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PHENOMENAL AND PHILOSOPHICAL.

STATE ASSOCIATIONS OF SPIRITUALISTS.

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All articles original unless otherwise designated.

THE CHILD ANGEL.

Lily-white her skin, violets are her eyes,
And their depths within, love unconscious lies;
Every ray that beams from those orbs of blue,
Lights a world of dreams, tender, warm and true.

Sweeter than the blooms of the spicy South,
Is the breath that comes from her rosy mouth:
Never song of birds could delight me so,
As her baby words, murmured soft and low.

How the love-light plays o'er her forehead fair!
How the golden rays glorify her hair!
How the dimples small twinkle round her face!
How are fashioned all to the law of grace!

When my darling's voice, with its glad refrain,
Makes the air rejoice, I forget my pain;
When its tender thrills speak her love aright,
All my spirit thrills with a keen delight.

Life is more divine, with a fuller bliss,
When her lips to mine press their loving kiss;
I can better meet sorrow, pain, and care,
When her little feet patter round my chair.

More can I discern in her guileless looks,
Better wisdom learn, than from wisest books.
God! accept my thanks for this angel given,
Though the shining ranks miss her, up in Heaven!

[Selected.]

THE ARCANUM OF SPIRITUALISM.

ANIMAL MAGNETISM—ITS BOUNDARIES, LAWS, AND RELATION TO SPIRIT.

"The occult science, designated by the ancient priests under the name of regenerating fire, is that which at the present day is known as animal magnetism—a science that, for more than three thousand years, was the peculiar possession of the Indian and Egyptian priesthood, into the knowledge of which Moses was initiated at Heliopolis, when he was educated; and Jesus among the Esenian priests of Egypt or Judea; and by which these two great reformers, particularly the latter, wrought many of the miracles mentioned in Scripture."—FATHER REBOLD.

It is so common for Spiritualists to refer everything of a psychological character to spiritual influence, that it seems necessary to enlarge on the facts of animal magnetism or mesmerism. Being similar, and governed by precisely the same laws as the spiritual, the phenomena are intimately blended, and it becomes necessary to study the subject fully to determine what are and are not spiritual. I have not sought to present a compend of facts, but to give one or more as representative of each class.

"Appollonius Tyranneus must be given the palm of mesmerizers. He seems to have been a man of prodigious fascinating power, and was not only famous for curing diseases and his powers of clairvoyance, but also in foretelling events. While delivering a public lecture at Ephesus, in the midst of a large assembly, he saw the Emperor Domitian being murdered at Rome; and it was proved to the satisfaction of all, that while the murder was performing he described every circumstance attending it, to the crowd, and announced the very instant in which the tyrant was slain. It is recorded that so great was his nervous influence that "his mere presence without uttering a single word, was sufficient to quell a popular tumult." As we are thus drawing examples from antiquity, we might mention the narrative recorded in the Holy Writ—the case of Saul when he entered the woman of Endor's house. She knew not who he was, but when her spiritual powers were excited she immediately recognized him. Swedenborg gives a striking illustration of the development of this sense. By its aid he seemed to become en rapport with the spheres.

Once, while dining with a company of friends some miles distant from his own town, he became greatly agitated, arose, walked out, but soon came in, composed, and informed the company that there had been a great conflagration in his town, that it had spread nearly to his residence, but had there been extinguished while only within a single door of his house. This was all true.

Innumerable anecdotes might be related to prove that the mind, when in a peculiar state, receives knowledge of things which none of the senses can be the channel of communication. I do not know as I am justified in calling this a SENSE, perhaps the impressibility of the brain would be a better term: but this is certain, this sensibility differs from and cannot be referred to any one of the senses.

This was acknowledged in very ancient time. Thus it has been recorded of Pythagoras, who flourished five centuries before Christ, "That his influence over the lower animals was very great; he is said to have tamed a furious bear, prevented an ox from eating beans, and stopped an eagle in its flight."

"Grooms are sometimes found possessed of similar power over horses. Mr. Townsend gives a striking anecdote to this effect in his accounts of I. Sullivan. The man—an awkward, ignorant fellow—was by profession a horse-breaker, and generally nicknamed the whisperer, from its being commonly supposed he gained his influence over horses by whispering to them. It was well-known to every one, that however unbroken or vicious a horse might be when brought to him, in the short space of an hour he became altogether passive under his influence. Mr. Townsend once saw his skill tried on a horse that could never be brought to stand for a smith to shoe him. The day after Sullivan's half-hour lecture, he went, not without some uncertainty, to the smith's shop, with many other curious spectators who were eye-witnesses of the complete success of his art. This too, had been a troop horse, and it was supposed, not without reason, that after regimental discipline had failed, no other would be found availing. He observed the animal seemed afraid whenever Sullivan spoke to or looked at him."

According to Bruce, the African traveler, all the blacks of the King's country are completely armed against the reptiles of their clime. "They take horned serpents into their hands at all times, put them into their bosoms, and throw them at each other, as children do apples or balls; during which sport the serpents are seldom irritated, and when they do bite no mischief ensues from the wound. He positively affirms that they sicken the moment they are laid hold of, and are so exhausted by this power as to perish. I constantly observed, that however lively the viper was before, upon being seized by these barbarians, he seemed as if he had been taken with sickness and feebleness, frequently shut his eyes and never turned his mouth towards the arm that held him."

We see the same power in the influence house-breakers possess over the most savage watch dogs, and show-men who enter the cage of fierce lions.

This influence may be exerted in an opposite direction, and well attested anecdotes are extant, showing that man may become fascinated by the lower animals.

A gentleman once walking in his garden accidentally saw the eyes of a rattlesnake, and by watching it closely, he found to his dismay that he could not withdraw them. The snake appeared to him to swell to an immense size, and in rapid succession assume the most gorgeous colors, rivaling the rainbow in beauty. His senses deserted him and he grew dizzy and would have fallen towards the snake, to which he seemed irresistibly drawn, had not his wife, coming up at the moment, thrown her arms around his neck, thereby dispelling the charm and saving him from destruction.

Two men in Maryland were walking along the road, when one, seeing something by the way, stopped to look at it, while his companion went on. But the latter perceiving he did not follow, turned around to know the cause, when he found that his eyes were directed towards a rattle-snake, whose head was raised and eyes glaring at him. Strange enough, the poor fellow leaned as far as possible toward his snakeship, crying piteously all the time:

"He will bite me! he will bite me!" "Sure enough he will," said his friend, "if you do not move off. What are you standing there for?" Finding him drunk to all his entreaties, he struck the creature down with his cane, and pushed his friend from the spot. The man thus enchanted is stated to have been sick for several hours. But we cannot multiply cases of this description; almost every newspaper con-

tains more or less, and they are common fire-side anecdotes.

Animals can influence each other.

Cases of snakes fascinating birds are common.

Professor Silliman mentions that in 1823 he was proceeding in a carriage with a friend along the banks of the Hudson river, when he observed a flock of small birds of different species, flying hither and thither, but never departing from the central point. He found that this point of attraction was a large snake, which lay coiled up, with head erected, eyes brilliant, and incessantly darting tongue. When disturbed by the carriage he went into the bushes, while the birds lit on the branches overhead, probably to wait the re-appearance of their deadly enemy.

A man in Pennsylvania, returning from a ride, saw a blackbird flying in lessening circles around the head of a rattlesnake, uttering frightful screams all the time, he drove the snake away, and the bird changed its note to a song of rejoicing.

Newman relates an anecdote of a gentleman, who in traveling by the side of a creek, saw a ground squirrel running to and fro between a brook and a great tree a few yards distant. The squirrel's hair looked extremely rough, and showed that he was much frightened. Every return was shorter and shorter. The gentleman stood to observe the cause, and soon discovered the head of a rattlesnake pointing directly at the squirrel through a hole in the great tree, which was hollow. The squirrel at length gave up running, and laid down close by the snake, which opened his mouth and took in the squirrel's head. The gentleman gave him a cut with the whip which caused him to draw in his head, when the squirrel thus liberated, ran quickly to the brook.

This curious phenomena has long been observed and speculated upon. To extend the list is unnecessary, for almost every one has observed the facts for themselves.

They establish the conclusion that this influence or impressibility is not the result of sympathy or imagination, for it is experienced by animals that cannot be said to have any great degree of either. It is a power possessed by animals as well as by man; animals influence man. Man influences animals; animals influence each other; and man controls man.

How often do we think of those who unknown are approaching us. So general is this experience that it has passed into a proverb.

I find two facts illustrating this in the Universælum:

"A clergyman informed me that his mother-in-law, Mrs. P. residing in Providence, R. I. had a distinct consciousness of the approach of her husband on his return from sea, although she had no other reason to expect his arrival at the time. This impression commenced several hours before he made his appearance, and she accordingly prepared herself for his reception. She knew the instant he placed his hand upon the door, and had arisen from her seat and advanced to meet him before he entered.

"The wife of a clergyman in Maine lately informed me that her father, while lying on his death-bed, had a distinct perception of the approach of his son who resided in a distant town, though none of the family expected him at the time. When he mentioned that his son was coming and near the house, they supposed him to be wandering in his thoughts; but in a few moments afterward the son entered."

The following is taken from the transactions of the French Academy, found in Newman's Magnetism:

"On the 10th of September, at ten o'clock at night, the commission met at the house of M. Itardt, in order to continue its inquiries upon Carot, their mesmeric subject, who was in the library where conversation had been carried on with him till half-past seven, at which time M. Foissac, the magnetizer, who had arrived since Carot, and had waited in the ante-chamber separated from the library by two closed doors, and a distance of twelve feet, began to magnetize him. Three minutes afterwards Carot said, 'I think that Foissac is there, for I feel myself oppressed and enfeebled.' At the expiration of eight minutes he was completely asleep. He was again questioned and answered us, etc."

Carot did not know that M. Foissac was near, and yet by some means the irresistible influence overcame him.

Continued on last page.

NORTH-WEST DEPARTMENT.

JANESVILLE, WIS., SATURDAY, JUNE 12, '69.

JOSEPH BAKER Local, } EDITORS & AGENTS.
J. O. BARRETT, * Traveling }

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

PLANCHETTE SONG.

BY J. O. BARRETT.

Oh, wand of thought by angels taught
To playful give the fairy story,
How birdlike glides on dreamy tides
Life's mystic barque to realms of glory!
The compass drifts in music rifts
Across the clear immortal river,
Neath summer skies of rainbow dyes
That lofty span the bright Forever.
Write, write, canny Planchette!
Set the truth-echoes humming;
Write, write, canny Planchette!
Answer, angels, coming, coming, angels, coming.

Thy light that drips from angel tips,
Like sunny beams which flow'rs are drinking,
Ensperses the soul in sweet control,
And lifts it up to brighter thinking.
Thy words of peace bring glad release,
Entrancing mind with nobler reason,
And heart with heart in secret art,
Is pulsing love in every season.
Write, write, etc.

The magnet finds the friend it binds
In living chains of holy union,
And writes the news which lips refuse
Of something sweet in soul-communion;
Like spirit-dove in quest of love,
Its chosen mate so softly cooing,
Thy voice hath chime of fairer clime,
The willing heart to angels wooing.
Write, write, etc.

Thy whispers tell by magic spell,
Of better times that now are dawning,
When Heav'n appears amid our tears,
Impearled as dews of golden morning!
The gone before greet us once more,
With purer love our bosoms thrilling.
Repeating lays of other days,
And every heart with joy is trilling.
Write, write, etc.

[The above song is copyrighted, and set to music by S. W. FOSTER, of Lowell, Mass., furnishing a melody that is wierd and thrilling, expressive of the mission of "Planchette." Price thirty cents; address author, Glen Beulan, Wis.]

"TRANSFER OF THOUGHT."

THE strictures on this subject by La Roy Sunderland are before us, and we in reply would briefly remark that it is not necessary for us to examine and reply to his cases, for we do not deny that ideas are commonly "developed in each mind by its own mental elements;" but we re-affirm that it is not the only method by which the soul receives mental impressions, ideas or thoughts. It was on this point we controverted his theory which he has repeated. "As to the actual transfer of an idea out of one mind into another, the thing is impossible." This sweeping statement we know to be false, for the case is reasonable and possible, and of frequent occurrence. That human minds catch each other's ideas by what we call intuition or mental impression, or the transfer of ideas, we have often witnessed. It is of frequent occurrence, and on this point we repeat, Mr. Sunderland is in the wrong. Being acquainted with the person, or having magnetized or mesmerized or pathetized them, only makes it easier, and the mind of the subject more susceptible to the mental impressions from the operator or magnetizer. The case that we mentioned when, without any previous arrangement or telling our design to any one, we sat down and paralyzed a lady no stronger, in a neighboring house, is true, and we have performed and seen performed many similar cases, cases we know are true. A lady, a good clairvoyant when in that condition by our power, we have often, to convince doubters and strangers, requested to tell what these persons were thinking of; she would invariably do it, though by changing their subjects of thought they would try to confuse her. She never failed to not only trace their thoughts, but would also tell us their opinions and ideas

on any subject. These are facts and prove our position, and being facts they prove that ideas may be transferred, and hence our theory is neither "absurd nor impossible."

Take a piece of fine steel of suitable shape, and lay it in a proper position, and it will spontaneously become a magnet "by its inherent powers;" but this is not the only way; you can charge it with magnetism by another magnet. This is by the transfer of the magnetic force; or rather, perhaps, the condition thus is developed. Then again, though both of these modes of making a magnet are true, it also may be done quicker yet, by the use of an electro-galvanic battery. The human soul may slowly gain ideas, or it may rapidly receive them from others, or by spiritual force from the spirit-world may receive impressions and ideas as a medium, as soft iron holds the magnetic force while under the action of a battery, and instantly loses it when the battery is withdrawn. We could give many other facts to sustain our opinions, and at the same time would not deny the facts that teach the development theory of Mr. Grimes or Sunderland, so far as they go. But they only cover a part of the ground, and leave unexplained the higher laws of mind, soul, and spiritual phenomena, by denying what every one who has candidly examined examined them, must admit. Call it what you will—intuition, sympathy, thought-reading, or Mr. Sunderland's word Pathetism—it is nevertheless true that mind can and does silently impress mind with ideas, and this constitutes the basis of mediumship. It is customary for those who disbelieve in a state of immortality to deny all the evidence of spiritual influence and communications, though the amount of evidence is world-wide and overwhelming. This is evidence of a mind fossilized in opinion. It is as clear evidence of folly to disbelieve evidence that would enlarge our opinions, as it is in the bigot to believe without any evidence. We have preached magnetism for nearly thirty years. The lower phenomena are easily explained; the higher prove the existence and influence of spirits and their power to communicate, and show the ways by which it is done. We have read Mr. Sunderland's Pathetism, and know that there are facts he denies, or they would overthrow his system; still he goes on advocating "his book," which thousands of daily occurring facts prove to be fallacious.

NORTH-WESTERN ASSOCIATION.

THE Quarterly Conference of the North-Western Association of Spiritualists, met at Ripon, Wis., on Saturday Afternoon, May 22d. The opening session, which was held at the Liberal Church, was well attended. In the absence of the President, Prof. R. Z. Mason, the Chair was taken by Mr. John Wilcox, second Vice President.

J. S. Loveland, of Monmouth, Ill., made a brief opening address. He was followed by E. V. Wilson, who in his own way interested the audience, by relating incidents peculiar to his life and experience as a Lecturer and Medium. The discussion of the different subjects that came before the meeting was earnest and harmonious, there being an all-pervading spirit of love and good feeling in the hearts of those present. Indeed, the very atmosphere seemed laden with the inspiration of love and the presence of bright spirits. After conference came the business of the meeting. The following committees, on motion of Dr. Phelps, were appointed by the chair; Committee on Programme—Dr. Palmeter, Mr. Brown and Mr. Woodruff. Committee on Resolutions—Mrs. Jane Hazen, Mrs. Williams, J. S. Loveland, Mrs. E. Lampey and Joseph Baker. Committee on Finance—Dr. Phelps, Ellis Thompson and Mrs. Brown.

The Committee on Resolutions made the following report:

Whereas, Resolutions are simply declarations of opinions and promises of action; and, whereas, promise without performance is immoral, as a general rule, therefore,

Resolved, That while we recognize the good influence of the resolutions heretofore passed by this convention, in stimulating thought, yet the fact that many of them remain a dead letter, so far as performance is concerned, is sufficient reason for passing no more till those already passed are executed.

The above resolution, which was well meant, served a double purpose. It not only provoked discussion, but proved a subject of inquiry. What had the Convention been doing during the past few years? Were resolutions heretofore passed, a dead letter? If so, how far was the Convention responsible for the spirit of inaction that the words of the resolution implied had settled upon it. Following the discussion of the reso-

lution was a motion to lay it on the table. The motion was carried, but we take the liberty to add it as an interesting feature of the meeting.

Committee on Programme reported for evening. Lecture by E. V. Wilson; Lyceum exercises following. The meeting adjourned to meet at half past seven o'clock, at Greenway Hall.

Saturday Evening Session.—The meeting was called to order by Vice President, L. Nickerson, who, though he came at the "eleventh hour," was at his post ready for duty. E. V. Wilson, of Illinois, was introduced as the speaker of the meeting. Subject, "Ancient and Modern Spiritualism." The parallels he drew were illustrative and convincing, especially to those who accept the Bible as the infallible word. Following his discourse, came an exhibition of a class from the Omro Lyceum, which consisted of recitations and gymnastic exercises, rendered in a beautiful and effective style. We thought, as we looked upon that group of children, what a privilege it is to be a child of to-day, a participator in the Progressive Lyceum, a sharer in the many privileges progress develops for the benefit of our youth. J. S. Loveland was announced as the speaker for morning, and the convention adjourned to meet at half-past nine o'clock.

Morning Session.—Conference for one hour; music; J. S. Loveland following with an able and eloquent address. Subject, "The Law or Method of Progress."

Afternoon Session was opened by a short discourse from Joseph Baker, of Janesville. Subject, "What is man?" which was listened to with marked attention. Never did our good father speak more to the hearts of his hearers. Song, "Rocked in the Cradle of the Deep," by Mrs. Williams. J. S. Loveland followed. Subject, "The Positive and Negative Phases of Progress."

Evening Session opened with music. E. V. Wilson gave the closing address. Subject, "Influence, and its Effect on Human Nature," with illustrations. No one is better fitted to agitate than Brother Wilson. He does not feed you with sugar plums or flowery nothings, but hurls truth, (shorn of her fancy dress,) at your feet. Spurn her if you will, yet stamped in your memory truth will ever stand.

At the close of the lecture the Lyceum were again called upon, and again did credit to their leaders, themselves and the great cause they so well represent.

The convention throughout was a marked success. The Spiritualists of Ripon, though few in number, made ample provision for the entertainment of those from abroad. God gave us his approving smile in the bright sunshine; heart spoke to heart in words of cheer and recognition, minding us of the bright Summer-Land, where the sunshine of love will ever glow, and the river of life forever flow. The convention adjourned sine die.

R. A. FLORIDE, Sec'y.

Berlin, Wisconsin.

EGOTISTICAL SPIRITUALISTS.—In all sects and parties, there are persons who are constantly in some way seeking to laud themselves; nor are the Spiritualists by any means free from these egotists. They may mean well, but there is, if we may believe them, no light from heaven so clear as what shines in them. In their lectures they tell us of themselves. They advertise themselves, and voluntarily assume at once important positions as their right, at all our public meetings. They claim that truth comes from them, and every thought, opinion or notion coming from any one else is at once condemned, till they advance it. One would think, if we believe them, that these persons hold in charge the whole spirit-world, and that what they do not know is not worth the trouble of a thought. All the healing powers of heaven lie in their hands, and all the medical forces of nature are in their nostrums. Long, well-paid puffs appear in our papers, and all Spiritualists must endorse them, "on pain of extermination!"

Now we deprecate all this. With two or three stereotyped sensation lectures, we do not believe one man should travel over the land as the embodiment of spiritual philosophy, or that he can cure all diseases, settle all difficult questions, or play "I am sir oracle, and when I ope my mouth let no dog bark." We all have much to learn. True merit is unassuming and modest, while arrogance and assurance are marks of a superficial mind. Our best mediums, they are many, do not herald their own powers in long, windy puffs, and claim honors and heavy pay, but their object is to have truth honored, and loved, and sought after.

NOTICE.

The Wisconsin State Spiritualist Association will hold its annual meeting at Madison on the 18th, 19th and 20th of June. E. V. Wilson and other speakers will be present. Each local society in the State should send delegates and make this a grand rally. It is earnestly hoped that all our State speakers will be in attendance. All delegates will repair to the City Hall where suitable boarding places, at reasonable rates, will be designated by persons waiting to receive them.

By order Executive Committee,

JULIET H. STILLMAN, M. D.,
Secretary.

THE SPIRITUALIST.

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 EASTERN DEPARTMENT.
 THE AMERICAN SPIRITUALIST PUBLISHING CO.
 CLEVELAND, O., SATURDAY, JUNE 12, 1869.

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

Explanatory.

The new type ordered from Cincinnati, was delayed a week beyond the usual time; hence our failure to issue this number before, and the appearance of some pages in old type. It will be noticed that while the date has been put forward two weeks, the number has been advanced but one.

Contemplated Enlargement.

PRESENT and probable increase of advertising patronage has determined the proprietors to add one-third to the size of THE AMERICAN SPIRITUALIST, at an early date—without increase of price! Meanwhile, after this week, the new type will enable them to give more than the usual amount of reading, notwithstanding the advertisements.

Remarkable Physical Manifestations in Cleveland.

ABOUT five weeks ago, Mr. Pearson, an industrious citizen of this place and member of the Church of the Disciples, was taken ill, and confined to his residence, on Whitman street. The difficulty increased so the patient kept his bed, and had not left it for four weeks when we conversed with him, a few evenings since, concerning what we are about to relate.

Perhaps ten days ago, a rumor was circulated privately, to the effect that a house in the above-mentioned locality was the scene of remarkable phenomena, which were unexplainable by ordinary hypotheses. Although the report had not then found its way into the daily papers, hundreds of citizens gathered around the house, to hear the mysterious noises. The night preceding our visit, it was estimated four hundred persons were congregated there. The fence was torn down, flowers and vegetables of the garden trampled, and even the house filled, by the excited crowd, notwithstanding the entreaties of the inmates, that quiet should be granted the sick man. The evening that we were present, policemen had been stationed at the gate, which was locked and chained, and the number of spectators did not exceed one hundred, on account of the threatening state of the weather. Before two o'clock it rained excessively, and there was a general stampede of listeners. Through the kindness of a relative of Mr. Pearson, we were permitted to visit the bedside of the patient, who gave us a brief history of the strange proceedings.

About two weeks ago, distinct raps were heard upon the outer walls of a room adjoining that occupied by the invalid, about fifteen feet from his bed. This frightened Mrs. P., and a lady friend, but the sick man regarded it as trivial, and endeavored to quiet their fears. The rappings were persistent, however, and gradually passed along the wall to the bed-room, and were continued there with great energy, becoming at last so loud that they could be heard by the neighbors in their own houses, with the doors and windows closed. In fact, the whole house was ajar, and the sounds resembled those which might be produced by striking the walls with a beetle.

The members of the family are Orthodox, rigid Campbellites, and have a decided prejudice against Modern Spiritualism. They are intelligent conversationists and impress inquirers with the honesty and sincerity of their recitals. The house has been searched, and no secreted machinery is visible. One skeptic went so far as to examine its foundations in quest of hidden batteries; another affirmed that "there could not be anything done" in his presence. Hardly had he concluded the expression when there came a violent blow upon the wall near his head. Questions being asked, intelligent, consistent and truthful replies were rapped out. Mr. P. says he has had a variety of tests through this phenomena, such for instance, as telling him his exact age when his father died, although he did not know it until afterwards reckoned.

It is interesting to those who are familiar with the principles of spirit-intercourse, to observe, on the one hand, the implicit confidence the afflicted gentleman places in the communications received, and on the other, his unyielding adherence to the theological views of his sect. He affirms that such Spiritualism as this was never known before; that it is "none of your Modern

Spiritualism;" that his spirits "prefer light rather than darkness," etc. He is especially opposed to "table-tipping" and "physical manifestations," though the invisibles are shaking the very roof over his head!

The physicians and the spirits do not agree as to the complaint under which Mr. Pearson suffers, and he accepts the diagnosis of the latter. The intelligences operating declare the disease to be internal cancer, and predict death to the body in about six months.

At present the manifestations have suspended, but promise to reappear when the excitement has subsided.

Physical Manifestations.

DEAR BANNER: I notice in the last *Banner* (May 29th), which is indeed an interesting number, two good articles on physical manifestations, the first by an intelligent correspondent writing from Portland, under that *nom de plume*, and the other is copied from the *Springfield Republican*. The former gives an account of the Davenport Brothers, and the latter of Mr. Chas. H. Read— which closes a detailed account in these words: "Mr. Read, of course, claims that spirits are the operators." This announcement forcibly reminded me of the difference there is in the public statement of the Brothers, relative to their invisible assistants. On their handbills, nothing is hinted at as to the spiritual origin of their wonderful manifestations. When questioned in public, they say they know not how it is done—that is left for each to decide. I believe they consider this the wiser method to adopt, but cannot greater good be done by briefly stating what they know about it, especially when asked to do so by their audiences? Spiritualists know from the antecedents of the Brothers that they are, and in private claim to be, spirit-mediums; but their large audiences are mainly made up of disbelievers, or those who know nothing of the subject. Under these circumstances, is it not best to be outspoken?

I have written this in all kindness to the Brothers, because I shall ever feel indebted to them for the good they have done to the world, and to me, and because I have heard quite a number regretfully speak about it. Your friend,
 ALLAN BAKER.
 Chelsea, May 25, 1869.

All *Spiritualists* know that spirit-power produces the manifestations through the nerve aura that is drawn from the bodies of these mediums. The sceptics do not know this. Hence it is an open question with the masses. The result is "agitation of thought"—a wholesome idea. The Boys at first, and for years, advertised as *spiritual* mediums. They suffered all sorts of persecution in consequence, both in this country and in Europe. Why? Because the church bigots of to-day repudiated the spiritual phenomena of the nineteenth century, the same as the Jewish bigots repudiated the wonderful *physical manifestations* through Jesus, the medium, eighteen hundred years ago. The same spirit of persecution is as rampant now as then. Therefore, in order to place the theological world in a position where they could not persecute them, the Brothers have, as our correspondent alleges, omitted in their circulars the fact of the spiritual origin of the manifestations. Now the skeptic is obliged to fall back on his own resources, if he has any, and prove how the manifestations are made, if not upon the spiritualistic hypothesis, namely, that they are done by invisible agencies, independent of the manipulations of the Brothers. It is well, we repeat, that the Boys have adopted the plan they are pursuing. They are undoubtedly acting in this matter under the especial direction of their spirit guides, and therefore should not be hastily judged by their friends. It would be much better for Read if he should follow their example in this particular.—*Banner of Light*, June 5, 1869.

There is an old proverb which is apparently in danger of being forgotten, that "honesty is the best policy."

Whether this maxim be a strictly moral one or not, is perhaps "an open question." He who is honest merely as a matter of policy, is living upon a very low plane of spiritual development. The suppression of the truth may not involve the infamy of falsehood, but the omission of a noble frankness is a common prelude to deception.

That "agitation of thought," which is consequent upon candid statement and palpable demonstration, unfolds skeptics who "do not know" into well informed Spiritualists. But to "by silence give consent" to the "repudiation" of the phenomena, as spiritual manifestations, by "church bigots," is not "a wholesome idea," according to our diagnosis.

"The power to do imposes the obligation;" great gifts create vast responsibilities. The Davenports have asserted their claims as wonderful media, and Spiritualists have not been backward to support them; their reputation has been defended as a personal matter by thousands both in private and public; they have been honored guests in many homes, and their mediumship has secured for them world-wide fame, and wealth, which has been a matter of congratulation. We cannot even after the apology, above, consider them justified in the course which they have taken confessedly to avoid "persecution." The reference made to Jesus does not convince us the Baothers would be in danger of *crucifixion* even though they, told "the truth, the whole truth, and nothing but the truth." We can but regard the non-committal policy pursued by them as ignoble and lacking in dignity, though it may be of pecuniary benefit. We certainly have no disposition to quarrel with them because they manage their own business in their own way, but with Allan Baker and others, we "regretfully

speak about it." Certainly we are not inclined to argumentatively apologize in their behalf under the circumstances, least of all to advise Mr. Read or any other medium to "follow their example in this particular." We are aware there are very reputable advocates of this (to us) very disreputable policy. Judge Edmonds advises Spiritualists to remain church members, keeping their knowledge a secret. The *Banner of Light*, for many years, until the present volume, was "Devoted to Romance, Literature, and General Intelligence." In the same way we have had many papers, all of whom dodged the issue in their titles. *Banner of Light* is a good name; *Religio-Philosophical Journal* is as good as long; *The Present Age* is as good and as non-committal as either. Our advice to Spiritualists all, and to media of every class is, "Tell the truth!" "Hang out your banners on the outer walls;" be not obtrusive, but do not extenuate, prevaricate, conceal, or retreat a single inch! but as occasion offers *speak*, and you will be heard; *act*, and you will be felt. We wish the Davenports all imaginable honorable usefulness. May they be manly, honest and true, then all the "persecutions" they may encounter will ever work to their advantage in the future as they have done in the past. §

Christian Refinement.

A WRITER now in Rome says that the dirtiest people on the face of the earth are the Romans. He thinks our reputation for being the best expectorators is not deserved. We cannot beat the Italians. Men, women and children make the floors of the churches, during worship, not excepting St. Peter's, filthy beyond description. All round on the outside of St. Peter's, by which the Cardinals drive to find their private entrance, the uses to which the building is put almost defy belief. On Holy Thursday, when the crowds were surging up and down the marble stairs, in sight of the Pope's household guard, men were openly committing nuisances in the very church itself that would disgrace Hottentots.

What would the old Pagan who built and used the baths of Caracalla, have said to such a state of things? Shades of Marcus Aurelius, of Cicero and Brutus, descend and inspire your progeny with your own love of cleanliness! We recommend to the Romans Paganism and purity, as better than Pius and pestilence.

Church Reform.

METHODISTS AND TEMPERANCE.—The Methodists must not only refrain from whisky, brandy, rum, gin, curacao, and absinthe; not only from porter, ale and lager beer; not only from mixed drinks and all sorts of bar room concoctions, but they must abjure the use of cider and domestic wines as beverages. They must "abandon the patronage of those physicians who prescribe alcoholic mixtures freely. They must labor for prohibitory legal enactments against the liquor traffic. They must consult their conscience as to the "expediency and even the rightfulness" of using intoxicating wine for sacramental purposes. They must, by precept and example, discontinue the use of the powerful narcotic, tobacco. Upon all these points the New York East Conference of the Methodist Church has just expressed itself, and it has required each clergyman under its jurisdiction to preach at least once a year a sermon embodying these principles.

The more the church can enforce reformed dietetics, and teach hygiene, the greater will be its use. Physical and moral reform, instead of absurd dogmas and hair-splitting theologies, are the requirements of the age.

Originating as a band of Spiritualists, the Methodists have generally been an earnest people, especially in their missionary work. They are now a powerful sect, but have lost their love and respect for the trances, visions and inspirations which made their early history glorious. We think more than "one sermon a year" will be needed to keep their members up to "regulation step" in the matter of teetotalism. §

Challenge from Professor Craft.

W. R. SEMINARY, June 1, 1869.

MR. EDITOR—Dear Sir:—Will you publish the following?—I am willing to correspond with any man with regard to debating the following question: "Are the phenomena of Modern Spiritualism produced by the Spirits of departed human beings?" I may be addressed at West Farmington, Trumbull Co., Ohio.

I am most truly yours for the Truth,
 AMOS N. CRAFT.

BLUFF POINT, YATES Co, N. Y.,
 June 1, 1869.

EDS. AM. SPIRITUALIST:—In view of carrying out the proposition of M. Knight, as published in the last week's SPIRITUALIST, you may set me down as one to furnish ten dollars to assist in placing THE SPIRITUALIST in a condition that will enable its able publishers at once to double its usefulness. W.W. CULVER.

STREET CARS are henceforth to be allowed to run on Sunday, in Newark, N. J. It is so decided at the late election by an overwhelming majority.

The Indiana State Spiritual Association will hold its Annual Convention at Morrison's Opera Hall, Indianapolis, Indiana, commencing Thursday evening, at seven o'clock, June 17th, 1869, and continuing until Sunday night, June 20th. Indianapolis, May 31, 1869. L. D. WILSON, Sec'y.

AN INDICATION OF PROGRESS.

THE growing liberality of this decade is cause for general rejoicing, how much soever a minority may deplore recent innovations upon usages supposed to be permanently settled. Thanks to the genius of Liberty, persons and societies are not so much discriminated against now as formerly, for honest differences of opinion. The sentiment that the salvation of the community from grievous evils depends upon the popular acceptance of any "system of belief," except in so far as it is a transcript from nature, is losing its hold on thoughtful minds; while the idea that public security from vice rests upon fidelity to natural laws, is very perceptibly gaining ground. Nearly all who will read these lines can remember when to be heterodox was to suffer in purse as well as position—can remember when certain men were considered "dangerous" in proportion to their practical morality, because their rectitude gave effectiveness to the unpopular ideas they held. Intelligent men, men who deal with the realities of life and have a proper regard for the interests of good society, who feel a sense of gratitude for the numberless blessings that flow from existing institutions, now deplore this insult to morality, and consider it a prime cause of the prevailing sins against nature which afflict us as a people.

Many who were "under the ban" ten years ago, are now in the full tide of public favor. The disadvantages endured by Universalists and Unitarians in this city, to-day, are very slight. Spiritualists and Liberalists shield them from the fury of ultra sectarians on the one hand; the increasing toleration which it is one object of the present writing to illustrate, protects them on the other. They are respected and patronized by worthy men, as they deserve to be, for the good they have done—also, their good-will and influence is sought by those who care not a penny for theological tenets, but who perceive clearly the impolicy of ignoring the great body of Christian Liberals in our midst. Universalist and Unitarian papers are advertising mediums, to a reasonable extent, for both classes of business men mentioned. Hitherto, Spiritualistic journals, with an aggregate circulation of about two million six hundred thousand copies yearly, have seldom received advertising favors from either.

OUR NON-SPIRITUALISTIC PATRONS.

Ever since the establishment of THE SPIRITUALIST, we have been deeply sensible of the injustice of that prejudice which has refused to us the modicum of general patronage we felt our extreme labor, under great disadvantages, entitled us to; besides, latterly, this journal has attained a circulation above many merely denominational papers, and we felt that it was in our power to profit advertising patrons more than they could.

In pursuance of these reflections, we set about devising some practical plan to counteract the peculiar difficulties of the "position," and are happy to report encouraging results. A printed circular containing a proposition for advertising was addressed to some of the most respectable business men of the city, and has met with a common-sense reception—the proposal has been accepted on its merits by some of the best houses in Cleveland. Only a few of their cards appear this week, however.

We particularly request the readers of The Spiritualist to patronize those who advertise in these columns. Great care will be taken to exclude advertisements from any establishments except those noted for fair and honorable dealing. You will not only do the advertisers and the publishers a favor by purchasing of these firms, but save money.

A peculiar feature in the plan above referred to, and one which perhaps has never before been adopted by a weekly journal, is, that only one establishment in the same branch of business in the city will be advertised at the same time. For this reason we have been very careful to solicit cards from firms that we can unhesitatingly recommend—such for instance as Wheeler & Wilson, in Sewing Machines, Nason & Parker in Photographs, Crittenden in Jewelry, Brown & Lown in Law, Wilson in Hair Work, Mrs. Macomber in Millinery, etc.—and will take none that we cannot thus endorse, at any price.

THE AMERICAN SPIRITUALIST PUBLISHING COMPANY have applied for a charter of incorporation under the State laws of Ohio.

STATE RECORD.

MEDINA.—A new subscriber says: "There is some liberality in this place, yet but few dare say they are Spiritualists."

WOOSTER.—The friends in this locality have sent in several new subscriptions to THE SPIRITUALIST.

ANDOVER.—The Children's Progressive Lyceum met at Morley's Hall, Sunday, 30th, preparatory to decorating the graves of soldiers. After singing "They are not gone," they formed in procession, headed by the Conductor, Guardian and Assistant Guardian, and marched to the cemetery with banners flying, the members, carrying flowers—marched around each soldier's grave, which was covered, by a committee appointed for the purpose, with beautiful wreaths and flowers selected for the occasion. The scene was grand and impressive. I felt sure that the spirits of the soldiers were among the crowd, rejoicing at this tribute of love and token of remembrance. After strewing the flowers, all marched back to the hall.

Our Lyceum is progressing finely: new names are added to the list almost every Sunday. Intend to have a picnic here, Monday, July 5th, and hope to have a real jubilee. H. D.

CORRESPONDENCE.

BRACEVILLE, O., May 25, 1869.

DEAR BROTHERS: During these tedious hours and days of convalescence, time passes wearily, for the form is weak and the hands refuse to do our bidding. How like a dear friend your paper comes, with glad tidings, after all the struggle it has passed through—comes breathing truths brighter, stronger and more beautiful than ever before. We have wandered very near the mystic river. Though almost unconscious of the presence of earthly friends around our bedside, we could discern the dear ones on the "other shore," their radiant eyes beaming with expectancy at the thought of a speedy reunion. But it was not so to be, and this beautiful May morning our soul goes out in heart offering to the God of nature that we are spared to rear our little ones and protect them with a mother's holy love.

M. B. L.

NACOGDOCHES, Texas, April 26th, 1869.

EDS. AM. SPIRITUALIST: I am anxious to see your paper. I am a poor man—a teacher with a large family to support, but am an earnest Spiritualist. My wife is a rapping, writing and trance medium. Although we are violently opposed, some good men have espoused our cause, among whom is Hon. Amos Clark, our Judge. We are "sowing the seed."

PERSONAL.

A GOOD EXAMPLE.—L. L. D., (not Doctor of Divinity, but L. L. Darrow, of Orland, Ind.) writes: "I have had a warm time this morning among the Orthodox, but have got four names from men who wish to see fair play. I have thought much of your paper on account of the independent ground it takes with regard to all truths that come up for investigation."

O. L. SUTLIFF sends a club, and remarks in his characteristic way: "I send my sympathy with these subscribers, and in the name of that God who set his signet upon the Banner of Freedom amid the sulphurous battles of Lexington and Bunker Hill, I will wage an unceasing strife until the Beast and False Prophet have fully surrendered to Heaven born Liberty of thought and speech."

DR. NEWCOMER.—We are in receipt of a letter from this gentleman, dated Iowa Falls, Iowa, June 1, 1869, enclosing eight dollars on new subscriptions. He says the wild game native to the uncultured prairies still abounds, but is gradually receding before the advancing steps of Civilization and so many New-comers. The Iowa Falls Sentinel says: Dr. G. Newcomer, of Cleveland, O., is making a hurried geological examination in our vicinity and gathering specimens for his private cabinet. He admires our location and surroundings, and finds many congenial "spirits" hereabouts.

DR. JAMES COOPER, of Bellefontaine, Ohio, will be in Garnet, Anderson Co., Kansas, on the 24th, and will answer a few calls to lecture while there; also, on the line of the Hannibal and St. Jose Railroad as he returns. Letters addressed as above until July 6th, will receive attention. He will take subscriptions for The American Spiritualist.

Dr. Cooper is a pupil of Dr. J. R. Newton, the great healer, and will give his attention to the treatment of disease.

LECTURE.—Mr. Wheeler's lecture, at the new hall of Progressive Spiritualists, Wednesday evening last, was one of decided merit. His subject, "The Secret of Power," was well chosen and calculated to interest every intelligent mind and lover of truth. In arrangement the lecture was clear and logical: in discussion and illustration, forcible and concise; sprightly in anecdote, yet each to the point. Mr. Wheeler's method of handling his subject was deeply intelligent and sincere, securing the undivided attention of a fine and appreciating audience during the entire hour. He commended himself as one of the most instructive and impressive of lecturers, and seems a chosen vessel to elucidate the science and chemical analysis which discloses the compositions of bodies and the affinities and properties of their constituent parts, giving us the knowledge of the interior nature, or life within, of the wonderful and secret workings of thought, generated in the brain, and the close analogy of its mental and physical operations.—Sunday Gazette, Washington D. C.

COMMUNICATION FROM AN OHIO EDITOR.

EDS. AM. SPIRITUALIST: Among all the objections urged against the truth that spirits can and do manifest themselves to us here in the body in various ways, I have seen as yet little that I can dignify with the name of argument. Why is this? The objectors number in their ranks many very able minds; and yet we see little beyond ridicule, or mere flat denial, from the combined wisdom of the world, within the pale of the so-called Christian Church. Is it really true, as has been admitted, that what is called Christianity, is dying out for want of men who have the training and the talent necessary to defend it? And that "it is pressed to-day, as it never was before, because its guardians and propagators are not equal to the task which is imposed upon them." Such is the admission of the New York Post, an influential paper in that interest.

When these Reverend objectors, and all others, shall learn that the spirit, after death, is still a human and maternal conscious, individual entity, similar, perhaps, in many respects, to what it is here: that the here AFTER is only a continuation of the HERE existence; then they will cease to expect such peculiar tests, as an evidence that it really is departed spirits who are manifesting themselves to us.

It is our province as "Spiritualists" to teach these novitiates that spirits, after leaving, or dropping their bodies, are still fallible beings like ourselves; and it is only the experience they have gained since leaving the body that they can impart, and not the combined wisdom of ages of experiences of others. Will our learned objectors who ridicule our philosophy, please tell us where the countless millions of souls, who have peopled this earth since their Christian era, have gone to? What has "Old Theology" done with them? If, with all the vaunted learning of "scholastic theology," they failed to satisfy the doubters within the pale of the Church, does it not ill become them to attempt to ridicule a theory, backed up by countless facts, that is capable of settling this "vexed question" of man's immortality, his future condition, "and of bringing all the doubters within the Christian folds?" If Spiritualism does not furnish the necessary evidence, is not such a system of religion the unsatisfied demand of the age? C. H. MATTHEWS.

New Philadelphia, Ohio, May 30, 1869.

DASTARDLY PERSECUTION.

IN the city of Cleveland, Ohio, a weekly journal is published, entitled The American Spiritualist. It has been built up by hard, honest industry on the part of its managers, who worked cheerfully to sustain it in its infancy, and whose course has ever been one of manful, straightforward purpose. With this, and with the possession of good brains, whoever will read their journal must credit them: One dark night recently, the office of The Spiritualist was entered, the type smashed and some of it thrown away, and other damage committed. An elegant notice was left, reading in this fashion.

EDITOR:—Can have two days to leave city or quit getting out such a paper. Your life ain't worth 10 cents.

Mr. E. V. Wilson, the well-known lecturer, who had been discoursing in Cleveland, was also served at the same time with a similar notice.

No personal reason is known to which this offense against a free press might be referred. The coincidence of the attack upon the office and the notice to Mr. Wilson, render it certain that the vigorous opposition of the newspaper and the lecturer to Orthodox church doctrines, was the incentive which provoked the ire of their ruthless but cowardly antagonists and would-be midnight assassins. Those only could have endeavored to destroy the paper who were offended by its teachings. The Spiritualist is conducted in a dignified manner, with much ability and candor, but with a marked vein of 'Infidel' sentiment and logic running through many of its original articles. On this account there is probably no other Spiritualist journal which could expect less quarter from prejudice and hostility than it.

We are glad to see that our persecuted contemporary 'still lives.' Its resident editor set about repairing the damage done by the raiders, and The Spiritualist has appeared as usual since the trouble, issuing a half-sheet for one week. Its editors pledge themselves that it shall continue to appear, and we trust that in their endeavor they may find abundant support; first because it has fallen to them, from their faithful adherence to their highest conceptions of truth, to be harassed and threatened in their lives, and in the contingency they have proven their courage by sticking to their post; and second, because they publish a journal strongly imbued with the truth-loving spirit. The liberal-minded people of Ohio and elsewhere cannot better rebuke fanaticism and the spirit of hate, than by subscribing at least once for the maltreated journal. In this way, those who do violence may see their mistake, and realize the necessity of respecting liberty of thought, speech and the press, in a professedly free country.—The Chicagoan.

EASTERN DEPARTMENT.

BOSTON, MASS., SATURDAY JUNE 12, 1869.

GEO. 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.

A CRITIC CRITICISED.

OUR Methodist cotemporary, the Zion's Herald, commenting upon the testimony of Judge Edmonds, given at the late trial of Mumler, the spirit photographer—after quoting the statement of the Judge as to his ability to see spirit forms, says:

"Can the force of madness further go?
His eyes and ears drink in delusion.

Reject Christ and his gospel; believe in everything else."

It is painfully evident that somebody else is mad too; that this somebody has also been 'drinking'—if not delusion, certainly not wisdom, good sense, or truth; otherwise he would not be so quick or dogmatic as to imperatively denounce those individuals and those subjects about which he knows nothing.

We beg the Rev. Gilbert Haven, the editor's, pardon, but this 'folly' as he terms it, teaches one other lesson than that he instanced. It most emphatically teaches his own supreme folly, not only in blindly believing the Gospel and rejecting everything else, but in the exhibition he has given of such a superabundance of self-conceit, ignorance and bigotry.

Now, in all the elements of character, education and social position, Judge Edmonds, is to say the least, the equal of this intelligent parson, who is unknown out of his narrow denomination. In the opinion of those whose opinion is worth having, the Judge of course is regarded as every way his superior. But be this as it may, in this connection it is of no particular consequence. But with such a background, Judge Edmonds has no motive other than to speak the truth, no hope of any earthly reward; on the contrary he can only expect misinterpretation, alienation and social ostracism. Yet he positively and persistently affirms that he has seen a spirit-form, seen the disembodied spirit of a human being and conversed with it. And this not only once or twice but frequently. The case of Judge Edmonds can be duplicated by hundreds in his own city, and by thousands throughout the country. What does all this signify? Why, that this experience, being contrary to the experience of Rev. Gilbert Haven, is opposed to his preconceived notions respecting human spirits; that his educational bias and his false theological views have so limited his vision as to temporarily prevent his seeing, recognizing and appreciating the truth as it is in human nature, and also as it is in the very Gospel with which he claims to be especially conversant. For with reference to spiritual appearances, spiritual manifestations and realities, which the Gospel so unmistakably affirms took place at sundry times and in divers places, and which only the facts of to-day warrant us in believing—one being supplementary to the other—those of the present, from their similarity, proving the verity of those of the past; all these spiritual phenomena, both in the Gospel and out of it, he fatally ignores; and in the plenitude of his Christian charity he characterizes those who, knowing the truth of these things, and bear witness thereof, as being drunk with delusion, as having gone to the extreme verge of human folly and madness. The golden-linked chain of authentic history, observation and experience, on the part of a vast multitude, extending through all ages and among all people, confirm the testimony of Judge Edmonds. How is it with that of Gilbert Haven? The position, not to say the Christianity of this Reverend Methodist editor, is incongruous, inconsistent and indefensible.

CHRISTIAN HONESTY.—Twelve years ago, Dr. Low, of Bowmanville, Canada, mortgaged all his private property to pay off the indebtedness of his church, under solemn promise of repayment. He died two

years ago, and now the mortgages are being foreclosed, and his wife and children turned out to starve, the church refusing to make good their claims.—Ex.

EXCERPTS.

SELF-CONTROL.—It is a great advantage to keep quiet, gracefully and naturally. Self-control is the best evidence of a cultivated intellect and a clear conscience. It is a great pleasure to meet those who wisely listen and observe—who review what is said without prejudice, and with or without advice commit no errors. Nothing is so difficult to do—nothing so rarely done.

THE TRUE LIFE.—The mere lease of years is not life. To eat and drink and sleep; to be composed to the darkness and the light; to pace round the mill of habit, and turn the wheel of wealth, to make reason our book-keeper, and turn into an implement of trade—this is not life. In all this but a poor fraction of the consciousness of humanity is awakened, and the sanctities still slumber which make it most worth living. Knowledge, truth, love, beauty, faith, alone can give vitality to the mechanism of existence; the laugh of mirth which vibrates through the heart, the tears that freshen the dry waste within, the music that brings childhood back, the prayer that calls the future, the doubt which makes us meditate, the death which startles us with mystery, the hardships that force us to struggle, the anxiety that ends in trust, are the true nourishment of rational beings.

'LET HER' VOTE.

THE Detroit Post contains an account of a woman who, to 'give the world assurance of a man,' went out West, bought forty acres of land, grubbed out fourteen acres of heavy oak, chopped and split rails, built a house, dug ditches, supplied her neighbors with ax-helves and splint-baskets, besides attending to her domestic 'chores,' all with her own hands, in a year and a half. She lives alone, 'keeps her own secrets,' and is regarded as the 'coming woman.' Let her vote.—New York Independent.

Don't trouble yourself, gentle Theodore. 'LET HER VOTE!' that is kind of you, and perhaps you would 'let her' subscribe for the Independent. She will not wait to be 'let;' when a few of the strong-bodied join the ranks of the strong-minded, such women will not be satisfied with a 'let her vote.' Lincoln split rails; so has she. He died a martyr President; why may not she do the same? Women that make ax-helves do not exist by leave, and they who deny them equal rights had best look out for trouble ahead.

THE MORALITY TAUGHT BY SPIRITUALISM.

HAVING previously considered this subject in two separate issues, wherein was briefly noticed its general features—having defined its meaning, remarked its relationships, noted the stationary character of moral axioms in connection with the relative difference of moral action in different degrees of latitude, and having called attention to the nature of the objections against the morality of Spiritualism, and the class from whom such objections emanate, we proceed to further consider the subject in its general and special aspects.

And first, as to its origin. While eternal Justice is the basis of morality, conscience, common sense, reason and intuition, form its constituent elements.

But from whence do we derive the necessity of making a distinction between certain acts—calling one right and another wrong? Where originates the feeling of personal accountability to which the innermost nature of man responds? Whence the primal, universal sense of moral obligation? Answer: From the inherent attributes of spirit itself. Individually, in the deepest consciousness of the spirit dwelling in each. This sense is not something held in our consciousness as if it was mechanically dropped there, but it is a form, a flower of consciousness itself—a necessitous expression because of the fact that we are spiritual beings.

Coleridge says: 'Morality commences with, and begins in, the sacred distinction between thing and person. On this distinction all law, human and divine, is grounded.' He further advises that we distinguish three several kinds, according to the faculty which is more particularly its organ. Thus, the prudential, which corresponds to the sense and the understanding; the moral, to the heart and the conscience; the spiritual, comprising all the truths, acts and duties that have an especial reference to the permanent, the eternal, to the sincere love of the true as truth, of the good as good, and of God as both in one.

It comprehends the whole ascent from uprightness to godliness.

Relative to human conduct, some appear to live moral because of the law, others because of its own sweet sake. One is only negative and questionably good, the other there is no question about whatever.

The church refuses to recognize moral qualities, however abundant, regarding him or her whose life of moral purity, made up of unselfish deeds and noble sacrifices for others, would put to shame a dozen ordinary, technical Christians, as guilty with the vilest, and receiving nothing hereafter but endless perdition.

In the face of this wholesale blasphemy, which is a fundamental part of the teachings of the church against every sense of finite and infinite Justice, we once heard a well-known minister, a representative pulpitarian, Theodore Parker, declare from his desk, that 'the highest morality was the best religion.' And though the daily life of this apostle of natural religion was psalms and sermons and benedictions of this practical character, yet the church in the city where he lived and labored, prayed that God would suddenly shut his mouth;—which proves, by just one more instance, that the Church will not tolerate any individual, however blameless his life, who asserts other than its own particular dogmas. Alas! that this man's liberality in dispensing his extraordinary mental and social gifts should have shortened the measure of his earthly career, and transferred his usefulness to another and broader sphere of action. It was however but in keeping with the catholicity of his nature—the comprehensive and cosmopolitan spirit of the man. But while this expression of his—'the highest morality is the best religion'—was most excellent sense, it was, according to the church, very bad theology. And in an action of this sort where Sense is brought in juxtaposition with Churchianity, or arraigned against it, the theological verdict is, "so much the worse for common sense." By way of pertinent comment we need but mention that this very clergyman, for other and similar statements to the above, was, practically, excommunicated from his denomination. The history of the church, however, shows that it has always been more tolerant to immorality than to dogmas; more zealous against violations of doctrinal notions than against violations of moral truths.

But our main purpose is to show that the moral teachings of Spiritualism are not only equal in moral value, (instead of being 'evil and only evil' as its enemies affirm,) but are really more consistent one with another, more in accordance with the principles of equity and justice, and more in conformity with what is called the science of human duty, than any other equally distinctive system prevalent among men.

Whereas, 'The end of morality is to lay down, in their universal form, the laws to regulate the conduct of a free agent, and to apply them to the different situations in life;' and whereas, furthermore, 'a body of moral truths definitely expressed, and arranged according to their rational connection, forms a system of morality'—it is respectfully submitted that the following precepts and teachings afford a fair sample of the morality taught by Spiritualism. They are taken almost at random from various well-known writers—prominent, if not representative, Spiritualists. In justice, however, let it be remembered that these are but samples, extracts taken independently—branches severed from the main trunk, and are without proper arrangement or logical connection:

'If thou wouldst approach God, be God-like.'

'The being called God is the embodiment of just principles, and his revealed character, as exhibited in his works, is a perfect pattern for universal imitation.'

'Principles are greater than that which they produce, and are to be regarded rather than individual interests, because principles are absolute, and invariably guide to just action, while individuals lead in uncertain directions.'

'The common weal is of higher moment than individual or incidental interests; strictly individual labors in their aggregate promote the collective interest.'

'Absolute purity of heart and life is the richest human possession; and perfect obedience to the highest attractions of the soul, is the only means of its attainment.'

'Do nothing against, but everything for, the Kingdom of Heaven on Earth.'

'Irrespective of creedal or complexional differences, do good to the full measure of your convictions and power.'

'Seek to secure to others what you would yourself pos-

ness and enjoy.'

'The highest happiness of the individual is found in promoting the individual and collective good of others.'

'Seek to increase the power to inspire love in others.'

'Happiness or suffering in the next world, as in this, depends not on arbitrary decree or special provision, but on character, aspiration, and degree of harmonization—personal conformity to universal or divine law.'

'Salvation only through progression. Every man must right his own wrong. If a man do wrong, what law, save the law through which true knowledge floweth, can make him right?'

'The moral maladies of human character can alone be removed by amendment of life.'

'The moral altitude of a man in this life, determines his character or status on entrance into the next life.'

'As man improves his opportunities in this life, he becomes better prepared for those which are to succeed.'

'Vice is never confined to the solitude wherein it is committed.'

'All morality, theology and religion, to be of permanent service to mankind, must have a scientific and philosophical basis.'

'Nature is the universal exponent of God; and Reason is the eternal exponent of Nature; therefore Nature and Reason combined, constitute the only true and reliable standard of judgment.'

'As thou doth use the things of earth, so thou doth help or hinder thy spiritual progression.'

'Think not that because man cannot see thy plotting thoughts, that they are invisible. Thoughts live, and thou wilt find them the swift and sure witnesses that shall exalt or condemn thee.'

'Light removeth darkness, therefore light one another.'

'Love removeth all unkindness, therefore love one another.'

'Truth removeth error, superstition and bigoted feelings, then preach and practice the truth—even all thou canst of that which is within thyself revealed.'

A VISIT TO BOSTON LYCEUM.

It was our privilege, last Sunday, to attend the Boston Lyceum, holding their sessions in Mercantile Hall, the services of which, on this occasion, proved to be unusually interesting; an enjoyable feast we would not willingly have missed, and the memory of which will long endure.

Just as the services were to begin, Jackson and Mary Davis entered the hall, to the evident surprise and delight of both officers and children. They were not fairly seated before Col. and Cora (Daniels) Tappan made their appearance, who were welcomed with unfeigned pleasure and cordiality.

The voluntary gathering of these distinguished friends of the Lyceum, put the entire school on the *qui vive* and caused the children to perform their duties with un wonted spirit. Their various recitations, marching, silver-chain and wing movements, were done with a precision and promptness that reflected the highest credit on their discipline as a Lyceum. The services were modified to include an original poem on Immortality, by Mr. Reed, which was finely delivered; and a song by Mr. C. W. Sullivan, was rendered with touching effect. A little Miss of eight summers led the children's singing, and little Miss Morton prettily played the piano.

The Conductor then introduced Mr. Davis as the Father of the Lyceum, who, after briefly expressing his pleasure in being present, interestingly alluded to the time when he used frequently to witness the Children's Lyceum in the Summer Land, the significance of which he could not then understand. Alluding to the approaching Peace Jubilee, he said the number of voice and instrumental performers, and the quality of their music would fall far short of that he had often seen and heard with clairvoyant and clairaudient sense, in that land where music was one of the modes of speed. His remarks which were all too brief, were humorously concluded by introducing Mrs. Davis, who, from out her motherly heart, talked so affectionately and interestingly to the children, that, not being able to report just what she said, nor convey the manner of her saying it, we don't propose to spoil it by any vain attempt. Let it suffice that she said most beautifully what she knows the dear hearts of precious children everywhere hunger for and lovingly appreciate.

The influence of Mr. and Mrs. Davis upon the Lyceum produced that harmonizing and uplifting effect, that, sensitive to every condition, Mrs. Cora Tappan, under the circumstances, found it a simple luxury to speak—though she did not say so only in her voice and manner—and the Lyceum enjoyed the luxury of hearing her speak when conditions were more than ordinarily favorable. Though we have listened many, many times to the beautiful ministrations through the inspired brain and lips of this gifted lady, seldom if ever have we heard her when she was more happy and effective—often more intelligently great, but rarely so heartily good. She caught the very spirit of the Lyceum hour, and speaking in joyful verse, the two worlds seemed blended lovingly together. To us the occasion was a genuine baptism.

FROM THE FRONTIER.

NEBRASKA, June 1, 1869.

MY DEAR BACON: Since I shook you by the hand, I have been moving steadily Westward with railroad speed, until my watch is two minutes ahead of time, marking our hypothenuse or base line of our triangle, (taking our star of Bethlehem to make the third point,) to be 1500 miles in length, so that an object would have to be over a hundred miles high to be seen by both of us at the same time. Thankful am I that our mind's optics are not confined by the laws of trigonometry! I can still see your face; that miles of memory and miles of distance are not correlated, and by virtue of that fact, distance, instead of eclipsing, "lends enchantment to the view." There is one thing that geography does not bound, but is so permanent and high that it is visible always; though clocks may vary with the revolving planet, though suns may set and rise again, and stars, "now you see them now you don't," there is one thing not lost by the earth's curve, and that is, our spiritual truth. Not lost by the earth's curve did I say? It does eclipse it sometimes, unless one studies its laws. Do we not read, "that the light, (which I read *this light*,) came unto the darkness, but the darkness comprehended it not?"

But as I was saying, you making one angle and I the other and our fact the third, we behold the same triangle, suggestive of what Renan says, "In the conscience rises a sacred voice which tells us of altogether another world than this the world of the ideal, the world of truth, of justice and of goodness." While I would not claim for us or ours, a monopoly of spiritual truth, admitting that our light is the underlying force that shines with more or less dimness or effulgence in the souls of all men, and in all churches, though too often it only flickers, and often but a flicker even in us; yet I feel that this, our Modern Spiritualism, is the true light that lighteth every man that cometh into the world—at least, those that shine or show any light. Therefore, as we are on a square, and all others more or less diagonal, we, are in line with trunk and tap-root, and as with us, in an especial sense, in the spiritual cosmogony, it is high noon. As we are the meridian, all others more or less east or west longitude from us; as we are the time of to-day for all the religious of the world; as God strikes the hour at our noon; as ships' charts, spiritually speaking, calculate from us, should we not all so realize the fact as to form our truth by our life? You may say I am flying; so be it. I think my soul is more apt to try higher altitudes than is becoming one inside of my body. It is the grub, I presume, forecasting its winged life. You know modern science has discovered that the butterfly is not a re-birth, but that the caterpillar was always a butterfly, with its rudimental legs, wings, antennæ, and other fixings of his future airy state, which, as the earth-grub tether runs its course and dies off, it then uses what it always had perfecting and rudimental, during its creeping life. How beautifully, then, do the discoveries of science keep pace with our high-noon thought, robbing old theology of one of its most beautiful analogies. How often have we heard the parson say or analogically prove a future resurrection from this figure, "Sown in corruption raised in incorruption"—the worm, the chrysalis, the butterfly, representing the man, the grave, the resurrection, thus nature was supposed to prophecy of a prevalent Christian idea. But in the eclipse of faith which followed the death or decay of superstition, for Science has killed Faith (Saint Baue says so, and he knows, for he belongs to the church,) it was found that nature in the caterpillar was not understood—a closer physiological analysis finding the butterfly a condition of the worm, the worm being the butterfly—as spiritual physiology has found the worm, *man*, to be really a spirit now, rudimental, his spiritual eyes or senses not open, only his spirit-life sometimes sensed or forecasted on this mysterious earthly life. Thus the analogies of nature may be ignorantly forced to illustrate a popular idea, but when understood, they will always accord with the truth, for Nature's laws and God's laws are one. I am glad the more we understand the structure of Nature's details, it so powerfully endorses our spiritualistic idea; and though I was bold, and some would say egotistically so, in claiming *noon* for our thought; yet the voice of Nature is the voice of God, and so far we are in harmony with Nature, resting, as I said, solidly there, needing no spiles touching the bed-rock every time. I have no fears but that it will always be so; and the fact is the "Gate ajar," by the light from which science and religion will meet and blend, and then man's reason need not go into eclipse when he experiences religion, any more than when he experiences a breakfast or any other natural gratification, pleasure, or right.

Every time I go over this wide area between the Rocky Mountains and Massachusetts Bay, I am more and more convinced of its magnitude, its capabilities, its greatness, considering its youth; so much of it, if not born within, certainly christened within my re-

colletion, by the Rule of Three; then I cipher out its probabilities and its possibilities. When I was a youth I never liked to bully a smaller boy and the son of a giant, for fear that in the end he would bully me and with interest, without my having the satisfaction of being an injured innocent. The true verdicts are the verdicts of the man on himself. In my life-time I have suffered many times—who has not?—by my verdict on myself being, "served him right." For the last few years I have tried so to act as to avoid that verdict. I think Modern Spiritualism has been my educator. But, not intending to moralize, I will go back to the thought that suggested the prose that followed it. I pay tribute to the West as being a giant in his youth. I had read much of the West, but seeing is believing. It is pleasant to be in old towns or cities in the East—the Newburyports, the Salems, the Worcestersters, etc., but they were old in Saxon America, before an acre of the West was "gobbled" from the Indians; they have their associations and attractions. I know a man in Salem who lives in an old-fashioned house whose title deed dates two hundred years back, and has always been in his, the Pickering family. How the old faces, long since gone, must linger unseen around that old rookery. Also some of the descendants of the witches still live in Salem whose disembodied ancestors may still be performing witchcraft there or elsewhere, under a more respectable name. Still these and other associations that linger around these comparatively stationary localities, are surpassed, outshone in this miracle—the West, as it is to-day—and so young! Chicago, for instance, in 1840 was insignificant compared with Natick, Massachusetts; in 1869, Natick is Natick still, *plus Senator Wilson*, but Chicago is a nucleus of wealth and people, that has grown to be a center, noted world-wide as one of the points. True, this is more than can be said of all, but the towns that have blossomed in this wilderness, this Indian hunting-ground, one thousand miles and more square, born since we adults were, or even since Modern Spiritualism was (another giant) in 1848, that have become places of importance, their name is legion. With this increase or expansion there is less of social castes. I like self-respect, I find no fault with the right kind of pride, but wide as is the difference between Ward Six and Ward One in the good city of Boston, the striking width is assumption born of white kids; the staple virtues of life as well as the staple sins of the two localities, blend—it is hard to tell which is the better of the two. If a new Messiah were to be born, the wise men of the East would full as likely find him in North street as in Beacon street.

Snobbery in men or churches, is form or show without substance; this is of world-wide application. In that great improvement on the west side of Boston, by filling up the back bay flats, now ornamented with Commonwealth avenues, Arlington's and Barkley's streets and palacial dwellings, stand magnificent and costly church edifices, so splendid and so richly endowed and decorated, that in the New Coming, *if there should be one*, the Messiah would be abashed at the folly in His name—that Incarnation of humility, who seemed to express the sentiment of these lines:

"Vainly we offer each ample oblation,
Vainly with gifts would His favors secure,
Richer by far is the heart's adoration,
Dearer to God are the prayers of the poor."

Seems to me He would turn Phillistineward. I have no feud with church splendor, if it was not so apt to be significant that *kneeling* was prayer, and *preaching* was religion. It was probably this fact that made Wendell Phillips lately say, "too many churches, too little Christianity." Like attracts like. Sham, that is show without substance, a fashionable feature, paints itself in its temples of worship. A people's religion is the measure of its civilization. The minister is the vane, not the wind. Use and Beauty in nature are twins, grow on one stem. Overlying the heart, the attractive form of woman means nutriment as well as beauty—the child, realizing it, thrives; to-day, too often, the form is there, the production of art, but is an empty chest, and the church, in keeping with the decay of nature, or of natural religion, substitutes form, and the starving soul finds cotton there instead of milk.

I think there is less sham in the West than in the East. Men, as well as towns, have grown fast; it would be comic for men to put on airs—the base and tenor of social life harmonize nearer together. I don't know as I ever met a real snob in the West, so it is the place for Modern Spiritualism, that, of all religions, is the only one that recognizes, fundamentally,

"A man's a man for a' that."

So marked a feature is this, that we have been accused of want of discrimination between good and evil. The reverse is the fact, only we have learned that the root of many a cancer runs back into the preceding generation, and for some people to do right, their fathers should have attended *Sunday School*. It was too late when their children were born for the latter to be other than evil.

I am traveling with a Western man, whom many of your readers will know in Cleveland, Brother George W. Morrill, now, like your servant, of the *Hub*, and he endorses my crude words herein written. I am glad there is room at the West, and that our thought takes to it. If the prophet could do for me as it is said he did for Judah's king, remove the shadow on my dial, back, not fifteen degrees, but fifteen years, I would plant myself at the West, and feel that though I had made some sacrifices that I should be sorry to make, I should gain more that I would like to write with a *plus* to my name.
J. WETHERBEE.

Meeting in Kirtland.

LAST Friday afternoon A. A. Wheelock addressed the citizens of this place upon the all-important subject of "Religious liberty." Owing to the unfavorableness of the weather, the audience was not large, but was intelligent and earnest in their devotion to the great principles of free conscience and an absolutely free religion.

In the evening a large and agreeable company danced away the rainy hour, making one of the most pleasant parties ever assembled in Kirtland, the proceeds of which, as announced, were generously given and made a very handsome donation for the benefit of *The American Spiritualist*. Thankfully shall we ever remember our Kirtland friends.

The Society and Lyceum are progressing finely—the friends ordering and paying for a neat and interesting library of books for the use of children—young and old!

Geneva.

SUNDAY last we attended Lyceum and lectured twice in Geneva. Was more than pleased with the interesting exercises of the Lyceum. Bro. Saxton, prompt and ever ready for action, conducts the Lyceum with the precision of clock work. We never saw better order and seldom as good in any Lyceum. The answers to the general question were rich and spicy. The marching and flag exercises, considering the lack of room, the best we have ever seen.

The music, soul inspiring and satisfactory, under the able direction of Bro. Frisbee, all that could be desired. The wing movements led by Mrs. Saxton, showed cultivation that always claims success. The speaking was good, and especially instructive, the dialogues pointed and racy—written by Mrs. Shepard, and well presented by her and a young lady of Liberty Group. Notice was given by Bro. Weeb, President of the Society, that a Social Party would be held in the hall, Friday evening, June 11th, for the benefit of *The American Spiritualist*. Our friends in Geneva propose to largely increase their clublist. Thanks, friends, for all you have done, or may do, to sustain *The Spiritualist*.

Clair R. DeEvere.

THIS accomplished lady, now *en route* to the Atlantic cities, is addressing very large audiences in Lyceum Hall, Cleveland. We were present Sunday evening, and more than satisfied with the lecture, and "tests" given. The subject for an improvisation being requested, "The desecration of the Sabbath by strewing flowers the graves of our departed braves," was announced, and adopted by acclamation. Although the euphony and versification were not perfect, through all parts of the effort, the production was good.

The subject of the lecture, "What is Spiritualism," proposed by some one in the audience, was racy and originally treated. The description of departed spirit-friends, given by the lady, at the close of the evening, appeared to afford entire satisfaction, in almost every instance. Our space forbids an extended notice of the lecture and seance.

The Radical.

The American Magazine of Natural Religion for June, is a splendid number. It contains articles from Weiss, Frothingham, Conway, Wasson and others. It enters with the next number on its sixth volume. As a journal of literature its scholarly essays and quiet dignity of manner, are unexcelled. As an exponent of the most advanced thoughts of the present day its broad, catholic spirit, and manly adhesion to truth are worthy of all praise. The publishers offer sample numbers free to those who take an interest in its circulation. Address

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OFFICE OF SUP'T CLEVELAND POLICE,
Cleveland, O., May 25, 1869.

I am authorized to pay one hundred dollars for the information that will lead to the arrest and conviction of the person or persons who broke into the office of *The American Spiritualist*, in this city, on Monday night, April 26th, 1869. The name of the party who furnishes the information will be kept strictly confidential.

THOS. MCKINSTRY,
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(Continued from first page.)

A friend of mine says that there is one member of the family in which he resides, who oppresses him whenever near. 'Yesterday,' says he, 'I was reading Shakspeare, when this person approached, but I was so deeply absorbed that I did not recognize it until that peculiar sensation came over me, and raising my eyes, I discovered the cause.' Although there was no difficulty existing between the two, their organizations were entirely different; while he was of that temperament which is excessively fond of poetry, the other was the very opposite, and hence a repulsion that the existence of nerve-aura beautifully illustrates.

One evening as I was engaged in earnest conversation with Dr. B. in his office, the Doctor suddenly stopped, and would proceed no farther. He was going through a beautiful demonstration for my benefit—declaring some one was influencing his mind. He paused near ten minutes, during which time he never spoke a syllable, when he proceeded in his demonstration. The next morning tracks were discovered in the light fall of snow, as though some person had stopped for some time at the gate, and it was afterwards proved to be one of those characters which every little village affords, whose idea of eave-dropping is very much expanded. Whatever influence that person exerted it must have passed through the front yard into the house, to produce such an effect. Shall we here say that it was thought? What is thought? How is it transplanted, and how reproduced in another mind? These are questions that force the close reasoner to the adaptation of an ethereal medium for its transference.

It has been an adage from all antiquity that young people were not so healthy for living with the old. The Hebrews acted up to this when they procured a young damsel for their old king David, that he might be invigorated by her strength. There is an anecdote extant of an aged female who compelled her servants to retire in the same bed with herself, that she might prolong her life thereby, and carried this horrid vampirism to such an excess that, her maids all becoming sickly after a time, she could induce none to work for her, and in consequence expired.

"HEARTS ARE TRUMPS."

It is not alone Unitarianism which is divided between a Rationalism without Christianity and a Christianity without Rationalism. Heads and Hearts are at war all over the world. In the great battle now waging between Faith and Reason, the Spiritualists enter the lists and espouse warmly the cause of the latter. They open wide their doors of welcome to the deserters from the opposite side, and complacently cipher out how long it will be before they will absorb all the thinkers and drive the remainder to the shores of old Spain.

Now if Spiritualists force men as the only alternative to accept Rome or go without religion, Rome will come of victorious—and that because Spiritualists have endeavored to thwart the laws of God, and done violence to the nature of man. Man is pre-eminently and emphatically a religious being. The emotional and not the intellectual leads, Love and not logic is king. Whoever and whatever ignores this great central fact of man's existence, can never exert a controlling influence in his destiny.

Man is an emotional being. Priests did not make him so; revivals did not make him so; churches did not make him so. God made him so, and it does not better the case if you deny God and say nature made him so. The great fact that he is so, constitutionally, organically, is the only pertinent, essential fact. Man is religious by nature, by an inherent propensity. That nature is added to, not made by priests and revival machinery. It may be controlled, it cannot be denied. However dwarfed, perverted or degraded, it can neither be ignored nor despised, for it is all potent, even in its degradation. Recognize its existence and furnish it a worthy object; direct it, elevate it, ennoble it, and you have a friend, a benefactor. Ignore it, despise it, mock it, and you but enrage a blind savage who will assail you with a club and pull down the Temple of Liberty over your head.

The DEVOTIONAL nature of man demands FOOD, and rather than be starved outright, will feed on straw. When Rationalists propose nothing better than cold, stark negatives—when they proffer nothing but a Great PRINCIPLE to appeal to in time of trouble—no better pillow to lean upon than the 'Bosom of the Universe;' when all earthly props fail and the wearied soul would REST; when they can point the yearning, shrinking, loving soul to no better place of consolation than the running gears of a heartless, self-regulating machine—what wonder that the loving heart of woman, dying for something that can sympathize with her, turns from this cold

thing of iron and weeps at the name of Jesus!

Love is king, and so long as man feels more than he thinks, so long as woman loves more than she reasons—so long as human nature remains as it now is, so long will the story of the Cross retain its hold upon the human heart when the most brilliant and labored speculations of the head receive but a passing notice. That religion which announces "God is Love," speaks from the heart to the heart. It is the natural language of the Inner God, though the head may call it gibberish and announce its counter proposition, "God is Law," it cannot move the well-springs of the soul, which have their seat in the affections. And that system, call it Harmonial or not, which makes no provision for the heart, tries God by faculties which are not en-rapport with Him, is neither religious in its philosophy nor philosophical in its religion, and cannot be the Religion of the Future.

C. M. O.

CHIEF JUSTICE CHASE AS A PROPHET.

EDITOR LEADER—Dear sir: In your edition of Wednesday, 24th inst., we find the following item of news, which we think worthy of a little honest criticism:

At a late missionary meeting, Chief Justice Chase, who presided, remarked that Christian missions "were destined to affect what all the conquerors of the world, from Nimrod to Napoleon, had failed to accomplish—the subjugation of the world." Noble words, as well as true.

Now, while we are willing to accredit the Chief Justice as much respect for his opinion as any other intelligent individual, we cannot allow him any more on account of his position and the eminence to which he has obtained as a jurist. It may possibly be that our worthy Chief Justice is a prophet or the "son of a prophet," but in all sincerity we fail to discover, in the "signs of the times," anything to warrant such a prediction as the one contained in the above declaration.

The statistics of Christian Missions, both Home and Foreign, when honestly reported, exhibit a less degree of success than usually obtains to ordinary business adventures, and especially those denominated "foreign," when we consider the countless millions in treasure, with the loss of life, suffering and deprivation, the sacrifices that have been laid upon the altar of this lamentable, fanatical Moloch—this futile attempt to Christianize the Savage.

It is enough to make the benevolent heart of the Philosopher and the Philanthropist weep for the wrongs inflicted on humanity in the name of Christ and religion, by those who profess, (but through the influence of an imaginary obligation, the result of false teachings, become a curse and a scourge to those whose condition, socially and morally, they assume to benefit and improve,) and all through a zeal as barren and destitute of reason as its philanthropy is worthy a better and more available object.

All efforts to Christianize what are denominated "heathen," have resulted only in changing them from one style or phase of idolatry to that of another. In their native simplicity they were happy in ignorance—when converted, miserable and dissatisfied. There is no people on earth whose condition has been improved by missionaries for the exclusive purpose of converting them to sectarian Christianity. I am aware these are wholesale charges and the affirming party have a right to demand the proof. This they can have to their heart's content, so soon as time and space in the columns of the Leader, or any other means can be obtained. For the present let it suffice to say in regard to the advocates of Christian Missions, "Woe unto ye, Scribes and Pharisees, hypocrites who make long prayers that ye may be heard of men, who compass sea and land to gain one convert and when gained he is ten-fold more the child of hell than before." And in conclusion, for the benefit of all concerned, we would respectfully submit the following problem:

If it has required eighteen hundred years to work out and demonstrate a FAILURE, so far, as any benefit to humanity by Christian Missions is concerned, how many years in the far distant future will be required to demonstrate a SUCCESS? Will our worthy Chief Justice who is supposed to be a good mathematician, please answer?

D. A. E.

SOMETHING ABOUT FOOLS.

We quote the following spicy, piquant paragraphs from "A Book About Dominies," published by Roberts brothers: And here drive past two fools, of the same kind, but of the other sex. They too have bartered the simple comeliness and the innocent pleasures of Nature for the shallow gilding of art, and the tiresome excitement of fashion. They look very beautiful and proud, as they recline elegantly in that padded carriage; but, after all, they are only what they seek to be, masses of silk, steel and ribbons, with a substratum of flesh and blood, and the sickly remains of a human heart that God's goodness gives to all, and man's folly can never entirely take away from any.

Here struts by him an old fool, aye, and a miserable sinner—a purple faced dandy in a wig, leering, mocking,

gloating over the garbage of life, draining the dregs of his youthful folly with one foot in the grave. He loves nothing but himself, and believes in nothing but Mammon, and Bacchus, and Mrs. Grundy. Very likely, too, he is a glutton and a gambler. Pah! this folly is sickening. I cannot laugh over it, as some writers do, but must speak my mind, sorrowfully and angrily. And so soon to die!—is it not sad?

Now here comes a fool at whom we smile indulgently—the clever fool. See how he rushes along the street, with mysterious looks, and long hair floating over his shoulders, his outer man enveloped in a coat like nobody else's coat, and his head covered by a hat quite different from all sane, commonplace people's hats. This is a literary genius, who thinks a great deal of himself, and fondly imagines the delusion to be shared by the public. He imagines that every word, look, and action of his is noticed, and will be handed down to posterity, and, therefore, he takes care that all his words, looks and actions be singular. He preaches loudly in his books against every person and everything but himself, while the fact is that he is not very different from any one else. But, at all events, he thinks that he is, and there you may see him looking wisely conceited, like a clever fool that he is.

Ah! what sort of a fool have we here? The other fools look upon him with distrust, and seem to regard him as an intruder. For he is a jay in a peacock's feathers, a grocer's shop boy, most likely, aping the folly of the superior fools. What a magnificent strut he has, and how contemptuously he looks upon the smooth, modestly, but harmoniously-colored plumage of the real peacocks! Ah, my friend, don't trust too much to that splendid waistcoat, nor to that gaudy cravat, nor to that glittering watch chain, nor yet to that three halfpenny cigar, which you would like to pitch into the gutter, if you only dared. Your gray plumage is peeping out beneath, and the peacocks know at a glance what you are. Go back to the jays, and leave such folly to your betters.

Then there is the fool who is a wise, cunning man of business through the day, and only appears as a fool in Princess street in the afternoon; there is the very foolish fool, who denotes, by his attire, that his folly lies in the direction of horses and dogs; there is even the fool ecclesiastical—alas! that I should have to write it—who glides along with a meek look of genteel sanctity, and imagines that by a prim, outlandish attire, and a peculiar style of necktie, he does much honor to God, and pleases the female portion of his congregation.

In short, there are fools of all sorts and sizes who frequent Princess street daily, to admire and to be admired. It is to see and to scorn such creatures that I sometimes repair thither on Saturday afternoon, when my stomach is out of order, and my moral nature wants a little wholesome stimulus. But seeing all these fools often makes me very melancholy and distrustful of human nature; so much so, indeed, that I begin to feel that after all I am only a fool myself. Then, perhaps, I turn wearily into a certain quiet garden in the neighborhood of Princess street, where nursery maids meet to talk gossip, and genteel little children imitate in many ways the folly of their elders, with glimpses of honest nature and healthy, childish wisdom peeping out now and then, which not even French governesses can restrain.

PEEBLES PEARLS FROM ANCIENT SEERS.

It is possible that my spirit, without the help of the body, and through a fiery will alone, can wound others. It is also possible that I can bring the spirit of my adversary into an image, and then double him up to his displeasure. Will is a great point in the art of medicine. Man can hang disease on man and beast through curses. * * * Every imagination of man proceeds from the centre of his being. This is the sun of the microcosm; and out of the microcosm flows the imagination into the great world. Thus the imagination of man is a seed which becomes materialized into the outer. * * * The imagination of another may be able to kill me. Imagination springing out of pleasure and desire, usually acts in concert with the will-power; therefore envy and hatred follow; for desire is followed by the deed. No armor protects against magical influences for they injure the inward spirit of life.—PARACELUS.

As to the nature of spirits and angels, this is neither unsearchable nor forbid, but in a great part level to the human mind, on account of their affinity. * * * And thus it is as lawful in natural theology to investigate the nature of evil spirits, as the nature of poisons in physics, or the nature of vice in morality.—LORD FRANCIS BACON.

The Lord hath given me a spirit of discerning, by which I many times saw the states and conditions of people, and could try their spirits.—GEORGE FOX, the Quaker

I believe that any of these spirits may, according to the order of God, in the laws of their place of residence, have intercourse with this world and become visible to mortals.—DR. ADAM CLARKE the Commentator.

Individualities are eternalities.—J. M. PEEBLES.
Universal instinct is transcendent law.—MENU.