

The Ohio Spiritualist.

Organ of the
STATE ASSOCIATION OF SPIRITUALISTS.

"CHARITY FOR ALL:—MALICE TOWARD NONE."

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Every line of The Ohio Spiritualist is original unless
otherwise designated.

TAKE THINGS AS THEY COME

BY EMMA TUTTLE.

On the mountains, in the valleys,
So we travel on in life,
Shaking hands with Luck one moment,
Vis-a-vis the next with Strife.
So it always was, and ever
We must look to meet the same,
Smiling, and ourselves convincing
That nobody is to blame.
Sometimes when I meet "reverses,"
I put up my lip to cry,
But I always raise the question:
"Can you help things with a sigh?"
If the world is drowned in trouble,
You will help it not a bit
If you weep your precious out—
Think of that unlucky hit!

RISE IN YOUR NATIVE STRENGTH.

BY M. T. RYAN.

Rise in your native strength,
Mechanics of the land!
And dash the iron rule
From rude Oppression's hand;
By all the might of mind,
Assume the place of men—
Heed not the scoff of those
Who scorn the artisan.
Ye sinews of a State,
Your nation's pride and boast,
Whose glory crowns her hills
And guards her native coast;
You are her wealth in peace,
Her vital breath ye are,
And when the bolts of death are hurled
Ye are her shield in war!
By the eternal sword
To stern browed Justice given,
By Freedom's holy self,
The night of Wrong is riven!
Strong monuments arise
In record of your praise,
Transmitting down your names
To men of other days.
Proclaim to all the world
Your usefulness and worth;
Speak out with trumpet-tongue
Ye mighty men of earth!
Was not the soil ye tread
Won by your fathers' blood?
Then on Oppression's self
Roll back Oppression's flood!

AMERICAN ASSOCIATION OF SPIRITUALISTS. REPORT OF A. B. FRENCH FOR THE MONTH OF OCTOBER.

To H. T. CHILD, Sec'y, Philadelphia, Pa.:

DEAR SIR: In submitting my Report for the month of October, I should fail to give the public a correct idea of the prospects of the Association, did I not in connection therewith allude to the circumstances under which I commenced the work. Few at least of the Spiritualists in the several places I have visited, were aware to what extent the Fifth National Convention had succeeded in bringing order out of chaos, while those who were apprised of its aims and objects, had their zeal to aid in its promotion measurably weakened by the want of a hearty co-operation on the part of those who were expected to be the first and foremost in presenting its claims. I therefore commenced the work, relying entirely upon the objects of the Association to meet the wants of the Spiritualists of the State. That it does so to a greater extent than the most sanguine members of the board had anticipated, I think the first month's labors have fully demonstrated. I should be wanting in courtesy did I fail to observe that at an hour when the more timid despaired of our ability to establish a National College, THE OHIO SPIRITUALIST and State Missionaries, urged its importance upon the Spiritualists of the State with a generosity worthy the great cause in which we labor.

After consulting with several members of the Board, it was thought best to solicit subscriptions for the College upon the following conditions: One-half of the subscription to be payable when official notice should be received from the Association that one hundred thousand dollars had been subscribed for that purpose; the balance within six months from date of said notice.

In several localities where subscriptions have been commenced, they have failed to report to me at present writing. I can only report those taken personally, and at no place from which I report have I received all the subscriptions that will be given for the purpose indicated. I am satisfied that the majority of those who have subscribed would gladly double the amount rather than have the enterprise fail. I have, therefore, to report the following subscriptions:

Cleveland—D. U. Pratt, \$100; M. C. Parker, M. D., 100; Mrs. S. E. Morrill, 100; George Rose, 100; George Newcomer, M. D., 100; Mrs. G. B. Bowers, 100; W. A. Lathrop, 100; E. M. Ward, 100; Mrs. E. L. Williams, 100; James Lawrence, 100; N. E. Crittenden, 100; J. C. Dutton, 50; C. I. Thatcher, 25; S. J. Bailey, 25; C. C. Stevens, 25; George W. Forbes, 25; C. H. Thompson, 25. Geneva—N. S. Caswell, 100; B. Webb, 100; P. F. Olds, 100; G.

W. Shepard, 50; W. H. Saxton, 10; Martin Johnson, 10. Ashtabula—C. C. Adams, 10. Thompson—E. Stockwell, 25; Mrs. Harriet Stockwell, 25; Mrs. C. A. Kibbe, 5; Harvey Watson, 10; Edward Hulbert, 10; A. J. Fitch, 10; Ashbel Tillotson, 10. Kingsville—John Jones, 25. Monroe Centre—L. B. Howard, 10; E. Davis, 10; Parker & Randall, 10. New Lyme—M. V. Miller, 25. Andover—J. S. Morley, 25; W. H. Morley, 20; M. J. Keen, 20; B. D. Morley, 25. Leon—Mrs. M. D. Barber, 25. Kirtland—J. J. Bump, 10; F. C. Rich, 10; Mrs. P. T. Rich, 10; H. C. Andrews, 10; Wm. Sheldon, 10; E. D. Rich, 20; Joseph Plaisted, 10; L. R. Hines, 10; Mrs. Susan Makepiece, 10; E. R. Kingsley, 10; Nathaniel Milliken, 10. Total, \$2,065.

I have also received the following donations:

Wm. Kelley, Kelley's Island, 1; Society at Geneva, 8; Society at Painesville, 10; Collection at Thompson, 2 50; Collection at Monroe, 4 18; Collection at Andover, 6; Collection at Kirtland, 9 65; Friend, Cleveland, 5. From Annual Members—Kelley's Island—Mrs. E. K. Huntington, 5; Addison Kelley, 5; Mrs. Caroline Carpenter, 5. Geneva—N. S. Caswell, 5; Emma Caswell, 5; B. Webb, 5; G. W. Shepard, 5. Cleveland—Mrs. S. E. Morrill, 5; C. I. Thatcher, 5; M. C. Parker, M. D., 5; Miss Susie M. Johnson, 5. Total, \$101 33.

During the month, I visited the following places: Milan, Kelley's Island, Geneva, Painesville, Thompson, Monroe Centre, Andover, Cleveland and Kirtland; and delivered fifteen lectures, most of which were given to large and appreciative audiences. I have endeavored to urge the necessity of establishing Societies and Lyceums where none have existed, and made it a special duty to meet with the Lyceums already established, and extend to them my most earnest sympathy and encouragement. Indulging the hope that the objects of the Association will be fully realized.

Fraternally yours, A. B. FRENCH.

DEDICATION IN FARMINGTON.

EDITORS SPIRITUALIST: I now sit down to the pleasing task of communicating to you somewhat of our experiences in this place for the last two weeks.

Sunday, October 24th, was fixed as the day for the dedication of our new Hall in this place, by Bros. A. A. Wheelock and O. P. Kellogg. It was intended that the exercises at the Hall should commence on Saturday evening, but as politics were running high, we were beset by a number of our citizens not Spiritualists, to have these gentlemen speak at the Town Hall on Saturday evening, on the political issues of the day. This we consented to, feeling it would not only subserve the interests of the political questions in which we all feel a common interest, but would, serve also to break down the foolish and unreasoning prejudice which exists towards Spiritualism and Spiritualists. Well, we had a full house, and all, I think, were highly pleased with the speeches of these two gentlemen.

Sunday came, beautiful as autumn can be. Should we have a hearing, was the anxious question of the few who had toiled long and hard to erect this hall. So early had we felt the opposition of our orthodox friends, even to our pecuniary detriment in the sum of near \$200, in defeating us on the lot we first bargained for, and by a system of measures painful to think upon, as also in withholding from us all moral support or countenance, but everything to the opposite of that. But I dwell not here; it is an unpleasant theme, and I hasten. We had arranged a long line of hitching rails, to be prepared for the worst (best), much to the amusement of some of our neighbors. Judge, then of the surprise and satisfaction of the writer of this, when, on approaching the hall at the hour of meeting, I found the ground all taken, and some of our neighbors. The hall was well filled, and I am bound in truth to say that a more intelligently appearing audience I have not seen together. And all, and more, that was true of the day was true of the evening.

Dear friends in other localities, laboring as we had been for weary days and weeks to achieve this result, let me say to you that that day was a compensation for all our toil. To see that hall, 26x70 feet, lit up by ten bright burners, an emblem of the light and joy that shone on the countenances of many of that company, under the knowledge to them of intercommunication with friends gone before—that the veil of the temple was rent in twain, and that in the grand order of God, and the development of the race, faith is lost in sight, in regard to the glorious fact of a future individualized life, was, I repeat, a compensation to us for our labors and sacrifices. Be encouraged then, for if God lives, and there be a spirit world, and life be not a mockery, and death annihilation, then is that spirit world concerned in this great movement, and we cannot fail. Do you think Bros. Wheelock and Kellogg could say anything, under the circumstances? They spoke with an unction and power which gave evidence of the truth of their claim to super-mundane help. I saw tears flow from eyes that I never saw moistened by pulpit eloquence. Brethren of the church, these gentlemen were not filled

with new wine on that day, but with the wine of the kingdom of truth. Nor did they use profane language, as some affirm, but spoke forth the words of truth and soberness. And there were conversions, too, as I know, on that day, and others were pricked in the heart, and are anxious to know of these things. And this religion will take with the people, because it is natural and reasonable. It recognizes the divinity of man by virtue of his being, and ignoring all supernaturalism and arbitrary interposition, seeks to quicken his hopes and aspirations by the demonstration of a glorious life beyond, and greatly intensified in interest and joy the nearer we approach the condition of perfect harmony and love here. How high, how inspiring the appeal! And this is Spiritualism! Can it do other than elevate its votaries?

In the evening, Bro. Wheelock gave a public challenge to discuss the points at issue between us and our orthodox friends. Prof. A. N. Craft of the Western Reserve Seminary, who was present, accepted the challenge, and arrangements were made to discuss the following questions at the March vacation of the school: 1st, Are the doctrines of Modern Spiritualism, embracing the fact that the spirits of departed human beings do hold communication with the inhabitants of earth, true? 2d, Is the commonly received orthodox view of the divine authority and inspiration of the Scriptures true?

Prof. Craft has proven himself a gentleman among us. He is also a thorough scholar, and at the same time free from that pedantry and pomposity so often characteristic of lesser minds. May truth be eliminated, is our sincere prayer.

On Sunday, at the earnest importunity of many of our citizens, Bro. Wheelock consented to stay over Monday and speak again at the Town Hall, which he did, to great acceptance. He spoke for two hours to a full house, and certainly with masterly ability. I am not prejudiced in this instance, for I have not heard of but one man to question this statement, and that was a clergyman. Perhaps his discernment was clearer than all else present, and possibly prejudice helped him to his conclusions. But in evidence that he was in error, a collection was taken up, to which nearly all contributed but the reverend gentleman aforesaid, and in spite of his remonstrance to the contrary in a few cases at least.

On Wednesday evening, Nov. 4, we had a dance in the hall. Here, if I had time and you had space, I would say much. I would reason with my orthodox friends. You meet weekly at private houses, because you are social beings, and you love to come together for the gratification of your social natures, and if properly done, you are benefited thereby. Your love and kindness and generous emotions towards your kind are strengthened by such intercourse. It is well. But you "talk and laugh and have music;" you sometimes play little innocent games or plays. I do not object; I do not call you hard names; enjoy yourselves, my friends. We have built a hall. There are no costly carpets or furniture to injure by a careless throwing of apples or tramping them under foot. We laugh (a little) sing—not much; we play. There is a play the world knows. It has practiced upon that play as far back as we have history. It is a system. It is reduced to order. You know just what you are going to do. It seems very pleasing to the young; older persons, like the writer, care little for it—the mind finds more solid satisfaction in contemplating the things that lie beyond.

This play is called the Dance. What is your objection, PER SE? Nothing, you say, but it leads to evil. Redeem it, my brethren; take it under your patronizing care. Go with your children, save them from excesses and late hours, and above all, save them and the dance from the all-night revelry at the whisky house. Have no whisky as we had none; no swearing, as was true of us; and be so still and orderly that your neighbor forty feet off can sleep soundly, as ours did. Yes, redeem the dance and save your children. They will dance—you can't help it. They will steal your horse and buggy when you think they are in bed, and go to the whisky dance. And it is a fine way to pay off church debts or furnish new churches. We cleared \$35, and no trouble. Come friends, join us in this good cause. Rent our hall—it shall be cheap. We will attend your dances—you attend ours. This will keep our children at home, and Farmington will be as interesting to them as any place. Then we can all go home at twelve o'clock, and we can see those dear children safely in bed, and they will sleep, then, and so will you, and you will not feel guilty—my word for it. What do you say? Will you "smoke the pipe of peace" with us? "Better is a dinner of herbs where love is, than a stalled ox and hatred therewith." This is not irony—I speak from the depths of my being.

But the school. We are friendly to the school and its teachers. We do not wish to injure either. So we told some of the youth who seemed inclined to hang around the hall, that they had better go to their rooms. "Do not get yourselves or your teachers into trouble. May be the rule will not always be as at present." Every school should have a hall for dancing and gymnastics from four to five o'clock. It would keep off dyspepsia, it would give health and elasticity. But if you can't do this, let them come to the hall (such as have a written permit from parents) once in two weeks till twelve o'clock, recognise their divinity rather than their depravity, and see if they would not be better scholars and better youth, showing more love for teachers, and growing up to a true and noble manhood and womanhood.

These suggestions are made with the kindest of feeling, and with no wish to meddle with other people's affairs, but only as thoughts from one who has thought much on these matters and has arrived at the conclusions indicated above. Earnestly praying that truth and love may be the dominant feeling in all our hearts, of whatever sect or party, I am your humble laborer for mental and spiritual freedom.

E. F. CURTIS.

FARMINGTON, Nov. 8, 1868.

EXTRACTS, CLIPPINGS, ETC.

RITUALISM threatened to be the disturbing element in the late Episcopal Convention, but that body gave it the go-by as if there was no trouble whatever apprehended from it. The fact is, the convention was afraid to touch it. The High Church party, so called, carried their heads so stiffly it was not judged prudent to meddle with a matter on which they showed themselves quite ready to make a determined stand. So that, for another term of three years certainly, these mumeries are to go on in that ecclesiastical organization, throwing it open wider than ever to the charge of being "the half-way house to the Church of Rome." What a fuss would be made over all these superstitious practices if they were followed by Spiritualists! Thank God, our religion is too rational and elevated to need such weak and childish bolstering!—Banner of Light.

A NEW sect of religionists has appeared in Russia. They acknowledge a Divine Being, but deny every other doctrine or practice of a Christian sect. They are suffering severe punishment from the Russian government for their "unbelief and abandonment of all forms of Christian faith and practice." About fifty of the leaders are now in prison. But the "heresy" is not suppressed.

A LITTLE girl was very intently looking at a picture of an Angel, represented with wings, according to the popular idea. After considering the picture awhile she said to her mother, "Mamma, must I be an Angel when I die?" "Yes, I suppose so, my dear; why?" "Because I don't want to put away all my pretty clothes, and have faddors grow out on me just like a hen."

WELL SAID.—It would be no privilege to be the wife of the larger proportion of the men one meets in the street, and I not unfrequently find myself analyzing masculine faces, and guessing at the relationship existing between such an one and his wife. It is but rarely, I confess it, that I meet a face that tempts me to say, Happy is the woman who calls thee lord. And yet I repeat my honest conviction that the relationship of wife and mother is the purest, the noblest, the most elevating in the entire range of the humanities.

SMOKING FOR BOYS.—A French physician has been making investigation as to the effect of smoking on boys, and has been struck very forcibly, it is said with the results. He has observed 38 boys, aged from nine to fifteen, who smoked more or less. Of these, distinct symptoms were present in 27. In 22 there were various disorders of the circulation—bruit de souffle in the neck, palpitation, disorders of digestion, slowness of intellect, and a more or less marked taste for strong drinks. In three the pulse was intermittent. In eight there was found, on examination, more or less marked diminution of the red corpuscles; in twelve there was rather frequent epistaxis; ten had disturbed sleep, and four had slight ulcerations of the mucous membrane of the mouth. It is truly amazing to what an extent this vice prevails all over the country. Had parents and guardians any adequate conception of the dangers to be apprehended from it, they would employ no minister, doctor or law-maker who did not oppose the use of tobacco in all its forms, with all the energy and influence at command.

CONFEUCIUS.—There is no other great religious teacher whose history has come down to us, who did not pretend to be guided by some supernatural instruction or advice. Confucius despised all such imposture, and in this respect he was superior to all other prophets.—Boston Investigator.

Is not the "Investigator" mistaken in this matter? The Chinese are a very spiritual people, as their religion shows. Confucius himself says: "How vast is the power of spirits! An ocean of invisible intelligences surround us everywhere. They cause men to purify and sanctify their hearts. How important that we should not neglect them!" Evidently he believed in what the Invest. calls the "supernatural." The spiritual or ministry of angels was to him not "imposture," but fact. This was the fountain of his beautiful morality. So he is exactly like all other great religious

teachers of the ages, deriving instruction and advice from spirits.—Wisconsin Spiritualist.

UNIVERSALITY OF SPIRITUALISM.—The fact that Spiritualism possesses in its very nature the elements of a world-wide propagation, adapting itself to all governments and races under the sun, is positive evidence of its divinity—that it is spirit itself in descent and progress. It is no respecter of persons. It is as benevolent to the low as to the high; it is as ready to talk with the crushed and fallen of brothels, the disconsolate of dark prisons, the poor laborer, the stupid drone or idiot, the prostitute or the Magdalen as with presidents, kings and queens. Like sunbeams, it blesses all climes, all homes, all people, all religions. Like nature, being her rising germs, it calls no element of nature, no attribute of character, no social position, accursed of God but works here in translations higher for better order and harmony. In these respects Spiritualism is unlike any other religion under the sun; and because of its impartiality it is the very heart of humanity. Who, feeling its holy beat in the soul, does not thank God for Spiritualism?—Wis. Spiritualist.

As yet Spiritualists as a body occupy the Phenomenal plane. They have not grown to be philosophical, much less rational. As a whole they are bound to a worship of the Phenomena of Spiritualism, as much as the orthodox to a worship of creeds and dogmas. As a whole there is no difference in the degree of sectarianism, only a difference in kind. As a whole they are Spiritualists merely by virtue of their belief in spirit communion, through external evidence presented by these phenomena. The need now is that we should progress from the A B C phase of Spiritualism to a more advanced and rational standard—to a broader, more advanced view of life and its ultimate, and to correspondingly larger and extended activities. It is not enough to believe in eternal progress, but to practically educate, cultivate, exalt human character to the acceptance of a rational religion through a comprehension of natural law. It is not enough to believe in the fact of spirit communion, but to practically embody and represent the true principles of a rational Spiritualism.—Elvira Wheelock.

THE BIRTH-PLACE OF GENIUS.—It is one of the mysteries of life, that genius, that noblest gift of Nature to man, is nourished by poverty. Its greatest works have been achieved by the sorrowing ones of the world in tears and despair. Not in the brilliant saloon, furnished with every comfort and elegance—not in the library well fitted, softly carpeted, and looking out upon a smooth green lawn, or a broad expanse of scenery—not in ease and competence is genius born and nurtured, but more frequently in adversity and destitution, amidst the harassing cares of a strained household, in bare and fireless garrets, with the noise of squalid children, in the midst of the turbulence of domestic contentions, and in the deep gloom of uncheered despair is genius born and reared. This is its birth-place, and in scenes like these, unpropitious, repulsive, wretched men have labored, studied, and trained themselves until they have at last emanated out of the gloom of that obscurity, the shining lights of their times—become the companions of kings, the guides and teachers of their kind; and exercised an influence upon the thought of the world amounting to a species of intellectual legislation.

A PRACTICAL IDEA OF WORSHIP.—On the supposition that there is a wise and just God, and that he requires worship, the most acceptable kind, probably, that can be offered to him, is a course of conduct producing every one's own happiness in harmony with that of his neighbor. Religion is unprofitable, nay, of en hurtful, if it be confined to the mere belief in the Divine appointment of prophets; in mere miraculous actions of the Almighty; or in idle, useless, ridiculous, or even mischievous observances, whilst the exertions of the higher sentiments of man are passed over as indifferent.

It is therefore reasonable to doubt in religious matters, because many assent to what many deny, and because there have been many prophesying cheats, and much prophetic deception inflicted on the world. Caution is especially necessary when the temporal interest of the deceivers is joined with the spiritual interest of the deceived. Reason unmasks such pretenders as Mahomet, who accommodated the revelations of the angel Gabriel to the nature of his designs, and even re-

scinded preceding communications entirely, if his views required the measure.—Boston Investigator.

A CARD.

DEAR BANNER—Before leaving Europe rumors from time to time reached us from this country, that many of the American newspapers, taking the cue from their equally truth-loving brethren of the English press, were representing us as having "given up all pretensions to being Spiritualists," that we simply claimed to be skillful jugglers. Now these statements, ridiculous as they are false, we treated with silent contempt, thinking them unworthy of notice.

We did believe that our career as mediums for the past fourteen years, was sufficient answer to all such reports, but we find that these statements, which are being daily repeated by the press, taken in connection with the disgraceful conduct of certain physical mediums, are having an influence not only with the general public, but with many simple minded Spiritualists. It is singular that any individual, skeptic or Spiritualist, could believe such statements, after fourteen years of the most bitter persecution and violent opposition, culminating in the riots of Liverpool, Huddersfield and Leeds, where our lives were placed in imminent peril by the fury of brutal mobs, our property destroyed, and where we suffered a loss of seventy-five thousand dollars, and all because we would not renounce Spiritualism and declare ourselves jugglers, when threatened by the mob and urged to do so. In conclusion, we have only to say that we denounce all such statements as base falsehoods.

IRA ERASTUS DAVENPORT.
WM. H. DAVENPORT.
WM. M. FAY.

Buffalo, N. Y., Oct. 28, 1868.

A SUGGESTION.

EDITORS OHIO SPIRITUALIST: In your last issue is a letter from Dr. A. Underhill, in relation to the Lyceum, asking how the educational fund can best become systematized so as to produce the best results. I feel that his queries and suggestions are of importance. We need the concerted wisdom of both spheres in the development of the human spirit. The Lyceum is a heaven-born institution, and will become a mighty lever in the elevation of the moral and intellectual condition of our age; but as yet the elements are in a chaotic state—they need the guiding hand of the master spirit, which I doubt not will be made apparent, as we use the best efforts in our power to perfect the system and order of this plan of education.

It is proposed that we call a meeting or convention of those interested in the Lyceum, to discuss these subjects. That would be well; but would it not be as well for those who have had experience in Lyceums, to give their thoughts, their plans, through the columns of THE OHIO SPIRITUALIST, which is our State organ, and devoted to the interests of the Lyceum. In our Society and Lyceum organizations, the corresponding secretaries are instructed to initiate and maintain friendly correspondence with each other. This I conclude is so that each may receive the benefit of all improvements or plans of procedure. Now may not this be accomplished through THE SPIRITUALIST in a great measure?

Yours for truth and progress,
SARAH J. STONE.

Cuyahoga Falls, Nov. 15, '68

PLACED amid such a medley of facts and assertions, of apparent and imaginary phenomena, which, do or are said to exist, mind doubts its ability to comprehend and rightly interpret the real facts and causations. A giant intellect alone can grasp the scattered fragments and disconnected truths which have been revealed, and placing them together by analogy infer the lost, or unrevealed portions, and thereby complete the apparent unity of design manifest in creation. Surrounded by a vast ocean of ideas, thoughts, forms and degrees, which preceding generations have gathered together, how great must be the task of that mind that will undertake to introduce unity and harmony in this seeming disorder, and reduce all these to the harmonious government of a few private laws!—Tuttle.

SPIRITUALISM VS. POSITIVISM.—Mr. G. Damiani has challenged G. H. Lewis, Professor Tyndall, and others to investigate the following propositions: First, That intelligent communications and answers to questions put, proceed from dead and inert matter in a manner inexplicable by any generally recognized law of nature. Second, That dead and inert matter does move without the aid of any mechanical or known chemical agency, and in defiance of all the admitted laws of gravitation. Third, That voices appertaining to no one in the flesh are heard to speak and hold rational converse with men. He undertakes to establish them by evidence sufficient to establish an fact in history or in a criminal or civil court of justice. If he does not he is willing to forfeit £500. He is also anxious to wager £1,000 that he can prove the same propositions by actual experiment, conducted in the presence of twenty-four gentlemen, selected by the parties to the wager.—N. Y. World.

The Spiritualist.

HUDSON TUTTLE, Editors and Proprietors.
H. O. HAMMOND, Office, 111 Superior St.
CLEVELAND, SATURDAY, NOV. 28, '68.

FOR THE PRESENT THIS PAPER WILL BE ISSUED FORTNIGHTLY, INSTEAD OF WEEKLY. We hope to commence permanent publication weekly by the expiration of the half-yearly term, (No. 26.) Prompt renewals will enable us to do so.

THE genius of Spiritualism conserves whatever is truthful, destroys whatever is false, without regard to conventional estimates. By virtue of its unsparing criticisms, it is eminently destructive of shams and scatters them like dross before the refiner's furnace. It strips to nakedness those who are clad in the fig-leaves of externality, and scatters forever the chaff of self-righteousness. There is no department of life which it does not fearlessly yet respectfully invade, calling out "Adam, where art thou?" to every recreant child of humanity. Argus-eyed, it cannot be deceived, and persists in its reasonable demands for the whys and wherefores of individual faith and practice. Armed with logical deductions drawn from the lofty axioms of intuition, the fixed facts of spiritual perception which sparkle forever in the firmament of Truth, it moves forward with sublime self-possession in the accomplishment of its great work.

Spiritualism accepts with profound reverence, unknown to the superficial adherent, and defends with vigor heretofore unexampled, the underlying, central truths of social, political and religious life. It is the friend and not the enemy of the objector, telling him that if he does not dig down to the hard-pan of first principles, he will certainly be buried beneath the ruins of his own edifice. For instance, it says to the thoughtless young: "Consider! What is the basis of your proposed marriage? Is it a union of souls, or only of bodies? Does the tie reach from immort to immort, or is there an inner spirit-domain that will by your external act become enslaved territory? Beware; oh, beware! Seek for that true, self-perpetuating union that the vicissitudes of life and even the chemistry of death may not dissolve." To the socially discordant it speaks the words of hope and comfort, saying: "Brother, sister, consideration, culture, will beautify the conjugal relation you have assumed. Oh, do not rashly sever the thousand tendrils of mutual joys, troubles, cares, associations, these years have entwined around you! Charitable endeavor will perfect and adorn the sanctuary of your love, the temple of your joy, and the superstructure that you have commenced shall be built unto heaven—its shining dome shall pierce futurity." To the mismatched it says: "No longer live a lie; repulsions are as sacred as attractions, but bear in mind that truest action is not from feeling only, but from the decision of all faculties combined; be friends if you cannot be lovers—you need not quarrel—and work together to care for and protect the results of your mutual mistake. Make no claims upon each other save those of simple friendship; fulfill your duties to society at large, and while you derive wisdom from past experience, do what you can to obviate the necessity for a repetition in others of what you deplore in yourselves."

This Philosophy, by disclosing the laws of life and teaching their practical application, shows, without empiricism or experimental trials, what can be done, and what can not—what is worth saving, and what isn't—to an unprecedented extent; and the service it is rendering every department is not less than in the one we have more particularly instanced.

WRETCHEDNESS.

As the winter months draw near, we are reminded of the misery which they will inevitably bring. There are walks of poverty, where the miserable tenant cannot be said to live, only to rot in filth and squalor. There are in all our great cities abysms of suffering where pestilence is bred, and arises to the homes of the wealthy, intensified by passing through veins rank with the ichor of death.

But is there no remedy? Must poverty always be thus tortured by avarice? Must the father and mother, because they labor, be compelled to see their offspring grow up in wretchedness and dirt, without a single bright object to cheer and ennoble them? We do not care if cholera never visited us, if we feared no contagion, it is a foul and loathsome stain on the vaunted philanthropy and civilization of this age. If men must have cities, and must crowd them so densely, can there not be an inspection of every new dwelling, so close and thorough that something, at least, may be done for the comfort and morality of the tenants? There should be laws against a landlords building a bee-comb for a house, and not making any provisions for ventilation, water and light. This is feasible, and should at once be attended to by authorities of every city. It may be difficult to reform the old dwellings, though not impossible; but it is practicable for the authorities to say that no more such shall be erected.

Cleveland is no exception. What ideas do strangers passing the city over the C. C. & C. railroad form? And yet that is not its worst. We have dens crowded, overrun as dwellings—men-stys called homes, where do congregate the savage elements of our civilization. Go there to find misery. Are you benevolently inclined? There will you find enough to do.

The season of misery is at hand, and it is the imperative duty of all who profess the Spiritual Philosophy, with its unbounded and unqualified charity, to go in search of suffering, and do all they can for its alleviation.

THE DAVENPORTS.

SOME time ago we published an article on Physical Manifestations, a portion of which has been copied by the Spiritual press of the country, generally. In the part not thus reproduced, we gave an account of our experience in the cabinet of the Brothers Davenport, at a public seance in this city. We quote the conclusion at which we arrived: "Our senses failed to detect the least motion on the part of the Davenports; we cannot perceive how they could extricate their hands from the apparently secure knots; but we should have been better satisfied if we had had the free use of our hands, which perhaps would have been granted if we had thought to request it." Our hands were tied to the shoulders of the Brothers, by Mr. Fay, when we took our seat between them.

Some persons objected to the statement in the editorial referred to, that "a large proportion of so-called 'mediumship' and 'manifestations' is unqualified imposition upon human credulity," and not a few criticised us for publishing a communication in the next issue, entitled "Itinerant Physical Mediums," which asked some pertinent and pointed questions, easier objected to than answered.

"Charity for all: malice toward none," is our motto. We want to practice what we preach, as far as we are good and wise enough to; blame is no part of our philosophy. It was therefore our intention to make no defence to the objections raised against our remarks and the printing of the letter, but to take the consequences of the truthful statement contained in the editorial, and rest the publication of Brother Lees' article upon the broad principle of free speech. It contained nothing abusive, and the parties it referred to were offered the right of reply.

The recent Card from the Davenports, printed in the Banner of Light, and in another column of this paper, challenges us to renew the subject, because it states what is likely to mislead. It will be remembered that the Brothers gave their first seances, after their return from Europe, in this city. The very fact of their coming here when and because the Ohio State Association of Spiritualists was in session, shows that they at least had no objections to being regarded as Spiritualists by Spiritualists; while the other fact that Mr. Fay instructed us to keep the word Spiritualism off their posters and programmes, which we drew up the copy for, is one indication that they had no objection to the general public supposing the report to be true that they no longer claimed a Spiritual origin for their performances; another indication of this is that they informed the editor of the Cleveland Herald that they did not now profess supermundane assistance, and permitted that paper to publish the statement, without contradiction, though it was widely commented upon by individuals, and their attention called to it. If their own testimony is worth anything, there is great reason to doubt their present mediumship. In the editorial we said: "We hope the Brothers will not remain in this indefinite position, but will explicitly state whether spirits have anything to do with these exhibitions. This they are bound to do as men of honor; and the public have the right to their opinion on this question." Whatever their opinion may be, one thing is evident—they intended to follow the policy that would pay best. By the equivocal course they have pursued as public exhibitors, they have alienated from them thousands of Spiritualists, and failed to draw the patronage of the non-spiritualistic community. And now they come out with a Card in the Banner of Light, expressing astonishment, etc., lamenting "the disgraceful conduct of certain physical mediums," and denouncing as "base falsehoods" the very statements they have helped to give publicity to.

It is not pleasant to write these things, but if we were to keep silent, with the facts we are in possession of before us, we could not maintain self-respect, and this paper would deserve neglect from all honest Spiritualists. The Banner of Light is in duty bound to publish this article, or make a synopsis of it, in order that the public may judge understandingly. We hope it can find room for it in full.

"Satan rebuking sin" is occasionally illustrated, even in the walks of to-day. "The disgraceful conduct of certain physical mediums" in Geneva, O., recently, is beyond a parallel in what is referred to in the Card. This statement is not based on the current gossip of Cleveland and Erie papers, but on more substantial data, which we shall use or withhold, as may best subserve the ends of truth.

COMMENTARY.

GEO. A. BACON, Esq., Secretary of the Massachusetts State Spiritualist Association, encloses two dollars in a letter to us, and says: "I always intended to have my name regularly entered upon your list, and to enjoy the satisfaction of voluntarily paying the price for having it there. As to quality of thought, I have considered your paper decidedly the best Spiritual sheet in our ranks, and trust it will keep this desirable position."

THE FALL OF MAN.

THE fall of Adam alienated the whole human race of mankind from God, corrupted absolutely and irretrievably the fountain of morality, and metamorphosed men into demons, very children of the devil, corrupt from the crowns of their heads to the soles of their feet. "Ever since the fall of Adam, Age has shaken the tree of human life, and the devil has gathered the fruit into hell."

The tremendous view of the origin of sin and its portentous consequences, conjured out of the gloomy depths of a diseased and morbid imagination, requires an equally tremendous myth for the redemption of man, the fallen god, the incarnate devil! He has no power of himself, says the theologian. Utterly, hopelessly depraved, he must rely on the atoning power of something outside of himself for salvation.

Man being fallen, is to be saved. The first "scheme" of salvation is that the sufferings of Christ saved all souls unconditionally—those who existed before as well as after him.

Adam acted as the federal head of humanity, and its fate depended on his decision. He had the choice of good and evil, and by choosing the latter, alienated not only himself, but his posterity, from God. He insulted the will of the Infinite by disobedience, and endless death was a just punishment. God's eternal justice knew no mercy, and hence man must suffer the anguish and torture of fire, the gnawing tooth of the undying worm of pain, forever and ever.

What was to be done? Creation had proved a gigantic failure. The highest effort of creative energy was an abortion, and the ultimate spirit for whom all this labor had been expended, instead of rising to the light of the Divine Presence, rushed madly down into the Gulf of Darkness, and became vassal of his enemy, Ahiram or Satan. Infinite God had performed his best work and failed; there was no alternative in this unique spiritual cosmogony but for God to sacrifice himself. An infinite sin had been committed, and an infinite sacrifice only could atone for it. The death and never-ending pain of myriads of men would be as a drop to the ocean of punishment required. God as the only infinite being must suffer.

Placing the doctrine of metempsychosis and the Hebrew notion of animal sacrifice together—both ardently received by the Pagan world at least a thousand years before Christ—we understand the easy manner in which the doctrine of divine incarnation was received. The Divine, Infinite Spirit descended, and, in the person of Christ, by martyrdom, paid the infinite debt. This act balanced the ledger of heaven, and an infinite sum was carried over to the credit side. "The blood of Christ," says Jerome, "quenched the flaming sword at the entrance of Paradise." The countless millions of spirits confined in the terrible underworld or Hades were released, and the heavens were white with the glitter of their ascending wings. St. Cyril of Jerusalem taught, that "Christ went into the underworld alone, but came out with many," and Cyril of Alexandria said that when Christ arose from Hades it was entirely deserted, except by Satan.

If the first premise, man's fall, and that original sin, total depravity, and universal condemnation were thereby entailed, be received, the second part, as here set forth, the incarnation and vicarious atonement, must also be received. It is the logical sequence. If we discard it, it is not from its own want of consistency or logic, but because we deny the first assumption. We have no reason to suppose that man ever fell. Science has proved the first man, Adam, to be a myth; that man has existed on this earth for a much longer time than 6,000 years; and the church-serving Agassiz, asserts that every race has had its own Adam. In this light how crumbles the myth!

THAT mystic and indeterminate period, before the beginning of history, when man existed as the rudest savage, has been divided into the Iron, Bronze, and Stone ages. Each of these periods represents a vast epoch. Man first used stone weapons, then he discovered bronze, and last, iron. M. Boucher de Perthes has discovered an age lower than that of the stone weapons; he divides that age into the ground and underground. "We have no knowledge of any savages at present so low that they do not sharpen the edges of their stone weapons by attrition, but the lowest stone age presents us example of this want of sharpening. The implements found in the Post-Tertiary, so far, are only clipped rudely into form—they are spear-heads, leaf-shaped instruments, flints, clipped to an edge on one side and left unwrought on the other. When the Tasmanian wants an instrument for cutting wood, he takes a stone and breaks an edge, with which he at once proceeds to his work. Similar instruments are found in the Drift. The instruments of the Drift are less neatly formed, by larger clippings, than those of the Scandinavian shell-heaps, or of America. Besides absence of grinding, the instruments are very rude, a character which gives them important bearing on the history of civilization."

The men who used these weapons, dwell in caves. Of them Vogt remarks: "The cave-man was the rudest of savages. Perhaps there exists at present no race so low. His diet was exclusively flesh. No traces of vegetable food, nor even hooks or nets for capturing fish, have been found. He attacked his prey, like a wild animal, by cunning, speed, strength, and it seems that with his simple stone instruments he mastered the young rhinoceros. He clothed himself with the skins of animals, sewed together with sinews by means of needle-shaped bones. His dwelling was a nest or hut, perhaps little better than some anthropoid apes construct. He had no domestic animals, and not until a later period did he domesticate the dog, the first animal he took under his protection."

Such is a faithful picture of the European savage, the direct progenitor of the Anglo-Saxon. It is delineated with the exactness of science. Such was his estate countless ages before Adam's time. From it he has made a steady onward progress. When has he fallen? He was so low he could not fall!

Ah, Garden of Eden and state of blissful perfection, you are myths—aspirations of the human heart retroverted into the past!

MESSRS. EDITORS: What would you advise as a collegiate course of study?

Ans. How old are you? How much do you measure about the chest? What temperament? What faculties predominate in your brain? Are you from a long-lived ancestry? A collegiate education is a sad misfortune to most young men, but a benefit to some. We are not psychometrists, and cannot answer our own questions from your hand-writing, much less yours. Could tell better from your photograph whether nature has fitted you for surgery or divinity. Ten chances to one she meant you for a farmer! Don't go near a college unless you have stamina, individuality enough to use the institution instead of allowing the institution to use you. But if you are physically strong, with a well-defined predilection for classical lore, and know what profession is best suited to you, a collegiate course may be desirable.

CHRISTIAN LIBERALITY.

THE Christians of Cleveland have organized a new Society for the propagation of their faith and the bestowal of their charities, called the Woman's Christian Association. An exciting controversy arose over the word "Evangelical," which resulted in withholding office from all who do not subscribe to the tenets of Orthodox Protestantism. The Mother Church is ignored by her enterprising daughters, and Universalists and Unitarians are "left out in the cold" by an act of pharisaical self-righteousness, because they do not preach the delectable doctrines of total depravity and endless torment, and subscribe to the very lucid dogma that God can be his own son and father, and a third person to boot, at the same time. Spiritualists and Jews, who make no pretensions to being Christian, are more amused than concerned over this tempest in the theological teapot. They advise their heterodox friends, the Unitarians, to bear the infliction with "Christian" resignation. There's but one way for them to secure either respect or fair treatment from the other sects: to reject the name Christian as their cognomen, and boldly make it known that they take as little stock in a personal Saviour and orthodox God as in a literal Devil and brimstone Hell.

BRO. W. A. D. H., has contributed a good article on "Going to Church," but it must be postponed for awhile, as well as several other worthy articles, till the pressure of local matter diminishes. Let us present a foretaste of the future intellectual repast: "When I go to church to hear a sermon, or to a hall to hear a lecture, I want to hear a HUMAN sermon, a human lecture. I don't want to hear what Lot, Moses, Job, Melchizedek, or Witch of Endor, did ages ago. I want to know what I am to do, and I want somebody besides an antiquated theological book-worm to tell me—I want somebody who has been tempted, tried, and crucified, and who is not too dignified to stand up and own it. Yes; somebody just like me, who every day sins and repents; somebody who is glad and sorry, laughs and cries, eats and drinks, and wants to fight when trod upon, but doesn't. That's the man for me."

CORRECTION.—The date and number were erroneously printed on a portion of this issue—substitute Nov. 28, No. 17.

THE CLEVELAND LYCEUM will give a Grand Exhibition, the first Monday in Dec.

"Thought is greater than all speech,
Feeling greater than all thought,
Man to man can never teach
That which he himself is taught."

E. S. WHEELER, whose inspirational productions (we can scarcely call them efforts) need no word of praise from us, and whose logical deductions from lofty and sometimes startling, yet self-evident premises, make his name "a tower of strength" among speakers, has returned to his duties in connection with the Cleveland Society of Spiritualists. His late lectures we consider among the very ablest we have ever heard from any speaker, and but one opinion is generally expressed with regard to them. That of Sunday Eve's, 15th inst., was superlatively interesting and instructive, and held a large audience with breathless attention from opening to peroration. It elaborated the sentiment or rather central idea of the above poetical quotation—a theme peculiarly abstract, but which was made plain to the comprehension of the least metaphysical, or, as a Spiritualist would say, the most "external." But we haven't room for a synopsis of the discourse; we merely desired to pay a tribute to evident merit.

SUSIE M. JOHNSON has been lecturing in Painesville, for three Sundays past, to large and interested audiences. She has now gone to Chicago, to fill an engagement in that city for the month of December.

COL. FOX passed through this city, Tuesday, on his way to the Lyceum Convention at Philadelphia, and also to attend a meeting of the Board of Trustees of the American Association of Spiritualists.

C. B. LYNN will speak in Youngstown, Nov. 22d; Girard, 24th; Gettysburg, 25th; Mantua Station, 26th; and Saratoga, Chagrin Falls, 29th.

MR. E. S. SARGENT, author of "Peculiar," is the writer of the new work on Spiritualism, entitled, "Planchette: the Despair of Science."

BRO. WHEELER organized a Lyceum at Andover last Sunday.

VENTILATE!—The atmosphere at Lyceum Hall was very unwholesome last Sunday evening, although there are excellent arrangements for ventilation. Because a few people live in heated rooms and sleep in close dormitories, they must not expect others to suffer oppression in behalf of their vitiated habits.

DESIRING to make THE OHIO SPIRITUALIST especially interesting to the Spiritualists of the State, we invite Conductors of Lyceums and the Secretaries of Societies, to send us pithy reports of the condition of their Lyceums and Societies, prospects, plan of work, etc.

FROM C. B. LYNN.

MESSRS. EDITORS: Two impulses prompt me to write a letter for publication; first, to greet your many readers with fraternal feeling, and second, to apprise them of the needs, wishes and condition of our chosen gospel, with those with whom I have chanced to sojourn since entering upon the duties assigned me.

Geneva.—Our first appointment was in this thriving town. Found a pleasant home at the ever hospitable residence of J. H. Crowell and lady, pioneer Spiritualists, and still active workers in the movement. The Lyceum, Sunday, 1st, was deeply interesting. It was the last session prior to adjournment through the winter, and all seemed anxious to add to the pleasure of the occasion. The dialogues, declamations, reading and singing, were excellent. The children appeared happy, and received the Lyceum Banner, freighted with wisdom-gems suited to their years and tastes, with marked eagerness. Children are the tender flowers that beautify this earthly life. Death oftentimes removes them, but our divine religion proves they are not withered, only plucked and carried full-blown to God. We have exalted immortals to inspire us from the spheres, and children, blessed ones, baptizing us with their pure magnetism, upon earth. Realizing these facts, as all true Spiritualists do, a life of purity, holiness and philanthropy, inevitably follows. We addressed the children briefly, and, an hour subsequent to Lyceum, lectured to an appreciative audience; presented the claims of The Ohio Spiritualist, met with a few responses, and thus concluded the day's labor.

Austintown.—A ride of six miles brought us to this quiet village. Bro. D. L. Alvord, prompt and energetic, had perfected arrangements admirably, and we addressed a very attentive audience in the Universalist Church. A few more lectures in this place and a small society might be organized. The following evening at

Jefferson.—Presented, as our inspirers dictated, the teachings of the New Dispensation, concluding the exercises by reading the resolutions adopted at Rochester, which were well received. The legal fraternity were out in full force, and the audience was larger, the interest deeper, than at any previous meeting of a similar character. The next day Mr. Henry Crowell, County Auditor, generously conveyed me to

Griggs' Corners.—The afternoon was passed pleasantly with Mrs. Griggs and her interesting family. In the evening addressed an attentive audience in a school-house. Next day moved on to Kelloggville.—Was greeted kindly by Mrs. Abigail Kellogg, a lady past life's meridian, firm and radical in her

ideas, and anxious to aid in diffusing spiritual truth. The meeting was held in a school-house. The women, interested in the cause and desirous of having a lecture, opened the building, kindled a fire, and arranged everything with that grace in which our mothers and sisters always excel. The audience was small, but attentive.

Monroe Center.—Sunday, 8th, appeared before the flourishing Society holding meetings in this place, in the Universalist Church. The Lyceum, under the efficient conductorship of Dr. Benjamin, is a source of pleasure and profit to children and parents. Owing to the inclemency of the weather, the audience was smaller than usual, still a goodly number was present and contributed generously at the conclusion of the lecture.

So ended a week's work. Delivered six lectures; collected \$22.61; secured four subscribers for The Ohio Spiritualist. Mr. Wheeler and others have canvassed this county pretty thoroughly for your paper, which accounts for the meager result above mentioned.

COMMENTS.

Evidences on all sides strengthen previous convictions, that State Associations in their present method of working, are manifestly beneficial to our Cause. Everywhere the people want to know "when the next speaker is coming." They love the teachings, the elevating moral statements and broad humanitarian affirmations of your lecturers. Thoughts that heretofore have been crushed, leap into active life when the earnest auditor hears them elaborated by some inspired teacher.

Mediums, test-mediums—oh, how the people plead for them! The facts upon which we base our philosophy, they desire to see, hear, and materially feel. When a few more years have circled round and taken their places on old Father Time's record; when the principles of Fraternity, shall have ripened into Love's beautiful harmonies; when the organic forces now beginning to act, shall have reached comparative perfection, the facts of Spiritualism will be universally known and adopted.

Instrumentalities are as necessary as Principles. The world of forms and the world of ideas are closely related, each expressive of the other. The electrometer apprises the electrician of the presence of electricity. The telescope is an indispensable article to the science of astronomy; so mediums stand related to Spiritualism. They are the instrumentalities, the forms, the indispensable articles, in making truth positive and absolute, with all that relates to the immortal destiny of man.

Friendship! A sacred stillness pervades our soul as this divine word is uttered. Let us write "Fraternity" in golden letters over the archway of our soul's temple—make it our God. Pure friendship is eternal. It is not subject to physical laws or acts; in the absolute it has but one phase, and that by its mellowing beauty teaches us the "Fatherhood of God and the Brotherhood of man." Friends co-operate, hence Spiritualists, when they interpret aright the law of fraternity, will be united by a holy bond that time cannot sever. The petty jealousies, childish animosities, and disgraceful gossiping, that so often retard progress, will be no more, because instead of dealing with men and their failings, principles, divine entities, are our companions, and we know not the words "fail or falter," but working onward, a compact and fraternal body, success is sure.

Success is directly referable to earnest sincerity and reciprocal action. Spiritualism is the only revelator that proclaims the correct method to secure this desirable goal. Will you respond, act, co-operate, my brothers and sister? The State Association is the method, the instrumentality, the form—slowly but surely it assumes more symmetrical proportions; its usefulness becomes more apparent daily; and its influence for good is unparalleled. Having your hearts beating in sympathy with its objects, your sympathies in its behalf made practical by liberal contributions, not only shall lecturers voice the truths of our tangible religion in every township, but The Ohio Spiritualist shall be in every free-thinker's household, a friend, adviser, and teacher.

We feel that a beautiful calm is yet to overshadow humanity. Progress will not cease, but will manifest itself noiselessly. Where now base contentions exist, heavenly reciprocities at last shall prevail. Human beings are independent dependencies.

Time presses and I must close this letter abruptly. To night I lecture in Kingsville, then move on to fulfill appointments already made. I fear my health will render it impossible for me to continue in this field longer at present. I need rest, and am impressed that during December I can labor for the cause in a different sphere. Fraternally,

C. B. LYNN.

Do the right thing always, for it will be beneficial to yourself and others.

"The kingdom of Heaven is within you."

SENSIBLE—THE ONE LECTURE SYSTEM.—The recent Ohio Convention of Spiritualists passed the following resolutions, which we clip from the many other good things associated with it:

Whereas, it is found that two lectures and the session of the Lyceum is not only exhaustive to the speaker but wearisome to the audience, and in our opinion calculated to satiate rather than instruct; therefore,

Resolved, That we recommend to all local societies that are connected with Lyceums to have but one lecture on Sunday, and devote their remaining energies to the interests of the Lyceum.

We sincerely hope and trust every State will endorse Ohio in this respect. To overfeed, as Indians do, and then starve in reaction, argues poor practice. "Be ye temperate in all things" is wisdom. Feed the people, but keep the people hungry and thirsting. Ohio has a kind of spiritual police system in her gospel work. Those experienced leaders propose to fire only when they can hit. They dislike to waste powder for mere show. Their battles are for permanent victory. Deep is the current that makes the least noise. Spare us, we say, this undue "gassing," and give us practical action, culture, stability, progress.—Wis. Spiritualist.

STORY OF A DOG.

MANY people laugh at the idea of being careful of a dog's feelings, as if it were the height of absurdity; and yet it is a fact that some dogs are exquisitely sensitive to pain, shame and mortification, as any human being. See, when a dog is spoken sharply to, what a universal droop comes over him. His head and ears sink, his tail drops and slinks between his legs, his whole air seems to say, "I wish I could sink into the earth to hide myself."

Prince's young master, without knowing it, was the means of inflicting the most terrible mortification on him at one time. It was very warm weather, and Prince, being a shaggy dog, lay panting, and lolling his tongue out, apparently suffering from the heat.

"I declare," said young master George, "I do believe Prince would be more comfortable for being sheared." And so forthwith he took him and began divesting him of his coat. Prince took it all very obediently; but when he appeared without his usual attire, every one saluted him with roars of laughter, and Prince was dreadfully mortified. He broke away from his master, and scampered off home at a desperate pace, ran down cellar, and disappeared from view. His young master was quite distressed that Prince took the matter to heart; he followed him in vain, calling "Prince, Prince!" No Prince appeared. He lighted a candle and searched the cellar, and found the poor creature cowering away in the darkest nook under the stairs. Prince was not to be comforted; he slunk deeper and deeper into the darkness and crouched on the ground when he saw his master, and for a long time refused to take food. The family all visited and condoled with him, and finally his sorrows were somewhat abated; but he would not be persuaded to leave the cellar for a week. Perhaps by that time he indulged the hope that the hair was beginning to grow again, and all were careful not to destroy the illusion by any jests or comments on his appearance.—Mrs. Stowe.

EXTRACTS, CLIPPINGS, ETC.

THE CAUSES OF INSANITY.—We find an elaborate sketch in the Cincinnati Enquirer of a visit by a correspondent to the Insane Asylum at Carthage, Ohio, in the course of which the writer descends reflectively on the subject of insanity. He goes on to say, speaking generally on the subject, that "religious enthusiasts are no longer thought divine, but many are still deprived of their reason by dwelling upon the awful aspect of future punishment, instead of the gentle promises of true Christianity." And he proceeds: "But if we analyze the subject carefully, we shall find that the causes of religious madness everywhere are the same: ignorance, prejudice, mental cowardice, and the want of a correct perception of the alliance between the physical present and the impalpable future; and we may therefore hope that as enlightenment shines with a brighter radiance upon all classes of society, this type of derangement may be vastly diminished." In the table furnished by this very intelligent writer, taken from the last report of the Asylum in question, the causes of insanity of the fifteen hundred and forty-nine patients are classified, and we find, on running it carefully over, that while sixty-four patients were in confinement from "religious excitement," only eight are set down to the charge of Spiritualism; and all Spiritualists know that these cases need never have belonged to the list had they been treated by persons conversant with the true laws of life. The statement is full of food for reflection.—Wis. Spiritualist

When Theodore Hook was asked for a donation to the society for the conversion of the Jews, he replied that he had no money to give away, but if they sent him a Jew he would try and convert him. This was not quite what the society wanted, and Hook never heard from them again.

"THERE, NOW!" said a little girl while rumaging a draw in a bureau, "there, now! grandpa has gone to Heaven without his spectacles."

"SAM, why don't you talk to your massa, and tell him to lay up treasure in heaven?" "What for? What do use for him layin' up treasure dar, when he never get dar to enjoy dem?"

Two things, well considered, would prevent many quarrels; first to have ascertained whether we are not disputing about terms rather than things; and secondly, to examine whether that on which we differ, is worth contending about.

The Chicago Liberal remarks as follows upon our recent article entitled "Spiritualistic Verbiage":

"There is much truth in this comment, and the intelligent Spiritualists and others who read THE OHIO SPIRITUALIST must be pleased to find it ranging itself on the side of an oppressed public. Everywhere, among attendants upon lectures, we hear this complaint in private. Its expression through the press may serve as a hint to lecture committees."

INDUSTRY.—Every young man should remember that the world will always honor industry. The vulgar and useless idler, whose energies of body and mind are rusting for want of occupation, may look on him with scorn—it is praise; his contempt is honor.

CHARITY MEASURE.—Men measure their charities by a peculiar standard.—A man who has but a dollar in his pocket, would give a penny for almost any purpose. If he had a hundred dollars, he might give one; carry it higher and there comes a falling off. One hundred would be considered too large a sum for him who has ten thousand, while a present of one thousand would be deemed miraculous from a man worth one hundred thousand—yet the proportion is the same throughout, and the poor man's penny, the widow's mite, is more than the rich man's high sounding and widely trumpeted benefaction.—Ex.

WELL SAID.—It would be no privilege to be the wife of the larger proportion of the men one meets on the street; and I not unfrequently find myself analyzing masculine faces, and guessing at the relationship existing between such a one and his wife. It is but rarely, I confess it, that I meet a face which tempts me to say, "Happy is the woman that calls thee lord!" And yet I repeat my honest conviction that the relationship of wife and mother is the purest, the noblest, the most sacred, and the most elevating in the entire range of the humanities.

AUTHOR'S NOTICE.—This is to give information to all whom it may concern that I have revised and enlarged my two volumes entitled respectively, "Present Age and Inner Life" and "The Approaching Crisis," which have been re-stereotyped and the illustrations re-engraved so as to make them uniform with the "Harmonia, Arabula," etc, and both volumes will in a few days be published on good paper and firmly bound by Wm. White & Co.; and this is to give due notice that, on and after this date, no copies of either of these works can be printed or offered for sale from the old stereotype plates without infringing upon my copyright. A. J. DAVIS.

Orange, N. J., Nov. 9, 1868.

EDITORIAL NOTICES.

THE SPIRITUAL HARP.—This fine collection of music is meeting commendations wherever it is introduced. We all thank our brothers Peabody, Barrett, and Bailey, for their labors every time we hear its sweet melodies. We hope the Societies of Ohio will not be slow to procure supplies of the Harp, and secure good music as well as good lectures; it is, if possible more essential to the well-being of Spiritual Organizations. There is no life, no animation, no harmony, where there is no music. Get the Harp, and may its music woo the angels from Heaven to come and linger in our midst, and inspire us to good acts constantly.

"WHERE THE ROBINS N'ER SHALL WITHER."—This beautiful song, by the well-known composer James G. Clark of Utica, N. Y., is one of the most soul-touching melodies we have ever heard. It will murmur around the heart like an angel's prophecy, when the spirit is wrung by uttering "good-bye," and almost forgets the land where June roses nod in perfect prime to give the angels cheer. Mr. Clark is one of the best singers as well as composers in America. He has struck the key note of the Present, and therein lies the secret of his success.

THE PRESENT AGE.—We have several times referred to this sterling paper, and earnestly hope it may realize a patronage proportionate to its merits, which will place it by the side of the Banner of Light in point of circulation. Next issue we shall publish the report of the Directors of the Michigan Spiritual Publication Company.

JUST THE BOOK FOR A CHRISTMAS PRESENT!—GAZELLE: A TALE OF THE GREAT REBELLION. By EMMA TUTTLE. Our readers are well acquainted with the style of the author, who has contributed so many gems to our columns. GAZELLE was received by the Press with great favor. The Western Rural says: "In following the story of Gazelle, the reader is introduced to scenes peculiar to American life—its woods, streams and lakes, with the wild life of the unsettled West. The measure in which this poem is written changes with the character of the subject, thereby making a pleasing variety without interrupting the unity of the whole." This poem is truly American. Its scenes are the Great Lakes, Niagara Falls, the St. Lawrence, and the Battle-Fields of the South. Printed on fine paper, and elegantly bound in muslin, with gold top. Sent from this office on receipt of \$1.25.

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Our readers are requested to patronize those who patronize us, and when making purchases to state that they saw the goods advertised in this column. There are about twenty thousand Spiritualists in the State, a large proportion of whom are on the Western Reserve. Business men, here is an excellent opportunity to secure the patronage of the most liberal, energetic and profitable customers. Can't you "see it"? We repeat, our readers are requested to patronize those who patronize us.

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ARCANA OF SPIRITUALISM.

SPIRIT, ITS PHENOMENA AND LAWS.

Who, when the great thinkers of earth perish, can but exclaim with Goethe, when his friend Wieland died, "The destruction of such high powers is something which can never under any circumstances come in question."

"Who builds on less than man's immortal base, Fond as he seems, condemns his joys to death."

An old author observes: "The very nerve and sinew of religion is hope of immortality." It enters into the fountain from which flow great and exalted deeds of patriots, martyrs, thinkers and saints. It elevates above the shadows of mortal life, showing that there is nothing real except in the eternal, and the gratifications of the delights and passions of the present are unworthy an immortal being. This belief at once lifts the soul out of the slough of selfishness, and directs it to magnanimity and virtue. The various religious systems of the world, while based on and seeking to unfold this grand idea, offer little consolation to the reflecting mind. They yield no broad, universal philosophy in which we can feel secure, and absolutely know that we shall exist in the beyond, and the power and beatitudes of that existence. This is not written in disparagement of any of the countless religious sects. They are not useless in the economy of progress, but they have most signally failed in producing a philosophical and consistent system of immortality. They all set out with the mistaken idea that heaven is to be gained by belief in certain creeds, the admission of certain dogmas, whereas, if man is immortal, immutability is conferred on him for a great and all-wise purpose, and as the highest aim of creative energy, admitting of no mistakes, his spiritual state must surpass his mortal, must be its prototype, must extend and carry to consummation the outline plan sketched in this mortal life. The immortal state must be the position of the mortal. We exist, how or why we cannot determine. We exist, and we can no more blot out that existence than we can blot out the stars of night. What is the logical deduction from this fact? That the emotions, affections and culture of this existence cannot be destroyed. We cannot, no power can eliminate the least fraction of the sum total of our existence.

What follows? That which is begun in earth-life, must be extended in the next; that this world is the shadow of the next. Whether we die drawing our first living breath, or after a full century, has not the least weight in final growth and development of the spirit. Eternal progress is written in the constitution of nature, and man as a spirit embodies every law of progress. Whether a spirit clad in flesh, or a spirit in the angel realm, he is amenable to the same laws and compelled to make the same advancement and by precisely similar methods.

It is here that the theories of the religious sects utterly fail, and the reflecting mind pauses in doubt. They fail because they do not grasp the wants of the human soul, that rebels against the doctrines of rewards and punishments, asking, Why not live on, working out each for himself his own individual destiny? It feels a sense of deep injustice, of gigantic, blundering mistake in any other idea of its future.

Does Spiritualism meet this demand? Is it a system answering our wants and satisfying the cravings of the heart for a reliable knowledge of the why, the wherefore, the destiny of life?

From such considerations we proceed to the discussion of the origin, laws and destiny of spirit, according to the light of the new philosophy. It is a mysterious domain; one which, so far in the progress of the human mind, has been shrouded in thick darkness, illumined only by here and there a momentary gleam.

The tendency of the savage and semi-civilized periods of thought was towards the spiritual, so far as that is expressed by the mysterious and supernatural. The present, springing from the medieval ages, has reacted against its superstitions, and drifts rapidly toward materialism. Belief in anything transcending the natural is discarded, and philosophy arrives at its ULTIMA THULE in positiveness, resting all knowledge rigidly on the five external senses.

We are deeply conscious of our pretensions, when we set at defiance the high authorities of the schools, and not only affirm the inter-communion of the spheres, but attempt the reduction of the entire domain of ghosts, witches, demons, familiar spirits, prophecy, in short the spiritual realm, to the supremacy of law, and assert over its conflicting elements the most austere positivism. The sciences concentrate here, and all are hewn columns and arches in the spiritual temple, whose foundations rest on the hard, elemental basis of the material world, and whose towers pierce the blue empyrean of heaven.

Agnes before the shepherd kings laid the foundations of the Pyramids, or strove to express their innate ideas of the immortal in sphinx and temple, man asked, What is spirit? This question has perplexed philosophers in all ages, and the greater their acumen, the more widely have they deserted the path of truth, and consigned themselves to the bewildering maze of speculation, and to day the churches representing the concrete Spiritualism of the past can give no satisfactory answer.

Spirit, according to the lexicon, is "The intelligent, immaterial, immortal nature of man." Can intelligence exist without materiality? Can nothing think, feel, reflect? You might as well talk of music existing in the air after the destruction of the instrument which gave it birth, as of a thought standing out divorced of matter. Matter, according to this definition, is that which is cognizable by form, color, extension, to the senses; spirit used in contradistinction, is the opposite. It has no extension, and is not cognizable by the senses. Can a better definition be given of nonentity?

If there are spiritual beings, the fact of their existence proves that they are composed of matter, for an effect cannot spring from nothing. If intelligence could exist "detached," that existence could never be made manifest. Through and by matter only can any effect occur.

The material of which such beings are composed we may not understand. It is different

from the matter with which we are acquainted. The fault rests with us, for it is impossible to comprehend that of which we have neither experience nor name.

The speculations of a caterpillar on his butterfly state would be as pertinent. Feeding on acid leaves, and perhaps never leaving the travels which yield it support, how can it comprehend the nectar of flowers and coursing over the plains with the winds? Oh man, the glory of the immortal as vastly transcends the mortal! Await, groveling worm! Wind a cocoon around you, and the sun in the genial spring will resurrect you a winged spirit of the air. Await, oh man, the hour that enshrouds your mortal body, and the warmth of angel love will resurrect you to spirit life!

What is the origin of spirit? The theologian informs us that it is from God, and at death returns to God who gave it. This solution presupposes the eternal existence of spirits; that they exist ready made, awaiting bodies to develop, that they may inhabit them, and therefore the earth-life is a probationary state. The history of this theory would be extremely interesting, for it is woven through the tissue of received theology; but in the beginning we should find it a myth, early taking root in the childish minds of primitive men. From a conjecture it has become a dogma. It ignores the rule of law, and makes the birth of every individual a direct miracle.

Where and how does the spirit exist before entering the particular human body from which it ascends to heaven or descends to hell, granting the foregoing view? A school of philosophers have solved the question by supposing that it passes through successive organisms countless times. This is a very old idea, and is received at present in almost its original form, as advocated by the Pythagoreans and endorsed by many Spiritualists. There are those who think they can distinctly recollect passages in their previous existence; who honestly believe that they remember when they animated various animals. It was so in ancient time.

"Some draught of Lethe doth await,"
As old mythologies relate,
The slipping through from state to state."

But memory is not always silenced. Some times the potent draught is not sufficiently powerful, and then we decipher the mystic lines of some of our previous states:

"And ever something is or seems,
That touches us with mystic gleams,
Like glimpses of forgotten dreams."

Beautiful as these dreams appear, we are brought back from their contemplation to the less pleasing, stern and rugged highlands of science, where, though fewer flowers bloom beneath our feet, the ground is firmer and our possessions more sure. These dreams are beautiful, but they are only dreams, undefined actions of the mind, whereby it embodies its fancies and mistakes them for realities. They are as valuable as the insane vagaries produced by opium or hashish, and no more. We vainly ask, Why do we lose consciousness of our former states? Is our earth-life a dream-life? Can we never know the actual?

If we pre-exist as detached spirit, before our mortal birth, why is our mentality so dwarfed as we see it in the infant? The growth of the intellect is like the growth of the body. Each child follows the path of experience, and learns by observation. It is held by the best mental philosophers that an impression made on the mind is indelible. If so, and the proposition is almost axiomatic, it is certain that the spirit does not pre-exist.

The individualized man stands before us. He as a mortal being had a beginning. We date that by years at his birth. What reason have we for not dating the origin of his spirit at his birth, also? If man exists for the purpose of the evolution of an immortal spirit, the contemporary birth and development of body and spirit is a self-evident truth.

By spirit is meant, not a "detached intellect," not the "immaterial, immortal principle in man," but a reality, the real, of which the body is the outward expression.

Man is a dual structure of spirit and body. The physical body, by its senses, is brought in contact with the physical world. It is the basis on which the spiritual rests. Though the spirit be approached by the spiritual universe, the most intimate relations exist between these two natures, earthly existence depending on their harmony, and death being simply their separation.

If rightly understood, such is the doctrine of the bible, and it was so interpreted by the early fathers. Paul, that profound thinker, speaks as follows, in words identical with those of modern Spiritualism: Some men will say, How are the dead raised, and with what bodies do they come? God giveth a body as pleaseth him. So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption; it is sown in dishonor, it is raised in glory; it is sown in weakness, it is raised in power. It is sown a natural body, it is raised a spiritual body.

We cannot refrain from inserting a short quotation from St. Augustine: "Our brother Sennardius, well known to us all as an eminent physician, and whom we especially love, who is now at Carthage, after having distinguished himself at Rome, and with whose active piety and benevolence you are well acquainted, could not, nevertheless, as he related to us, bring himself to believe in life after death. One night there appeared to him in a dream a radiant youth of noble aspect, who bade him follow him; and as Sennardius obeyed, they came to a city where on the right he heard a chorus of most heavenly voices. As he desired to know whence this heavenly harmony proceeded, the youth told him that what he heard were songs of the blessed; whereupon he awoke, and thought no more of his dream than people usually do. On another night the youth appears to him again, and asks him if he knows him; and Sennardius told him all the particulars of his former dream, which he well remembered. 'Then,' said the youth, 'was it while sleeping or waking you saw these things?' 'I was sleeping,' answered Sennardius. 'You are right,' replied the youth; 'it was in your sleep that you saw these things; and know, oh Sen-

nardius, that what you see now is also in your sleep. But if this be so, tell me then, where is your body?' 'In my bedchamber,' answered Sennardius. 'But know you not,' continued the youth, 'that your eyes, which form a part of your body, are closed and inactive?' 'I know it,' answered he. 'Then,' said the youth, 'with what eyes see you these things?' And Sennardius could not answer him; and as he hesitated, the youth spoke again, and explained the motive of his question. 'As the eyes of your body,' said he, 'which lie 'now in bed and sleeps, are inactive and useless, and yet you have eyes wherewith you see me and those things I have shown you, so after death, when these bodily organs fail you, you will have a vital power whereby you will live, and a sensitive faculty whereby you will perceive. Doubt, therefore, no longer, that there is life after death.'"

*The term, soul, is discarded, because there is nothing for it to represent, and where employed, must refer either to spirit or body, and thus lead to confusion of ideas.

†Quoted from Arcana of Nature, Vol. II.

A PLEA FOR CHILDREN.

MRS. A. A. WHEELLOCK.

As the season for our Lyceum Societies has again opened, I would like to call the attention of the parents and friends of those children, who attend these pleasant gatherings, to a matter which I have long thought of, and in which I have a deep interest, for it concerns the welfare of these little ones. When I have attended the societies, I have always noticed that before the older ones were through dancing, a part of the children were so sleepy they could with difficulty keep awake, and in many instances I have seen them sitting in chairs in the ante-room, fast asleep with perhaps, an outside door open, and the cold air blowing on them. If they do not take cold in that way, they are almost sure to do so upon being awakened from their sleep, and going into the chilly night air, in order to reach their homes. Besides these little ones, there are others whose bright eyes grow brighter, and whose little feet never seem to grow weary so long as the music continues.

I love to see children dance at a proper time, but I do not like to see them dance after ten o'clock at night. Children should never be out or up after nine o'clock, except on extraordinary occasions; and ten o'clock is late enough for those who are almost too large to be called children. There is always an hour or two after the dancing begins, before the floor is filled. Let the little ones go and dance then. Have the music begin half an hour earlier, on their account, if you choose, and let them dance two hours. One older member of the family should go and look after them. I am sure you can arrange for them to go home at a seasonable hour, and go to bed, and get their natural sleep. If you cannot, then they had better stay at home entirely, and have their dancing some other time. Do not, parents, take your little ones, (or any other little ones) and keep them there, till eleven and twelve o'clock; and do not allow them to stay until that time even if they wish it and plead hard for it. You can explain to them why they should not, and if you do not allow it, they will not expect it. You might better deprive yourselves of two hours dancing, than to take your children out of their childhood so fast. I would like to see every Lyceum have dancing parties especially for the children. I think they might derive great benefit from them, if properly conducted. But whenever you have any party for children, always bring them to a close, promptly, at nine o'clock. It will then be ten before they can reach home and be quietly tucked away in their little beds, for the sleep they so much need.

I suppose it will always be found necessary to make an exception to this rule on Christmas Eve, but I wish it were possible to get the older ones together early enough to even get through with the Christmas Tree by nine o'clock. They would all enjoy their presents the next day, much more than to be up as late as they are. Parents, think of these things, please, I know you wish to consult the welfare of the little ones so dear to you, and I am confident you will. If we would preach reform successfully we must practice.

The union of all the phenomena of the universe under one great unity, should be the ennobling object of science. It should strive to unite all under one principle, one power; for the universe is composed of separate parts which when united form one whole, and that whole is harmonious, and has all its parts governed by one supreme power, vivified by one law, controlled by the breath of one soul: And that spirit is the Divinity; long sought, is God. If thus united, and thus controlled by one great overruling CAUSE, nature must be a unity, and MATTER and SPIRIT compose a dualism of forces between which there exists the most perfect harmony.

INDUSTRY.—Every one should remember that the world will always honor industry. The vulgar and useless idler, whose energy of body and mind is rusting for want of occupation, may look on him with scorn; it is praised. His contempt is honor.

PLANTS GROW IN THE YELLOW RAYS OF LIGHT.—It is found that plants enclosed in yellow glass grow as well, and become as brilliantly green, as though the glass was transparent. When so enclosed yellow light only reaches them. From this it has been inferred that to the yellow rays vegetation is the most directly related. (Danberry, Morren.) To this it is objected that yellow light, thus obtained, is not pure. When analyzed by a prism it is found to be composed of various colors, the yellow predominating so as to render them imperceptible. The same objection exists against light transmitted through a colored solution, as bichromate of potash—it is not monochromatic. The subject has been beautifully solved by the use directly of the pure colors of the spectrum, and it has been completely demonstrated that the fixation of carbon, and the wonderful processes of digestion are performed by the yellow rays of light.

A spectrum is made in a darkened room, and by a peculiar reflecting apparatus, its position is made exactly stationary, while the sun moves through the heavens. A series of glass tubes are prepared holding spring water, or water holding carbonic acid in solution, in which are placed the same number of leaves of grass or other plants of the same size, so as to have each tube exactly alike. These tubes are now placed in the spectrum, so that a different color falls on each. Soon the wonderful process of vegetable growth commences. In the tube placed in the yellow rays small bubbles are evolved, which rise to the top, and may be collected for analysis. The tube in the green and orange, over which the yellow is distributed, simultaneously go into action; but not with as great intensity. A few bubbles arise in the blue; but in the region beyond, in the violet, and extreme dark rays, no change occurs.

This is a beautiful experiment. We can watch the silent process by which from carbonic acid and water, inert and inorganic elements, the life-sustaining compounds, sugar, starch and albumen are created. These go forward in the blades of grass situated in the yellow rays. The product, oxygen, arises in bubbles, and we are impressed with the wonderful inter-relations existing between living beings, the plant furnishing both nutritive and respiratory materials, and the animal furnishing the plant with compounds of carbon.

H. T.

The Scripture doctrine of the entire mortality of man becomes more and more important every day. Thank the Lord for a complete shield against Spiritualism, the last and worst form of infidelity that has ever come against the children of the Lord.

We fear that but few are aware of the magnitude of the work being accomplished by Spiritualism. Many appear to look upon it as a harmless affair, and think we over-estimate its importance. Did they know all we do, we think they would wonder why we do not sound the alarm with still more earnestness. The whole system is entirely anti-Christian, and is rapidly gaining ground in all directions. Christian soldier, gird on your armor and prepare for the conflict.—The World's Crisis.

THE SORROWS OF OTHERS.—There is no question but habitual cheerfulness is a very great blessing. But when cheerful people are lauded, let it be remembered, as a general thing, that they are no more commended for it than a person for the possession of a pair of beautiful eyes. Cheerfulness is a matter of health and constitution. An invalid or a nervous person—a very sensitive person, easily affected by atmospheric and other influences, cannot be uniformly cheerful. He may do much toward endeavoring to be so, it is true, but it is a thing of effort. Many people are cheerful because they are apathetic. The sorrows of others not being their own, are easy to bear. We do not wish to decry this social sunshine but let us not forget that there are very sweet flowers that flourish and give out perfume only in the shade.—Ex.

CONFUCIUS says: we should behave ourselves at all times towards others, the same as we would wish their conduct to be towards ourselves.

He who sincerely and truly measures others by himself, obeys that law naturally imprinted in his bosom, which dictates to him, not to do to others what he would not they should do to him; and whatsoever things he would that men should do to him, to do even the same to them.

Is there any one maxim, by which a man may regulate his whole life? It is simply to act towards others as we would desire they should act toward us; we need but this rule alone; it is the foundation and principle of all our duties.

Let us then regard our neighbor as ourselves; Let us use the standard, in judging ourselves, as that by which we judge others, and estimate their sufferings and enjoyments according to our own; so shall we fulfill the law of true charity.

A PANORAMA OF WONDERS!

BY THE GREAT

SPIRITUAL REMEDY!!

I AM overwhelmed! There is nothing, ancient or modern to compare with it—nothing. I am overwhelmed with its vast power, its extensive range, and the countless wonders which it panoramas before me, for four years the uninterrupted stream has continued to pour in upon me, daily increasing in volume and power. Here comes a letter from H. A. Tatum, of Aberdeen, Miss., telling me of the cure of Consumption, Chills and Fever, Billious Fever, and other diseases, by the POSITIVE AND NEGATIVE POWDERS; and here comes one from N. Church, of Oskaloosa, Iowa, saying that the NEGATIVE POWDERS have cured a child of Deafness of six years duration. There is a letter from A. Idlebrook, of Matagorda, Texas, who rejoices that the POSITIVE AND NEGATIVE POWDERS have cured his child of Cholera Morbus, his wife of Chills and Fever and Enlarged Spleen, and his neighbor of Neuralgia; and there is one from Mrs. M. Calvin, of Danby Four Corners, Vt., informing me that the GREAT SPIRITUAL REMEDY, the POSITIVE AND NEGATIVE POWDERS, have cured her husband of Jaundice and of that unmanageable disease, Diabetes, her daughter of Erysipelas, and herself of Neuralgia. In one case it is a lady in Sacramento, Cal., who is cured of Catarrh by the POWDERS, and straightway administers them to others and "cures up Spasms, Fevers, Measles, and fairly routs everything;" in another case, as reported by Mrs. P. W. Williams, of Waterville, Me., it is a lady whose eyesight is restored from a state of Blindness, caused by a shock of Palsy two years before. Away off in Marysville, Cal., Thos. B. Atkinson, who has the Chills, buys a box of MRS. SPENCE'S POSITIVE AND NEGATIVE POWDERS of a passing tin peddler, and though having "no more confidence in them than so much dust," yet "they cure his chills like a charm;" and John Wreghitt, nearer by, at East Walnut Hill, Ohio, has "a great and unexpected wonder worked on him by the POWDERS," they cure him of a Rupture of twenty-five years duration, to say nothing of his cured Rheumatism. From the East, Mrs. N. S. Davis, of West Cornwall, Me., reports that the doctors declare that Mrs. Melville Lincoln must die in three days, and thereupon she takes the POWDERS and in four days is seated at the breakfast-table with her family; from the West, C. L. Child, of Decorah, Iowa, reports that the box sent to Mr. Moore put him on his feet again, and the box sent to himself cured his wife of Kidney Complaint of four years standing. Seth Tobey, of Tunnel City, Wis., had his hearing restored; and Jacob L. Sargeant, of Plainville, Minn., had his sore lips of fifty years duration cured by a single box of the POSITIVES. But enough. The panorama is endless. The stream flows onward—a living, moving demonstration of the power of spirits and their mission of mercy to humanity.

A MOST WONDERFUL MEDICINE, SO SILENT, YET SO EFFICACIOUS. A penetrating, deep-searching, irresistible curative agent, standing alone, unrivalled, without an equal. THE POSITIVE AND NEGATIVE POWDERS strike at the root of disease; they do no violence to the system, causing no purging, no vomiting, no nausea, no narcotizing. They soothe, and charm, and magnetize, and steal into the centres of vitality, flooding them with currents of new life, and bathing them in streams of magnetism which give health, strength, vigor and elasticity to both body and mind.

THE POSITIVE POWDERS ARE SOOTHING AND MAGNETIC. They soothe and calm the most restless and agitated mind or the most agitated body into the sweet slumber of childhood and the gentle sleep of infancy. They are all-powerful in controlling Spasms, Cramps, Convulsions, Fits, St. Vitus' Dance, and Colic. They allay fevers, and Inflammations, acute and chronic. They cure Rheumatism, Bronchitis, Coughs, Colds, Croup, Diabetes, and Affections of the Kidneys. They put a veto on Diarrhea, Dysentery, Bowel Complaints, Nausea, Vomiting, They chase away Neuralgia, Sciatica, Tic Douloureux, Headache, Toothache, Earache and pains of all kinds. They cure Indigestion, Heartburn, Sour Stomach and Dyspepsia in every form. They are a silent but sure success in all Female Diseases and Weaknesses. Thousands of patients report them to be the best medicine ever used in the above diseases, as well as Catarrh, Scrofula, Erysipelas, Small Pox, Measles, Scarlet Fever, and kindred affections.

THE NEGATIVE POWDERS ARE STIMULATING AND ELECTRIC. They give strength and flexibility to the paralyzed or paralyzed muscle or limb. They open the vision of the blind amaurotic eye. They quicken and electrify the paralyzed nerve and the lost sense is restored, thus causing the dead to hear again, and bringing back the sense of Taste, Smell or Feeling. They raise the vital energies of the patient in Typhoid or Typhus Fevers, and the prostration of death speedily gives way to the vigor and buoyancy of health.

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