

The Ohio Spiritualist.

Organ of the
STATE ASSOCIATION OF SPIRITUALISTS.

"CHARITY FOR ALL:—MALICE TOWARD NONE."

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EVENING MUSINGS.

BY MRS. EMMA SCARLETT.
Like a demon unconfin'd,
Raving, roaring sweeps the wind
Past my dwelling this dark evening, in the winter of the year.

Or at times more hushed and mild,
Sighing, sobbing like a child
Who has just received chastisement from the hand it holds most dear.

I have wedged the casements tight,
That their jay may not affright
The wee darlings, should they waken in the lonely midnight hour,

And I've drawn my chair still higher
To the brightly blazing fire,
From whose hearth the sparks are driven in an iridescent shower.

Muse I thus: How like you spark,
Rising, falling in the dark,
Is my soul its flight essaying through the infinite unknown;

Now submerged by weights of care
In the ocean of Despair,
Now by fitful breath of trifes on the shores of Gladness blown.

Oh, what mysteries are we!
And what mysteries we see
All around us, working wonders in their God-appointed spheres:

What a mighty sphinx is Life,
With its quiet and its strife,
With its pleasure and its sorrows, with its laughter and its tears!

"Somewhere lies the mystic key
To your being's destiny,
You may find it if you seek it with unwearied zeal and care."

Thus the cheering voice of Hope
Bids us with inaction cope,
And inspires our faltering energies again to do and dare.

Wondrous universe of God,
E'en the worm beneath the sod
Hath a part in thee—a heritage which none can take away.

When the form external dies,
From its ashes doth arise
The old spirit, in new garments to pursue its endless way.

Would these truths were understood:
Changes all result in good.
Foolish 'tis and useless also to resist our destiny.

Blessed is the heart resigned,
Blessed is the patient mind;
Heaven is theirs and theirs is heaven to enjoy eternally.

Cleveland, O., January, 1869.

The Spiritualist.

THE COLLEGE MOVEMENT.

MESSENGERS: Your valuable paper, from the first, has been in a measure pledged to the foundation of a College where the children of liberalists might receive an education and not at the same time be forced to listen and subscribe to dogmas which we have already learned have exerted a pernicious influence on our own lives. At the same time I deeply feel that the Local and State Cause should first be supported, and not one cent withdrawn from them until there is a surplus. I fear the movement, as at present started, is like building a dome before the foundations are laid. If the very blood is withdrawn from the Local Societies, and they languish, there will be no need for a College or anything else of a national character. You cannot have a confederacy until you have societies to unite.

I ask any one who thinks of subscribing to the College Fund, to pause and ask himself this question: Will the money I subscribe do more good if given to the Local Society, or State Association, or towards a College I know not where to be located, how to be managed, or how controlled?

It is claimed that \$4,000 have already been pledged to the College Fund in the State. Four thousand dollars, while most of the Lyceums are without libraries, in debt, and struggling for existence. Why, half this sum would give them all excellent libraries, furnish them all with papers, pay off their indebtedness, and give them an irresistible impetus. What do the subscribers to this College Fund expect? A person may give five dollars for a membership, and vote the same as one who has subscribed a thousand dollars. It looks to me, Messrs. Editors, like a leap into the dark. I say, with the earnestness of a heart devoted to the work, before we give to a College, or an "American" Association, let us see that our home institutions are not living at a poor, dying rate. If we have their treasuries overflowing, let the surplus go to any good cause; but at present for us to talk of raising money to build a College that must cost in the end a round half-million, while our own Societies are suffering for pecuniary aid, is—foolishness.

January 1, 1869.
SUBSCRIBER.
It is true that we earnestly advocated the establishment of the proposed College. We still consider it highly desirable. But there are other interests, more precious still, which must not be sacrificed. If either must be abandoned for a time, let it be the College, we say most

unhesitatingly. It is a pity that local interests, the country over, cannot be sustained, and the other movement also forwarded. There can be no question, however, as to which is primarily important, and should be conserved and advanced, if even at the expense of what is much to be desired. Let us not lose what we have, in our eagerness to attain those things which can have no true basis without the increase of present possessions.

We do not say, drop the College scheme; but we do say, while it is perhaps right that those engaged in its advocacy should make it their object of paramount interest, the Spiritualists of the different States should see to it that such local wants as our correspondent refers to are first met. Let the former be strictly subordinated to the latter, and no one donate a hundred dollars to that Institution until he has given at least one-fourth this amount to the Lyceum in his own neighborhood.

The Societies and Lyceums that have sprung up all over the country, have not only proved to our enemies that Spiritualists are not so entirely impractical as they supposed, but as a general thing have shown by their success that their introduction upon the planet was not premature. That they will go on, conquering and to conquer, until the nations shall be but Groups in the great World's Lyceum, we do firmly believe. Now, let us remain receptive to the unimpassioned suggestions of the good and wise who have preceded us to the Higher life, and who from the fullness of their experience and the serenity of their position, MAY—when the proper time and conditions are reached in the progressive work—entrust to our care another precious germ of future practical achievement. Let us not hastily "rush against the thick bosses" of Destiny, and drown these quiet inspirations in the din of anxious strife.

A SURPRISE.

On the evening of the 18th of December, the Conductor and Guardian of the Milan Lyceum, Hudson and Emma Tuttle, were surprised by the arrival of what appeared to be the entire Lyceum, before their gate. The officers, leaders, and most of the active members, had really come, and long sheds were inadequate for their teams. When all had gathered in the parlor, the object of the company was made apparent, by the presentation of a splendid China tea set. Mr. D. J. Starbird, the Assistant Conductor, on making the presentation, spoke as follows:

BROTHER AND SISTER TUTTLE: We have come here to greet you, and to extend to you our sincere and heartfelt sympathies and co-operation in every good word and work; and in behalf of the officers and members of the Society of Spiritualists and Liberalists and Children's Progressive Lyceum of Milan, I have the pleasure of presenting to you this humble token of appreciation and regard. When we realize how much of the unparalleled success of our young Society, and its bright hopes and prospects in the future, are due to your untiring labor and ceaseless devotion to its interests, we cannot adequately, by word or deed, express to you our deep regard; nor would we forget that while you have been toiling with tireless industry for the promotion of our own best interests at home and the truest culture and unfoldment of our children, you have reached forth to the world and grappled with giant error, and with brave hearts and strong arms have fought to disenthrall the race from the bitter bondage of the past.

Sister, thou hast touched the gentle lyre, whose sweet soft tones shall echo down the stream of time and float o'er the shores of Summer Land.

Brother, thy brave words and deeds can never die; and though there is no place in human life where the brave may cease their toiling for humanity and fold their hands in rest, there are cooling shades where angels, bearing laurels from the victorious field, bedeck thee for the onward fight.

Such is the hallowed circle of home—where life has reached its most sacred altar and human nature presents her sublimest traits, real and unalloyed.

Here may ripe years their richest treasure store,
And angels guard thy household evermore,
While fadeless joys hover on golden wing,
May mortal change no vacant places bring.

The merry company then sat down to a collation they had brought. A beautiful cake occupied the center of the table, furnished by the Assistant Guardian, Mrs. M. Darrow. It was surrounded with an exquisite wreath of wax flowers, and bore the inscription, "Hudson and Emma." A happier party never met, and the occasion will long be remembered.

PLEASE give us the core only of what you would say, correspondents. Don't elaborate. Good articles will stand a poor chance of insertion, if they are a column long. Condense! Write very plainly, names especially.

ARCANA OF SPIRITUALISM.

SPIRIT: ITS PHENOMENA AND LAWS. No. 4.

In other words Swedenborg repeats the same cases.

"I have conversed with many after their decease, with whom I was acquainted during their life in the body; and such conversation has been of long continuance, sometimes for months, sometimes for a whole year; and with as clear and distinct a voice, but internal, as with friends in the world. The subject of our discourse has sometimes turned on the state of man after death; and they have greatly wondered that no one in the life of the body knows, or believes, that he is to live in such a manner after the life of the body; when, nevertheless, it is a continuation of life, and that of such a nature, that the deceased passes from an obscure life into a clear and distinct one; and they who are in faith towards the Lord, into a life more and more distinct. They have desired me to acquaint their friends on earth that they were alive, and to write to them an account of their states, as I have often told them many things respecting their friends: but my reply was, that if I should speak to them or write to them, they would not believe, but would call my information mere fancy, and would ridicule it, asking for signs of miracles before they should believe: and thus I should be exposed to their derision: and that the things here declared are true, few perhaps, will believe, for men deny, in their hearts, the existence of spirits; and they who do not deny such existence, are yet very unwilling to hear that any one can converse with spirits. Such a faith respecting spirits did not at all prevail in ancient times, but (does) at this day, when men wish, by reasonings of the brain, to explore what spirits are, whom, by definitions and suppositions, they deprive of every sense; and the more learned they wish to be, the more they do this."

That spirits appear in their natural form, and in possession of these senses, is almost the universal testimony of clairvoyants. Can and does the spirit of the clairvoyant leave the body? It does in proportion as it enters the highest spiritual state, even to complete separation, which is death. The facts cited relative to double presence may be introduced here also.

An interesting magnetic treatment is detailed by Cahagnet in his "Celestial Telegraph," wherein he sets one clairvoyant to watch another. "I perceive that Adele purposes entering into the ecstatic state: I make up my mind to try a decisive experiment, and I leave her to her will. I forthwith send Bruno to sleep, put him in rapport with her and beg him to follow her as far as possible, recommending him not to be alarmed, and to warn me only if he should see danger. I wished to be assured by myself of the pretended dangers of ecstasy. Frequently had Adele told me that she had been on the point of not coming back to re-enter her body, and as I thought that she only wanted to alarm me, I wished to know what opinion to come to. At the lapse of a quarter of an hour, Bruno exclaims in great alarm, 'I have lost sight of her!' I had relied on him and paid little attention to Adele, whose body in the meanwhile had grown icy cold; there was no longer any pulse or respiration; her face was of a sallow green, her lips blue, her heart gave no sign of life. I placed before her lips a mirror, but it was by no means tarnished by them. I magnetized her powerfully, in order to bring back her soul into her body, but for five minutes my labor was in vain. Bruno, alarmed at my want of success, as well as the persons present at this sitting, tended greatly to disturb me. I thought for a moment that the work was consummated, and that I had an indubitable proof that the soul had departed from her body. I was obliged to request the persons present to pass into another room, in order that I might recover by myself a little energy. At the lapse of a few moments, I entertained the hope that I should not have such a misfortune to deplore; but, physically speaking, I was utterly powerless."

Lock supposed perfect sleep to be dreamless, while the Cartesian doctrine teaches that the spirit never sleeps. The former theory rests on negative evidence and is opposed to facts. An impression once received is never lost. Even in torpidity, resulting from injury of the brain, when its functions appear completely suspended, it is found that indelible impressions are made.

A case is given by Dr. Abercrombie, of a boy who had his skull fractured and trepanned. He was quite insensible during the operation, and had not the least memory after his recovery, even of the accident. Fourteen years afterwards, he was attacked by a fever, and during the delirium he astonished his mother with a minute account of the operation, even to the dress worn by the surgeon. After the fever had passed he again lost the memory of the event. This is farther shown by the experience of persons when drowning.

"One of the most singular features in Psychology, is the fact, which is perfectly notorious, that the faculty of memory acquires an activity and tenacity in the case of persons about being drowned which it never exhibits under ordinary circumstances. An accident occurred some weeks since at New York, which threw a number of persons into the North River. Among others were Mr. — and his sister; the first named, editor of a weekly paper in Philadelphia. They were both finally saved. Mr. — describes the sensation while under the water and in a drowning condition, to be pleasant but peculiar. It seemed to him that every event of his life crowded into his mind at once. He was sensible of what was occurring, and expected to drown, but seemed only to regret that such an interesting "item" as his sensations should be lost.

In noticing this statement in an exchange, I am reminded of an incident, which, dissimilar as it is to the one just narrated in its general features, had the same remarkable awakening of the memory, which such cases sometimes exhibit. I can vouch for the truth of what follows, as well as testify to vivid recollections in my own case, when exposed to the hazards of drowning, reproducing in a few moments the events of my entire past life.

"Some years since, A held a bond of B for several hundred dollars, having some time to run. At its maturity he found he had put it away so carefully that he was unable to find it. Every search was fruitless. He only knew it had not been paid or traded away. In this dilemma he called on B, related the circumstance of its disappearance, and proposed giving him a receipt as an offset to the bond, or an indemnifying-bond against its collection, if ever found. To his great surprise, B not only refused to accept the terms of meeting the difficulty, but positively denied owing him anything, and strongly intimated the presence of a fraudulent design on the part of A. Without legal proof, and therefore without redress, he had to endure both the loss of his money, and the suspicion of a dishonorable intention in urging the claim. Several years passed away without any change in the nature of the case, or its facts as above given, when one afternoon while bathing in the James River, A, either from inability to swim, or cramp, or some other cause, was discovered to be drowning. He had sunk and risen several times, and was floating under the water, when he was seized and drawn to the shore. The usual remedies were applied to resuscitate him, and though there were signs of life, there was no appearance of consciousness. He was taken home in a state of complete exhaustion, and remained so for some days. On the first return of strength to walk, he left his bed, went to his book-case, took a book, opened it and handed his long lost bond to a friend who was present. He then informed him that when drowning and sinking as he supposed to rise no more, in a moment, there stood out distinctly before his mind as a picture, every act of his life, from the hour of childhood to the hour of sinking beneath the water, and among them the circumstance of his putting the bond in a book, the book itself, and the place in which he had put it in the book-case. It is needless to say he recovered his own property."

"There is no doubt that this remarkable quickening of memory results from the process which in such cases is going on—the extinguishment of life. It is somewhat analogous to the breaking in of the light of another world, which in so many well attested death-bed scenes, enables the departing spirit, even before it has absolutely left its clay tenement, to behold and exult in the glories of the future state. Is it not a fair inference, that when the soul shakes off the clogs and incumbrances of the body, it will possess capacities for enjoyment, of which, on earth, it was unsusceptible?"

"As regards the memory, it will be observed by most persons, how readily in life we forget that which we do not desire to remember, and in this way get rid of much unhappiness. Can we do this after death? This is an important practical question."

"Most important! Death quickens the memory. The past is retained forever. The quick, intense thought of the drowning is a foretaste of that Eternal Spirit-life. From impressions, descending from the spirit world only, can prophecy be explained. They understand and combine causes and effects, and can more readily determine what will be the result. Prof. Gregory remarks: 'By some obscure means, certain persons in a peculiar state, may have visions of events yet future. And indeed, it is only by admitting some such influence, that we can at all account for the fulfillment of prophetic dreams, which, it cannot be doubted, has frequently taken place. Coincidence, as I have before remarked, is insufficient to explain even one case, so enormously great are the chances against it; but when several cases occur, it is absolutely out of the question to explain them by coincidence.'"

Volumes might be readily filled with the facts of prevision and prophecy. We do not expect to do more, confined as we are to narrow limits, than give illustrative facts.

"Major Buckley, twenty-three years ago, before he had heard of Animal Magnetism, was on the voyage between England and India, when one day a lady remarked, that they had not seen a sail for many days. He replied, that they would see one next day at noon on the starboard bow. Being asked by the officers in the ship how he knew, he could only say that he saw it, and that it would happen. When the time came, the captain jested him on his prediction, when at that moment a man who had been sent aloft half an hour before, in consequence of the prophes, sung out, 'A sail!' 'Where?' 'On the starboard bow.' I consider this case interesting because it tends to show a relation between magnetic power, which Major Buckley possesses in an eminent degree, and susceptibility to the magnetic or other influences concerned.

"A soldier in a Highland regiment, then in America, named Evan Campbell, was summoned before his officer for having spread among the men a prediction that a certain officer would be killed next day. He could only explain that he had seen a vision of it, and that he saw the officer killed in the first onset, by a ball in the forehead. Next day, an engagement took place and in the first attack the officer was killed by a ball in the forehead. I am told that this instance of second sight may be entirely depended on."

"Mr. John Coles published in the New York Daily Times of Dec. 30th, 1854, and more fully in the Sunday Dispatch of Dec. 10th, a prophesy of the death of Emperor Nicholas. Having declared on the night of the 29th of Nov., that in three months more, speaking from that hour, the sudden death of a crowned head would startle and bewilder the magnates of the Old World; and having compared the monarchies of Europe to a stupendous pyramid, which could be removed one stone at a time, the prophetic utterance—having reference to the Emperor—was thus continued: 'There is trouble between Nicholas and Menschikoff. Nicholas is the top stone of the European pyramid. For thirty years he has lain quietly in his bed. The earth around the base is loosened—the top stone is already in motion!' It is a remarkable fact that just three months from the date of this prophesy, making proper allowance of time between New York and St. Petersburg, the death of Nicholas suddenly occurred; and the last public act of his life was the removal of Menschikoff from his command at Sebastopol."

Governor Talmadge records an experience worthy of repetition, from the high moral and intellectual character of that distinguished man. He was one of the party on board the U. S. warship Princeton, on the memorable occasion when the Peace-maker exploded. During the first three discharges, his position had been at the breach of the gun. After dinner he returned to the deck, when he observed that the great gun was about being discharged for the fourth and last time, and he assumed his former position. There was some delay of the party coming on deck, and while waiting, he was seized with sudden dread, and under an irresistible impulse he retired to the ladies cabin. Immediately he heard the report, and the next moment the intelligence of the terrible disaster. Five distinguished men, two of whom were members of the cabinet, had been instantly killed. The gun had burst at the very spot where he had stood, and if he had remained he would have been demolished."

Many astonishing stories are told of Moll Pitcher the "Fortune-teller of Lynn," and she undoubtedly possessed clairvoyance. "On one occasion, two gentlemen—one of them a well-known clergyman, who tells the story—visited her, and after hearing her predictions, engaged in conversation. One of the gentlemen made some observation which exasperated her. Taking her pipe from her mouth she shattered it on the floor saying, 'your end will be like that!' Strange to say, the man was killed not long after, by a fall from a precipice."

The day previous to the burning of the Henry Clay, on the Hudson, Mrs. Porter, being entranced, in the presence of several persons, announced the event."

On the authority of Mrs. Swisshelm, it is stated that the Rev. Dr. Wilson, of Alleghany City, prophesied "the great fire of 1845 in Pittsburg; the Mexican war and its results; the war between Russia and the Western powers, and the speedy limitation of the political power of the Pope."

While Napoleon Bonaparte was an exile on the Island of St. Helena, he made the following remarkable declaration respecting the future of the country: "Ere the close of the nineteenth century, America will be convulsed with one of the greatest revolutions the world ever witnessed. Should it succeed her power and prestige are lost; but should the government maintain her supremacy she will be on a firmer basis than ever. The theory of a Republic"

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can form of government will be established and she can defy the world."

* Arcana Celestia, p. 448.

Can spirits see without the aid of the medium, or members of the circle? This question has been answered through mediums both in the affirmative and negative. I have made it a subject of investigation, and, aside from the direct affirmation of spirits, I drew from facts the conclusion that they can do so. I will introduce but one instance, as the chances of error were in this perfectly wanting, and the result extremely accurate. Mrs. T. sat at a small table near which was the light. I sat at the opposite side of the room by another table, on which were some nuts and a pitcher. We were conversing by means of the tipping table, with a near and dear friend. I asked, "Do you see me with your own eyes?" "Yes." "Do you see objects in the same manner?" "Yes." "To prove to me that you can do so, if I turn all these nuts into the pitcher, and then turn out a part, can you rap once for each nut that remains?" "Yes." I then transferred the nuts—about a quart—to the pitcher, and turned out a portion. It must be borne in mind that it was quite dark at this table and by no possibility could I have even unconsciously known the number. Having thus prepared the pitcher, I said, "Please rap." Eleven and a half raps—the last a feeble or tiny rap. I turned them out—eleven and a broken half. It had not occurred to me that it was possible for one of the nuts to be broken. I repeated this experiment several times, and at each trial the number was accurately given. The inference is unavoidable. That spirit must have seen by means strictly its own, and independent of ours. And as spirits are not organically unlike all spiritual beings must see likewise.

† Lectures on Animal Magnetism.

** Human's "Man and his Relations."

*** Talma's "Healing of the Nations."

†† "Man and his Relations," p. 427.

††† Ibid., p. 228.

SPIRIT COMMUNICATION.

The following introduction, letter, and reply, are not published because of literary merit, but on account of apparent tests:

To commence and correspond with loved ones that have passed on before me to the spirit realm, is among the choicest blessings of my life. I have often realized this in conversation with many of my dear friends in that mysterious world, manifesting themselves to me through the mediumship of dear Brother J. V. Mansfield, 102 West 15th Street, New York. These communications have been from my first wife, Dolly, my father, mother, and many friends with whom I have walked, talked, and taken sweet counsel, while they journeyed here. I had thought them dead, but find they still live and hover over and around me, infusing light, life and hope into my soul, and cheering me onward and upward, assuring me of a glorious reunion when my task on earth is finished. The last of these communications is from my second wife, Sally, who finished her earthly mission and passed away the 10th of April, 1868. We had passed forty-one years together. I was greatly distressed at parting with her, to finish my journey alone, and feared that I had not treated her as kindly as she deserved;—in fact, I felt that I could not be reconciled without knowing how she felt. With these and other feelings which I cannot describe, I addressed a letter to her, sealed and marked it, superscribed it to a friend in spirit life, and mailed it to J. V. Mansfield, for an answer. The answer came at once, and was duly returned to me, with the sealed letter, in the same envelope I had mailed it. This letter and the answer I will now give, that others who read them may judge as to whether our spirit friends can communicate with us. Hoping they may find as much comfort in communicating with them as I have, in the several messages from those two loved and loving wives, and many dear friends that have passed on and await us on the shining shore. I have thought fit to make known this communication, for the benefit of others who may wish to converse with departed friends, through the mediumship of this our justly esteemed Brother, who seems to be chosen and installed by spirits as a medium and scribe to communicate their thoughts and wishes to those they have left below. Here follows my letter:

VERONA, N. Y., May 8th, 1868.
DEARLY BELOVED WIFE SALLY: I sit in our little room, now made so lonely by your absence, to address my first letter to you in your spirit-home. I think I can almost see you, with dear Dolly, with our children that passed on before you; and now Jane has gone to join in the everlasting song of praise. I have no doubt that you are all happy, and I am thankful that you have left a record that leaves no room to doubt. But oh, how lonely and miserable I am. I can think of nothing but the loss of your company. All the hard words I have spoken to you, all I have ever said or done that caused you to grieve; oh, my dear one, could I take it all back, then I could forgive myself and be happy in my loneliness. But we shall meet again. I would give the world, were it mine, for one day's conversation with you; but that cannot be now. I know in our last conversation you forgave me, but I am anxious to know how you feel now, and you promised to return and report to me if you could, so I hope and trust that you are able to do so now, but if you are not yet able to write yourself, that you and Dolly will condescend to gether, or, if you choose it, select some other friend to write for you. Oh, Sally, you could always forgive me, with or without asking; if I showed any signs of sorrow, you were always ready to sympathize with me in all my troubles. You were my true friend and helper, in evil report and in good report, alike in prosperity and adversity, for forty years, and oh, how I do miss you. I go into all the rooms, over to the factory, to the barn and yard, and many other places where we have walked and talked. It seems as though I must find you somewhere, but no, your place is blank. Oh, my dear, do you know how lonely and miserable I am. I do hope you will write and tell me all you can; what you would have me do; what I ought to do, that if possible I may join you and Dolly, and all the loved ones in the spirit world, no more to part. Accept this from your sorrowing and affectionate husband. [To my beloved wife Sarah, and by her to my beloved wife, Dolly Weeks, my children, and all the dear friends in spirit life.]
BENJ. WEEKS, M. D.

This letter, (be it understood) was put in an envelope, sealed with water-proof paste, and otherwise marked so that it could not have been opened without my knowing it, consequently the medium could not have read it, and must have been directed by some unseen agency in

giving his answer, as any one must see by reading what follows:

COMMUNICATION.

BLESS you, bless you, my dear, dear husband, for this opportunity of talking with you so soon after reaching my journey's end. I ought not to have said my journey's end, for life is eternal. The life of the body is but a starting point, and, whether it lives there or here, it is eternal. That life is preparatory to this, and this to our life beyond this; but of this I and dear, dear Dolly will tell you by-and-by. Now my dear husband, you did not expect I would fulfill my promise so soon, did you? Well, but for the proffered assistance of dear Dolly, your aunt Polly, and darling niece Mary, I could not have come thus early. Dear Jane is present, but she has not sufficient control of her own to communicate yet; she says, tell you that she is safe over the river. Oh, Benjamin, my dear husband, I do not wonder that you now and then would find fault with your Sarah. How could you ever have thought that I could have filled the place of one so lovely, so beautiful, so good as dear Dolly? At intervals I could always detect a loneliness and vacancy in your thoughts, that I never could satisfy, and it was then that my feelings became uncontrollable, and I dare say I might have caused you to break out in fits of passion now and then, which caused us both to feel sorrowful afterwards. I do not tell you this my dear one to tantalize. No, no, our heavenly Master forbid. I tell it to you that you may know it no less than your faithful Sally. Do not, my dear one, ask me to forgive you, for I never cherished aught of you, so I have nothing to forgive. On the other hand I beg you to forgive my shortcomings as they might appear to you, and yet, Benjamin, my dear husband, I do not recollect of ever intending to do anything to wrong or cause you to feel that I was not doing all within my power to make your life happy. We lived more than two-score years together, and at times struggled hard to maintain ourselves and the little ones about us. One after the other would part from us to the shadowy realm. How much we have talked about them, have we not? But, dear one, we ought to be thankful. Indeed we were, in that we took a philosophic view of that change termed death, for many years past, viz.: that it was as natural to die as it was to live, and in order to live in the spirit-world we had to die in the flesh. I had not the evidence of spirit-communication you have, but it so happened my soul to hear you talk about those evidences you had of the life beyond this; it smoothed the rough part of my way down to the cold, cold grave. Benjamin, all that has been told you is true, but the one half has not been told you. So live, from day to day, as though you were to hear the voice the next moment, "come come up higher." Your dear father, friend Weeks, and your brother Franklin, I have seen once, and dear elder Grant several times, also the dear children, but our sphere not being the same, we are not always together. Yes, Doctor, you go here and there, and often remark to yourself, "Sally dear once walked here and there; Sally and I talked about this and that; but Sally is gone and I am alone." Tears trickle down your care-worn face, and you long to go and be with your dear departed ones. You need not ask us what you should do, for if you should consider that monitor within, it will never lead you astray, an happy will you be if you heed it. Thy flesh is weak, I see, but my dear one, will you but pray earnestly that you may ever do that which shall fit you for a life beyond, you will not fail to realize your greatest anticipations. I have much to say to you, and so has your dear Dolly. She is delighted to have me with her. How much we have talked about you, and we will not leave you while you tarry below. Your glass is almost run. Soon, at the farthest, you will be with us, and that never to part again. Tell the dear ones that nothing is safe, only that we shall meet again, know and love as we have loved and known below. To the neighbors one and all, tell them I thank them for what they did for me during my last moments on earth. The journey over the River (of Death as you call it) was pleasant rather than otherwise. The first one that met me on this side the River was Elder Hunter. He greeted me kindly and inquired after you. Now, Doctor, I think I have done nobly for the first time, do you not? I have not strength to picture to you the beauties of the Summer Land. Dolly has done that long ago. By-and-by I will tell you more. Your loving spirit-wife,
Benjamin Weeks, M. D.
Verona, N. Y., May 11, '68.

H. L. Clark commences a series of lectures next week in Geauga and Ashtabula counties.

ACCEPTED.—"The Use and Abuse of Sacred Books"—synopsis of a lecture delivered by C. C. Burleigh, at South Newburg, Ohio.

"Ezekiel Skybrood" shall have a hearing, next issue.

FROM MRS. H. F. M. BROWN.

MESSENGER EDITORS.—I have been looking over exchanges this evening. Your paper fails to come to us. I miss it, I mourn its loss. It was a dear friend; but, alas, only a summer friend. Does it fear our chill, winter winds? What is up? Send it along. Do you hear? I hear that Emma Tuttle promises you a weekly (not weekly) poem. Of what stuff is the woman made? Fanny Fern is eulogized, by Grace Greenwood for writing weekly LONDON articles. (To dash off a sketch is just nothing; but to measure and metre, twist and turn words to rhyming, is quite a feat; isn't it, Emma?) Is this not a dismal going out of the year? In the words of Alice Cary:

I sit and list to the steps in the street,
Going and coming, and coming and going,
And the winds at my shutter they blow and beat,
Tis the middle of night and the clouds are moving;
And the winds are bitterly teasing and blowing.

I wonder, as I listen and watch, what the morrow will bring. I think of the hearts that are glad, and of some to whom the day will bring sad memories. I am looking at the shadows that are about me to-night. I am thinking of those whose loved ones we hope will have a glad new year on the Hills of Peace.

A "little birdie," who made music at our Christmas Festival, was tenderly, tearfully, laid under the drifting snow to-day. Mrs. Bertha Dickens, sister-in-law of Charles Dickens, died by morphine, in this City, Christmas day. Her three little ones, now doubly orphaned, are left to the tender mercies of relatives. It is to be hoped that they will receive the attention and aid denied their worthy mother. The immortal Charles Dickens, has now a life picture for a Christmas Story.

Well, the bells are ushering in the New Year. So, to you and to THE OHIO SPIRITUALIST, a Happy New Year. H. F. M. BROWN.
* Will direct to your post-office box, sister.

The Spiritualist.

Hudson Tuttle, Editors and Proprietors.
H. O. HAMMOND, Office, 111 Superior St.

CLEVELAND, SATURDAY, JAN. 9, '69.

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. 25). Prompt renewals will enable us to do so.

ONWARD:
Friends, THE OHIO SPIRITUALIST is prospering. It gladdens you to read this statement, and us to make it, this Happy New Year. Within the last month there has been a gratifying increase of new subscribers. We hope the end is not yet. Indeed a negotiation is now progressing, with a probability of completion, which will at once very nearly double our list and correspondingly increase our area of usefulness. As soon as it is consummated, we shall make material improvements. This increase of business will demand a considerable outlay, and we do most earnestly implore every six months subscriber to renew for one year. We trust few will subscribe for less than that. The next thing in order, on our part, is to procure a stock of stouter and whiter paper and increase the amount of reading—at the same price! So friends, everywhere, work, work for us, until THE SPIRITUALIST becomes what you would have it as an exponent of the principles of True Freedom and an aid to Unsectarian Progress.

THEOLOGICAL SUNSHINE.
Your orthodox friends are giving more sunshine to their children than you are aware of.—Voice from Oberlin College.

The writer should have added, "in spite of a false and pernicious theology." No doubt, in many instances, great brimming measures of true religious emotion and elevating moral sentiment are imparted to both young and old from pulpits dedicated to total depravity, endless torment, and so forth. Human nature is so innately good and pure that even such horrid dogmas as popular Christianity rests upon cannot wholly becloud the light of truth and the warmth of love. Many and many a time have we feasted upon the inconsistencies of Christian teachers, and been blessed and elevated thereby. But how much better it is to receive these baptisms through rational channels—channels that do not require stultification of intellect. It has sometimes occurred to us that possibly there is a peculiar religious ecstasy induced in such cases, which cannot be reached except by the crucifixion of reason; that by stifling judgment mental energy is abnormally concentrated upon the devotional faculties. Accept one unreasonable statement from the lips of Jesus Christ or of Rev. Dr. Allright, without an effort to analyze, and there is no consistency in criticizing any minor assumptions that follow, whether logically proceeding therefrom or not. In fact, the more "liberal" or "rational" you are on these points, the more glaring the inconsistency, and the more strongly you invite the disrespect and suspicion of clear-headed and large-hearted observers. Yet all the while a sickly, sentimental "sunshine," and sometimes a clearer light, falls through the stained-glass of your creed.

The age demands is not only plenty of spiritual "sunshine," but the removal of the dark-stained, smoky, theological glasses of the past, and the paler ones of the present. It cries aloud for a strictly scientific religion, that will satisfy both heart and head. The demand prophecies the supply.

No Christian church is so consistent as the Catholic; it does not require the anomaly of surrendering reason, and exercising it, at the same time and upon identical themes. On a thousand and one minor doctrinal points the liberal sects are rational, but ostensibly (and very illogically) hold to the fundamental dogmas of Catholicism.

Not long ago we attended Unitarian service in Cleveland, as we have frequently done elsewhere; and here, as always before, noticed the Bible was the Sacred Book read from. Many Unitarian preachers affirm the universality of inspiration verbally, but none that we know of ever take a text from the Koran, Zenda Vesta, or other so-called inspired books, or from a beautiful flower, or a little child, and thus practically acknowledge the fact. With them, as with Spiritualists, it is easier to say a thing by words than to say it by acts. The extravagant invocation to a far-off personal God smacked strongly of affectation; while the presence and mediation of Spirits, whom most Unitarians secretly (others openly) believe in, was entirely ignored. These and several other features, justify the remark that, however much "sunshine" may be imparted by this ism, it has not the moral stamina indispensable to a fearless and outspoken advocacy of Truth.

THE LYCEUM.

The Lyceum Convention seems to have taken for granted that new books were needed in almost every direction in the Lyceum—a new Manual, new singing books, new question books, etc. Well, some of these may be desirable, but we believe it were better to be as we are than to have ALL these suggestions carried into effect. The Spiritual Harp is too costly for our Lyceums, though otherwise desirable, and the Manual may have defects, but as a whole is one of the most wonderful books ever written, containing a mine of thought impossible to exhaust.

All this talk drifts in one direction—the substitution of books for men; and after we get the books there comes the difficulty of falling into a fixed routine, and the loss of practical life and energy. The best books are useless without men, and with men of the right stamp, books in a measure are valueless. How soon would a question book be exhausted; how soon a "Lyceum Speaker" become stale; how soon a series of calisthenics become wearisome!

The man who enters on the duties of Conductor must expect to make great sacrifices, and give his best hours to study how he can subserve the interests of the Lyceum. His is a task of love, and he will find but very little aid from books. The wide universe is open to him, and he must carefully call its treasures. The duties of guardian and leaders, of guards and assistants are no less imperative. Without efficient leaders, the conductor is helpless.

The intellectual status of the Lyceum depends especially upon its leaders. Their mental endowments and energy are reflected in their groups. It is not by means of gymnastics and marching that a Lyceum is to be maintained. They are well, but alone will produce weariness, and empty groups. The intellectual department and the social must be relied on. Nor can a Lyceum be made to permanently flourish by outside inducements to attend. It must of itself be made so attractive that the children will not stay away. The intellectual part holds the leaders, and any one at all acquainted with this movement, knows how essential the constant attendance of the leaders is to the welfare of their groups.

The leaders have the whole range of art and science from which to cull their subjects, and should not be at a loss. They have a week to mature an answer; so have their groups. Now a hundred or a hundred and fifty of the members exchange their best thoughts, and thus furnish a rich intellectual repast. What is required, is, leaders willing to labor with souls wedded to the work; who are willing to make personal sacrifices for the good of those over whom they preside.

The conductor and guardian cannot possess these qualifications in too great a degree: they must be earnest, zealous and untiring. The further the conniving and selfish keep from the Lyceum the better. The officers must be actuated by one motive, and self wholly negated.

The Radical appreciates and defines our position, in the January number, in the following candid manner:

As we understand it, there are two distinctly marked schools of Spiritualists; and Spiritualism has two distinct tendencies. The one is sensational, unreasoning, fond of quoting Scripture and the authority of the spirits, and is not very tolerant. In this the theological spirit has merely changed base,—nothing more. The other is as distinctly allied with the progressive rationalistic spirit of the times; it appeals to science and common sense; it may be trusted; and is part of the great movement which is destined eventually to disenthral the human intellect, and inaugurate universal freedom. From what we know of the "Ohio Spiritualist" and its conductors, we believe that its influence is mainly in the right direction; and as such, it has our heartiest wishes for the success and continued usefulness of which it already gives cheering promise.

GENEVA.—Mrs. Warner speaks through the month of January. We have meetings every Sunday. When we cannot get a speaker, we have a conference and discuss some interesting subject. S.

ZANESVILLE.—That indomitable worker, Bro. A. A. Wheelock, has visited this place and created quite a sensation in orthodox circles. The Spiritualists here are few in number, but intelligent and plucky, as the following advertisement, which they put in both the daily papers, will show: "Lectures. Rev. A. A. Wheelock, of Toledo, O., will deliver a course of lectures at City Hall, commencing Dec. 17, at 7 o'clock. Subject: 'The Science, Philosophy and Religion of Spiritualism.' Admission, free; no collections."

SEVILLE.—Spoke here on the evening of Dec. 12th, and twice on the 13th, Sunday. Organized a Society of twenty-three members; received \$2.50 for Missionary work; sold a few dollars worth of books, and got two subscribers for THE OHIO SPIRITUALIST.

WOOSTER.—Spoke here the following Saturday evening and Sunday, to very good audiences. Received \$9.25 for missionary work. Will be able to organize a Society here, after a while. This is a priest-ridden community. O. L. S.

ANDOVER.—The Lyceum is growing finely, in spite of the bad weather, and worse roads, which they have had since it was organized. There were thirteen scholars the first Sunday, and the third Sunday the number had increased to forty, besides the officers, and members of Liberty Group. They have had much to discourage them, and deserve commendation for the perseverance with which they have met and overcome all obstacles. I stayed with them two weeks after we organized the Lyceum, and I have perfect confidence in their success, from the manner in which they take hold of it. Would like to organize two such as that, every month. Those who take the "SPIRITUALIST" there, are well pleased with it. W.

NEWSPAPERS IN SCHOOLS.

It is said that Philadelphia favors the introduction of newspapers into schools, as reading books. That may do in Philadelphia, but not elsewhere. For instance, take Cleveland. What party or denominational organ shall be introduced? Or shall all be read and discussed on a free platform? In that case THE OHIO SPIRITUALIST would get a hearing with those who now think it contaminating. But we prefer not to place our city papers—immaculate as they are—in the hands of our children for reading exercises, and we do not fear any one disagreeing from us after they have read any of our dailies or weeklies, with their display columns of obscene quack advertisements, police court reports, brutally told records of crime, enlivened by sickly stories, the variegated cobweb of sentimental romance.

When newspapers are read in schools, it will be after the present race of sensational penny-aliners and garbling reporters are no more, and publishers cease to pander to the most depraved tastes of their readers.

6. THE WRETCH:

It is a familiar saying that "one extreme begets another." From time immemorial, unrelenting reverence for the Bible has prevailed. Latterly, almost every thinking mind doubts its special inspiration and infallibility. This is well. But there are a few who not only stoutly deny the peculiar sacredness claimed for the book by its devotees, but maintain that it is positively immoral in its tendencies. A speculative correspondent of the Chicago Liberal, (supposed to be "the wickedest man" in Chicago,) suggests the publication of a profusely illustrated edition of the Old Testament—the illustrations to be in French style, and drawn from the numerous obscene recitals that abound therein! He thinks this would be one of the most effective ways of familiarizing the Scriptures to those who are supposed to be most ignorant of them—the "school-hitters," "champion dead-beats," etc. We commend his suggestion to the attention of the Y. M. C. A.

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PHENOMENAL.

Most of the readers of THE SPIRITUALIST remember the account published some weeks ago, of the mediumship of our little daughter, (three years old), who has been frequently entranced, seen and described spirits, etc., ever since she could speak. She is in Fredonia, N. Y. Last Monday morning, for a few minutes, commencing just about twenty minutes before seven o'clock, we were engaged at Berlin Station, making a draft of a piece of machinery and explaining it to the senior editor. Mrs. H. writes: "Monday morning, just as it was fully daylight, little Sarah was entranced and exclaimed, 'Oh, I see papa, and he is writing.'" That was the first time for months, perhaps, we had used pencil and paper at that hour. What makes the case still stronger evidence of clairvoyance at least, if not of spirit-control, is the fact that our little girl has not seen us but twice for nine months, and never knew that we were in the habit of writing. This is but one of many similar manifestations through her infant organism.

The Masquerade Party, which came off at Lyceum Hall, New Years evening, was a decided success, we are informed. The Thursday evening Sociables still continue, and are very popular.

MISLAID.—We have received Bro. French's report of his labors in behalf of the American Association and College Movement, for the month of December, in Michigan, but have mislaid it, and regret that we must wait its appearance in the other spiritual journals, before we can give a synopsis thereof.

The librarian of the "Theological and Religious Library Association, Cincinnati, Ohio, writes: "We would be very much pleased to receive THE SPIRITUALIST for our Reading Room, if you feel able to donate it." Certainly! Would that such liberality generally prevailed among theological and "religious institutions."

An effort is being made to establish a Liberal Literary Union and Library in Cleveland. The preliminary meeting of those interested takes place this evening, at the reception room, Lyceum Hall.

PHONOGRAPHY.—Miss M. E. Durham, a competent Phonographer and experienced teacher, proposes to commence a class in this very useful science and art. We have just enough familiarity with the subject to realize its practicability, and intend to improve the opportunity. All interested are invited to meet at Lyceum Hall reception room, Monday evening.

The members of the Cleveland Lyceum presented Mr. George Rose, Conductor, as a New Year's gift and token of their appreciation of his disinterested labors in their behalf, a very fine oil painting of Swan Beach, Coast of Cornwall, (Eng.) magnificently mounted.

J. H. RANDALL writes; I expect to be called to lecture from the 9th until the 23d, three times Sundays and every week day evening, in Paulding and Henry counties. I do not know exactly at what points, except Paulding and Defiance, Antwerp and Texas, for Judge W. T. French is finding the places and making the appointments. I will give you a report of the trip as soon as it is made. Mr. French, of Paulding, writes that he has plenty of work to keep me busy the two weeks that I shall be with him. I will do all in my power to promote the interests of our glorious cause.

WHAT would you recommend for a collegiate course of study?

OUR correspondent is not to be put off with any such partial answer to this interrogatory as that we gave the other week. His object was not to get an opinion as to the course of study he, or any other one individual, should adopt, but to ascertain what we would recommend as the best course in the proposed Free College. We must refer him to others more competent than we are to speak upon this point. Doubtless such persons, even, would differ. It is one of the questions, however, that should be answered definitely before conclusory steps are taken for the establishment of such an Institution.

THE Phonographic Visitor comes to us regularly, its lithographic pages presenting beautiful specimens of art, almost like pictures. The zeal and persevering devotion of Mr. Graham deserves all praise. No Phonographer can afford to do without the Visitor. It is published at 563 Broadway N. Y.

J. D. STARBUCK.—The necessities of the missionary work have induced us to engage the services of this lecturer. We recommend him to the Spiritualists of the State as a clear, logical and truthful exponent of Spiritualism; a man who embodies its precepts in his life. Address, Milan, O.

Hudson Tuttle, Rec.-Sec., O.S.A.S.P.

TO THE SPIRITUALISTS OF OHIO.

We urge the necessity for all who have subscribed to the Missionary Fund, at the Clyde Convention, or since, to remit their subscriptions to the Treasurer of the Association, D. U. Pratt. Only by the prompt assistance of the friends of the Cause, can the present efforts of the Board be sustained. We also urge on all friends of the movement to act as agents in the collection of donations, however small. It is only by sending the Missionaries into new localities, that the greatest good can be accomplished, and such generally pay the least. Such places can only be worked through the liberality of Spiritualists of other sections. We hope this subject will appear in its true light, and a thousand hearts and hands will respond.

Hudson Tuttle, Rec.-Sec., O.S.A.S.P.

LETTER FROM SEVILLE.

SEVILLE, Jan. 1st, 1869.
MESSRS EDITORS: Somewhere about the middle of Dec. O. L. Suthill (Missionary) came to this place, and by dint of a little exertion, started a society of Spiritualists and Liberalists here. This place has heretofore known very little of Spiritualism, or indeed of Liberalism in any form—certainly not in an organized form; but already a goodly number of thinking minds have gravitated to this starting point, and we have a society of twenty-eight. This does not include the children. As we have no books yet we have not got our Lyceum under way. We have had one sociable, and have raised funds for the purchase of Lyceum paraphernalia, and have sent for it, but have not yet received it. This of course creates a good deal of excitement here, and many are saying that it ought to be put a stop to at once, before it goes any farther; and the ministers of the different denominations are pouring out from the abundance of their hearts maledictions dire and fierce upon us. There are things that can be "nipped in the bud," but this is not one of them. When mind becomes agitated, and thought is called into action, as well attempt to

"Fetter fire with flaxen band,
Or stop a mountain stream with sand,"
or to put a chicken back into its shell after it is fairly hatched. We have flung our banner to the breeze, and written thereon our creed, which is, "There is no God but God, and Science is his prophet!" LOUISE CROIXE, Cor. Sec.

MYTHOLOGY OF THE OLD WORLD.—A Manual of Mythology in the form of Question and Answer. By the Rev. Geo. V. Cox, M. A., late Scholar of Trinity College, Oxford. First American from the second London edition. New York: Leypoldt & Holt; 1868; pp. 300.

The philosophy of this work has grown mainly out of the linguistic researches of Max Muller. Before the mine of Sanscrit literature was worked by modern scholars, the subject of mythology contained far more of mystery than it now does. The monstrous, unnatural, and even disgusting stories told of the Greek and Roman gods and heroes lose their repulsive features by the explanations which have been found for them in the striking phenomena of nature; as for example, the rising and setting of the sun, the night, the dawn, the clouds, the wind, the dew, and the relations which these things sustain to each other. These, according to our author, are the keys which unlock the mysteries and remove the obscurities of the mythical tales of Europe and the East. When it is said, for example, that Jason forsook Medea to marry Glaucus, it is but the counterpart of "the abandonment of Iole by Hercules, of Cenone by Paris, and of Byrnhild by Sigurd; and it means only that the sun may not tarry with the dawn in the East." So when Oedipus was said to be married to his own mother, it was only the sun united in the evening with the dawn from which he appeared to have sprung in the morning. The Greeks said that Tartarus, an Eastern king, killed and ate his own children, the original idea was that the sun in time of drought was killing the fruits of the earth—the earth being the sun's bride. Oedipus and Perseus were said to have killed their parents; but this was only the sun destroying the night from which he had emerged.

But how is it known that such is the true interpretation of these mythical tales? By finding in the original language of India from which the Greek and many other languages had emerged,—by finding in this ancient tongue the names of the heroes and gods used as common names for the objects and phenomena of nature, and these spoken of after the manner of uncultured people, as being endowed with feeling and motives such as our own.

In one of the myths, Cephalus is said to love Procris, while Eos (the morning) loved Cephalus and was jealous of Procris, who was at length unintentionally killed by Cephalus. This story is said to have sprung from three phrases of the old language after their natural meaning had been forgotten. One, "the sun loves the dew;" another, "the morning loves the sun;" and lastly, "the sun kills the dew." As long as the original meaning of the words Cephalus (the sun), Procris (the dew), and Eos (the morning), was remembered, the phrases merely expressed in poetic way certain well known phenomena of nature; but when this original meaning was forgotten, the words became the names of imaginary persons, which were framed very naturally into a mythical story with the addition of incidents altogether unknown to the original.

It is even attempted to show that the mythical stories of the taking of Troy and the return of the heroes, are derived from the manner in which the oriental progenitors of the Greeks spoke of natural objects and occurrences.

But to get an adequate idea of all this, the book must be read. It is written with great brevity in a style that is simple and clear.

J. S. P.

GROWTH OF MORAL REFORMS.

In "Evidences of Progress," (No 18,) it was stated that about forty-five years ago there seemed the beginning of the culmination of elemental and spiritual forces, which in their workings had produced a marked change in the development of hidden resources for the universal good—beginning more particularly in the United States, and the most advanced of humanity in other

countries; yet not wholly confined to them, but world-wide in their effects. The idea will be better understood when it is stated that this culmination was in reality the development of a new plane in the spiritual growth of human life, formed of the outgrowth of all past attainment—a new strata of spiritual soul, whose products must be superior to that which had preceded. This new plane is not simply one step in the scale, but the beginning of a new octave, whose grander harmonies and melodies are to be written—a new cycle of time, to the comparative degree of whose objective unfoldings the past formula forms but a faint ideal. The first work in any new development, must, of necessity, be fundamental; and as this new plane is especially the plane of humanity, for its interests, the first field of labor must be its physical necessities. We wish here to be understood, contrary to the conception of many, that the order of development is from the material to the spiritual; or, what we term the spiritual, is simply the progressed material. So, the elements forming this, or any new plane, are not ideals coming down out of the heavens, but rising up out of the life below, as new creations; and any ideas seeking incarnation in the objective world, are but part and parcel of the elements of all life—not of the heavens alone, but component parts in the organic structure of the grossest of material formations; that all there is of love, desire, impulse, sentiments, ideals, intelligence, etc., are simply the components of all we call material. In different stages of development they take on new forms of manifestations, or rather in the growth of the universe as a whole, or any particular part of it, these ideals seek their native expression, in their natural order in the world of objects, and we call it LIFE. Now, as we see, that which is incarnated in the world as tangible, objective life upon this plane, is but the ideals that struggled all along the way in the past for an incarnation. In the evolutions of progress they have often appeared on the surface, and we hail them as the bright lights in our past history—beacon lights that pointed to the time when they should hold sway, and become the lawmakers of humanity and governors of human action, springing up spontaneously, as beautiful flowers where once there was naught but weeds.

The development of the past forty-five years, is simply the result of the growth of humanity into a state where elemental conditions produce, in the workings of the mind, expansion as well as comprehension. We call it the Human plane of development, for in this the loves of the individual are with and for humanity. Its tendencies are diffusion. The man, as a spiritual, immortal individuality, must be regarded as the superior of all else. Whatever creations of the past stand in the way of the incarnations of superior ideals must be removed, as all there is of the past was made up of inferior material, and forms all we call "imperfection"—so all these must be pulled down and remodelled. Nothing sacred as institutions of the past can stand. They were born of imperfection, and will not answer the demands of the law of a superior life. Activities produce rapid changes. There have been not only activities and developments in mechanics, in science, in literature, in metaphysical research, but there have been great activities and developments in morals and religion. In morals, we have had the abolition movement, starting almost single-handed; scouted, despised, scorned, treated with contempt, it worked its way among the masses, until this great nation trembled and rocked beneath the power of the principles that were at the foundation, and refused to be silenced until its work was done. It tapped at the door of the church, but for a long while it was refused the privilege of praying at its altar, or speaking to its holy people on the holy Sabbath day. If it found a few advocates, (enough perchance to save it from the fate of Sodom,) they were treated as pestiferous fellows, not worthy of common respect by the church body politic. It sought admission to the law-making power of the nation, but it was turned out in every objective sense—entirely suppressed, until it compelled this nation, as a last resort—a war measure—to acknowledge its right. What a vast change it has wrought in public opinion! Church and State now bow before it, acknowledge its truth and worship its originators.

The temperance reform has struggled into existence, and is getting a strong hold among the masses. The moral reform idea started with less knowledge in regard to its fundamental principles. It was a reform the age demanded. Its original idea found legitimate expression in social reform, upon larger and broader plans of administering to social needs.

Woman's rights, having for its basis the idea that society is not right until she stands side by side with man, in all the affairs of life, has now tangible organs of expression in the Revolution and other periodicals, and their material support shows how strong a claim it has upon the hearts of the people.

Land reform has become an individual entity—and has its warm exponents—the spirit of which is that each individual has an equal right in the area of the earth's soil which supports his animal life, and the metals that serve his physical needs.

(Concluded next issue.)

MUSKOGON, Mich., Oct. 25th, 1868.

PROF. P. SPENCE.—Dear Sir: On the receipt of the Positive and Negative Powders which you sent me, I sold a box that cured a case of neuralgia. Five Positive Powders cured a woman of neuralgia who had not been able to do any work for a long time. A neighbor cured his wife of chills and fever with a single box. Week before last, I was at work in Algonza township, Kent county, this State,

and a man there by the name of F. Cummings, lost two children, within eight days of each other, with the bloody flux. A third, and only daughter was taken with the same disease, and was going as fast as it could carry her. I had a box of the Positives with me, and I told them that I could cure her. They were willing that I should try for their remedies all failed. Sixteen powders cured the girl. The other boxes I have used in my own family with good success.

I remain truly your well-wisher,
G. M. D. TUCKER.
[We know the above letter to be bona-fide, as the original manuscript is in our possession.—EDS.]

DISCUSSION OF SPIRITUALISM.—To the Editor of The Chicago Evening Journal: Last evening, Jan. 4th, I was shown a note in Thursday's Journal, in which it is stated that Professor Toohy "will debate the subject of Spiritualism with any respectable and responsible member of the Church, Catholic or Protestant." Thinking that I might be included in the number specified, I accept the invitation, and would propose for discussion the following:

"Resolved, That the phenomena of Spiritualism proceed from demons and not from departed human spirits."

MILES GRANT.
P.S. I will be ready to begin the discussion as soon as the necessary preliminaries can be arranged.

The exercise of a political right is a means of reform and progress only when those who enjoy it believe in progress, and are anxious for reforms.

ERRATA.—Read *unsettled* nomenclature, fifth paragraph from end of Phases of Mediumship, and are created, in last.

A P O T H E O S I S.

We have to record the happy transition of the spirit of our friend and brother, BERNARD SCHMITZ, who left the body Dec. 31st, 1868, commencing a Happy New Year amid the joyous realities of the spirit life.

Mr. Schmitz was born in Prussia, and was at the time of his change from the mortal, seventy-three years and nine months old. For about two years he was completely crippled in body, though clear and steady to the last in mind, and until the week of his last illness, was a constant attendant upon the lectures in this city, manifesting the deepest and most intelligent interest in all that was philosophic and spiritual. Educated in early life for the Roman priesthood, he at the age of twenty-five took a Lutheran position toward what he considered ecclesiastical tyranny and corruption. His habits of study were never forsaken, but through a long and eventful life of labor and deep trouble, he was an investigator of Nature for truth. Spiritualism found a heartfelt welcome in his spirit, and in the serene confidence imparted by the fact of a demonstrated immortality, he lived, through all the closing years of his earthly trouble and distress, and at last, in quiet assurance, assumed the garments of the angels.

The funeral was attended by E. S. Wheeler, from his residence, 22 Warring street, on Saturday, January 2d, and on Sunday evening a discourse in relation thereto was delivered at Lyceum Hall, before a crowded house. So we gain another earnest co-operator on the other side, and our friend has his deliverance from the sufferings of the body.

ON New Year's morning, 1869, Major J. E. MARSH, of Milan, Ohio, passed through the change known to our material senses as death. His body, after a long and painful illness, he cheerfully and uncomplainingly laid aside, in full faith that the spirit, "indestructible and deathless," could go on the shining pathway of existence as well without it.

A multitude of friends assembled at his residence to pay the last tribute of regard to him, and bear the reposeing form to rest. The funeral address was given by Dr. Henry Houghton. It was exceedingly good and appropriate, and full of comfort to the wife and other friends. The masonic rites were performed and the body left to return to the elements. May angels rest his soul, and a happy New Year be his!

EDITORIAL NOTICES.

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. Missionaries at Large—Dr. E. C. Dunn, Rockford, Ill., P. O. box 1000; W. F. Jamieson, editor of The Spiritual Rostrum, drawer 5966, Chicago, Ill. Societies wishing the services of the Missionaries should address them personally, or the Secretary of the Bureau. Contributions to be sent to Mrs. Julia N. Marsh, No. 92 North Dearborn street, Chicago, Ill.

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.

THE GREAT SPIRITUAL REMEDY;

MRS. SPENCE'S

POSITIVE & NEGATIVE POWDERS!!

A MOST WONDERFUL MEDICINE, SO SILENT, YET SO EFFICACIOUS. A penetrating, deep-searching, irrefragable curative agent, standing alone, unrivaled, 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 fall and hush the most sleepless and restless mind or the most agitated body into the sweet slumber of childhood and the gentle sleep of infancy. They are all-powerful in controlling Spasms, Cramps, Convulsions, Fits, St. Vitus' Dance, and Colic. They allay fevers, and Inflammations, acute or chronic. They cure Humors, Gonorrhoea, Coughs, Colds, Croup, Diarrhoea, and affections of the Kidneys. They put a veto on Diarrhoea, Dysentery, Bowel Complaints, Nausea, Vomiting, They charm away Neuralgia, Sciatica, Tic Douloureux, Headache, Toothache Earache and pains of all kinds. They cure Indigestion, Heartburn, Sour Stomach and Dyspepsia in every form. They are a silent but sure success in all Female Diseases and Weaknesses.—Thousands of patients report them to be the best medicine ever used in the above diseases, as well as Catarrh, Scrofula, Erysipelas, Small Pox, Measles, Scarlet Fever, and kindred affections.

THE NEGATIVE POWDERS ARE STIMULATING AND ELECTRIC. They give strength and flexibility to the 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 raise the vital energies of the patient in Typhoid or Typhus Fevers, and the prostration of death speedily gives way to the vigor and buoyancy of health.

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 disease, and in these respects they are THE GREATEST FAMILY MEDICINE OF THE AGE.

PHYSICIANS extol them. AGENTS are delighted with them. DRUGGISTS find 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 brief 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 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.

THE SPIRITUAL ROSTRUM:

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

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

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.

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

CLEVELAND HOMOEOPATHIC COLLEGE

and Hospital for Women.—Mrs. C. 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. 193 Erie st., Cleveland, O.

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 Catarrh. Mrs. D.'s Ague Specific will cure the worst cases of Fever and Ague in one week—sent to all parts of the country on receipt of \$1. Special attention given to the diseases of women. Magnetized paper sent to any address on receipt of 50 cents.

CLAIRVOYANCE and Healing by the Laying on of Hands.

Miss S. B. Boyd will have her office in Room No. 22, Hoffman's Block, Cleveland, Ohio, where she is prepared to give sittings and administer treatment.

ROOT & GALE, Dealers in Massillon, Chippewa, Mineral Ridge, Brier Hill, and Massillon Slack 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 all the necessary Equipments, at eastern prices, and at terms to be equal in quality, style and finish, and in many respects superior to any now in market. Send for circular. Address W. H. SALTON & Co., Geneva, Ohio.

The Spiritualist.

EASTERN DEPARTMENT.

BOSTON, MASS., JANUARY 9, 1869.

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

SPIRITUALISM IN BOSTON.

From time to time we propose to give a brief account, at least, of matters pertaining to the Cause in this goodly city and vicinity. The good old Commonwealth of Massachusetts is a representative State, and Boston as a city is no less distinguished. Thus what is being done here may not prove uninteresting to the readers of THE SPIRITUALIST.

Boston has two Children's Progressive Lyceums; one numbering two hundred, the other about fifty. Both have earnest, devoted workers. The first Society meets in Mercantile Hall, Summer street; the other in Springfield Hall, at the South End. The former is about publishing a newspaper of its own, to advocate its interests.

The Lyceum is one of those distinctive movements which are the glory of Spiritualism; yet everywhere it most lamentably fails to receive that active sympathy and co-operation from professed Spiritualists, which it so pre-eminently deserves. In this particular—where one least wants to—we are obliged to file an indictment against our friends.

As an item showing the vitality and interest there is in Spiritualism, let us mention the fact that a liberal body of men, together with a few women, who hold their free discussion meetings in Hospitaler Hall, on Washington street, Sunday afternoons and evenings, have debated the various phases of Spiritualism every Sunday evening for nearly six months consecutively, and with no apparent diminution of interest. No other topic seems to draw half so well, as the hall on every such occasion is completely full. Among those who have at various times participated on the Spiritualistic side, are Mrs. Elizabeth Daniels, Phelps and Smith; and Messrs. A. E. Carpenter, E. S. Wheeler, John Wetherbee, G. A. Bacon, J. H. Bickford, Dr. G. W. Morrill, jr., J. H. Powell, Wyseman Marshall, the eminent actor, and Horace Seaver, editor of the Investigator.

During the month of September, Prof. Wm. Denton, the eminent geologist, has occupied the platform of Music Hall, and given the public a series of discourses characterized by radical thought, full flowing speech and earnest delivery. His subjects, respectively, have been as follows: "The Non-Infallibility of the Bible." "Christianity not a Finality; or, Spiritualism Superior to Christianity." "The True Revelation." "How to be Happy." The first of these is to be published soon, in pamphlet form. Synopses of the others are duly appearing in the Banner of Light. The positions taken by the lecturer are so refreshingly bold, and so ably and skillfully maintained, as to challenge admiration and defy overthrow. Put to the severest test in the crucible of human Reason, they stand proof against the combined attacks of bigotry and superstition.

Prof. Denton has few equals in this country as an instructive public teacher. Though neither specially original nor imaginative, he is always eloquent, practical and sound. His control of audiences is complete—he moves them at will. Listening to the magnetic tones of his smooth, clear voice, and passing under the spell of his ever steady flow of language, his brave words laden with truth yet most felicitously expressed, while over it all was the glow and enthusiasm of extemporaneous utterance—listening thus, and ever and anon watching the deep effect produced upon the thousands who sat before him, he appeared to our fancy as the living embodiment of an inspired prophet, who with iconoclastic power was smiting the false idols which men in their ignorance had set up.

WORK.

Blessings unnumbered, seen and unseen, belong to the WORKER. He came into the world to help it along—with his head, heart and hands. He waits not for "golden opportunities," but makes the most of each and every one, whether great or small, as they come along. He feels the good of existence—that life is full of meaning, and mainly valuable for what one can do. The great lesson of life with him is to be in some good cause, constant in his efforts to be of practical service to his kind. Virtues accrue, rewards come, and compensation overtakes him, while the unselfish man's thoughts are concerned about other things, in fulfilling his mission, doing his several duties, perhaps his single duty—laboring for others.

None are so dull or conditioned but what they feel the need of doing something—some good for themselves or somebody else, whether the prompting gets actualized or not. The stimulus is omnipresent. The worker creates enthusiasm, moral courage and hope. He is an inspirer. Beautiful, uplifting and profound, are the psychological effects produced by an earnest, intelligent and consistent artisan in the world's great work-shop. Living, the worker's life is replete with gain; and when he comes to leave this world, that too is gain to him. Having graduated through this earthly existence, he, with the enjoyable consciousness of duty done, is all the better prepared to continue his work under far more favorable conditions, in his succeeding state of existence.

Our soul was made to thrill with unwonted delight, while lately reading the recorded doings of those wondrous workers, E. V. Wilson and J. M. Peebles. What a lesson to us does one single year of their life exhibit! What glorious inspirers; what stately monuments of industry; what faithful laborers for God and man; and what rich inheritance is theirs, here and hereafter!

O, how much more sensible to wear out than to rust out! All hail! ye apostles of labor! Brother, sister, set the springs of action moving! Arouse and arise ye slothful; sleep not by the way-side; keep abreast with the onward tide; live up to the demands of the hour!

"Act—act in the living present,
Heart within, and God o'er head."

J. H. POWELL.

This gentleman, who has been lecturing and healing in Boston and vicinity for about a year, lately received an invitation from the friends at Terre Haute, Indiana, to settle among them a twelvemonth and administer to their spiritual wants.

His acceptance of this call and subsequent departure for the West, was made the occasion of his being invited to meet a goodly number of his friends at the residence of Mrs. C. C. Pitman, Charlestown, Mass., when and where he received not a few substantial tokens of their kind regards. Mr. Warren Richardson, of Colorado, in behalf of those present, pertinently addressed Mr. Powell, who feelingly responded both for himself and family.

J. H. Powell is fully conversant with the phenomena and philosophy of Spiritualism, is a practical phrenologist and mesmerist, and possesses remarkably good healing powers. Morally sound and mentally versatile, he will do great good wherever he is called.

DEGREES.

PHYSICAL
INTERNAL
MAGNETIC
INTERMEDIATE

PHASES:—

ACTIVE AND PASSIVE VOICE:

1. Negative
2. Sensitive
3. Visionary
4. Clairvoyant
5. Mediumistic
6. Psychical
7. Spiritual
8. Magnetic
9. Intermediary
10. Psychical
11. Clairvoyant
12. Mediumistic
13. Psychical
14. Clairvoyant
15. Positive

16. Power
17. Reason
18. Vision
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200. Mediumship

PHASES OF MEDIUMSHIP.

Its research there has been made known two grand conditions, and three grand divisions of mediumship. These two conditions are the active and passive voice or state; the three divisions are related to the department of life in which they exist; as has been already stated,

and are to be known as "Degrees." The active or passive voice is determined as the medium is unfolded to know or to do, in any Degree, Phase, Development, or Phenomena. The three Degrees are divided into fifteen separate Phases; each of which receives its name from peculiarities of condition or action existing in the medium through whom they are manifested. These conditions or actions, the result of "Spirit influence," so-called, are termed "abnormal," a word which is ambiguous in this connection, since it is impossible to discern the line of division between the constitutional liabilities of the persons controlled and the peculiarities apparently created or developed in them by the influences of the circle. Individuals differ; that which is inherent in the organization of any person may not be correctly designated as abnormal because uncommon. Physical, mental, and spiritual characteristics and peculiarities may exist, and yet the harmony of constitution and life in the person, be undisturbed—because the several uncommon peculiarities are combined in the organization and being, in an order which relates them to each other in co-ordination and co-operation, in accord with the common laws of organic existence. That is "normal" which is in consonance with the organic law; and the varied developments of mediumship may be naturally unfolded in constitutions which are within themselves sound and healthy. Sensitiveness, impressibility, mediumistic capacity, are not indications therefore of a diseased or even demoralized physical condition. They are in some persons, proof of the regular action of the forces of their life, and indicate health, rather than its opposite. It is also true that the sensitive, impressible, or mediumistic condition is in others latent, undeveloped, or in a great measure non-existent, until certain derangements of the organization induce that "negative" condition in which they become possible. Thus, we have clairvoyants, after two methods—one class called "independent," appearing to possess the power of spiritual vision, as an inherent capacity or faculty, manifesting the same from earliest childhood, and continually through life. Indeed, it is asserted, and not without a show of reason, that certain animals are capable of a kind of seership, exercised in relation to the same class of things and beings as that of human observers. Again, clairvoyance is developed by the agency and influence of a will-power external to the clairvoyant, by magnetic manipulation, by "Spirit-influence," by sickness, in insanity, and variously otherwise. Yet, there is no assumption made that mediumistic capacity is not inherent in all; the contrary is believed, but it is asserted, that mediumship is not a disease, mental aberration, hallucination, or abnormalism, properly speaking. In the present order of classification, (as adopted in the Chart of Mediumship published above, there appear fifteen Phases or Divisions of the three Degrees, and these are perhaps sufficiently definite and comprehensive for present requirements; but the manifestations through different media are as varied in form as the appearance of different individuals, as multiplied and dissimilar in nature as the varieties of personal character.

The names selected for the different Phases are, for the sake of condensation, abbreviated to a single word. Some of these are in common use, expressive of the idea and descriptive of the fact; others are chosen because, although not wholly applicable and definite, they have become familiar by usage. The rest suggested themselves, and are perhaps as good as the intellectual nomenclature of the subject allows.

The number, variety and significance of the Phases of mediumship, increase from the External and Physical inward and upward toward the Spiritual or Interior. Commencing with a few simple and obvious forms, they become multiplied, compounded and involved; and ultimately numerous, complex, complicated and well nigh inscrutable.

The constant impulse of spirit is to act; its action is through organization; the nature of the action must be modified by the character of the organism. Every being of any given class or genus, is supposed to possess the same organs, faculties and general capacities as another; still it is evident, each individual may have a fuller development of some special organ, faculty or capacity, than another; and therefore be qualified to excel in certain directions.

The peculiarities of constitution and the varieties of character modify the action of "influence" through mediums. The highest and most striking forms of manifestation will be in the direction of their greatest susceptibility; and through the faculties which are pre-eminent in development.

By this modification of the action of influences, in consequence of the nature of mediums, is created the Phases of mediumship and manifestation we have to consider—the controlling intelligence, whatever and wherever it may be, seeking recognition, expression and action, through the faculties best developed and adapted to its use.

SPIRITUALISM.

A VOICE FROM OBERLIN COLLEGE.

WHAT is the population of the United States? The latest census is not at hand, but, in round numbers, it is thirty million people. What are all these people thinking and believing, politically, theological and humanly? What do they think of themselves and other people—of human duty and destiny? Do they deal justly, love mercy, and walk uprightly? That is the question. But human beings have an irrepressible interest in the opinions of other human beings. When we look upon a representative of our species we not only query whether he is faithful to his human nature—not only whether he is living out the manliness which his Maker has implanted within him, but whether he is a Christian or a Jew, an Infidel or a Spiritualist. And the acknowledgement of Christianity at once brings out the desire to know upon which branch of that great tree he hangs his banner. And were he a Mahomedan we should at once demand to which of its seventy-two sects he gave allegiance.

So long as men form organizations, in church or state, so long there must be an intellectual basis which will appeal to the minds of its members. The eternal law of benevolence will assert itself with more or less strength; but new ideas have not yet gained a footing in politics, theology or science save by fighting their way into acceptance. Shall we never see a society of human beings who will take no distinctive name, and work for no other purpose than to make man wiser and nobler? We have such an organization already, if we but recognize it—God its founder, all men its members. What is the difficulty? Simply, that the most of us don't know it. Will all the world ever become Christians? Will it ever become Infidel? Will it ever become Spiritualist? Were we asked if all mankind would sometime grow into strong and godlike men and women, we should utter an unhesitating "Yes." The question is not, how much Christianity (or how much Infidelity,) but how much truth, nobleness and manhood? Doubtless the "coming man" will tell us more about this better faith. But this expected individual is of slow development. But he is coming. It is for us to prepare the way, and make straight the path.

I have digressed from the numerical query with which I started. Do we know that of these thirty millions of thinking inhabitants of our land, from three to five millions are Spiritualists? What do our forty thousand Christian pulpits say to that? Precisely the same thing that intolerant and opposing believers have said of each other in all ages—that the Spiritualists are in league with Satan, and will eventually come to grief. What do the Spiritualists say of their Christian brethren? All sorts of sarcastic things too numerous to mention. (We are speaking collectively, and make ample and generous recognition of both divisions.) Why is this? Can't you build your own house without pulling down your neighbor's? Possibly; but humanity has not yet learned how. If the "coming man" can see how "to let orthodox slide" we are not yet at his level.

Whatever else we may say of our Spiritualist brethren we must admit that they are alive. Their harmonical philosophy is rising up to grapple with the church philosophy, and we wonder if the elderly giant will strangle this young Hercules in his cradle.

"This is the Washington race,
And this land is the free America."

Witches are not drowned in these our days, nor are quaker women hung! The Spiritualists cannot get into our churches but they can hire our halls. Twenty thousand of them are doing this in Ohio—not without great tribulation, however. They occasionally meet with refusal, and sometimes find themselves in the street. But discouragement does not daunt them. They know they have a truth. Every reader knows that Spiritualism in its ideal and philosophic form is no new thing. Angel ministry is a doctrine that gleams from the pages of poet and philosopher in all ages. But it is near to the masses as a tangible, permanent form of faith. It is not wonderful that vast numbers who have cut loose from the philosophy of the churches should have grasped at it as the bread of life; for human minds are hungry, and must feed upon something. Human hearts are hungry, too, but they cannot starve while they have a resource in the eternal obligation of love to God and man. But if this vast mass of crude material is not exactly a dead-weight upon our Spiritualists, it impedes their efficient working. But I suppose the early apostles could do little with the ignorant dwellers in Mesopotamia and Chaldea, and the region "round about Jordan." Yet they were doubtless glad to call them "brethren;" and surely, when Spiritualism sees what Christianity has achieved, it has little reason for hauling down its colors. But the living Spiritualists, the men with heads and hearts and hands, are making "divine amends" for the inefficiency of the staggard.

During the month of August a grand National Convention was held at Rochester, N. Y., the place at which occurred the "tiny raps" which have become historic. Already the Spiritualist talk of them as reverently as the Christians of the Judean miracles. Shall we look eighteen centuries hence for an organization which will defy Margaret Fox and her sisters? Who can tell? This is a strange world of ours! "Great oaks from little acorns grow!" At this Rochester Convention, the "American Association of Spiritualists" considered two objects: 1st. To found a college, free from sectarian restrictions, for both sexes on equal terms. In five years they hope to do this. Already the Ohio Spiritualists are contriving how to secure its location in Ohio. The immortals fail to secure perfect harmony among their mortal proteges. They have not yet flung away ambition. 2d. "How to promulgate the harmonical philosophy?" Here they are drifting a little toward the mistake of their Christian friends. The question for Spiritualists and for humanity is not how to make Spiritualists, but how to make men. But our harmonical philosophers do not loose sight of this, either. Indeed, one grand feature of their faith, is that they include everything in their religion. They would welcome a discourse on dietetics, politics, or woman-suffrage, in their Sunday conventions. No human interest is excluded as "secular." Women stand upon their platform and are active members of their committees. Surely our churches may learn something here!

[The above is from the Boston Commonwealth, and prefatory to some extracts having more particular reference to Ohio, which we printed last issue.—Eds.]

LONG ARTICLES.—Some time ago The Independent gave a few excellent hints on the way to write a good newspaper article, and among the rest the following, which ought not to be forgotten:

"Short articles are always the ones most likely to be read, and of course long ones are those most likely to be unread. One column is better than two, and sometimes half a column is better than either. Two columns need a very weighty theme and a first-class writer. On this subject every writer may judge of others by himself. Seldom has he the time or patience to wade through a long article; and what is true of himself, is equally true of nine men out of ten. The writers who write for the greatest number of readers do not exceed a column of any ordinary sized newspaper."

The first right is liberty; the first duty, culture; the only good, progress.

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