the world. For them man will sink his soul in hell forever. For them he will sacrifice every better feeling of his nature, and blast every joy. When we look upon this toiling scene, we are struck with astonishment. Here we behold the rich and the proud lying the poor and thriftless out of their honest dues. There the poor take vengeance on the rich. On one hand we behold the assassin by stealth creep upon his victim, and plunge the knife into his breast. Reeling back, he expires, while the murderer wipes his bloody blade, with the expression of "well done," and pays no more thought to his actions. On the other, we view the artificial, merciless law, take vengeance on the criminal, and the passers by gaze with indifference on the gibbeted corpse. On the left, approaches two bodies of men, led by leaders, to mortal combat, and amid the sound of cannon, and din of arms, we view undeveloped spirits enter our world, as the green leaves before the tempest. On our right, the demon slander appears, with forked tongue of fire, scorching and devouring every pleasant thing. Around us, on every side, we gaze upon falsehood and deception, jealousy, passion, rage and hypocrisy—enough—if such a thing were possible—to destroy a world. But, you may ask, what has all this to do with the explanation you proposed? We answer, all these minds are forming for eternity. Here is the infant school where they prepare for futurity. What they are on earth they will be here until they change, and many will be thousands of years here, before the least sign of progression will be manifested. The good on earth are good in the spirit world. The bad are bad. The liar is the liar still, etc.

Here we have a likeness of earth, in which are mingled the low and the vile. These occupy the lower circles, and cannot approach the good.

If any of these can command access to a medium, then will they utter falsehoods as they did on earth. Their communications will contain no truth, and be unreliable. "Can an evil tree bring forth good fruit?" "Do men think to gather grapes of thorns, or figs of thistles?" "A tree is known by its fruit." Then how can any rational mind expect to gather truth from an untruthful mind? How to arrive at the truth when these thriftless minds distort and confuse the little truth which may be uttered through them, even by low spirits? How can they trust the spirits of those whom they would not trust while on earth? Death changes not the mind, but the body. Hence, the mind that would lie and utter falsehood while on earth, will, through a low, earthly mind, utter the same.

## THE RIGHT KIND OF A SPIRITUALIST.

BROTHERS: Seeing your arduous struggle as editors and publishers, in maintaining your paper, I send you five dollars for The American Spiritualist. The three remaining dollars distribute among those who are not able to subscribe; who are honest, sincere students of our consoling philosophy.

Infancy and childhood being the time fostering care is needed, so now the childhood of your paper is the time its friends should give a helping hand. "A friend in need is a friend indeed." Brothers in this great cause, everywhere, I request you to follow suit according to your ability.

REMARKS.—We wish all Spiritualists comprehend their duties as well as our good brother, J. C.

## THE SPIRITUALIST.

CLEVELAND, SATURDAY, MAY 1, 1869.

HALF SHEET.

For reasons set forth in next article, we only print four pages this week, instead of eight.

EXECRABLE!!

THE EDITOR'S LIFE THREATENED—E. V. WILSON'S AIMS—THE OFFICE OF THE AMERICAN SPIRITUALIST BURGLARIOUSLY ENTERED AND PROPERTY DESTROYED.

THE foregoing caption outlines more of unutterable meanness, cowardly malice and "natural depravity" than it has ever before been our lot to chronicle.

To the advocates of "original sin" we commend the outrage as one of the strong evidences of their pet dogma!

To the disciples of progress we instance the whole affair as a significant commentary upon the demonic teachings which, (by affirming and augmenting the evil inherent in human nature) have made such exhibitions of malignity and bigotry possible.

To both these classes, and to the intelligent men and women of this professedly "free" country—whose press is said to be "the palladium of civil and religious liberty"—we dispassionately pronounce such revolting incidents the result of theological bigotry enforced and operating upon low adherents to orthodox sentiments.

It matters not whether the perpetrators were led to the deed by force of religious prejudice persistently inculcated by persons in the collective capacity of a sect, or by individuals; the *animus* is identical in both cases, and the outrage logically referable to sectarian influence.

We have before been warned, thus: "You had better stop publishing this paper for your own sake as well as for Christ's sake."

In our opinion, too much has been done "for Christ's sake," and too little for Humanity's—hence we shall continue THE SPIRITUALIST in the interests of the latter.

Although there are some discrepancies in the appended reports of the daily press, taken as a whole they are substantially correct. We devote the additional space that our version would occupy, to other subjects.

**THE FOOL KILLER WANTED.**—There is a fool lying around loose who should be killed. He left the following note at the office of the Spiritualist newspaper on Sunday:

EDITOR:—Can have two days to leave city or quit getting out such a paper. Your life aint worth 10 cents. Wilson too.

This last line refers, it is supposed, to Wilson, the Spiritual lecturer, and some of the Spiritualists are very much exercised upon the matter. The note is either the work of an ass, or a knave. If of the former, merely to "make fun." If of the latter, as an advertising "dodge" for the benefit of the paper threatened.\*—Cleveland Herald.

[\*] **QUERY!**—If the editor of The Christian Standard (lately published in this city) or of any other Evangelical journal, had received such a note of intimidation, would the Herald have accused him or the friends of his paper, of an "advertising dodge?"

**AFTER HIM WITH A SHARP STICK.**—The resident editor of The American Spiritualist, a paper published in this city, whose name is Mr. H. O. Hammond, received the following threatening note from some unknown person, Sunday evening:

EDITOR:—Can have two days to leave city or quit getting out such a paper. Your life aint worth 10 cents. Wilson too.

The Wilson referred to is another member of the same body, well known in Spiritual circles. Mr. Hammond does not seek cheap notoriety, and is inclined to believe the threat will never be executed, though he is ready to take care of himself in any emergency.—Plain Dealer.

**ANONYMOUS LETTER.**—Yesterday morning Mr. H. O. Hammond, editor of The American Spiritualist, published in this city, found the door of his office broken and the following missive lying on the floor:

EDITOR:—Can have two days to leave city or quit getting out such a paper. Your life aint worth 10 cents. Wilson too.

At the bottom of the note was a picture of a frightful looking knife. It is supposed that the words "Wilson too" include Mr. E. V. Wilson, a Spiritualist lecturer, in the order of banishment. Several times have threatening letters been received by these gentlemen, but they do not propose to pay any attention to them.—Cleveland Leader.

The subjoined extracts refer to the burglarious attack upon this office:

American Spiritualist on Monday evening, and completely gutted the concern. Two new fonts of type were emptied into a coal-box and stove, and type in the cases were scattered over the floor. Things, generally, presented a woful appearance for a printing office, Tuesday morning. The editor's good coat was also stuffed into the stove along with the type. The proceeding was outrageous, and the perpetrators, if caught, should receive severe punishment. The day before, some one threatened the editor's life, through a private note. While they continue to destroy his property, and spare his life, he will be thankful for small favors.—Plain Dealer.

**DESPICABLE MEANNESS.**—We mentioned in yesterday's edition the receipt by Mr. Hammond, editor of The Spiritualist, of a threatening letter, but supposed to be nothing more than a mere foolish epistle dispatched by some spiteful individual, yet, from the sequel, it seems that the author meant more than was thought. On Monday night some person or persons unlocked the office of The Spiritualist, went in and acted in a manner most detestable. A form of the paper laid on the table, two pages of which were "unlocked." The scoundrel knocked them into "pi," and then going to one of the cases, took two galleys of "live matter," strewed the type all over the floor, and threw much of it into the coal-box and stove. An almost new overcoat of Mr. Hammond's, which was hanging on a hook near by, was stuffed into the stove and nearly ruined. But the meanest act of all was the breaking of a calla lily plant, belonging to one of the ladies connected with the office. It was standing upon the top of the desk, and the vandal, seeing it, broke off stem after stem until but one leaf remained. The depredator then tried to break into the desk, but was unable to do so. During the evening Mr. Hammond had been attending a lecture, and, after its conclusion, thought he would go to his office to see that all was right. It was an unusual thing for him to do, but having received the letter mentioned, he feared that some one might perhaps attempt to damage the property. He found everything in its place, but, fortunately, thought it would be safer to lock the subscription books in the desk, a thing he had never done before. It was well that he took the precaution, or his loss would have been greater. As it is, the damage will probably amount to fifty dollars. He has not the slightest idea as to who the perpetrator of this piece of meanness can be, but it is evident that the individual bears malice toward the paper alone, and for the theories promulgated.—Cleveland Leader.

**A DASTARDLY ACT.**—On Monday night some one broke into the office of The Spiritualist, a newspaper published in the interests of the society of Liberalists and Spiritualists, and not only destroyed the "cases," but "pied" the type, by throwing it upon the floor, among the coal, and in out-of-the-way places. Following as this did, fast upon the heels of the threatening letter sent to the editor on Sunday, it looks as though there was an arranged effort to do the society all the injury possible. The police have been notified, and a couple of detectives are at work to ferret out the perpetrators.—Cleveland Herald.

**NOTE.**—The Spiritualist is not published in the interests of the [Cleveland] Society, nor any other, though it is in a general sense the Organ of the Ohio and Wisconsin State Associations of Spiritualists. We should not mention this slight inaccuracy in the Herald's report, but that we have reasons for wishing the distinction kept in mind.

The following letter was published in the Plain Dealer, Tuesday afternoon:

**ED. PLAIN DEALER:** In yesterday's issue of your paper there appeared a substantially correct account of the burglarious intrusion of a threatening note into the office of The American Spiritualist. Last night another dastardly act was perpetrated—meaner and more cowardly, if possible, than the former. The lock upon the door of the composing-room was forced, and a great part of the type thrown into pi, put into the stove, and scattered through half a ton of fine coal, besides many other outrages which I will not take up your space to recount in detail. The matter is under the consideration of the Chief of Police.

These additional facts are not offered for publication as an "advertising dodge for the benefit of the paper threatened," (as the Herald insinuated concerning the former,) nor yet to "make out a case" against the uninformed persons who inconsistently admit past, but deny present, spiritual phenomena, of precisely similar character to those recorded in so-called sacred history. It is true that the untoward event may result in advantage to The Spiritualist, and, doubtless, the senseless blow struck at its vitals will recoil upon the head of religious fanaticism, until it is proven that the outrage was instigated elsewhere. If the enemies of Spiritualism have unwillingly given support where they hoped to crush, they should not complain because we adapt ourselves to the "situation" into which we have been thrust, and "make the best of it." The Herald sometimes is fair, even generous, in its criticisms upon Spiritualism and Spiritualists. No special thanks are due it for that, however—but only the general commendation which belongs to the ordinarily faithful performance of duty. At other times it apparently leaves the path of impartial journalism for the sake of originating insinuations more discreditable to itself than anybody else.

H. O. HAMMOND.

## THE SPIRIT PHOTOGRAPHS—MUMLER'S TRIAL.

THE trial of Mumler, the New York photographer, for alleged swindling, in pretending to take photographs of departed persons, still continues at New York. The court room is daily crowded with an attentive audience. We give some of the evidence. Among the other articles thrown into pi, was a resume of the testimony, pro and con.

Mrs. Luthera C. Reeves, of 699 Washington street, called for the defence—Went last January with my nephew to Mumler's gallery to get a spirit photograph; my nephew sat, and there came on the plate the likeness of my little son, who died of spinal disease, looking as he did just before he died; went again a week after and sat myself; got a likeness of the same boy as he looked before he was taken sick; saw no difference in the process from what I have always seen in photograph galleries.

Cross-examined—Mrs. Mumler was in the room at the time of taking the first photograph, and both she and Mr. Mumler put their hands on the camera; as she stood there I heard raps on the floor; cannot say whether or not departed spirits revisit earth; had no such belief before I saw these photographs; have no doubt that the likenesses are likenesses of my son.

Samuel R. Fanshawe called for the defence—Am a miniature and portrait painter; have been such for thirty-five years; went to Mumler's gallery to investigate his spirit photographs; was entirely skeptical; a picture copied from a picture would not be blurred like those of Mr. Mumler's spirits, but distinct, though faint; sat for my picture; watched Mumler's operations carefully; looked all round the room, but detected no machinery; on the plate there came, when the picture was developed, another form from my own; recognized it as my mother, and my sisters have recognized it in the printed picture; she was 65 when she died; have a portrait of her, painted by me subsequent to her death; the spirit picture is in a different position; it looks like a portrait in the stage of dead coloring, when the likeness is sometimes more easy to detect than after the details have been filled in.

Cross-examined—Am not a Spiritualist; believe what the Bible teaches concerning spirits; Mumler took another picture, on which came a likeness of my son killed in the war, which I fully recognized, though it is not so plain as my mother's; my mother's portrait has hung in my studio ever since it was painted; have tried to have it copied, without success; my mother died 28 years ago.

## THE SECOND NATIONAL CONVENTION

OF THE

FRIENDS OF THE CHILDREN'S PROGRESSIVE LYCEUM.

Pursuant to adjournment of the First National Convention of the Friends of the Children's Progressive Lyceum, the Second Annual Meeting will be held at Kremlin Hall, in the city of Buffalo, State of New York, "immediately after the adjournment of the Sixth National Convention of Spiritualists," on Thursday, the second day of September, 1869, at ten o'clock in the morning, and continue in session from day to day, until the business of the Convention shall be accomplished.

We therefore invite each Progressive Lyceum on the continent to send two delegates, and an additional one for every fifty, or fractional fifty over the first fifty members, and each State Organization to send as many delegates as they may have Representatives in Congress, and each local organization where there are no Lyceums is invited to send two delegates to attend and participate in the most important and practical work of the age. MARY F. DAVIS, Orange, N. Y., President; HENRY T. CHILD, M. D., 634 Race St., Philadelphia, Sec. on behalf of the Board; Dorus M. Fox, Mich.; Michael B. Dyott, Penn.; Geo. Haskell, M. D. Ill.; Mary A. Sanborn, Mass.; Cora L. V. Daniels, La.; Nettie M. Pease, Md.; Geo. B. Davis, D. C.; Eli F. Brown, Ind.; Portia Gage, N. Y.; Clementine Averill, N. H.; C. M. Putnam, Wis.; H. F. M. Brown, Ill.; J. H. Currier, Mass.; C. B. Campbell, N. J.

OMITTED from this issue—the Eastern and North Western Departments; an article from La Roy Sunderland, etc.

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.

NORTHERN WIS. ASSOCIATION OF SPIRITUALISTS.—The next Quarterly Meeting of this Association will be held at Ripon, Wisconsin, on Saturday, 22, and 23 of May, 1869. By order of Committee, R. A. FLORIDA, Secretary.

REMOVAL.—We understand that Dr. OSCAR C. SPRAGUE, favorably known in this city, is about to visit Western New York, professionally. We have been shown some very convincing testimonials of cures performed by him—among others the following from the Corresponding Editor of this paper:

WASHINGTON, D. C., Apr. 22, 1869.  
This is to certify that having been for many years a student of Psychology, and a close observer of the Spiritual Phenomena of magnetic healing, by and through different persons in various places, as well as making successful use of such means myself, and having employed, under different conditions, Mr. O. C. Sprague, as a manipulator and magnetiser, to my own benefit, and as I am convinced to the preservation of life in the case of my wife; I can confidently and intelligently recommend him to all those who may need assistance, and to whose conditions his development may render him adapted. I have never seen or felt a more absolute demonstration of the power of magnetic forces than by the treatment of Mr. Sprague, and from my acquaintance with him, cheerfully endorse him as a refined gentleman and successful Physician. E. S. WHEELER.

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!!

THE AMERICAN SPIRITUALIST Publishing Company, will fill orders for

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

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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 over fifteen years, and has never been known to fail. Price, \$2 50. Prepared and sold by Mrs. L. K. Shaw, 421 5th 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.

A NEW BOOK JUST FROM THE PRESS.

"TALE OF A PHYSICIAN;"

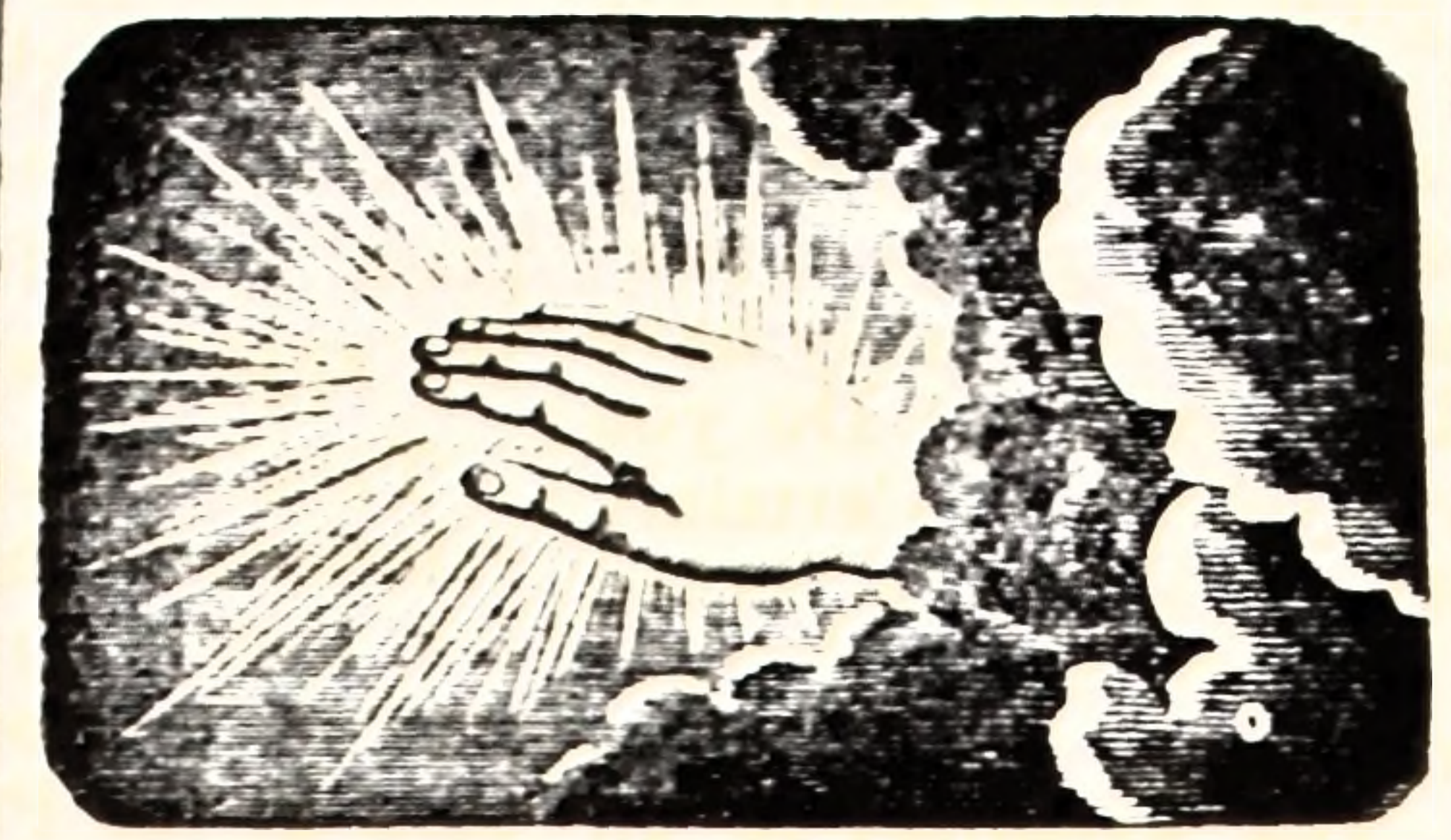
BY A. J. DAVIS.

A wonderfully interesting book Society is unvelled. Individual miseries and the great crimes caused by circumstances are brought to light. Mr. Davis has, after twenty years, fulfilled his promise. (See his sketch of a night visit to a CAVE on Long Island, detailed in "THE INNER LIFE.")

In this volume the reader is introduced to distinguished men and noted women in New Orleans, Cuba, Paris and New York. The startling trials and tragical events of their lives are truthfully recorded.

This book is as attractive as the most thrilling romance, and yet it explains the producing causes of theft, murder, suicide, feticide, infanticide and the other nameless evils which afflict society and alarm all the friends of humanity. It is, therefore, a good book for everybody. It will have a very extensive sale.

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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 be-

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## THE MORAL INFLUENCE OF SPIRITUALISM.

MUCH is said by the opposers of Spiritualism on the above subject, alleging that Spiritualism tends to immorality. Let us consider this charge in the light of philosophy and of facts, and also in comparison with the church.

We believe and know that we are in communication with our fathers and mothers who have passed before us to the bright and beautiful "Summer Land." They come with melting strains of affection and love; they remove the doubt and gloom and despair that has ever hung over the contemplation of death and the after life; they assure us that they live, and so, that we shall, and must, live also; they convince us that spirit-life, to the good and pure—those in whom love and benevolence are the dominant feeling and controlling emotion—is joyous beyond our power to conceive. On the other hand, we learn from the spirits, what nature and reason both teach, that the consequences of a misspent life here extend to the spirit home; and that no amount of death-bed or eleventh-hour repentance, can atone for violated law. We keep the "book of remembrance" in the tablet of our own being—are judged out of that book, and that too for every vain and idle word or thought that men shall say or indulge. There is no forgiveness of sin, as the church holds, but we must "work out our own salvation;" aye, and "with fear and trembling," too. Here the body and material surroundings do much obscure a true perception of our real spiritual state; but, as disembodied spirits, we see, as if it were with panoramic view, our whole record, as we have made it during our earth-life. Thus are we arraigned before the "Bar of God" in our own souls, and judged out of this book of remembrance that we have kept. And what joy infills the soul if this panorama be made up of truth, sincerity, kindness and love! Have we blessed the poor and needy? Have we spoken truth with our neighbor? Have we rendered to every man his due? Oh, what a joy is ours. Why? Because Jesus suffered for us, vicariously? Nonsense! Jesus helped to save us as he kept the law of his being—lived true to his conviction of truth and duty, even unto death; and so "left us an example, that in all things we should follow his steps." We are thus happy, as spirits, then, because we have kept the law of our being; or are miserable, as spirits, for having violated law. And how miserable is that spirit often!

What now? Orthodoxy says he must suffer eternally—vindictively—because he failed to BELIEVE certain things here! Preposterous! He suffers because he can't help it, just as the other rejoices because he can't help it; and in both cases it is the award of law—the inevitable result, of conditions consequent upon violating or keeping law. Let me tell you, my Orthodox friend, God will punish no one a moment longer than is for his good—to call his attention to the direful effects of opposing law; nor one moment longer than there is the chance of ceasing to sin or violate law, and so step into, or realize the results of keeping law, or rejecting sin, which are peace and rest.

Spiritualism and spirits admonish us, by the strongest considerations, to do our earth work here as we go along. As there is no forgiveness of sin by the "wiping" out process of orthodoxy, we must "work out our own salvation;" and the work legitimate to earth can only be done here, and is done to great disadvantage, as a spirit. Pity the poor, earth-bound spirit! and they are many.

Error, knowingly propagated, for the sake of position and pelf; those in weakness struggling to propagate a great and glorious truth, maligned and traduced to appease the popular clamor; wrong and injustice, falsehood and deceit, for the sake of gain! Terrible is that spirit's sufferings. He is, by these acts cast into prison and "verily I say unto you, he shall not come out thence till he has paid the uttermost farthing." "Earth bound," I repeat. But you say, with a sneer, "aye, spirits around earth paying up OLD DEBTS, then; this is one of the beauties of Spiritualism." Yes, sir, literally. When they can influence their friends to use their (the spirit's) money for that purpose; but if not, then do they labor in other ways to help those they have injured, and to help others in general, both in and out of the body; for this is the law of forgiveness. By working to atone for our wrongs and to elevate others, comes a sense of recuperation—of legitimate growth, of forgiveness to the offender. Here is law, here is reason, here is human experience. I pronounce the orthodox dogma of forgiveness of sins a monstrosity—at war with reason and fact, and a terrible curse to mankind.

(Concluded next week.)

JUDGE a man rather by the excellence of his deed than the length of his creed.

## LIVING BY RULE.

LIVING by rule, as a Medo-Persian law, inflexible, is very unwise, especially if a person is in reasonable health. We have given a great multitude of counsels on the subject of health and disease, and in connection with the statement that we have not lost an hour from our office on account of sickness in a quarter of a century or more, many have inquired, with a great deal of interest: "Do you live up to the rules you give others?" Certainly not; a man is not a machine, that must be turned in a certain direction or it will be destroyed; nor like a locomotive, which must run on one fixed track or not run at all. The Architect of all worlds made us acting under a great variety of circumstances; and in infinite wisdom and benevolence has given to man a mechanism of wonderful adaptability, by which he can live healthfully on land or sea; in the valley or on the mountain top, in the tropics or at the poles; on the barren rocks or in the rich savannas. Our mode of life must be adapted to our age, our occupation, and the peculiarities of our constitution. There are certain general principles which are applicable to all. Every man should be regular in his habits of eating; should have all the sound sleep which nature will take; should be in the open air an hour or two every day, when practicable, and should have a pleasurable and encouragingly remunerative occupation, which keeps him a little pushed—and they are happiest who are in this category. At the same time, if a man accustoms himself to go to bed at nine o'clock he need not break his neck or get in a stew if circumstances occur to keep him up an hour or two later now and then; and so with eating, exercise, and many other things. No one ought to make himself a galley-slave to any observance. Occasional deviations from all habits are actually beneficial; they impart a pliability to the constitution and give it a greater range of healthful action. Don't go into a fit if dinner is not ready at the instant. Deliver us from a machine man, a routinist, "for which we ever pray." —Hall's Journal of Health.

## PROGRESS.

It is an obvious yet little-noticed consequence of the invention of printing, that no one mood of feeling or school of thought can tyrannize over a generation of mankind, and sweep all before it as of old; and then again, with change in the intellectual season, rot utterly away, and give place to a succession no less absolute. Generations and ages now live in the presence of each other; the impulse of the present is restrained by the counsels of the past, and in fighting for the throne of the human mind, finds it not only strong in living prepossession, but guarded by shadowy sentinels, encircled by a band of immortals. Hence the history of ideas can never again be so wayward and fitful as it was in the first centuries of our era; losing all interest at one period in the questions which had maddened the preceding; for a time covered all over with the pale haze of Byzantine metaphysics, and then suffused with red heats of African enthusiasm. New truth can no longer forget the old, and thrive wholly at its expense, or even make a compact with it to take turn and turn about, but must find an organic relation with it, so as to be its enlargement rather than its rival. The modern moralist already understands Augustine better than did the old Pelagians; "Evangelical" teachers begin to unite in Christian ethics; and the incense-dispensing disposition even in heterodox persons to dwell on the incarnation as the central point of faith, shows how credible and welcome becomes the notion of the union of the human with the divine and of the moral manifestation of God in the life and soul of man.—Martineau.

## BOOK NOTICES.

THE HOLY BIBLE AND MOTHER GOOSE. As an infallible and authoritative Rule of Faith and Practice. What is the Difference between them? By HENRY C. WRIGHT.

THE MERITS OF JESUS CHRIST AND THE MERITS OF THOMAS PAINE, As a substitute for merit in others. What is the Difference between them? By HENRY C. WRIGHT.

THE BLOOD OF CHRIST AND THE BLOOD OF COCK ROBIN, As an Atonement for sin, and a means to cleanse the human soul from its taint and guilt. What is the Difference between them? By HENRY C. WRIGHT.

THESE pamphlets are filled with outspoken truths, and will interest the most radical thinkers. The paragraphs we have perused unite to the wis-

dom of age the zeal of youth, as if the later energies of the pioneer reformer were here gathered for a final struggle against hoary Superstition. What may at first glance strike the timid as blasphemous, is found, upon more careful consideration, to be plain truth forcibly but respectfully expressed. We append two excerpts:

Thus Christ and Paine hold precisely the same relations to the church and priesthood of this age; *i. e.* that of a reformer; of an enemy to stationary, and of a friend to progressive, religion. Why then do the Priests and Churches love the one and hate the other? Why is the Christian soul or mirror all love and worship—all pure and bright when turned to Christ, and all hate and scorn—all sooty and dark, when turned to Paine? Simply because Christ has outlived the hatred and ignominy of his day, and become an object of loving adoration to three hundred millions of human hearts; but Paine is still under a cloud, and an object of popular odium, because he treated in his day, the theological fictions and useless ceremonial religion of Christendom precisely as Christ treated the theology and worship of Judaism. Christ has lived down the ignominy attached to his name by the priesthood and Church of his day. Paine has not yet wholly triumphed over the bitter hatred and unmerited obloquy which the Church and Clergy of his day cast upon his name. But the change is coming; the human heart will yet do justice to the merits of Thomas Paine, as it has to the merits of Jesus Christ.

It is puerile to speak or write against the Bible, or any other book, as a book. Read each and every book, and take it for what, *in your view*, it is worth. As a book of history, of literature, and as containing many of the purest precepts ever taught to man, and as containing a delineation of one of the purest and most heroic spirits, and the most unselfish and noble characters ever drawn, the Bible can not be spared. The book, when viewed from the stand-point of reason and common sense, and when brought to the test of natural justice and right, cannot be spared from the literature of the world. *It has its place.* Let it go to its own place. Take it for what it is worth—as you do Mother Goose—each reader being his own judge.

The authority of the Bible is the one pivotal error of Christendom. All the puerile and senseless fictions of the popular theology and the vapid and stupid rites and ceremonies of the popular religion, together with the insolent assumptions and arrogance of the priesthood, and the besotted and ruthless bigotry of sectarians toward one another and towards outside infidels and skeptics, are based on this one error.

THE RADICAL; Morse and Marvin, 25 Bromfield St., Boston, publishers and proprietors.

THE Radical for May is an excellent number, containing articles from Frothingham, Whipple, Higginson, and others. The Editorial Notes are, as always, characterized with a keen but subdued wit, and laden with wisdom. The reviews and notices in this monthly are exceedingly able and impartially just.

WE take great care in mailing papers—yet complaints are frequent. Shall investigate.

## SIXTH NATIONAL CONVENTION

OF THE  
AMERICAN ASSOCIATION OF SPIRITUALISTS.

To the Spiritualists of the world: The Board of Trustees of the American Association of Spiritualists have made arrangements for holding the Sixth Annual Meeting at Kremlin Hall, in the city of Buffalo, in the State of New York, commencing on Tuesday, the thirty-first day of August, at ten o'clock in the morning, and continuing in session until Thursday, the second day of September.

We therefore invite each State Organization to send the same number of delegates that they have Representatives in Congress, and each territory and province having an Organized Society, is invited to send delegates according to the number of Representatives, and the District of Columbia to send two delegates to attend and participate in the business which may come before said Convention. By direction of the Board of Trustees. HENRY T. CURT, M. D., 634 Race St., Philadelphia, Secretary.