

# The American Spiritualist.

ORGAN OF THE OHIO AND WISCONSIN

PHENOMENAL AND PHILOSOPHICAL.

STATE ASSOCIATIONS OF SPIRITUALISTS.

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CLEVELAND, O., SATURDAY, MAY 8, 1869.

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All articles original unless otherwise designated.

## IN AFFLICTION.

I cast my thoughts as fishers cast their lines,  
In deep, deep seas,  
And where my bated sorrow sinks and shines,  
Catch mysteries.  
Too long, too long by shallow shores of sand  
Our hearts abide;  
Adventuring not where, leagues beyond the land,  
Deep meanings glide.  
But into every heart, we must believe,  
Come soon or late  
Eventful agencies, which undeceive  
This present state.  
Thenceforward, what was all in all to each,  
Becometh naught;  
As waves wash out the figures on a beach,  
By fancy wrought.  
Thenceforward, unto us those waves' dark flow  
Grows deathly dear;  
As if that Power alone which brought the woe,  
Could calm and cheer.  
No more, no more the shallow shores delude;  
Far, far away  
We float on Sorrow's salty solitude,  
Where visions play.  
There, through the blank of woe, the depths of tears,  
We cast our line,  
And on the barb'd point of human fears,  
Catch hopes divine.  
Not he, not he who grudgeth to his grief,  
Faith's searching eyes,  
But he who watches with untired belief,  
Secures the prize.  
Far, far below all sorrows of the past,  
Which life sustains,  
Those holy truths will prove to us at last,  
Transcendent gains.  
O friend of my affliction, stricken sore,  
By this dead dust;  
Let us have faith, have faith for evermore,  
That all is just.  
Sit we as fishers sit, earnest and still,  
On grief's gray sea,  
Until these tears their sacred ends fulfill  
To thee and me. Selected.

## 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.

Is it rational to throw away all communications, and declare none to be spiritual, because there is disagreement? Would it be in accordance with reason to say there was no human race, because there exists disagreement among the minds which compose the human family? In all the spiritual communications yet given, there is not the thousandth part of the contradiction that exists among the authors of earth, whose writings have been given from time to time to the world. Neither exist there as many contradictions in the Bible, as is generally believed. And that book contains those manuscripts which disagree least, and were on that account selected from the mass of writings then extant!

The truth must be forced upon the human mind, that after death the spirit is as much an individual as before the change. Death effects no alteration in the form, or organization of the mind, but leaves the spirit the same individual, with exactly similar thoughts and ideas. As every spirit is a separate being, every one thinks and acts for himself, at his own cost.

The question has often been asked: are not the good troubled by the bad, if all are inhabitants of the same place? To this we answer: Heaven is not a place, but a condition of the mind. Men have so long doated on the punishment of their en-

emies, that it is difficult for them to rid themselves of the idea that there is no fiery hell. But let us remark, that those who wish for a fiery, burning hell, will find full hell enough. The conscience will prove a worse torture than fire. Does the saint trouble the sinner on earth? Do the low trouble the good? They flee from their presence. So it is here.

Man is positive to all lower forms. The spirit is positive to man. Hence the spirit is composed of such ultimate atoms, that it is positive to all nature. It is composed of such refined atoms, that the ether of the firmament is negative to it. But the spirit has the will to assume the negative or positive condition. Between positive and negative there is attraction, and thus as long as the spirit possesses that state, it can remain stationary. But between negative and negative there is repulsion. Hence when the spirit assumes this state, it moves by repulsion in the direction of its will. The degree of refinement is the index of the repulsive power; consequently the more refined the spirit, with the greater intensity can it assume the negative state, and the greater will be its speed, when traversing space-ether, from world to world. In the most developed, this far exceeds the power of light. To apply this to the condition of the high and the low, is not difficult. The refined spiritual being is no mate to the vile and debased; if compelled to listen to counsels from so superior a source, they would be in torment. There exists repulsion in the refined atmosphere that surrounds the angel, that may be considered repellent, or positive, to the low. Hence the vile are repelled, and kept away from the good.

Do not men enjoy heaven on earth? Are there not many who enjoy heaven forever? Are there not those who carry a hell in their minds continually? But these "live, move and have their being" on the same earth! So is it in the spirit-world, as has often been declared through clairvoyant mediums. A circle is formed. Its members are all of a strongly positive character. There are spirits who wish to communicate. The circle is not developed, and hence a spirit of their development is attracted. The circle asks questions on various topics, and at length touch on doctrinal questions. If the circle be Universalists, the spirit will appear to be a Universalist in full, and will declare there is no hell or devil, and that God is a being of love and benevolence. If the circle be Presbyterians, the spirit will appear to adopt that creed, and declare there is a hell, a triune God, etc. If the circle be Atheists, and ask if there is a God, the spirits will answer in accordance with their minds. If Unitarians, then God will be a unity, and the spirit will agree with the circle. And let the circle be composed of what sect or society it may, the spirit will appear to be of the same belief. Not that every spirit will thus change, but there are many that will. On earth, such minds may be noticed in every community; minds that ever agree with those present, let them be who they may, or whatsoever be their belief. They die, and as their spirits change not, when they would converse with a circle, their opinions are entirely ruled by the positiveness of that circle. Here is one of the greatest sources of disagreement. For the different circles who receive such communications, compare them and discover contradiction. Suppose that in the Atheistic circle, there be one who believes that there is a God. He asks that question. The spirit never has seen that being, but seeing the mind of the questioner so positive that such a being exists, it answers affirmatively. Now if the Atheist asks the same question, the spirit looks into all their minds, and sees but one dissenting voice. He says he never has seen one, and he does not believe that such a being exists! In all probability, if a circle should receive several contradictions like this, they would become dis-

gusted, and cry delusion. Ignorant of the principle by which we converse, and the philosophy of the spirit-world, they are blind led by blind, "And if the blind lead the blind, both will fall into the ditch."

Again, a circle is formed of low and vile characters, who commence by swearing, and intend nothing but sport. They wish for no instruction how to be better, or how to become developed, but merely to pass the time, and have sport. Who is so irrational as to suppose that developed angels will converse with this assembly? None, certainly. But spirits lower than themselves—those who love to lie, to cheat, and steal, who disregard all right, will be attracted to such a circle, and will answer all questions by lies, except those calculated to produce confidence in their minds. Test questions they may answer correctly; meantime they will send some minds who repose confidence in what they say, in vain and wild chase after wealth. The members of such a circle will report what they have seen and heard, to the world, and how well they have enjoyed themselves. Those who know their character, will say in heart, that with such they want nothing in common. There are spirits who delight in torture. If these can find a medium sufficiently low for their purpose, they will enact with him as they choose, making him do what he is ashamed to do, and act and speak that which he would not. The position of such a medium is not enviable.

Another circle is formed by high and exalted intellects, who assemble for the purpose of investigation, and to collect truth. Their motives are pure and worthy, their minds are elevated and refined. They preserve a due degree of respect and candor for the truths received. To this circle no lying tongue utters sentiments derogatory to the high character of the circle, but the most elevated and exalted minds will be attracted towards the place, and there deliver their sublime truths. Here is a circle formed upon the right principles and perfect, good, and worthy intercourse they hold.

When a circle is formed, if possible, the spirits determine who should form it, but if this cannot be done, candor, purity and harmony should be made necessary requirements. The number of members is immaterial, but it is seldom possible for more than ten or twelve to be brought together sufficiently harmonizing. The regular meetings should not be oftener than twice a week, nor less than once. When the circle meets oftener than this, the conditions by which communications are held, become weakened, and if longer intervals occur, the influence of the previous circle is lost. Music is promotive of harmony, a fact recognized in all ages. Having thus formed the circle, the mind should cast aside all care and anxiety, and become passive, asking nothing, but ready to receive whatever manifestation may occur, be it small or great. Remember that satisfactory results cannot be commanded; they must flow of their own accord.

It is needless to point out to you the responsibility of the position you occupy. It is not enough that you receive communications from the spirit-world; you must be in a condition to receive the truth, the whole, undivided and uncontaminated truth. As the clearest mountain stream is contaminated in passing the fens and sloughs on its way to the sea, so the highest spiritual truths may be distorted in their transmission. It is a terrible force with which you deal. Venture not to play with lightning. Unless you are pure of heart, and have a deep aspiration for truth, better stand aloof, than acquire to-day notoriety, to be to-morrow swung on a moral gibbet, offending the sense of mankind. It is those who labor for themselves the gods love. Ever remember that deep thought, reflection, opens wide the gateway of intuition.

"Pray for the best gifts," and improve such as are given you, in the gentle spirit of humility, and

with the earnest striving for improvement. It is not well to scorn mundane means, for so far as their knowledge extends, men are more practical teachers than spirits, and it is not to supply a royal road to knowledge for indolence, that communication is held. If mediumship does not ennoble you, you are the worse for it.

## NORTH-WEST DEPARTMENT.

JANESVILLE, WIS., SATURDAY, MAY 8, '59.

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

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

### MIRACLES.

THE questions are often asked, Is there any such thing as a miracle?—was there ever a miracle wrought? These questions have been long and closely discussed. Some will strongly maintain that all events above our comprehension are miracles; others will assert there is nothing contrary to natural laws, and that all our ideas of miracles are founded in our ignorance of causation, and superstitious belief.

That events have often occurred which men call miracles, is generally admitted, but, Are they such? is the question. They are not all impostures—many are admitted as actual occurrences. Here is the difference—one claims that they are above natural events, and not subject to natural laws; others assert they are not understood by us, but there is no evidence they are opposed to the laws of nature. If they were, the Divine power would be arrayed against his own laws. Let us see if we cannot solve this differently without admitting an antagonism in nature, or a discord in the universe of God.

Let us, for the sake of distinction, say that all which takes place within the cognizance of man or by laws below him, is NATURAL. We use that term by way of distinction, as we say of the thermometer, all that is below the point where salt and ice freeze, is below zero. This we know is not philosophically true, though it is a convenient term of distinction. All degrees above that point are above zero, as we express it.

Let us say that all events which are to be traced in physical laws, or are performed by the power of physical man, animals, or mechanism, or tangible, perceptible forces, are NATURAL, and all that is done in the spirit world or by the agency of spirits, (being above man or his observations,) are SUPERNATURAL. What can be done by any power we can trace, for the sake of distinction, we call NATURAL; all that is done by spirits, we call MIRACULOUS, though we fully believe that a spirit, however high, wise, good or powerful, cannot violate the laws of nature or suspend them; but must work according to the laws of universal being.

That these definitions are liable to objections in consequence of the confused terms that reasoners and disputants use, we admit, but we think they are very convenient and useful. They are also founded in sound philosophy. Life embraces man and all below him in physical conditions. These, for the sake of distinction, we will call NATURAL. The works, the manifestations and demonstrations of spirits, whether through Christ, a prophet, or a medium, we will call by the well established name of MIRACLE. But we will remove all our ideas of terror, absurdity, or a violation of the great laws of the universe. We will not, for a moment, abandon our reason, or admit that anything ever takes place for which sound judgment will not maintain that a rational solution can be given when the principle is searched out.

We believe that spirits exist. This is a philosophical fact that is as capable of proof and solution as any fact in nature. Yet we have no objection to its being called a miracle for the sake of distinction. These spirits can and do manifest themselves, and perform various works. They can only work in certain conditions. This proves our philosophy, and that spirits must learn how to communicate, before

they do so, and that they as well as we, are improving, and understand these laws in different degrees. We call their works, for the sake of distinction, miracles, but not without a clear understanding that a miracle as performed by a spirit is no more contrary to the laws of its being than are the most common acts of humans in this rudimental sphere.

That "Jesus Christ laid hands on the sick and they recovered," the clergy continually tell us. We believe it, for so do thousands of healing mediums to-day. That Jesus Christ told Peter where he would find a fish with a piece of money in its mouth, is not difficult to believe, for seers have existed in all ages, and in this age are common and useful. The clergy, when they deny modern miracles, deny thousands of the clearest testimony to one amount of evidence that they abuse the skeptic for rejecting. Now if Jesus wrought miracles, what do others do when they do precisely the same thing? The answer is plain—they do miracles. But let us clearly understand what a miracle is. We answer the question frankly: they are natural works; they have existed in all ages and in all nations, and have been used to support all creeds, for men have supposed that those who could heal diseases, could talk with God or the gods. We say those who heal must lead temperate lives; live according to nature's laws; must have a good organization, and a well regulated soul. Their creeds have, further than that, very little to do. The person that heals a disease, i. e. works a miracle, only proves that he can heal disease—nothing more—and demonstrates that he is a well-organized, positive, useful man, and consequently can work true miracles.

### SPIRITS EVER PRESENT.

SPIRITS can do nothing outside of nature. Indeed there is no place to stand outside. God himself is under rule of law. Whatever mortals do, spirits do. Need we puzzle our brains with the effort to distinguish which is mortal and which is spiritual agency? As well might we try to decide what part in the growth of a plant, is attributable to the sun, what to the soil, what to the air, what to electricity. We have no chemistry to analyze here. All nature is a unit: all forces blend as do drops in the ocean. Does not a touch upon any part of the human body, affect the whole? Does not a little thought communicate itself to every nerve in the system? So in the outer world—a common bond of sympathy is there. A wave of a lake, a slight zephyr, makes a motion through the great whole. Commensurate with its power, nothing is circumscribed in influence.

Then a spirit is virtually present wherever any of its acts or relics exists, or its sympathy extends. Take a bar of magnetized steel; divide or subdivide; each piece is a distinct magnet. Separate them ten feet, a hundred, a thousand, a mile, any distance; do we thus destroy the reciprocal relation? Not at all; they imperceptibly respond. Mind is just as inseparable from its history. Between the mind and its sequences is an eternal union. What is memory but the registry of thought? Nothing is lost here. Its record leaves are endless; and every thought, every emotion, every act, every event, is indelibly impressed; the chemistry of circumstances will sometime call it up in review. Persons resuscitated from the drowning state aver that the experiences of life flash before them in a moment. What a solemn truth here—what a serious examination at the judgment hour of memory sometime to be! How pathetically plead the very hours we live, to dot upon the soul beautiful deeds! Nothing then is plainer than that we never can be separated from each other. All is one vast immortality. What if we pass away into the realm of spirit; the memory lives and brightens with use; and the sympathy is stronger than before, for the heart yearns after its counterpart to meet externally as they constantly meet internally. The separated spirit lingers in love with all the objects it has lived with. Yesterday the sun bathed all the landscape in light, and every particle of ground and drop of water was fused with its golden magnetism. Was the sympathy destroyed when the sun went down? Everything turned a face sunward, seeking it, and in the effort to get close to it, crowding its fellow forward, there is a circuit of the earth round and round. So reciprocal is this love, our mother world is ever blooming and fruiting with dissolving views of beauty.

Since this is true of matter, it certainly must be of mind. Friends departed and friends remaining are intuitively drawn to each other. The lock of

hair left, a picture, a letter, or name, anything ever associated with and polarized by the departed, has the imprint of the very love and thought of the revered friend. There is here a spirit writing never effaced. It is the mind's history. These things ever seek their magnetizer—the spirit gone; and to them that spirit is unconsciously, or consciously, sending forth a responsive influence. They never cease to be talismen of loving communication, because they are magnetically fed, the same as the earth, by the ever-burning sun. Hence, when we psychometrically touch such a relic, we are instantly put in rapport with the spirit that once magnetized it.

A letter of itself has no mind, but being magnetized by its author, it is a medium of communication therewith, when all at once the loving mind responds to mind. Were the mind itself annihilated, there would be no such phenomenon. Effect ceases its action when its cause ceases. There could be no motion of the earth were the sun blotted out.

What better experimental proof could there be of our immortality and the return of spirits? The human heart loves because there is a heart that draws it. The mind thinks of a spirit, and yearns for communion. The deep aspiration for the spiritual is certain proof of spiritual ministrations.

What a glory of life, does psychometry unveil! What a preciousness in the truth that angels are ever with us! and under this pure light how much credit is due our faithful media!

### OUR CONVENTIONS AND CONFERENCES.

OUR conventions and conferences are fast becoming sources of serious trouble, engendering jealousies and alienations, and beclouding the inspirational forces of mind. The people are not so much attracted to them as formerly. Many of our speakers dread them and often only attend from a sense of duty. "Who shall be greater in the kingdom of heaven?" is the cardinal question before such bodies. The thought is contagious and blasting as a sirocco. If some one has a practical suggestion, however worthy, it is assailed and demolished by another, all from sheer jealousy. So do people return sick in spirit, and discouraged rather than strengthened for the work at home. Now, we cannot afford this needless loss to our souls and the cause we love. It is blight and only blight, leaving no oases to refresh our deserts. We confess we have a strong distaste for such gatherings, and prefer to be cultivating some humble field, untrammelled by egotistic aspirants. "Wherefore do ye spend money for that which is not bread, and your soul for that which satisfieth not?" Our conventions are by no means tests of our strength. If anything they lessen it. We know of many who absolutely do nothing at home for Spiritualism, but are very ready to go a hundred or more miles to a convention, to hear a great gun go off, and when there, are wonderfully zealous in "our glorious cause!" Such are "pleasure seeking" Spiritualists who care actually more for a dance, than for a measure of reform. The serious consideration, as to what we shall do to advance the angel's work, is far from their hearts. We pass a series of resolutions and go home, concluding "we have had a good time." Now, we say our meetings *en masse* should be for work, practical work—not for display of eloquence—not to "create a sensation"—but consider and project enterprises to propagate truth, and do something by combined earnest co-operation. We deserve to be a "laughing stock" to the world unless we make a sacrifice that shall tell the world we are practical, constructive men and women.

Suppose, then, that we "right about face," or adopt a different policy—"in honor preferring one another;" that we develop home circles, home mediumship, home talent; that when in convocation we wait for the moving of the spirit to inspire our hearts, to direct our wills, to give us the patterns of the work; that we deliberate on our duties, on means of culture, and fraternity; that modesty be also recognized as a virtue and spiritual gift; that we be willing to hear unsophisticated speech and tender words of charity. What think you then, would we not come closer to truth and have more heart to work, prosper better at home in the unity of the spirit? We throw out these plain hints in feeling interest, hoping we all may learn the first lesson of spirituality—be as little children in spirit.

## THE SPIRITUALIST.

HUDSON TUTTLE, † - - - - EDITOR.  
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 THE AM. SPIRITUALIST PUBLISHING COMPANY.

CLEVELAND, SATURDAY, MAY 8, 1869.

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

## THE RECENT ATTACK UPON THE OFFICE OF THE SPIRITUALIST.

LAST week the comments of the secular press of the city, upon the above exciting subject, were reproduced in these columns. The outrage was noted in the principal papers East and West, and of course has met general execration.

This week we print the remarks of the Banner of Light and the Religio-Philosophical Journal. Heartily do we appreciate their emphatic expressions of cordial good will toward THE AMERICAN SPIRITUALIST. But we deem it necessary to prevent as far as may be, some misconceptions that may arise from the partially incorrect statements made.

The morning following the burglarious attack, we telegraphed Bro. Bacon, "Office gutted; life threatened; paper Thursday; inform Banner." It was not strange that the supposition, from such brief data, was that a mob had made a raid upon the paper; and the mistake is chargeable to our inadvertence rather than to any desire on the part of Eastern friends to make out the strongest case possible in our favor and against intense bigotry. Some person or persons committed the foul deed under cover of darkness, and with an apparent desire to avoid noise. There was no mob.

None of the publishers of this journal desire either to exaggerate the extent of the damage sustained, or to awaken suspicion against any particular class or sect of opponents to Spiritualism; though it is perfectly clear that hatred to principles, not persons, led to the perpetration of the disgraceful act. The principal offender is Orthodox Christianity, beyond a doubt, and it is a matter of small importance, relatively, who the individual or individuals directly concerned may be.

The publishers of THE AMERICAN SPIRITUALIST and other friends of the paper, hereby offer a reward of \$100.00 for such information as shall lead to the detection and conviction of the guilty parties. †

NEWSPAPER OFFICE MOBBED.—Just as we were going to press we learned from Mr. George A. Bacon, of this city, who received information by telegraph, that the office of The American Spiritualist, in Cleveland, Ohio, was "gutted" on the evening of the 26th. We know not the cause of this despicable work, which is but another form of assassination, without it is the prominent part taken by our cotemporary in opposing any organic change in the Constitution of the United States, so as to recognize certain creedists' popular religious notions of the day. Doubtless this, as well as its defence and promulgation of Spiritualism, has stirred up the enmity of a few bigots and their willing tools, who think they see in the spread of Rationalism and a Natural Religion the final overthrow of priestcraft and sectarianism.

A free press is a nation's bulwark. When that cannot exist in safety, the liberties of a people are at an end. This wanton act to suppress Free Thought will cause to rally to our standard all good men, of every shade of politics and religion. Religious fanatics are our only enemies.—Banner of Light.

DASTARDLY OUTRAGE.—THE OFFICE OF THE AMERICAN SPIRITUALIST DESTROYED.—On Monday, the 26th inst., brothers Hammond and E. V. Wilson received notice to leave the city, or take the consequences. Here is the notice. It was put under the door of brother Hammond's office. Read it and reflect that this is but a beginning of the war.

"EDITORS, can have two days to leave city, or quit getting out such a paper. Your life ain't worth 10 cents, Wilson too."

On Monday, the 26th, brother Wilson gave one of his remarkable seances, giving many tests. Hammond was

present. After the seance, Hammond went to his office, and all was right.

This morning, the 27th, on going to his office, he found it broken open, his forms demolished, his type scattered, a half bushel of it thrown into the coal bin, and his office gutted, flowers setting in the window broken up, his overcoat stuffed into the stove, as well as other atrocious acts of Vandalism.

Who is responsible for this? We answer, the churches. Who threatens life? The churches, and this act is thoroughly Mosaic, and this mean spirit of revenge, is the fruit of old fogyism.

Brother Wilson has been stirring up the Theological hyena. The hyena now steals out in the night, to do in the dark what he dare not do in the day, and not having the ability to defend himself with brain and argument, he resorts to Vandalism. Yours truly, E. A. EDDY.

Cleveland, O., April 27th, 1869.

REMARKS:—We unlock our forms and take out matter to give place to the foregoing, and to say to the Spiritualists all over the country, now is the time to aid our good brother Hammond, in carrying on his paper. Let the enemies of Spiritualism know that it is too late to crush out the truth by physical force, either in destruction of property or personal abuse.—ED. RELIGIO-PHILOSOPHICAL JOURNAL.

## NOW IS THE TIME!

A dastardly attempt has been made to destroy this paper! Whatever the cause or source from which such infamy and cowardly baseness proceed, one thing is plain: the blow was not aimed at INDIVIDUALS, as such, to gratify some personal hate, but it was levelled directly and purposely at THE PRINCIPLES, doctrines and teachings of the paper, which distinguish it as anti-orthodox, and as persistently the advocate of SPIRITUALISM!

This was the offence—nothing more. And whom does Spiritualism offend? Non-professors of religion? No! Atheists? No! Infidels? No! Philosophers and informed thinkers? No! Scientific men? No! Liberal-minded, truly intelligent men? No! Who then? Why, of course, all the opposite to this grand array of human worth and intelligence! Popery and priestcraft, high and low—churchianity, church creeds and sects, little and big—of all so-called, and yet mis-named, religious denominations embraced within the narrow limits of Orthodox Christianity, man-made and man-prescribed, together with every element and interest of religious superstition and bigotry, are most bitterly opposed to Spiritualism. That all we have named here, as OPPOSED to Spiritualism, has its BASE and EXISTENCE in IGNORANCE, no sane, intelligent, unprejudiced person can deny. The issue then is plain. Spiritualism is offensive. It cannot be met by argument. Hence its ADVOCATES must be assailed! by Vandalism and brute force, under the cover of night. Editors' lives are reckoned at only "10 cents a head," while their property is destroyed by cowards, too cowardly to be seen and known in daylight! Spiritualists of Ohio, and the whole country, what say you to this cowardly and brutal attack? Words of sympathy are sweet and precious, but DEEDS are GOLDEN! ACTION! ACTION! is what we WANT, NEED, MUST HAVE! We look to you for aid. Shall we look in vain? We want money to replace what the miscreant, in his Vandalism "for Christ's sake," destroyed, as well as to get more material to complete our job-office, and make still further improvements in the paper, by enlarging it, again, as intended. If our earnest friends, who have already subscribed, will see to it, and AT ONCE OBTAIN ONE NEW SUBSCRIBER EACH, our list will be doubled, and we shall have the means to do what you and we so much desire.

Friends of Spiritualism and Progress! what a trifling sacrifice is a year's subscription to one person, and with such kindly effort upon your part, THE AMERICAN SPIRITUALIST can be placed beyond danger of being stopped by the thrusts of designing assassins.

To one and all of our subscribers whose time has or is about to expire, we confidently appeal and urgently request you to RENEW your subscriptions at once! Cheering responses are coming to us of the the most SUBSTANTIAL kind. Milan Lyceum leads the van with a generous donation of \$30.00. Our every heart-throb is an inexpressible thank-offering to the All-Father, for such friends.

And we here give notice to friend and foe, that the editors and proprietors of THE AMERICAN SPIRITUALIST are resolved upon its publication once a week come what may.

"LET US HAVE PEACE."

PLANCHETTE SONG.—This song will soon appear in the North-Western Department. It is copyrighted, but the author permits its appearance in these columns.

## STATE RECORD.

CLEVELAND.—The confused state of our office has prevented full reference to the benefit seance, given the Children's Progressive Lyceum of this city, by Bro. E. V. Wilson. It was a profitable occasion spiritually as well as materially. This gentleman's stay has been productive of much good, and minds have thereby been aroused to the investigation of truth. Last Sunday the platform of Lyceum Hall was occupied by H. L. Clark. The evening lecture was worthy a larger audience. Familiar truths were effectively presented, though the speaker's manner was not above criticism. The inspiration bore rest and broad good-will to every listener.

Hopefully do we look forward to a time when a true system of education shall prevail—one that will afford culture without crushing spontaneity. So long as the inherent emotions of man are regarded as "naturally depraved," we shall seldom find these desirable qualities conjoined in full measure.

ASHLEY.—W. G. informs us that the State Missionary and wife visited that place in February, gave a course of lectures, organized a Society and Lyceum, and created much interest in the Spiritual Philosophy. He says: "We are now building a new hall, our present place of meeting being too small. It will be thirty-five by seventy feet, and we expect to have it completed before the Fourth of July." So the triumphal car of Progress moves onward. Blessings and perpetual benedictions from angel-life upon those who gladly bear privations and contumely (not for Christ's) but for Truth's sake.

DELAWARE.—After three years of hard labor, single-handed as it were, we have succeeded in organizing a Society of Progressive Spiritualists in this place. It was organized sometime in March last. The following persons were elected officers for the ensuing year: President, W. W. Willis; Vice President, F. Willis; Recording Secretary, W. H. Polson; Corresponding Secretary, Mrs. H. McPherson; Treasurer, A. J. Roloson. Three persons have joined since we organized. We expect to organize a Lyceum on a small scale, very soon. I should be glad to do more for our glorious cause, but am only a laboring carpenter, and "the son of a carpenter." Jesus Christ, a fellow-craftsman (although a very excellent personage,) was not overstocked with "filthy lucre," and it cannot be expected that a man of my calibre (living in a town of six thousand inhabitants, most of whom are screeching and bellowing "beyond all account" for a three-headed God and a seven-headed Devil,) can always have plenty of greenbacks. May the blessed spirits help us to "labor and to wait."

MILAN.—The Sunday following the raid on our office of the live members of the Milan Lyceum consulted together as to the best means of manifesting their sympathy with our efforts in sustaining THE AMERICAN SPIRITUALIST, and knowing type can only be replaced by money, sent us the following substantial contributions: Geo. Roberts, \$5.00; Sam. Fish, \$5.00; J. M. Tuttle, \$5.00; Mrs. L. M. Tuttle, \$5.00; L. Van Scoten, \$1.00; Wm. Mann, \$1.00; Mr. J. Fitch, \$1.00.

With the twenty-three dollars thus generously bestowed, came a recommend to all Societies and Lyceums in the State to do likewise.

FROM E. S. WHEELER.

WASHINGTON, D. C. April 29.

DEAR HAMMOND: Your news is a little startling. Our title offends. Banners and Ages and Journals can be tolerated, but death to THE SPIRITUALIST! I can now understand the significance of several things not comprehended before—for instance, the former insulting and base letters sent you, and the obscene placards which have been stuck upon my door. I am not surprised that the feelings of teachers and officials has been reflected in the acts of vulgar ruffians, who are only Christians in the sense they are bigoted and fanatical. Assure every one that THE AMERICAN SPIRITUALIST will be published in Cleveland, and yet be still further enlarged and improved. The destruction of our office, or the ill treatment or death of one man will not even delay it. Yours fraternally,

E. S. WHEELER.

## RELIGION.

HISTORY yields no example of a motive actuating man stronger than religion. To it all the most holy and sacred emotions of the heart bow in abject servitude. Love of friends, of country, of family; the enduring and inwrought love of wife, are as nothing compared to religious faith. The fear of death is lost—life becomes hateful. Bound to the stake, the martyr's soul ascends in livid flames, smiling and chanting hymns of victory. It is among the earliest faculties aroused, and is chameleon in its changing forms, yet ever triumphant. The hero who glories in rushing against serrated ranks of bayonets, or riding up to the deep-throated cannon—condemned by his religion, falls prostrate and quaking with fear. His white lips cry frantically for pardon of an offended God. Religion demands monasteries filled with monks, and convents with nuns vowed to celibacy, and thousands rush to their lonely cells and suffer the imposition of their revolting rules. It asks the wife to ascend the funeral pile of her husband, and she herself smilingly applies the torch. It asks its devotee to cast himself into the Ganges, or under the wheels of the Juggernaut, and its word is obeyed with alacrity.

Such being its wonderful power, we ask, what is religion? We ask the question of the world, and we receive a multitude of diverse answers. In the sense the word is used by mankind, it means the peculiar beliefs in the form and essence of God, and the ceremonials of his worship. In this sense it is distinct from morality, which is the result of actual life.

The hermits of India, professing the oldest religion with which we are acquainted, reply that it consists in plunging deep into the heart of the interminable jungle, making a cave a dwelling, and there, free from the haunts of men, bounded by the eternal solitudes of nature, giving their whole and undivided attention to the contemplation of the Supreme Being. Then by starving and crucifying the sinful flesh, by renouncing all the blissful ties of friends and family, by subjecting themselves to constant mortification, and every punishment ingenuity can devise, they may hope to obtain absorption into the bosom of Infinite Being.

The Brahmin will answer, that true religion consists in believing in Crishna, in keeping caste with the scrupulousness of olden times, serving the images of the gods regularly with offerings of rice, fruit and flowers, and burning of incense; to repeat long prayers, to keep all the requirements of the sacred books, make pilgrimages to the holy cities or rivers, and in no manner give offence to the priests.

The Buddhist replies that caste is irreligious and unholy; Buddha must be received, and salvation obtained through him.

The Persian answers that belief in Zoroaster and the sacred Zend Avesta, is the first requirement, and that prayers must be repeated, and priests must keep the sacred fires ever burning.

The Chinese require belief in Confucius and his writings, and prostration before the image of Josh.

The Mahomedans believe in Allah and Mahomed—prayer and pilgrimages to Mecca. The Jews believe in the sacred Scriptures, and the eternal oneness of Jehovah. He must be addressed by prayers—must have a holy temple and a holy seventh day, and the ordinary mortal must not dare to approach his throne except through the priest.

The mother Catholic Church answers, belief in the divinity of Jesus, and the virginity of his mother, the death on the cross for the sins of the world, prayers offered by priests, and counted off on rosaries as a pennance; the crucifixion of the body; belief in hell and devil, purgatory and paradise, and the punctual attendance at mass, and hearty cooperation in all the forms of its fantastic worship.

Protestant Christianity answers with countless discordant voices. One cries good deeds; another faith; another grace; another baptism; until it is impossible, amid the confusion, to decide what is, or is not, true religion. If baptism is essential, then either emersion or sprinkling is wrong, and they who follow that mode are not fulfilling God's law. If good deeds are worthless, and faith everything, the doers are of no account.

Ah, Religion, blessed one! where art thou? All of these, Brahmin, Buddhist, Persian, Mahom-

edan, Jew, Catholic, Protestant—whether Baptist, Congregationalist or Methodist, are equally waiting to sanctify and prove their dogmas with their lives. Martyrs are the cheapest product of mankind. They will seal with their blood the most foolish belief. Their zeal proves nothing but their own fanaticism.

Religion, art thou only a name, to change to the varying requirements of belief? †

## SPIRIT PHOTOGRAPHY.

ON page 25, is a brief criticism upon the purported spirit-photographs of Mr. Mumler, the New York artist, whose recent trial has created so much interest. The editor says these pictures are "so vague and shadowy that strong faith is required to make out a certain likeness to any one in particular." We have not seen the specimens in the Herald's possession, but its statement does not apply to some of the photographs which have been sent us. The remainder of the description referred to is obvious misrepresentation. It is objected that they are "vague and shadowy." Were they clear and distinct as ordinary likenesses, the Herald would have another and far more reasonable objection, viz: that nothing less opaque than flesh and blood could produce them. If the reader will turn to the article, he cannot fail to note the studied burlesque and exaggeration with which its writer treats the subject. For ourselves, though Spiritualists, we are willing to consider the subject undecided, the ground debatable, and are not anxious to prejudge the case in our favor, as the Herald hastens to prejudge it in behalf of skeptics. It would be better for the world if editors generally sought more truth and less conformity to popular prejudice. It would be more to their own advantage in the long run.

The testimony of Hull and Mason, upon which the Herald places such implicit reliance, is probably truthful, but it proves nothing against Spiritualism. It merely shows that there are processes whereby shadowy pictures can be produced, without detection. We do not say the genuine cannot be counterfeited; nor even that, beyond a doubt, the genuine exists; but we do say that much of the testimony thrown into the back-ground by the secular press, is very convincing. Below are a few paragraphs from the New York Sun:

One of the most remarkable of these strange pieces of work, is a picture taken for the ex-banker above mentioned. Several years ago he lost a wife to whom he was tenderly attached, and who, as he believes, has never ceased to be present in her spiritual form with him. A day or two ago he sat to Mr. Mumler, and on the plate there came along with his image of a lady, which he and his friends all declare to be a correct likeness of his deceased wife. The face is perfectly distinct, one arm is thrown round her husband's neck, so that her hand, holding a branch of what seems to be lilacs, comes in front of his breast. Another picture being taken, the same figure appeared in a different attitude, pointing with one hand upward. On a third trial, however, this figure disappeared, and the head of an unknown child came instead.

One particularly touching picture was taken for a mother who, not long ago, lost a darling boy. As she sat before the camera, she mentally said, 'Willie, I wish you would come and place yourself as you used to when you said your prayers to me;' and in response to her silent wish there appears a child resting his head upon her bosom, which she avers is a perfect likeness of her boy.

At a Spiritual seance that evening, a message was received, purporting to be from the child just mentioned, to the effect that if his father would sit to Mr. Mumler, a still better picture of him would be obtained. His father accordingly came and sat, and in the picture obtained there appears within the father's arm a charming boy of apparently ten years of age, which is said by both father and mother to be their child beyond a doubt.

An elderly gentleman, having sat for his likeness, found it accompanied by that of a lady to whom he had been engaged twenty years ago, and of whose relation with him his own family had not been aware. Sitting a second time, he got the likeness of a son who was killed several years ago in Arkansas.

A distinguished miniature artist of this city, having tried the experiment, was rewarded with a portrait of his aged mother.

A lady's portrait was also shown, accompanied by that of a clergyman to whom she was once engaged, but who

has since died, and whom she had not seen for twenty years. Many other equally wonderful things were exhibited, but the general facts in all are the same. Of some pictures, of which Mr. Mumler had not retained copies, he gives the following account:

Another picture has a lady spirit sitting on a chair, with a white, undefined mass of something behind her, like two or three pillows. The features are quite sunken, with a serious expression. This is said to be a likeness of the spirit sister of Mr. J. J. Ewer, as she looked when wasted by consumption. The father of the deceased fully recognized the likeness, as do the rest of the family.

The next is an elderly lady, leaning on a chair, in which sits a faintly defined form of a young man playing upon a guitar. This figure is shown more fully than the last, one leg being visible to below the knee, the other not being visible at all—looks as if moved, leaving only a blur. This was at once recognized as a deceased brother who made guitars, and was fond of playing upon them.

A gentleman from Illinois sat for his portrait, and raised the right hand as if holding something. He was told that was a very uncouth attitude, but he said, "No matter; take it so." When the plate was developed, behold there sat upon the raised arm a child, leaning its head upon the sitter's shoulder. This child is not very clearly defined; it appears a little larger than in nature, as if nearer the camera than the arm it sits upon. The dress is transparent, with the hand and arm of the sitter seen through it.

Harper's Weekly devotes its first page to an illustrated article on Spirit Photography. The illustrations correspond very well with the photographs in our possession. It says: "If there is a trick in Mr. Mumler's process, it has certainly not been detected as yet. To all appearances Spiritual Photography rests just where the rappings and table-turnings have rested for some years. Those who believe in it at all will respect no opposing arguments, and disbelievers will reject every favorable hypothesis or explanation." †

SPIRITUALISM.—Large and attentive audiences attended the Spiritual meetings held at the Town Hall, Sunday afternoon and evening. In order to give a good test of spirit presence, Mrs. Wheeler, a medium from Berlin, Mass., was invited to be present with Mr. Carpenter. Her mediumship is of a peculiar phase—that of drawing flowers and pictures. While so doing, the lady is in a trance state, with her eyes closed, and is said to be controlled by a Miss Sally Foss, who lived in Lynn about a century ago, and who was particularly fond of drawing. A committee was chosen who sat near Mrs. Wheeler on the stage. She, with her eyes closed, selected the different colored pencils that were required, and under the strict scrutiny of the committee, who were watching her closely, drew several pictures in an artistic manner. These were handed around among the audience, and gave much satisfaction. The committee also stated that they were positive her eyes were closed while the pictures were being made. These manifestations were given at the commencement of each service, and they were certainly very remarkable and free from all deception.

Mr. Carpenter's lectures were characterized by earnestness, argument, and a thorough knowledge of the subject of Spiritualism. He brought forward facts to prove the doctrine true—facts which could not be contradicted, as he had witnessed many of them himself, and others were vouched for by persons in whose integrity he had perfect confidence. Several affecting incidents were given, to prove that spirit friends do hold intercourse with their loved ones on earth. The beautiful and moral tendencies of the belief, its influence upon the characters of those who are among its followers, were dwelt upon at length, and both discourses made a favorable impression upon those present, judging from the close attention given and the general satisfaction expressed.

Messrs. Eben Page and Thomas Haskell made brief addresses in support of the speakers views, which were also favorably received. There is quite a number of this belief in town, and we are informed that efforts will be made to have regular preaching, and for the formation of a society. Evidently there is a growing interest in the subject in this vicinity, and the meetings last Sunday were well calculated to awaken thought, and with this will follow a desire to know further of a belief which contains so much that is inspiring, so much that will lead to a better life, so much that gives an insight into the life beyond, as does Modern

Spiritualism in its true developments.—Cape Ann Advertiser.

#### THE CLEVELAND HERALD ON SPIRIT PHOTOGRAPHY.

The testimony in the Mumler spirit photograph case, which we publish to-day, will be read with great interest, both by spiritualists and anti-spiritualists. We have before us specimens of the photographs alluded to in the testimony, and professed to have been produced by Mumler under spirit influence. After reading the evidence of the photographers, Hull and Mason, the mystery of their production disappears the seemingly supernatural phenomena being explained on purely scientific grounds. The embarrassment felt by the skeptical on account of the alleged recognition of deceased friends in the so-called spirit portraits is dissipated by a careful examination of the pictures themselves. They are so vague and shadowy that strong faith is required to make out a certain likeness to any one in particular. They are mere suggestions of a face, with eyes half or completely closed, a faint idea of a nose of the medium type, and an expressionless streak to represent a mouth. A photograph of a skull would represent about as much individuality as these shadows of meaningless faces, which all have a general resemblance, are all clad in the same ghostly drapery, with white veil or grave-cloth over the head—so as to further mask the individuality, and are about as much like portraits as the faces little boys draw with two dots and two dashes to represent eyes, nose, and mouth, leaving imagination to supply the rest.

Those who want to believe in spirit photography will find their faith confirmed by an examination of these portraits. Those who do not so believe will hardly be convinced by such evidence.

#### FROM THE BANNER OF LIGHT.

CERTAIN Protestant Episcopalians in the diocese of Illinois, have issued a protest against what they believe to be the Romanizing tendencies of Bishop Whitehouse and others of his school. A convention of all who sympathize with this protest, is called to meet in Chicago in June next, for discussion and consultation.

This is one of the signs of the times, one of the straws that show which way the wind is blowing. A mighty revolution is silently progressing in the theological world, that is surely destined to upset existing organizations and build upon their ruins the beautiful temple of divine Truth. The lines of division between the sects are rapidly merging themselves into one. The time is hastening on apace when the more conservative and dogmatic of the sects, will go over to Catholicism, or Romanism rather, and the more liberal will embrace Radicalism or Spiritualism, and then will come the great conflict between Rome and Reason, the great battle between Gog and Magog.

We need have no doubts or fears as to which will conquer. The struggle may be a long and desperate one, but ever the truth comes uppermost and ever is justice done.

This we believe to be the grand mission of Spiritualism—the disintegrating of sects, and the hastening on of the final conflict between Truth and error.

#### AN OPINION.

As mankind advances in civilization, the virtual community will be gradually established. Not by arbitrary regulations. That would be an absurd interference with individual liberty, an insane discouragement to enterprise and industry, and a criminal provocation to idleness and selfishness in their vilest forms. No, it will be by the moral grandeur of the sentiments diffused amongst all classes. It will be by the equality of education, the abolition of primogeniture and hereditary nicknames, (born amid the rottenness of declining Rome, and of cosmopolites,) and by the universality of political interests. Men will rival one another in liberality, as they have formerly done in meanness. Men will fear less to give, knowing that in their turn they can receive. It is only when poverty means selfishness, that it is an evil.

Happy, too, will be the hour for society, which, denying to men all power of testamentary disposition, shall compel them to exercise, during their life-time, the generosity and humanity for the want of which no after-death liberality can compensate.—Ex.

The character of the young men of a community depends much on that of the young women. If the latter are cultivated, intelligent and accomplished, the young men will feel the requirement that they themselves should be upright, gentlemanly, and refined; but, if their female friends are frivolous and silly, the young men will be found to be dissipated and worthless. But remember, always, that a sister is the best guardian of a brother's integrity. She is the surest inculcator of a faith in female purity. As a daughter, she is the true light of the home. The pride of the father oftenest is centered on his son, but his affection is extended to his daughter. She should therefore be the sun and center of all.—Ex.

### EASTERN DEPARTMENT.

BOSTON, MASS., SATURDAY, MAY. 8, 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.

#### ETHICS.

THE subject of morality, whether considered in a general or a special sense, though ever so trite, is one of magnitude and importance; and parliamentary rules to the contrary—is always in order. Of constant application, it meets us in some form on every side, as one of the encompassing verities. Regarded as fundamental to character and life, upon what does it rest, and to what extent is it universal? These are queries at once significant and pertinent, which await respectful response.

Morality as a system of ethics for the guidance of human action, rests upon certain dogmas analogous to the axioms of mathematics. The moral law so-called, is contained in a few general precepts, the sense and justice of which are supposed to be obvious to all, and are of perpetual obligation. Paul, who was a great moralist as well as theologian, says: "But those not having the law, are a law unto themselves." Here the door is wide open. Intermediate and correlative to these, some modern Paul, the initial to whose name might possibly be Poor Richard, remembering the potent influence of attending circumstances, has accommodately added the fact that these same "circumstances alter cases." Thus from the class universal, to the individually special, there appear to be all grades of obligation for human conduct.

Relative to the influence of circumstances, we quote from the History of Civilization in England, by one of the greatest thinkers of the century, who says:

"Whatever the moral and intellectual progress may be, it resolves itself into a progress of opportunity; that is, an improvement in the circumstances which come into play after birth. The difference which ensues between the acts of two children, one civilized and the other savage, will be caused solely by the pressure of external circumstances. \* \* \* It is evident that mankind regulate their moral and intellectual notions prevalent in their own time. This standard is never precisely the same—is constantly changing. This extreme mutability in the ordinary standard of human actions, shows that the conditions on which the standard depends must themselves be very mutable; and that those conditions, whatever they may be, are evidently the originators of the moral and intellectual conduct of the great average of mankind."

While this variation has always manifested itself, it is likewise true that the *fundamentals* of morality have been substantially the same in all ages. Moral truths as compared with those distinctively intellectual, have remained nearly stationary, while the latter have wondrously progressed. Sir James Mackintosh says:

"Morality admits no discoveries. \* \* \* More than three thousand years have elapsed since the Pentateuch, and let any man, if he is able, tell me in what important respect the rule of life has varied since that distant period. Let the Institutes of Menu be explored with the same view and we shall arrive at the same conclusion. Let the book of false religions be opened, and it will be found that their moral system is, in all its grand features, the same. \* \* \* no improvements have been made in practical morality. The case of the physical and speculative sciences is directly the opposite. \* \* \* Morals have hitherto been stationary, and in my opinion they are likely forever to continue so."

In connection with this, let us append the state-

ment of the historian Buckle, who says:

"The system of morals propounded in the New Testament contained no maxim which had not been previously enunciated, and that some of the most beautiful passages in the Apostolic writings are quotations from Pagan authors, is well known to every scholar; and so far from supplying, as some suppose, an objection against Christianity, it is a strong recommendation of it, as indicating the intimate relation between the doctrines of Jesus and the moral sympathies of mankind in different ages. But to assert that Christianity communicated to man moral truths previously unknown, argues, on the part of the assertor, either gross ignorance or else willful fraud."

In view of these facts, it is clear that this Reconstruction Era will not have done its entire work, till it overhauls and classifies the prevailing systems of morality—if they can properly be called systems at all—and from out of the mass of inconsistencies, crudities and falsities which now pass current, unite upon a common basis which shall be fundamental, scientific and philosophic. We talk of a natural and scientific Religion—and it must come. The want is being supplied. The handmaid of religion, morality, must also needs have a scientific basis. Every effort in this direction, coming from whatever source it may, will be profoundly welcomed by the reformer, for when duly arranged with the precision and order of science, it must necessarily prove a positive benefit to progressive humanity.

#### A BAPTIST, NOT A SPIRITUALIST, MADE CRAZY.

The following account taken from the daily press of this week, is but another sad instance as well as warning, resulting from unrestrained interest in religious matters. Had this unfortunate man chanced to have been a Spiritualist and his brain got thus unbalanced—an event not unlikely in his case—the religious press would have heralded it over the country, as one of the demoralizing effects of Spiritualism. Comment is unnecessary.

Rev. E. Tompkins, formerly a Baptist Minister at Tivoli, Dutchess county, was arrested at Poughkeepsie, on Sunday, and taken to the Utica Lunatic Asylum. He had become deranged from over excitement in religious matters at his own church during the past winter.

As to "the errors" that may arise from the exercise of private judgment, we suggest that the exclusion of the exercise entails far more errors than it removes. Such is the experience of mankind; and hence the remedy is worse than the evil. Truth, whether it be that of the Bible or of any other book, is, relatively to human thought, always in the safest condition when discussion is the freest. The more *all* men think, the better for the prevalence of truth. That which is to be kept alive only by the mere force of *authority* may as well die. The probability is that it ought to die. The incidental errors that have their source in a free exercise of "private judgment" show that the human mind is not infallible; and for this defect in human nature there is no remedy. It has always existed, and it will always exist. Authority cannot cure it, and Popes cannot mend it. God himself is the author of such a constitution of things.—N. Y. Independent.

EXTRACT from a recent lecture by Wendell Phillips: After alluding to the origin of Christianity, and speaking on some kindred points, Mr. Phillips said that with reference to the religion of to-day, we had too many pulpits and too many churches. Christ never intended the pulpit in the guise in which we had it. The people who could be profited by preaching could be accommodated in ten churches in Boston. They did not need fifty. The remaining preachers should preach in the State Prison, in North street. On Sunday they should be stationed on the side of ignorance, making it comfortable. The worship of the rich should be putting their gifts to use, and not sitting down and hearing for the hundredth time the repetition of the arguments against theft. There never would be any real Christianity in this land until we ceased to be everlastingly preaching it, and began to learn it by practicing it. The existence of a permanent poor class in a Christian community was evidence that it was not a Christian community. He then went on to argue that when Christianity pointed out a sin the church stood in the way of its reformation. Christianity was embodied in the peace society, in the temperance organization, in prison discipline, in anti-slavery, in women's rights, and in the eight-hour movement. The man who recognized the right of every laboring man to sufficient leisure to develop his mind and soul was infinitely nearer Christianity than he who could discuss the points of the godhead, whether he lived at Concord or anywhere else.

**BETTER VIEWS OF LIVING**; By A. B. CHILD, M. D., Boston. Adams & Co., 1869.

THIS is the taking title of the latest, and, all things considered, perhaps the most generally satisfactory work of this well known radical thinker.

The spirit of the book is Christian, in its largest sense. Its style is clear and crisp. Its matter will charm some and irritate others, but provoke thought wherever read. It consists of brief chapters on twenty different subjects—such as Religion, Worship, The Devil, Acts, Thoughts, Passions, Social, Virtuous and Chaste Living, Power and Purpose of Spiritualism, Head and Heart, etc.

These "Better Views of Living" over those which prevail, are the embodied opinions of Dr. Child, as seen through his peculiarly colored mental spectacles. Many of them we approve, some we question, and others we reject.

Like his previous works, this is also fresh, bold and original. It is revolutionary—on purpose and for a purpose.

His chapter on the Passions has given rise to criticisms which are as superficial as unjust. A portion of what he said has been made to represent all that was offered on this subject. He has been singled out as teaching views which demoralize society—freedom of the sexes, lax morality, etc. Certainly the concluding part of this very chapter on Passions does not justify the charge. He says:

"The birds have no passion restraint, and with them there is no passion corruption or affliction. Even the beasts of the field and forest have less passion degradation and affliction than man.

"But all the experiences and ordeals of passion affliction are lessons in the school of progress—steps on the way which leads man from his present darkness to see that sexual desires are pure and holy, fresh from the hand of God, given only for reproduction, and for reproduction only where and when God in Nature gives direction."

This chapter should be read in connection with the one on Virtuous Living, and also the one on Chaste Living. We quote from them respectively, and almost at random.

"Virtue is the power and light of living."

"Prudery is the pretence of virtue."

"The power of virtue is the power of life, that ever holds the victory over death and all that dies."

"The customs of society force pretentious living, and compel the people to make the exhibition of virtue that is not real."

"Chastity is the purity of inner life; it is the cleanness of the spiritual man: it is the power of love, the light of thought, the virtue of deeds."

"Chastity, as it is morally and religiously presented, is simply freedom from unlawful commerce between the sexes."

"To think evil of no one, is chastity in thought."

"To love every one, is chastity in affection."

"To do as we would be done by, is chastity in deeds."

Surely in the light and spirit in which these excerpts are written, they are far removed from everything approximating to immorality.

Intellectually, it is no easy matter to correctly place this author. As "Reason" with him is of no authority, and "Philosophy" is of the earth earthy, he must be classed by himself; so we dub him our Intuitive Philosopher—though the term is slightly paradoxical; but it is "all right," as he is very often even more than paradoxical. As an Intuitive Philosopher, however, Dr. Child stands pre-eminent.

#### THE MOTIVE PHASE OF MEDIUMSHIP.

##### MAGNETIC OR INTERMEDIATE DEGREE.

MOTION exists as the effect of force, and is manifest in all the forms of matter; it is coexistent with life, and perceptible where life seems impossible.

Infinite mathematics can alone express the universal movement; and eternal study of infinite mind is required to appreciate its varied conditions. Motion is the measure and equivalent of force. Force is the expression of the fact of transmutation, and is by correlation, heat, light, electricity, the solar ray, magnetism, life, spirit. *Quien sabe?*

Force, however evolved, is simple, alike. Physically, all force may be referred to the solar ray. The sun developed vegetation; vegetation became coal; coal as fuel evolves heat; heat generates steam; steam creates motion; motion produces friction; friction evolves electricity and heat, which are "modes of motion" and correlated and transmutable expressions of force.

The last analysis of the physicist discovers the supposed inherent motion of the molecular atom. All growth, increase, aggregation, or dissolution is

by molecular motion. The issues of the investigation in regard to force are too immense for present consideration. Aside from the law of force and motion, we regard facts, and among facts those in the line of our inquiry.

In the circle, and many times out of any circle, ponderable bodies have been moved without contact by any visible agent, and force excreted for which no obvious cause appeared. Farther, these movements have been regulated at times by some intelligence outside the observers. The existence of these "physical phenomena" has become, by weight of evidence, incontrovertible. The question is as to the origin and character of the force which produces them and the manner of its evolution and action.

The manifestations are extremely varied, and occur in widely differing conditions. Volumes might be filled with the well attested record. Tables are tipped or lifted, furniture displaced, articles of various kinds transported, and even the human body changed in form, or lifted and floated through the air! Incredible as these things appear, they are affirmed by thousands of witnesses, and, still more strange, it is claimed by many respectable persons that different substances are dissolved or disintegrated and again reconstructed as by some complex and perfect chemistry. Mediums are tied in the most perfect manner, and yet the phenomena occurs; they are bound and unbound by the invisible power with a celerity which seems preterhuman.

The most striking characteristic of the condition, is, the force exerted appears to be entirely under the control of some intelligence; the phenomena become a code of signals, by means of which constant communication can be maintained. This controlling intelligence might be considered the proper exponent of its own method, but if not relied upon for scientific accuracy, it certainly can give us a series of hints which shall be of service, indicating the direction of our research.

Accordingly, it is assumed that force is ever a manifestation of spirit power, and even when, as in the seemingly inherent motion of molecules, no individualized life is to be supposed, it does but manifest the all-pervading, Infinite and universal spirit, as immanent in the molecule and the monad as in planets, suns, or human souls.

The medium, or agent of spirit—its intermediate in connection with matter, is magnetism; and force is magnetically evolved for the production of the "physical phenomena" of spiritual manifestation.

The action of positive and negative polarities in this matter, is under the control of will, or effected by the personality of spirits, in a manner analogous to the action of one magnet upon another. Every particle of matter has, or may be made, to assume its magnetic polarities. Subordinate to the grand polarities of the mass, of which it is a part, a grain of sand may be polarized as related to other grains of sand, and yet the earth gives the sum of all mundane magnetisms in its own Northern and Southern conditions. Not only is this assumed, but that to a certain extent both particles and masses may be polarized and depolarized, magnetized and demagnetized, charged in excess and exhausted to deficiency, all by the will, purpose and deed, of the so-called invisibles, through the varied methods best known to themselves, and so, less understood than practiced, even by the more intelligent, just as the thousands and millions of men use force in the functions of life, without a comprehension either of its nature or the law of their being. Diverse polarities attract, and like polarities repel each other, and thus change of magnetic relation among parts and particles, or masses, must result in the evolution of force, and its equivalent expression in some form of motion.

It is assumed that spirits thus affect, in ways peculiar to themselves, though in accord with the general law, the magnetic relations of the substances they desire to manipulate, and the bodies they wish to move. Conceding this assumption, it becomes evident that they may create inconceivable attractions and repulsions, creating affinities and antipathies, of whose results we embodied mortals are wholly uncertain. Hence, motion, and even atomic disintegration, become no more miracles, but simple phenomena of the spirit laboratory. We may not elaborate the subject, but the intellect can

grasp the ideas, potencies and powers whose possible evolutions bewilder the imagination. Our present purpose allows no exhaustive disquisition. The rude outline of the matter alone is presented.

§

THE AMERICAN SPIRITUALIST.—As its title implies, this sheet is devoted to the Spiritual Philosophy of the nineteenth century. It has recently been enlarged and otherwise improved in appearance, and is ably conducted, under the management of its editor, Hudson Tuttle, and his large corps of assistants. May it prosper abundantly, in our devout wish. There is no earthly reason why all our periodicals should not succeed pecuniarily, when we can number our disciples by millions; but we are satisfied that the time is not remote when the pioneer workers in the field of SPIRITUALISM will be fully remunerated for every soul-trial and physical ill they have been subjected to in consequence of proclaiming the truth to all the people.

The American Spiritualist is the organ of the Ohio and Wisconsin State Associations of Spiritualists, and is published weekly at Cleveland, Ohio. Specimen copies may be seen at this office.—Banner of Light.

WHY DON'T THE SPIRITS TELL?—No doubt many an honest skeptic as well as not a few Christian bigots are making of themselves if not of others, this inquiry. Don't get in a hurry! Spirits out of the body require time and means to gain information, as well as spirits in a physical body. We have engaged eminently successful clairvoyants and psychometrists to look after these scoundrels and their employers. The black foot-print of Crime cannot be hidden from the sleepless eye of the wakeful angels. Be patient, brethren, "for Christ's sake," for we have learned to "labor and to wait." We shall report "progress," as information is received, unless publishing it, for the present, would tend to prevent or make more difficult, the recognition of the guilty parties. ||

THE BANNER OF LIGHT is publishing an excellent story from the French. The Banner has always devoted a great deal of space to light literature. Its selections are sometimes very fine. We prefer a good selected tale, to any number of poor, cheap, original dilutions.

☞ Mumler is honorably discharged.

#### MARRIAGE.

At the residence of the bride's parents, April 15th, by the Rev. T. B. Forbush, Mr. JOHN WORTHY, of Chicago, and Miss HANNAH B. JOHNSON, of this city.

#### OBITUARY.

[Republished by request.]

BORN into spirit-life, from her home in Cleveland, Ohio, March 13th, EMMA E. HENDERSON, wife of C. R. Hicks, aged twenty-three years. She leaves an infant child and a husband to mourn her early loss. She was a woman of rare attainments, and beloved by all who knew her—a firm believer in spirit-communication from her youth up, and has done much to promote the cause.

#### EDITORIAL NOTICES.

DR. WILLIAM ROSE.—This gentleman, (see advertisement) has rooms at the Cleveland Hotel. The following testimonials are selected from many others of similar import:

This certifies that I, Arthur Tilsley, of Catlettsbury, Boyd county, Ky., aged 22 years, have been laboring under a distressing and painful affliction, for the past six years, which the physicians of Boyd Co. pronounced to be Gravel. I was examined by Dr. Blackman and others of this city, who supposed my case to be Gravel, but could not say with certainty. I applied to Dr. Wm. Rose, 54 West Fourth street, who, after a careful examination, decided that I was not afflicted with the above-named complaint, but with Diabetes. I put myself under Dr. Rose's care for treatment, and I hereby declare, that after two weeks of successful treatment, I find myself, this 18th day of August, completely free from that disease which has so long distressed me, and shall go to my home in Kentucky, a grateful man for the blessing conferred upon me through Dr. Rose's agency. Witnesses, D. H. SHAFFER. ARTHUR TILSEY. Cincinnati, Aug. 18, 1865.

BUFFALO, N. Y., May 3, 1869.

DR. WILLIAM ROSE.—Dear Sir: Having been a great sufferer for many years, and having applied to several physicians for relief and not finding it, I was induced by a friend to call on you. I am happy to say I have obtained great relief; and would advise sufferers to apply to Dr. Rose if they wish to find a sure and speedy cure. Respectfully, MISS JENET COURT.

CLEVELAND, O., May 1, 1869.

EDITORS AM. SPIRITUALIST: Having been a great sufferer for many years from a complication of diseases peculiar to my sex, and having obtained no permanent relief from any of the many physicians whose prescriptions I have followed, but having received from the hands of Dr. Wm. Rose what I believe to be a radical and lasting cure, I feel it my duty to make public the facts, for the benefit of other similar sufferers. Respectfully, MRS. S. TURNER. 203 Detroit Street.

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.

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.

IMPORTANT TO LADIES.

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

A NEW BOOK JUST FROM THE PRESS.

"TALE OF A PHYSICIAN;"

OR

"The Seeds and Fruits of Crime."

BY A. J. DAVIS.

A wonderfully interesting book. Society is unveiled. 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, fratricide, 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.

Published and for sale by WILLIAM WHITE & Co., 158 Washington street, Boston. Retail price \$1.00; postage 16cts.

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TEACHER of the New Method for the piano-forte. Rooms, No 158 Prospect street, Cleveland, Ohio. 1\*

THE PRACTICAL OF SPIRITUALISM.

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.

NEW EDITIONS—JUST ISSUED.

PRICES REDUCED.

THE CHILDREN'S PROGRESSIVE LYCEUM MANUAL.

A reduction of \$13.00 per hundred copies of the Unabridged Manual; and \$6.00 less for one hundred copies of the Abridged Edition.

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.

EIGHTH abridged Edition: single copy 40 cents, postage 4 cents; twelve copies, \$4.00; fifty copies, \$16.00; one hundred copies, \$28.00. For sale at the BANNER OF LIGHT BOOKSTORES, 158 Washington street, Boston, and 544 Broadway, New York.

Please send post-office orders when convenient. They are always safe, as are registered letters under the new law.

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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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As Described and Portrayed by Spirits.

Through Mrs. Elizabeth Sweet.

WITH AN INTRODUCTION BY

JUDGE J. W. EDMONDS.

CONTENTS.

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  - Chapter II.—Spiritual Message.
  - Chapter III.—The Spirit of Echo.
  - Chapter IV.—Powers and Responsibilities of Mind.
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THE magic control of the POSITIVE and NEGATIVE POWDERS over diseases of all kinds, is wonderful beyond all precedent. They do no violence to the system, causing no purging, no nauseating, no vomiting, no narcotizing. Men, Women and Children find them a silent but SURE success.

The POSITIVES CURE Neuralgia, Headache, Rheumatism, Pains of all kinds, Diarrhoea, Dysentery, Vomiting, Dyspepsia, Flatulence, worms; 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.

The NEGATIVES CURE Paralysis, or Palsy, whether of the muscles or of the senses, as in BLINDNESS, DEAFNESS, loss of taste, smell, feeling or motion; all Low Fevers, such as the Typhoid and Typhus; extreme nervous or muscular prostration or Relaxation.

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

PHYSICIANS are delighted with them. AGENTS and DRUGGISTS find ready sale for them. Printed terms to Agents, Druggists, and Physicians, sent free. Fuller lists of diseases and Directions accompany each Box and also sent free to any address. Send a brief description of your disease, if you prefer SPECIAL WRITTEN DIRECTION.

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FROM CINCINNATI, OHIO, PHYSICIAN, SURGEON, AND NATURAL HEALER, has taken Room No. 4 at the Cleveland Hotel, corner Ontario and Prospect streets, where he is prepared to Diagnose, Prescribe for and heal all curable diseases. He will make Examinations of Patients at their Residences, also examine and prescribe for those abroad. Special attention has been given for more than twenty years, to all classes of Female Complaints. Sufferers will do well to call immediately. Dr. Rose's specifics for Catarrh, Dropsy and Dyspepsia are unequalled. Office hours, 9 to 12 A. M., 2 to 5 P. M. Advice free to the poor.

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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 Hon. WARREN CHASE, No. 544 roadway, N. Y.

**MORAL INFLUENCE OF SPIRITUALISM.**  
CONCLUDED.

LET us look at the position of those who prate of the immoralities of Spiritualism, in contrast with our own as before described. The monstrous assumption, to start with, that the innocent can suffer for the guilty, should frighten you; and for very love of justice, and manly purpose to stand the consequences of your own acts, you would repel the idea, only that from infancy its hideous ugliness has been taken away by its constant repetition.

Divest yourself of the effects of education, as far as you can, and look this proposition in the face. You say you are a "free agent"—you could have done your whole duty, but you would not, from the love of sin. And now, when you have satisfied yourself with sin and indulgence, at the "eleventh hour," you would be so mean and craven as to pass over to the agony, and grief, and sorrow, and misery, of a perfectly innocent person, the consequences of a life of selfishness and sin! If you once saw this thing as it is, you would shrink from such an act with horror and disgust. It is a miserable, craven soul that could do it. What are our execrations on the murderer who can see an innocent person hung in his stead. See the "conscience money" often sent to our treasury, and the other numerous ways in which persons, for conscience sake, and an inherent love of justice, often make reparation to those at whose expense they have been benefitted.

But again, your system is a gigantic LICENSE to sin. I repeat it, for I wish to be understood; and I, as a Spiritualist, am prepared to "fight it out on this line." YOUR SYSTEM IS A LICENSE TO SIN. It is selling indulgence, and in a worse form than the Catholic does it, for you have only to ASK that your sins be forgiven. The Catholic must "ask" and PAY, both.

We say to the sinner, Hold, oh my brother, hold! A stain, deep and indelible, is being made on your soul. It can never be forgiven, only by deep contrition—such as results in "works mete for repentance"—only such works as shall arouse the recuperative energies of your moral being, and thus, measurably, atone for your sin; but at best the scar may remain, and at all events you are a terrible loser, as against what you would have been if you had been doing your natural duty at the time of committing the sin. But Orthodoxy says: "Though your sins be as scarlet, they shall be white as wool." It says thus to the hoary sinner, that he may repent and become a bright and shining seraph!

Do not try to evade this. It is "every man a penny;" it is heaven or hell; it is the right hand or the left; joy or misery. Do you deny it? Where, now, comes in the immorality of the two systems—the license to sin and indulgence?

In conclusion, I will boldly say, that the man who affirms that the tendency of Spiritualism is to vice and immorality, is prejudiced, and not informed of the real genius of this glorious dispensation of the angels, or he is dishonest.

Sound your alarms, sirs! We know the animus of the church. Just so you persecuted the prophets of anti-slavery, of science, of temperance, and of every new thought that ever dawned on the world. But you are now all abolitionists. "and always were," and you are now interpreting your sacred books contrary to their language, and the universal understanding of men up to a few years past, to conform to science; (i. e. science revealing revelation,) and in ten years you will all endorse the idea of the intercommunion of spirits, and find plenty of Bible for it, and claim that you "always were Spiritualists," as a church, just as you now claim you always were anti-slavery.

Yes, I say, wrong and injure your Spiritualist neighbors, in purse and character—it is the result of religious bigotry. It lit the fires of Smithfield, and would fire free thought on religion just as soon to-day; and then, strange to relate, will cant of the "morals of Spiritualism."

Do you wish to institute individual comparisons between Spiritualists and church members? We are ready for you on that score, though it is foolish, as it proves nothing as to the truth or falsity of a principle. But say your worst, oh, church! I do know that your glory is departing. You are getting proud and self-righteous, and the host of good angels that once inspired you, are leaving you, and showering their benedictions on those ready to receive them. You are now full of pride, show, parade and vanity of dress, and your preachers justify it—saying "it is no matter if only the heart is filled with the love of God."

We know the hosts of heaven are working with us; yes, we know it. We have assurances to this effect that we would gladly acquaint you of, but you cannot receive them. "The light shineth in dark-

ness, and the darkness comprehendeth it not." It is "odyletic force," or "mesmerism," or "mind-reading," to you; and all because it comes not in the church, and does not endorse your creeds. It selects, as it must, the "fishermen"—the common people, who ever "receive the word gladly." E. F. C.

**MISSIONARY REPORT.—CONTINUED.**

THE absence of Mr. Wheelock from the State, for two or three weeks past, and a pressure of other duties, previously, in conjunction with the recent attack upon this office, have delayed the completion of this report.

SUNDAY morning, November 1st, the weather had settled into a calmer mood, and for all the world, with Youngstown included, the cheering sunlight that came pouring down, together with the fresh and healthy breezes that constantly played, frisked and coquetted among the hills and through the golden, autumn-crowned vales of this beautiful Mahoning Valley, seemed desirous of making up for the drizzling, rainy yesterday, and its still more gloomy evening. As this was the best excuse the 'clerk of the weather' seemed disposed to offer for the inconvenience of yesterday, and the preventing of a meeting last evening, we readily accepted it, and—while the bells from the steeples of sectarian churches were ringing out loud and clear upon the morning air, calling the zealous devotees of the different sects and creeds to the worship of their sectarian God, in the village of Youngstown—I could but wonder that such a senseless bauble as the so-called popular Christianity of the day, could find so many full-grown men and women to dance attendance upon its useless, heartless, wearying, and hence never-satisfying forms. Besides the usual number of Protestant creeds, each possessing irreconcilable differences, as to the true way and the true means to be employed that will eventually land a sin-sick soul in glory, the Catholic church, long denominated by Protestant Christians as the 'mother of harlots,' has a strong foothold here, while the descendants of that ancient and much despised people, whose law-giver was Moses, have reared their synagogue, teaching earnestly and zealously in Youngstown, the religion of the Holy City, whose rites and ceremonies the Protestant Christianity of this age totally rejects. It is not strange, that in the midst of such a babel of sectarian interests as this, I found many intelligent, true-hearted men and women, standing aloof from all these hollow pretensions in the name of religion, some of whom have already heard of the 'better land,' and others anxiously inquiring the way.

Theology, thou art a huge, grim, frightful monster! Born out of the darkness of the past, it can only cast a frightful shadow, in the noon-day light of this nineteenth century.

In the afternoon, at the largest hall in town, a good audience assembled and listened most attentively to my lecture upon the Philosophy of Spiritualism. Many who were present expressed themselves as having gathered, from my lecture, a different idea of Spiritualism from what they had ever entertained before. I presented the plan of organization, and urged the friends to take hold of it.

A pleasing incident occurred after my lecture in the afternoon. A gentlemanly looking man, whom I had never before seen or heard of, came to the stand, and taking me by the hand, minutely described, (among other spirits he saw around me, while I was speaking,) two, whom by the exact and unmistakable description, I could not fail to recognize as my darling mother, and a sweet, angel sister, whose precious, holy influence I often feel, and whose presence as living spirits I am sometimes enabled to see. Glorious reality, that thus gladdens the vision of mortals, and beyond the possibility of a doubt, SETTLES the question of an immortal existence.

In the evening the hall was full of people, who evidently were deeply interested in my presentation of the proofs of Spiritualism. At the close of my lecture, I invited those to remain who were interested in organizing a Society and Progressive Lyceum. About twenty persons signed the constitution, and after a free interchange of opinion in regard to the means to be employed to support the Society, obtain suitable speakers, and equip a Children's Lyceum, which can, and doubtless will, be organized here next spring or summer. Fixing upon next Sunday for the election of officers, the meeting adjourned, the friends of our cause well pleased with the success of the first lectures ever given upon Spiritualism in Youngstown.

Monday evening, November 2nd. I made my last political speech for this campaign, at Warren, a pleasant, thriving town, and county seat of Trumbull county.

November 3rd. The nation's heart throbs wildly to-day, but firm for freedom, as to-night the ballot-box will surely tell. The main business engaged in

to-day by the men, is voting. Some of our mothers, sisters, daughters, aunts, and occasionally an 'old maid,' would like to try their hand at the same business, but the lords of creation, with astonishing arrogance and impudence, having completely monopolized the voting business, declare that notwithstanding women may safely be entrusted with the care, moulding and direction of human life, it would not be safe to trust a little paper ballot to her hands. The thing that stands as a constant disgrace to the mothers of this age, more fully than anything else, is the mortifying fact that they have given BIRTH to so many beings in the shape and form, and really passing for, MEN, whose lack of common sense and a proper conception of justice, is daily manifest by their brainless, senseless twaddle about 'woman's rights,' and the great improprieties connected with her voting! Flounder away, poor things, all wound up in the swaddling cloths of bigotry and prejudice, against the very beings who have given you existence, and if your natural mothers do not come to your relief, perhaps some tender-hearted 'old maid' will. It will not be long before WOMAN WILL VOTE. God and angels, and good men and women, will aid to speed the day.

Tuesday we went to Ravenna. Intended to go out to Shalersville Wednesday, but as it stormed almost incessantly for three days, was obliged to defer going until a more favorable season. Friday evening, the friends in Ravenna commenced their 'Socials,' at Citizen's Hall. It was well attended, and all seemed to enjoy the 'festive occasion.'

Saturday, November 7th, went to Alliance, and met, that evening, quite a number of the friends and their children, at the residence of brother Haines. Was glad to meet here two old friends and former workers in the Cleveland Lyceum, Mr. and Mrs. Baily, who had already commenced the good work of getting the children together to form a Lyceum. The matter of organization was talked over, and it was decided to formally organize a Society and Progressive Lyceum in Alliance, upon the plan adopted by the State Spiritualists Association. Sunday was a cloudy, rainy, gloomy day, and yet quite a large audience came to the hall and heard me lecture in the morning. At two P. M., through the rain and mud, more children came to the Lyceum than I supposed possible to get out under so unfavorable circumstances. Quite a good number signed the constitution, and a time was agreed upon for electing permanent officers for both Society and Lyceum. Although it continued to rain, there was a goodly number present at the evening lecture, and evinced much interest in what was said upon so unpopular a subject. The Lyceum, with such noble workers as brother Baily and wife, brother Haines and wife, and many others, can but be successful in Alliance. At my earnest solicitude, measures were taken to commence pleasant Socials for the young people.

Monday I returned to Ravenna, and was detained there all day Tuesday by the rain, but Wednesday morning brother Sutliff took me to Shalersville; where we lectured three evenings, organizing a Society and obtaining near one hundred dollars, subscribed to the Missionary cause by the Spiritualists of this township. If every other township on the Western Reserve would do half as much as Shalersville, to aid this work pecuniarily, there would be a sufficient fund at once, in the hands of the Executive Board of the State Association, to enable it to employ the requisite number of able lecturers and capable test mediums, to thoroughly canvass and establish Societies and Children's Progressive Lyceums, in every city, village, county and township in the State of Ohio. Why have we not the means so necessary to the accomplishment of this most important work? Are Spiritualists so poor they cannot, or so stingy they will not, subscribe and pay the mere pittance that would only be necessary from each one to carry this work forward triumphantly. Why, the mere trifle of ten or twelve cents a week from each Spiritualist in northern Ohio, would give ample means to the Board, taking a burden from the few, and giving all an opportunity to bear their share of the 'labor of the day.' Is there one single Spiritualist, blest with even an ordinary degree of health and the ability to earn a livelihood, who cannot give that trifling amount by the week for the year? Not one. Then sickness, a want of interest in the work, or sheer laziness, mixed with a streak of stinginess, are the only excuses that can be offered, if the means are not raised.

FORM habits which are CORRECT, and such as will, every day and hour, add to your happiness and usefulness. Let the same thing, or the same duty, return at the same time every day, and it will soon become pleasant.

No instrument is so decidedly and continually improved by exercise and use as the mind.