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The Poet.

O, Poet! is this thy bower,
This garret, gloomy and poor?
Still weavest thou rhymes of bountiful climes,
With the hungry wolf at thy door?

"My bower is builded of crystal
At the gates of the gleaming day;
And rich in grain with its broad domain,
And with lillies and roses gay."

But thy cheek is hollow and pallid,
Thine eyes gleam strangely at times,
Thy chaplet Death weaves of cypress leaves
Whilst thou weavest thy golden rhymes.

"Of laurels green and immortal,
Are my garlands woven on high.
Death, joyous and mild, is a beautiful child,
That beckoneth me from the sky."

What seest thou deep in the sunset,
O, Dreamer of Fairyland?
Thy brows are so bright with a rapt delight,
That falleth the pen from thy hand!

"I see my palace of crystal
Uplift its ethereal crest,
Looking far and free o'er the jasper sea
And the Islands of the Blest.

"That lady all clothed with sunshine,
Who moves through the flowery meads,
Is Edith, my bride; and there, at her side,
That blooming cherub she leads

"Is our star-eyed baby in heaven,
Who passed but a summer before;
They beckon me o'er the shadowless sea,
They wait for me on the shore.

"O, glitter and glory of Sunset!
I've wrought my poesy rife
With the rhythmic seas of their harmonies
Till they have entered into my life!

"O, passionate purples and crimsons!
The curtains of life are unfurled!
From definite real to dazzling ideal
They gather me out of the world!"

Poor poet! Thine eyes are glazing,
Dim shadows around thee throng!—
He was weaving his rhymes in the radiant climes
Of the Kingdom of Beauty and Song!

ARCANA OF SPIRITUALISM.

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

Spiritual Atmosphere of the Universe.

I propose to prove by positive facts the existence of a mental or spiritual medium pervading the universe, by which the phenomena of mental and spiritual influence are explainable. I shall first briefly review Reichenbach's conclusions, and state some of the most pertinent of his facts.

His experiments extend over the influences of the inorganic world, and if made in an orthodox channel would be considered conclusive. The day of his honor is in the future, for although stumbling in many of his conclusions, the noble stand he assumed for the sake of the truth is worthy of all praise. The results obtained from organic life are no less apparent, and confirm his conclusions.

The influence of a magnet on a sensitive person is too well established by facts to be denied. The requisite sensitiveness to see and feel the magnetic flame in a marked manner seems to accompany diseases of the nervous system. Such is the case with most of the subjects introduced by Reichenbach in his attempt to establish the fact of such influence. The exhalation of nervous sensibility in the lady whom he introduces as the daughter of the tax-collector Nowotny, was wonderful. "In her all the exalted intensity of the senses had appeared, so that she could not bear the sun or candle-light; saw her chamber as in twilight in the darkest night, and clearly distinguished the colors of all the furniture and clothes in it. On her the magnet acted

with extraordinary violence, in several ways, and she manifested the sensitive peculiarity in all respects in such a high degree, that she equalled the true Somnambulist, (which she, however, was not), in every particular relating to sensory irritability.

She perceived a distinct luminosity as long as the magnet remained open, but on placing the armature on the poles, the light disappeared. The flame seemed to be somewhat stronger at the moment of lifting up the armature, then to acquire a permanent condition, which was weaker. The fiery appearance was about equal in size at each pole, and without perceptible tendency to mutual connection. Close upon the steel from which it streamed, it seemed to form a fiery vapor, and this was surrounded by a kind of glory of rays. But the rays were not at rest; they became shorter and longer without intermission, and exhibited a kind of darting ray and active scintillation which the observer assured us was uncommonly beautiful. The whole appearance was more delicate than common fire; the light was far purer, almost white like the sun's rays, mingled with iridescent colors. The distribution of light in rays was not uniform; in the middle of the edges of the magnet they were more crowded than at the corners where they formed little tufts."

The case of Miss Sturman, daughter of an inspector of farms in Prague, is still more curious.

"She was suffering from tubercular affection of the lungs, and was subject to somnambulism in its slighter stages, with attacks of tetanus and cataleptic fits. When I stood in a darkened ward, holding a 90 lb. magnet open at a distance of six paces from her feet, while she was perfectly conscious of what was going on around her, she ceased to answer, and fell into tetanic spasms and complete unconsciousness from the influence of the magnet. After a while she came to herself again, and said that at the moment I had removed the armature she had seen a flame flash over it, about the length of a small hand, and of a white color mingled with red and blue. She had wished to look at it more closely when she became unconscious from its influence.—*Diagnosis of Magnetism*, p. 26.

An electro-magnet presents the same appearance as a steel magnet, showing that it is really the magnetic force that is observed.

When the poles of an electro-magnet were brought near those of a steel, the flames from the latter were repelled as by a strong wind.

Subjected to purely physical tests the magnetic flame is found to be devoid of heat, and when applied to a delicate daguerreotype plate, to yield only dubious traces of light. No degree of condensation by a lens renders it visible to common eyes.

The flame around its extreme margin exhibits a dark and smoky appearance, and is interspersed with sparks.

After many and carefully repeated experiments it is found that natural crystals possess a power equal to the magnets. Amorphous bodies are without influence, but crystalline, with few exceptions, manifest this property.

"It has never yet been observed in ponderable matter, that the form, the arrangement of the molecules, can be the cause of new forces acting at a distance."—*Powillet in Muller's Physics*, p. 167.

Reichenbach concludes that the influence of a crystal on a sensitive, while the same substance in an amorphous state has no influence, contradicts this statement, but it does not necessarily. The minute crystals of such bodies are opposed one to the other, just as if it was formed of minute magnets indiscriminately aggregated so that their poles would mutually neutralize each other. Remove one of these crystals and indefinitely enlarge it, it is then free from neutralizing influences, its force acts in certain defined directions, and can be felt. There is no new force, it only becomes appreciable.

A crystal of quartz is a fine substance with which to experiment. When drawn down the inside of the hand of the subject, it produces the same feeling as a magnet. The sensation is like that of a pleasant, light cool haze. When the motion is reversed passing the point of the crystal from the hand upward, the sensation becomes disagreeable. From the many experiments recorded by Baron Reichenbach, one is selected as an illustration. At the University Hospital, the experiment was made on Miss Struman.

"I made a pass over her hand with the apex of a rock-

crystal six inches long and two thick. The effect ensued immediately, the patient felt the warm and cool sensations, very sensibly when the passes were made over her hand. When I applied the magnet in the same manner, the sensations were of the same kind, but weaker and reversed. The action was so strong that it effected the whole arm as far as the shoulder, the warm and cold sensations being prolonged all the way up. When I subsequently applied a crystal three times as large, it acted so powerfully upon the hand, immediately, upon the first pass, that her color came and went suddenly, so that I did not venture on a second experiment with her. * * * Finally I tried the same on Miss Maix. On this very sensitive patient, who, however, always remained fully conscious, the crystals acted not merely on the line of the pass, but over a broad strip up and down the hand, which action ascended the arm. Miss Reichel, to appearance a healthy and strong girl possessed such sensibility to the crystal pole, that she perceived its approach even at a considerable distance. Like her predecessors she found the pass downward cool, and upward warm. Lastly I became acquainted with Miss Maria Atzmanusdorfer, and found her to feel the pass of the crystals strongest of all. Even little crystals of fluor spar, etc., an inch or so long, produced a sensation of cold when passed down the hand; with rather thin ascicular crystals, I could, so to speak, describe lines upon the hand; but the pass upward produced warmth of the hand, and so adversely upon her, that it affected her whole body unpleasantly, and began to produce spasms as soon as I repeated it."

These results were tested not only on cataleptic patients, but many prominent physicians, physicists and chemists, and especially were the results remarkable on the Naturalist, Prof. Endlicher.

The principles drawn from these numerous experiments may be briefly stated.

The peculiar force is exerted in the direction of the axis of the crystal, is strongest at the two poles, and of opposite effects, agreeing in this with the positive and negative poles of the magnet.

The force of the crystal, however much it may affect the nervous system, is not of a magnetic character. The largest and purest crystal of quartz or lime, will not attract the minutest dust of iron; has no directive tendency like a magnetic needle if ever so delicately suspended. Nor can it induce magnetism in a steel bar, nor influence the polar wire when placed in the helix, producing no induced current, while the magnet and crystal are alike in their effects on the sensitive nerves, the magnet has properties which the crystal has not, as its directive and attractive qualities, and relations to terrestrial magnetism and electricity. These properties stand in relation to the other force, as light does to heat in the burning of a taper. They could be separated, so that the magnet would have no directive tendency, but effect the sensitive, as the light of a taper can be cut off by a screen of certain substances, which allow the heat to pass unimpeded. The crystal is built up by the operation of definite magnetic forces, but of too low an order to yield magnetic force. They act on atoms, magnetism on masses, herein, being related to chemical affinity, which holds precisely this relation to gravitation. It resembles the magnet in having polarity to sensitives; it is quantitatively different at the two poles. Cold is produced at the pole corresponding to the — M, and heat at that corresponding to the +M. The north pole is the stronger.

If crystals are brought in contact with amorphous substances, they impart their power, and the latter repeat the sensations of the crystals. The influence is not permanent, but rapidly disappears. It is transmitted through matter in the same manner as attraction, no intervening substance producing any more effect than air, except a slight retardation. Like the force of the crystal, this imparted influence is limited and cannot be indefinitely accumulated. In crystals it increases with their size, but in different substances varies. Thus a small crystal of cobalt is more powerful than a large one of quartz, and the influence of the minute crystals of morphine are distinctly felt.

Of the result of experiments made to determine whether crystals yield a visible flame, Reichenbach gives a most convincing record.

All power of fancy over reason is a degree of insanity.—*Johnson*.

Are We to Have a National Convention?

BY J. H. W. TOOHEY.

EDS. AM. SPIRITUALIST:—I prepared the accompanying article for the *R. P. Journal*. Mr. Jones approved it; and, to use his own language, "liked it;" but there was a qualification. He thought my references to the Secretary of "the American Association" unnecessary; and all the more, as H. T. Childs happened to be just then one of the editors of his paper.

The offensive paragraphs are therefore preserved word for word, that the readers of the *American Spiritualist* may know "the head and front of my offending;" and learn how easily the freedom of the press can be dispensed with.

Convinced that criticism is as necessary to the growth of the mind as the free winds are to the pure atmosphere, I submit the following article, hoping it will awaken thought, correct assumptions of office, and prompt each and all to more unity of sentiment and fraternity of effort.

Yours for "the true, the beautiful and the good,"

J. H. W. TOOHEY.

EDS. AM. SPIRITUALIST:—Intentionally abstaining from public participation in the discussion occasioned by the formation and action of "the American Association of Spiritualists," I have waited the order of progress, hoping the logic of events and the criticisms of the *Banner of Light*, and other Spiritualistic prints, would suggest to the officers of the Association the propriety of recommending a change in its "Constitution," some foregleams of which would appear in the call for the "next annual" Convention.

That there is a need for some such comprehensive "amendment" has been made apparent in the already published criticisms to a large number of our spiritualistic friends, the majority of whom desire more co-operation of effort and more fraternity of sentiment; but, of all this and much more of a kindred character, the call for the "next annual" meeting foregleams nothing.

On the contrary, it reads "like one having authority," repeating foregone conclusions in the name of the Secretary.

It republishes the letter of the law that killeth sympathy and co-operation, seemingly forgetful of the spirit of progress that giveth life—echoing the class and caste legislation of the past, rather than the healthier fraternities of improving and co-operative reform. Dictating terms of agreement "to all the Spiritualists of the world," it expects conformity from all, like any other conventional common-places, as the call of the "Sixth National Convention."

What "the Spiritualists of the World" hold in common with such a call, will appear later in review, lent here and now I confess to a large surprise; for the assumption that the Spiritualists of the United States agreed in uniting the conflicting interests of the old and the new organization, is surprising. It may, however, appear in good time, that the wording of the call is an extravagance of the Secretary, as the name of the President is not appended to that document.

Be that as it may, the assumption, that makes "the National Convention" and "the American Association of Spiritualists" one, is none the less offensive to the supporters of the elder organization, let the authority for that assumption rest with the Secretary or the Trustees of the Association. And all the more, as the assumption of such authority has been the besetting sin of all centralized organizations, and the one above all others condemned in the various conventions of reformers and Spiritualists during the past quarter of a century. The uniformity of this testimony is the more suggestive and significant, when it is known that many of the witnesses supporting it are reformers and Spiritualists, who have no controversy with organization *per se*, time, place and circumstances agreeing. But confining attention to what is stated and implied in the call, it is objectionable, because: 1st, it mistakes and virtually falsifies the spiritualistic record; 2d, it ignores the opposition made to the methods and measures now centralized in the new organization; and, 3d, it keeps out of sight the significant fact, that the National Convention was abandoned by the friends of "the American Association" last summer at Rochester.

The offence necessitating the first complaint, is in the heading of the call, and the pretence that makes the "Sixth National Convention," at the time proposed, a possibility. Equally unfortunate is the assumption, that makes "the American Association of Spiritualists" national, since it is neither lawful nor logical for minorities to vote away the rights and preferences of majorities; and this the members of the Rochester Convention did, according to the published report.

The delegates present at that Convention (see *Present Age*, Sept. 19th, 1868) represented only sixteen States, Canada and the District of Columbia, their total being two hundred and fifty-six; but there and then the rights of seven or "eleven million" of Spiritualists in the United States, was voted upon and disposed of by 256 persons.

That is on the supposition that every delegate voted for and favored the action of the Association—a sup-

position inadmissible in the very nature of the case. But even if they did vote as an unit, the pretence to nationality in "the American Association," grows absurd if not farcical in the fragmentary and disproportionate representation of a majority of the States represented at the Rochester Convention.

According to the Report, of the total number of delegates, New York gave 85; Pennsylvania 27; Ohio 15 and Michigan 62; total 189—leaving the remaining twelve States, Canada and the District of Columbia, less than one-half of the above numerical representation, their total being only sixty-seven, and to make the issue the more perplexing, some of the oldest and longest worked spiritualistic States, (such as Maine, Vermont and Indiana are credited with only a single representative each; New Hampshire, New Jersey and Maryland doing very little better—each having but three delegates. Of the six remaining States, Massachusetts had by far the largest representation, but her total was only 14 delegates, most of whom came from Boston and vicinity, representing the State organization.

The above Report being authority, "what a falling off is here, my countrymen!" And how manifestly unwise the pretension to nationality appears in the presence of such unequal representation. No wonder the thoughtful in the Rochester Convention felt its significance, and moved "for a change of base;" for the protest is both "real and earnest," when States once prominent in supporting annual conventions, withhold their delegates and ignore the assumptions of such partial legislation.

But what is truly wonderful is, that in abandoning the popular method of representation, and giving up the prefix "National," that they should have adopted "American" as a substitute, as there is no logical necessity for qualifying Spiritualism by geographical limitations. I mean no offence, therefore, in declaring the word "American" to be a bad qualifier. It is more commonly associated with defunct policies and corrupt legislations than with the civilizing influences of equal rights and impartial representation. Geographically it spans the Continent, but here as elsewhere it lacks unity of significance, being qualified by the peculiarities of climate and people—North and South.

In politics it has been, if it is not, associated with sectionalism and party animosity—upholding and supporting the tyranny of law and the cruelty of slavery. In religion it has been and still is doing the dirty work of sectarianism, the sad and sadning memories of which gather around the imprisoned form of the "Dissenter" and the more modern persecutions of the "Radical Reformer." Taking it all in all, therefore, the prefix "American" is singularly destitute of those philosophic and catholic associations, so fundamental to the mission and ministry of Spiritualism, and as such is a misnomer and out of place. Evidently there is need of returning to first principles, and resolving "that we are SPIRITUALISTS; and that any other prefix or suffix is calculated to retard and injure us."

This survey of the facts underlying the formation and naming of the Association, suggests a query or two about the need and value of such an organization "to the Spiritualists of the World," as the call for the next annual gathering is addressed to that multitudinous body.

Consulting the "Preamble" to the Constitution of the Association, the questions meet with a ready if not satisfactory answer; for there the merit of the Association centers in the fact, that it is "a religious organization." This may be good news and true; but, before jumping to a conclusion, it should be definitely known that this new religious "organization" is founded upon principles underlying "the Declaration of Independence," rather than "the Bible;" being American rather than Jewish in origin and character. So far it is a novelty, if not an improvement; but this being conceded, the question arises, do "Spiritualists of the World" need such a religious organization just now? Are the Spiritualists as a body prepared to say how large a proportion of the phenomena of Spiritualism belongs to "Religion" or Science?

The known and acknowledged diversity of opinion upon these and kindred issues, give significance to testimony and justifies my introducing the following reflections:

"I think (says a well known reformer) Spiritualism more of a Science than a religion," and it is questionable how much our Sunday services and other institutions after the old order of Sabbath keeping and church-going may legitimately have to do, in the establishment of scientific truth. Does the science of Geology, Astronomy, or any philosophic system, require Sunday delineations for its support? The world is all alive to learn truth and science; but there has been so much foolery and positive abominations under the name "religion," that I question whether the world does not look with suspicion upon Spiritualism, when it is presented as a "religion."

Testimony might be multiplied, showing the religious aspects of the Association has not, does not interest the

"Spiritualists of the World;" but, it is unnecessary, since the published discussions and current criticisms on the subject, unmistakably proclaim the cherished preferences of Spiritualists for the certainties and practicalities of science, over the sentimentalisms and "glittering generalities" of religion. And yet, in thus cherishing these preferences, there is no intentional conflict with "the Soul; her sorrows and aspirations;" nor with the "pure and undefiled religion" of the intellect, when its place in Nature is ascertained, and its offices are understood; but with the conceits and fancies of fallible teachers, who are "oft most ignorant when most assured."

The American Association, however, has more than one attraction for "the Spiritualists of the world"; for it is an educational as well as "a religious organization"—proposing "the establishment of at least one National College." But this has been and is still condemned by very many Spiritualists, as a blunder in finance and a heresy in Spiritualism; as "injurious to state and local organizations" as its supposed aim and tendency are "unfriendly to mediums." This, in fact, is its practical offense. Theoretically, it is considered a backward movement, rather than a progress—preferring normal education to "inspirational control"—making "the royal road to knowledge," once so plenary in promise, the natural way, that leads through college.

Of course all this is understood to be a matter of opinion, but it sways conviction and determines position. It inspires protest and supports antagonism, making the culture of the intellect distasteful to the needy and uneducated many. It may not be free from the bias of prejudice, but its best affinities live with all that is desirable in progress and sacred to humanity; in the interests of which, it opposes all men and measures tending to class and caste distinctions, whether intellectual, spiritual, or both; for the Spiritualist *par excellence* in accepting first principles is pledged to fundamental law and fraternity—rule forever!

These views and re-views lose none of their significance in passing from the plans proposed to the fees demanded; for membership costs five dollars per year in "the American Association of Spiritualists." True he or she can leave off paying the fee and withdraw from the Association, "without giving a reason" for so doing; and in the end it may prove a valuable privilege, as it seems from the present reading of the Constitution the only one the mere member possesses. The language of the Constitution is positive, "that the annual and business conventions shall be conducted exclusively by the delegates from the several State organizations;" making the sphere and duties of the member inferior to the delegate. True, the individual may be member and delegate at the same time; but that is not always practical, even when possible; and to complicate the matter, some of the State organizations have become auxiliary to "the American Association," paying a special fee. Thus the Illinois State Spiritual Association, at the Springfield Convention in 1868, "Resolved, That the State Society shall consist of members who shall contribute to the funds of the American Association of Spiritualists."

How fully the Spiritualists of Illinois were consulted and represented in the act that made "the State Society" tributary to "the American Association," does not appear in the report of W. S. Jamison; but it is commonly understood by those acquainted with the make-up and history of the movement, that the Convention was so very small, that the persons present represented themselves, and the interests they sustained to the American Association, rather than any expressed wish or fixed purpose of the Spiritualists of the State.

Nor does it appear what rights and privileges belong to the individual in "the State Society" after contributing "to the funds of the American Association;" but it is as plain as language and the Constitution of the Association can make it, that membership in both is founded upon a money qualification.

A most unspiritual base for a Spiritual Association truly; for, as the world goes, it looks exclusive and begets selfishness. Naturally enough it disfellowships the multitude, who can poorly afford annual contributions outside of home and the family circle, after paying for the spiritualistic prints and aiding the local societies. The conclusion therefore is inevitable, that "the Spiritualists of the World" no more need a money-ocracy than a "National College;" particularly if the former is the medium for obtaining means for the building and support of the latter.

What we do need as a people, however, is a return to first principles and general reform; to fraternity of effort and democratic rule; to mass meetings and popular conventions, that these and kindred assemblies may become the Congress of the Nation and the Colleges for the people; in all of which they can make known their wants and vindicate their rights; where impartial justice and universal suffrage will work together with the inspiration of heaven and the logic of

earth for the healing of the nations; where angels and humans will unite in making the conclusions of science as certain as the institutes of Nature and as practical as the needs of daily life—that men and women may become equal before the majesty and universality of the law.

Doubtless there are many Spiritualists who think this method of educating "the people" has been tried many a time and "found wanting;" but the fact is, it never has been tried in any sense commensurate with the claims of humanity and the needs of the people. Popular ignorance and Church depravity have translated the lessons of experience otherwise, making it fashionable to discredit the one and vulgarize the other; but for all such, Truth is her own Nemesis and painful Experience her sad Interpreter, and there using the logic of events, will recast the lessons of history, until it is generally known and acted upon, that "there is but one cure for the evils which newly acquired freedom produces, and that cure is freedom!"—Macaulay's *Essay on Milton*.

So thinking, I end as I commenced, with the query, are we to have a National Convention?

THE SPIRITUALIST.

CLEVELAND, O., SATURDAY, AUG. 7, 1869.

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

Shin Shin To.

"The word 'Kiristan,' or Christian, has become so degraded by the Roman Catholics in Japan, that Rev. J. Goble, of the Free Baptist Mission, says, that he thinks it better to reject it entirely; and he uses instead the words Shin Shin To, i. e. the True God Way. The Japanese connect the word 'Christian' with jugglery and witchcraft, which the Roman Catholics are accused of practicing."—*N. Y. Independent*.

There may be some question as to which party, Catholic or Protestant, has done the most to render the word "Christian" "degraded" in Japan and other-where; but that the work has been thoroughly accomplished in one way and another, is now admitted, not only by the Rev. J. Goble, but many others. By all means give us the "Shin Shin To!" At least let us as Radical Progressive Spiritualists, be as free to disentangle ourselves from the suffocating embrace of "degraded" names, as the Rev. J. Goble. If the Free Baptist Mission find they must drop "the word Christian," before they can gain a hearing at large, we need not don their repudiated old clothes.

It evinces the terrible force of "theological bias" and popular psychologies, when so many supposed to be emancipated in spirit, can see no way to recognize the self-evident possession of partial good by the systems of the past, without adopting their effete ritual and outworn, "degraded" nomenclature. While the "Free Baptist Mission" sends its Goble to Japan to propagandize the "Heathen," that they may be duly ducked, Japan sends her citizens here to colonize; who, if ignorant of the "Shin Shin To," after the Baptist fashion, promise to become a numerous, wealthy and valuable class in our country. Koopman-chop too is at work, and soon hundreds of thousands of the disciples of Kong Futze, will help populate our land. These Chinese are industrious as well as intelligent, and will become influential; shall we—to spare the prejudice of some good men and women in the Church or out, shut ourselves from the sympathy and influence we may have with these new multitudes? These Asiatics are impervious to Christianity, they hate, abhor and dread it; but Spiritualism affiliates with their philosophy, and when brought in contact with the educational influences of modern developments, the objectionable parts of their practice will disappear, even as we may learn from the ripeness of their experience.

Among the most highly educated Rationalists of the time, are many of the liberal Jews. The camp of Israel moves to-day led by the fiery cloud of modern progress. To these people—numerous, intelligent and busy, not forgetful to care for their own—Christianity is a synonym for oppression and bloodshed. Let Spiritualists be true to themselves, and soon the hosts of Israel will march beside them.

Thousands of the most prudent, practical men of the land are German free-thinkers. Shall we assume a title which must repel them from even an investigation of our evidences, when to them most especially the

demonstrations of Spiritualism are the one thing needful?

Let us forbear to assume "any prefix or suffix" which cannot define anything for us, but makes us responsible for the superstition, charlatanism and bigotry of by-gone generations, while building walls between us and those otherwise ready for affiliation, co-operation and mutual improvement.

Because of the prejudice and injustice of Christians towards the Oriental "Heathens," Spiritualists, who alone can comprehend and appreciate them, have a duty to perform in their behalf. Ages ago they preceded us in the discovery of spirit communion, and to-day have somewhat, no doubt, to teach us.

We can assume or accept nothing as Spiritualists, which can narrow our sympathies, or militate against the cosmopolitan character of our associations.

The Grand Union Pic-Nic.

This was a decided success, in every respect. We were disappointed in not getting a detailed report, which was promised. Below is an address by Master King, which was intended to be published in connection with the other proceedings, but which is very readable when disconnected therefrom:

Friends and Members of the Children's Progressive Lyceum:—Conductors, Leaders, Members of Groups, and fellow scholars! Welcome here to-day! Welcome to this Celebration; to this beautiful scene; these groves of verdure! Welcome to our salutations; to our fraternal sympathies; to the warm grasp of friendly and co-operating hands; to the bright looks of kindly eyes and the blended feelings of loving spirits!

We have gathered as children of the Lyceum, young and old, as friends of the cause of progress, free thought and education. We have come together to exchange our greetings, to make our acknowledgments, and extend our congratulations; to celebrate the development which has marked the history of the beautiful and useful institution of which we are privileged to form a part. We come from our groups and halls, gathered here and there from cities, towns and villages, which the hand of civilization and the genius of liberty have builded; the prosperous homes of a happy people. We march with target, shield and banner. We come in serried phalanx, the advance guard of an invincible host. No blood of our fellow men stains the untarnished purity of our weapons. No widow's wails nor orphan's cry—no choking sob nor falling tear, offends the eye or pains the ear of Heaven above the scenes of our triumphant conquest. Our battle-field is the growing mind; our weapons, thoughts of beauty and of truth, actions of love and kindness. The banner above our heads is the flag of our country. To us, it is the symbol of all for which we care to live, or dare to die—the symbol of civilization, of freedom, of progress, of tolerance, of all that makes great, American citizenship, and glorious the land we love. Determined and aspiring ourselves, claiming the liberty to act, to speak, to think—"life, liberty, and the pursuit of happiness," we are as ready to award justice and right to others as to claim them for ourselves. No bonds of party or of sect; no narrow lines of nationality or of race confine us; our sphere of action is the wide, wide world; our friends all human kind; our progress in the past is an earnest and prophecy of the advance of the future. The sympathies of good men and true women are with us, all the assembled host of spirits bright, the noble and the wise, who have made this earth the stepping-stone to a higher life, bend in benediction and cheer us on our way. Then welcome, friends! and welcome still once more! Welcome with heart and hand; welcome to all our joys, to all our aspirations, to all our hopes, to all our labors. Let us bind our souls in sympathy; let us unite our voices in song; let us gladden each other's hearts with encouragement, until inspired by the occasion, our own spirits rise and blend with the joy of the angel friends above us, and the music of our gladness echoes back the songs of heaven.

Book Notices.

COMMON SENSE THOUGHTS—The Bible for Common Sense People; by Wm. Denton, third edition, sixth thousand, enlarged and revised.

This well known pamphlet appears enlarged and revised. The application of common sense to the Bible by a man like William Denton, can be productive of but one result, which is before us. It is an excellent book to put into the hand of any Bible worshiper who has got his eyes open far enough to read. It will stiffen the backbone of his manhood prodigiously, if he can be induced to quietly follow its argument. Aside from this, the book is instructive and entertaining for any one.

Address Wm. Denton, Wellsley, Mass.

THE LADIES OWN MAGAZINE for August; Indianapolis, Ind. Address Mrs. M. CORA BLAND. \$1.50 from now to the close of 1870.

This journal fully sustains its high claims in the August number. It has won the title of the "Sensible Woman's Magazine," and it well deserves it. The spirit of reform is incarnate in its pages, and a healthy womanhood smiles upon you from its columns.

Its religious temper cannot be otherwise than liberal, or it never would have reached our table. A reform is needed in some matters connected with proof-reading, but as a whole its appearance is good. No woman or girl can fail to be benefited by reading its interesting pages. Send \$1.50 and get it from now till the close of 1870—the best offer we know of.

Rev. A. N. Craft—Discussions.

EDS. AM. SPIRITUALIST:—As this gentleman makes something of a flourish of trumpets in the Spiritual papers in regard to discussing the merits of Spiritualism, I deem it proper to give a little history of matters in this direction since the debate between himself and Mr. Wheelock.

I have before me a letter of Prof. Craft's, directed to me, dated May 5th, challenging A. A. Wheelock or O. P. Kellogg to meet him in debate at Andover, O., in July or August, on the following question:

"Are the doctrines of modern Spiritualism true, embracing the claim that the spirits of departed human beings communicate with mortals?"

To this I answered that I did not think he would find any one to accept his proposition to discuss that question alone; but shape his question so as to put his religion in juxtaposition with the spiritualistic religion, and I thought he would have no difficulty in finding a disputant. I accordingly submitted to him the following question, and pledged O. P. Kellogg to meet him in discussion upon it. I have received no response to that proposition.

The Professor seems to find especial pleasure in displaying the wild and fanatical sayings of a few Spiritualists, and making the people believe that this is ALL of Spiritualism; but he seems very much opposed to the idea of placing himself where the errors and follies of the Bible, or of Methodism, can be presented to the people.

The following is the resolution which the Professor declines to respond to:

Resolved, That the history of the world to the present day furnishes indubitable evidence of the presence and intercommunication of the spirits of departed human beings with the inhabitants of earth; that "modern Spiritualism," so-called, is but a more full and complete manifestation of spirit power and influence, legitimate to the growth and development of mankind; and in its phenomena, its philosophy and general teachings, furnishes the most natural, reasonable and inviting view of God, of life, of death, and of a future state, and is therefore the best system of religion to secure man's happiness here and hereafter known to Christendom, taking the expositions of the Bible by the M. E. Church as a standard of its teachings.

I deem it an act of justice to Bro. Kellogg that these facts be known; and further, that he has repeatedly stated publicly in our Hall, that he is ready to meet any accredited orthodox minister in debate upon the issues between them and Spiritualists.

Truly yours,

E. F. CURTIS.

FARMINGTON, July 26th, 1869.

Notice.

Ohio Delegates to the Annual Meeting of the Am. Association of Spiritualists.—The following persons are chosen delegates to the Annual Meeting of the American Association of Spiritualists, at Kremlin Hall, Buffalo, N. Y., Aug. 31st, 1869, to represent the Ohio State Association of Spiritualists, and this notice shall be their credentials to the same: Oliver Stephens, Toledo; George H. Stewart, Clyde; J. M. Hall, Oberlin; George Rose, Cleveland; R. P. Harman, Kirtland; Judge Harris, Painesville; N. S. Caswell, Geneva; Dr. Benjamin, Monroe; John Keen, Andover; Mrs. M. B. Skinner, Ravenna; James A. Sumner, Akron; A. Bailey, Alliance; Dr. W. M. Humbleton, McGonelsville; O. P. Kellogg, East Trumbull; A. A. Wheelock, Farmington; J. B. Walker, Youngstown; L. F. Hager, Cardington; E. S. Wheeler, Ashly; Virgil D. Moore, Miffin; J. H. Randall, M. D., Elmore; Hiram Barnum, Braceville.

A. B. FRENCH, President.

HUDSON TUTTLE, Recording Secretary Ohio State Association of Spiritualists.

Banner of Light and Religio-Philo. Journal please copy.

Annual Meeting.

The fifth Annual Meeting of the Spiritualists of Tompkins Co., N. Y., was held at McLean on the first Sunday in August. A fine day allowed a large concourse to gather, some of whom came more than thirty miles. The audience was estimated from fifteen hundred to two thousand. The country about McLean is celebrated for the liberality and intelligence of its rural population.

E. S. Wheeler gave two lectures which were well received, as the commencement of a course to be given in the neighborhood, the second Sunday in the same place and the third in Lansing in the same county.

Thus steadily the light is spreading, and "without haste, without rest" the development of progress goes forward.

Pic-Nic and Grove Meeting.

AT EIGHT MILE LOCK, INDEPENDENCE, Saturday and Sunday, Aug. 14th and 15th, 1869. Commencing at 10½ o'clock A. M., Saturday. The Welch Glee Club and able Speakers will be present. Speakers and the public generally are invited. There will be conveyances from the Street Railroad at Newburgh to the Meeting Ground.

By Order of the Committee.

DR. J. WORTHINGTON STEWART has removed his office from Erie Street to No. 47 Prospect Street, where he has fitted capacious and suitable rooms for his practice. From Aug. 17 to Sept. 15 he will be at the U. S. Hotel, Steubenville. Saturdays he may always be found in his Cleveland office, as above.

On the Square.

We are "enthusiaized" to learn through the *News from the Spirit World*—Rev. Mrs. A. Buffum editor, Chicago, Illinois—that the "Religio Politico Party" is on the Square in Chicago, Ill. At first we thought, well knowing the perils of spiritual publications, that the whole concern had been turned out of doors because rent was unpaid; then that they were running opposition to the Y. M. C. A., preaching *al fresco*, *Religio Politico, pro bono publico, q. s., ad infinitum*, etc. Suddenly it occurred to us that we might know more about the matter if we read more than the head line of the report, and so, sweeping the sheets of proof from the table, we perused. Great is the mystery of godliness; great is the mystery of the Religio Politico party—though we seem to catch flashes of iridescence here and there, like the gleaming trail of a dolphin's tail through moonlight seas at midnight sliding. But as the party, whoever, whatever and however it may be, is willing to "protect and encourage THE AMERICAN SPIRITUALIST," we wish them all manner of luck in doing good, and don't know how they could better employ themselves. Any way we are glad they have settled the "triangles" and "leaders" and are at last "on the square." We have never had the triangle bad that we know of. Our leaders cost us a deal of trouble from week to week, while the Cleveland Paper Company are so square themselves that they and the types make it hard work for us to keep "on the square" at all, especially as some of our subscribers, young as we are, are badly behind hand, making us think they belong to that class who are "afflicted with soarings after the infinite and divings after the unfathomable, but who never pay cash." Delinquents will take notice and govern themselves accordingly, for now that religion and politics have got on the square, and the woman God is coming to the head, we suppose all things will be in reverse order, consequently everybody will hurry up to pay the printer, thus squaring up with the rest. Just to take the starch out of old Pius the IX, and the wind altogether out of the sails of his old ark, the Roman Catholic Church, a counter irritant to his one horse ecumenical council is to be held in Chicago, "on the square," Dec. 8th, 1869—which is to be a Religio Politico Ecumenical Council, in the name of Father, Mother, Son and Daughter, especially the young woman, which is O K, 1, 2, 3, 4. To give our bewildered readers an idea of that which we are writing about, as well as to keep them posted in regard to the latest developments, we insert the following:

RELIGIO POLITICAL PARTY ON THE SQUARE, IN CHICAGO, ILLINOIS.

The Religio Politico party held meetings for eight months at the office of the *News from the Spirit World*, and thoroughly examined every question in religion and politics, in order to find a base for future operation that would satisfy both man and woman. Many distinguished individuals came long distances to assist in developing the work. The anxiety, mental and physical labor endured, while erecting a platform for Spiritualists to stand upon, has been exceedingly great. One Orthodox divine came to this city twice from New Jersey, lest mistakes should be made whenever we attempted organization; many others came equally long distances, to be sure that we find the "rock of ages." A great sea of controversy was opened up; "Headquarters" were opened at various places, the office of the *News* being too small. At last a few persons felt compelled to draw a line somewhere between themselves and the great body of "disorderly Spiritualists;" through intuition and reason they accepted the science of notation and geometry for a platform, 1, 2, 3, 4, which numerically considered forms a square. July 15th, 1868, they met at the office of the *News from the Spirit World*, assumed the name of a religio politico party, and signed the following oath of allegiance, a "great book" being opened for that purpose.

We mediums are prepared to rally around and support a new and divine government—church and state combined, woman representing the church and man representing the state. The church to control or move the state, since two bodies of equal weight cannot move each other.

The following names were then entered, and many have since been added. (See catalogue.)

HISTORY.

A history of the formation of the Religio Politico party, in which several hundred people were directly

interested, will be published in due time. Never since the founding of the Roman church has there been anything to compare with the councils that have been held in various houses in this city, and at the office of the *News*, in regard to the base of the New American Church.

These individuals were all advanced in years and acquainted with all the facts and phenomena of Spiritualism; they were of that class who have graduated from circles and investigating halls, perfectly satisfied of the truth of raps, tips, trance and semi-trance, and wished to listen to science from normal mediums. Great rolls of diagrams, bundles of drawings, charts and remarkable designs were sent into the council rooms in order to throw still more light upon the subject of triangles, leaders and squares. More and more intense became the contest, hundreds came and went, organizers and disorganizers. Every effort was brought to bear to make the *News* indorse some one as being "sent of Heaven." I could only reply, I will publish enough to satisfy the coming historian of your movement, but it is for you to indorse each other if possible (which I am happy to say it was not, for it is principles and not persons that are to be indorsed.) About sixty individuals in various parts of the country claimed to be Christ's representatives, and head of the new dispensation. Some of our best and most acceptable mediums were among the number.

MEETING ON THE SQUARE.

At a meeting, May 12th, of the officers and friends of the Religio Politico party, it was unanimously decided that, whereas we were rejoicing and thanking each other for all that has been accomplished, that thanks should be extended to the following individuals, who have also helped to untie and dissect the Trinity and finally erect the square for a platform. The labor of coming up through old religious crusts has been nothing short of tremendous—many grew faint but rallied again, for the terrible hour of "choose ye" had come. The question was, shall we go into the Catholic church, or shall we add another power to the spiritual head, making four—two men and two women—and establish a new American church and state.

Here followed a list of 154 names, some living and some dead, that is dead as can be; perhaps it makes no difference though. A party with members in the body and out of the body must be one of *universal* suffrage in our opinion.

But "we shall see what we shall see," and in the meantime urge upon men and women of all parties everywhere to subscribe to THE AMERICAN SPIRITUALIST, only two dollars per annum, and we pledge ourselves to do all we can to "meet on the level and part on the square," now and forever. Amen.

The Dead Past.

We are dying of thirst. We eagerly rush to the fountains of the present. The water leaps and sparkles in the sun. It is radiant with life. It is a keen tonic, a fine spiritual stimulant, filled with magnetic forces drawn from the great ocean, absorbed from the fire clouds, and rushing wind, strengthened by the granite out of which it springs. Drink, drink until our thirst is slacked. Drink? No. Into this crystal water the conservatives have thrown the carcass of the dead past! There it lies, huge, colossal, corrupt and festering; loathsome insects, flat and hideous beetles, vile and nauseous worms, seeking refuge in its pestilent mass, carrion birds, flapping their black wings over it, Jackals, hyenas, despicable scavengers seeking to feed on its putridity. There it lies in the fountain; laved by the clear water converting it into disgusting ooze and slimy death. Ah yes, we can drink now. The conservative has prepared the draught. He has an inordinate thirst for the foul liquid. Drink! cry we. Drink this vile distillation of rottenness! First cleanse the fountain, bury the past so long dead, respectfully for your feelings, but we never love our friends so well as to act the cannibal. Cleanse the fountain, and let each bring his own measure and quench his thirst with the pure water.

An Irishman in Troy, N. Y., was recently fined \$50 for whipping his wife, because she went to a neighbor's after he had forbidden her. It is strange how any Judge could render such a verdict in defiance of law, which says that the wife shall obey the husband. If she does not obey, what has he to do, if the right of compulsion is not granted him?

Institutionalism.

On another page will be found an extended criticism upon the American Association of Spiritualists, by J. H. W. Toohey, which we are glad to make room for, because we know that some of the objections therein stated have arisen in many thoughtful minds during the past year. The article is a sort of compendium of what has hitherto found only disjointed and fragmentary expression, and is opportune, in view of the early annual meeting. Doubtless, vigorous discussion will prevail, and conflicting opinions be fearlessly encountered, for important issues are involved—amounting to nothing less, in our opinion, than a decision upon the relation between Institutionalism and Spiritualism. In fact, it is the old controversy renewed, a repetition of the struggle that all history has chronicled.

More and more do we see the divinity of those manifestations and the accompanying philosophy, which have made such unparalleled advances without the aid of religious organization; and more and more do observation and experience assure us of the futility of arbitrary and "forced" efforts to attain given ends. That which is not spontaneous in this direction is worthless. We do indeed need a "return to first principles," as Spiritualists. It is questionable whether all the machinery of National, State and Local organizations is a help to human progress. Perhaps, after all, there is a better way to lead the world to reject creeds than to add another to the long list; perhaps Judge Edmonds and some others are not so far from the truth in their peculiar position on this subject, notwithstanding the criticisms of specialists.

At any rate, the thoughtful will not hasten to identify themselves with any plan of organization that is complex, and that allures ambitious aspirants.

These efforts, national or state, may not affect to an appreciable extent the mental and moral status of humanity, a century hence. Issues unlooked for by many are upon us—broad ones which will determine future history. "The 60,000, or 100,000 Mongolians on our Western coast are the thin edge of the wedge which has for its base the 500,000,000 of Eastern Asia. Five or six millions of these on the Pacific slope would mean that all but the crown of the body politic should be Mongolian; would mean a British India instead of a New England upon our Western shores," says the N. Y. *Tribune*. It means even more: that the assumptions of modern times will soon to be examined and modified by the myriad representatives of ancient achievement.

Thousands, if not millions, believe in spirit intercourse with mortals, just as they believe in many other highly important phenomena—and would organize around that fact little sooner than around another. If we have evolved a truer philosophy from the same data than they have, or than our neighbor has, let us trust to the integrity of human perception for its acceptance and adoption into existing institutions, more than to additional associations, churches, halls and presses, in a world already too full of perverted and cumbersome instrumentalities. The radical plea is, "We are forbidden their use, therefore are compelled to build new edifices, etc., while old ones crumble." And having built a standing rebuke to "intolerance," they "extend" its use to those they know will not accept it, to prove their "liberality," and rapidly fossilize around what is to many a virtual dogma, made no better than any other, viz: "Freedom." Yes, they, we, are "compelled" to build anew because we have not the love and wisdom to do better—to reform, remould, reconstruct and enlarge what should be conserved and perpetuated;—and thus are "forced" into the inconsistency of practically fostering what we deprecate, of diverting energies and funds from broad, humanitarian channels into narrow, selfish ones.

The *Tribune* and other papers are tireless in their praise of Miss Ada Lewis, and are swift to record the gifts bestowed on her for her heroism. Is this consistent? Are life-boats, anchors, and boat-hooks proper presents for a young lady? When a woman dares the billows in the rough work of rescuing the unfortunate, she is decidedly out of the sphere prescribed for her. We hope the would-be radical but in fact time-serving, press will preach daily, moral sermons, that none other of the sex may be encouraged to do likewise.

Dedication at Ashley, second Sunday in August.

The Word "Christian."—No. 2.

BY J. H. POWELL.

My article of May 31st, which was prompted purely in the interests of Spiritualism, i. e. Humanity, which is a broader name, has called forth some criticism, I find. I am glad of this. I never write "as one holding authority," but simply and fearlessly as the spirit moves me. I find the *Banner of Light* and the *American Spiritualist* both in the fight. Is it likely that I can stand any chance of victory against such odds? What will you say if I admit that whilst I fight for victory, I do so only with fair weapons, and prefer defeat to dishonor. I have answered Bro. Chase in the *Banner*, and now sit down to explain a little to Bros. Wheeler and Bacon.

I took pains, notwithstanding the "muddle" my "inconsequent, careless and superficial" article appears to Bro. Wheeler, to explain as I went along; and I cannot, for the life of me, see upon what grounds Bro. W. can legitimately fasten his endorsed definitions of "Christianity" upon me, and suppose that I "seem ambitious of being a Christian in full communion."

I hope in this discussion to avoid unkind personalities, and shall not write in vain if I cause Bro. Wheeler to be just, if not charitable, in future replies to myself or others.

It is not a pleasant work for a man whose views are heterodox to his party, to write his soul's thought, when the chances are that he will be misinterpreted or misunderstood by even his esteemed friends.

I have no ambition to be a full communion Christian in any sectarian sense whatever.

Neither do I desire the word "Christian" "continued in any misused sense" by Spiritualists.

I only desire and hope to work for a more humanitarian spirit than I see prevail amongst some of our brother Spiritualists.

I spoke no word in favor of "Christian as the humbug of the age," but endeavored to argue that Christ or Jesus—I use the terms in a synonymous sense, and ask to be understood in such sense—exhibited many beautiful and glorious traits of character. I did not take orthodox estimates of his character, but my own, from a study of his career as portrayed in the Gospels. I did not nor do I assume that every statement therein contained was accepted by me as infallible. I do not care whether the historical Jesus be a myth or a flesh-and-blood impersonation; but I do care that the truths which are attributed to Jesus be valued at their intrinsic worth. I do not see, therefore that I cling to a "fallacy," necessarily, if I fail to dig the actual Jesus out of the debris of history. Bro. Wheeler may call my work "idle chatter" until doomsday, it will not change the character of my work.

I repeat: Spiritualists need not necessarily hammer away at so-called "Christians," with less wisdom in their attacks than the Christians display in their blind attacks upon Spiritualists. I do not argue for orthodox Christians, taking their ground, because I am not of their cloth; but I recognize all of every creed and color as children of a common father. Is this plain? I speak not because I love Spiritualists less but humanity more.

I do not need to say more as I see it, to show Bro. Wheeler that he has mistaken my position, and for the nonce, struck heavy blows to a waste of his own strength.

I trust I have as broad a conception of the teachings of Spiritualism as I ever had, and it is purely from a desire to see Spiritualists devoted to the "Fatherhood of God and the Brotherhood of Man," that I urge a most careful watchfulness upon Spiritualists themselves, lest they, "in an hour that they think not of," fall into mires of folly and sin, deeper than those into which the sects are already floundering.

I plead guilty to the charge of substituting Plato for Pythagoras, but it was an oversight. I have not the article to refer to.

A word or two on Bro. Bacon's editorial, which is conceived in a good spirit and calls not only for a reply, but an acknowledgment of its value at my hands. The principal point Bro. Bacon touches is this: "Spiritualism ever old and ever new can inaugurate no religion superior to the ever old and ever new religion of love," etc.; to which he half if not wholly dissents, urging that this "erroneous view" arises from the limitation of what I conceive Spiritualism to inaugurate.

Now, I am willing to admit that Spiritualism in spite of the "ism" has, in reality, no "limitations" inside the human and angelic world. But what has that to do with the idea I maintain still, that *essential principles* are eternal, and therefore ever old and ever new. Love, I take it, is the sum of religion, and the great desideratum of all true work, which is worship.

I do not say that love is the "be all and end all," only the *life* of true religion. True, Spiritualism is based upon Science, Philosophy and Religion, which is Love. How will this limit my idea of what Spiritualism inaugurates?

In a word, I echo the sage who said, "There's nothing

new under the sun!" a nut containing a large kernel of wisdom.

MUNCIE, Ind., July 28, 1869.

We have no time or inclination "to fight," either with Bro. Powell or any one else, especially when we are liable to "strike heavy blows to a waste of our own strength," for the want of something tangible to fight about. In discussion it is rutable to prove that which is asserted, before proceeding.

Friend Powell in his former article says: "Doubtless the man Jesus gave expression to some words that imply doctrinalism."

And again: "Spiritualism, ever old and ever new, can inaugurate no religion superior to the ever old and ever new religion of love propounded in the life, sufferings and death of Jesus."

Brother Powell in his last article assumes to have learned the character of Jesus, from a study of his career as portrayed in the Gospels. The Gospels are not authentic, are absurd, and give no consistent idea of Jesus, either as a man or a myth. It devolves upon our friend before proceeding to "discussion," to prove first, that there ever was a Jesus; second, that the gospels are authentic; third, that Christianity is based upon the teachings of Jesus; and fourth, that he has a right, in reason and sense, to use the words Jesus and Christ as synonymous.

This he can never do, nor does he assume such ability, to do so would be to confess himself a full communion Christian, which he denies, yet it is "plain" that he would like to be called a Christian. We hope always to treat with kindness and justice any one with whom we may come in contact, but fail to see wherein we are to learn a lesson in this respect from Friend Powell at present. All argument without a basis of fact is "idle chatter."

Friend Powell has done much good work, we hope he may live to do much more, nor shall he lack our co-operation. Together we will "hammer away at so-called Christians," or any others who assume myths to be facts, and enthrone lies in high places with imposing titles by which to retard progress and oppress humanity.

Religion technically is a form of belief. Spiritualism inaugurates a new idea. The idea of "the Fatherhood of God, and the Brotherhood of Man," is older than Christianity. The *new* idea of Spiritualism is the perfect harmony of nature; the correlation and co-operation of law.

Not Argument, but Truth.

"Adieu!" This word I said to-night down deep in my heart, when I turned away from the grave where rests my husband and child, all that I had to bless with their presence my home. Not an adieu to them! O, No! Their presence can follow me on through my long journey, and hallow the atmosphere of my new home. It was only the last look at the spot where their untenanted bodies rest that caused me to say "Adieu!" And as I sat there on the turf that covered them, memory unfolded first the pages where was written the closing scene in the brief life of my beautiful babe. How deep was that wound! How long in healing! Only the faith I hold could enable me to endure the pain. Then passing over long, weary months of suffering, which my husband endured so patiently, I remembered with commingled feelings of pleasure and pain the day when he, too, joined the hosts of freed spirits.

O, how he longed to leave the form, so wasted and worn! How sweetly happy he was in those hours when he could almost see the home beyond! When he could feel the presence of waiting friends. The faith of Spiritualism sustained him; made him happy; and his last words were but to confirm all he had previously said. He believed in the Spiritual Philosophy; he was happy to make the exchange.

The hours spent by his bedside with Mrs. Thompson were indeed seasons of sacred joy. The smile with which he always welcomed her, and his patient waiting for her ministrations, I can never forget.

"I cannot talk much," he would say, "but I love to hear you talk; all you say is so good!" Now I am going away to the Far West, almost within sound of the Pacific, leaving the little space so sacred to the care of strangers, who will not think as they read the simple inscription, "To Angel Fannie and her Father," that hundreds of miles away the mother and the wife can never forget those hours of anguish, when she parted with her loved ones.

I hope that there are many others who enjoy the pure presence of their departed ones, as I do, feeling them near, loving and blessing even more fervently than when in the form they sat at the same fireside.

M.

* He who would philosophize in a due and proper manner must dissect nature, but not abstract her, as they are obliged to do who will not dissect her.—Lord Bacon.

We are somewhat more than ourselves in our sleep, and the slumber of the body to be but the waking of the soul. It is the legation of sense, but the liberty of reason and our waking conceptions do not match the fancies of our sleep.—*Religio Medico*, Sir Thomas Brown.

To Mrs. Emma L. C. Whelpley,

OF WASHINGTON, D. C.

[Given inspirationally through Mrs. Cora Daniels Tappan.]

From her nest in vernal meadows,
Through the morning mists and shadows,
Hidden from the sight,
Upward toward the sunlight springing,
Soaring, diving, sweetly singing,
In the morning light.

So from every mist of sadness,
From the earth with swiftest gladness,
Doth thy spirit soar.
Flashing wings of golden brightness,
And with heart of joyous lightness,
Singing evermore.

And thy silent thoughts are hidden,
Till by love and sunlight bidden

To reveal the same.

And to thee this thought is given—

Part of earth and part of heaven,

"Meadow Lark" 's thy name.

Camp Meeting of Spiritualists.

The Harwich (Cape Cod) Grove Meeting, (20th to 25th ult.,) proved a pleasurable and profitable occasion. The weather from first to last was all that could be desired. The attendance gradually increased till the last day, (Sunday,) when it culminated in an audience of three thousand and more. A portion of the time was devoted to conferences, which were spicy and relishable, under the "ten minutes rule." While each spoke their own sentiments there was no combative spirit manifested. The harmony was perfect. No police on the ground, and no occasion for any.

The speaking throughout was radical, practical, philosophical and spiritual. The occupants of the platform embraced the names of many well-known friends of Progress, among whom may be mentioned Prof. W. Denton, Judge Ladd, Warren Chase, H. B. Storer, H. C. Wright, A. E. Carpenter, I. P. Greenleaf, A. C. Robinson, A. E. Giles, G. A. Bacon, Drs. Clark and Baker, Mrs. Agnes M. Davis, Mrs. Sarah A. Byrnes, Mrs. J. D. Wheeler, Mrs. Lyon and Mrs. Thacher of Fall River, Miss Mattie L. Thwing and others.

Among the distinguished mediums present, was Mrs. E. A. Blair, who—while sitting on the platform, in open day, blindfolded with twenty-eight thicknesses of cotton cloth, placed over her eyes by a sceptical committee, in a manner that made it utterly impossible for a ray of light to reach her visual organs—painted rare and delicate flowers in colors, with only one brush, and averaging in time less than ten minutes. Additional to this, these pictures would convey some significant personal test to the party for whom they were intended, as, for instance, the number, position and relative size of rose-buds would symbolize the members of the family who had left the mortal for the immortal shore. One of these pictures was painted for ourself, which, while challenging the admiration of the beholder, is fraught with a value to us not represented by gold.

The girl medium Laura V. Ellis was also present, and twice a day gave opportunity for all who felt disposed to witness the convincing evidence of spirit manifestation through her favored organism.

There was also present Mr. Charles H. Read, the famous (and according to some the infamous) physical medium. As he has lately been denounced by the *Waterbury (Conn.) American* as an impostor, we give a brief account of what took place in the presence of fifty persons, ourself included, one half of the company believing and the others doubting the genuineness of his mediumship. Captain Gilbert Smith, an old sailor, was selected to tie him, and never did we see Mr. Read more securely fastened. His hands, arms, feet, body, shoulders and head, were tied to the chair; in 30 seconds two solid iron rings (procured lately by the Professors of Harvard, to test the thoroughness of Mr. R.'s performances, and afterwards presented by them to him,) were found under the ropes and on his arms. In another thirty seconds a chair had been put on his arm and the rings transferred to the top of his head. In another equally short space of time, our own coat, which had been laid on the table, was placed on his arms, then

it was put on to the rope below his hands and between his feet. He was lifted bodily, some half-dozen times, chair and all, from the floor. While holding rice in his hands and being tied as usual, a tumbler full of water was placed on his head; then the tumbler was placed on the table and the water gone. Then followed a sailor's knot, peculiar and difficult—three grumets made one within the other, were found, one end on each arm and an intermediate link between. This was then transferred to the rope between his feet and hands, both of which had been repeatedly examined and found to be as when first secured. He was then released in one-third the time required to tie him. A pair of very heavy handcuffs then fastened his wrists together, locked, and the key held by the committee. In two minutes' time one of the iron rings before alluded to, was found fastened to the chair between his wrists and connecting the handcuffs together. They were then opened and he stood released. Various parties then took hold of him, and while they respectively held Mr. Read, one would have rings placed on his arms, another had a guitar laid between them, as they stood facing each other at arms' length, another was familiarly patted on the back, while yet another, who affirmed that the medium could not move without her knowing it, was greatly surprised to find Mr. Read's coat instantly removed, she all the time holding him tightly as possible.

This seance proved exceedingly satisfactory, as the closest scrutiny was made at every step.

To the many friends on the Cape who were thus privileged for the first time to witness unmistakable physical manifestations, the seances of Mr. Read were replete with the deepest interest; but to us they had less attractions than the exercises at the speakers' stand. Here were gathered those who eagerly sought for the bread of life, and they received it. No more attentive or patient audiences could be desired, and the speakers seemed to vie with each other to give of their best. Under these favorable circumstances, a plentiful crop of seed was sown, in a soil likely to yield an abundant harvest. Pecuniarily, intellectually, socially, morally and spiritually, the meeting was a significant and splendid success.

The Religion of the Future.—Cape Cod Camp Meeting.

EDS. AM. SPIRITUALIST:—Dear Friends: This is the fourth day of the second annual gathering of the great Cape Cod Camp Meeting of Spiritualists and Friends of Progress. Thousands are around me of as earnest and intelligent men and women as could be gathered in the Old Bay State. Great truths have been and are being uttered. The following resolution among others is before the meeting for discussion:

Resolved, That the religions of the present and the past, as they are represented by their priests and churches, have regarded mainly man's relations and duties to God; but the religion of the future will have in view, *solely*, man's relation's obligations and duties to man; will teach human beings, in all relations, to see, love and worship God in one another, and not in holy bibles, holy days, holy houses, and in useless prayers, titles, stations, rites and ceremonies.

GOD IN MAN is to be the central idea of the religion of the future—not God in Christ, Moses, Mahommed, nor in any chosen individual, but *God in man*, in each man, woman and child, exactly as he was in Jesus. Husbands and wives are to see, love and worship God in one another, and tenderly and reverently to treat one another as *God made manifest*. Husbands are to see, love and worship the *God* and not the animal in their wives—and wives in husbands. So of parents, children, brothers and sisters. In all relations the coming religion will ignore all Gods, all sanctity, all authority, all power, in bibles, creeds, codes and constitutions; in all titles, stations, days and places; and hold up Man as *God made flesh*, as Christendom does Jesus. Then shall we all regard with the same tender love, respect and worship, each and every human being, with which Christendom now regards Christ.

Such has been the one great thought that has inspired all the men and women who now so ably and eloquently address this meeting. The religion of Christendom points the world to God as a Savior and Sovereign *outside of man*; all its worship, as conducted by its priests, is devoted to that outside, abstract, far-off, heartless, soulless, angry, vengeful God.

The one great thought of the religion of the future will surely be, GOD IN MAN, in each and every man, not merely in Christ, nor in any one man, but in all men, women and children, as a Savior and a Sovereign. The religion of the future will teach the world to love and tenderly cherish and reverence *human beings*. Could drunkenness, prostitution, war, slavery, robbery, murder, and every outrage on man, then exist? Never; man could no more insult and outrage man or woman

than he could his God, for man would be one with God as an object of tender and reverent regard.

Geo. W. Bacon, eastern editor of *The Spiritualist*, is here, and has done good service, having spoken with power and point to the people assembled in this grove. No doubt he will give you details and the character of the meeting. I wish all Spiritualists could witness the intelligence, order and decorum of the people on Cape Cod, as they appear in this great grove or camp meeting. No constables, no police, no 'squires, no priests, no deacons, no elders, bishops, nor pope, nor *president*, to govern the people and keep them in order. They have indeed a president, but his only business is to govern *himself*, and thus help each one to govern himself and herself, by setting an example of self-government. At any rate we here have perfect order. It would seem that the people here chose a president, not to play president over them, but to place him in a position so conspicuous that he would be obliged to preside over himself and set a good and worthy example—fearing, perhaps, that if they left such a man in a less public position, he might possibly annoy them by some unguarded, out-of-the-way freak.

It is good to be here. Free thought and free speech are here. God and Humanity, as his prophet and interpreter, are here. Each one of the multitude is here with a view to grow rich by giving rather than by receiving. The certain result of such a spirit is growth and harmony.

H. C. WRIGHT.

War on Windmills.

Hold, my friend! "War on Windmills" is not out of date, nor "Don Quixote" either! A windmill with the breath of heaven simply for a motor, may appear very insignificant and harmless, but a windmill with a *crank* to it, turned by the vigorous arm of a stalwart reformer, essaying to winnow the materials of the moral "staff of life," but turning and blowing so lustily as to send the whole freight, chaff, chaff, and wheat over the tailboard—such a machine is enough to "challenge" attention and provoke a moral if not a mortal combat.

In a physical instead of a metaphysical view, perhaps it is all right. As a spirometer, to test the strength of one's lungs, such a blower may be useful. Exercise is laudable; but in a separator, the amount of wind raised must be graduated and proportioned to the effect intended. If your "muscular development" is insatiate, indiscriminating, iron cladish, let your machine run empty. At least don't meddle with *our* wheat-pile. Don't, Her Sancho Panza! Ye modern Squires, to the rescue!

What man is there of you all, that having espoused Truth for his Dulcinea, but will feel himself attacked in the person of his lady-love? What man but will resent such inroads upon her dowry? I trust that the fires of chivalry still burn in your veins—that if even the embers still slumber there, such gales of wind as these must fan them into flame. As for me, I will peril the very ink of my pen to preserve her I love from the arms of such a windmill. Aye! the motion is understood—the "menace," the disparagement appreciated; and you will be met by a host of valiant Knights and Squires, and not a line by

DON QUIXOTE.

Food for Reflection.

In an interesting article which lately appeared in the *New York Tribune*, regarding the Chinamen and their peculiarities, we find the following. It furnishes food for reflection to those who contemplate the future of this country:

"Take it in any aspect, does not this Chinese question merit more attention than it has received:

"A little cloud now on the far western horizon, does it not bid fair to overshadow the whole future of the Republic? The 60,000 or 100,000 Mongolians on our west coast are the thin end of the wedge which has for its base the 500,000,000 of Eastern Asia. The Pacific Ocean is six thousand miles wide, but steam is practically reducing it to the limits of the ancient Mediterranean, and it rolls between countries where the reward of labor is at its maximum on the one hand and at its minimum on the other. Give natural law its free play, and over the sea from west to east, will sweep greater hordes than ever followed the sun across the plains of Asia. The day has gone by when the sword determined whether a given soil should breed Celts or Saxons, Huns or Gauls, Goths or Romans; but the weapons of peace are no less effective than those of war. The wild mustard can crowd wheat from the field; sheep may drive from the pasture the stronger ox; the locust may put the buffalo to flight; and so the Chinaman can live where stronger than he would starve. Give him fair play and this quality enables him to drive out stronger races. One hundred thousand Mongolians on the Pacific coast means so many less of our own race now and hereafter to be. Five or six millions would mean that all but the crown of the body politic should be Mongolian; would mean a British India instead of a New England on our western shores."

Ministerial Education.

While the members of that profession, whose education is mainly of the classico-theological type, having little or no admixture of modern science as a balance-wheel to divine zeal, are disputing with each other upon points of doctrine or the observance of forms, which to men of larger views seem of less importance than the difference between tweedledum and tweedledee, the revival of an old superstition which we supposed Christianity had conquered, has been going on to such an extent, that the number of those who pin their faith to the revelations of rapping, table-tipping, demonology, witchcraft and other forms of spiritual communication, as their guides toward Kingdom Come, is far greater in the United States than the number of the adherents of any single form of the Protestant faith. This is a startling fact. There is in process of consolidation a school of scientific Materialists, composed of men of the rarest talents and ripest attainments, whose influence is left wherever the English tongue is spoken, or an English book is read. Huxley, Darwin, Tyndall, Joule, and others in England with troops of disciples in this country, treat the clergy and our holy faith with ill concealed contempt. Their dangerous and presumptuous teachings which substitute the unchangeableness of law for the necessity of revelation, are penetrating every 0 llege and schoolhouse in the land. Unregenerate men but close students, careful observers, and merciless in the application of mere human reasons to the problems of human existence, they have put scholastic theology on the defensive.

Between those opposing forces, which threaten the subversion

of the Christian idea, stand our nearly impotent clergy, armed only with the armor of a heathen mythology, which they paid for in college, and the panoply of the sect of their choice, which they put on in the theological school. The Cristian world cannot much longer trust their defence to impotence like theirs. The time has come to demand of the clergy a wider and deeper culture that they may more successfully cope with those by whom the belief in the personality of the Creator, his dealings with men, and the infallible text of his revelations are assailed. Ability to read some latin and less Greek, and to expound the creed of his denomination, is not enough to fill the armory of the man whom Huxley, Buckle or Draper attacks. The modern pulpit needs a reinforcement from modern science, from history reinterpreted by Democracy, especially, and from the fullness and vigor of all modern thought. The old faith must not be suffered to die out of the human heart for want of men who have the training and the talent necessary to defend it. Yet to-day it is pressed as it never was before, because its guardians and propagators are not equal to the task which is imposed upon them. They stand as a bar to Christian progress, because they have no power, when assaulted by a new fact of science, or a new generalization from a series of facts, to do more than deny; and denial in these days goes for naught. As no man doubts that the wonders of revelation are reconcilable with all the wonders known or to be developed, of all the branches of science, Spiritualism and the bases of Materialism included, the Christian world has a right to demand a clergy that is capable of effecting that reconciliation, and of bringing all the doubters within the Christian fold. Such a clergy is the unsatisfied demand of the time."—*New York Evening Post*.

Death.

BY REV. A. J. RYAN.

Out of the shadow of sadness,
Into the sunshine of gladness,
Into the light of the best;
Out of the land very dreary,
Out of the world of the weary,
Into the rapture of rest.

Out of to-day's sin and sorrow,
Into a blissful to-morrow,
Into a day without gloom;
Out of a land filled with sighing—
Land of the dead and the dying—
Into a land without tomb.

Out of a life of commotion,
Tempest-swept oft as the ocean,
Dark with the wrecks drifting o'er;
Into a land calm and quiet;
Never a storm cometh nigh it;
Never a wreck on its shore.

Out of the land in whose powers
Perish and fade all the flowers—
Out of the land of decay—
Into the Eden, where fairest
Of flowrets, sweetest and rarest,
Never shall wither away.

Out of the world of the wailing,
Thronged with the anguished and ailing,
Out of the world of the sad;
Into the world that rejoices—
World of bright visions and voices,
Into the world of the glad.

Out of a life over lornful,
Out of a land very mournful,
Where in bleak exile we roam;
Into a joy-land above us,
Where there's a father to love us—
Into "our Home—sweet Home."

A Meeting of the Friends of Human Progress.

The Fourteenth Annual Meeting of the Friends of Human Progress of North Collins, will be held at Hemlock Hall, in Brant, Erie Co., N. Y., commencing on Friday, the 27th day of August, continuing three days. As the Annual Meeting of the American Association of Spiritualists will meet at Buffalo on the 31st, any person wishing to attend both meetings can do so with one journey. Several eminent speakers will be present. A cordial invitation is given to all to attend. Those from a distance can come by the Lake Shore Railroad to Angola. Levi Brown, Thomas J. Brownell, Chancey Higley, Mrs. Prudence K. Sinton, Mrs. B. P. Dillingham, Committee.

Wisdom in Brief.

The best of us being unfit to die, what an inexpressible absurdity to put the worst to death.—*Nathaniel Hawthorne*.

Alas! Alas! but so it is, that every step forward costs one hundred failures first; and it is with tears and misery on the road to knowledge, that the flints of difficulty are worn smooth for the multitude behind.—*Rev. Wm. Mountford*.

What we usually term the beginning of history, is only the period when the later generations awoke to self-consciousness.—*Baron Humboldt the Cosmos*.

ADVERTISEMENTS.

Our readers are especially requested to patronize those who advertise in these columns. Every house whose card appears is noted for fair and honorable dealing.

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Defective Education Against Crime.

ED. JOURNAL:—I lately picked up a copy of the *Journal* of Jan. 1st, and became interested in a leader headed "Defective Education Against Crime." I was much pleased with your treatment of the subject. Your article touches some points which need precisely such agitation, and I wish that religious and secular papers all over the land would follow your example, as nothing can be gained and much may be lost by dodging this issue. I quote a portion of your editorial as I am sure it will bear repetition:

We occasionally run across stubborn facts that stagger all our established theories as to the cause and prevention of evils. For instance: Here turn up the statistics of Sing Sing prison to tell us that out of 1,300 convicts, 828 were formerly Sabbath School scholars. And the people at the House for Abandoned Women in New York, tell us that a very large proportion of the prostitutes—something like three-fifths, we think—were religiously educated, and very many of them have been Sabbath School teachers. These facts would seem to demonstrate a lack of efficiency in Sabbath School teaching—perhaps a deficiency in teaching practical morality. Possibly our Sabbath Schools teach theoretical theology, more than they inculcate correct rules of conduct. We know prominent Sabbath School conductors assert that there has been a great lack of system and sense in the conduct of them! that they have failed to interest and impress the children because they aimed above their heads, their understanding. Whatever the nature of the defects are, it is apparent that religious instruction does not leave a sufficient impress on the young mind. Teachers profess to be able to shape the life of the individual if they can control his conscience up to eight years of age. But they don't do it, it seems. In the favorite title that is adopted for Sabbath Schools a misconception is revealed. They are called "the nurseries of the church." Shouldn't they be more than that—the nurseries of the State? Shouldn't the prime mission of these schools be to educate children for good citizenship, for moral lives? Certainly it is evident that in making them nurseries of the church we lamentably fail to secure through them good citizenship.

Now, if I were to define true education I should call it—a proper understanding of those things involved in real life, and in right living.

It is a physiological fact that the animal instincts and the perceptive faculties are the first to develop in a human being. Afterwards, the reason, the ideal, and the spiritual. We frequently read of very thoughtful, piously-inclined children. We find now and then one of them in real life. In either case they are unnatural plants and die young. They should never be held up as examples for healthy children to pattern after. They blossom and bear fruit too early. Hence, we may rest assured that those teachers who attempt to drill healthy children in the doctrines of "total depravity," "justification by faith," "vicarious atonement," etc., doctrines that puzzle adult minds, are beginning at the wrong end, and wasting golden opportunities which should be used in appeals to the common sense, and to the moral sense of the pupil. The "besetting sin" of every child (I might say old and young) is a lack of charity and kindness in its relations to its companions. While this is not evidence of "total depravity" as some would teach us to believe, but simply of the indispensable instinct of self-preservation; it is, nevertheless the sin of childhood, and more common than all others, because it is the perversion or overgrowth of a great necessity. It is on these points involving charity, kindness and obedience, that children should receive "line upon line and precept upon precept," and that from teachers who strive to practice what they teach; who endeavor to do as they would be done by. I believe that if this idea of education should receive one-half the attention that "evangelical" christianity and the question of the "conversion of Sunday School scholars" are now receiving, we should have growth and reformation taking the place of vice and crime and of professed "faith in Christ," and fewer improvised Christians swinging from the gallows into the arms of Jesus. There is no denying the fact that the simple, unpretending, beautiful humanity of Christ is being, in a great degree, ignored by those who stand up for his deity. The greater portion of the vital, working, evangelical christianity of the present day is to be found in the Y. M. C. A., simply because its object is to do something. And even that great body did not dare to meddle with the "tobacco question" at its last National Convention, but adopted a resolution referring it to "the Savior."

I was lately solicited by the M. E. Centenary Church Society in Syracuse, where I reside, to give a concert in the church and donate one half the proceeds to the Sunday School. I consented to do so, and on the preceding Sunday attended the Quarterly Meeting of the Sunday School. The lessons to be reviewed consisted of all that had been learned during the past three months, and were in relation to the "forty years in the wilderness." The subject was finely illustrated by a beautiful map, designed and executed by the Superintendent's wife. The Superintendent, an excellent, devout, Christian man—a merchant in the city and a man of more than ordinary intelligence and talent, performed his part as conductor and questioner in a clear and creditable manner.

For an hour and a half I sat and listened to the facts and details of that long, weary march of the Jews, and during that time I did not catch the first glimmer of a moral or spiritual lesson. Neither did any person in the large congregation present. I presume nothing of a moral or spiritual nature was designed. But if not, then I assert that the Sabbath was most shamefully "broken" and frittered away in a dry relation of details and facts which had been seasoning for three thousand years until all the juice and moisture had left them. As an instance, imagine the importance and significance of such questions as these: "Why did the mother of Moses put the boy in the basket on the river?" "Who found Moses in the bulrushes?" "What did Pharaoh's daughter do with him?" "How old was Moses when he undertook to deliver his people?" "What did Moses do when he saw the Jew and the Egyptian striving?" etc. When I thought how much time and opportunity had been worse than wasted in this way every Sunday during the preceding three months, and how much good might have been done in the same time by choosing Sunday school lessons from the "Sermon on the Mount," or from some other portions of the Bible containing the moral teachings of Jesus, I fully realized the need of reform in this direction. Why not cease stuffing childhood with indigestible spiritual food, and treat it rationally? I heard a very excellent clergyman not long since deliver himself to a small Sunday school of little boys and girls, averaging not more than eight years of age, as follows: "My little friends, you can do nothing of yourselves. You are totally depraved and lost. You can only be saved by being washed in the blood of the Lamb." Such talk as the above, so far as it is intelligible to the child, is discouraging to that effort which all children are capable of, and which they ought to be urged to make. The chances are that such appeals produce no lasting effect. It is far better thus, because if an impression is made the child will try to assume conversion, and so take its first lesson in hypocrisy. If, on the other hand, as under the preaching of Hammond, the child becomes really impressed with the idea that it is converted, and then, as in most cases, loses the impression after a few months, the young mind becomes skeptical concerning all religions. "Woe unto him who shall offend one of these little ones." I believe that to-day there are, all over this broad land hundreds of thousands of miserable wrecked lives of men and women whose crime and disgrace ought to be traced back to religious teachers, who were so fastidious in their adherence to prescribed "means" and creeds that they gave their children and pupils stones instead of bread. My motto is, "Let us have war," till spiritual creeds pay proper respect to humanity, by acknowledging the religious faculty to be as natural as any other element in the human organism. When theology chooses common sense for its "spinal column" we shall not witness the humiliating spectacle of the churches recruiting their wasted strength by revivals which pick up a few inferior intellects and negative characters, while the best minds are floundering in doubt and skepticism, and while the men and women who most need healing and reforming are left to rot in sin, intemperance and crime—unless some "Water street mission" or Good Templar organization acknowledges their life-membership in the human family, and proves by practical christianity that doing is not a "deadly thing," Rev. Mr. Hammond to the contrary notwithstanding.

It is admitted by the best authority of our time that man is no less a religious than a mechanical or mathematical being. Then why not treat him from childhood to old age as though we believed in natural means of cultivation and growth?

We all claim, at least, to use reasonable, rational and common-sense "means" when educating young men and women to be good mechanics, teachers or artists. But when we come to make a speciality of their spiritual training we frequently drop human reason and hire the services of some sanguine, ranting "revivalist," who draws a crowd to a poorly ventilated church and beats the mental atmosphere into a state of heated, frothy excitement, until a score or more of those who have the least self-possession are frightened into a public committal and profession which they cannot sustain themselves in afterwards. This is called "getting religion," and the church is reported in the *Independent, Evangelist*, and other religious papers, as being "abundantly blessed." What answer?
Jamestown Journal. J. G. CLARK.

I am whatever has been, is and shall be, and none hath taken off my veil.—*Inscribed in the Temple of Isis at Sais.*

I cannot say what may be the agency of invisible spirits; they certainly must know more than we do; and there is nothing absurd in supposing that God should permit them to communicate their knowledge to us.—*Gen. Pascal Paoli, of Corsica, (in his prophetic visions).*

As God is immaterial he is above all conception, as he is invisible he can have no form, but from what we behold of his works we may conclude that he is eternal, omnipotent, knowing all things, and present everywhere.—*Abul Faral, Maharaj, Baghar, Geeta.*

MORE GREAT CURES

BY
MRS. SPENCE'S POSITIVE AND NEGATIVE
POWDERS!!

ASTHMA, CATARRH, NEURALGIA, BLOATED BOWELS.

South Williamstown, Mass., Oct. 25th, 1868.

PROF. SPENCE—Dear Sir: Whenever I hear of a hard case of disease, I go and leave the POSITIVE and NEGATIVE POWDERS and urge them to try them. I did this with Rich'd Estes, our neighbor, a man 75 years old, who has had the Asthma rising 40 years. He also had the Catarrh and the Neuralgia, and was badly bloated across the bowels. He commenced using the Powders on the 10th of this month, and on the 15th he declared himself perfectly free from Asthma, and all the above mentioned ills. His wife told him she did not think he could live through the coming winter; but she says he now eats and works as well as ever he could, and sleeps like a kitten. A harder case of Asthma is seldom known, as all who know him will testify. Yours truly, MRS. MARY E. JENKS

ERYSIPELAS.

Manchester, Mass., Feb. 9th, 1869.

PROF. SPENCE—Dear Sir: A year ago last June I had a swelling just above my ankle, and every one that saw it said it was Erysipelas. In a fortnight it became a sore, and from that time for fifteen months I was hardly able to go about the house. As I take the *Banner of Light* I had read about your POSITIVE AND NEGATIVE POWDERS; and thinking they might reach my case, I sent and got a box. I had had, before taking them, eleven sores in that fifteen months, and another was nearly ready to break. Before taking them three days, the sore began to disappear, and, after using one box, was entirely well. I have taken over two boxes, and can now walk as well as ever I could. The swelling is all gone. I have nothing to show but the scars.

Yours truly, MRS. SALLIE YOUNG.

FITS, CATARRH, DYSPEPSIA, NEURALGIA, LIVER COMPLAINT, CHRONIC DIARRHOEA.

Albert Frost, of Bucksport, Me., under date of Nov. 27th, 1868, writes as follows: "When I first told the people here about the POSITIVE AND NEGATIVE POWDERS, they laughed; but now they are getting excited about them, and the Doctors and Apothecaries want to get hold of them. A lady here who was troubled with Fits sent for one box, and they cured her right away."

I make the following extract from a letter written by A. S. Brainard, of North Manchester, Conn., Oct. 18th, 1868: "Mrs. Dart and daughter have been taking the POWDERS, the one for Catarrh, and the other for Dyspepsia and Neuralgia. They are about as good as new. My wife has taken them for Liver Complaint and Diarrhoea. She is now well. Mrs. Ames gave them to a child five months old, for Fits. It is now well."

ST. VITUS' DANCE, GENERAL PROSTRATION.

Winona, Minn., Sept. 25th, 1868.

This is to certify that I have cured the following cases, and many others too numerous to mention, with Mrs. Spence's Positive and Negative Powders:

A young lady of St. Vitus' Dance, of nearly six years' standing, and given up by all other doctors. Cured by five boxes of POSITIVES.

A lady of General Prostration of the nervous system. Cured by one box of the NEGATIVES. Had tried everything. JANE M. DAVIS.

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; all Female Weaknesses and derangements; Fits, Cramps, St. Vitus' Dance, Spasms; all high grades of Fever, Small Pox, Measles, Scarletina, Erysipelas; all Inflammations, acute or chronic, of the Kidneys, Liver, Lungs, Womb, Bladder, or any other organ of the body; Catarrh, Consumption, Bronchitis, Coughs, Colds, Scrofula, Nervousness, Sleeplessness, etc.

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 the Typhus; extreme nervous or muscular Prostration or Relaxation.

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

PHYSICIANS are delighted with them. AGENTS and Druggists find ready sale for them. Printed terms to Agents, Druggists and Physicians, sent free.

Fuller list of diseases and directions accompany each box, and also sent free to any address. Send a brief description of your disease, if you prefer special written directions.

Mailed, postpaid, on receipt of price.

PRICE	}	1 Box, 44 Pos. Powders,	\$1.00
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		1 " 22 Pos. & 22 Neg.	1.00
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		12 " "	9.00

Send money at our risk. Sums of \$5.00 or more, if sent by mail, should be in the form of Money Orders, or Drafts, or else in Registered Letter.

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