

The Ohio Spiritualist.

Organ of the
STATE ASSOCIATION OF SPIRITUALISTS.

"CHARITY FOR ALL:—MALICE TOWARD NONE."

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AARON BURN.
BY EMMA TUTTLE.

O thou, to whom so much of good belonged,
About whose soul so many angels thronged,
Hearing the scoldings of the throng who wronged
And bitterly reviled thee, asking God
To scatter thorns whichever way thou trod:
Thou wert the oak; they, grass-leaves on the soil!

Thou wert a mortal, and the way of right
Was not forever blazed in heavenly light,
And many a time, like us, thou groped in night;
And sometimes human passions, long assailed,
Leaped from thy soul, like crazy nuns unveiled,
And men like Hamilton before thee quailed.

But many a score of others blessed the man
Who always paused the face of grief to scan,
And gave his arms, and dried the tears which ran.
We would forget thy faults in charity,
And bless thee for thy boundless sympathy.
Thus we may gladden at thy memory.

Exquisite type of sensibility!
How great thy joy, how deep thy misery,
If things were bland, or nations railed at thee!
And yet with mighty strength ye bore it all,
The dizzy eminence, the bitter fall,
The lonely helpless years, God's last kind call.

OUR BABY BOY.

BY MERCIA BOYNTON LANE.

'Tis just one year ago to day
A guardian angel came this way,
In passing stooped and whispered low,
"I leave a treasure ere I go.

A baby boy with laughing eyes,
Just from his home in paradise.
Perchance he may be only lent!
Then, would he never had been sent!"

A sunbeam, in our home of love,
A treasure, cherished, household dove,
Lighting our life-path all the way,
As none but childish presence may.

A bird to sing; the weary days
To pass in boyish baby-plays;
Hold pouting lips up close to kiss,
That never come for once amiss.

Oh Father! may his life be long,
And may the Right, and not the Wrong,
His watchword ever be on earth,
Till ready for his second birth.

The Spiritualist.

GLOOMY!

EVEN Dr. Adam Clark, the learned commentator upon the Christian Scriptures, could extract little that was cheering from current theology. Listen:

In the distress and anguish of my own spirit I confess that I see no light whatever. I see not one ray of light to disclose to me why sin came into the world, why the earth is strewn with the dying and the dead, and why men must suffer to all eternity. I have never seen a particle of light thrown on these subjects that has given a moment's ease to my tortured mind, nor have I an explanation to offer, or a thought to suggest, which would be of relief to you. I trust other men, as they profess to do, understand this better than I do, and that they have not the anguish of spirit which I have. But I confess, when I look on a world of sinners and sufferers, upon death-beds and grave-yards; upon the world of woe, filled with hosts to suffer forever; when I see my friends, my parents, my family, my people, my fellow-citizens—when I look upon a whole race all involved in this sin and danger; and when I see the great mass of them wholly unconcerned, and when I feel that God only can save them and yet He does not do it, I am struck dumb. It is all dark to my soul, and I cannot disguise it.

What a contrast is presented by this eminent divine, to the cheering, happy, happy revelations of the Harmonical Philosophy! The one is night, the other, day—the one is calculated to inspire gloom and terror, the other, serene confidence, unanxious, restful trust in the Great Loving Power and Intelligence that breathes through all, continually lifting all to higher, better being. In fact, the one is the dark emanation rising from the unrestrained propensities of the animal nature, the other the clear sunlight of the Summer Land, falling through the arched dome of the moral sentiments, and baptizing all beneath.

THE MILAN LYCEUM.

The junior editor attended the session of this widely-known Lyceum, Sunday, 29th ult. The day was pleasant and the attendance large. As we have before spoken at length of the pleasant hall in which this Lyceum convenes, it is unnecessary to enter into details at the present writing. If the numbers increase in the same ratio they have since the organization of the Lyceum, under the judicious and able management of its officers and leaders, much larger accommodations will be needed before another year has passed. The Lyceum numbers over 200 members, in all. One thing particularly interested us—the order and system that characterized all the exercises, and the marked quiet and attention that pervaded the hall. The music is usually good. The

violin is played by Mr. Wm. Mann, who is always at his post, and the organ by Mr. Frank Roberts. The music for marching is accented by the bell. We give the table of bell-signals. Five signals calls to order, and leaders distribute badges; one, calls all to order; three, all to feet; five, repeated, dismisses the Lyceum.

This Lyceum gave their third entertainment for the season last Thursday evening; to which we may refer in our next. Altogether we were much interested and profited by what we saw, and felt more deeply than ever before that the Lyceum movement is really the most vitally important practical work of Modern Spiritualism.

ARCANA OF SPIRITUALISM.

SPIRIT: ITS PHENOMENA AND LAWS. No. 2.

Sennardius should have answered, instead of sleeping, he was clairvoyant, and then the reasoning would have been complete. The ancients knew little of any other states than sleeping and waking, and confounded the trance, in all its stages, with normal sleep.

This episode illustrates a great truth. Man is a dual structure—a spirit and a body blended into a unit; the body related to the external world by the senses, the spirit taking cognizance of the spiritual world through its spiritual perceptions. The spirit is the companion of the body, and as long as the two remain united, it perceives the relation of the external world through and by the aid of the corporeal senses. So much is the spirit concealed by the physical body, so intimately are they blended, that it is with difficulty its existence is perceived.

Plutarch well observes, in the strict spirit of inductive philosophy, that if demons and protecting spirits are disembodied souls, we ought not to doubt but those spirits inhabiting the body possess the same faculties they now enjoy, since we have no reason to suppose that any new faculties are conferred at the period of dissolution; for such faculties must be considered inherent, though obscured or latent. The sun does not shine when it breaks from behind a cloud; so the spirit when it first throws aside the body, does not acquire the faculties which are supposed to characterize it, but they are only freed from the obscurations of the mortal state, as the sun from the fetters of the cloud.

The physical body evolves the spiritual being. In individualized spirit, creative nature culminates. Individualization can take place in no other manner. The most exalted angel once was clothed in flesh, and through the flesh only can such existence be obtained.

Are there facts to prove these statements that are so dear to the heart? Can it be proved that the spirit exists freed from the physical body? Aside from the facts of spirit intercourse, the question can be answered by the phenomena presented while the spirit is confined to the body. Spirit-communication is the great and all-conclusive proof, but there is a border-land over which we can journey to that ultimate of psychological philosophy.

By successive steps we ascend from somnambulism to clairvoyance, and to the independent spiritual state. Volumes might be filled with facts in this border-land. Almost every one has witnessed some of the myriad phases of somnambulism or animal magnetism.

The magnetic state, in its first form approaches, and may be confounded with, natural sleep. The spirit is dormant and unconscious; as it deepens, the mind awakes and the exaltation of its faculties proceeds, presenting ever varying phenomena, to clairvoyance and death. A distinguished writer lucidly describes this state: "Sometimes, however, there is said to supervene a coma; at others, exaltation, depression, or some anomalous modification of sensibility; and occasionally, a state somewhat approaching to that of reverie, wherein the individual, although conscious, feels incapable of independent exertion, and spell-bound, as it were, to a particular train of thought or feeling. The occurrence of muscular action, and of muscular rigidity, is described as taking place in some cases to a greater or less extent. These results are said to constitute the simpler phenomena of Mesmerism." We shall illustrate them by some extracts from accredited writers upon the subject.

"In this peculiar state of sleep, the surface of the body is sometimes acutely sensitive, but more frequently the sense of feeling is absolutely annihilated. The jaws are firmly locked, and resist every effort to wrench them open; the joints are often rigid, and the limbs inflexible; and not only is the sense of feeling, but the senses of smell, hearing, and sight also, are so deadened to all external impressions, that no pungent odor, loud report, or glare of light, can excite them in the least degree. The body may be pinched, pricked, lacerated or burnt; fumes of concentrated liquid ammonia may be passed up the nose,

*Arcana of Nature, vol. ii.
† Dupont, p. 36.

trills; the loudest reports suddenly made close to the ear; dazzling and intense light may be thrown upon the pupil of the eye; yet so profound is the physical state of lethargy, that the sleeper will remain undisturbed and insensible to tortures that in the waking state would be intolerable.

Iamblichus, a philosopher of the Alexandrian school, thus describes the state philosophers by the practice of Theurgy could arrive at: showing a perfect understanding of what is now called the superior or magnetic state. The senses were in a sleeping state. The Theurgist had no command of his faculties, no consciousness of what he said or did. He was insensible to fire or any bodily injury. Carried by a divine impulse, he went through impassible places without knowing where he was. A divine illumination took full possession of the man, absorbed all his faculties, motions and senses; making him speak what he did not understand or rather seem to speak it, for he was in fact merely the minister or instrument of the gods who possessed him." A more correct description of the interior state cannot be found in any other work on that subject.

The senses in the magnetic state are more profoundly insensible than in sleep. It has in consequence often been employed to alleviate pain, and unconsciously it is employed by every nurse and physician. Facts are here introduced, more for the purpose of illustration than proof, though they serve both purposes. Those first produced have a particular significance, as they relate to patients who did not understand the meaning of the manipulations; patients, severed from the distinguished physician who relates them, by race and species.

His first experiment was made on Madhab Kanru, who was suffering severely from a severe surgical operation. In three quarters of an hour after he began making passes over him he exclaimed, "I was his father and his mother and had given him life again." "The same process was persevered in and in about an hour he began to gape, said he must sleep, that his senses were gone; and his replies became incoherent. He opened his eyes when ordered but said he only saw smoke, and could distinguish no one; his eyes were quite lusterless, and the lids were opened heavily. All appearance of pain now disappeared; his hands were crossed on his breast, instead of being pressed on the groins, and his countenance showed the most perfect repose. He now took no notice of our questions, and I called loudly on him by name without attracting any notice.

I now pinched him, without disturbing him, and then asking for a pin in English, I desired my assistant to watch him narrowly; and drove it into the small of his back; it produced no effect whatever; and my assistant repeated it at intervals in different places as uselessly.

Fire was then applied to his knee, without his shrinking in the least; and liquor ammonia; that brought tears into our eyes in a moment, was inhaled some minutes without causing an eyelid to quiver. This seemed to have revived him a little, as he moved his head shortly afterward, and I asked him if he wanted to drink; he only gaped in reply, and I took the opportunity to give, slowly, a mixture of ammonia so strong that I could not bear to taste it; for he drank like milk, and gaped for more. "As the 'experimentum crucis,' I lifted his head, and placed his face, which was directed to the ceiling all this time, in front of a full light; opened his eyes, one after the other, but without producing any effect upon the iris; his eyes were exactly like an amaurotic person's, and all noticed their lack luster appearance. We were all now convinced that total insensibility of all the senses existed."

This experiment is interesting, for it shows that the magnetic state can be produced without mental sympathy; that the consent of the parties is not necessary; and hence that the result depends on purely physical causes: a conclusion, justified by the influence animals exert over each other, as serpents charming birds, etc.

It furnishes another interesting reflection; the same effects are produced in India as among ourselves; latitude and climate have not the slightest influence.

"After operating on patients, the magnetizer may, or may not feel exhausted, depending on his magnetic endurance; but the most enduring will, after a continuous exercise in treating disease, become depressed, and temporarily weaken his power. If the patient be very susceptible, and the operator the reverse, he will be able to induce important results without feeling any effect on himself. If on the contrary he be impressible, he will suffer from exhaustion. This will be still greater if he treats a disease of which he is himself suffering. If scrofulous, and he treats a case of that kind, he will surely aggravate his own; no degree of positivity can avail against this danger. Every successive operation renders him more susceptible, and liable to impute the disease of his patient. James Esdaille, M. D., 'Mesmerism in India.'

tient; in other words, he loses his resisting power.

To produce the most striking and beneficial results, the operator should be in vigorous health, and in a highly positive state. After operating the influence should be thrown off by bathing the hands and exercise in the open air. Those who are suffering from disease should never attempt to heal others by magnetism.

Deleuze first pronounced the fact that objects can be magnetically charged, and when sent to distant patients, produce the same effect as though the operator were present. This has given rise to repeated charges of imagination, but it is rather, a beautiful illustration of the law of magnetic transfer. Some substances absorb and retain this magnetism better than others, and there is a wonderful correspondence between the mental and physical worlds, by which every emotion, passion and faculty of the mind has its analogue in the material world. This analogy produces the strange and seemingly freakish regard we have for different substances. The precious stones, noble metals, amulets, etc., assume scientific relations, for they represent certain faculties. Silver, gold, diamonds and flowers are admired because of the fundamental relations they sustain to the sympathies of the brain.

In this vast and untrodden domain of spiritual affinities, materialism is abashed, and its boasted science is mockery. Here we tread the boundaries between materiality and spirituality. We gain glimpses as it were of the energy of the refined principles which actuate and vivify the world, but remain unseen and unknown. Here we reach the borders of the forces which control materiality, and which cannot be understood.

Science has recorded scarcely a fact to assist the explorer. Scientists scoff and sneer at those who rise above the husks of their technicalities. What can they teach? Nothing. They are content with rankst empiricisms. They attempt a solution of spiritual relations? They deny their existence! they attempt much less difficult problems. Why opium, or tobacco or alcohol produce their several effects; why certain sounds are agreeable and others disagreeable; why certain forms are pleasing and others the reverse, they know not; and so intent are they with making accurate record of the facts, they overlook the object for which these facts stand.

Volumes of facts might be written, relating to the somnambulist or sleep-walker. These show that the sleep-walker is in a highly sensitive condition, being able to read the thoughts of others, however distant; reading writing or print placed behind his head, and performing the most difficult feats of clairvoyants or magnetized subjects.

In this state the spirit becomes in a measure independent of its corporeal form, and infinitely expanded. The senses are no longer windows of the soul, but the mind sees and hears by some entirely new method, and becomes en-rapport with the mental atmosphere of the world.

The following facts are related by the philosopher Fishbough: §

When a boy, residing in Easton, Pa., was for a time roomed with a young man who was much subject to fits of somnambulism. On one occasion he was suddenly aroused to a consciousness of his situation and as he informed us, for a moment, before he was restored entirely to his natural state, it was as "light as day," and he could see minute objects with the utmost distinctness, though a moment afterward he was obliged to grope his way in darkness to find his bed.

Sunderland in "Pathetism," records a case of a Mr. Collins, of East Bloomfield, New York, who, while asleep, would often arise and write poetry and long letters, in a room perfectly dark. He would make his lines straight, cross his t's, dot his i's, and make it perfectly legible. He seemed to be clairvoyant when in this state; and would often tell what a sister and brother-in-law were doing, and where they were, when several hundred miles off. His statements, though many and often, were always found correct. This was in 1827.

The following case, which has received extensive publicity in the journals of the day, is related on the authority of the Archbishop of Bourdeaux: A young clergyman was in the habit of rising from his bed and writing his sermons while in his sleep. Whenever he finished a page, he would read it aloud and correct it. Once in altering the expression *ce divin enfant*, he substituted the word *adorable* for *divin*; and observing that the word *adorable* (commencing with a vowel,) required that *ce* before it should be changed into *cet*, he accordingly added the *t*. While he was writing, the Archbishop held a piece of paste-board under his chin to prevent him from seeing the paper on which he was writing; but he wrote on not at all incommoded. The paper on which he was writing was then removed, and another piece substituted; but he instantly perceived the

See Dr. Buchanan, *Journal of Man*, where this is confirmed by experiments. *Mag. Science of Univ. of London*, 1848.

change. He also wrote pieces of music in this state with his eyes closed. The words were under the music, and once were too large, and not placed exactly under the corresponding notes. He soon perceived the error, blotted out the part, and wrote it over again with great exactness."

The case of Jane C. Rider, known as the Springfield Somnambulist, created, some years ago, much wonder and speculation among intelligent persons acquainted with the facts. I find the following account preserved in my note-book with a reference to the Boston Medical and Surgical Journal, Vol. XI, Nos. 4 and 5, (which I have not now on hand,) for more particular information. Miss Rider "would walk in her sleep, attend to domestic duties in the dark, and with her eyes bandaged; would read in a dark room and with cotton filled in her eye-sockets, and a thick black silk handkerchief tied over the whole. These things were witnessed by hundreds of respectable persons. She learned, without difficulty, to play at backgammon while in this state, and would generally beat her antagonist, though in her normal state she knew nothing about the game, and remembered nothing whatever which occurred during her fits."

A young lady, while at school succeeded in her Latin exercises without devoting much time or attention apparently to the subject. At length the secret of her easy progress was discovered. She was observed to leave her room at night, and taking her class-book she proceeded to a certain place on the banks of a small stream, where she remained but a short time, and then returned to the house. In the morning she was invariably unconscious of what had occurred during the night, but a glance at the lesson of the day usually resulted in the discovery, that it was already quite as familiar to her mind as household words.

Are we more wise while asleep than when awake? How else account for the wonderful feats, and extensive knowledge of the somnambulist? We dwell more exclusively on the sleep-walker than the magnetized subject, because he is free from the charge that might be preferred against the latter, of being influenced by the will of an operator. He is free from any such bias, and whatever he accomplishes proceeds from himself, and represents the workings of his own spirit.

Prof. Brittan.

THE LAMPS.

BY GARNET JEWELL.

It is strange what "confidence men" lamps are. They affect one magically. How easily one thinks aloud to one's friends as soon as they come in. The thoughts which we keep biding under myrtle leaves, or a lily-bell, or in the hearts of roses all day, come tripping out in full word-costume after the twilight is past. They float out in whispers, start out in sighs, appear before us in softly syllabled words, and strange to say, we are not even startled, until the sunshine comes again and we remember their wild revels.

I hold myself very discreet by sunlight, my tongue never plays any antics; no Uriah Keep can win any secrets from me which I do not wish to communicate; my ideas are as safe in my head as a merchant's money in a Herring's safe. Everything looks clear to me. I see the thorns and the roses, the bugs and the leaves, the snakes in the grass. I am master of my position.

But lower the curtains and bring in the lamps, and what am I! A feminine vapor! a wind-harp waking unthought-of melodies; a machine which talks itself and picks its own ideas! My whole past seems a dream which has melted; the future, something that will eternally be the future;—soft, beautiful, far-off. And so I talk as I shall in the land of souls, forgetting that when the glorious sun comes again, and the magic lamps are out, I shall say to myself:

"Perhaps what I've said I'd better not said or better said it inco." But on the whole I bless inventive genius for lamps, if they do trip up Discretion now and then. She always picks herself up again without a bruise, albeit her sister who did not trip, laughs. So here is to the lamps—long may they blaze!

ABOUT JESUS CHRIST.

AUSTIN KENT, in the Chicago Liberal, gets off the following:

Nor having fully laid off my materialist gown, I feel a sympathy with Christians, and desire to pour a little modern oil on our friend's article—"What was Jesus Christ?" Our brother says—"Jesus was a b—d." That word sounds rather tough in that connection; at least to Christian ears. Let me say Jesus was a love baby, (possibly, a free-love baby,) not a human law baby. His parents had no legal license; by priest or justice, to make children. That may have been bad. But nothing less than the truest and purest of love could have produced such a child. He came into being in the most perfect harmony with the best laws of Nature. Yes, brother, Jesus was a love baby!

Jesus broke bad laws, like all other true reformers. As an infidel to the popular religion, he "disturbed the peace of families," by converting individuals to his infidelity, then to his own radical faith. Who condemns that?

He "destroyed property" in hope as our

temperance women destroy it in whiskey. If our friend was "an hanged," would he not take a little "shew bread" from a "priest," if he could get it? In my hunger, I sometimes think of when I read of those priests whose salary is from \$10,000 to \$50,000 a year. I am sure our friend would not forbid a "moonlight" child, or man, from rebuking "adultery" in high places, nor even if he should rebuke his own father. I hope this antidote will not prove worse to the orthodox than the original poison.

EVIDENCES OF PROGRESS.

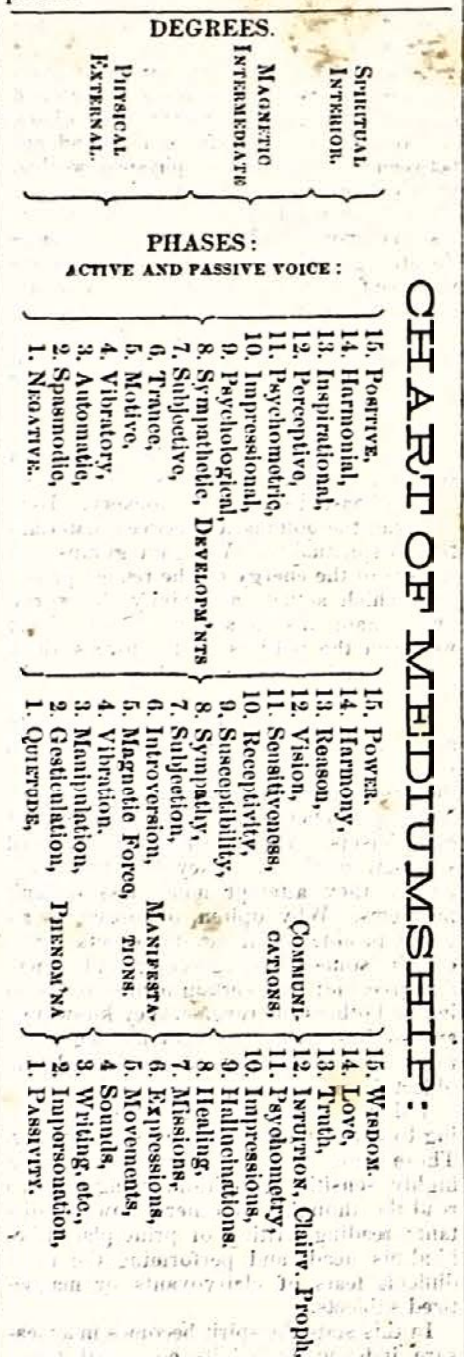
WITHIN the past forty or forty five years, the phenomena which the history of the world, and more particularly that of the United States, records, shows a wonderful and startling development. The world has never seen so marked an era as this, in the growth of all that tends toward the application of the useful, and the spirit of its going out in the universal sense. It seems, in spite of the selfishness of man, that his labors, his products and genius, must be widely diffused. It is true there were signs of the approach of this era, but none saw it with the prophet's eye. Like the coming of a new spring-time came the development of the past forty years. To our vision it was the beginning of the culmination of spiritual elements, satisfied not with its past creations, but aspiring to some grander expression; and gathering up all its previous accumulated force, it dared to break forth from the spirit of narrowness and contracted, selfish littleness, to work out the problem of the age, the fraternizing and uniting of all the interests of mankind. It began manifestly under the supervision of some far-reaching and broad-seeing intelligence, and as good common sense would naturally indicate, with basic principles. It seemed to understand what had been overlooked, that the whole realm of human needs were spiritual necessities. So its energies were in the direction of those departments that brought the better application of mechanical devices, labor saving machinery, that more and better qualities might be produced; that finer ornaments, and forms, and colors, might be scattered broadcast, toning humanity up to a higher standard of thought and action; that there might be greater facilities developed for social and commercial intercourse and interchange. To produce these grand results, the locomotive and the railroad were brought out, and now it stands the greatest power, and lays the foundation for most of the good that comes after it—for without it, all there is of fullness, quantities and qualities, could not, as now, find its way into every nook and hamlet, upon a plane of equality. Within forty five years there has sprung into existence the stove, our coal fields developed, and large advances made in the productions of iron and other metals. The wide range steamboating has taken on our lakes, rivers and oceans; the development of the cotton gin as the only open door between the cotton planter and the cotton manufacturer; the great improvements both in cotton and woolen machinery and the facilities for making them; the foundation of all improvement in the machine shop, in the production of the iron planer, also its counterpart in wood work, the development of the Woodworth wood planer; the production of the gem of the age, the sewing machine, and not least in importance, the mower and reaper, and crowning all, our land and ocean telegraph systems, are but a few of the main foundation mechanical devices.

Activities and energies have not been confined to mere mechanics. Every department of the mind has been stimulated, and the impulse to onward and higher attainments has moved the masses. The development of rapid printing came only to supply the demand of the people for more extensive intellectual research and knowledge. Not satisfied with the gossip of the neighborhood, the memory must become the storehouse of the leading events of the country and the world. There came a demand for more light in the departments of natural science, and it has led to greater research, until such geological, astronomical, chemical, anatomical and botanical knowledge as to generals has become fixed in the memory of the masses. The contents of whole libraries walk the streets in human form, and exchange notes on the corners. The end is not yet. The world is flooded with literature, the masses devour it, and not satisfied with mere word representation, it has made the world of art its servant, until picture-galleries and ideal representations are in every household, and travel over our land in weekly and monthly pictorials. The mother of art herself has arisen from the dust of ages, inspiring the genius of the day with newer, purer and nobler records on canvas and marble. Nowhere can it be better traced than on the monuments of cemeteries. What a marked progress since 1822, not only there, but in everything the civilized world has made. Our carriages, our harness, our house furniture and implements, all that goes to make up the paraphernalia of life, show the diffusion among the masses of artistic taste and skill. It may seem strange, but thirty years ago the common steel spring wagon was scarcely known! Within that period the domain of mind has been entered, and the first rational exposition of the principles of its action has become common property. The masses are studying phrenology and physiognomy, not from books, but from every face and cranium they meet, and quite correctly, from form and quality, the outlines of character are known and read by all men. The period referred to shows wonderful expansion and diffusion, and in it we see the foundations for something yet to come.

We have just room and time to say that we attended a seance by Miss Tackelberry, last evening, and that after being sceptically tied by a skeptical gentleman, a sailor, and her mouth fastened with three strips of sticking-plaster, conversation and sing was had, *ad libitum*. The light was suddenly turned on, in the midst of a song, and the plasters found firm and dry. We have more to say about it.

MEDIUMSHIP.

The various modifications of mediumistic unfoldings are susceptible of concise statement in form—as a table or chart wherein the different divisions, shall represent departments more or less accurately delineated; and the terms involved be the brief exponents of minor degrees of difference. Though stopping far short of anything like description, they may yet stand as the algebraic symbols of quantities known or unknown; and of qualities in a greater or less degree appreciated. The subject is vast. The nomenclature of technical Spiritualism, to be created and acknowledged; the attempt at concise classification is modern, and the quality of mind attached to the labor, may be drawn more by sympathy with a great truth, and the perception of a great necessity, than by any conviction of any adequate ability. Therefore the work must be incomplete, and mainly suggestive;—still, if aught is accomplished to further the investigation, even by criticism, good will have resulted, and the labor be repaid. The following tabular statement is given, not as an exhaustive description, but as the best construction of a chart a considerable experience, somewhat of research, and a certain degree of impressibility, with tolerable power of intellectual analysis, enables the author to present.



In the chart as presented appear Degrees, Phases, and Developments, with Phenomena, Manifestations, and Communications, as their legitimate unfoldings. The Degrees constitute the Grand Divisions of the subject, and correspond to the physiological and psychological departments of human existence. Included in the first or External Degree are the phases of Physical Development in the active voice, and their outgrowths. The second or Intermediate Degree comprehends those that become manifest by the action of magnetic forces or powers, or by an exhibition of their susceptibilities. The third or Interior Degree is the arcana wherein are out worked the wonderful capacities and divine powers of the Spiritual nature; it is the domain of mind, the sphere of the intellect, the home of the spirit, reaching upward to the Positive Development of Power and Wisdom, Harmony and Love, Reason and Truth.

TOTALLY DEPRAVED!

CHILDISH DEVOTION.—Three children in New Brunswick got astray. One was about six years of age, and the others three and four. It was a wild region, in wild weather, and at the edge of night. From signs, it seems the six year old soon felt sure that there was no hope of being found or finding themselves that night, and so it took measures at once for the safe-keeping of its little ones. Putting them in the most sheltered nook it could find, it then stripped away the most of its own garments to put on them, and set out to gather dry sea-weed and brush to cover them up and defend them. Quite a quantity had been gathered and piled about the babes, into a sort of nest, where they lay when the people found them still alive, but the six year old martyr lay out on the shore dead of the cold—lay beside the last pile of brush it had been able to gather, but was not able to bring it.—Ex.

WOMAN SUFFRAGE is occupying more attention of late than has ever been given to it heretofore. A recent convention held in Boston was largely attended throughout its session of two days, and great interest was manifested in the discussions. Brigham Young's newspaper organ informs a troubled world that the recent earthquake is an admonition to all people to embrace Mormonism.—Ex.

The Spiritualist.

Hudson Tuttle, Editors and Proprietors.
H. O. HAMMOND, Office, 111 Superior St.
CLEVELAND, SATURDAY, DEC. 12, '68.

Particular Notice:

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.

For One Dollar we will send THE SPIRITUALIST from the commencement of the "Arcana of Spiritualism" (No. 17), to the end of the volume—thirty-five numbers. Present six months subscribers who renew THIS MONTH, are included in this offer.

SELF-ABNEGATION.

It is a hard matter to deal with men who do verily believe that God Almighty and the angels encamp about them. If you come in conflict with the purposes of such men, they will regard duty as everything, life as nothing.—Hox. T. Cowley.

At a recent lecture, the statement was made, it is sometimes not only justifiable, but actually obligatory, that we sacrifice our present lives to an idea, or the defence of a principle. Now this is a very ordinary statement to ordinary ears, and scarcely arrests the attention, or awakens a second thought; yet it has in reality a deep significance, which the most obtuse were not oblivious of during war-times. It conveys to different minds now, as then, a meaning proportionate in volume to their respective abnegations. This commonplace utterance is grandly suggestive to those who feel a mission thrust upon them, which they can not and dare not evade; which is requiring at their hand sacrifices and heart-struggles that can not be revealed in words, but only carved upon saddened features in characters the busy world will not stop to read. Thank heaven! the angel visitants and "the best of earth" do fondly linger over this heroic record!

It was said The instinct of self-preservation is among the lowest—one of the qualities common to man and the lower animals. Even the oyster exhibits that virtue. The universality of this desire to save the ego, proves the importance of the instinct. "Take care of number one" is an apothegm to the million, and few rise above it. Confucius taught a higher, and Jesus lived it! So have many others whom the world "delighteth to honor." Oh, the surpassing eloquence of the silent sermons of life! "He that loatheth his life shall save it," is not clear to the epicure. When an earnest man, who has prayed to be delivered from the life-work he is called to do, has met unrest and failure elsewhere, and finally sees that he must do his "master's bidding," a strength and resolution that will not quail before a faultless mission, you'll do nothing but stand aloof and criticise to all eternity. When a man is thoroughly in earnest, "the gates of hell cannot prevail against him," and those of heaven are opened for his aid.

DEIFICATION OF CHRIST.

THE HEBREW Scriptures speak of the translation of Enoch and Elijah. The Hindus say that Dividassa and Jrisanku were rewarded for their exceeding virtues by ascending bodily to heaven. The Buddhists of Ceylon believe one of the royal descendants of Maha Sammata ascended to heaven without undergoing death. The Buddhist theology has four personages who thus ascended. The Greeks say that Empedocles, "after a sacred festival, was drawn up to heaven in a splendor of celestial effulgence." As Apollonius of Crete entered a temple of worship a chorus was heard singing, "come from the earth, come into heaven, come;" and he was taken up and never heard of afterwards.

From this almost universal belief, has grown the faith of the return of such spirits in a tangible form. In the age when translation is believed, that of transmigration of souls is also received. The departed spirit returns a new body and again pursues the circle of this earthly life. How extensively this dogma was received can be seen in the following instances. You may say I repeat fables. No; I repeat what at the time was man's highest and purest conception of the future life. Touchingly pathetic is the effort of the Thracian lover to win from Pluto's grim realm his departed love

by the sounds of his harp. Alcestes who nobly died to save her husband, was restored by Heracles.

Columbus was taken for a descended god by the people of San Salvador. Capt. Cook was thought by the Hawaiians to be their god Lono, once their king, and who prophesied when dying that he would return.

The Incas and Aztecs thought the Spaniards to be returned gods. Like an echo of memory, their belief in the embodied return of the departed great lingers with their countrymen. Greece dreamed of Achilles as alive in the White Island. Holger, the beloved of Denmark, yet tarries in his country. Portugal believed that Prince Sebastian, escaped from the terrible battle fields of the East, would return. The Visigoths look for Roderick who fell in battle with the Arabs. The founders of the Swiss Confederacy sleep in caverns on the shores of Lucerne, and if ever Switzerland is in danger, the three Tells will awake to save it. The peasants of Brittany maintain that Napoleon is yet alive, and one day will return in the pomp of victory. It seems that wickedness claims this honor as well as goodness, and we can understand the popular horror and shuddering disgust of the people who submitted to the infamy of the guillotine and the guillotine and the guillotine. These ideas were received by Hebrew theology, as is proved by allusions in the gospels. Thus when the blind man was brought to Jesus, the disciples said to him: "Master, who did sin, this man or his parents, that he was born blind?" That is, did the parents commit some great crime for which they were thus punished, or did he in a former state of existence, by iniquity, entail this punishment on his present life?

Herod, when he heard of the wonderful career of Jesus, said: "This is John the Baptist, whom I beheaded; he is risen from the dead, and therefore mighty works are wrought by him." And when Jesus asked his disciples, who the people thought he was, they replied: "Some say thou art John the Baptist, some Elias, some Jeremiah," or some other of the old prophets, a forerunner of the Messiah. There was a prophecy that Elias would first appear before the coming of the great Messiah. This prophecy troubled the disciples, but Jesus explained it away by saying it should not be received literally, but John the Baptist was the forerunner, and he was himself the true Messiah. When the disciples came to Jesus, their minds were occupied by the myths of the old theology or mythology. They could not be wholly changed. They clothed the new thoughts in the return of spirits add the faith in a terrible crash of existing nature, and the resurrection of a new order of things, and the origin of a belief in the deification of Jesus is not mysterious.

* Stuart. Apocalypse, chap. xiii, v. 18

FRIENDLY CRITICISM.

We number on our books to-day—with nearly 11,000,000 of Spiritualists in the United States—less than fifteen thousand subscribers. It is with shame we acknowledge it. Other Spiritual papers are not adequately supported, and never have been. If some radical change in this particular does not obtain in the minds of our friends, we fear there will ere long be fewer Spiritual papers in existence than at the present time.—Banner of Light.

Our experience in the cause of Spiritualism has been a good lesson, in which we have seen over twenty papers start, run a short time and disappear, before even one could reach a substantial and supporting circulation.—ib., N. Y. Department.

We have several times attested our appreciation of and friendship for the Banner of Light. It has fought a good fight, and, above any and all other Spiritual publications, should be remembered and supported. It is a better paper now than ever before—possibly owing in part to the stimulus of several contemporaries, not rivals. "Let no one stop the Banner of Light in order to take The Ohio Spiritualist," has been our private as well as public injunction—"not merely said for 'effect.' We are content to find our place where the great law of uses will locate us."

As to "eleven millions of Spiritualists in the United States," the less said the better. More than one half of all people believe in immortality; more than one-half of races have a more or less definite "belief" in past or present spirit-communication. Perhaps there are even more than fifteen millions such Spiritualists. A. J. Davis's estimate is far nearer correct, giving the word 'Spiritualist' the usual latitude: about four millions, and say two hundred thousand believers in the Harmonical Philosophy. Five-sixths of those who admit intercommunication are as heartily interested in Spiritualism and will sacrifice as much for it as five-sixths of those who believe in the communion of oxygen and hydrogen will do for the science of Chemistry—just about! Exaggeration of numbers is injurious, just as exaggerations of mediumship are.

A few words on the last paragraph—rather oddly introduced into a notice of Woman's Advocate, a new paper. It is intended to caution its readers against trusting new Spiritual publications with subscription money, and means that they are effecting the circulation of the Banner. Why not say so in plain English, respected Brother? The first count in the indictment is valid, as a rule, and the caution is a reasonable one; no doubt there are good grounds for the second. Let no one send his dollar to THE OHIO SPIRITUALIST who would lose much sleep over its loss, or accuse the publishers, in case of a failure, of getting rich at his expense! Merit is in the scales, and we are vain enough to still think we shall achieve success. Our earnest prayer is that every Spiritual publication may be sustained, and we would not openly or impliedly sacrifice any of them, to build up this sheet. Far be it from us! Neither would the Banner, to increase its patronage.

CLEVELAND LYCEUM EXHIBITION.

On Monday evening last, The Children's Progressive Lyceum, connected with the Cleveland Society of Spiritualists and Liberalists, gave an exhibition in Lyceum Hall, 290 Superior street.

The unpleasant weather doubtless discouraged many from attending, yet a very respectable audience got together to enjoy the treat and encourage the children by their presence.

A comprehensive programme had been arranged, and, though compelled to make some omissions for lack of time, the bill was, on the whole, filled in a manner highly creditable to all concerned.

The performance consisted of addresses, dialogues, tableaux, music, etc., after the usual style on such occasions, and the peculiar exercises of the Lyceum itself.

The opening address, by Master Albert King, was well delivered and appropriate. Then Misses Esther, Hortense and Rosa Fenton, assisted by Misses Carrie King and Dora M. Gaylord, chanted "Our Father in Heaven," in a manner to be appreciated by those who love to hear children's voices in devotion. Master Eugene Johnson recited a disquisition in reply to the question, "What and where is God?" The ideas advanced were profound enough to challenge the thought of mature minds, but the manner of the young Lyceum scholar, showed he had not only "committed his part," but was quite clear as to the philosophy put forward, as the sum of his lessons in the Lyceum.

Miss Nellie Irving sang the tragic fate of the ten little Indians, who by dint of playing on cellar-doors, getting drunk and fooling with guns, aside from getting married, completely "exterminated" themselves, but fortunately the marriage cured all the loss, and itself happily ended in "Ten Little Injuns" as at the beginning.

The first part of the programme closed with a tableau entitled "The Picture Gallery," in which we noticed a number of most striking likenesses; in fact no one could have told the faces in the frames from the children themselves, though fancy dresses did their part to disguise them.

The second part consisted of an address by Mr. G. B. Young, recitations, a song, and a dialogue. Miss Clara Thompson recited with correctness Dicken's beautiful description of "The Burial of Little Nell." Miss Lillie Sterling gave with scene and character, the sweetly pathetic poem "The New Year," which, combining a tableau and recitation, was very effective.

"My Heart and I," from the poems of E. B. Browning, was down in the bill for Miss Nettie Bowers, and well delivered; while Master Frank Smith repeated Bayard Taylor's story in verse of "Scott and the Veteran." The piece was a difficult one for a boy, but Master Smith seemed to appreciate its points of meaning and had evidently studied the manner as well as the matter of the composition. Miss Kate Robbins sang "swinging in the Lane," as sweetly and archly as only children can before they have known care. The original dialogue, by E. S. Wheeler, entitled "What's the Use?" was rendered by Masters Albert King and Eugene Johnson, in full costume as base-ball players. Emanating from the pen of Mr. Wheeler, the dialogue was full of points in theology, philosophy, common sense, downright fun from local hits and jokes, quite after the manner of Young America. Of course the sentiment was radical, and the boys gave the whole with great spirit and taste. The singing of the children at the close of the piece was a good idea, but could have been better carried out had more time been given for training the chorus.

Part third presented the drama called "The Periods of Loyalty," the parts by thirteen or more of the older Misses and Masters. We were surprised at the steadiness of the young amateurs. Where all did so well, we must avoid the special praise deserved by several, and hint that great improvements are possible when study shall more fully bring out the native talent, so plainly manifested in the first presentation. Miss Lottie Rose gave a devotional recitation, "Good Morning," infusing into her performance an amount of character and expression quite unexpected from so young a speaker. Miss Alice Robbins, aroused extreme enthusiasm by singing "The Flag of the Free," in costume, with starry flags and the Red, White and Blue. "Love in Latin," as composed by Miss Lizzie Doten, was recited by Miss Sarah Merritt, in a manner that would have been creditable to older students. The recitations closed with "The Fairy," by Miss

Hattie Wiltsey, but the effect was much marred by the noise of persons leaving the Hall at the time. The last tableau was a really fine affair, and gave token of no little skill in preparation. Its title was "Our Monument completed," and it exhibited the colossal statue of Commodore Perry, which adorns the Public Square in Cleveland, as it will appear when completed according to the original design of the artist.

Upon Monday evening, December 21st, the exhibition will be repeated with an improved programme. We are happy to see such evidences of practical progress by the Lyceum, and wish to give all possible encouragement to the movement here or elsewhere.

There are certain great questions which appeal to every man's intellect for solution. None but idiots are so low in the scale of human existence that they do not ask, for example, Whence came the race, and whither doth it tend? The problem is infinite. It can never be more than partially solved. Yet inherent desire, with an urgency corresponding to the growth of the individual, demands satisfaction and will have an answer of some kind to this and similar interrogatories.

The Bible account of the birth of the universe and the origin of man, is one answer to this demand, and the sciences of geology and comparative physiology are giving another and more rational. Science will yet, indeed has already, responded to the earnest wish of man for an explanation of the change from the present to a future life, and revealed the manner and method of being, in the great Beyond. Scripture statement of the resurrection is superseded, just as modern research has rendered obsolete the idea of the rainbow having been put in the sky as a token that the world will never again be submerged in water.

BELIEF IN THE END OF THE PRESENT ORDER OF THINGS.

The idea of a great terrestrial crisis is universal. The human mind wearies of contemplating the present order of things. The primary force which set them in motion becomes exhausted. The clock runs down, and the gods rewind it, and a new cycle begins. The Aztec Cataclysm, the close of the Hindoo Calpa, the Persian Resurrection, the Stoic Conflagration, the Scandinavian Ragnarokur, the Christian Day of Judgment, are but different names for the same thought.

Taddley, the Brahman, now awaits the coming of Vishnu, to begin the tenth Avatar. The Parsee awaits the coming of Sochios, to resurrect the dead and judge the wicked on a renewed earth. The Buddhist awaits the birth of Maitai Buddha. The Jews yet are praying for their Messiah, and the Christians affirm that the second advent of Christ draws nigh. At the birth of Christ, fanaticism was at its height in Judea. Pressed by a dominant conquering power, trembling for fear of the desecration of the shrine of Jehovah, implicitly believing that their Messiah would come in glory and power in their darkest hour of anguish, and also believing that darkest hour was at hand, they were ripe for a great revolution. They understood not the watchword of their age, however. A temporal and kingly glory of empire dazzled their eyes, and in grasping for that, they lost all. They were exclusive, while the watchword of Christ, Brotherhood, was the key whereby the Pagan mind was opened to an advanced morality.

This deification became a natural result of what Carlyle facetiously calls hero-worship. Self-evident as this explanation appears, what wrangling, what agony of fire and blood has it caused! A century ago, and he who uttered such an idea would be the victim of rack and scourge, and even to day, how few there are, although they believe it, who utter it, or even dare face the church-sentiment by patronizing one who does.

The old conception of the Godhood of Christ is the result of ignorance. Men received without thought the words of paid theological teachers. They did not go back to the past, and identify themselves with Jew and Pagan, and learn how they would think were they living in the nineteenth century. How changed would be the view from that standpoint! An unknown man preaching beautiful truths. Believing in the return of the great departed, he must be some one of them. As his image enlarges he must be a god, and god he became in the minds of the next generation.

LETTER FROM O. L. SUTLIFF.

O. L. SUTLIFF writes: I have had some adverse storms and head winds to encounter since embarking in this glorious mission, but the angel-pilot has proved sufficient, and victory is secured. The uncharitable Christians, who not only think evil but put it in practice at every opportunity, are often defeated and brought to shame. Here is a case in point: I sent an appointment to Minerva, Stark Co., for Nov. 28th and 29th. Some two weeks since I received the assurance that the Lutheran Church would be opened for me, warmed and lighted, for five dollars, which was paid in advance. As the time drew near for the lectures, these Christians found it convenient to violate their word, and refused to open the house. But the clerk of the school house came forward and opened the school room for me, and a large audience convened. Then the Campbellites or Disciples of modern date, very zealous for their God, (as he is never able to defend his cause unless the church lays out the

plan for him,) wished to have our meetings stopped, for it gave them great annoyance, being some three rods from the house, and up stairs at that. But the people were bound to hear, and the school house was kept open. I gave two lectures on Sunday, and one in a private house on Tuesday evening—making four in all—to large and intelligent audiences. The people were greatly interested, and the lectures were the subject of general conversation among the citizens. Brother Henry Criss, a man of superior talent and energy of mind, and a good degree of wealth, is a live and active Spiritualist, and will have a hall of his own that will be opened the 1st of April, for Spiritual meetings. He wishes to have me come and dedicate it to the use of our free gospel, and form a society of Spiritualists and Liberalists.

When will the illiberal spirit of the religious world cease? Has not its dark and blood-stained history been sufficient to satisfy the reasoning minds of this age of the fruitless attempts to abridge the thoughts of others, or are their minds so benumbed by the long habits of thinking there is no one right but themselves, that they cannot reflect, compare or reason? But as they are of that dispensation that sees through a glass darkly, they will have to wait until that which is perfect is more fully come, before they can see as they are seen and know as they are known.

I spoke at Rochester and Lynchburgh, and had full houses and the best attention. All seemed to enjoy the immortality that this mortal is now putting on, through this angel-inspired gospel. I received eight dollars for the missionary cause; sold ten dollars' worth of books; got four subscribers for THE OHIO SPIRITUALIST; was gone seven days and gave six lectures; had snow and storm to encounter, and had hubs or frozen ground to pass over; but the glory-beaming future spread her rich banquet before me, and the loved ones in the better world gave me the cheering assurance that they were working for the same holy cause, and strengthening me in work.

Brother, I sympathize with you in your labors to sustain the paper, and I do hope and believe that every lover of this sacred call from the home of spirits will send you the small amount that the paper costs, and order it at once. Brother and sister, wherever you are, as your eye falls upon this call, can you not and will you not at once send in one new subscriber for THE OHIO SPIRITUALIST? Oh, do not think that it can be put off; that some one will do it, and you can be excused. You can see the necessity of having the paper for our own defence, when we are misrepresented by our opponents. With the paper for our organ, we can let the people know that there is a God in our Israel. Then, dear readers, can you put this matter from your mind and go to rest at night with the angels at work while you rest, feeling that you have done all that you could to sustain the cause? You love to hear the speaker talk of the loved ones of other days, of the beauties of the Summer Land, of the hopes that inspire the soul to look beyond the chilling damps of death, for joys more substantial than ever have been found in this dark and saddening sphere. Then, I ask, cannot you help to spread the cheering tidings by a little means from out your abundant store? I have called upon you through this channel, because I cannot see your face to face; but do not think that you can be excused because I do not so call. I will do my part in labor as well as money. May the good and the pure help you all to do your duty, is my prayer.

GOOD NEWS FROM ALLIANCE.

A. BAILEY writes: You will probably remember the last time I saw you, I was on my way to this place. I found a few Spiritualists here, the most of them weak-kneed. I determined to get up a Society and Lyceum, but was told it would be no kind of use. I dared to try it, and commenced a Lyceum in a shoe-maker's shop, with only seven children and four of them our own, with only one manual, and the prejudices of the community against Spiritualism. Yesterday was our eighth week, and the number of children was sixty-one, and a good show for being more than doubled in the next eight weeks. We have a Temple Group, of some twelve adult members. We had about forty visitors yesterday. We occupy Concert Hall, the largest hall in the place except the College Hall, and we are going to overturn that institution in a few years, and occupy the whole concern! So saith the Prophet A. B.!

We have a Society of some thirty members, but our means as yet are limited. The movement is creating considerable excitement in the churches, and in the most popular one they gave us a first-rate advertisement, by denouncing the matter publicly about four weeks since. "It only brings fish to our net." Remember us in your prayers. The Officers of our Society are: J. R. Haines, President; A. Bailey, Conductor; O. B. Haines, Vice President; Mrs. A. Bailey, Guardian; Curtis Goddard, Cor. Secretary; E. Trescott, Librarian; I. A. Zang, Treasurer; Miss Mary E. Hooker, Musical Director.

We have a Librarian but no books, and if any of our Cleveland friends have any spare books we will be very grateful for a donation. I will also add, that

we are ahead of Cleveland Lyceum in the exercises of songs and recitations, as we have some very fine singers and speakers among our children.

[Such single-handed and earnest endeavor as is manifested by Mr. Bailey, is admirable and most efficient in forwarding the good work. Oh, for more such laborers in the great vineyard! See what a live, energetic Spiritualist can accomplish in the "heart of the enemy's country."]

FROM FREMONT AND BALLVILLE.—D. P. Hurlburt writes: Spiritualism is beginning to revive on Sandusky River, under the efficient labors of J. H. Randall, M. D., of Elmore, who devotes Sundays to lecturing in this vicinity. The Spiritualists of Fremont and Ballville believe such talent should be in the field constantly.

We have received some sterling articles from Prof. E. Whipple, Missionary for Indiana, and some choice poems from Augusta C. Kimball, which will be published as soon as space will permit.

We learn that J. W. Van Namee has so far recovered his health as to be able to respond to calls to lecture. He is a trance speaker, of whom we have received favorable report.

THE Banner of Light says: The Ohio Spiritualist comes to our table freighted with an abundance of spiritual food. It is a talented little sheet. Hudson Tuttle is just the man to manage it.

INJUSTICE.—Spiritualists, who claim that men should do right from a higher motive than the fear of legal or other punishment, and who claim that there is a degree of natural goodness inherent in humanity which will very much decrease the necessity for law, are sometimes inconsistent with their high profession. Friend W. A. D. H., for instance, is regularly engaged to speak in a neighboring county, by responsible parties, at a stated time, writes a week in advance what train he will take, goes, finds no preparations or house to speak in, and is permitted, if not compelled, by these advocates of "a better way," to pay all his expenses!

A volume of poems from the gifted pen of Mrs. A. C. Kimball, is soon to be issued from the press of Adams & Co., Boston.

ORTHODOXY.

PERHAPS it is not generally known, even by those who claim that the punishment of the wicked will be eternal torment in hell-fire, to what lengths acknowledged orthodox divines have gone in describing the miseries endured by the damned. Ambrose, Bishop of Milan, who wrote between A. D. 374 and 397, in his sermon of doom's day, says: "When the damned have drunken whole draughts of brimstone one day, they must do the same another day. The eye shall be tormented with the sight of devils, the ear with the hideous yellings and outcries of the damned; in flames the nostrils shall be smothered as it were in brimstone; the tongue, the hand, the foot, and every part, shall fry in flames." Emmons says: "The happiness of the elect in heaven will consist in part, in witnessing the torments of the damned in hell. And among those may be their own children, husbands, wives, and friends on earth. One part of the business of the blessed is to celebrate the doctrine of reprobation. While the decree of reprobation is eternally executing on the vessels of wrath, the smoke of their torment will be eternally ascending in view of the vessel of mercy, who, instead of taking the part of those miserable objects, will say, 'Amen, hallelujah, praise the Lord.'"—Sermos, 16.

Dr. Watts fully equals this, when, in one of his hymns, he describes the torments of children thus: "There is a never-ending hell, And never dying pains, Where children must with demons dwell, In darkness, fire and chains. Have faith the same with endless shame, To all the human race; For hell is crammed with infants damned, Without a day of grace." Rev. Jonathan Edwards says: "Reprobate infants are vipers of vengeance, which Jehovah will hold over hell in the tongs of his wrath, until they turn and spit venom in his face."

Richard Benson, a standard Methodist writer, and one of their ablest divines, says: "God is present in hell, in his infinite justice and almighty wrath, as an unfathomable sea of liquid fire, where the wicked must drink in everlasting torture. The presence of God in his vengeance scatters darkness and woe through the dreary regions of misery. As heaven would be no heaven if God did not there display or manifest his love, so hell would be no hell, if God did not there display his wrath. It is the presence and agency of God which gives everything virtue and efficacy, without which there can be no life, no sensibility, no power; God is, therefore, himself present in hell, to see the punishment of these rebels against his government; that it may be adequate to the infinity of their guilt. His fiery indignation kindles, and his fury feeds the flame of their torment, while his powerful presence and operation maintain their being and render all their powers most acutely sensible; thus setting the keenest edge upon their pain,

and make it cut most intolerably deep. He will exert all his divine attributes to make them as wretched as the capacity of their being will admit."

Hear President Edwards, the famous metaphysician and divine of New England: "The woes of sinners in hell will not be a cause of grief to the saints in heaven, but of rejoicing. The rejoicing will be the fruit of an amiable disposition and a perfect holiness and conformity to Christ. . . . After your godly parents shall have seen you lie in hell millions of years or ages, in torment day and night, they will not begin to pity you then. They will praise God that his justice appears in the eternity of your misery. The torments in hell will be immeasurably greater than being in a glowing oven or brick kiln, or fiery furnace."

As terrible as these descriptions of hell torments are, they do not surpass that given by C. H. Spurgeon, of England, the greatest living pulpit orator. Let him speak:

"When thou diest, thy soul will be tormented alone; that will be a hell for it; but at the day of judgment, thy body will join thy soul, and then thou wilt have twin hells; body and soul will be together, each brimful of pain, thy soul sweating in its inmost pores drops of blood, and thy body from head to foot suffused with agony; conscience, judgment, memory, all tortured; but more; thy head tormented with

Sullen moans and hollow groans, And shrieks of tortured ghosts."

Thy heart beating high with fever; thy pulse rattling at an enormous rate in agony; thy limbs cracking like the martyrs in the fire, and yet unburnt; thyself put in a vessel of hot oil, pained, yet coming out undestroyed; all thy veins becoming a road for the feet of pain to travel on; every nerve a string on which the devil shall ever play his diabolical tune of hell's unutterable lament; thy soul forever and ever aching, and thy body palpitating in unison with thy soul. Fictions, sir? Again, I say, they are no fictions, and as God liveth, but solid, stern truth. If God be true, and this bible be true, what I have said is the truth, and you will find it one day to be so."

PRACTICAL RIGHTEOUSNESS.

Creeds are everywhere taught, yet strife, unhallowed selfishness and reckless indifference abound. Churches are multiplied, yet under their very shadows innumerable crimes are committed. This is a Christian land, we are told. Then more the shame to the Christians who have had the making of it what it is.

The people must reform this state of things. Creeds have been tried many centuries, but they have never produced a state of society governed by justice or pervaded by happiness. On the contrary we have seen only ages of force and ignorance, and afterwards of cunning and its victim, credulity. The people's bread has been in all time devoured by sacerdotal sharks and cormorants, and by clever men who take advantage of the distressed condition of society, to speculate in our food, and even in our health and lives. Self-help is to be found only in turning over a new leaf in all respects in which society has suffered. Ignorance has been the prince and father of devils. We must cast out this devil. The world wants light and sunshine; it wants knowledge of its ills and how to cure them; it wants science; and those who gain science first will be the first saved. Let us have science to teach us what we are, how to live and avoid disease; and how to make the best use of our faculties. Then we want science in regard not merely to production, but to the distribution of wealth. There should be such arrangements made that the consumer and producer may be brought close together in price, and the army of blood-sucking middle-men abolished. Let every one do something useful to society, and none need be overworked or underpaid. With good conditions, such as would spring from universal and moderate labor and temperate habits, there would be but few incentives to crime, and man would throw off the mask of hatred, pride and conventionality. To live aright, we must seek first to understand ourselves, our own nature; next, to remove those conditions which are not in harmony with our nature. To do this, we have our perception and reason, language to communicate, and executive power to work out our salvation. This course is surely more likely to produce some good and satisfactory effects than merely to preach and listen to preaching about persons dead and gone thousands of years ago, referring our evils to Providence when we ought to refer them to our own ignorance.—Chicago Liberal.

A QUARTERLY meeting of the Indiana State Association will be held at Terre Haute, Ind., commencing Friday evening, at seven o'clock, December 18th, 1888, and continue until Sunday evening, December 20th. Business of great importance will come before the meeting, and a general invitation is extended, to all desiring the success of the Cause, to attend and

participate in the work. The Executive Board of the Indiana State Association are especially requested to be present.

EDITORIAL NOTICES.

ILLINOIS MISSIONARY BUREAU.—Harvey A. Jones, President; Mrs. H. F. M. Brown, Vice President; Mrs. Julia N. Marsh, Secretary; Dr. S. J. Avery, Treasurer. Missionaries at Large—Dr. E. C. Dunn, Rockford, Ill., P. O. box 1000; W. F. Jamieson, editor of the Spiritualist, drawer 5365, Chicago, Ill. Societies wishing the services of the Missionaries should address them personally, or the Secretary of the Bureau. Contributions to be sent to Mrs. Julia N. Marsh, No. 92 North Dearborn street Chicago, Ill.

THE BLACK PRINCE.—We have no hesitation in recommending this stove to our readers, for we speak from observation, and believe it is decidedly the best in use in several important respects, and fully equal in all others. In economy of fuel, cleanliness, durability, appearance, it will please the best judges most, while in taking capacity it is unapproachable by any in the market. Bituminous or Anthracite Coal, Coke or Wood can be used equally well, without change of grate or linings. The advertiser will fit up these stoves in the most perfect manner, and warrant them to operate as represented.

E. S. WHEATON, has liberal books on hand for sale.

The Spiritualist.

NOTICES FROM THE PRESS:

This new, spicy, wide-awake exponent of Spiritual Science and Philosophy, favorably received and commented upon by the liberal press and public of the country, has already taken the FRONT RANK among the journals of reform, in point of interest and ability, and is marching right along. "It is a gem, or rather

A CROWN OF GEMS;

there is no more tersely written and able paper on our exchange list."—Wisconsin Spiritualist. "Among our large list of exchanges there is none we welcome more cordially. It is

ALWAYS FILLED WITH FRESH GEMS

from the pure Fountains of Thought, bubbling and sparkling with that life which is peculiar to our philosophy."—Spiritual Rostrum.

"IT IS A WELL-EDITED JOURNAL," is the opinion of the Photographic Visitor. "A worthy journal."

"WELL UP TO THE TIMES,"

says the Lyceum Banner. "This young and promising candidate for public favor among Spiritualists and Reformers, is rapidly

TAKING POSITION IN THE FRONT RANK.

It now comes forth as the great mouthpiece or organ of the Spiritualists of Ohio. We are gratified to thus see the faithfulness of its originator so signally and promptly rewarded. He has associated with him the well-known author, medium and writer, HUDSON TUTTLE. THE OHIO SPIRITUALIST has every assurance to warrant its success."—Religio-Philosophical Journal. It is

"Edited with Vigor and Ability,"

says the Cleveland Herald, in an editorial upon one of its articles.

"BRAVE AND STRONG"

in its tone, says ANDREW JACKSON DAVIS. "Another

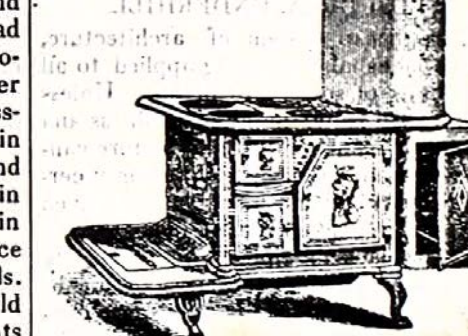
"WHITE-WINGED MESSENGER OF TRUTH,"

says MARY F. DAVIS. "In tone the best Spiritual paper I know of in America."—Editor London Eng. Spiritual Magazine. "AS TO QUALITY OF THOUGHT, I have considered your paper

DECIDEDLY THE BEST

Spiritual sheet published in our ranks," wrote GEORGE A. BACON, Secretary of the Massachusetts State Association, whose services we have since secured as Editor of the "Eastern Department."

THE BLACK PRINCE.



FIRST PREMIUM COOK STOVE. The Black Prince is incomparably the Best Coal Cooking Stove in use, for perfection of operation, economy of fuel, and for cleanliness. First premiums have been awarded to it at every State Fair at which it has been exhibited. For sale by E. JOHNSON, 13 Prospect street, just above Ontario.

The subscriber has also a large selection of perpetual burning and other stoves, for hard and soft coal and coke, among which are the following standard kinds: Morning Glory, Stewart, Peewee, Torch light, and all the most approved kinds of Parlor and cooking stoves for soft coal—some at very low prices.

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

DR. NEWCOMER, the Healer and Medical Physician—office 285 Superior street, Cleveland, invites the sick and variously afflicted to call and test his skill as a physician, and his powers of healing.—He has a Specific Remedy for Catarrh, Canker, and Throat Diseases, as well as inflamed eyes. His mode of treatment is, 1st, Mechanical, 2d, Medical, 3d, Vital—direct from the fountain of life—and relief is immediate. No charges where no relief can be given. Fees moderate. 611

THE GREAT MAGNETIC MEDICATED PAPER.

A PERMANENT cure for Rheumatism and all Chronic Diseases. Conveyable to any distance or climate. Having met with such great success in practice, with the Magnetic Medicated Paper and Magnetic Hair Pins, the subscriber has now completed arrangements whereby any amount can be obtained. The Hair Pins equalize the nervous fluids, will relieve headaches, and promote the growth of the hair. The paper will heal old ulcers and all wounds, inflammations, &c., &c. Examinations made of urine in obnoxious diseases. Application made for patent to the above remedies. 14—Examination of urine and remedies, \$3. Hair Pins, \$1 per package. Paper sent to any distance, \$1.

E. O. DAVIDSON, Agent, 129 BROADWAY, Cleveland, Ohio.

MRS. M. A. MACOMBER, Millinery and Fancy Goods, Dress-Making, Bleaching and Pressing, Stamping for Wedding, Fitting, Fitting and Embroidery, 346 Kinman st., Cleveland, O.

MISSIONARY REPORT.

To Hudson Tuttle, Sec'y Ohio State Association of Spiritualists.

RESPECTED BROTHER: The last days of November have passed away, and it becomes both a duty and a pleasure to inform you what the State Association has accomplished, through our humble instrumentality, the past month.

We have visited twenty townships and succeeded in making arrangements to lecture at the following sixteen—receiving the several sums affixed to each, from collections and private contributions:

- Geneva, \$11; Austsburg, \$1.41; Jefferson, \$2.50; Erie, \$1.00; Kelleysville, \$1.70; Monroe Center, \$5.00; Kingsville, \$2.00; Pierpont, \$1.30; Andover, \$10.50; Cherry Valley, 65c; Hartsgrove, —; Mesopotamia, \$1.75; Farmington, \$3.85; Youngstown, 7.00; Mantua Station, 1.85; Chagrin Falls, 10.19. Am't, \$61.70.

Youngstown, Nov. 22.—We lectured in this thriving city to large and intelligent audiences. At the conclusion of the evening's discourse, a Society was organized, and the following efficient workers elected as officers: President, Wm. S. Thorne; Vice-President, John B. Walker; Secretary and Treasurer, Eli B. Walker. The Secretary is anxious to correspond with speakers.

Chagrin Falls, Nov. 29.—Addressed fine audiences in the Town Hall, afternoon and evening. This flourishing town abounds with free-thinkers and Spiritualists.

In the evening we were pleased to notice many young people, of both sexes, in the audience. This pleasant speaking to those near our own age. Our words to them are: Young friends, do you attend meetings regularly? Are you striving to assist some reformatory work? Are you supporting pecuniarily, and by presence, any specific branch of progress? Do you attend Spiritual meetings frequently? Are you a member of the Children's Progressive Lyceum? Listen! Unite, we beg, with some Society; subscribe to something, that has God and Immortality written on its banners. Do not be miserable, shilly-shally do-nothings! Spiritualism calls you. It is the religion for Young America; it will answer your earnest aspirations; it will give you absolute knowledge relating to the mortal and immortal life; the methods to secure a righteous happiness in each and each.

Our duty.—First, To be interested in and labor earnestly for the several movements now before us, viz: The College, the Missionary Fund, Children's Lyceum, and last but not least, enlarging the circulation of our periodicals.

Second, We must present their respective claims systematically, not crowd them all upon one Society, on one day, at one session of the meeting. This has been done, and caused a general stampede among those who otherwise would have contributed liberally to each and all!

C. B. LYNN.

FROM DR. A. UNDERHILL.

A PRACTICAL system of architecture, should be capable of being applied to all conditions of society, or of life. Unless it is, it may fail of half its usefulness and benefit to mankind. If a structure cannot be at all, unless it has not only certain proportions, but must cover so much territory, or have just so many apartments or departments, then it certainly is not adapted to all localities or conditions of society. Now how far does this kind of reasoning apply to "The Children's Progressive Lyceum" in its present status, organization and claims of usefulness? Could there, or could there not, be some way devised, whereby most of the benefits might be secured with less expense, fewer groups and fewer numbers. Must there be just so much expense, just so many external emblems, just so many officers, just so many groups of all must be omitted? Is it necessary to success that the highest and most full or perfect should be or none at all? We want to ponder well this subject, and see if we cannot discover the cause of failure, or suspension, or why the friends feel so keenly the expense of starting and sustaining our Lyceums. The old saying of straining at a gnat and attempting to swallow more than one can digest, might be applied to the numerous branches of spiritual enterprise, all calling for material support, while it is well understood, that a very large majority of Spiritualists, belong to Pharaoh's lean kine in this world's goods at least. An enterprise with too many branches, or "irons in the fire" at one time, will find that some of them will be likely to suffer for lack of proper attention, or support. And is not this somewhat true of spiritual enterprises at this time?

It should be borne in mind, that as yet, our selfish nature, and love of the almighty dollar, is not washed out; nor are many willing to be almost constantly prepared to give here and there, to support all the branches of reform embraced by the Spiritual Philosophy, however important they may deem them to mankind. Too much pressing sometimes results in reaction, and consequently, failure of the enterprise. The vitally important and the apparently indispensable, should be selected, and our efforts and means concentrated upon them, until they become permanently established, even

though some darling enterprise (to its leaders) may have to remain statu quo for a season. If it possesses real vitality and usefulness it will not die; but in due time come forth with greater claims, more vigor, and effect an easier success. There are the papers, the lectures, the societies, the lyceums, the conventions, the mediums, the missionaries, state and national, the hall rents, with many other items, all seeking, calling and pressing upon the pockets of Spiritualists. Some begin to call to mind the axiom of Dr. Franklin, about the meal-tub, "that constantly taking out and seldom putting in soon comes to the bottom." These things are not presented in any spirit of censure or complaint. I realize the needs and benefits of all; if all can be supported and made to produce fruit, if only ten fold. But I dislike apparent retrogression or apparent failure, or the disheartening of devoted, self-sacrificing laborers, who are toiling with zeal, and who receive but a sorry pecuniary compensation; while they are wearing out physically if not mentally, without providing for future necessities. There is no truth clearer than that we should keep within our means and wait for results, until means can be commanded without too great sacrifices to sustain the various enterprises.

EXPERIENCE—NOT YEARS.

It is a weak, inadequate measurement of life, by the annual rotation of this mass of inert matter upon its axis! What hath its revolutions to do with the periods of the soul? What is a year, the passage of months, or days, to human emotions? Why should the life of man be measured by seasons, when its true life is in those internal changes of which the earth has no parallel? It hath its spring-time of hope, which comes but once; its wearying autumn of despondency, and its long "winter of discontent;" but alas, alas! for its summer days of joy! brief indeed are they.

Talk not of years, we live them—long, dreary, deadening years, often in a few hours; when the past, the present and the future, are all conjoined in one burning period of agony. And this is life, the life that carves the face, and writes characters eternal upon the soul; yet men perceive them not, and cannot know that in that brief space we have walked ages and left our compeers far behind in the race.

These are the way-marks of existence, and we arise from them with the burdens of years and, oh! God we inhale the breath slowly, as if emerging from the "damps of the sepulcher." We look upon the sky, and lo! it is hung as with a pall; upon the blossom, and it is faded; the faces of men are changed, and the usages of life are rapid and wearisome. We are not the same, for scales have fallen from our eyes and we see things as they are. We feel an iron will, which must have been the growth of years. O, these are the days of the years of a human life, and yet the shadow hath hardly changed upon the dial.

To wear a calm, a placid mien, To wear a beaming smile, Yet feel our every breath between An aching pang the while— To bear a thought of deadliest grief Which none may ever know— To start from slumbers wild and brief Back to a sense of woe— O, God! and can we be serene, O, God! and can we be calm— The face wear on its wonted sheen— The voice its honey-balm; While underneath the garment fold, The aspen's deadly art, Inflicts one pang, then still and cold, Falls from the bleeding heart! Cleveland, December, 1868.

LETTING THE AIR IN.—The publication of the debates in the Free Religious Convention, held in this city last Spring, revives many thoughts in the mind of the attentive reader respecting the methods by which progress and reform are secured. The first condition of improvement in any established organization, is to bring such influences to bear as will promise to let the air in upon its interior arrangement. Wendell Phillips illustrated the slow but sure progress of the spirit of reform by the work of Mr. Garrison. The Churh derided him at first, when he championed the cause of anti-slavery, and for a long, long time it was not considered respectable to be suspected of sympathizing with his purpose. Then the weight of that prejudice was gradually lifted, until at last, in Mr. Phillips's language respecting Mr. Garrison himself, "the church hurried up and almost crowded him out of sight, crying out: Did n't I always tell you so? Did n't you find it on my records, laid down in this principle and that, that anti-slavery is religion and slavery is sin?" So it will be with the sure advance of Spiritualism. Those who were at the outset most lavish with their epithets and denunciations, will finally claim to have been believers and workers from the start. Let it be so. None of us need regret our efforts because it is likely to be so. Our reward shall lie in the satisfaction of having been found faithful to our trust, not in merely being known and praised of men.—Banner of Light.

THE MUSIC OF HEALTH.—So long as the several elements of life, all duly adjusted, can pour forth their movement like harmonic strings, it is a melody and unison. Life, from its mysterious fountains flows out as in celestial diapason, which also like that other music of the spheres ever because it is perennial and complete, without interruption and without imperfection, might be fated to escape the ear. Thus too, in some languages, is the state of health denoted by a term expressing unity; when we feel ourselves as we wish to be, we say that we are whole.—Carlyle.

EXTRACTS, CLIPPINGS, ETC.

Do, LIKEWISE.—A patron of ours, a true Spiritualist, called at this office a few days since and subscribed for the Banner of Light, to be sent to a person whom he designated, for the purpose, as he said, of extending its circulation, that thereby the glorious cause of Spiritualism might spread the more rapidly. We of course tendered him our thanks, and no doubt the friend who receives the paper gratuitously, will be also. We suggest that if others were as liberal as he, the Banner of Light would soon have a list of subscribers second to none in America. But they are not; and the result is that we number on our books to day—with nearly eleven millions of Spiritualists in the United States—less than fifteen thousand subscribers. It is with shame and bowed head we acknowledge the fact. We have never printed over sixteen thousand copies per week, except when we reported Beecher's and Chapin's sermons. Other spiritual papers are not adequately supported, and never have been. If some radical change in this particular does not obtain in the minds of our friends, we fear there will ere long be fewer spiritual papers in existence than at the present time.—Banner of Light.

"PROF. JOHN McQUEEN who, in the opinion of many of our citizens, is the greatest humbler since the days of the immortal J. N. Free, "curtain lifter," etc, gave to a large audience of our people a "seance" at the Presbyterian church last Monday evening, wherein he professed to have fully explained all the mysteries of Spiritualism, etc. In our opinion if he had spent more time in really showing up the "mysteries" of Spiritualism, than he did in telling what a wonderful man John McQueen, was he would have pleased his audience better, and would have blessed the land much more than he did. We have no sympathy with Spiritualism, and are only sorry that on this occasion no abler exponent of the arts and wiles of its leaders did not handle the subject John McQueen professed to elucidate upon."—Mishawauka Enterprise.

THERE is a legend of Zoroaster, that he was once led by God into the infernal regions. Among other grievous torments he then saw, was a man deprived of his right foot. Inquiring the meaning of this, God replied: "Yonder sufferer was a king who in his whole life did but one kind action. Passing once near a dromedary which, tied up in a state of starvation, was vainly trying to reach some provender placed just beyond his utmost efforts, the king with his right foot complacently kicked the fodder within the poor beast's reach. That foot I placed in heaven, the rest of him is here.

Those who climb highest in the world are not always the happiest. Genius and talent sometimes raise men to such a giddy height that they find themselves above all earthly joys, and yet below all heavenly ones. While perpetual summer blooms in the humble valley, the cheerless mountain summit is crowned with everlasting winter. We do not well to envy those who are above us, for a wise and good providence distributes the blessings of life more equally than we are apt to imagine.—Ex.

THERE are true marriage, governmental and religious laws—Time is needed for their manifestation, not their perfection, for God made them perfect by causing them to be.—Cephas B. Lynn.

TRUE 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.—Id.

CHILDREN are the tender flowerets that beautify this earthly life.—Death oftentimes removes them, but our divine religion proves that they are not withered, only plucked and carried full-blown to God.—Id.

A physician attributes much of the sickness in winter to the bad effects of coal gas. He says in nine out of ten houses that he enters he notices coal gas in the air they breathe. Many times he finds the damper in the stove pipe closed to save coal, and the result is a room full of gas, not noticed by the inmates, perhaps, but by those who come in from the fresh air.

To know evil of others, and not speak it, is sometimes discretion. To speak evil of others, and not know it, is always dishonesty. He may be evil himself who speaks good of others upon knowledge; but he can never be good himself who speaks evil of others upon suspicion.

PRAYER does not consist in elegance of phrase but in strength of affection.

TO THE STOCKHOLDERS OF THE Michigan Spiritual Publication Co. and the Patron OF THE "PRESENT AGE."

At THE meeting of the stockholders of the above company, held at their office, in Lyons, on the 18th instant, the undersigned were elected to serve as Directors for the ensuing year.

At the request of Col. D. M. Fox, who has conducted the Present Age, and managed the entire business affairs of the company during the time of its existence, as stockholders previous to the meeting, and since, as directors, we have entered into a full and close investigation of its present financial condition, the business management of the past, and its prospects in the future. All the books have been fully examined and closely scrutinized. We have ourselves examined all entries as to receipts and expenditures, the sources from which the moneys have been received, and for what purposes expended. And after such examination we emphatically endorse all the acts of Col. D. M. Fox, in the conducting of the editorial department of the paper, and the business management of the company.

The expenditures have been judicious,—the management on the strictest principles of economy; all the material purchased, and now on hand, is new and of the best quality; and in relation to expense of organizing the company and starting of the paper, we believe it will, in an economical view, compare favorably with any publication office ever established in the country.

The following is a condensed statement of its financial condition:

Table with financial data: Total receipts from all sources for the first five months, 83,723 71; Total expenditures, 3,872 12; Am't of expenditures over receipts, 48 40; Total assets of the Company are: Notes due the Company, 3,461 11; Presses, type, and other property on hand, 1,980 70; Amounts due Co. for advertising, 275 00; Total, 5,716 81; Total indebtedness of Co. not matured, 904 36; Assets of Co. over all indebtedness, \$4812 42.

We are glad to make this most favorable exhibit of the affairs of the Company; and also to add, that, taking all things into consideration, we regard the enterprise a perfect success in its prospects. The subscription list is not yet large enough to make the paper a self-sustaining enterprise; but with renewed exertion on the part of its present patrons, it may be made so before the close of the first volume. And now we say to the patrons of THE PRESENT AGE, it has, almost at a single leap—in less than six months—in ability and influence placed itself fully up to the best Spiritual and literary publication of the country; therefore we make the following earnest

APPEAL to the Spiritualists and Liberalists of the country, to come forward promptly, and at once make efforts to double the circulation of this paper, which has become such a universal favorite in every family where it has been introduced, and which, in its future, promises such immense good to our cause, and the cause of Progress and Reform.

We have, as Directors, adopted certain plans for this purpose, which we think will greatly advance our interests. And to the stockholders who have not yet made their second and third payments on stock notes, we urge you to do so immediately; and if you can possibly remit to our business agent the whole amount of your note, it will greatly relieve us in conducting the affairs of the Company. We assure you that every dollar will be faithfully used for your own good, and the best interests of its financial department. We are in earnest in this matter. THE PRESENT AGE must and shall be sustained;—and to it, we pledge our every effort—individual and official.

We are, truly yours, in the interests of our cause, JEREMIAH BROWN, Calhoun Co. Wm. WEYBURN, Kalamazoo Co. JOHN C. C. DEXTER, Ionia Co. LEWIS S. BURDICK, Kalamazoo Co.

ADVERTISEMENTS.

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

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

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.

WATCHES, Clocks, Jewelry, Silver Ware, Plated Ware, Bronzes, Parian Marble, Table and Pocket Cutlery and an immense variety of Fancy Goods, can be had at the old establishment. Established in 1826 in a small way, but now in a large way. Goods sold at the lowest figures. All kinds of Spectacles and Eye-Glasses. Watches and Clocks repaired, and repairing done very finely. N. E. CRITTENDEN & CO., 127 Superior st., Cleveland, O.

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

TWO GENTLEMEN wish to procure board in a private family, for themselves, wives, and one child (20 months old)—Home comforts desired—moderate terms. Address, until the 28th inst., J. L. REILLY, Box 2658, Cleveland P. O.

ROOT & GALE, Dealers in Massillon, Chippewa, Mineral Ridge, Brier Hill, and Massillon Black and Nut Coal. Also all kinds of Hard Coal. Office No. 3 Center st., Cleveland, Ohio.

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

THE GREAT SPIRITUAL REMEDY;

MRS. SPENCE'S POSITIVE & NEGATIVE POWDERS!!

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 lull and hush the most sleepless and restless mind or the most agitated body into the sweet slumber of childlike innocence, 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, Diarrhea, and Affections of the Kidneys. They put a veto on Dizziness, Dysentery, Bowel Complaints, Nausea, Vomiting, They charm away Neuralgia, Sciatica, St. Vitus' Dance, 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 palsied 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 deaf to hear again, and bringing back the sense of Taste, Smell or Feeling. They rouse 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.

In Fever and Ague, in all its forms, the POSITIVE AND NEGATIVE POWDERS know no such thing as failure. The Negatives for the Chills, the Positives for the Fever.

The magic control of the Positive and Negative Powders over diseases of all kinds is wonderful beyond all precedent.

They are adapted to all ages and both sexes, and to every variety of disease, and in these respects they are THE GREATEST FAMILY MEDICINE OF THE AGE. PHYSICIANS extol them. AGENTS are delighted with them. DRUGGISTS read ready sale for them. Printed terms to Agents and Physicians sent free.

Circulars with fuller lists of diseases, and complete explanations and directions accompany each box, and also sent free postpaid. Those who prefer SPECIAL WRITTEN DIRECTIONS as to which kind of the Powders to use, and how to use them, will please send us a more description of their disease when they send for the Powders.

Mailed postpaid, on receipt of price. PRICE: 1 Box, 44 Pos. Powders, \$1.00; 1 " 44 Neg. " 1.00; 1 " 22 Pos. & 22 Neg. 1.00; 6 Boxes, 5.00; 12 " 9.00.

Sums of \$5 or over, sent by mail, should be either in the form of Post Office Money Orders, or Drafts on New York, or ELSE THE LETTERS SHOULD BE REGISTERED.

Money mailed to us at OUR REQUEST. OFFICE, 37 1/2 MARKS PLACE, NEW YORK. Address PROF. PAYTON SPENCE, M. D., Box 5817, New York City.

For sale also by Druggists generally. If your druggist hasn't the Powders, send your money at once to Prof. Spence's address, as given above, and the Powder will be forwarded to you, postpaid, by return mail.

LYCEUM HALL, 290 Superior st., Cleveland, O. This new, elegant and commodious Hall is now open to the public for Rent, by the night, for Lectures, Exhibitions, Societies, &c. For further particulars apply to T. LEES, Ag't, Room No. 1, in Building.

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

HEALING. DR. J. R. NEWTON, the Healer, will cure the sick of diseases incurable by every other practice, at the Bates Hotel, Indianapolis, Ind., for a month or more from November 6th, "without money and without price" to all who are not well able to pay.

HAIR WORK. OF every description on hand and manufactured to order at WILSON & HAYES', No. 74 Public Square, Cleveland, Ohio. The subscribers guarantee to supply a better article, and 20 per cent. cheaper than any other house in the city.

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

THE BLACK PRINCE. FIRST PREMIUM COOK STOVE. The Black Prince is incomparably the Best Coal Cooking Stove in use, for perfection of operation, economy of fuel, and for cleanliness. First premiums have been awarded to it at every State Fair at which it has been exhibited. For sale by E. JOHNSON, 13 Prospect street, just above Ontario.

THE SPIRITUAL ROSTRUM: A MONTHLY JOURNAL, devoted to the Harmonical Philosophy. Each number contains 36 pages of original matter from the best minds on the continent, well printed on good paper, and neatly bound in paper covers, making at the end of the year a volume of 432 pages. During the present year (1868-9) a Discussion on the Pleading Inspiration and Divine Authority of the Bible is being printed in the ROSTRUM. It is the design to make the Discussion a perfect storehouse of facts, pro and con, on this question. THE SPIRITUAL ROSTRUM is mainly devoted to the exposition of the philosophy and phenomena of Modern Spiritualism. It does not, however, ignore any question pertaining to the moral, mental and spiritual welfare of humanity. Subscription price, \$2 per volume of twelve numbers. Back numbers from the commencement of the current volume will be sent when desired. Address HULL & JAMESON, Drawer 5966 Chicago, Illinois.

CLEVELAND HOMOEOPATHIC COLLEGE and Hospital for Women.—Mrs. O. A. Seaman, President. The Winter Course of Lectures will begin the 2d Monday in November, and end about the 1st of March. Clinics in connection with the City Infirmary and New City Hospital. Special Lectures, &c., afford students unequalled facilities for improvement. For further information address M. E. SANDERS, M. D., Registrar, No. 195 Erie st., Cleveland, O. 14