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"CHARITY FOR ALL.—MALICE TOWARD NONE."

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THE WEB OF LIFE.

BY ANNA COOPER ANDROS.

I thought to call thee Heaviness, oh Life, whose name is Lightness!
I said, "Thy pulse is bitterness," oh Heart of honey-sweet!
When a sphere revolves in darkness doth it know its central brightness?
When the ages seem abortive, can the moments be complete?

I was weary—more than weary—on a sultry summer morning,
As I filled Life's busy shuttle with Duty's iron thread:
"Tho' the sum of my achievement all the world should hold in scorn,
If the Over-Soul approveth, I am content," I said.

"If the Over, and the Under, and the Inner Soul approveth,
The great enjoining Unity, the central All in All,
I will sing despite my faintness, for the sake of Him who loveth
The frail things and the tender, the weak things and the small."

The golden thread of human love, full well had it been proved;
I never have forgotten quite the rainbows that it made;
But alas for all the failure of the web when it was woven!
The shame of nothing, day by day, the glowing colors fade!

How my spirit flamed within me in a grand and frantic fashion!
I tore the mesh and trampled on the falsely shining thread!
Till I rose serene and patient from the ashes of my passion,
And flung the busy shuttle of Reality instead.

I gave no ear to Fancy, and I dallied not for Beauty,
And faint as whispering echoes, the voice of Pleasure rang;
For me—I only cared to hear the clarion of Duty,
And work my rhythmic treads to the trumpet song she sang.

On that sultry summer morning, something held me in its keeping;
For a stupor came upon me, and I fancy that I slept;
But the web of Life went on, and thro' the dreaming and the sleeping,
And my weak hands at the shuttle their rhythmic movement kept.

And I thought celestial voices murmured down the ether spaces,
And angel wings came noiselessly and stirred the summer air;
And behind a cloud of glory were the loving spirit faces,
And their talk with one another was a music sweet and rare.

"She endureth and is faithful;" (low and tenderly they spake it);
"She endureth and is patient, and she maketh no complaint;
She knoweth not the tapestry she weaveth; let us take it
And reveal it to her vision, for her spirit gloweth faint."

"She prayeth not for pity, yet her heart delighteth ever
In the kindly deed of mercy and the loving sacrifice;
Then let us gather up the sombre web of her endeavor,
And in the true celestial light unfold it to her eyes!"

Then soft they floated downward; and they spread before my vision
The web that I had woven, yet never turned to see;
Oh, the harpers and the seraphim that walk the field elysian,
That moment must have shouted a song of praise for me.

A universe alone could voice my triumph and my gladness:
For lo! the work my hand had wrought through weariness and cold,
Was not a sombre tracery upon a ground of sadness,
But beds of sweetest bloom embossed upon a field of gold.

And there were living roses, for their golden censers swinging
Were filled with honey-wine, embalming all the summer air;
And birds with burnished plumage were among the blossoms singing,
And butterflies on wings of golden flame were rocking there.

Then suddenly I wakened with the rapture and the wonder:
And Life was glory! I had read the riddle of its task:
For the gold of Love Eternal is around, above, and under,
And who or what is Duty, but Love's angel in a mask?

THOUGHTS FROM MY HERMITAGE.

BY MRS. ORPHA E. HAMMOND.

CONDITIONS render my life one of seclusion, also of arduous care and labor. Hours of idleness are seldom mine; but (for intellectual exercise and my own pleasure, more than with the idea of instructing or suggesting new ideas,) I propose to write, in my hours of rest, what comes to mind; and when my thoughts are penned.

"Cast them upon life's hurrying stream, to ride
The jostling current, whitherward it wend."

Spiritualism—not that spiritualism which means only inter-communion with those who have departed this life, beautiful and precious though that department be—but Spiritualism which pertains to this life as well, must claim my thought.

This is the primary school of the future spheres. We are in eternity now as much as we ever shall be. Life's lessons here must be well learned, ere we can pass to higher and comprehend them.

One of the most prominent phases of life is that which comes within Social Philosophy; a phase which has existed ever since there was life or light; yet is studied less, is more imperfectly understood by the mass, and receives a greater amount of scandal and misrepresentation, than any other known subject, the Philosophy of Spirit Intercourse not excepted.

That "holy horror" which condemns without investigation, and believes without understanding, belongs strictly to Old Orthodoxy. The spirit of censure and condemnation must be outgrown, if we would dwell in the sunlight of harmony and peace.

Socialism has been and now is a mania with some of our best minds, but that only proves the fallibility of human beings and the foolishness of extremes. There is a grand principle underlying it, which should be met with candor by all thinking minds.

Probably experience has taught us, or most of us, that there are sensualists to be found in all departments of life, from the smooth-shaven, tender-toed, soft-handed (and I almost said soft-headed) clergyman, up to the flowing-bearded, self-poised rationalist. Both are in a condition of animality—one a hypocrite and the other not.

It is not to be supposed that one man and one woman were created expressly for each other, and that they are to walk together, arm in arm, throughout eternity. On the contrary, an equal adaptation may exist between many; but experience, if not philosophy, have proven to most minds that the monogamic relation best subserves our growth in this transitional sphere; and I believe that a marriage of souls, entered upon in this life will be eternal.

It has been said that love is of the same kind, the world over, differing only in degree. So is attraction the same kind in the physical world, the attraction of gravitation being the basis of all others. But are not the various modus operandi such as to make it seem like different powers, and do not philosophers distinguish the different phases by different names, such as the attraction of gravitation, of cohesion, capillary attraction, etc.?

It has also been said that man has, strictly speaking, but one sense, viz: that of feeling—that the other four are but different avenues through which that is reached.

I admit that Love is the basis of all soul-attractions, as God is the soul of the universe, ramifying and manifesting himself through its multifarious parts. Love's manifestations are equally as varied, for it is only another name for attraction. It passes up the progressive chain from the lowest to the highest condition of life, holding together the crudest atoms in the mineral kingdom; giving strength and luxuriance to the vegetable; drawing animals and birds together in flocks, herds, and mate-holds; growing morbid and more monogamic as it ascends toward the human species, where it forms the crowning, beautifying, happy element which forms the true marriage relation and all its correlative ties—the family, the neighborhood, the nation, the world, the universe.

Animals love each other, but it is so crude and low in its order that we are almost unwilling to admit that it is of the same kind as that which exists between human beings. So we sometimes feel disgusted at the lowness of human attraction, and call it another name than love. All animate beings love in accord with their mental and moral status. We cannot expect an animal to possess the impulses of intellectual beings, neither can we expect men and women who are yet on the animal plane, to possess the exalted, beautiful and unselfish love of those who are unfolded in all departments of their being.

Human beings, as we are all aware, are a grand culmination of all the embryonic types of life below, crowned with the additional faculty of Reason.

We have a multiplicity of faculties—more, I believe than have yet been classified—which exist in detached fragments in the animal kingdom; and love acts through and receives different hues from them. Acquisitiveness loves money and its equivalent; sublimity, the grand in nature, majestic mountain, foaming cataract and gorgeous sunset; ideality, the symmetrical form and delicate tint of the rose; philoprogenitiveness, children and the helpless everywhere; inhbitiveness, home and all its surroundings; amativeness loves the opposite sex, and so on. All these faculties acting in concert, modified or intensified by temperament and sex, the father loving his daughter more fervently than his son, the mother her son more earnestly than her daughter. Nothing can surpass the depth, strength and unselfishness of paternal love, but how different it is from conjugal, filial, or fraternal!

Equilibrium is a condition which all nature seeks, unsatisfied until it reaches it. Reciprocity is the equilibrium of minds. We write, talk, labor, live, to have our thought understood and responded to. This equilibrium of minds exists in different degrees between different individuals; but there is a natural center to all mature spheres—the social being no exception.

We see planets and systems of planets continuing their ceaseless round through countless ages, keeping at the same or nearly the same distance from each other, receiving and giving off emanations with the entire universe, yet keeping in their own orbit, in close proximity only to their own system—apparently never weary of their old attraction. When the social spheres and attractions are understood, they will be seen to correspond in their structure to the planetary system. The family circle will be recognized as the most permanent. Husband and wife will become such from a mutually recognized law, which will cause them to dwell together, not from any extraneous or compulsory force, but because it will be their pleasure. No unwelcome or badly organized children will then be obtruded upon the world. Parents and children will find Home the most attractive of all places. The husband will not weary of beholding the faces of his wife and children, even though he see them every day. His highest pleasure will be in their society and in laboring for them. He will at the same time be laboring as efficiently for humanity as though he were roaming up and down the earth, following this attraction and that attraction, with nothing permanent or satisfactory.

Such homes are not to be isolated ones, where no other attractions may enter, but homes where the Father and Mother preside, sustaining to each other that divine and beautiful companionship around which all lesser loves culminate. What better can men and women give the world than well-organized homes and well-begotten and well-trained children? I say—nothing.

That there is suffering and sorrow indescribable in the marriage relation is evident; but is it the fault of the relation? Is it not, rather, attributable to the undeveloped condition of individuals who enter into it, or their lack of wisdom in choosing companions? We should not seek to annul marriage, but to perfect it, by studying and observing its true laws.

Our deportment toward each other socially should be free and frank as that of little children who are ignorant of conventionalities, but we should study and appropriate the beautiful law of magnetism with our reasoning faculties, and not be moved by wayward impulse; for as its proper use is most elevating and happy-making; making us at one with God himself by obeying his divine law—so its perversion is most debasing, and if persisted in sinks one to the lowest depths of misery and degradation.

The benefits to be derived from the magnetic forces and their power to remove disease cannot be overrated; however, that does not prove that sexual excess or variety is right, except from the broad view which God takes, seeing everything to be right; nor that men and women, however pure their impulses, should allow their thoughts, time and energies to be absorbed in the "exchanging of magnetism" to the neglect of business and other duties—becoming so mixed-up and abnormal in their affiliating as to know neither center nor circumference to their social sphere. This seems to me an undeveloped condition, like that of the flashing meteor which has not yet become regulated in its orbit.

I believe there is an element in the human heart—more especially woman's heart—which calls loudly for a permanent conjugal relation. The presence and encouragement of the father, the blending of the positive and negative elements from the beginning to the end of the maternal relation, is necessary to a well-balanced child, and the constant desire of the mother-heart for that aid is another reason why the relation should be permanent. I know some men consider this a sort of "tying-up" arrangement. They do not stily and enter into all the functions of life, and find no pleasure in bearing with and sustaining woman in conditions which they have been instrumental in producing, and she is oftentimes left to struggle through her private sorrows without aid or sympathy from him to whom she feels she can only unfold her most secret and sacred self.

Arbitrary law and consequent ignorance of its adherents, have found one extreme, and free-love, according to the usual acceptance of the term, the other extreme. The one is the natural effect of the other, as much as wind is the natural sequence of vacuum. Free-Love is the grandchild of Orthodox Conventionality—the child of Arbitrary Dictation.

Equilibrium of all the forces, which can only be obtained by wisdom, growth, or an understanding of all the relations of life, is the only source of tranquility and peace. LET US PRAY.

ARCANA OF SPIRITUALISM.

SPIRIT: ITS PHENOMENA AND LAWS. No. 2.

WHEN the body is inanimate; when the sluggish flow of the blood is the only indication of life; when the nerves have lost their sensibility, and the senses are dead, the somnambulist, like the clairvoyant, reveals in a world of his own, and finds his new senses vastly superior to those that are dormant.

The materialist says: "look! here is an eye, it is an organ of sight. Images are formed on the retina of external objects; here is an ear, it is adjusted to the waves of sound." Images are formed on the retina after death and there is no sight, they are formed equally well in a camera; waves of sound vibrate on the ear and yield no sound. The eye, on the other hand may be destroyed, its optic nerves withered, and still sight remain; the ear destroyed and yet hearing remain; as illustrated by clairvoyance. There is something behind and beyond all these external organs, which sees, hears and feels. Millions of vibrations reach it through the sensitive brain from the external world. Waves of light, heat, magnetism, electricity, nerve-aura and sound. But where the physical avenues are all closed in a somnambulist or clairvoyant sleep, it rises above them all. In that pure region the mind is most active, and grasps ideas as though robed in light, and becomes in rapport with the mental atmosphere of the universe.

There is another class of phenomena of unique character; the double presence, when the spirit is seen and recognized at a distance from the body. The facts of this class are too numerous and well attested to be passed by without attentive study. The peculiar state which enables a second person in that locality to perceive the spirit on its arrival, is simply one of delicate impressibility. The freedom of the spirit from the body is clairvoyance, and any clairvoyant is capable of executing this "double presence," so mysterious to old school psychological writers.

This "double presence," the body being in one place while the spirit was at another, has been long recognized by the Germans.

One of the most remarkable cases of this kind is that recorded by Jung Stilling, of a man, who, about the year 1740, resided in the neighborhood of Philadelphia, in the United States. His habits were retired and he spoke little; he was grave, benevolent and pious, and nothing was known against his character, except that he had the reputation of possessing secrets that were not altogether lawful. Many extraordinary stories were told of him, and among the rest, the following:—The wife of a ship captain, whose husband was on a visit to Europe and Africa, and from whom she had been long without tidings, overwhelmed with anxiety for his safety, was induced to address herself to this person. Having listened to her story, he begged her to excuse him for a while, when he would bring her the intelligence required. He then passed into an inner room, and she sat herself down to wait; but his absence continuing longer than she expected, she became impatient, thinking he had forgotten her; and so, softly approaching the door, she peeped through some aperture, and, to her surprise, beheld him lying on a sofa, as motionless as if he were dead. She, of course, did not think it advisable to disturb him, but waited his return, when he told her that her husband had not been able to write to her for such and such reasons; but that he was in a coffee house in London, and would very shortly be home again. Accordingly he arrived, and as the lady heard from him that the causes of his unusual silence had been precisely those alleged by the man, she felt extremely desirous of ascertaining the truth of the rest of the information; and in this she was gratified; for he no sooner set his eyes on the magician, than he said he had seen him before, on a certain day, in a coffee house in London; and that he had told him that his wife was extremely uneasy about him; and that he, the Captain, had thereon mentioned how he had been prevented writing; adding that he was on the eve of embarking for America. He had then lost sight of the stranger amongst the throng, and knew nothing more about him.

A partner of my grandfather, having gone to the West Indies, on business, and staying much longer than was expected, he consulted a fortune-teller, who enjoyed a local fame, more from curiosity than any faith in his pretensions.

He was left sitting in a room, while the fortune-teller, excusing himself, went out. After waiting an hour, my grandfather walked out into the orchard. There he saw the fortune-teller lying under a tree as if he were dead. He returned to the house and in a short time the man came in, and told him that his partner was then taking dinner at such a hotel in Jamaica, and was on his way home. As soon as possible his partner returned, and almost the first words he said was, to inquire for the fortune-teller. He said that while taking dinner at such a hotel, he saw him pass through

the room, but so quickly that he could not speak to him.

The modern revolutions of clairvoyance, not only extend but explain those facts, and presents innumerable parallel facts.

Clairvoyance is independent of the physical body for its existence, but not for its manifestations. It is not a product of disease as has been supposed. Disease, by weakening the physical powers, may, at times, furnish the conditions essential for clairvoyance. The spirit, overburdened and concealed by the rubbish of worldly life, shines through the darkness of the flesh.

Clairvoyance is simply the clear-seeing of the spirit, and to say that it is caused by the disease which allows it to be manifested is confounding cause with effect. It is a positive condition of spirit life, occurring both during sleep and wakefulness, appearing in different individuals with varying degrees of lucidity.

Dr. Gregory has ably met the theory which accounts for clairvoyance and magnetism by the imagination:

"We have often seen persons in the mesmeric sleep, who could see and describe correctly what was done behind them, or otherwise out of the range of their vision had their eyes been open, whereas their eyes were fast closed and turned up, so that when forced open, only the whites were visible, and moreover insensible to light. In other words, we have often seen and tested the fact of vision without the use of the external eye. This fact is observed in natural somnambulists, and the evidence for it will be found in a clear and compendious form in Wlenholt's Lectures on Somnambulism, translated by Colquhoun, independent of artificial somnambulism. When a person with closed and insensible eyes perceives, both in daylight and in the dark, (and sleep-walkers often do so better in the dark,) the objects which surround him; when his motions and actions are readier and more exact than in his waking state, nay, when he performs feats of climbing, keeping his balance in dangerous positions, writing, and various handiwork, which in his ordinary state are beyond his powers, it is impossible either to ascribe this to imagination, or to doubt that he has a peculiar means of perception of external objects. And this implies some external influence which finds its way to the sensorium commune.

"We have seen mesmeric sleepers, without the slightest attempt to use their closed and insensible eyes, discover the contents of sealed packets and closed boxes, either by putting these on the head, or holding them in the hand, and sometimes by laying them on the epigastrium. We have seen the contents, unknown to any one present, described with the minutest accuracy. In Major Buckley's remarkable experiments, upwards of 100 highly educated persons have read mottoes enclosed in nuts and boxes, the nuts being procured at various shops by different persons who were totally ignorant of their contents. Hundreds of mottoes and thousands of words have been thus read, and many of the readers have never been mesmerized at all, but have found themselves enabled to read the contents of the nuts, etc., by the aid of a light which, when Major Buckley made passes over his own face, and perhaps over the nuts, rendered them transparent to the readers. Can any one suppose that imagination will explain these facts? And is not the natural conclusion from them, namely, the existence of an external influence, greatly fortified by the testimony of Major Buckley's subjects to the luminous emanations?

"We have likewise seen the substance of the contents of a closed letter, unknown to ourselves, and the name of the writer, deciphered in an instant by a sleeper, who placed it on her head, and who could not read. The letter had that moment arrived and was totally unexpected, and, as we were trying some experiments on the sleeper, we asked her before looking at the letter whether she could tell me anything about it. She gave me at once the whole substance of it with perfect accuracy. Whatever may have been the means by which she acquired this knowledge of its meaning, imagination at least was not concerned; and the very remarkable nature of the letter no one could by any possibility have guessed. But the patient was always extremely susceptible to the influence of hand-writing, and could accurately describe the writer of any letter shown to her.

"We have also frequently seen persons in the mesmeric sleep who described, with perfect accuracy, things and persons at a distance, whether in another room, another house or street, or at greater distances still, to the extent of three or four hundred miles. Some did this with the aid of the writing or hair of the absent person; some obtained the trace of the absent from persons present; some from knowing the absent themselves. But in all cases they had a more or less vivid vision of the place and of the people in it; and in all those we have studied there was convincing evidence that they did so, having once obtained the trace or clue, independent of thought reading. They uniformly stated some facts,

afterwards confirmed, which were either unknown to us or to any present, or even contrary to our belief; and, when they persisted in their own account of a fact, they were always right. No doubt some of these persons possessed the power of thought reading, even when they did not use it; but, granting, for the sake of argument, what is impossible, that they learned all they knew by thought reading, is that less wonderful than vision at a distance, or is it more explicable by the imagination? Nay, is not thought reading itself vision at a distance, and through opaque bodies too? Surely our mind or its organ, the brain, are not in contact with that of the sleeper, and, if in communication with it, this can only be through some external medium, such as is implied in the facts previously adduced. And, admitting such a medium, distance is a matter of small importance as it is in the case of light, electricity, or gravitation. But, whatever be the true explanation of the facts, and they are facts which every patient enquirer can verify, they cannot be explained by the theory of imagination. For the sleeper evidently perceives for himself, and, in spite of suggestion, or of leading questions, or of direct contradiction, adheres to his story, and, as we have often seen, is found to have been right. In the Appendix to Mr. Colquhoun's historical work on Magic, Witchcraft, and in Animal Magnetism, will be found a very beautiful case of vision at a distance in a young lady of Edinburgh, the operator being a gentleman of high character and literary standing, who, before he mesmerised this young lady on that one occasion, had never even seen one person in the mesmeric sleep. In that case the sleeper was found right on disputed points. We ourselves have seen, within the last six or seven months, and repeatedly tested, three or four most interesting cases of the same kind, in which the same fact presented itself. And we have also lately seen a thoroughly blind-folding play cards, beating all opponents, dealing more rapidly than they, and reading their hands as easily as her own. We confess ourselves utterly at a loss to perceive how imagination, granting it to have produced, or to have a share in producing the mesmeric sleep, can explain facts like these, which, we repeat, are well established facts.

"We have also had frequent opportunities of seeing the interesting facts of medical or rather physiological and pathological intuition. We have heard uneducated persons, in the mesmeric sleep, describe in their own language, which although not technical was usually superior to their waking speech, the structure and functions of their own bodies, in a manner truly striking. We have seen them do the same to persons *en rapport* with them, and point out with singular accuracy the weak or diseased parts, so as to astonish those who best knew the truth. We have seen this repeatedly done, in the absence of the persons whose systems were described, from their hair or handwriting, and, in one remarkable case, without farther aid than the name and residence of the sufferer. We have seen the sleeper go over the whole of his person, and point out as he did so, the parts in which pain was felt by the other party, whom he had never before seen or heard of. We have seen two sleepers unknown to each other, give the same account of the cause, the precise nature of the treatment, and the cure, of an accident occurring at a great distance from either of them; and their statements were in all points confirmed. One of these sleepers was told that an accident happened, but nothing more. The other discovered it on being simply asked to visit the sufferer, which she was in the habit of doing in her sleep. The imagination theory is quite inadequate to explain these and hundreds of similar facts, which are recorded by trustworthy observers.

"We might go on to adduce many other varieties of mesmeric phenomena, equally beyond the reach of that theory. But this would be tedious and is quite unnecessary. Those already given are sufficient to establish our proposition, which is, that, granting that the imagination suffices to account for the phenomena of electro-biology, or, more correctly, those in which suggestion is employed, there are yet many facts which cannot be brought into that category. These physiologists therefore, who, after having long denied the suggestive phenomena, when observed and described by the cultivators of animal magnetism, as occurring in the magnetic sleep, now admire them under a new name, as occurring in the waking state, are mistaken in supposing that the same explanation applies, or can apply to all mesmeric phenomena.

"This mistake has arisen from their very imperfect acquaintance with the phenomena to be explained. Had they studied the phenomena of the mesmeric sleep, as they have those of suggestion in the waking state, and this, as we know for certain they have not yet done, they would have been less confident in their theory, or at least in the extent of its application. And we cannot doubt that when they have done so, they will find themselves competent to acknowledge the existence of facts which that theory is utterly inadequate to explain.

"It is of no avail for them to deny the facts here adduced, because they regard

them as impossible, or because they cannot bring them under their favorite hypothesis. Such conclusions, *a priori*, and more especially when the alleged facts have not been investigated by those who reject them, have no logical value whatever. They denied also until a very recent period the very facts they now admit, and yet these very facts are true; nay, they were as true when described by the mesmerists as occurring in the sleep, as they are now. We know in addition, that these particular phenomena may easily be produced in the waking state, but the phenomena are identical. And surely those whose account of these truly wonderful and long rejected phenomena are now found to have been accurate and faithful may expect that their statements concerning other equally wonderful phenomena will also, when examined, prove to have been equally faithful and true to nature.

"We have seen several lucid subjects who possessed the power of vision at a distance, yet who could not read a closed letter, which latter feat would seem to require, if not a higher, yet a different state."

When applied to the realm of spirit, clairvoyance is decisive. The revelations of different clairvoyants vary, but in their main features they coincide as perfectly as can be expected when the ever-changing and extremely subtle conditions of this state are considered. The Seersess of Prevorst was very reliable, and her revelations have a greater significance from the extreme purity and beauty of her spiritual life.

"Seersess of Prevorst," which contains the experience of Madam Hauffe, of Prevorst, in Wurtemberg.

The following is an extract from her statement: "Unfortunately, my life is now so constituted, that my soul, as well as my spirit, sees into the spiritual world—which is, however, indeed upon the earth; and I see them not only singly, but frequently in multitudes and of different kinds; and many departed souls.

"I see many with whom I come into approximation, and others who come to me, with whom I converse and who remain near me for months; I see them at various times by day and night, whether I am alone or in company. I am perfectly awake at the time, and am not sensible of any circumstance or sensation that calls them up. I see them alike whether I am strong or weak, plethoric or in a state of inanition, glad or sorrowful, amused or otherwise; and I cannot dismiss them. Not that they are always with me, but they come at their own pleasure, like mortal visitors, and equally whether I am in a spiritual or corporeal state at the time. When I am in my calmest and most healthy sleep, they awaken me; I know not how, but I feel that I am awakened by them and that I should have slept on had they not come to my bedside. I observe frequently, that when a ghost visits me by night, those who sleep in the same room with me, are, by their dreams, made aware of its presence; they speak afterwards of the apparition they saw in their dream, though I have not breathed a syllable on the subject to them. Whilst the ghosts are with me, I see and hear everything around me as usual, and can think of other subjects; and though I can avert my eyes from them, it is difficult for me to do it; I feel in a sort of magnetic rapport with them. They appear to me like a thin cloud, that one could see through, which, however, I cannot do. I never observed that they threw any shadow. I see them more clearly by sun or moonlight than in the dark; but whether I could see them in absolute darkness I do not know. If any object comes between me and them, they are hidden from me. I cannot see them with closed eyes, nor when I turn my face from them; but I am so sensible of their presence, that I could designate the exact spot they are standing upon; and I can hear them speak although I stop my ears. * * * The forms of the good spirits appear bright; those of the evil, dusky.

"Their gait is like the gait of the living, only that the better spirits seem to float, and the evil ones tread heavier; so that their footsteps may sometimes be heard, not by me alone, but by those who are with me. They have various ways of attracting attention by other sounds besides speech; and this faculty they exercise frequently on those who can neither see them nor hear their voices. These sounds consist in sighing, knocking, noises as of the throwing of sand or gravel, rustling of a paper, rolling of a ball, shuffling as in slippers, etc., etc. They are also able to move heavy articles, and to open and shut doors, although they can pass through them unopened or through the walls. I observe that the darker a spectro is, the stronger is his voice, and the more ghostly powers of making noises, and so forth, he seems to have. The sounds they produce are by means of the air, and the nerve-spirit, which is still in them. I never saw a ghost when he was in the act of producing any sound except speech, so that I conclude they cannot do it visibly; neither have I ever seen them in the act of opening or shutting a door, only directly afterwards. They move their mouths in speaking, and their voices are various, as those of the living. They cannot answer me all that I desire; wicked spirits are more willing or able to do this, but I avoid conversing with them."

WHATSOEVER IS THE BEST THAT CAN BE, AT PRESENT.

The Spiritualist.

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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.

MORAL SENSE OF SPIRITUALISTS.

"IS IT EVER RIGHT TO LIE?"

It is thought by some that Spiritualists are not only very irreligious and irreverent, but absolutely immoral. The supposition is true in many cases, but false in the great majority. No other person can be as truly religious and as grandly moral as the genuine Spiritualist, for it is the very nature of his knowledge (we will not say faith) to quicken every lofty aspiration. It is not strange, however, that the superficial observer should infer a lack of these desirable qualities, because the true Spiritualist makes but slight obeisance to Ipse Dixit, so popularly revered, and relies wholly upon his own capacity to determine what is worthy his regard and worship.

Three or four weeks ago, the startling question, "Is it ever right to lie?" was propounded by Temple Group, Cleveland Lyceum, for consideration. When the time came for expression upon it, the writer was absent from the city, but was subsequently informed that its presentation—or, rather, the statement of some views affirmative to the inquiry,—created great commotion. In fact, the larger portion of the audience evidently thought the platform of "free thought and free speech" hardly the thing to stand upon on such an occasion, and manifested their practical distrust of the theoretical statement that had sounded in their ears for the thousandth time, by fairly "gagging" the bold innovator who presumed to call in question the sentiment, "Speak the truth though the heavens fall." Such an other lively session of Cleveland Lyceum had not been held for many a month, if we may credit the report of some of those who "speak the truth though it cuts their throats in the utterance;" and if those who assert that Spiritualists are without moral sense could have looked upon the scene for a few moments, sudden conversion from that opinion would have been the result. The one who had made himself more particularly obnoxious, tried to get the floor for a few moments' explanation, but as the "free platform" had suddenly been suspended, he had nothing to stand upon—and didn't. If the truthfulness of his opposers was in the ratio of their vehemence, some of them never told an infinitesimal fib in their lives. We would not question their veracity, but we—doubt the ratio! The time for other exercises had been trespassed upon, and the question, "Is it ever right to lie?" was postponed two weeks.

At the second consideration of the subject, we were present. The Conductor forgot the postponement, and Temple Group was invited to take part in the discussion of the Lyceum question, "Which was first, body or spirit?" The aforesaid innovator was not to be diverted from his purpose, however, and courteously but firmly insisted, at the proper time, upon the fulfillment of the promise made, which was reluctantly granted. And so the question was considered at length by several of the older members and leaders of the Lyceum, pro and con. A prominent and tenable objection was made to the bringing forward of such a question before the minds of children.

"How was it decided?" some readers may ask. For the enlightenment of such as are not familiar with the method of instruction in the Children's Progressive Lyceum, we will say that it differs from that of the ordinary lyceum or debating-club in two important respects, among several others: 1st, It is sought to preserve the spirit of CONFERENCE, rather than of debate—each one calmly and dispassionately stating his or her opinion, and not taking either the "affirmative" or "negative" of any question, unless it is the real view of the speaker; and, 2nd, Each one decides for himself, after listening to the various ideas presented—neither the Conductor nor any other person acting to any extent whatever as 'judge,' or to any degree 'summing up' the statements that have been made, for the purpose of impressing his conclusions upon the minds of the members. The central idea of the Lyceum is to solicit rather than to impart thought. The Conductor, by the

position he occupies, does necessarily impress them more than he would do if he were on the floor instead of the rostrum, but strives to bias their growing minds as little as possible.

One opinion that was expressed in the Lyceum, was substantially as follows: "Abstractly speaking, it is never right to tell a falsehood, or prevaricate. This is the INFINITE statement, so to speak. But we are all finite beings in every attainment—are neither wise, good, pure, or honest, in an infinite degree. Every individual should and will tell the truth under trying circumstances, to just the extent of his moral development—or, in other words, in the proportion that he embodies the 'abstract' in his present growth. Under extreme circumstances, it is the less of two evils to tell a falsehood, i. e., the highest practical, but not the abstract, Right."

Two other opinions were held: that it is always absolutely wrong to deviate from the truth; and that it is sometimes absolutely right to do so.

Probably there is not another religious body in the city that would have tolerated the discussion of that subject—and the fact that it was discussed so warmly, but with good feeling and absence of personalities, we look upon as something worthy of reference, in proof of the actual liberality of most Spiritualists.

The subject is one of the best for mature minds, because most provocative of thought, and well calculated to test the practical liberality of those who surpass all others in theoretical adherence to "free speech." Besides, it very clearly reveals the fact that not every one has a "reason for the faith within him," touching Truthfulness, but is largely governed by educational bias and conventionality. It is important that the almost universally accepted axioms should be analyzed by others. In this matter, as in all others, it is also important that we rest upon the granite basis of Truth. Agitation is the implement that lays bare its enduring surface.

We were one of those who brought the question before the Lyceum, on the spur of the moment. The propriety of considering it before children is very doubtful. "Think seven times—speak once," says the old proverb.

MATTERS IN CLEVELAND.

UNDER this caption are the following remarks in the Banner of Light:

During August and September, Mrs. N. L. Bronson lectured in Cleveland. Her ministrations was a perfect success. Through her energy and personal efforts a new and elegant hall was secured for five years, and fifteen hundred dollars raised towards continuing the spiritual meetings in it.

Mrs. Bronson certainly deserves mention, in connection with several others, for the interest she took in the matter above referred to, but it is altogether a mistake that it was mainly "through her instrumentality" the hall was secured, or the money raised. She did take an active part in canvassing, after the movement, was proposed, and contributed liberally, for all of which she has the hearty thanks of the Spiritualists of Cleveland.

It is of comparatively small importance who were foremost in the good work, but the outline history of the affair may be given in a few words:

The hall which had been occupied by the Society was unsuitable in several respects, particularly on account of poor ventilation. Mr. Wheeler, early in the spring, made many vigorous and persistent appeals for a removal to better quarters, and earnestly advocated the purchase of a lot and the erection of a large building, the lower part for stores, the upper for a hall, school-room, library, publishing office, etc. A committee was appointed to negotiate, and, if we mistake not, twenty thousand dollars offered for a lot, which offer was not accepted. The heat of the summer increased and the hall became very uncomfortable. Mr. Wheeler continually agitated the subject, in season and out of season, to the delight of some and the offence of others, but circumstances conspired to prevent an immediate move until after his temporary visit to Oswego. Messrs. Rose, Parker, Pratt, Lees, King, and several others similarly zealous, felt the need and waited for the first practical opportunity to meet it. That opportunity presented itself during Mrs. Bronson's engagement, and she did what she could to further the interests of the Society, in the manner above stated.

The subjoined paragraph from a recent letter to the Banner, by Bro. Wheeler, is interesting and states some facts new to us:

The Society has hired a fine new block for five years, situated at 290 Superior street, on land where once stood the hospitable home of Mr. Hobbs, which many of our mediums and speakers will remember. The place was also the site of the publication office of "The Agitator" in its time, and of the book depot of our active co-worker, Mrs. H. F. M. Brown, now of the Lyceum Banner. J. M. Spear and friend Stirling can testify that long ago the place was

claimed by the spirits for their work; and now despite all the changes, the prophecy has been made good. The building was constructed as a German Concert Hall and Lager Beer Saloon, in the very centre of the city, and near several churches. Through the interests of the church people, the intended use was prevented, and King Lager sent elsewhere to hold his court. The Spiritualists and Liberalists secured the building. How much better the fashionable church-goers are pleased, is an open question.

THANK YOU, BROTHER.

The other day we hurried up to a friend with an item of good news about THE SPIRITUALIST. Instead of expressing his pleasure—though we know he was pleased—he thrust an honest criticism in our face, disapproving of an article published last issue. It hurt a little! But that's the right way; altogether better than to find fault about the paper to every one but the editor, and greet him as though everything suited. The latter class of critics have neither charity nor honesty. Deposit your complaints at headquarters; their consideration will do us good, and help to make a better paper.

PHYSICAL AND TEST MEDIUMS.

MARRIET AND CLARA THACKERBERRY.

In the last issue was a brief reference to the purported mediumship of the sisters Thackerberry. This week the Cleveland Herald and Plain Dealer have devoted much space to the subject. The intent of the present writing is to give a condensed statement of our observations at a seance, last Tuesday evening. Several spectators were present, who occupied a lighted room, in one corner of which was the dark closet set apart for the medium. This was made of black oil-cloth fastened to a slight frame. A medical gentleman put a large adhesive plaster over the lips of Mrs. T., reaching from the nose to the chin, and considerably past the corners of the mouth—a gag having been previously proposed and assented to, but those present generally preferring the other. Her hands were securely tied behind her, and she took her seat in the closet. Soon, singing and talking in different voices was heard proceeding from the dark enclosure. Articulation was almost perfect, and some of the singing very good—the voice ranged from bass to falsetto. The light was suddenly turned on, several times, and the plaster examined and handled by us and others, and found firm, dry, and tightly drawn, the hands remaining fast. A piece of the same kind of plaster, somewhat smaller, was placed over our own mouth. It was with difficulty we could articulate at all, though the corners of the mouth were but partially covered. The facts are just as stated. How was it done? Deception? Ventriiloquism? Spirit presence? An easy thing to ridicule; a hard thing to account for.

Many very strong tests were given a Mr. P., who lives not far from the city, and who says he is an utter stranger to the medium—strong tests if the declaration made by the medium, can be fully proven true, that she is wholly ignorant of the persons and localities mentioned; but at present without force, for lack of such proof. For that reason we do not publish them. We don't question anyone's integrity, but must not take anything for granted. But there are others: Dr. Rose, just from Cincinnati, a stranger, was told, in general terms however, what part of the city he was in during the afternoon, what doing, that a lady was sick, that the head of the family was with him—all correct, but no names given;—an evidence of psychometry to those who know that she was not put in possession of the facts previous to the seance. We believe she was not, but do not know; therefore we believe it a test, but do not know.—Suppose Mrs. T. entirely ignorant of Mr. P.'s former neighbors, etc., it only proves thought-reading, not spirit-intercourse—though spirits could impart the facts to her, of course. A young man was told that he had two aunts in the spirit world—they were described—statement and description correct; also his father and mother correctly described—the former said to be in the spirit-world, the latter sick in the old country; the last statements will be tests of a power beyond psychometry, when they are verified, but not yet. Remember, reader, it's truth we are after; no matter at whose expense. If our opposers would scrutinize such phenomena as severely as intelligent Spiritualists do, Spiritualism would soon sigh for another world to conquer. If they would criticise their own absurd dogmas as closely, they would all cry out for a new religious system in less than a year!

The seance closed by exhibition of tying and untying, by Clara, the younger sister. Several yards of manilla rope were used, and a skeptical expert in knot-tying exhausted his ingenuity in square-knots, weaver's knots, slip-knots, clove-knots, etc. In five minutes, perhaps, the rope is thrown on the floor of the closet; in ten hands are securely tied in front, the rope passing around her waist, and the last knot tied at her side. She is found apparently entranced. It should be stated that both sisters appear very "natural" when they are said to be entranced, and not deathly in appearance, as many do.

Those who desire to form an opinion, based on observation, as to the genuineness of these manifestations will have an opportunity to do so, we understand. Whether time proves them true or false, honest or dishonest, will but little affect the onward march of our progressive philosophy. It is a fact that the trickery's nor more than average intelligence. They have cheerfully submitted to many unpleasant tests, we are told, to satisfy inquirers.

* She told him some things he could not remember at first, but did afterward, however.

REPORT.

We have sentitions of strange fat the reportor ald, nor yet Plain Dealer mistake of at be sensatio passing any upon matte research jus bold opinio from good very forcibl

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REPORTORIAL CANDOR (?)

We have neither time, space nor disposition to review the undignified misrepresentations of the individual who by some strange fatuity has found a place on the reportorial staff of the Cleveland Herald...

and these brilliant gentlemen essay to demolish with a few strokes of their flippant pens what some of the ablest minds of the world have attempted in vain to overthrow...

ATTEMPT TO PUT OUT SPIRITUALISM IN CLEVELAND! THE POLICE AT LYCEUM HALL! A FIRE COMPANY TURN OUT! A sensation was caused in the central part of the city...

DEIFICATION OF CHRIST.

The deification of heroes excites unthinking mirth, but when we comprehend the ancient mind, we find that deification was founded on a beautiful philosophy.

Plutarch says: "There is no occasion against nature to send the honors of good men to heaven; but we are to conclude that virtuous spirits, by nature and Divine justice arise from men to heroes, from heroes to genii; and if it is in the mysteries, they are punished, shaking off the remains of mortality and the power of passions..."

Thus, a thousand years before the subtleties of incarnation divided the christian world, they disturbed the dreams of Grecian philosophers.

The church at once received the rites of apotheosis, and under the names of beatification and canonization of saints, retains them still, with unchanged meaning.

The introduction of Christianity is generally regarded as occurring suddenly; as a miraculous flash of Divine power—brought into the world at once, a wholly new and holy system, without a dependent fiber in the past.

Christ stands not alone as a moral teacher, however remarkable the results of his teachings. The church transformed the worship of the mother of the gods, to the Virgin Mary, herself the mother of a god; the worship of minor deities to saints, who were simply apotheosized men.

The Godship of Christ, his miraculous birth, his death, his resurrection, his ascension—not to "the gods," for Judaism gave a monotheistic tinge to God—all have their counterparts, exact types, in Pagan mythology.

It was not difficult to believe in the apotheosis of Christ, when so many good and great men had been deified already. It was simply yielding to him his just reward.

PERSONAL.

It affords us genuine pleasure to introduce to the readers of THE SPIRITUALIST, George A. Bacon, Esq., Secretary of the Massachusetts State Spiritualist Association, whose Salutatory as Editor of the Eastern Department will be found in its proper place.

C. B. LYNN lectures to-morrow in Adrian, Mich., and during January in Sturgis. His inability to endure the hardships of missionarying compelled him to relinquish his labors for the Ohio State Association.

A. O. KELLOGG is in the lecture-field as usual, obedient to the call of the spirit-world.

J. M. PERBLES speaks in Milan to-morrow. PLEASE COPY.—Spiritual papers are requested to copy "A Phenomenon of Life," on fourth page.

SPIRITUALISM.

A VOICE FROM OBERLIN COLLEGE.

WE make the following extract from a lengthy article under this head, in the Boston Commonwealth. Shall publish other extracts, next issue:

RECENTLY the spiritualists held a State Convention at Cleveland. The institution of children's lyceums was warmly agitated. The national convention had decided that its conduct and finances should be distinct from the congregation of elders.

Many of our Spiritualist friends take a most generous stand. The question to them is not "Shall we propagate ideas?" but "Shall we propagate ideas which will make men and women better?"

ORIGINAL APHORISMS.

The first right is liberty; the first duty, culture; the only God, Progress.

Morality is the balance and harmony of development, the growth and action of all powers and faculties, at the expense of NONE.

Humanity advances by forming an idea and endeavoring to realize it.

Citizens have a right to be absurd, but society has no right to impose absurdity upon them.

The claim of predominance for man is a relic of feudal barbarism, it belongs in the same category as the "divine right of kings;" such, at first, by excess of brute force, reigning "on their muscles."

The indiscreet radical is like the savage who is ashamed to offer battle otherwise than with his body naked. This is rashness, but not wisdom.

CATHOLICISM.—The Catholics boast most of their progress in England. Ten years ago their public services were conducted almost in secret, and their places of worship were difficult to find.

to be restored even in Scotland, and an Oxford man is to be created archbishop there. Only a week or two since, the only daughter of the bishop of Oxford, and her husband, himself a clergyman of the Established Church, have gone over openly to the Romish Church.—Ex.

A magazine, to advocate the doctrine that only the righteous are immortal, has been started in Salem, Mass.

EDITORIAL NOTICES.

SPECIAL ATTENTION should be given to the splendid poem, "Web of Life," which we publish in this number. We congratulate ourselves upon having secured the services of this talented authoress.

THE SPIRITUALIST, published by Bro. Baker and Barrett, Janesville, Wis., is ably conducted, and every number that reaches us is laden with sterling articles. Wisconsin, with all your wealth and liberality, help it along.

RESERVED for next issue: "Mythology," "An Hour with the Spirits," "Spirit Communication from Mrs. Weeks," "Letter from S. J. S.," etc.

THE LYCEUM REFORMATION Exhibition was a success, but continued a full hour too late.

THE SPIRITUAL ROSTRUM, see advertisement, is a success, both in a literary and pecuniary point of view. It numbers among its contributors some of the best writers in our ranks.

O. L. SUTLIFF: All right; A. O. KELLOGG, ditto! THE LYCEUM BANNER—a tara of jewels. The neatest, brightest, best, and one of the cheapest, periodicals in the world for children.

H. L. CLARK is delivering a series of lectures on Temperance, in different parts of the county.

JUST THE BOOK FOR A CHRISTMAS PRESENT!—GAZELLE: A TALE OF THE GREAT REBELLION. By EMMA TUTTLE.

E. S. WHEELER, has liberal books on hand for sale. SEARCH OUR advertising columns if you would know where to buy Coal.

ILLINOIS MISSIONARY BUREAU.—Harvey A. Jones, President; Mrs. H. F. M. Brown, Vice President; Mrs. Julia N. Marsh, Secretary; Dr. S. J. Avery, Treasurer.

ADVERTISEMENTS. We solicit a few select advertisements at the following rates: Five cents per line, first insertion; three cents per line, each subsequent insertion.

WATCHES, Clocks, Jewelry, Silver Ware, Plated Ware, Ironware, Parian Marble, Table and Pocket Cutlery and an immense variety of Fancy Goods, can be had at the old establishment.

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.

ROOT & GALK, Dealers in Massillon, Chillicothe, Mineral Ridge, Briar Hill, and Massillon Slack and Nut Coal.

WE are now prepared to furnish Lyceums with Equipments, at eastern prices, and warrant them to be equal in quality, style and finish.

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.

DO SPIRITS COMMUNICATE? DR. JAMES W. 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 other ways.

A. EDDY, Baled Hay and Straw, Corn, Oats and Mill Feed, 129 Soneson st.

THE GREAT SPIRITUAL REMEDY!

MRS. SPENCE'S POSITIVE & NEGATIVE POWDERS!!

A MOST WONDERFUL MEDICINE, SO SILENT, YET SO EFFICACIOUS. A penetrating, deep searching, irremovable curative agent, standing alone, unrivalled, without an equal.

THE POSITIVE POWDERS ARE SOOTHING AND MAGNETIC. They soothe and soothe the most restless and agitated mind or the most agonized body into the sweet slumber of childhood and the gentle sleep of infancy.

THE NEGATIVE POWDERS ARE STIMULATING AND ELECTRIC. They give strength and flexibility to the paralyzed or paralyzed muscle or limb. They open the vision of the blind amaurotic eye.

In Fever and Ague, in all its forms, the POSITIVE AND NEGATIVE POWDERS know no such thing as fail—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 climate, and these respects they are THE GREATEST FAMILY MEDICINE OF THE AGE.

PHYSICIANS extol them. AGENTS are delighted with them. DRUGGISTS and Physicians send them. Printed terms to Agents and Retailers sent free.

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

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 risk. 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, Sociables, &c. For further particulars apply to T. LEES, Ag't., Room No. 1, in Building.

MRS. M. A. MACOMBER, Millinery and Fancy Goods, Dress-Making, Bleaching and Pressing, Stamping for Braiding, Pinking, Fluting and Embroidery, 346 Kinsman st., Cleveland, O.

MRS. J. C. DUTTON, Clairvoyant Physician No. 3 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 promptly for Catarrhs, Botanical, and Electro-Magnetic Remedies.

DR. NEWCOMER, the Healer and Medical Physician—office 288 Superior street, Cleveland, invites the sick and variously afflicted to call and test his skill as a physician, and his powers of healing.

THE GREAT MAGNETO 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 Magneto Medicated Paper and Magneto Hair Pins, the subscriber has now completed arrangements whereby any amount can be obtained.

THE BLACK PRINCE. FIRST PREMIUM COOK STOVE. The Black Prince is incomparably the best Cook Stove in use, for perfectness of operation, economy of fuel, and for cleanliness.

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.

The Spiritualist.

EASTERN DEPARTMENT.

GEORGE A. BACON, Editor & Author.
P. O. Address: Bay State Market, Boston, Mass.

EDITORIAL.

Acting upon a suggestion which had its birth in the world of causes, we have accepted the invitation of the publishers of THE SPIRITUALIST, to fill the inevitable position growing out of the necessary duties incident to the creation of a new department, with a degree of reluctance which cannot be fully expressed.

Against the satisfactory fulfillment of the duties devolving upon one thus positioned, we have individually a background of natural and artificial disqualifications and inexperience, more than sufficient to deter a far abler pen and a braver heart than ours. But our personal objections, so many and serious, have been set aside, outweighed and outvoted. We shall therefore, notwithstanding those prevailing and unfortunate circumstances, try to perform our part of these necessary duties, as best we can.

Labouring in this spirit, we feel to deserve the sympathy and co-operation of all struggling, earnest and unselfish souls. Strong in our reliance upon those who stand back of, around and above us, we only fear to distrust our own individual self. Duly, but not unduly, respecting the Past for what it has given us, we belong to and live in the Present, while seeking to build for the Future. Sympathizing with every movement, political, social, intellectual and spiritual, which looks to the amelioration or improvement of the human family, and believing that each one is in the world to do what he can, (we use the masculine gender generically,) it is only in the light of this salvatory gospel that we desire to work. If possible, we desire to be of some use in our day and generation. In the kind and degree of Use a man subserves is he a benefactor to his race. Workers are needed, the world over. Would to God there were thousands where now there is one! But if the individual ones are faithful, their multiplication will soon make what is now but a prayer, a fulfillment—fact. Recognizing the necessity of "agreeing to disagree," and claiming for every son and daughter of humanity the largest liberty, in its most comprehensive sense, we hope and expect to utter our own thought, concerning every question wherein men and women have vital interests at stake, without fear or favor. Acceptance or rejection will come in proportion as what is said is perceived to be the truth. The practical issues of life demand plainness of speech, and shall get it. Public and private good are crying aloud, apparently as never before, for the prevailing falsities and shams to give place to eternal verities, in the domain of politics, social life and ecclesiasticism. Grave and gross errors, some dusty with age and others new-born, both in matters of Church and State, are constantly and persistently needing exposure. As each mountain rill adds to the main body of water, so each ray of light serves to increase the general illumination. The humblest effort is not without avail; so if aught of truth is ours, we desire to reflect it to the best advantage. A part of our creed is expressed in these simple words:

He who has a truth and keeps it,
Keeps what not to him belongs;
But performs a selfish action,
And a fellow mortal wrongs.

Holding fraternal relations with all, we purpose to continue in the path of righteousness and duty as it is revealed to us—ever seeking to be guided by the dispassionate voice of Nature, Reason and Intuition.

Praying in spirit that "good to some and harm to none" will be the result of our labors in this new and important field, we extend to the readers of THE SPIRITUALIST, and our friends everywhere, a cordial and hearty greeting.

Geo. A. Bacon.

SPIRITUALISM; OR WHAT'S IN A NAME!

Words, mere words, are cheap—nothing more so; and the multiplication of them an easy matter. The value of words, however, depends upon the meaning we put into them; what they signify; how instinct with life they become, and how they are backed up. It is said the adroit use of words becomes an art. The ex-parte statement of Talleyrand, minister, ambassador and professional diplomatist, that "language was given to conceal our thoughts," is often quoted, and alas! more often practiced. From the diplomatic point of view which he considered it, how true it is, "and pity 'tis, 'tis true." But in the name of Honesty, what terrible sarcasm there is in this! If calling things by their right names were popularly approbated, we should very emphatically term this to be a species of lying. But of course this will never do! "Temperance" is a good word, full of sense, significance and suggestiveness, but it has been woefully abused—being made to represent very intemperate things, in language and in moral actions, as well as in reference to the appetites and passions. "Education" is another of those words which, though not equivocal in itself, is frequently used in an equivocal sense; which means much or little, as an indi-

vidual chooses; an accommodating word sometimes intended to mean only what a few books may contain, and again used comprehensively to convey the totality of one's knowledge.

"Spiritualism" is still another instance of this remarkable characteristic, wherein many a timid soul has sought refuge beneath some of the many convenient shades of meaning which are capable of being conveyed by this most expressive term. But because it is a word of rare compound, it is no justification, to use it in any Janus faced sense whatever, or have it diverted from its legitimate significance. All this tendency to dodge the responsibilities attached to the name of a Spiritualist, received a merited rebuke in the last National Convention, by the almost unanimous adoption of the following:

Resolved, That we are Spiritualists, and that any other prefix or suffix is calculated only to retard and injure us before the world.

In this connection we are constrained to say that we admire the courage of the publishers of this paper in naming it THE SPIRITUALIST.

What does the reader understand Spiritualism to be or, more specifically if possible, What is Spiritualism to you? Is it a mere theory, or has it a practical significance? Are you a Spiritualist according to the letter or the spirit? Spiritualism is made to appear important or unimportant, valuable or valueless, as we appreciate its truth and live its teachings.

There is a mere intellectual perception of the verity of Spiritualism, a class whose name is legion, being numbered by millions. There is also another class characterized by conformity of principle with practice; an affectionate response in the thoughts, feelings and actions, exhibited in the daily life of those who in their conception, perception and reception of its truths make Spiritualism a divine reality; of these the number is—less! The difference is simply that between a nominal and a real Spiritualist. To which class, dear reader, do you belong?

GOING TO CHURCH.

When I go to church to hear a sermon, or to a hall to hear a lecture, I want to hear a human sermon, a human lecture. I don't want to hear what Lot, Moses, Job, Melchizedek, or Witch of Endor, did ages ago. I want to know what I am to do, and I want somebody besides an antiquated theological book-worm to tell me—I want somebody who has been tempted, tried and crucified, and who is not too dignified to stand up in his boots and own it. Yes; somebody just like me, who every day sins and repents; somebody who is glad and sorry, laughs and cries, eats and drinks, and wants to fight when trod upon, but doesn't. That's the man for me. Mr. Editor, I don't want a spiritual abstraction, a spiritual nothing, with stony eyes and long tapering petrified fingers, and no muscles and blood to battle with. What credit is it to him to be the proper? How can he understand my wants? In fact, what does he know about me? Were there only such men in the pulpit, I wouldn't go to church either, because my restless and impatient feet would only play a drum-major's beat on the pew floor, till the sermon was over. But, thank God, there are live men in the Spiritual ranks, and while they preach human sermons, I shall go to hear them; and I care not whether they talk from manuscript or intuition, I shall come home with an idea.

People not only go to church to hear the sermons, but they go to (pray) pray; and once upon a time, a stirring and refreshing revival was in progress at the "Colored Men's Church" in this city, and of the numerous incidents that then and there happened, a short time since, I cannot fail to note one: Brudder Jones was supplicating the throne of grace eloquently, when another Brudder called out in a stentorian voice, "Who's dat praying oder dar!" The response came, "Dat's Brudder Jones." "Hold on dar, Brudder Jones" was the dictum of the former, "you let Brudder Mose pray, he's better 'quanted wid de Lord dah you am." Brudder Jones "dried up," and Brudder Mose prayed. So the church tells the Spiritualists to "dry up," so they can pray.

There is another class of human beings that occasionally go to church, called sailors. And upon a time, a sailor or feeling inclined to go to church entered a renowned church where the priest was descending upon the virtues of some St. Francis, to wit: "My beloved hearers, shall we place him among the martyrs? No; he was greater than they. Shall we rank him with the prophets and apostles? No; that was too lowly. Shall we place him among the angels? No, no. Among the cherubim and seraphim? No; he is worthy of more honor than they." Still the minister cried out, "My beloved hearers, where shall we place him?" Honest Jack Tar, getting weary of this harangue about an abstract nothing, got up and said, "stiver my timbers, sir, if you can't find any place else for him, you may put him in my seat, for I am going." So, Mr. Editor, when I go to church, and the minis-

ter begins to deal in a spiritual abstraction, I rise and say, "here sir, put that abstract nothing in my seat, for I am going." What do the people mean when they say, "Are you going to church this morning?" "Mr. Somebody is going to preach!" Going to church! pray what is it? Can a few men band themselves together and say, "Are you going to church? Come, go to our church, we are the true church, we have made ourselves such." No, Sir, it is not made in any such way. "Our church, we are the true church." I deny their arrogant assumption that they are holy organizations, heaven derived, heaven ordained, instead of man-made. A man may go around the globe, and join every so-called religious organization that he finds, and he will not then have joined the True Church. And one of the most cheering results of this conflict with a false, man-made church, has been the opening of the eyes of millions to see that they have been deluded, in supposing that God has required them to join an outward organization, or that any church is that church "against which the gates of hell shall never prevail." Going to church! Going to see those petty man-made organizations put on such divine airs! and at the same time asking permission of the State to exist, and have guaranteed to them the right to sue and be sued—divine indeed!

At the same time, Mr. Editor, you and I must be very careful how we impeach any of those corporations. "It is a holy church, the house of God," they say, and "The church of Christ." I deny it, Sir, it is not, it is but a second edition of Rome—a pocket edition, if you please. It is glorious and refreshing to see with what unanimity these various Protestant sects arrive at the conclusion, that the "Church of Rome" is the "mother of harlots." But I ask in the name of all that is good and true, who are her daughters? Are they not those corrupt Protestant sects? Of a truth I accept their testimony as to their mother, for I know their origin and their character, and I know that they are her daughters. True, there is a difference between them: to wit—she is old and haggard and thoroughly diseased, and they are young and buxom in their wantonness. That is all. The true Church of God no power can pull down, because it is Spiritual. These petty organizations shall be scattered to the four winds of heaven, when proud empires totter and disappear—when everything is changed beneath the skies, in matter of association and combination. The true Church is in the red-leaved heart of the true believer, built there by the hand of the Almighty, and in the portals of the soul's temple worships the one true God. That is the true church, and that church will stand forever. Amen.

W. A. D. N.

Cleveland, Dec. 1868.

A PHENOMENON OF LIFE.

DECEMBER 1st, the undersigned was called upon to conduct the services attending the burial of the physical body that the spirit of Leonard Rich, Esq., of Kirtland, Ohio, had associated with and acted upon during the past sixty-eight years.

The services were held in the Methodist Church, and a large congregation assembled. Mr. Rich was widely known and universally esteemed.

Our remarks were brief—we plainly stated that no words of ours could affect the spiritual condition of the "arisen one"; that the meeting was simply a form, a symbol of the great fraternal bond that unites humanity, and of that desire to know something of the immortal life, the universality of which levels all differences among us; the earnestness of one but representing the solicitude of all.

Perhaps the many ecstasies present anticipated listening to elaborate arguments, explanatory of many technical points of our gospel. But no; it was not the hour to prove, by entering into tedious detail, but to AFFIRM.

We attested, that Mr. Rich existed, though the body had become inanimate; yes, he lived—not because Jesus was born, led an exemplary life, and perished physically by crucifixion; not because of any religious ideas or doctrinal points, but because God had implanted a spark of the Divine Life within him, which can never, never be extinguished.

In other words, that immortality was inevitable—yea, a mathematical sequence of the activities of the present.

So we reasoned that Death, so-called, was natural and legitimate; more—was simply a phenomenon of life. We claimed that religious truths were on the same plane, and susceptible of methods of demonstrations kindred to their nature, as were geological and astronomical truths.

Mr. Rich's immediate family are all conversant with, and believers in the philosophy of the new religion, hence could endorse our statements and be spiritually soothed and refreshed thereby.

May this event draw them nearer the fount of Eternal Wisdom, and make them better men and better women, as we all desire to be in the eyes of our immortal friends. C. B. LYNN.

DEGREES.

1. Psychic	11. Psychometric
2. Sensation	12. Psychometry
3. Clairvoyance	13. Psychometry
4. Clairaudience	14. Psychometry
5. Clairalience	15. Psychometry
6. Claircognition	16. Psychometry
7. Claircommunication	17. Psychometry
8. Claircognition	18. Psychometry
9. Claircognition	19. Psychometry
10. Claircognition	20. Psychometry

PHASES.

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CHART OF MEDIUMSHIP.

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The degree of refinement is the measure of power; spirit is the source of all impulse, and the more refined the element the more susceptible it becomes to the impetus of the spiritual, and therefore the more thoroughly energized.

More of force may be manifest in the Spasmodic, Automatic, and Motive Phases, of the External or Physical, than in the unfoldings of the Spiritual or Interior Degree, but they do not evince the same power to demonstrate the sublimity of the spiritual nature, or subserve the uses of life. The impersonations, the manifestations, the gesticulations, of the External Degree, may be perfectly convincing to the inquirer, as to the continued existence of those they counted dead forever. They may convey by writing, by pantomime and sign, or otherwise, knowledge of the nature and conditions of the life to come. Thus it is possible much may be received that is consistent, rational, and truthful; particularly if a knowledge of the law of Mediumship cause those concerned to observe the conditions of communication, and avoid the errors and mistakes which are otherwise inevitable.

The Magnetic or Intermediate Degree, has Phases of wonderful and fascinating interest. How strange and beautiful are the sounds, voices, and musical phenomena of the Vibratory Phase!—sounds without visible causes, voices without any apparent speaker, with music sounding out of the thin air, spirit born! This is wonderful, and yet, if the laws of evidence are respected, we must learn to expect all this, at least to receive it without agitation. The forces of the Motive Phase are the astonishment of the world. The heavy piano is lifted as by a breath; the lighter table moves in token of the presence of an invisible signal corps; the music of an orchestra is produced by viewless hands, from common instruments; solid substances are decomposed in an instant, and reconstructed as soon as our pens and pencils write without a finger to guide them, and the curious planchette creeps to the performance of its miracles! Then the Trance, reveals the abysses of death, which run parallel with the road of life; the introverted spirit scans the fields of its own domain, and reveals in the possession of powers whose use anticipates the hereafter and thrills the mind with a foregleam of its own immortality; the body becomes the instrument of angels, and the two worlds pass toward each other through the silent "house of life." Then the sacred power of Magnetic, Sympathetic and Spiritual healing becomes manifest; men moves among his fellows as a God, and feeds his spirit upon the living gratitude of those around him! A touch disease vanishes, and the charm of sympathetic presence dissipates the disorders of the soul! But how inadequate is language to delineate the spiritual splendors of the Interior Degree! The Psychometric, the Perceptive, the Inspirational Phases, are no more to be described by common language than comprehended by the common mind. The stolid materialist is confounded, and, owl-like, blinking against the light, takes refuge in preposterous

denial; he repudiates the laws of evidence, disowns the use of his senses, and preserves his own good opinion of himself by making his position a monument of his own disgraceful folly. But the sincere investigator beholds with reverent joy the evidences of the grandeur of human nature. He borrows the vision of the clairvoyant, and time, space and mystery vanish together! He stands beside the psychometrist and reads men like open books; the world becomes a picture-gallery hung with the portraits of the ages! The voices of angels break in upon his bewildered senses; spirit-guides conduct him to the Temple of Harmony; the glories of the heaven-world are around him; his being is filled with the radiance of Truth; he yields himself to the power of Universal Love, and his toilsome research, his weary investigation is rewarded as he worships at the shrine of Infinite Power and Wisdom!

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