

The American Spiritualist.

Organ of the Ohio and Wisconsin
STATE ASSOCIATIONS OF SPIRITUALISTS.

RESOLVED, That we are SPIRITUALISTS, * * and that any other prefix or suffix is calculated
only to retard and injure us.—American Association of Spiritualists.

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ARCANA OF SPIRITUALISM.

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RELATION OF THE SPIRITUAL TO THE ANIMAL IN MAN'S NATURE.

To carry out the plan of their economy, animals have a partial development of brain; that is, they present the rudiments of mentality. That mentality may be called and perhaps is entirely selfish, but is necessary for their existence.

Man has the animal brain—a necessity of the animal portion of his being. If we draw a line from the center of the forehead directly back over the top of the ear, below such a line we shall have the brain of the animal; whatever lies above has been added, and constitutes man the superior he assumes to be. By this lower brain he is connected with the animal world. The whole region of passions is his and theirs. The distinction is, with them it constitutes nearly their all; with him but a minor part, the base on which the superior spiritual structure rests. Let us analyze the qualities of this region before passing. The panther watches its prey when near, with eyeballs gleaming with fire and stained with blood it springs on its victim and rends it in pieces. Here are three qualities seen in man, different in manifestation and degree, but identical in quality: secretiveness, destructiveness and love of food.

This panther will carry a portion of the prey to its den to feed its offspring—thus showing another trait possessed by man.

See the hare, always watchful, ever on the alert, expecting danger, and ready at a moment's warning to fly away. It is the type of cautiousness.

The squirrel lays up a hoard for winter. It is the type of acquisitiveness.

The beaver builds its dam and its winter dwelling. It is the type of constructiveness, presaging a Fulton and Stephenson.

In animals we see these traits, as it were concreted; we see them in their pure, unadulterated form, going straight to the mark, unguided by reason.

In man their action is the same, but they are controlled by superior mentality; they become the motive power, but are guided to the result.

It may pain us to contemplate this connection, by which our immortal natures dip into the stratum of materiality; but it should rather elevate our conception of the harmony and divine order of nature. From this lower stratum the spirit draws its life, and how high soever may be its future flight, still will it hold to this conception.

Does the noble tree, throwing aloft its branches, swayed by storms and fanned by zephyrs, despise its roots, winding through rugged ways in the dark recesses of the rocky earth? Does it consider their office an ignoble one? We must have roots before an oak, and those roots are of the dark and material soil. Far above, the flower may fill the air with fragrance, or the mature fruit tempt the passer-by; but they remain steadfastly grasping the material world.

So with the human spirit, expanding upward into the light of the divine. Its progress is acquisitive; it loses nothing. The lower faculties are the roots by which it takes hold of the physical world and is sustained.

It loses nothing. As the tree loses not its leaves when it expands its blooms but profits by them continually, the spirit throws away none of its faculties.

It is a strange philosophy which teaches that spirit does not retain its propensities after the dissolution of the body. It is a theory belonging to the time when the definition of spirit was the best that could be given of nonentity; without organization, without emotion or love, retaining only the susceptibility of enjoyment and suffering.

What is it that sends the Howards, the Nightingales, the Dixes on their visits of mercy to the suffering and needy? We say it is their benevolence, the warm sympathy they feel toward the sufferers. This is true; but it is also true that without decision, firmness and combative energy—the forces of the lower brain—they would not stir from their own comfortable firesides. They would feel deeply for misery, but theirs would be a passive sympathy, never putting itself in action.

The engine may be ever so well constructed in its mechanism, but if water is withheld from the boiler and fire from the grate, it is useless. I would not be un-

derstood as advocating the supremacy of the basal brain. Far from it; I only say that its office is important and necessary, when confined within proper limits. It should never dictate to the spiritual perceptions; but as the steam of the engine is controlled by the power it itself evokes, so should the energy of the passions be governed. If otherwise, and the motive power be allowed to guide itself, there is explosion, collision and ruin.

There cannot be a more miserable character than one broken loose from moral restraint and borne by the stormy breath of passions. The fiery comet rushing toward the sun presents a no more reckless career, and its stranding on some world would evolve no greater ruin.

I said that in animals we saw the faculties of the baser brain in the concrete form; but although pure and intense, they are never misdirected. They go straight to their end, and no farther; we never see in them perversion.

The wants of animals are few. The provision of food and care of offspring seem to be their ruling motives. If their appetites appear ravenous their digestive organs are equally powerful, and they never experience the consequence of gluttony.

Surfeit, gout, scrofula, and the long train of diseases afflicting mankind, are unknown to the animal world. They know of none of the insatiable desires to which man is addicted. When thirsty they slake their thirst at the brooklet, and to them it is ambrosial. Does the tiger rend its victim? It is not from cruelty. He is no Tiberius desiring pain.

He tends to destroy quickly, and he destroys because flesh is a necessity of his constitution. When he has eaten he is satisfied. This harmony of result arises from the fact that all the materials their natures demand are found in their sphere of action. Their appetites require only materials wherewith to build up their bodies, and these the herbivorous animals find in the grass of the field, and the carnivora in the flesh of the inoffensive herbivora.

Their passions are included in the circle of increasing their species, and defending themselves and dependent offspring from danger. Their imperfect affections lead them to supply the necessities of their offspring for a short time only, and perhaps give them the gregarious tendencies, by which some species are always herded together.

The result of this combination is perfect selfishness. The care of its selfhood is the perpetual effort of the animal; only when caring for its young, does it for a moment depart from its selfishness. If it sees danger, it flies; or if it thinks itself able, it defends itself. But it never becomes a conqueror. Selfish as it is throughout the extent of the animal world, there is not an Alexander or Napoleon. Many lay by a winter store, but an Astor or Girard they have not. Their appetites are greedy, but no epicure disgraces their ranks.

Seeing this, men often allude to it, and hold it up as an example worthy of imitation, but it does not prove the animal anywise superior to man. The animal finding all its desires gratified, has no need of violating its constitution. Not so with man. With him the animal nature becomes the slave of a superior. It is the force by which that superior manifests itself on the material world. Man being far from perfection, his uneducated intellect often mistakes its wants, and hence perversions and abuses. The instinctive qualities of the appetites and passions are lost in the blaze of intellect, often in ignorance, a coarse guide.

We see here the glimmerings of an immortal nature, whose cravings are unsatisfied with the best the physical world can bestow. This nature is not of the animal. It far transcends its desires, and is that which produces the distinction between man and animals. We call it intellect, morality, spirituality.

Having considered man in his connection with the inferior world, let us view him under the new aspect, bestowed by the addition of the above-named higher attributes. At once he becomes another being. Here he is joined to the Infinite. Here gleams the light of his immortal nature, and as I shall show in another place, rests the strong philosophical proof of his immortality. This nature bends every appetite and passion. It is restless, insatiable, striving after the unattainable.

Every faculty and function of our being is holy, and a just gratification of all a sacred duty. The animal portion of the brain and the spiritual are equally necessary, and sin never results from the nor-

mal action of either. Sin results from over-action, perversion, misdirection. The lower brain mistakes the desires of the spirit for its own natural longings; and in striving to comply with supposed demands, falls into sin, and receives the accompanying punishment.

Thus the conqueror, the epicure, the drunkard arise, wrecks of manhood, but living proofs that the immortal in man cannot be satisfied with anything materiality can bestow.

Thus we see an Alexander marshalling Greece and subjugating Russia; rushing from the Mediterranean past Babylon and Tyre, to the very confines of India. Was he satisfied? Were the immortal aspirations within him appeased by the control of kingdoms and empires? Nay, they were increased; for it is a law with our desires, if we pervert them, the greater the perversion the more ardent they become; for we ever give them food of which they cannot partake. The whole realm of the world satisfied not the conqueror. He paused, red-handed, sick-hearted, by the ocean shore. He gazed off at its illimitable space dimly shadowing his own soul, and wept that there were no more worlds to conquer. The coveted prize turned to dust in his grasp. It was not conquest the soul of Alexander wanted. His combativeness mistook the spirit's desires for infinite perfection, for infinite conquest, and drove the mad man on.

So with all heroes. Napoleon, breathing out his last regret to the desert air of Helena, is a fitting type of all.

Nor does the acquisition of wealth bestow more happiness. Astor's millions made him their slave, as immense wealth always enslaves its possessor. Out of it he received the necessaries of life, and the remainder was a useless toy. Yet he was close in calculation, and strove to increase his millions, dwarfing his mentality in direct proportion as he increased his wealth. He found that there is little happiness in riches; they did not still the cravings of his soul. The drunkard thinks happiness can be obtained by the cup.

His love for the pure beverage distilled from heaven mistakes the desire of the spirit, and drinks the distilled poison. That never appeases; the more given the greater the demand, until the body breaks down under the burden. With all the animal faculties the amount of happiness yielded is very limited, being only sufficient to ensure their activity.

The amount of pleasure the epicure enjoys is of a base kind and evanescent quality, so of the others. There is nothing permanent or enduring in their character. They yield no pleasure after their gratification. They who expect to find happiness from them will be disappointed, for it will be so brief, and so coarse in quality, as not to be worth its cost. The spirit is unsatisfied with these, for it cannot subsist on the materials for the gross world. Immortal and infinite in capabilities, it demands expansion in the spiritual, not physical realm. The happiness bestowed by them is only sufficient to insure the performance of their appropriate functions, and no more. Not one iota more can be wrung from them. If pressed to yield more they recoil on their possessor, and either compel him to desist, by the pangs of disease, or if he persists, the dissolution of the physical body.

Mentally, their gratification yields nought but dissatisfaction; physically, disease and death. Ah, it is a loathsome train that follows their paths. See their bloated forms, their haggard countenances, as they groan beneath the smarting lash of their own misguided passion. Theirs is the way of death—death that comes to them a ministering angel of mercy, throwing from their immortal spirits the crushing weight of their physical deformities.

A GERMAN couple both between forty and fifty years of age, lately went to a Wisconsin court, mutually praying for a divorce. It was a question of saleratus or no saleratus in flapjacks.

HON. J. W. EDMONDS declines the Presidency of a College, as he did a few years ago a Judgeship in New York. It will, no doubt, surprise our Christian friends to find there is a religion that raises man not only above worldly ambition, but above the highest positions of D. D.s in our country, and yet leaves the person working for the spread of the new Gospel among the people, and writing and distributing, gratuitously, tracts and books to open the eyes that are sealed by sectarian bigotry to the light now bursting in from the spirit-world. The vast amount of good the Judge has done will not be appreciated until after he has gone to the other life.—Banner of Light.

The Spiritualist.

"Charity for all; malice toward none."

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ENLARGEMENT.

Two weeks from date, this paper will be materially enlarged, without increase of price. It will then be one of the neatest, cheapest, ablest exponents of Ancient and Modern Spiritualism.

This improvement is undertaken in full confidence that the efforts of the Publishing Company will meet a cheerful response. The intention is to make a journal so well worth the price that "great inducements" and "extraordinary premiums" shall be embodied in each issue, to the advantage of each reader, and not merely to the getters-up of clubs. Every endeavor will be put forth to present the truths of Spiritualism in the most effective manner, and to make the literature of the New Philosophy and Religion what its best friends desire it should be. The publishers expect your practical co-operation.

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THE TEMPTATION.

No portion of the Gospel has received greater attention than that relating to the Temptation. It has had every explanation which it seemed possible to give. How much is historical and how much is added by tradition, cannot be determined. Jesus came and heard the fiery words of John, was converted and baptized, and at once betook himself to the wilderness, after the manner of the prophets. There he fasted and prayed, it being the usual custom, and, no doubt, during that time, fatigued and hungry, he was tempted by his appetite. He seems already to have a vague idea that he was the promised Christ, and if he believed that, it would be natural for him to ask himself why he had not the power to create bread from stones, support himself in the air, and do any other impossible thing, but the accounts in the Gospels cannot be.

Matthew says he was led up into the wilderness by the spirit, to be tempted by the devil, and, after fasting forty days, he became hungry. It is impossible for a human being to fast even one-fourth of that period. Granting it possible, the first temptation was well chosen. Jesus, had he miraculous powers, could, by creating bread from its proverbial opposite, satisfy his hunger. But he does not yield, and the devil wants him to throw himself down from the pinnacle of the temple and see if the angels will support him. The arch-enemy of mankind should have known that if bread would not tempt a man after forty days fasting, the project of throwing himself from such a height would not.

Lastly, he wishes that Jesus would worship him. This is the most improbable of all—to worship the power of evil, to become an idolator, rather than which a Jew would suffer death.

The great objection to this story is that the science of modern times discards the existence of a devil. The Prince of Evil was borrowed from the Persians, during their exile, by the Jews, and his appearance in this passage destroys its value.

Mark states that Christ went into the wilderness and was tempted during the

SHE HOVERS NEAR.

BY MRS. EMMA SCARR LEISHAM.
She hovers near, my beautiful,
With sunny curls and eyes of blue,
And thus she sings: "Be dutiful,
Be good, be noble, wise, and true;
Be good, and thou shalt undefiled,
Pass through Corruption's vilest haunts,
For Purity will save her child,
From wiles of worldly sycophants.

"Be dutiful, obey the voice—
The monitory voice—within
Thy inmost soul, and thou'lt rejoice,
To note how thou escapest sin.
That voice, it is the voice of God
Within thy being; heed it well;
It there has ta'en its abode,
To keep thee from the pangs of hell.

Be noble, raise with generous hand
All weeping sinners from the dust,
Show them how to regain command
Of self respect, and conquer lust,
Show them how green and pleasant are
The hills of virtue; show them how,
Adown their slopes, 'mong flow'rets fair,
The streams of sweet contentment flow.

"Be wise. Be never led astray,
By Folly and her reckless crew;
Look 'round thee for a better way
To Heaven, than that they point thee to.
Though rough the RIGHT PATH seems at first,
'Twill smoother grow as you ascend,
And Peace, in lap of Honor nursed,
Will greet and bless thee at the end.

"Be true unto thyself. Be true
Unto thy worshipped Deity,
Whose love shall bear the safely through,
The mazes of thy destiny."
How sweet she sings, my beautiful,
With sunny curls and eyes of blue,
This song of songs, "Be dutiful,
Be good, be noble, wise, and true."

"SOMETIME."

BY W. O. STODDARD.
In the horizon's verge,
Where our far future's ever setting sun
Lights up the skies,
Bright with all glory which the day hath won,
An island lies.

Far o'er the tossing sea,
Beyond all storm and gloom that lie between,
Its hills appear,
Forever smiling in that light serene,
Distinct and clear.
And ever thitherward
The wide winged carrier birds of promise fly,
And on the shore
The crested waves of hope are dashing high,
Forevermore.

'Tis an enchanted isle,
That magic "sometime," in the sunset sea,
Yet know we well
That in its valleys all things bright shall be,
All good shall dwell.

"Sometime," we well believe,
We shall have passed the trouble and the strife,
And in that isle
Enjoy the fullness of that summer life,
And rest awhile.

Somehow we know full well
That 'tis an island, though its green hills hide
The distant surge,
And far beyond it other phantoms glide,
And isles emerge.
That "sometime" gaze we still!
We cannot help but gaze; still let us dream,
Far be the hour
When it shall vanish in the sun's last beam,
And smile no more! [Selected.]

SCIENTIFIC!

There are about two hundred and fifty thousand
insects, of the acarus family, in a pound of ordinary
brown sugar.

We notice that our exchanges insert the above sensational statement, and quote the inevitable *French Savant*, who says this wholesale introduction of insects into the stomach, must be attended with fearful results. We hope to see the time when the press will teach the masses science, but the way such foolish items go the rounds, we fear we never shall. Supposing a spoonful of sugar contains twenty thousand acari, so much the worse for them! It may not be pleasant to think of, but then they are as digestible as the sugar itself. Refined sugar is free from them, and is the most economical, and if any one feels delicate about destroying a quarter of a million of living beings with every pound of sugar they use, they must purchase nothing below coffee sugar.

A MORE astonishing musical prodigy than Mozart, is little Susie Medbery, of Baltic, Mass. Before she could speak words, when but ten months old, she would sing entire tunes correctly. At two and a half years old she sang publicly before large audiences, and now at four years of age, plays the piano or cabinet organ with marvelous talent.—Ex.

forty days by the devil—while John, by giving the daily occurrences after the baptism, renders the retiring to the wilderness impossible.

Luke says that the devil tempted Jesus during the whole forty days, and that he ate nothing. Of the temptation, he uses the language of Matthew.

As a man, Christ possessed passions, and their voice is readily transformed into that of a devil, as appears from the records of intervening ages.

SENSATIONALISM.

UNDER this caption, in the last number of the Religio-Philosophical Journal, we notice an article written by J. H. Powell, which we heartily endorse in the main. In fact, substantially the same ideas were taking the form of an editorial when his remarks reached us. Possibly the picture he presents is a little overdrawn, for reasons that may be inferred. The author of the production spoken of is a very worthy gentleman, and an excellent writer—formerly editor of the London (Eng.) Spiritual Times. Since his arrival in this country, about one year ago, he has been, and still is, in the lecturing field. His discourses are earnest, instructive and philosophical, but their matter is too profound and their manner too plain superficial minds. Few men are better for calculated to advance the spiritual growth of societies than Mr. Powell, if our personal acquaintance with him has not deceived us. Many are greater adepts in producing sensational effects and drawing crowded houses for a few weeks. Some extracts from the article are appended:

Everywhere we find more or less, a fatal tendency to sensationalism on the part of our societies, and this is felt oppressive to an incalculable degree by the medium, speaker or lecturer, who, often jaded and sick, after weary travel, is called upon to take the rostrum, and expected to eclipse the last transcendental speaker. * * * If I have not mistaken the needs of the hour, I conclude justly that sensationalism is the bane of progress; it ministers to an unhealthy condition of soul, and should be ignored rather than courted by Spiritualists. Our great work in Spiritualism is to teach—teach grand truths—not to feed the insatiable appetite for the sensational. Speakers and mediums suffer more than cast-iron committees can possibly realize. The Spirit-world gives through the medium inspirations which often fail to reach the souls of the committee because of the cast-iron element. If committees run the "Spiritualist machine" with no higher idea than to make it pay in dollars, there will be very little spirituality diffused or vital religion which, pure and undefiled, eschews selfish misrule. * * * Lecturers who take the rostrum, must be encouraged to speak the truth, and nothing but the truth, on all questions of the hour—speak to the living consciences of men and women, rather than pander to the passion for sensationalism. If committees stand opposed to this, of what good, pray, is their influence in the way of spiritualizing mankind? Better a small audience who take into the soil of their natures the seed of eternal truth from the speaker, than a crowded house of gaping sensationalists, who leave the hall, only with keener appetite for some more sensational preaching.

ANNIVERSARY.

THE custom of annually commemorating great events rests upon and is rooted in our love for what we consider true and beneficial. While the expression is spontaneous, it is profitable. When it degenerates to mere habit, it is injurious. To celebrate Independence from mere force of custom, or to partake of the Sacrament simply because you have done so for years, is belittling. To observe the Sabbath because so educated, and because others respect it, will not add a farthing to the riches of your soul. Even Sabbath-keeping may be made one form of slavery to a prevailing public sentiment. But to burn powder on Fourth of July, because heart-felt patriotism prompts the act; to observe the ordinances of the church, out of deep religious regard; and to devote certain times to rest and meditation, are well—much better than to mechanically celebrate the advent of angels to earth.

The 31st of March will be a red-letter day in the calendar of human history. On that day of that month, twenty-one years ago, a new era commenced in the intercommunion of the spheres—the spiritual telegraph was established, and messages transmitted from the Valentinia of another world to the Heart's Content of this. May the remembrance of that joyful event ever be fresh in our minds—its commemoration ever be anticipated with pleasure and entered upon with delight! The friends in this city held a meeting in Lyceum Hall. Addresses were made by Mrs. Nellie Wiltsie Bronson, Mr. E. V. Wilson, Mr. O. L. Sutliff, and others.

The former gentleman gave the Society a seance, in the evening, which we had the pleasure of attending. The hall was crowded, though a fee of thirty-five cents was taken at the door, the occasion being a benefit by Mr. Wilson to the Society. The utmost interest was excited by the manifestations of Spiritual power through the medium. It was even really astonishing to those who knew the law of the matter, while others were bewildered. We shall soon notice the occasion more at detail. Friend Wilson is worn down with over-exertion, and will soon take a needed vacation. May his extensive shadow never grow less, and his great usefulness enlarge as his happiness.

DISCUSSION AT FARMINGTON.

THE DISCUSSION between Prof. Craft, of Farmington Methodist Seminary, and A. A. Wheelock, Missionary of the Ohio State Association of Spiritualists, drew together a large number of the adherents to both systems represented. The Spiritualists feel exceedingly well over the result, and some of their opponents, even, admit that they have just grounds therefor. After the discussion, a donation was given the Professor, and a sociable the Missionary. Those who looked in upon both inform us that, as usual in these degenerate days, "the friends of God" were a minority. Nothing but a phonographic report can fairly represent such matters.

The evenings were devoted to discussion between E. V. Wilson and Rev. Dr. Graham, of Pennsylvania, with like result. So the good work goes forward, and the knowledge of immortality supplants the mere belief.

IS BEECHER A SPIRITUALIST?

We find in Packard's Monthly, for March, the following interesting item on Henry Ward Beecher.

Several years ago the thought occurred to him that the passage in John, where the body of Christ is spoken of as being laid in a garden, was extremely beautiful, and he often thought he would preach from the text when a fitting opportunity occurred. In speaking of it to a young lady friend, she exclaimed, "That is just the one I want to hear. Now promise me, Mr. Beecher, that you will not make use of it, unless I am present." He said he would not.

Shortly after, she went to Italy, where she died, leaving a large circle of friends to mourn her death, for she was beloved.

The Sunday after the news of her death arrived in Brooklyn, he (Mr. Beecher) looked long for a text from which to preach her funeral sermon. Suddenly his eyes caught the passage alluded to, and he felt that it was just the one for the occasion. So he went down to the Church, and preached with usual effect and feeling. Some time after, in looking over his papers, he came across the text of his funeral sermon, and then, as if by revelation, he remembered for the first time the promise he had made to his young friend, long before, "and," continued Mr. Beecher, in a low tone, "SHE WAS THERE." "Yes, she was there," replied they all.

He was surrounded by a company of clergymen.

THOUGHTS.

It is midnight, and I am sitting by the bedside of a man who must soon pass on to the untried life of the spirit-land. He has lost all fear of the change, and patiently waits the coming of the messengers, who shall bear back with them a freed spirit. I sit alone with him, yet not alone, for I feel the sustaining presence of those invisible friends who are about us day and night.

It is not pleasant to look upon the ghastly face, see those skeleton fingers, listen to the hard-drawn breath, and hear the moan of the half-sleeping, pain-racked form; yet it has been a pleasure to minister to him in spiritual things. "Go on," he says faintly, when I speak to him of the life beyond. He loves to have me tell him of the land beyond the river, where my loved ones have gone, where the soul ever grows upward; a land unknown to us, save as our angel guests, returning, give us faint glimpses of beauties no artist can paint. It is not alone the beauty of that land, that cheers our hearts, but thoughts of all the loving ones, once household angels here, now inmates of those realms of light, growing in knowledge, love and truth, giving to the willing hearts on earth light from above. *

JAMES G. CLARK.—We attended a social given by this distinguished composer and vocalist, and considered it among the best entertainments we ever witnessed. As a composer, Mr. Clark is original; there is not a vestige of imitation either in his words, his music, or the beautiful expression of his voice. His audiences do not burst with laughter, they overflow;—they weep with the next strain. He is the born king of ballad-singers. The anecdotes with which he garnishes his songs are rendered with inimitable effect. Mr. Clark attended with us the Milan Lyceum, Sunday, 14th ult., and will long be held in memory by its members, who were delighted with the stories he told and the songs he sang.

"TEN NIGHTS IN A BAR-ROOM."—Recently, this moral drama was presented in Milan, by the amateur dramatic club of that village. The performance was excellent—above the average merit of plays before city audiences. Lyceum Hall was filled with interested spectators.

MULTUM IN PARVO.

WE study the utmost brevity of expression consistent with perspicuity. Will all who write for THE SPIRITUALIST do the same? It is remarkable how much thought and beauty can be put into a short sentence. For instance, "A little honesty is grander than any career." That has more in it than pages of foolscap we have been urged to print.

THE SPIRITUALIST is published for individuals in every State and many foreign countries. The base is broad. Local disaffection cannot overthrow it; but, happily, it has no enemies worth mentioning, and is making hosts of friends. So we grow!

THE editors of this paper never have and never will defend themselves, through its columns, against private personal charges.

"THOUGHTS FROM MY HERMITAGE."—This book has not yet gone to press; any orders received before the first day of May, can be filled. Price, postpaid, one dollar.

BRO. BAKER INJURED.—Bro. Baker, the faithful Brother whom we all love, whilst on a journey to fill an appointment, accidentally fell, in an effort to catch his hat, that blew off and whirled in the direction of the cars, where he was waiting to meet us, and so precipitate was the action, that he received quite a serious injury. He has not been able to be about his business for several weeks, and scarcely able to write a letter. We learn, however, to our joy, that he is slowly recovering; and so he must, for he has a golden work to do in the great West.

WOMEN IN GOVERNMENT OFFICES.

ONLY three of the seven executive departments of the United States Government at Washington, employ women clerks. Six thousand clerks, paid about \$9,000,000 per annum, are attached to the seven departments, and of this large number, only six hundred are women. In the Treasury Department over 3,000 clerks are employed, 60% of whom are females. The clerkships of the men are divided into four classes. The lowest class, styled the first, receive \$1,200 per annum; the second, \$1,400; the third, \$1,600; the fourth, \$1,800; while the salary of a chief clerk is \$2,000 and upward.

The women, however, only receive \$900 per annum, the salary being fixed at one-half the average compensation paid to male clerks, and complaints having been made that the pay is not sufficient, a short time ago a resolution was passed by the House of Representatives, declaring that women in the Departments who perform the same work as men should receive the same pay. Soon after the passage of this resolution, it is reported that about fifty of the one hundred women clerks, who were discharged for want of work, were reinstated and detailed for duty in the Third Auditor's Office, in the Quartermaster's Division, where they were employed on Quartermaster's accounts.

The Patent Office of the Interior Department, at irregular intervals, employs about fifty women, sending the work to their homes by messengers. These women are employed, principally, in copying drafts of patents, for which they are paid at the rate of ten cents per hundred words. This work is required to be performed with the greatest accuracy, and many of these copyists are reported to be very skillful with the pen, and to execute the work in a superior style.

The Post-Office Department employs fifty women in the Dead Letter Office in redirecting the letters, which are first opened by men, who for this merely mechanical work receive salaries of the first, and some of the second grade. The letters, it is alleged, must be opened by men, because the contents are frequently improper to be read by females. The War Department employs only about thirty women, widows of soldiers, in copying accounts, the same grade of work which is performed by a majority of the men clerks in all the departments. In addition to the female clerks, there are about three hundred women engaged in the Government Printing Office in works of various kinds. Forty-five are employed in managing the small presses, which print blanks, and other forms. The others are engaged in folding, trimming, stitching, and similar processes. They are, most of them, paid according to the amount of work they perform, being allowed forty per cent. more than is paid to women in similar establishments. A great pressure is exercised upon the government printing office to furnish employment to meritorious but poor females. No women, however, are employed in the type-setting department, but the Superintendent has expressed his readiness to employ them in this work as fast as any good women type-setters shall apply, and has, it is said, announced that he would pay them the same for a thousand ems that he pays the men, who now do the work. An opportunity, it is stated, will thereby be afforded good workwomen to make \$24 per week. The Superintendent, it is reported, declares that he will employ women in preference to men as fast as they apply.—Exchange.

EASTERN DEPARTMENT.

BOSTON, MASS., APRIL 3, 1869.

GEORGE A. BACON, - - - EDITOR & AGENT
P. O. Address Boylston Market, Boston, Mass.

FRIENDS having letters or communications for this Department, will please forward to above address.

THE MASS. CONVENTION, VERSUS THE NATIONAL ASSOCIATION.

IN a previous issue of this paper (No. 24.) our name was mentioned in such connection with the presentation of certain Resolutions before the late Mass. Spiritual Convention, disapproving of the National or American Association of Spiritualists, that we feel called upon to make an explanation.

As chairman of the Committee, we simply submitted to the Convention, for adoption or rejection, what we were instructed to. We could do no otherwise. The Resolutions in question we wholly disapproved of in letter and spirit. At the proper time, we so expressed ourselves before the Convention. During the debate, we said in substance that the Resolutions sought to give seven reasons for disapproving the formation and action of the American Association, the result of the Fifth National Convention of Spiritualists, held last August, at Rochester, New York—no one of which reasons was true, as we saw it. Being present and participating in the doings of the National Convention, with our eyes and ears open, we feel somewhat able to judge understandingly of the Convention, its personnel, purpose and spirit. In these particulars, it was without question the best Convention the Spiritualists ever held. For intelligent, earnest, practical work it could not easily be equalled.

The ten minutes rule being in force, time would not permit us to reply, seriatim, to all the objections brought forward. They numbered seven, but were mainly three or four, and were far more specious than real:—viz, Acting unexpectedly; interference with Local or State Associations, thereby creating antagonisms; preventing the success of Lyceums by dividing their interests; and its undue centralization of power in the hands of a few.

First, the objection to the American Organization because its action was not fully anticipated by the delegates, is seen to be NO OBJECTION AT ALL, inasmuch as it implies forgetfulness of the main purpose of all the previous National Mass Conventions of Spiritualists held in this country. The subject of Organization has been discussed for years in our public prints and from our numerous platforms, until Spiritualists naturally expected it would and must very soon take substantially this national shape. To such an extent and with such an effect has this subject been steadily forcing itself upon public attention, that the feeling was now generally ripe, the time had come for an attempt to be made to crystallize this sentiment into definite form. For five years at least have Spiritualists tried to fuse their forces, but without success. This year, however, at the annual gathering, in a Convention acknowledged to be unsurpassed if equalled in sound working material, in faithfulnes to its duties, in devotion to its grand purposes and principles, in earnest, straightforward, practical work, by any similar Convention ever held in this country—in such a Convention, representing the Spiritualists of the United States, holding a diversity of views upon every other question, after a careful and critical examination of the whole subject, it was resolved, unanimously, to organize upon a National basis; that not only had the time come, but that this had been their very object from the first.

Second, the objection that the National movement interferes with Local or State organizations, has not been shown in a single instance. It does not exist any more than in the action of our governmental policy. Each Local or State Association is sovereign to a certain degree, as is each individual; while on the other hand, each and all are subordinate to the general whole. This very objection was originally broached and freely used by each local, isolated society, against the formation of STATE Associations, it being supposed the interests of the two would antagonize—and with far greater show of reason than it is now adduced as a valid objection to the National movement clashing or interfering with a State Association. Objectors have voluntarily confessed that, "State organizations have been formed, and for a purpose, and with a result, that does not interfere with local organizations already in existence." Thus what was once considered a formidable objection against State societies, proved a help instead of a hindrance. And such will prove to be the effect of the American Association upon State organizations. If the State Association is good for the State, the American Association is good for the Nation at large. The reasons that apply to one equally support the other. Instead of their interests conflicting, they are reciprocal—are mutually beneficial. They interlock and interblend. What else does "co-operation" signify?

Third, The objection vainly sought to be raised against the American Association by declaring it to be inimical to the interests of the Children's Progressive Lyceums, requires something more than a declaration to make it true. The Convention contained the great majority of those who have made the Lyceum a speciality since Lyceums have had an existence. Mrs. H. F. M. Brown, editress of the Lyceum Banner, was one of the officers of the meeting. Mrs. Horton, Mrs. Peebles and Hudson Tuttle, with Mrs. Dyott, A. E. Carpenter, E. S. Wheeler, and many others of their like, were deeply interested participants. Can it be supposed for a moment that such men and women would allow a Convention of Spiritualists to attempt aught that would hinder or interfere in the least with a cause to them so sacred! Why, the whole Convention was made up of individuals who were justly proud of the Lyceum movement, and jealous that anything should be said or done to lessen its value. To disapprove of the American Association because it "divorces Lyceums from parent societies," is an

objection which refutes itself. The Convention could not take such a step. 'Tis a matter which belongs entirely to the Lyceum and the Society, and over which, of course, the Convention had no jurisdiction whatever. But the best refutation to this objection is the fact that, at the First National Lyceum Convention, held last November, in Philadelphia, Col. Fox, President of the American Association, moved to have the organization of the Lyceums made one of the specified objects of the Association.

Finally, The objection that the Board of Officers will focalize and abuse the power placed in their hands, is seen to be no objection, because the Constitution prevents it. The objection implies unworthiness of character on the part of the officers—seems to convey a suspicion that the parties chosen are not honest. The Convention thought otherwise. They selected the nine trustees for their general and special fitness—taking them from Ill., Ohio, Mich., Penn., N. Y. and Mass. They were elected with rare unanimity—all of them having been favorably known to the Spiritualists of the country for years. One of them at least, and probably more, preferred not to be thus officially connected with the Association, but they were overruled by the voice of the Convention.

The above mainly cover the points made by us in the State Convention when the objections were first raised. Writing them out at this time, the language probably varies some from that which was spoken. But the thoughts and various positions here presented, are essentially the same. The objections—if such they can be called—exist on paper rather than in fact. Those most conversant with the American Association believe them the least. Those who attended its sessions and felt the animus of its inspiration, know how far these objections appear from the true state of the case.

We are sorry to confess that much of this opposition to the American Association is apparently the result of personal rather than impersonal consideration—the last instead of the first thing which should influence any one in such important matters. Whatever of individual pique, disappointment of place, or distrust of others who are our equals, one may feel, as grounds for opposing a comprehensive organizational movement, these objectionable indications had better be kept so far in the background as not to unfavorably impress the public that we are trying to make "see as we see"—otherwise we overreach ourselves. We conclude this already too long article with a brief quotation from the Address to the Spiritualists of America by the Trustees of the American Association:

The Fifth National Convention of Spiritualists, which met in the city of Rochester, N. Y., on the twenty-fifth of August last, closed its labors by resolving itself into an Organization under the title of "THE AMERICAN ASSOCIATION OF SPIRITUALISTS;" the plan and objects of which are herewith submitted:

We commend this plan of organization to your approval, not on the ground of its perfection, but as the best and most practical which the united wisdom and experience of the Convention could suggest. Its objects are clearly stated. They reach beyond all that has been aimed at by any other which receives the popular favor. As the Association, which originated the plan, assumes, by its title, the Continent as the field of its labor, so do its objects embrace every known interest belonging to man, either for time or for eternity. The organization which we commend is simply the machinery by which it is hoped to facilitate the work. The plan which we lay before you is the product of the natural growth of Spiritual ideas. The Convention which framed it, felt the pressure of the sentiment running throughout its constituency, that an effort, at least, in this direction, must be made. Many had said, and more had thought, that the time was come for it to act, as well as talk. In obedience to your inspiration it has acted—acted unanimously. It is easy to employ words in adverse criticism upon what it has done; it may not be all, or exactly what you desire as a plan; but now we implore you, in behalf of the same needs to which you cited the Convention as a stimulus to industry, that you also do something, as well as say it. * * * The sums named in the section relating to membership, are for the single purpose of putting this organic form in motion upon the line of its duty. It is not a Juggernaut; it will crush nobody, that it need be feared. Though it should go upon its appointed pathway, freighted with truths, it can confer them only upon the willing. It can force them nowhere. It can trouble no man who desires to be rid of it. It has no secrets. The Trustees, by virtue of its provisions, will faithfully apply all the funds with which they are furnished, to the objects named or purposes indicated; and to the Convention which is to succeed the one that created the trust, will render a true account thereof.

THE BANNER OF LIGHT has just entered upon its twenty-fifth volume, having completed its twelfth yearly round. It starts afresh over the course, and with renewed vigor—has a new and beautifully illustrated heading, and presents a refreshingly clean, compact and typographically correct appearance. In these respects the Banner is a model paper, and makes us envious—can't help it. We have enjoyed the privilege of writing for its columns these dozen years, and hope to, at least occasionally, a dozen years or more to come. May its value be justly realized, and its subscribers increase till they number the stars in the heavens. Our "elder brother," may angels speed thee on thy missioned way.

"DISORDERLY SPIRITUALISTS."—Every little while we receive a supply of tracts by Wm. B. Potter, M. D., complaining of disorderly Spiritualists. He describes them as bad people, and even as "Inferdels"—from which we infer they are as good as himself; for we have noticed that when persons get to be Inferdels, they are usually as well-behaved people as any in the community. What private griefs Dr. Potter may have to complain of, we know not; but it strikes us that in his "reports" of "disorderly Spiritualists" he over-does the matter, and betrays an alarm and foreboding that is rather imaginary than otherwise.—Investigator.

THE AMERICAN SPIRITUALIST, published at Cleveland, Ohio, by Hudson Tuttle and H. O. Hammond, now in the eleventh month of its publication, is an earnest and discriminating advocate of reform. Its editors are able and conscientious men, whose course as writers and publishers has from the first exhibited a genuine loyalty to truth. The Spiritualist has triumphed thus far over material difficulties, and its financial position is improving. It is deserving of success.—The Chicagoan.

NORTH-WEST DEPARTMENT.

JANESVILLE, WIS., APR. 3, 1869.

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

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

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

THE UNIVERSALISTS.

The New Covenant, the Universalist paper of Chicago, denies that Rev. C. L. Balch, of Janesville, was suspended from the ministry for "heresy." In this denial, the editor is right. Mr. Balch read to us the charges against him, from the copy furnished him by the Committee of Discipline. There was nothing in them regarding heresy, unbelief or misbelief. He was charged with untruthfulness, perversion and unministerial conduct, but not heresy.

But we would like to ask the editor of the New Covenant, or any one who knows, what the charges were against J. O. BARRETT? For what did they suspend him? That same Committee of Discipline, it seems, have taken up this case, not for any immorality, for Mr. Barrett's character as a man of truth, honesty, correct deportment and ability, is above question. We know him well, and we know that not a Universalist or Unitarian minister in this State can show as a true, worthy gentleman, a finer character than he; but he is a believer in the truth of Spiritual communications; and for this "heresy" he is disfellowshipped without even the empty form of a trial. There is "liberality" with a vengeance! There is nothing in any Christian creed fifty years old that denies Spiritual communication, but all sects have admitted the fact through their leading writers. But here, Br. Barrett, against whose moral character as a Christian, as a gentleman, as a man, not a fault can be found, is branded and excommunicated for believing in these facts, and daring so to teach others!

The above may show the Spiritualists how hollow are the professions of the Universalists, as well as the Unitarians, of kind, brotherly or liberal feelings towards those who believe in the truth of Spiritual communications, and have the courage to avow it, and the honesty to maintain their opinions. We warn the Spiritualists again not to trust these hypocritical professions; but to support their own societies. Where they are unable to have public lectures, have conferences every Sunday, or at least meet, and speakers will soon be developed. This is a good movement wherever it has been tried. But never try to put this new cloth on an old garment.

OUR EXCOMMUNICATION

FROM THE UNIVERSALIST SECT.

To show the animus of Universalists, to warn young men entering the ministry against being caught in "ecclesiastical mouse-traps," and to encourage ministers of that sect in escaping from "the bondage of this death," we here report the recent action of a Committee of Discipline concerning our status with them. We served an apprenticeship of about twelve years with the Universalists, during the whole of which time the light of angel ministry burned clearer and clearer, until the moral necessity came for a "strike" against the swaddling-bands. This was about two years ago. Rev. D. P. Livermore, editor of the New Covenant, whom the brethren facetiously call "Bishop"—a title quite appropriate—has all along been particularly interested in our heresy, and, after two years of probation, he gets a bill before the Committee. We credit him so, because he takes such responsibility and is the most capable, doubtless, of serving by smelling heretics, even to the bottom of the ocean.

Last month a note came to hand, signed by Rev. W. S. Ralph, Chairman of the Committee of Fellowship, Ordination and Discipline, for the Universalist Convention of Illinois, to the effect that on the 17th of February, in St. Paul's Church, Chicago, a motion would be made in a meeting of said Committee, to annul our Letter of Fellowship, and requesting us to appear then and "show cause, if any," why it should not prevail. Being very busy at the time, and unable to spend the time and money, we addressed the following letter to "the powers that be":

SYCAMORE, ILL., Feb. 12th, 1869.
W. S. RALPH, Chairman of Com. of Fellowship and of Discipline of the State Convention of Universalists in Ill.

MY BROTHER: Yours of the 8th inst. is at hand, informing me that "a motion will be made to cancel your (my) Letter of Fellowship, at a meeting of said Committee, to be held on the 17th inst., at 10 o'clock A. M., in the vestry of St. Paul's Church, in Chicago." As my ministerial duties forbid my personal presence, you will have the courtesy to read this letter to the Committee, and if, in your deliberate judgment, as the disciplinary representatives of the Universalist denomination, you recommend my disfellowship, you will also have the courtesy, as a man of honor, to read it before the public also in session of council. As a Universalist minister in

fellowship as yet, maternally cradled by the denomination of Universalists in my earlier years—as is my right, and as you are bound in moral obligation to do—I demand that you, as a Committee, shall plainly and squarely show cause for such procedure, and that the cause, in full and unequivocal words, shall be published to the world.

If your charge is immoral conduct, as a minister or citizen, you shall say so, and give the proof, or stand in default before the just judgment of the public. If it is because I believe the Bible truth—"These signs shall follow them that believe; in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick and they shall recover;" (Mark xxi: 17, 18.)—then you shall state that. To be unmistakably understood, if I am disfellowshipped because I am preaching the gospel of Angel Ministry, openly as a Spiritualist—the same gospel which Christ, apostles and prophets of all ages, taught—you shall so state to the world. Jesus did not disfellowship the man who cast out devils in his name, though his bigoted disciples—and there are plenty of them yet—f forbid him because he did not walk in their company. Conscious that I am not forbidden, but chosen, and that I must "obey God rather than man"—if I am disfellowshipped for opinion's sake—I demand that you shall disfellowship every Universalist minister who cherishes views like mine, and chooses to walk in the company of Spiritualists who foster this heavenly gospel. Your responsibilities in this matter are not trifling, but serious in the presence of God and his holy angels, and my only wish is that you will be just and faithful to all brethren who constitute the life and heart of religion, and who believe in the Fatherhood and Brotherhood of man. Hoping that your action will be definite and speedy, I remain,

Yours Fraternally, J. O. BARRETT.

The next day after the session of said Committee, having business to transact with Bro. J. M. Peebles, we were in Chicago, and, moved by a mutual impulse, we entered Mr. Livermore's office, and found three of said Committee. Not at the time knowing they were of the Committee, and thinking they might have heard about the result, we playfully inquired if a report had been given of our case, stating that heresy, these days, was important to look after; and lo, they were "mum," appearing to have no knowledge of it whatever, and were as innocent as lambs—of course! How very meek, and blameless, and sanctified!

In the New Covenant, of Feb. 27th, we found an edict of the above Committee, passed against three Universalist clergymen. Rev. C. L. Balch was charged with falsehoods, and other unministerial conduct. He is a son of W. S. Balch, who has been famous for his persecutions against media and Spiritualists generally. Rev. A. B. Call was cast out without the cause being stated. The bull against us reads as follows:

And be it also known, that said Committee, having cited the Rev. J. O. Barrett to appear before them, and show cause, if any he had, why his letter of fellowship should not be withdrawn, he having ceased to use it for the purposes for which it was given, and he not appearing, his case is judged by default; and the Committee do hereby decide and declare his letter withdrawn. Be it known that the above decision is not based upon moral causes.

W. S. RALPH, B. N. WILES,
T. J. CARNEY, G. W. HIGGINS,
Committee of Fellowship, Ordination and Discipline.

On reading the above, we penned a letter to the Committee aforesaid, with another to Mr. Livermore, requesting its publication, in which we pointedly demanded a plain statement why they cast us out, and what they mean by our not using the letter of fellowship for "the purposes for which it was intended," and not imply, as they do, a recreancy to moral obligation. He refused to publish it!

When we proclaimed our independence of sect at Sycamore, in the Universalist Church, and closed our pastoral labors there, the society and people present passed the following resolutions:

"Resolved, That we fully appreciate the high and noble Christian and religious traits of character of our pastor, Rev. J. O. Barrett; that his bold advocacy of Temperance and other great moral reforms, and the unsullied purity of his private life—all command our highest admiration, love and respect.

"Resolved, That we candidly endorse his advocacy of the fundamental principle of Protestantism—the right of private judgment—and his fearless exposition of the same, during the past year."

These were published in the New Covenant, but to the editor and other functionaries, they were not satisfactory, for the simple reason that we had not, and would not, sign their creed! Thus we have been pursued and hunted until forbearance has ceased to be a virtue. If now there is edge to the sword of the spirit, let them feel it; and in this matter we voice the heart-opinion of many ministers waiting their hour of emancipation from this dry-house prison.

The editor of the Covenant gives us a homily on ministerial duty, calling us "unmanly, dishonorable," etc., in not returning our letter of fellowship, when we "ceased to work for our church," and says the returning of it is the only "dignified and manly course." Return the letter, to whom, pray? Were not we just as much the denomination as you? Why did you not return your letter, when you "ceased to work for"—progressive truth? When you became unfaithful, and would not "prove all things," why did you not leave, and not remain holding us in your "dead letter" of Baltimore creeds?

Determined to make out some case worthy of condemnation, we are reported by said editor, of dodging the issue by not appearing personally before said Committee, stating we were in Chicago when they were in session over our case. Then somebody has told us a falsehood. We were cited the 17th, and business of importance prevented an attendance. We were in the city on the 18th, and accidentally saw three of the Committee, whom we did not recognize as such, not being informed by the Chairman as to their names, and not one of these mentioned they held a session for the above purpose. We also met Mr. Livermore in the street, to his apparent embar-

rassment, which Bro. Peebles noticed, and he did not inform us of an opportunity for self-defence. Gentlemen, you cannot thus escape the responsibility of your action.

The Committee is willing to state their decision is 'not based on moral causes.' No charge, then, as to moral character, and yet there is an implication of immorality, for ceasing to "use it (the letter of fellowship) for the purposes for which it was intended." Why this covert construction of language? If our moral character is not to be impeached, and you bring no charge here, why do you speak so ambiguously—why do you, with evident studied purpose, admit an implication of moral recreancy in any sense? Why so evasive? It is the same trick of the clergy employed in all ages to blast, some way. 'Oh, full of all subtlety, and all mischief; thou child of the devil; thou enemy of all righteousness, wilt thou not cease to pervert the right way of the Lord?'

What, then, is our crime? what the charge of guilt that warrants this excommunication, and an attempted effort to brand us with the Universalist hot irons? Why, we have ceased to obey the orders of a sectarian convention—we have been daring enough to teach truth, as we understand it—we have been trying to do what little good we could by a more practical method—we have actually attended Spiritualists' Conventions—written for a Spiritualist press—criticized the sect when refused the use of its churches to preach Spiritualism in, and that, too, when in letter-fellowship. We have not taken the New Covenant in two years. Taking out the good of the old, we have found a brighter light, and are trying to diffuse it. This is our crime, and for this only can we be turned out as an example to warn other freemen not to work for God and man unless they are labeled with the creedal brand of the sect. Such is our crime, and such the sly innuendoes of the Universalists! That Committee is authority to decide what is not, and what is, true use! Wonder if we have not just as much right here as they! 'Who art thou, oh man, that judgeth?' Who delegated to you the power of deciding for others what their duty is! Suppose we say you have misused your letters of fellowship, by thus intermeddling with the rights of human sovereignty? Down, we say, on this Papal system of espionage!

When we connected ourselves with that denomination, we took it for granted, obedient to the liberal education which a good Universalist father gave us, that it was broad, fraternal and charitable, as its name indicates; but experience to the contrary has taught us that a more bigoted sect does not exist in the United States, as is the received opinion among the liberal-minded. They actually have a creed with a 'Baltimore Interpretation,' as final for all time, as a test of fellowship! and they brand a man with anathemas, regardless of his moral fidelity, if he works for humanity outside of the denomination. In the name of common sense, what is a denomination for? Are we to serve it, or it serve us? We utterly detest such bigotry, and say to those who shade the way of human progress, get out of our sunshine!

We allied ourselves with the Spiritualists and the angels, without leave asked of these self-elected Popes. And for this—for telling the truth; for self-denial in behalf of truth; for broadening Universalism, we were requested to return a little piece of paper, signed by a certain clerk, as being unfaithful. Just as though paper fellowship were of more importance, and more vital in public trust, than the heart-fellowship of God and the soul, men and angels! 'Woe unto you, Scribes, Pharisees, hypocrites! for ye make clean the outside of the cup, and of the platter, but within are full of extortion and excess.' Which is paramount, oh, ye Pharisees, 'the letter that killeth,' or 'the spirit that giveth life;' the written fellowship of a sect, or the soul-fellowship of immortals? 'Ye, fools and blind! for whether is greater, the gold, or the temple that sanctifieth the gold?' The words of the revered Nazarine are appropriate to your case, fitly spoken: 'Woe unto you, Scribes Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous! * * * Ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers!' But we do not fully despair for our Universalist sect; basing a hope upon the Psalmist's law of compensation: 'The Lord preserveth the simple—we commend it to 'His tender mercies.'

When the Universalist ministers, whom some of our child-motums can instruct in the gospel, put on airs of papal dictation, and carry on a regular business of hunting up and casting out the defenders of truth, on the charge of heresy, it only shows how vastly dignified is their calling, and how clannish is the denomination that installs a Committee for this purpose. This is the chief business of the sect, these days, and it has more business of the kind on the docket than it is possible to discharge, according to conventional order.

All right. We can settle for the excommunication, but we demand justice, and will not cease agitation till these Popes get out of the way, clogging the journey of the Spiritual gospel. Once that denomination was liberal and inspirational; now it is crystallized, and doomed, and not a few of us will help on the crisis.

P. S. Universalist papers generally are respectfully requested to copy.

DEFERRED ARTICLES.—Several pieces of poetry; Lyceum address, by M. B. Dyott; letter from J. B. Wolf, on the American Association; editorials for each department.

PLEASE notice Dr. Rose's advertisement. His rooms at the Cleveland Hotel are pleasant and commodious. He solicits calls from friends as well as patients.

OBITUARIES are not of general interest, and we have no right to occupy much space with them. Will those who send such notices limit them to eighty words? The justice of this request is obvious.

MY MOTHER.

EVEN in womanhood, I feel myself a child. Even with the knowledge of Spiritual philosophy, I am saddened at her loss.

From birth to the present I have felt her sustaining power. When separated from her, hundreds of miles, sometimes with the probability of never beholding her again, the mother-element reached me, and unconsciously I rested upon it. But during all those years, I knew not her worth so fully as within the past few months. The veil of materiality grew thinner continually, revealing her inner life. Disease did not make her more irritable and unlovely, but subdued the harsher feelings, and Patience sat enthroned upon her pale, emaciated features.

Blessed Mother! I thank the God that dwelt in thee that so much of thy true self was revealed in thy departure to the Morning Land—that my soul was privileged to look through the gateway of thine and behold the sweet flowers blooming there. While I am saddened because I see thee not, I realize that thine is a happy exchange, and that soon I shall feel the baptism of thy love and guidance.

My Mother lies not in the cold, unlovely grave, only the dust that encumbered her spirit with pain and sorrow is there. It is mete that it should be consigned to its original element, "dust to dust, ashes to ashes."

Tears are a just tribute to her memory. They are love's most sacred offering as we part with her at this landmark in the pathway of Eternal Progress. O.E.H.

EDITORIAL NOTICES.

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

DR. NEWCOMER, of this city, requests us to say that he can cure Catarrh and its kindred affection of the throat and lungs with his Magnetic Catarrh Remedy, put up in neat boxes containing medicine enough for three to four months, which he sends by mail for one dollar. Send for it, as it gives general satisfaction. For curing colds it has no equal. Try it. 22tf

ILLINOIS MISSIONARY BUREAU.—Harvey A. Jones, President; Mrs. H. F. M. Brown, Vice President; Mrs. Julia N. Marsh, Secretary; Dr. S. J. Avery, Treasurer. Missionaries at Large—Dr. E. C. Dunn, Rockford, Ill., P. O. box 1000; W. F. Jamieson, editor of The Spiritual Rostrum, drawer 5966, Chicago, Ill. Societies wishing the services of the Missionaries should address them personally, or the Secretary of the Bureau. Contributions to be sent to Mrs. Julia N. Marsh, No. 92 North Dearborn street Chicago, Ill.

OBITUARIES.

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

The funeral was held at the M. E. Church, Longwood Avenue, and was largely attended. Address by H. L. Clark.

PASSED to the higher life, March 10th, Mr. CHARLES WIGGINS, of Independence, Ohio, aged fifty years. He early became a believer in the Spiritual Philosophy—was an honorable and upright man, very much respected in the community in which he lived. Funeral was attended by a large concourse of people. Address delivered by H. L. Clark, of Cleveland.

ADVERTISEMENTS.

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

Our readers are requested to patronize those who patronize us, and when making purchases to state that they saw the goods advertised in these columns.

DR. WM. ROSE,

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

HAIR WORK.

Every description of hair and made up to order at WILSON & HAYES', No. 74 Public Square, Cleveland, Ohio. The subscribers guarantee to supply a better article, and 20 per cent. cheaper than any other house in the city.

WESTERN DEPOT FOR LYCEUM EQUIPMENTS.

WE are now prepared to furnish Lyceums with Equipments, at eastern prices, and warrant them to be equal in quality, style and finish, and in many respects superior to any now in market. Send for circular. Address W. H. SEXTON & Co., Geneva, Ohio.

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

WATCHES, Clocks, Jewelry, Silver Ware, Plated Ware, Bronzes, Parian Marble, Table and Pocket Cutlery and an immense variety of Fancy Goods, can be had at the old establishment. Established in 1826 in a small way, but now in a large way. Goods sold at the lowest figures. All kinds of Spectacles and Eye-Glasses. Watches and Clocks repaired, and repairing done very finely.

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137 Superior st., Cleveland and O.

"RIPPLES ON THE TIDE OF LIFE." Volume of Inspirational Poems, by J. WILLIAM VAN NAMEK, Trance Speaker and Inspirational author. A 16mo. volume, bound in cloth, containing nearly one hundred poems on a diversity of themes. As the book will be sold only by subscription, it is important that the names be secured with as little delay as possible. Price \$1.00, post paid. Lecturers and Presidents of Societies are requested to act as agents. Address J. Wm. VAN NAMEK, Doorfield, Michigan. 23

SPIRIT LIKENESSES.

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

DO SPIRITS COMMUNICATE?

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

NOTICE.

I WISH to call attention especially to the advertisement of Prof. Spence's Positive and Negative Powders. Having been agent for them for the past five years, I fully testify to their efficacy for all those diseases in which they claim to be remedial. My best assurance of this, has been the fact that all who buy them once continue to send for them, and recommend their friends to come. This has been my only means of advertising. Mrs. S. M. THOMPSON, Ag't. 161 St. Clair St., Cleveland, O.

CLAIRVOYANT EXAMINATIONS

AND MEDICAL PRESCRIPTIONS, BY MRS. R. S. MORSE, who has twenty years experience as a medium, and a medical education. Send a lock of hair, age and sex of patients, with one dollar and two stamps. Care of Warren Chase, 544 Broadway, New York.

MRS. J. C. DUTTON, Clairvoyant physician, No. 2 Public Square, East Side—17 Fulton st., West Side.—Mrs. D. while in the clairvoyant state examines patients, discovers the nature of their disease, and prescribes proper Homeopathic, Botanical, and Electro-Magnetic Remedies. Having an experience of eleven years, Mrs. D. never fails in curing Catarrh. Mrs. D.'s Ague Specific will cure the worst cases of Fever and Ague in one week—sent to all parts of the country on receipt of \$1. Special attention given to the diseases of women. Magnetized paper sent to any address on receipt of 50 cents. 14

D. A. EDDY, Baled Hay and Straw, Corn, Oats and Mill Feed, 182 Seneca st. 14

THE SPIRITUAL HARP.

THE NEW MUSIC BOOK for the Choir, Congregation and Social Circle, by J. M. PEEBLES, and J. O. BARRETT. E. H. BAILEY, Musical Editor. Culled from a wide field of literature with the most critical care, free from all theological taint, throbbing with the soul of inspiration, embodying the principles and virtues of the Spiritual Philosophy—set to the most cheerful and popular music, it is doubtless the most attractive work of the kind ever published.

Single copy, \$2.00
Six copies, 10.00
Twelve copies, 19.00

When sent by mail, twenty cents additional required for each copy.

PLANCHETTE SONG.

Words by J. O. BARRETT, music by S. W. FOSTER. A new song—the first and only one of the kind ever published. The authors have popularized the Planchette by a sweet, inspirational song, that voices the love-thoughts of the ministering spirit. Price, 30 cents—two cents additional for postage. Address, J. O. BARRETT, Sycamore, Ill.

—The above books also for sale at the office of "The American Spiritualist," Janesville, Wis.

CLAIRVOYANCE and Healing by the Laying on of Hands. Miss S. A. Boyd still has her office in Room No. 22, Hoffman's Block, Cleveland, Ohio, where she is prepared to give sittings and administer treatment. 16

THE SPIRITUAL ROSTRUM:

A MONTHLY JOURNAL, devoted to the Harmonical Philosophy. Each number contains 36 pages of original matter from the best minds on the continent, well printed on good paper, and neatly bound in paper covers, making at the end of the year a volume of 432 pages. During the present year (1868-9) a Discussion on the Plenary Inspiration and Divine Authority of the Bible is being printed in the ROSTRUM. It is the design to make the Discussion a perfect storehouse of facts, pro and con, on this question. The SPIRITUAL ROSTRUM is mainly devoted to the exposition of the philosophy and phenomena of Modern Spiritualism. It does not, however, ignore any question pertaining to the moral, mental and spiritual welfare of humanity.

Subscription price, \$2 per volume of twelve numbers. Back numbers from the commencement of the current volume will be sent when desired. Address HULL & JAMISON, Drawer 5966 Chicago, Illinois. 16

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

MEDIUMSHIP.

THE VIBRATORY PHASE.

VIBRATION is the method of force. All life manifests the law of periodicity. Periodicity of force develops Vibratory motion; first power, then force, next motion, last form. Form is assumed by matter according to law, as the effect of force. The primitive form which moving force creates in matter is the WAVE. This is perceptible when force is transmitted through fluids of various qualities. The vibrations of the atmosphere are recognized through the senses as sound. Progress by the force of a vibration and its form or wave, is in a definite ratio to the power communicated, and the nature and condition of the material through which it is transmitted.

A bar of steel one hundred miles long, with any amount of force applied, either in propulsion or draught, could have no simultaneous movement of its entire length, but in time the force would be transmitted from end to end.

In proportion to the compressibility and elasticity of the medium of transmission, will be the speed with which force is communicated under given conditions. Common iron, transmits a vibratory force-wave, at the rate of about one hundred feet a second. The great ocean tidal wave, twelve thousand five hundred miles wide, with a normal height of from four to five feet, moves from fifteen to twenty miles an hour—the velocity of waves in common being in proportion to the square of the depth of the water through which they pass.

The atmosphere has two tidal waves daily, caused by solar attraction, and heat; as well as other great waves which occur from various causes, at different seasons.

Sound passes through the air at the rate of about eleven or twelve hundred feet each second. Music is a succession of atmospheric waves, and its harmony depends upon the comparative length and rapidity of the vibration produced.

Light flows in waves, colors are determined by the rapidity with which they follow each other. By calculations based upon the discoveries of Newton, it has been ascertained that they vary as follows: Waves of light per second: extreme red, four hundred and fifty-eight trillions; red, four hundred and seventy seven trillions; orange, five hundred and six trillions; yellow, five hundred and thirty five; green, five hundred and seventy-seven; blue, six hundred and twenty-two; indigo, six hundred and fifty-eight; violet, six hundred and fifty-nine; extreme violet, seven hundred and twenty-seven. There are forty thousand red waves to the inch, while there are sixty thousand of the violet. Light vibrates through space at the rate of one hundred and ninety thousand or one hundred and ninety-two thousand miles each second, as was discovered by Bradley in 1728, and farther demonstrated by Fizeau and Foucault.

Light moves more strongly when in contact with the atmosphere, as has been demonstrated by Arago, Foucault and Fizeau. The existence of vibrations or waves of light as stated in the "Undulatory theory," was discovered in 1678, by one Huyghens, a Dutchman, and was published by him in 1690, as well as his idea of the existence of a universal ether. Light, as we observe it, may be regarded as a phenomenon, rather than a simple element of itself, though doubtless, the causes thereof are substantial in themselves, and light, as the effect, is absolute matter as well as a force. The vibrations of electricity are manifest in the working of the battery and electro-magnetic machine, as well as sensibly felt by those who come in contact with the current.

Sensitive persons, on coming in contact with those of a positive organization, with whom they have an adaptation, feel sometimes very acutely the vibrations of the elements of personal magnetism.

The pulsation of the electric force over the telegraph wire is about 2,000 miles each minute, but that fact is hardly sufficient as a basis, to estimate the velocity of the lightning flash, or the flow of magnetic ether through space.

If any projectile be thrown or allowed to fall with force into any fluid, vibrations or waves will be created, the force being discharged in this way from the point upon which it impinges.

The formation of waves does not create the amount of onward motion, which is apparent, being, rather, the rising and falling of the fluid, in accordance with the action of the force which forms them, and is transmitted through them.

The force of waves is refracted and reflected from obstacles, as is obvious upon the shore, and evident in the phenomenon of the echo, which is simply the reflection or refraction of an atmospheric sound-wave.

Sound is the sensuous recognition of force and motion as manifested through vibration, not alone of the air, but of other substances. Ole Bull fastened a thread to his violin, and placing it between the teeth of a gentleman quite deaf, gave a performance to the perfect satisfaction of both parties.

Light is retarded in its progress through the atmosphere, therefore, parting with a portion of its force, which must be communicated to the air itself, either to be developed in motion, or by the law of correlation of force, become interchangeably heat or electricity.

Whoever has stood upon the shore and watched the billows, must have observed a variation in the size of the waves, as they rolled upon the beach; and the same fact is discernible from the deck of a vessel. The waves enlarge at every third and culminate in rollers at every seventh wave. This is the general law of vibration always in action, though modified by conditions.

Each full, rolling swell is composed of an infinite series of waves, throbs, pulsations, vibrations, gas tremors and molecular displacements. The science of mathematics is not enough unfolded to calculate their scope and form with precision, and in the finer elements, as of magnetism, our keenest sensibilities can feel only a part of the heaviest impulses; even these are perceptible as a fine tremor, while the lesser waves are utterly lost to our consciousness. Upon the same principle, all the elements which are transmitted through others, frictionize upon them, are retarded, and impart a portion of their force. Thus, water percolating through a loose soil, will set it in motion, creating land-slides and removing large quantities of material from one point to another.

Electricity is an immense power, and in its passage through the different elements, sweeps the air into storms, hollows a path for the thunder, rives the mightiest trees, and shatters the granite ledge to splinters, in a breath!

The greater the refinement of an element, the more enlarged its capacity as the agent of force. Thus it would follow that personal and spiritual magnetisms, being the last refinements of matter, should be capacitated to transmit the highest forms of force with immense effectiveness and great facility of operation. The highest form of force proceeds from the will, and the vital magnetisms do admit of immense and varied action with facility, when there exists a knowledge of the true method of working.

The Vibratory Medium is one whose constitution is such as will develop a magnetism of a dense quality in proper quantity, and at the same time readily allow of its being controlled and detached from the organization. The magnetic sphere of such a person may be considered as the correspondence of a lake or sheet of water; into this, a current of magnetic power may be projected, with an effect analogous to that of a strong wind blowing a billow of cloud before it, or heaping waves of water upon each other. Waves of air convey sounds, and their reflection the echo. These produce vibrations of the tympanum of the ear, which is the method of hearing.

Whatever causes these peculiar tympanic vibrations will be recognized by the mind, as sound, whether the waves are ethylic, odic, magnetic or atmospheric. The human brain evolves magnetism in intense and rapid waves, presenting to the clairvoyant vision the appearance of lambent flame. These waves are refracted and reflected from obstacles in the same manner as those of air. Under certain conditions, these brain-waves are productive of some singular phenomena, by their own power as a simple force, just as the entire body radiates its emanations, and sometimes throws them off with the suddenness and force of an explosion, with a sound as of firearms and a strength sufficient to burst the panels from an ordinary door. These and other developments may take place, and have often done so, without intelligence or will, the elements operating naturally, as the terrestrial and stellar attractions and repulsions, and the centrifugal and centripetal forces.

But Spiritual Phenomena challenge attention on account of their intelligent significance. The most powerful manifestations, the most wonderful phenomena, only demonstrate the existence of a force known or unknown, while intelligence conveyed through such developments is a proof of Spiritual origination.

Spirits who understand the law of the matter, and can gain control by will or through sympathy of the magnetic emanations of media, whether they be persons or things, can direct and manipulate them, compelling them to flow in the way and manner they desire. Thus, as the breeze moves dense vapor, they may be made to set in action atmospheric waves, causing musical tones. They may be made to impinge upon a solid substance, causing a concussive sound or RAP, and thus establish a code of signals between themselves and those with whom they desire communication.

The tympanum is affected by the vibrations of magnetic and spiritual elements, as well as by waves or undulations of air. The vibrations of magnetism and ether, are even more fine and rapid than those of light, and the effect upon living tissues and organs is extremely wonderful.

It is noticeable that there is a "soul of sound," a sort of inner harmony to all good music; and of some performers, it is said, "their playing is magnetic." This is strictly true. The intense spiritual vibrations of the true musician are in rhythm with his execution. "He puts himself into his music; his soul is in his voice." Then we are inspired; we are fascinated; we are magnetized!

Without this power and quality in the musician, the music is ground out; it is stiff, mechanical, lifeless, soulless. We are unmoved, and

"Silence, like a poultice, comes
To heal the blows of sound."

There is an inner life to ALL things, and they who have learned to touch and move the soul, have gained the SECRET OF POWER.

As a lady was walking in New Orleans the other day, her purse was violently snatched from her hand. So amazed and stunned was the lady by the boldness of the fellow and the pain she suffered, that she was utterly unable to tell those that gathered about her, what had caused her to scream, and stood looking after the man. Suddenly the thief turned and advancing rapidly towards her, replaced the pocket-book, in tones only audible to herself: "Take it back, madam, and forgive me, I am very poor."

FROM A LETTER TO A PROGRESSIONIST.

You can scarcely imagine how much my sympathies were excited in your behalf by the perusal of the few words regarding yourself, contained in your letter. You write, "I am still struggling for development—have some grand revelations, but am not yet matured for a master-workman." To become a master-workman, in the great progressive field or workshop of reform, is what none, perhaps, ever attained to, especially in this mundane sphere, whatever they may reach in the heavenly. But what most forcibly impressed itself upon my mind, was that you and I seem to be laboring for the same personal end—that is, to attain the highest possible unfoldment in this life, of our moral and spiritual natures; a matter in which I find too few real sympathizers among my Spiritualistic brothers and sisters.

All Spiritualists, however, claim to be progressionists; and yet very few of them appear to give much thought to the cultivation of their moral and religious faculties; thinking, perhaps, that there will be time and opportunity for this in the future life; not duly considering that all the attention devoted to this important subject here, brings with it its reward in this life, and may also compensate us an hundred fold in that which is to come. My paramount desire and effort, for months, have been the building and perfecting the divine life within me, so that at the final close of my physical existence I may be found in the best possible condition for entering the heavenly life. Oh, how has my inmost heart yearned for higher and holier aspirations, and for greater attainments in moral and spiritual culture; and how eminently and joyfully have these desires been gratified. I never, until within the past few months, realized but a little of the intrinsic value and importance of the Spiritualistic Dispensation—having all the while previously been dwelling upon its surface instead of penetrating to its interior worth and life. And, oh, what a rich and varied experience have I had—in its heights and in its depths, in its pleasures and in its pains, in its joys and in its sorrows, but all tending to the one great and important end—the growth and perfecting of the divine life within me—that is, the unfoldment of the soul. And notwithstanding the great depths of suffering through which I have so often been called to pass, as through a refining fire, yet the joy that ever thereafter followed, was always an ample reward for the pains endured; and a full compensation, seemingly, for all my afflictions.

But I cannot now descend to particulars. For the present, let it suffice to say that my experiences, within the past eight months, have been of such a character as to fully justify the saying that "truth is stranger than fiction," and to me have been more satisfactory, useful and important than any other truth or experience ever written.

W. H.

Y. M. C. ASSOCIATIONS.

WITHIN a few years past, organizations have arisen under the name which heads this article. But, as all is not gold that glitters, so we shall yet be convinced that all associations are not Christian that bear the name. That these associations have arisen as feints for benefiting the young men of the present day—not as "good Samaritans," to pour the oil and wine into the wounds of those who may be tempted by the allurements of sin, and rescue the young from the snares of the popular vices, and by the kind and gentle look, take the hand of the dissolute and abandoned, and lead them, shepherd-like, to the fold of Universal Brotherhood—can be seen at a moment's glance at their constitutions. We had always supposed that the religion of Christ aimed at leveling all distinctions but that of merit, but one is made at the very inception of these Associations, a feature which tends to sever instead of unite, which proclaims war instead of heralding peace. The invidious distinction of membership is made, which draws the line of demarcation between the "elect" and the unelect, as patent as right and wrong. The matter is so arranged that, although one may become a member of any of these Associations, and can vote, yet none but members of *Evangelical Churches* can hold office therein. The reason for this is obvious; the young man of good moral character, but belonging to no Evangelical Church, stands in these organizations in the same position as the two cats in the division of the oyster by the monkey, who gave to each a shell, and ate the oyster himself. He may choose to vote for another young man to hold office, who is not a member of any Evangelical Church, and in that event, his vote is thrown out, in the count by the President. He cannot vote conscientiously, but in a crippled and slavish manner.

Will young men of any spirit, of any independence of thought and action, hesitate which course to take? Are the young men of the present willing to support an Association which says in its constitution, you may do what you please, if you will do what I want you to do? Are they willing to surrender to any organization the only thing which distinguishes them from the slave—freedom of thought?

These organizations are the feeble efforts of dying *isms*, to resuscitate themselves. There are yet in them the elements of persecution, religious intolerance, and with the power they once held, the same scenes would be re-enacted that

reddened with blood the pages of religious history.

R. E. D.

Chardon, O., March 31.

WONDERS OF SPIRITUALISM IN LONDON.

At this moment, next to the Ritualist controversy, I am inclined to think that the most exciting topic in London society is Spiritualism. It has been brought into the new philosophical society, the Dialectical, which has several young lords among its members, if no elderly soap boilers. Making a call in Paternoster Row the other morning, I met a barrister of some literary and scientific as well as legal reputation and social position, who gave me an account of some recent manifestations in the presence of Mr. Home, which have been witnessed by a hundred or more noblemen and literary and scientific notabilities, and which are more astounding than anything that has happened for centuries.

Passing over the usual manifestations, such as the raising of heavy bodies, playing on locked pianos, or so that the keys can be seen to move without fingers, I come to two or three distinct manifestations, the testimony to which is very difficult to get over. My informant is a man every way reliable, and the other witnesses, whose names have been confidentially given me, not only belong to the highest circles of politics and society, but are men eminently capable of forming correct judgment. These, then, are the facts related: In several instances the body of Mr. Home has been elongated by measurement upon the wall, and lying on the floor, to the extent of eight or nine inches and then shortened as much—making a carefully measured difference of a foot and a half. He has been at different times raised into the air from the height of four feet to that of a high ceiling, and carried around the room in the clear view of all present, who have had the means of assuring themselves that no deception was possible.

He was carried horizontally out of a window in the third story of the house of Lord—, and brought in at the window of another room, some thirty feet distant, having been carried through the air forty feet or more from the ground. Finally, he has on several occasions taken a large live coal from a coal fire, held it in his hand, and laid it in the hands of other persons, without even the smell of fire or the sensation of heat being perceived by them. My informant showed us where his own finger had been burned in testing the value of his manifestation. He assured me that he had seen Mr. Home go to a large coal fire and lay his face upon the white hot coals without singing his hair or beard. As this is a pretty strong story, I beg to append the following, which I find in the *Spiritual Magazine* for this month. Mr. Hall is the well known editor of the *Art Journal*—his wife, Mrs. S. C. Hall is well known as a writer, and has lately received a pension from the Queen.

15 ASHLEY PLACE, Victoria street, S. W.

SIR: I state facts without explanation or comment. On the 27th of December, I was sitting with nine other persons in my drawing room. Mr. D. C. Home left the table, went to a bright fire, took thence a lump of "living coal," brought it red to the table, and placed it on my head. Not a hair was singed, nor did I sustain any injury. The coal remained on my head about a minute. Mr. Home then took it, and placed it in Mrs. Hall's hand without injury to her, and he afterwards placed it in the hands of two of our guests. The gas light and two candles were burning in the room. I add that the nine other persons present would depose to these facts. Your obedient servant.

S. C. HALL.

The editor adds the following note: "At the conference at Lawson's Rooms, Jan. 14, Mr. H. D. Jenkin publicly stated the facts here given by Mr. Hall, and adduced several instances of the kind which he had witnessed. The fire test he said had now been seen by more than fifty persons in the metropolis and the neighborhood."

I may add that I know Mr. Jenkin, and that he is a gentleman of high scientific acquirements as well as social position, and I should say, every way to be trusted. If there is any value in human testimony, in proof of any fact whatever, there can be no doubt of the verity and genuineness of the facts above stated, and you may judge of the perplexity and consternation of men of science, Fellows of the Royal Society, and other fellows who think it is their duty to understand everything, to explain what they do not understand, and to have a theory ready for every fact you can bring them. For a long time they scornfully, and then sturdily, denied the facts, but when a man is confronted in every company by men of science as distinguished as himself, and worse still, by noble Lords, who declare they have seen and tested the very facts he denies, it becomes aggravating. Imagine Prof. Tyndale declaring that the fire-test is an impossibility, an absurdity, a deception; calmly walks up Lord Adare, Lord Lytton, Lord Dunraven, or any one of a dozen equally satisfactory personages, and assures the company present that he had a live coal placed in

his own hand and held it two minutes; that there was no mistake about it; it was seen by all his friends around him; that so and so burnt his finger trying to touch the coal, and that it would have burnt through an inch board in the time he was holding it.—*Cor. Times.*

REMARKABLE CURES

BY THE GREAT

SPIRITUAL REMEDY!! POSITIVE & NEGATIVE POWDERS!!

MRS. JUDY A. HARRISON of Hartford, Ohio, Co., Ky., writes as follows:

PROF. PAYTON SPENCE—Sir: Your Powders are working wonders here. I have been afflicted many years with a complication of diseases, namely, Neuralgia, Sick Headache, Toothache, Deafness in one ear, Weakness of the eyes, so that I could not see to sew or read at night. I was also afflicted with Heart Disease, Womb Disease, Cramps, Paralysis of the hands and feet at times, and a stiffness in the joints. I commenced taking your Positive and Negative Powders last October, and I am now entirely relieved of all those diseases. I had also a Cough for several years, and it has ENTIRELY DISAPPEARED with the rest. I had tried all the best Physicians, spent hundreds of dollars, but was never relieved until I procured your Powders. I am now in better health than for twenty years. I would not be with out them for the wealth of the world.

My husband, J. J. HARRISON, has been afflicted with the Asthma for ten years, tried everything that was recommended by the Physicians, and found no permanent relief until he took your Powders. He had one very violent attack soon after receiving your Powders, and about six double doses of the Positive, one or two hours apart, relieved him entirely of that attack, which otherwise would have lasted from three to ten days, during which he could not have laid down day or night. He has now no fears of the Asthma, and considers your Powders the best medicine in the world.

An old lady of this county, Mrs. STUART, now near 70 years old, has been afflicted with the Asthma for 27 years. She would have to sit up every night from about midnight until day, without sleep and could scarcely breathe. Two or three doses of the Positive Powders relieved her immediately, and she SLEEPS SOCIALLY EVERY NIGHT. She says it is the very medicine we have always needed in this country.

The Positive and Negative Powders have also cured several cases of Chills and Fever.

EDWIN JAMES, of Frankford, Pike Co., Mo., reports Jan. 3d, 1868: "One case of Lung Fever, two cases of severe Cold with Typhoid Symptoms, and several cases of Infantile Diarrhoea, one of some months standing—all cured by the Positive and Negative Powders."

The following is from J. T. LORD, No. 257 Grand St., New Haven, Ct.:

DR. SPENCE. Dear Sir: We thank your Powders the best medicine for Female Difficulties that we ever used. They have accomplished more for my wife than the most sanguine could have anticipated.

IRA D. SMITH, of New Haven, N. York, writes as follows:

DR. SPENCE—Dear Sir: Those Powders you sent me did the work. About the first of September last, my wife was attacked with a severe Cold. She coughed almost incessantly, and was attended with a high Fever, which increased daily. She commenced taking the Positive Powders as directed. The Fever abated, the Cough ceased, and she improved fast. But she had been troubled with the Neuralgia for years. When the box of Powders came, she commenced using them, and before that was gone her disease had fled, and has not returned; but that was not all. The disease had left her destitute of the sense of smell, and very hard of hearing. The most offensive smelling thing that could be produced was all the same to her; but one-half of a box of Negative Powders did the work and she is now well, and can both hear and smell as well as she ever could, thank God. They ought to be kept in every family. This for truth.

W. BASKS, of Mermiton, Bourbon Co., Kansas, under date of Jan. 15th, 1868, writes as follows:

Before your Powders came my daughter was taken with Lung Fever, with pain in the side and bad Cough, so she had not laid down for two days and nights. I gave her two Powders and they cured her in less than six hours.

FRANKLIN SWEET, of Kirksville, Adair Co., Mo., says:

Your first box of POSITIVE POWDERS entirely cured me of a severe attack of CATARRH and inflammation of the Brain. The best language of mine would fail to express the extent of my gratitude.

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

THE POSITIVES CURE Neuralgia, Headache, Rheumatism, Pains of all kinds, Diarrhoea, Dysentery, Vomiting, Dyspepsia, Flatulence, worms; Female Weaknesses and derangements; Fits, Cramps, St. Vitus Dance, and spasms; all high grades of Fever, Small Pox, Measles, scarlatina, Erysipelas; ALL INFLAMMATIONS, acute or chronic, of the kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; Catarrh, Consumption, Bronchitis, Coughs, Colds; and all Nervous, Sleeplessness, &c.

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

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