

The Ohio Spiritualist.

Organ of the
STATE ASSOCIATION OF SPIRITUALISTS.

"CHARITY FOR ALL:—MALICE TOWARD NONE."

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"THE CLOUD WITH A SILVER LINING;"
OR A NUT TO BE CRACKED BY DISBELIEVERS IN SPIRIT INTERCOURSE.

BY MRS. O. E. HAMMOND.

FREDONIA, N. Y., 11th Oct., 1868.

DEAR HENRY: I have long desired to write something for THE SPIRITUALIST, but could not get an opportunity when in a mood to give my best and deepest inspiration. I have written the enclosed, which, if you deem sufficiently meritorious, publish. I would like to write something better, but you know we are all subject to "conditions." Do not print it unless you think it passably good, for the kind. O. E. H.

To-day is one of Autumn's loveliest. The bright sunlight is modified by that hazy horizon peculiar to Indian Summer. Vegetation and fruitage are in their golden perfection. All things animate and inanimate seem to realize the oncoming change, and seem thoughtful with a shade of pensiveness.

I am alone with my little ones. The hours of this bright morning swept over a dissatisfied heart—I did so long to breathe the fresh air, look upon the faces of old friends, and listen to the eloquence of Brother Howe—and I felt sadly deprived when I saw Sister Emily don her fresh Sunday garments, and with such a free, happy face take her departure, leaving me at home because my little ones might not behave decorously if I should take them, and I had no one to leave them with.

But there is no condition wherein the mind may not glean food for thought, something of happiness, unless its powers are crippled by physical disease, suffering, or bad organization.

With two such shrouds as mine, I cannot long embrace the grim shade, Discontent. Two pairs of eyes, as blue as the sky, are looking wonderingly, trustingly, into mine; expressing their baby love in undisguised, unpretentious naturalness; telling me in silent eloquence that to their inexperienced minds Mamma is the embodiment of all power, all goodness and all perfection. What mother's heart does not tremble at the responsibility of directing such faith and love!

The sunbeams are playing in the silvery curls of my boy, and make the pale face of my girl even more transparent than usual. My heart grows warm, the little cloud disappears from my mental horizon, disclosing a "silver lining," upon which is inscribed in golden characters—Love, Innocence, Truth.

The thought occurs to me that I may spend an hour pleasantly in giving to the readers of THE SPIRITUALIST a truth relative to my baby-medium, which is even stranger than fiction. She is not yet three (3) years of age. She has seen and described spirits several times. Her little brother, who passed to the Summer Land before her birth, was seen several times by her before she spoke of any other. Afterwards, while lying in my arms in a very tranquil condition, she pointed to a corner of the room, saying, "Mamma, see the pretty lady! The lady has got pretty hair. The lady opens her mouth. The lady wants to kiss grandma."

A few evenings ago, while lying on my lap, her eyes became unusually lustrous, and there was a peculiar fixedness of expression upon her face, as she said, "Oh! see the pretty white bird on grandma's head!" I tried in vain to convince her that there was no bird there. She insisted that there was a bird, and that it was not a LITTLE bird, but a BIG, WHITE bird.

Now will some honest skeptic account for this circumstance upon any other hypothesis than the Philosophy of Spirit Intercourse?

There is nothing unusual about the child, except that she is exceedingly sensitive, amounting sometimes to irritability. She shrinks and almost trembles (not from bashfulness) from a touch or even a look from an unwelcome source, and is very much affected by spiritual, or I might better say, social surroundings. Her mediumship has not been developed by circles, nor by instruction which would foster or suggest such ideas, having been left thus far almost entirely to her own intuition in that regard. In fact, her most intimate associates and playmates have been the birds, butterflies and flowers. In summer, she would often spend hours in gathering different colored grasses and flowers, and would come to me with her arms laden with her precious treasures, talking to them as to things of intelligence. When she had playmates, she would enjoy them for awhile, then go away to her silent companions. Her clairvoyant powers, though latent and imperfect, show that Nature is the best teacher, and that through Her we get nearer to God and His ministering angels than through books or any arbitrary formula of instruction extant.

LETTER FROM MARY F. DAVIS.

EDITORS OHIO SPIRITUALIST: It gives us great pleasure to see the good work progressing so rapidly in Ohio. Beautiful Cleveland not only sends out to the world another white-winged messenger of truth, but she has dedicated a new hall to the later and better gospel. Michigan, already in the vanguard, welcomes her sister State to the onward march, and THE PRESENT AGE gives a helping hand to THE OHIO SPIRITUALIST. Behold how good and how pleasant it is for brethren to dwell together in unity." Not only so, but in union there is strength for the upbuilding of Truth's firm temples.

You ask an additional word respecting the National Lyceum Organization. It is doubtless well for the friends of the Lyceum to meet in local Conventions from time to time, for mutual encouragement and instruction. Such meetings cannot but be beneficial. But we strongly object to the formation of Lyceum organizations separate from the associations of Spiritualists. The Lyceum should be kept under the immediate sheltering care of the Societies,

and be made a special object of the American Association. It would be a needless burden and expense to the friends of the Lyceum to establish a distinct movement. Each correctly formed Lyceum is in itself an organization most fitting and thorough, and each Society has but to give it fair play for its complete success. The Lyceum does not need any additional legislation, but a place in the understanding and affection of Spiritualists. Give it room, give it a foothold, bestow upon it thought and devotion, and by its own vital force it will flourish wherever Spiritualism is known, like a fair and fadeless blossom on the tree of life.

In all the local and State conventions of Spiritualists, let the Lyceum be made a prominent topic of consideration, in order that we may one and all be enlightened as to its form, method and value, and inspired with holy zeal for its establishment. Especially in the National conventions, where the friends of progress "most do congregate," should the Lyceum be given full and earnest attention. All who can, make sure to attend these great gatherings, and many attend who would find it peculiarly impossible to take another annual journey half way across the continent, much as they might yearn to be present at the National convention of a separate Lyceum organization. Nay, let us set apart one day, of the three or four devoted annually to the grand convention, that powerful magnet which draws together the greatest number of Spiritualists, for earnest, kindly consideration of this most precious and vital topic. Of all subjects, this should be the last to be shut out from the undivided attention of that important and influential body. Should its interest and material aid be withdrawn from the Lyceum movement, it could not but be left poor and crippled. Let missionaries be sent out by the Association, not only to promulgate the Spiritual philosophy, but to educate the minds of the people to the divine idea of the Lyceum, and to aid in its establishment. And let encouragement be given not only to the building up of a National College, but to the formation and maintenance of Lyceums wherever the mighty tree of Spiritualism has put forth its healing branches.

Toward the new organization of Spiritualists we feel entire friendliness. The constitution is a noble document, born of thought, and devoted to the "discovery and application of truth." That it may be so amended as to place the Lyceum under the loving wing of the Association, is the earnest hope of
Your friend,
MARY F. DAVIS.

ORANGE, N. J., October, 1868.

The Spiritualist.

THE SPANISH REVOLUTION.

Spain seems awaking from the lethargy into which it fell after the great efforts it put forth for conquest, following the discovery of the New World. It scarcely felt a throb of the Reformation, and for bigotry, superstition, ignorance and servile reverence for the authority of an effete church, it has become a bye word and a mockery among the nations. With the advantages of a splendid climate, a fertile and diversified soil, a grand geographical position, it has remained stagnant, a fossil of the past, and none dared prophecy improvement. The church sat on the prostrate body of the Spanish people, and crushed with remorseless hand every effort at improvement. A population of 16,000,000 maintains 800 convents, 15,000 nuns, 55 bishops, 2,500 canons and abbots, 1,800 regular priests, 24,000 vicars, and an innumerable host of lesser officials. These priests are not maintained for any productive labor, but to consume the labor of others, and in return crush the masses in abjectest, ignorance.

No one can sympathize with the dethroned queen, whose ill-fortune it is to be connected with a despicable race. The fate of monarchs has not as much interest now as formerly, when they were supposed to receive their power direct from God.

The new government has a heavy responsibility: It cannot sweep the shame of the church at once away; and the people cannot advance, blinded and gagged as they are. Progress is slow, and the lessons of the past teach us that leaders cannot lead faster than the people are educated to follow. If no other result follows except the change of rulers, we cannot see that anything is gained. If the church power is crippled, and the people learn that all the power in the state primarily is vested in them, the lesson will prove beneficial, and we can feel assured the nation is awaking from its lethargy.

The church has been connected too closely with the despotic government of the past

to expect favor, and the order of Jesuits has been already abolished. It may not be wise in the new government to abolish the despicable machinery of intolerance and bigotry at once, confiscate all church estates, and deprive the indolent priesthood of the vast power wielded by their wealth, but every move should look in that direction, and the action should be taken at the earliest possible day.

CATHOLICISM AND SPIRITUALISM; THE OPPOSING RELIGIOUS SYSTEMS OF THE WORLD.

BY HUDSON TUTTLE.

A portion of this article was originally published in the Banner of Light.

Catholicism, at the time of the Reformation, had become a gigantic consolidated system, so intrinsically interwoven into the government of States that their existence depended on its approval. With a towering self-sufficiency it heralded itself as the organ of God on Earth—the infallible organ of his decrees. It not only assumed control over the religious sentiments, but over the mind, the person and State, and by every means sought to found a temporal as well as spiritual supremacy, and succeeded so well that it held in servile obedience the entire royalty of Europe.

Catholicism is opposed to progress. It is the essence of conservatism. Its eyes are fixed on the past. The by-gone is its saviour, the future its devil. The voice of its priest is the voice of God.

With one fell swoop, it has brought together all the mythologies of the world; Jew and Gentile are equally well represented; and in hypocritical bigotry, it has created from the foul debris its system of worship.

Its study carries us directly back twenty centuries or more—for it ignores that time, and more, of human progress. If we enter a cathedral, we step into the dark gloom of mediæval ages. We see the tinsel and gewgaws made to attract baymen, and we hear the twaddle of the nurses of religious babyhood.

Catholicism has ever been intolerant. It is just as intolerant to day as five hundred years ago. It cannot progress. The heretic is regarded with the same evil eyes here in America as in Spain during the Inquisition. The power of compelling belief only is wanting. In this it is logical—it is logical from beginning to end. Grant the divine origin of its Bible, and it will push you to its conclusions by logical deductions therefrom.

Here we have an infinite revelation from an infinite being. How can finite beings comprehend it? Only inspired teachers can do so. Peter was inspired; he communicated his gift to the priesthood, through whom it has, in an unbroken line, descended. Thus the laity are cut off from investigation. God has forbidden it. The fact of his anointing teachers forbids it. The revelation is infallible; the teachers are infallible. The voice of a priest is the voice of God. Give heed and listen.

Man has committed infinite sin and must be infinitely punished, or offer an infinite sacrifice. That in Christ was such a sacrifice. As God, through Peter, gave to the priesthood power of dispensing the merits of this sacrifice, placing them between himself and the laity, the priest becomes the pardoner of sins, the real power to whom to appeal. The priesthood is infallible. From their desks, surrounded by lighted candles, and the flummery of the stage, they preach this cardinal doctrine every Sunday. It is wrought into the very texture of the infant soul, and the man cannot outgrow it.

They deny the right of individual reason. You must not reason. To allow the right of private reason would sap their vast superstructure—that is all Protestantism claims.

The priest says, "I stand here, because God has placed me here. I am anointed, and of the direct line from Peter. I have passed through the gate. I have received the knowledge. I have a right to teach you. Those who have not been anointed have no right to teach. They have received no commission from God: Their words are lies, and they will deceive you. You have no right to think for yourself. Reason is a snare of Satan's. I am your final appeal."

Any one who will attend a cathedral, will hear such blasphemous doctrines heralded any Sunday—the doctrines of the black night of Europe, forced on American intelligence. This it is that blights Catholic countries. This that benumbs and eventually kills thought, and settles over its tomb a withering incubus.

When such dogmas are promulgated, can we doubt that the Inquisition is not far off! Only the power is wanting to put it in force.

Jesuitism rears itself, a hideous colossus, in Europe, and its black shadow is cast on our shores. Europe is governed by the priesthood. Its rulers bow in the dust and kiss the toe of the Pope. The Hapsburgs, the most detestable tyrants and idiots of the earth, have, throughout their long line, been strictly Catholic—intolerant Catholic—and some of them have abdicated their thrones and shut themselves up in cloisters.

The abominable Bourbons are all Catholics, all vassals of the Pope. The Emperor of Austria is detested by the people, or rather is too contemptible for hatred, but he is the darling of the priests.

Louis Napoleon laid the basis of his government in Catholicism. The priest is his adviser, his State Counselor, his author. They bolster up his sham government, and unite, as they always do, in supporting tyranny and crushing the people.

Had it not been for the close unity between

Church and State, by which Liberalism is throttled, long ago would the masses have been re-deemed; but this "old man of the sea" has crushed it whenever it made an attempt to rise.

I may seem illiberal, but I fortify my position by their own words, taken from one of their prominent English organs. Hear what it says: "Believe us not, Protestants, for an instant, when you see us pouring forth our liberalism. When you hear a Catholic orator at some public assemblage declaring solemnly that 'this is the most humiliating day of his life, when he is called upon to defend once more the glorious principles of religious freedom'—be not too simple in your credulity. These are brave words, but they mean nothing; no, nothing more than the promises of a candidate to his constituents on the hustings. He is not talking Catholicism, but nonsense and Protestantism; and he will no more act on these notions in different circumstances, than you now act on them yourselves in your treatment of him. You ask, if he were lord in the land, and you were in a minority, if not in numbers yet in power, what would he do to you? That, we say, would entirely depend upon circumstances. If it would then fit the cause of Catholicism, he would tolerate you; if expedient, he would imprison you, banish you, fine you; possibly, fine you; possibly, he might even hang you. But be assured of one thing: he would never tolerate you for the sake of the 'glorious principles of civil and religious liberty.' If he tolerated you it would be solely out of regard to the interests of the Catholic church, which he would think to be best served by letting you alone."

Thus does Catholicism nourish the hope that it will yet have power to grasp the genius of America by the throat, and compel a belief with a "thus saith the priest."

Thus do they fancy the re-enactment of St. Bartholomew massacres, auto da fes, inquisition, rack and torture—that they may roll back the car of progress, stifle thought, and establish, as the universal religion, their system of Paganism, with its images, altars, incense, holy water, candles, processions, saintly relics, bogus miracles and shams, by which ignorance is cheated out of its birthright of free thought.

Not in Europe only, but here, even in our free land, do they anticipate such results. All religions are tolerated; we have, in the generosity of our strength, considered ourselves out of danger from such disturbances. We have, until recently, thought that eighty years of nationality insured our eternity. Well, we are awaking from that delusion.

Foreign emigration pours a vast river of Catholicism on our shores—ignorant Catholics, who are trained, faithfully trained, in the school of despotism. We feel no alarm; yet well has it been said:

"Were there an army upon our shores equal in number to the Roman priesthood in the United States, and professing the same designs, the whole people would be ready to arm against it. The cry, 'Our liberties are in danger!' would go forth from one end of the land to the other, and a spirit would be aroused whose first breath would drive the invader from the soil. Yet this Roman army is far more dangerous to our liberties than the military army we have imagined. It comes among us in the name of the Prince of Peace—it professes to be devoted to the cause of God and Humanity—it steals into the bosom of the people with an aspect as meek as its designs are sinister, and it is only when its doings in other lands are exhibited, that the cloven foot is discovered; and we find it aspiring to political sovereignty—arrogating universal dominion—assuming to lay its iron grasp upon the souls of men, and secretly applying the torch to our free, educational, civil and religious institutions."

We are no alarmists. All the conflicting elements which Europe, Asia and Africa pour on our soil, will ultimately unite and form a homogeneous nationality; but, before that time, convulsions will occur, such as are now agitating our political sea, and, although not wrecked, we may incur great perils.

Said Bishop O'Connor: "Religious Liberty is merely endured until the opposite can be carried into execution without peril to the Catholic world."

The meaning of this sentence is more explicitly stated by the Bishop of St. Louis, who says:

"Catholicity will one day rule America, and then religious liberty will be at an end."

With this arbitrary and bigoted sentiment the Catholic Brownson fully concurs in the following compact sentence:

"Heresy and Infidelity have not, and never had, and never can have, any rights, being, as they undeniably are, contrary to the law of God."

That is, the Roman Catholic Church has all rights, and nobody else any rights at all! Truly this is a startling doctrine to teach in a Republic based on Civil and Religious Liberty! Turning from this threatening side, let us ask to what faculties of the mind does it appeal? There can be no doubtful answer.

There are, according to the most recent census, in the Roman Catholic Church, 310,000 monks and nuns. The male orders have the following membership: Franciscans, 50,000; School Brethren, 16,000; Jesuits, 8,000; congregations for nursing the sick, 6,000; Benedictines, 5,000; Dominicans, 4,000; Carmelites, 4,000; Trappists, 4,000; Lazarists, 2,000; Piarists, 2,000; Redemptorists, 2,000. The female order counts about 180,000 members, of which number 282,000 belong to Europe, dividing

themselves in this way—that 10,000 belong to France, 30,000 to Italy, 10,000 to Belgium, 8,000 to Germany, 7,000 to Spain, 4,000 to Great Britain. There are 20,000 nuns in America, 4,000 in Asia, 1,000 in Africa, &c. There are 28,000 Sisters of Mercy, 22,000 Franciscans, in part engaged in nursing the sick; 10,000 Sisters of the Holy Heart, 8,000 Sisters of St. Joseph, 8,000 Sisters of our Lady, 8,000 Sisters of the Holy Cross, 6,000 Sisters of the Order of St. Carlo Borromeo, &c.

All this vast and complicated machinery is unscrupulously employed to obstruct the car of human progress; to stifle free thought; to make the Priest the oracle of God; to trample freedom in the dust. Whatever good Catholicism has done, is of the past, its genius is opposed to the present. It is as intolerant now as during the palmiest days of the Inquisition, as is boldly asserted by the Catholic Review:

"Protestantism of every form has not, and it never can have, any rights, where Catholicity is triumphant; and therefore we lose all the breath we expend in declaiming against bigotry and intolerance, and in favor of religious liberty, or the right of any man to be of religion, or no religion, as best pleases him, which some two or three of our journalists would fain persuade the world is Catholic doctrine."

It appeals to the superstitious element. It ignores knowledge, and by its infallibility, precludes investigation. Man fell and became a demon, by being inquisitive into causes. The Stylite, for twenty years standing on the top of a tower—the bloated, idiotic monk, abhorring human nature and despising his body, are its types toward which it would have us assimilate. Her body, sinful in all its desires, is despised, crucified, abhorred. This is the doctrine preached—while the caste of priests, absolved from control of laws, revel in the deepest abysses of carnality, and rise in their desks reeking with the foul slime of unbridled passions.

We underrate the vast and incomprehensible power they wield. I said that the kings of Europe were under the control of the priesthood. It is not an unguided, isolated control. The universal Jesuitical hierarchy is controlled by one mind, animated by one motive, subsidized to one end—the extension of their dogmas. And, fortified by the axiom that the end justifies the means, they are prepared for any iniquity, any deed of right or wrong, if it furthers their schemes. Kings, Emperors, Princes, or puppets, who skip and dance as the Central Power pulls the wires. If they dance to the command of that power, they have its holy commission to garrote the people. And when they refuse, the angry growl which arises, brings them at once to submission. Even Napoleon allied himself with the Church as the only means of sustaining himself, and that, too, at a time when the most daring thinkers fired the heart of France with the cry of reform.

Our rulers are beyond the beck of the Central Roman Power—in a measure at least. The number of Catholic voters, however, united, as they always are, is sometimes sufficient to decide the balance of power. That vote has always been cast on the side of darkness, always been allied to slavery of body as well as of mind. I suppose many there are who think they know liberal Catholics who uphold liberal institutions, but I believe such to be mistaken; either such are not Catholics, or are deceivers. I believe they are mistaken, because the high oracles of Catholicism declare they are. To use their own words—words which put the nineteenth century to shame:

"What is liberty?" and sneeringly they answer, "Cant; and cant is always mischievous. Where is civil liberty to be found. In fact, it does not exist, and it never did exist anywhere. But if the mischief done in the name of civil liberty is not a little, far more serious are the consequences of the upholding of religious liberty by Catholics. The very word liberty, except in the sense of permission to do certain definite acts, ought to be banished from the very domain of religion. For religious liberty, in the sense of a liberty possessed by every man to choose his own religion, is one of the most wicked delusions ever foisted upon this age by the father of all deceit. What! shall a Christian dare to say that God has given the faintest choice to any human being, as to whether he will obey the Catholic Church or disobey it? None but an Atheist can uphold the principles of religious liberty. Short of Atheism, the theory of religious liberty is the most palpable of untruths."

The audacity and assurance with which the leading Catholics appropriate to their system the progress of the world in Science, Art and Civilization, would be amusing if its results, prospectively were not as calamitous. Brownson in his "American Republic," speaking of the beneficent influence of the Pope, says:

"The Holy Father has simply exercised his pastoral and teaching authority to save religion, society, science and civilization from utter corruption."

Think of this, the power that burned Bruno, that imprisoned Galileo, that invented the Inquisition, that has burned, mangled, racked and tortured millions because they

(continued on fourth page.)

5.—A morning paper copies
bala (Ohio) Souther, the fol-
lows in the Recorder's office of

The Spiritualist.

Hudson Tuttle, Editor and Proprietor.
H. O. HAMMOND, Office, 111 Superior St.

CLEVELAND, SATURDAY, OCT. 31, '08.

ORTHODOX PERSECUTION.

SECTARIANISM visits relentless persecutions upon those who do not bow the head and bend the knee to theological idols, wherever it has the power to do so, and where it is not so sagacious as to see that it is thus heaping up wrath for its own destruction.

In the village of E., in a neighboring State, a magnificent educational Institute is located. The building alone cost some \$80,000, we are told.

Mrs. F. is a widow, with two children, aged twelve and fourteen years. She has been a resident of E. many years, and for a long time member of the Episcopal Society in that place, and is a person of much more than ordinary intellectual endowments and literary attainments. Her husband was a Colonel in the army, and lost his life in the great national struggle. Mrs. F. has been a marvel for industry and perseverance, supporting herself and family by giving music lessons and has borne a first class reputation as a teacher.

When the State Normal School was opened, in view of her necessities, capabilities, and the manner of death of her husband, she applied for a position as teacher of music and calisthenics, and being well and favorably known in the community, she obtained the situation, much to the chagrin of an envious and bigoted minority, who had previously failed in the attempt to cause the non-acceptance of the Principalship of the school by a noble man and scholar, on the ground that he was a Unitarian. Now Mrs. F. is a Spiritualist—and a woman—and this minority at once assailed her on account of her religious views, taking advantage of, magnifying and misrepresenting whatever could be remembered or invented of a nature calculated to secure her defeat. She had attended circles—she had manifested the frankness and truthfulness of her soul with less regard to the whisperings of Mrs. Grundy than a less honest and earnest person would have done. Yet she was generally respected and her pupils were from the most aristocratic families. She received the appointment, and expended the means she had industriously saved in going to Boston and availing herself of the best instruction in the country. During her absence the theological slanders wagged their vile tongues unremittently, and brought every influence to bear against her. To waste no words: she has lost the situation, has expended her means, and has the unpleasant prospect before her of endeavoring to build up her old classes, this cold winter, in three villages, three or four miles apart, necessitating much exposure. Before applying for the situation referred to, she had thought of going to a warmer climate, as her health was not equal to the hardships she had to encounter.

Having, above all other temporal interests, the care of her children at heart, she determined to avoid, so far as she could, all outward manifestation that should give occasion for misunderstanding on the part of her orthodox associates. She attended church regularly, and ceased to go to circles. But she has learned the folly of compromise, and that expediency seldom pays. She writes:

My DEAR FRIEND:—They are persecuting me here to the death. I am cast out of the school, as a Spiritualist and an immoral woman. They think they are "casting out devils in Christ's name." I have spent all my time and money to get the science, and here I am with an empty pocket, and very willing to work. I have learned a lesson: "Ye cannot serve God and Mammon." I have been trying to conform and have brought down vengeance upon my head. When I was out-and-out radical, went to circles and held them, and did other daring things, I prospered. The moment I went for policy, and sacrificed to a dead God, that moment supplies stopped. Henceforth to holier purposes I devote myself. The idea is ultra-absurd—for me, so long a non-conformist to the world, to seek in any way to compromise. I prayed before this affair was settled against me, that, if by gaining my point I must sell my soul, at the cost of all pain and anguish I might be kept from the horror and disgrace of losing my own self-respect. I feel calm, now that it is decided, but need from friends the aid of some attention and kind words. Can I not have them from you my true, old friend?

H. H. MARSH, of Chicago, is engaged in writing a work developing his theory of industrial organization, which we shall be glad to welcome. Mr. Marsh is a thorough business man, and his plans will be matured on a sound business basis. Those who have written, heretofore, on this subject, have been unacquainted with the actual business of life, and hence their theories, however beautiful, have been impractical and visionary. He is the reverse: an earnest worker, snatching time from the pressing demands of business, to write. We feel assured that what he writes will not only have the weight of personal conviction, but be stamped with the business habits of the author.

THE Massachusetts State Convention will be held at Worcester, Nov. 12th and 13th.

OMAHA ON SUNDAY.
A correspondent of the Cleveland Herald has been to Omaha. What is more, he has been to Omaha on Sunday and thus describes the way the people there kept the day:

"The streets are thronged with pedestrians of both sexes and of all ages; some on their way to church, some out, or have been out shopping; crowds of excited men standing on the corners of different streets, discussing politics, uterins screaming and running from every quarter, some with apples, some with papers and some with nuts, for sale. Farmers are in town with their loads of grain for sale, which they dispose of readily, procure their groceries, and then loaf around. Furniture vans, express wagons, busses, stages, carts and cars fit hither and thither, with their complement of animate and inanimate freight. Stores and offices of every class and grade are open and transacting business with the utmost impunity, and sections of which there are over two hundred, I should think, except this day—Sunday—as the most profitable of the season; hotels and their bars are open of course, and mechanics of almost every class, particularly builders, are actually out on the principal streets pursuing their vocations without an outward sign of stricken conscience—all this carried on right before the eyes and in the very teeth of the city council and directors."

There we have it! What have you done, oh Omaha! to stand so early in need of "Christian Missionaries?" Omaha is no Paritan, and does not keep the Sabbath with fasting and prayer. Omaha, you may be very immoral, we presume you are, but this correspondent sees but one failing; your citizens "are actually out on the principal streets pursuing their vocations without an outward sign of a stricken conscience" on the Lord's holy day! What have you to answer to so momentous a charge? "Without a decided change" you can "never reach heaven." So to Church on Sunday, oh wretched Omaha! Keep silent in your shops and streets, and then you will stand a chance of salvation!

MAN NOT IMMORTAL!

ONE of the leading dogmas of the Adventists is the annihilation of the wicked, their total destruction instead of endless torment. They hold that man has no natural claim to immortality, and that the only way to secure continued existence after death is through Christ; that the righteous as well as the wicked are unconscious in their graves until the Judgment Day, when a literal resurrection of the body takes place. We believe this to be Scripture teaching, but false, nevertheless. Elder Grant, editor of the World's Crisis, writes from Chicago to his paper:

Our tent-meeting in Chicago, thus far, is a glorious success. The interest is rapidly increasing. We have made bold assaults upon Spiritualism, and have seen good results. Some who were nearly absorbed in the delusion have had their eyes opened to see their danger, and are now seeking Jesus. The Spiritualists have a stronghold in this city. They are earnestly engaged in spreading their views. Their zeal is worthy of a better cause. If the professed Christians were so much engaged, Spiritualism and other forms of Infidelity would not gain ground as they do now.

We have also been obliged to combat popular theology, and show that man is a mortal being, who knows nothing when dead.

After the close of the meeting, a fine young man lingered to talk with us, and remained till after all others were gone. Said he, "When these meetings began, I was pretty well into Spiritualism; but what has been said has caused me to reject that entirely; and now I desire to be a Christian. He went on to say that he was brought up under religious influence, but when he began to think for himself, he could not believe that a being like our heavenly Father would torment the un saved eternally; and on this account he had been full of doubts concerning the truths of the Bible; but after hearing the preaching in the tent, all was now plain. He saw clearly that man is not now immortal, and will not be till after he is raised from the dead. What was once in him dark and mystical in the Scriptures was now all plain."

LYCEUM EXHIBITION.

BRO. M. B. DYOTT sends us the programme of exercises of a "Grand Combination Exhibition of the Children's Progressive Lyceums, for the benefit of the National Lyceum Convention," to be held in Horticultural Hall, Philadelphia, Thursday evening, November 20th. The following notice is appended:

Musical Directors and friends of the Children's Progressive Lyceum throughout the entire country are invited to send or bring to the National Lyceum Convention, all the music, either original or selected, that they think suitable for a music and song book for the use of Lyceums. We want suitable music for every song and hymn in the Lyceum Manual, and as many more, if equally good. The National Lyceum Convention intends to publish a music book for Lyceums, and needs all the assistance the musical directors and friends can render. It is one of the great necessities of the Lyceum. If you cannot come, send your manuscript by mail, to M. B. Dyott, 44 South Second street, Philadelphia. Do not be backward, but send in your suggestions. They will be thankfully received.

ROBERTS BROTHERS have in preparation a work which will bear the following title: "Planchette, the Despair of Science, with an account of the phenomena (called spiritual) of the last twenty years."

HUMAN RIGHTS.

A FEW evenings since, we listened to a lecture in Lyceum Hall, so bold, forcible and fearless that it has been the subject of more remark among the persons composing that audience than any other effort of the season. The speaker advocated very strongly woman's right not only to the franchise, but to every avenue of activity she might choose to enter, and asserted that she is now practically a "slave." This broad and unqualified statement fell upon the ears of many would be reformers and liberals such as the "incendiary teachings" of "Northern school-mistresses" fell upon that large class in the South, who disapproved of slavery in the abstract, but were greatly exercised at any practical measures or teachings among them having its abolition in view. It doesn't cost much to be an out and out abstract reformer in the North, and it would be amusing, were it not saddening, to behold what a sensation the logical application of their own theories to the practical affairs of life creates among them. Talk, noise, bluster, highfalutin, sentiment, is cheap, very, and we listen to it vacantly, much as to an urechin plying bogus drum-sticks upon a dry goods box, pronounce it a creditable performance, and go away just about as much edified in the one case as the other. But when strong, earnest, unequivocal utterances are made, utterances that compel thought and possibly provoke indignation, we wince and suddenly become extra-conservative. The question with us is not, who tells the most truth, but who best fleckles the fancy and lulls the imagination into a dreamy, may be fearful vision of unsubstantialities.

Now there is much connected with the usual advocacy of "Woman's Rights," which we dislike. The term Human Rights is not merely more pleasing, it is more philosophical, and it comprehends all specialities, as the ocean its drops. Yet there is a need for Specialism—it is the only gate to Universalism—and it is only by one mind exaggerating the importance of one idea, and another of another, that equipage can be maintained among so many diverse interests.

"Rights" are inherent, constitutional, cannot be "granted" by society, any more than society can "grant" the right to breathe. Organization determines occupation, or, as Fourier expresses it, "attraction is proportional to destiny." To make an application of the general law to the special subject under consideration: the average organization of women indicates the average sphere of their activity; special departures therefore justify, in fact compel corresponding departures in occupation, the outward expression of these inherent rights, etc.

Further, every department of human thought and achievement needs the feminine element, and this want is particularly obvious in political and governmental affairs, where so much coarseness and rude force are now manifested. But few women comparatively, could be induced at first to avail themselves of the right of suffrage. Yet nothing but a practical voice in the practical issues of the age, can develop true womanhood.

QUOTING SCRIPTURE.—A friend has handed us some of the cards of the Young Men's Christian Association, having texts of Scripture printed on them. Here is a specimen: "Why am I not a Christian?" on one side. On the other, "The blood of Jesus Christ, His Son, cleanseth from all sin." Per contra, we give the following: "The Star Saloon," etc., "Cleveland, O." on one side. On the reverse: "Let him drink and forget his poverty, and remember his misery no more."

That must be an orthodox saloon, and its patrons church members! The "wickedest man in New York," has "subsidized" Cleveland now bears the palm.

THE Boston Investigator and the Chicago Liberal reproduce our late article on "Indolence." The Investigator says:

"The spiritual part of Spiritualism seems to us to be wholly imaginary and of doubtful utility, but its practical part, as evidenced in its liberal sentiments, is real and valuable, and in this respect it is a benefit to mankind. Here, for instance, is an article from THE OHIO SPIRITUALIST, and its liberal tone indicates a degree of rationalism and free thought which we do not find in the columns of sectarian journals."

B. P. BARNUM will speak before the Society of Spiritualists at Milan, Sunday, Nov. 1st.

MISS SUSIE JOHNSON is engaged to speak in Chicago during the month of December. During November, address care of THE OHIO SPIRITUALIST.

A. J. DAVIS, in a letter to us, says: "Greetings and hearty salutations from our best friendship for you, and a deep prayer that your brave and strong paper may be amply sustained. We rejoice at the vigor and good will manifested by the Spiritualists of Ohio."

A. H. FRENCH addressed the Cleveland Society last Sunday morning. Subject: The Law of Influences. After the lecture, and after that of Miss Susie Johnson in the evening, he presented the claims of the American Association, and received subscriptions to the amount of \$1,250 for the College.

Dr. J. R. NEWTON writes: "I am well pleased with your paper, and feel assured it will be a fountain of pure water, whence many will drink and thirst no more, wash and be clean. I enclose \$5, for which you may send five copies of your paper, six months to some needy Spiritualists."

We sincerely thank you, brother, in the name of those you thus benefit.

WANTED.—We want a few copies of No. 12 very much. Will pay five cents each and postage. Please send at once.

THE Children's Progressive Lyceum of Milan, O., will give a Dramatic Entertainment on the evening of November 5th.

ARRANGEMENTS have been made to hold a Convention of Mediums and Speakers at Lyceum Hall, corner Court and Pearl streets, Buffalo, N. Y., on Wednesday and Thursday, Nov. 11th and 12th, commencing at 10 o'clock. A cordial and fraternal invitation is extended to all embraced within this call to assemble in harmonious counsel, to discuss the important interests pertaining to our heaven-born philosophy and religion, and to receive the pentecostal baptism awaiting us from the angel world. The well known hospitality of our Buffalo friends will doubtless, as heretofore on similar occasions, be extended to those in attendance.

ADDRESS OF THE EXECUTIVE BOARD.

IT WAS the expressed desire of the First State Convention to incorporate and vigorously push the missionary work in the State. The means placed at the disposal of the Board were limited, and they did not deem it advisable to engage more than one laborer. The work was entirely new, and necessarily experimental, but has been attended with unlooked for success. It was soon found that one agent was entirely inadequate to the demand. From every part of the State the cry came up to the Secretary, "Send us our missionary." It has been impossible to satisfy this demand. Aided by the experience of the past, the new year is opened by a band of eight missionaries, at the head of which is placed the already tried warrior, Brother Wheelock. They are all armed and equipped to go at a moment's warning, against the enemy.

A much greater work has been accomplished during the past year, than appears at a cursory glance. Seven Lyceums and several Societies have been established, and the disjointed fragments of Spiritualism and Liberalism have assumed a consolidated form. THE OHIO SPIRITUALIST has been fairly launched and equipped for the strife. But with the growth of the work, the responsibility of workers and believers increases also. The Executive Board has assumed heavy responsibilities, and is reposing faith in the Spiritualists of the State, and expecting aid from them. It is no time to turn back; we cannot do it if we would. We must press onward. Friends of Liberalism and Spiritualism everywhere, we look to you for aid. You ask for missionary laborers; we endeavor to supply your desire, but do not think because they are missionaries, they do not need compensation. They need it the more. If you overpay them, it will balance the engagements they make that do not pay, or the deficiencies of others who perhaps at the same time are receiving no compensation. Our place is to make the gains of one balance the loss of another, thus equalizing the burden, and keeping all these laborers engaged. It is apparent at once that it is impossible for the Board to keep the missionaries in new and unpaying localities all the time. The old fields must yield the necessary support, and hence we ask Societies to engage our missionaries for a portion of the time, thereby enabling the Board to send them in untried fields. This is not the interest of a few, but of every Spiritualist in the State. A belief in the grand phenomena of Spiritualism unites us all in one common brotherhood, and what is for the interest of one is for the interest of all. To carry on the work requires money, not to pay high salaries to your officers, who one and all receive not a single dollar for all they may do, but to pay the missionary agents. The pioneer work they are called to perform is severe and wearing, and they should receive the wages they so richly deserve. All subscriptions to the missionary fund must be sent to D. U. Pratt of Cleveland.

HUDSON TUTTLE, Sec. Secretary.

ERRATA.—O. L. Sulliff's address in the Directory should be Ravenna, not Geneva. The following resolution was omitted, last week from the report of the Clyde Lyceum Committee:

Resolved, That we most cheerfully and heartily recommend Bro. A. B. French to the confidence, to the hearts and homes of Spiritualists and liberal-minded men and women everywhere, as an honest man, a faithful friend and brother, a highly gifted and most eloquent speaker—who will bear with him wherever he may go laboring in the holy cause of reform, the earnest prayers and best wishes of this Society and Lyceum.

The following mistake occurred in Brother Wheelock's article on the Lyceum Convention, last week: "The cost of travel alone would not fall much below the neat little sum of \$1,500." It should be \$10,000.

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From the Chicago Liberal
SOCIAL SCIENCE.

CO-OPERATION has become, somewhat, a technical term, and means association and combination among the actual producers—the laborers—on the one hand, and among the same classes, as consumers, on the other, as contradistinguished, respectively, from the present wages system in production, and the present competitive mercantile system in the exchange and distribution of products: and, we may add, the combination between the producers and consumers, in contradistinction to the present "trading" (this has also a technical meaning) system, whose motto is—"buy cheap, sell dear."

As such, we conceive "Co-operation" to be of modern origin, and a new idea, and a new fact.

"Co-operation" partakes of some of the principles of each of the social sciences—Political Economy, Ethics (which includes Politics), and Social Science proper. "Social Science" proper stands at the head, and is the organization of large groups of persons into societies, upon the principle of attraction—passionate attraction—that is, upon the principle that will give scope and gratification to all the natural desires, emotions, propensities, &c. The two most immediately important, and most agitated questions of the day are "Co-operation" and the "Currency Question." "Social Science" itself, is becoming popular and fashionable, as far as the name goes at least, as evidenced, in part, in some cases, by the formation of societies, "for the promotion of Social Science," by persons who seem not to consider, even an understanding of the meaning of the term, or even a knowledge of the difference between science and literature or science and sentiment, a necessary qualification or precedent to its promotion.

"Co-operation" then, as a fixed, consistent and established thing made its debut into the world of ideas, a short time before, and into the world of events twenty-five years ago. There had been previously, something thought, and even done, in this direction, but it was of an empirical, vague, and unstable nature. It had not been systematized in theory, nor stamped with success in practice. Both the theory, and the practice, were first demonstrated to the world by the Rochdale Co-operative Society in England. The members, here, associated together as consumers, and their object was to get rid of paying two or three profits, to two or three different classes of middle men, upon the goods they required, and also to avoid adulteration, shoddy, and other frauds, practiced upon them by the present mercantile system. This society was commenced by a few operatives—weavers they were—who having lost all their little hard earned savings for several years, by the failure of one of those model institutions called banks, resolved upon trying another system of saving their spare earnings, and, in addition, to secure the objects just mentioned. The principle they started upon was that of co-operation, or association: which is the first principle of economy—of political economy. They united their small means, which at first amounted in the aggregate but to a few pounds, and purchased their prime necessities, in bulk at wholesale prices and divided among their families in proportion to shares.

There was a rapid increase in members and shares, and as soon as the state of the funds justified them, they adopted a more systematic mode of management, which was to allow in the first place, the current interest to each member, upon his or her shares—that is upon all the money each had invested in shares—and then to divide the balance of the profits to the concern among the members in proportion to the amount of purchases which each had made—that is, in proportion to the amount of cash they had paid out for goods in the establishment, for example: One who had expended for goods in the store, during the quarter, fifty dollars, will receive, or be credited with five times as much of this balance of profits, as will one who has similarly expended but ten dollars. A record of the sums expended is kept, by means of a pass book, the entries made by the shopman, or by means of small checks stamped with the number of pence or shillings and handed to the customer as the purchases are made, which he files away, and presents when settlements are made, or balances struck, which is usually every quarter.

In this mode of division exact justice is done and this is the only way in which it can be done, unless, indeed, in case of a still higher kind of organization being entered into, of which we do not intend to speak here. The system, of each member holding a like share, and the goods being sold to him or her at cost price, (less the managing expenses) does not do exact justice, for here, the one who purchases fifty dollars' worth—their shares being equal—derives more advantage from his connection with the store than he is of advantage to it, as compared with the one who purchases but ten dollars' worth. This is the system adopted by the Co-operative store on Randolph

street, in Chicago. Another feature of imperfection upon the same ground, is that, in case one member holds one hundred dollars of stock, and another but twenty-five, and they purchase equal amounts of goods, the latter will derive much more advantage from his connection, as member, than the former, in proportion to the advantage which they, respectively, are to the institution.

The Rochdale society operates as a savings bank, and furnishes a means of fair investment even to those who do not purchase goods and to those who do, it operates both as a saving bank and a superior investment; for, as they say in Lancashire, "The more you eatin', the more you're gettin'." They sell at the ordinary prices of the trade, in the place to non-members as well as to members, and the inducement which they are able to offer to non-members to purchase of them is; that buyers are sure of getting an honest article. The mode of organizing is simple. They elect boards of managers and their officers of the ordinary kind and in the ordinary way of joint stock companies, or of an agricultural society, and they employ a person who understands the business to make the purchases and superintend the sales. This person gives security in proportion to the amount of the capital of the concern. Officers of trust also give security.

The success of this Society is most encouraging. Their paid up capital in 1865, had reached the sum of \$315,000, and the number of members 5,000. The amount of business done in 1864 was \$874,765, on which the profits were \$111,555. They had a library of 5,600 volumes of good and useful books, adapted to all classes of readers. The newsroom was supplied with fifteen daily papers, sixty weekly papers and periodicals, twenty-one monthlies and four quarterlies of the best literature of the times, representing all classes and shades of politics, religion, science and social reform. The newsroom and library are open daily, and free to shareholders. The society had a subscription Turkish bath, with all the modern improvements. They presented a drinking fountain to the borough of Rochdale. They gave \$6,000 to the Lancashire operatives, and have made large donations from time to time, to the Manchester Infirmary, and to the deaf and dumb and blind asylums. From a small store of flour, meat and groceries, they have increased to large establishments for each of the branches of trade, as drapers, grocers, butchers, tailors and shoemakers. They have erected a flouring mill at a cost of £26,000, the sales from which in one year amounted to £130,000; profits £10,000, and they have been able to supply ten thousand families. In addition, they have one manufacturing establishment with a capital of £40,000, and another with £50,000. They have seven branch stores out from their main depot. Their growth and success from 1864-5 to the present time have been as great as ever.

A Leeds co-operative flour and provision society, which gives five per cent. on its capital, has in five years divided £12,000 among its members. No alum or snail was mixed with their flour; full weight was given in every transaction; and such was the force of good example that other dealers had to adopt a similar plan, and so the price of flour fell, to the consumer, while its quality became better.

The general result of the experiment in co-operation in England, up to 1865, may be thus summed up: In 1852 there were only ten of these societies. Ten years after there were 300, and at this date, in England and Scotland there are nearly 1,000, numbering over 200,000 members, and owning a capital of over £5,000,000.

From The Communist
LAND REFORM.

THE Government has begun a great reform in giving homesteads to actual settlers—now let it go one step farther and limit the amount of land which each person shall be allowed to possess. Suppose our next Congress should enact a law that no man should be allowed to monopolize the land any more than he now does the water or the air—that every man might have as much land as he could cultivate and appropriate to his own use and necessities, and that he might take it wherever he could find it lying vacant and keep it just as long but no longer than he should make such use of it and live upon it. Would not this be right? Certainly it would, and the time is coming when it will be done; for bear in mind that when the people speak they must receive attention! Taking the city and the country together, we suppose the majority of people are without homes of their own and do not own a foot of land. Let them now assert their rights and put a stop to the monopoly and speculation in land. All they have to do is to speak the word—to give their vote for such a law.

Suppose laws should be enacted allowing men to monopolize the water in our rivers and lakes, or to hold a certain space in the air as their exclusive possession. Then we might have to pay some speculator

As much for a drink and a breath of air, As for something to eat or something to wear.

The only difference is, that it is a little more difficult to fix the boundaries of water and air; but the evil effects of land monopoly are as much worse, as land is more necessary for our existence. We suppose that a hundred acres are as

much as any one family need to supply them with all the necessaries and comforts of life; and if so, then those who own thousands of acres are unjustly depriving tens of families of their just rights. We do not complain of the rich but we find fault with the law that allows this monopoly and speculation. The people have a right to make whatever laws will secure equal rights and peace and happiness to all citizens; and we look for the time when they will be intelligent enough not to allow the exclusive possession of land or other property which they do not need and cannot make use of.

In every country there is more land than the people can cultivate, there is more water than they can drink and use, there is more air than they can breathe, and more of all the mineral, vegetable and animal productions of nature than they can possibly consume or appropriate. And yet in every country there are some who are starving for food and suffering for the necessities and comforts of life—The Communist.

ORTHODOX PROGRESSION.—A writer in the San Francisco Daily Times, trying to point out points of inferiority in the religious ideas of the red men, says:

"They saw nothing in nature to prepare them for eternal punishment. They comprehended not the existence of any supernatural power wholly evil. They had no devil. For them the Great Manito was the Author of all things. Their impressive and untaught natures sought the cause in the agent, and content there to rest, adored the element."

CUVIER, the naturalist, was, in his favorite pursuit, very democratic in his tastes. He treated all men as his equals, and would not allow others to treat him as their superior. One day, while discussing a question in anatomy with a young naturalist, the latter constantly interjected in his conversation, "Monsieur le Baron." "There is no Baron here," replied Cuvier; "there are two students seeking the truth, and plying down only to her."

THE Cincinnati Weekly Times, of Sept 11th, says:—"The French Revolution elevated 20,000,000 peasantry from the deepest privations and misery, to a condition of happiness, superior even now to that of any other country. For half a century British historians succeeded in rendering that revolution infamous, but now it is the judgment of the world, that it was one of the most glorious epochs that ever blessed mankind."

It is related of a certain minister of Maine, who was noted for his long sermons, with many divisions, that one day, when he was advancing among the teens, he reached, at length, a kind of resting place in his discourse when, pausing to take breath, he asked the question: "And what shall I say more?" A voice from the congregation earnestly responded, "Say Amen!"

THE SPIRITUELLE; or Directions in Development. By Abby M. Luffin Ferris. Wm. White & Co., Boston; 32 pages.

Notwithstanding its ambitious literary style, this little pamphlet says many good things. It is to be regretted that the author, instead of so many flowers, did not give us some practical directions for the formation of circles and development of mediumistic powers, and for the growth of the spirit. Its pages, however, are very readable.

THE STANDARD PHONOGRAPHIC VISITOR, edited and published by Andrew J. Graham, 538 Broadway, N. Y., is received. We gladly give one evidence to the beauty and scientific excellence of the system it teaches. Mr. Graham has devoted his life to the perfection of his Standard Phonography, and we rejoice that his indefatigable exertions are meeting their deserved reward.

THE PRACTICAL OF SPIRITUALISM.—A Biographical Sketch of Abraham James, and Historic Description of the Oil Well Discoveries in Pleasantville, Pa., through spirit direction, will be reviewed, briefly, next issue.

This humble volume, written under the direction of spirit intelligence, urged forward with great force of inspirational will, amid numerous cares and toils, claims to be the Practical of Spiritualism in matters of real life, and, as such, occupies a position in utilitarian literature that must we think, engage the earnest attention of the public generally. It proves that religion and science are a unit; it furnishes a key to unlock the mysteries of life and the long buried wealth underneath the tread of busy populations; it brings prophecy, seership, clairvoyance, alchemy, astrology, into the market of practical trade, to bless mankind by adding to its store of material and mental riches. A book of fact, having a heart for the needy, a soul of sunshine on every page, it invites to the useful, the beautiful, the good, the true.

Cephas B. Lynn proposes, in behalf of the State Association of Spiritualists, to speak in the following places: Geneva, November 1st; Austinburg, 3d; Jefferson, 4th; Grigg's Centre, 5th; Kelloggsville, 6th; Monroe Centre, 8th; Kingsville, 10th; Conneaut, 11th; Pierpont, 12th; Andover, 15th; Farmington, 22d; Chagrin Falls, 29th. Friends will arrange accordingly. This young brother is one of the best speakers we ever heard, under reasonably favorable conditions. Will those interested see to it that "all things are in readiness?"

LETTER FROM J. H. RANDALL.

ELMORE, O., Oct. 26, 1868.

EDITORS SPIRITUALIST: I am about to enter the field as a missionary, and in order to arrange my plans, I desire to communicate with as many Spiritualists and Liberalists as possible, in the twelve counties constituting the northwestern portion of this State.

I shall make a business of lecturing at every available and accessible point where it is possible to obtain a hall, schoolhouse or church, and if I can find Spiritualists and Liberalists enough, and can get them together to form a Society, and prepare the way for a Children's Progressive Lyceum, I will endeavor to organize them. Shall get all the subscriptions I can, and take collections wherever I lecture for the missionary fund, and induce as many as possible to subscribe for THE OHIO SPIRITUALIST.

Spiritualism is the only religious hope of man. All systems of faith demand belief upon the part of their votaries, the effect of which is to generate a powerful scepticism. Spiritualism, broad as God's infinite ocean of existences, grand, airy, sublime in its eclectic nature, says through the bright spirit friends of every individual, Seek and ye shall find a knowledge of the spirit world and realize the ministry of the angels, and the truth of immortality. Ye who are dead in sentiment, and ready to be buried in the grave of intolerance and bigotry, behold in Spiritualism an angel at your side to give you life and hope, and make glorious your existence.

Spiritualists, we have got on the armor, and propose to march along.

J. H. RANDALL

OFFICERS AND MISSIONARIES OF THE STATE ASSOCIATION OF SPIRITUALISTS.—A. B. French, Clyde, President; C. Bronson, Toledo, Mrs. A. A. Wheelock, Toledo, Lyman Peck, New Lyme, Vice Presidents; Hudson Tuttle, Berlin Heights, Recording Secretary; Emma Tuttle, Berlin Heights, Corresponding Secretary; D. U. Pratt, Cleveland, Treasurer; E. P. Brainard, Ravenna, W. E. Platt, Dayton, Trustees. Missionaries, A. A. Wheelock and Mrs. Wheelock of Toledo; O. L. Suttill, Ravenna; O. P. Kellogg, East Trumbull; Cephas B. Lynn, Painesville; Mrs. Mercia B. Lane, Braceville; J. Cooper, M. D., Bellefontaine; J. H. Randall, Elmore. All communications in regard to missionary work should be addressed to Hudson Tuttle, Berlin Heights Ohio.

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.

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. 195 Erie st., Cleveland, O. 14

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. 14

ROOT & GALE, Dealers in Massillon, Chippewa, and Nut Coal. Also all kinds of Hard Coal. Office No. 3 Center st., Cleveland, Ohio. 14

CATARRH, Bronchitis and Incipient Consumption.—Wm. R. Prince, Nurseries, Flushing, N. Y., deems it his duty to caution the public against the false pretences of curing these diseases by "Medicated Fluids," or any inhalations, powders, or snuffs. The Boston Journal of Chemistry has affixed its stigma to all inhalations as deceptive. No positive remedies for these fatal diseases exist, except those which I have obtained from plants whose success is guaranteed. Where can you find one patient cured by others? None such exist. Medical Circulars 25 cents. Advice gratis. 14

D. R. NEWCOMER, the Healer and Medical Physician—office 238 Superior street, Cleveland, invites the sick and variously afflicted to call and test his skill as a physician, and his powers of healing.—He has a Specific Remedy for Catarrh, Canker, and Throat Diseases, as well as inflamed eyes. His mode of treatment is, 1st, Mechanical, 2d, Medical, 3d, Vital—direct from the fountain of life—and relief is immediate. No charges where no relief can be given. Fees moderate. 14

WESTERN DEPOT FOR LYCEUM EQUIPMENTS.

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

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MORSE'S FOUNTAIN PEN! BEST IN USE! THESE PENS WILL HOLD INK ENOUGH with once dipping to write a business letter, and will out-wear six of the best steel pens ever made. They are non-corrosive, and will write as smooth as a gold pen. Agents wanted. Terms liberal. Sent by mail for thirty cents per box of one dozen. GEO. Wm. WILSON, General Agent for Ohio, Auburn, Geauga Co., Ohio.

A PANORAMA OF WONDERS! BY THE GREAT SPIRITUAL REMEDY!!

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

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

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

THE NEGATIVE POWDERS ARE STIMULATING AND ELECTRIC. They give strength and flexibility to the palsied or paralyzed muscle or limb. They open the vision of the blind asthenic 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.
1 Box, 54 Pos. Powders, \$1.00
1 " 44 Neg. " 1.00
PRICE 1 " 22 Pos. & 22 Neg. 1.00
6 Boxes, 5.00
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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 GREAT MAGNETIC MEDICATED PAPER.

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

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

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(Continued from first page.)
dared to think, setting itself up as the patron of civilization!

Speaking of the freedom extended to all of the sects, this authority delights in the idea that such freedom is just what Catholicism wants.

"With this (freedom) the Catholic, who knows what Catholicism means, is of course satisfied, for it gives the Church all the advantage over the sects, of the real over the unreal; and with this the sects have no right to be dissatisfied, for it subjects them to no disadvantages not inherent in sectarianism itself."

He brings his laborious book to a close by a tremendously rhetorical flourish, in which he prophesies the grand and Catholic destiny of the American nation.

Such are the teachings of our school wherein the Catholic element of our society is reared, and, as it is an infallible voice which speaks, it is believed with unshaken faith. The most miserable laity of our land are directly under the eye and command of the Pope. The most debased laborer divides his hard-earned shilling, giving the priest the larger share. The Church is always filled—no complaint from the preacher of bare walls. And ah! what devotion! what abject prostration of the man to the creed! The scavenger from the street kneels there and counts his beads, utterly oblivious of the scenes from which he came and to which he must return.

I said I was not an alarmist, and no doubt you will think me intolerant and unjustifiably severe. I am not intolerant; I will explain why. As I have intimated, there is no doubt but the laity cast their political influence in a solid phalanx, as their superiors dictate. They do this, if their words mean anything, no matter how loudly they declare that their religion never meddles in politics. We know that it always has endeavored to wrest political power from rulers, whether monarchs or republicans, and that by its very nature it is aggressive.

Tell me when, in our own history, the foreign—Catholic element—went for reform? Always oppressive, it has been the slimy abysm where demagogues have concocted elective frauds—the hope of slavery; in the riots it was expected to engender.

I am not intolerant, for I state these bitter truths, in all their deformity, not in anger or malice, but to present, at one view, the aspect of one great division into which reform has divided the world.

There can be but two classes in the coming day. There are but two classes now—conservative and radical, or Catholic and Spiritualist. There is no middle ground. Protestantism, theoretically, maintains the right of private opinion, the fallibility of anything else but human reason; but practically it denies this cardinal doctrine, and is as intolerant as Catholicism.

[Concluded next week.]

PLANCHETTE.

THE Roman Catholic brethren are sounding the alarm. The Freeman's Journal speaks in the following decided terms:

We, for exceedingly good reasons that it would take a long discussion to treat, and then it could only be touched, earnestly advise and entreat our readers, whether Catholic or not, to let alone table-tipping, spirit mediums, planchette, and all other silly devilities by which the lost angels seek to fool and perplex the human race. These are "lying wonders," but yet there is devil work in some of them. They are part lie, part wonder. The wonder part comes from the devil, certainly—and as to the lies, the devil is father of all of them. We have known foolish people, men and women, crazed by these devilities. No human being can tell of any good that came from any of this ridiculous mummerly of "spirits that peep and that mutter." Let the stupid thing alone.

"Let it alone"—if you can. Spiritualism is not a passive thing, to be "let alone" or not, as you please. It is aggressive. It is the warp and woof of human life, and to let it alone is to cease to live. Admit the fact that evil spirits communicate, and you will be forced to accept the good. The same gateway that allows evil spirits to approach us, will allow the good. Many have been "crazed," but have not hundreds and hundreds of thousands been crazed by religion, and at the time of the Crusades did not all Europe go mad?

We advise our brother of the Freeman's Journal to learn moderation in language, and not to assume premises too rashly. The spiritual manifestations rest on the same basis as the miracles of the Bible. If they are of the devil, how do we know but the Bible is not of the devil? If Spiritualism is a humbug, perhaps the Bible itself is a humbug. Mark the explanation, for one answers for both. Have a care, then, how you sweep with one ruthless sentence the cherished revelations of past ages into the domain of the devil or of humbuggery.

WHAT a pleasure it is to pay one's debts! In the first place, it removes that uneasiness which a person feels from dependence and obligation. It affords pleasure to the creditor, and therefore gratifies our social affection. It promotes that future confidence which is so very interesting to an honest mind. It opens a prospect of being readily supplied with what we want on future occasions. It leaves a consciousness of our virtue; and it is a measure we know to be right, both in point of justice and

sound economy. Finally, it is the main support of simple reputation.

HORRIBLE TREATMENT OF AN OLD NEGRESS FOR BEING A WITCH.

From the Chattanooga Union, 15th September.

In the very shadow of our neighboring and serene city of Kingston there has sprung up quite a formidable rival—in numbers, at least—which rejoices in the classic name of "Bushtown," and is peopled by a population of variously commingled hues and sexes, black being the base of color, and the feminine the predominant sex.

For several weeks past the sensibilities of this parti-colored village have been greatly disturbed by an extraordinary moral awakening, which aided by the ministerial yells and apostolic blows of several lusty ex-poundingers of the word, resulted in a most ferocious and destructive revival, which swept every stronghold of Satan before it, and left the saints in undisputed possession of the citadel. The battle over and victory won, order once more reigned in Warsaw. But as of old, in the midst of their pious revelry, Satan had come also among them, not in his proper form, nor yet in the guise of a serpent, but, horrible dictu! he had assumed the color of loyalty and the sex of women!

The excitement of the religious campaign had hardly subsided, and the new born brethren and sisters had hardly become assured of their regeneration, when it became evident that many were becoming sorely tempted of the flesh. It was manifest an evil spirit was at work in the camp.

A wail went up from the temple, and one venerable patriarch most beseechingly invoked some sign by which it might appear "who stole dat iron wedge!"

The "sign" came. It pointed unmistakably to an old specimen of femininity. There was a mystery in her manner that could not be explained. It was alleged that strange sensations were felt where ever she went. She had a strange-looking little box that she always carried with her, yet permitted no one to look into.

She had been noticed performing strange motions with her head and hands, and it soon came to be noted that many of the sisters became most strangely affected after these weird performances. By stealth her Pandora's box was taken out and examined, when—oh, horrors!—a conglomerate mass of lizard-heads, nigger-wool, cat's-claws, brimstone, roots, powder, and other diabolical articles were disclosed to the terrified gaze of the sable detectives.

The cry of "a conjuror! a witch!" at once resounded throughout the camp. Had a mad dog or a dozen mad dogs suddenly appeared in the centre of Bushtown, the excitement could not have been greater. Armed with rocks and bludgeons, they proceeded at once, men, women, and children, to put an end, if possible, to the mortal career of the witch.

They found her sitting quietly in one of the cabins. Two of the male saints seized her and dragged her in a most brutal manner from the house, when she was set upon most furiously by a battalion of colored angels, who beat her in a cruel manner with rocks and clubs. The poor old creature was dragged about on the ground and through the bramble until her clothing was torn to tatters and her flesh terribly lacerated. It was the declared purpose of some of them to take her life and cast her into the river, and there can be little doubt that they would have beaten her to death had not some citizens and a few sensible negroes interfered and saved her life.

Quite a number of the religious rioters were arrested on Monday last, and six of the leaders—two male and four female—were bound over to the next term of the Circuit Court.

The superstition and savage ferocity of these deluded creatures would have done no discredit to their true prototypes—the witch-burning Puritans of New England.

ON SPEAKING IN UNKNOWN TONGUES.

BY H. T. CHILD.

In a recent visit to your State, there were numerous opportunities of seeing the different phases of mediumship.

The trance speakers seemed to be peculiarly gifted, and it was very refreshing to hear the strains of eloquence, especially from our young women, who are really accomplishing great things. The energy and power with which they presented the themes that are stirring the public mind to-day, was encouraging. We believe, if old Paul can hear modern women speak in the churches, he would ask the mountains to overwhelm and bury up his silly declaration that a woman must not be suffered to speak in the church.

But I do not intend to defend the women; they do not need it, and Paul's followers are becoming fewer every year.

I desire to speak of a manifestation given through that excellent medium, Mrs. Emma Martin. Having been accustomed to seeing mediums for the last eighteen years, and witnessing every form of

manifestation, I have met with several mediums who were controlled by what purported to be foreign spirits, and made to speak in unknown tongues, but always before, they were unknown to me also.

A medium in Boston spoke in a variety of tongues, but there was no connecting language. He attempted German, French, and Italian, but failed in all these.

On the 16th day of June, a number of friends met at the house of our good friend, Elam Warner and his wife, near Paw Paw. Four or five mediums were entranced at one time, and conversed with each other in some unknown Indian dialect. I remarked upon never having heard a medium speak in a foreign tongue which we understood. Soon sister Martin was entranced by the spirit of a German, and being familiar with this language we had the pleasure of holding long and interesting conversations in as pure German as we have ever heard—classical and worthy of Goethe. She also improvised and sang a very beautiful German poem. Those who know this lady, say that she is not familiar with any foreign language; and I am just as positive that under this influence she spoke not the Dutch of this country, but pure German; and I think this fact alone enough to demand the sober investigation of classical scholars, wherever the scales of prejudice can be removed from their eyes, so that they can see truth all around them, and not be looking through scientific telescopes, which, while they may magnify a few objects, shut out from the vision all the rest.

There are a great many persons in this world who think God is very far off, and can only be seen by taking a theological telescope, and they forget that a mote on the glass will appear as a monster to the vision. Spiritualism is making rapid progress all over the world, because men are not willing to be looking through these telescopes, and any truth that is revealed, is as a solid block in the grand temple which we are rearing to-day for humanity to dwell in.

Blessed be the mediums who are working all over our land, gathering their blocks for the temple, though suffering is often theirs, they will have their reward; for in blessing others we are always blessed.—The Present Age.

SCHOOL-DAYS AT CLIFTON—FOR YOUNG READERS.

BY GARNET JEWELL.

These bright spots in memory! Days of beautiful recollections and sunny dreams! How stealthily they come back to refresh my languid spirit, as I trace the name of that quiet village that lies among the green hills just as it did when I was a wild joyous school-girl!

I well remember the large brick seminary and the dear play-ground, shaded by graceful elms, where the leaves used to whisper gently, all the long, bright days. A little way off was a maple grove inhabited by blue violets and forget-me-nots, and through one corner a little stream glided within moss covered banks. This rivulet was celebrated among the school-girls for its extensive fisheries. Kitty Grey said she had caught minnows and shiners there weighing from one to three ounces. Sweet Kitty! she has joined a higher school now, and the pure, holy angels are her teachers. Her young spirit wearied ere she had tasted many of earth's sorrows, and she passed from earth to revel in the purer joys of heaven. At her burial the childish voices of her mourning schoolmates united, and trembling sang:

Lay her where white lilies grow,
Where the calla blossoms are;
She rejoiced to see them blow,
She was stainless as their snow.
Lay her there,
Yet let no despairing wail
Mingle with our funeral prayer,
For the angels sang, All hail!
While we sighed with sorrow pale,
Lay her there.

So they smoothed the fresh earth above her breast, and now the flowers have wreathed their garlands on her grave for six summers.

Always when I dream over my earlier days, and my spirit is unconsciously borne back to those moments of sweet contentment, some of the griefs of those days steal in to darken the dazzling vision. The one which casts the darkest shadow I will mention.

I shall never forget the many restless days and sleepless nights I spent before writing and reading my first composition. I have heard of sorrows that waste the young heart's glee, and steal the roses from joyous faces, but it is impossible for me to imagine agony more excruciating than I experienced for several days, preceding rhetorical exercises. I had been informed by my teacher on what day I must be prepared for them—had listened to a long lecture on punctuality, the importance of correct spelling, etc.

After delaying as long as possible, I seated myself at a stand upon which was spread a sheet of white paper, which I held firmly down with my left hand, that it might be in readiness to receive any ideas which might present themselves to my mind, while in my right hand I grasped my pen so tightly that I really believe if it had possessed the sense of feeling it would have squalled most piteously. A copy of Webster unabridged, Clarke's Commentaries, and my sister's new primer, were strewn around, within reaching distance, ready for reference in case of necessity.

I have heard learned men say that there can be no such thing as a perfect vacuum,

but I beg to differ; I know that not one floating idea ventured to "promulgate" in my brain for full two hours. But I at last completed what I considered quite a creditable essay, much to my mental relief. My joy, however, was of short duration, for the thought soon struck me that I had yet to read my composition before the school. Oh, there comes over me a creeping sensation, even now, when I remember my feelings after taking the rostrum in front of the assembly. I wished they were all annihilated, or else I was, I didn't care which, just then. It seemed as if my heart was in my mouth, and I dared not shut my mouth for fear of biting it in two. Can you imagine my appearance?

I believe I succeeded in reading my essay, after which it was taken by my teacher. Long and anxiously I searched the most popular journals of the day, expecting to find my composition, but I never found it; and afterwards learned that it never went further than my teacher's hands, to have not a few misspelled words corrected, and capitals supplied.

I really felt as if my genius was unappreciated, for I had no doubt that my article would be posted to Greeley, or some other renowned editor, instantly. As nearly as I remember, the disappointments of life commenced at that time with me, but I have since learned that it is not well to mourn over blighted anticipations, for some gentle heart flowers will bloom to gladden all, "neath the snows of disappointment, be they ever so chilly.

There are many things which are very clear to me, written on the leaves of memory's book along where I have been reading, and some, also, which I would fain forget—but I will not mention them, for they are too sacred to reveal to the world.

EXTRACTS, CLIPPINGS, ETC.

It is usual with obstinate persons to regard neither truth in contradicting nor benefit in disputing. Positiveness is a certain evidence of a weak judgment.

The joy of the spirit is a delicate, sacred deposit, and must be kept in a pure casket, as an unholy breath will dim its lustre and fade its freshness.

A true friend unbosoms freely, advises justly, assists readily, adventures boldly, takes all patiently, defends courageously, and continues a friend unchangeably.

He that is truly polite knows how to contradict with respect, and to please without adulation, and is equally removed from insipid complaisance and low familiarity.

It was a noble sentiment that Judge Talfourd died in uttering. That which is wanted to hold together the bursting bonds of the different classes of this country, is not kindness but sympathy.

Do not be troubled because you have no great virtues. God made a million spires of grass where he made one tree. The earth is fringed and carpeted, not with forests, but grass. Only have enough of little virtues and common fidelities, and you need not mourn because you are neither a saint nor a hero.

GRATITUDE is the fairest blossom which springs from the soul, and the heart of man knoweth none more fragrant; while its opponent, ingratitude, is a deadly weed, not only poisonous in itself but impregnating the very atmosphere in which it grows with fetid vapors.

THERE are more deacons in Weathersfield than in any other place in Connecticut. The other day a well known deacon went to the steamboat landing to see a friend off, and as the boat started the friend said, "Good-bye, deacon," whereupon twelve men, who stood upon the wharf, immediately tipped their hats, and responded "Good-bye, sir!"

DR. KANE, finding a flower under the Humboldt glacier, was more affected by it because it grew beneath the lip and cold bosom of the ice, than he would have been by the most gorgeous garden bloom. So some single struggling grace, in the heart of one far removed from divine influences, is dearer than a whole catalogue of virtues in the life of one more favored of heaven.

No inquiry, however minute, into human diet, can be unimportant; a badly cooked dinner, it seems, affects the jail delivery. I cannot call to mind that our social doctors have ever yet directed their attention to the habitual health of criminals. We have statistics of how many can read and write; but where are the figures showing us how many can digest? In criminal population, what is the proportion of dyspeptic individuals? You must master the dyspepsia before you can make much impression on the mind or heart.

A QUIET LIFE.—For my part, seeing the victims of fast life falling around me, I have willingly abandoned the apparent advantages of such a life and preferred less popularity, less gains, and the enjoyment of a sound mind in a sound body, and the blessings of a quiet, domestic life, and a more restricted, but not a less enjoyable circle of society. I am now approaching my seventy-fifth year. I cannot, indeed say, vigorous as I am, that I

have reached this age without the assistance of doctors, for I have had constant attendance of those four famous ones—temperance, exercise, good air, and good hours.—Wm. Howitt.

The late Sir David Brewster, in his very interesting work entitled "More Worlds than One," in discussing the geological condition of the earth, inquires, "But who can tell what sleeps beyond? If we have followed the omnipotent arm into the infinity of space, may we not trace it under our feet in remoter times and in deeper cemeteries? Another creation may lie beneath earth's granite pavements, more glorious creatures may be entombed there. The mortal coils of beings more lovely, more pure, more divine than man, may yet read to us the humbling lesson that we have not been the first and may not be the last of an intellectual race.—Ex.

MODERATION in all things—in eating and drinking, in exercise and in sleep, in mental activity and in the emotions;—moderation in all things is easy when the body has been disciplined to the regular and due performance of all its functions. On digestion entirely depends the state of man. If this be so, education should begin in the cupboard. An unnecessary egg breakfast means a shabby action before bedtime. A man may eat himself into jail. Porkus stands in the dock charged with having brained Jack Styles last night. Porkus has been ruined by an unnecessary Welsh rarebit. Indigestion, as well as drunkenness, helps to fill our jails. An ill-regulated eater is an ill-regulated man, prone to violence in argument as well as in action.

OHIO SPIRITUAL DIRECTORY.

It is highly essential to the accuracy of this Directory that the officers of Societies and Lyceums furnish us the required data.

- O. L. TILLY, Geneva, O.
- CERIAS B. LYNN, Painesville, O.
- MRS. NELLIE L. BRONSON, 15th street, Toledo.
- A. A. POSE, inspirational speaker, North West.
- MRS. MARY L. SMITH, trance speaker, Toledo.
- HUBERT TUTTLE, Berlin Heights, O.
- MRS. ABRAHAM M. THOMPSON, inspirational speaker, 161 St. Clair st., Cleveland.
- E. S. WHEELER, inspirational speaker, Cleveland.
- Prof. E. WHIFFLE, lecturer upon Geology and the spiritual Philosophy, Clyde.
- A. L. WHEELOCK, Toledo, box 643.
- LOIS WAISBROKER's permanent address is Box 58, Hudson, O. At present address care of Henry Stagg, St. Louis, Mo.
- J. H. RANDALL, Elmora, will answer calls to lecture Sundays.
- H. C. CLARKE, trance speaker, Painesville.
- H. J. DURGIN, inspirational speaker, Cardington.
- A. B. FRENCH, President State Association, lecturer, Clyde.
- O. P. KELLOGG, lecturer, East Trumbull, Ashland county, speaks in Monroe Center the first, in Adover the second, and in Thompson the third Sunday of every month.
- W. A. D. HUME will answer calls to lecture on all Scientific, Spiritual and Reformatory subjects; also a course of six lectures on Evils. Address West Side P. O., Cleveland, O.

MEETINGS.

CLEVELAND.—The First Society of Spiritualists meets in LYCEUM HALL, 190 Superior street, on Sunday, at half past ten A. M., and seven P. M. Lyceum meets at 1:30 P. M. Mr. Geo. Rose, Conductor; Miss Clara Curtis, Guardian; T. Lees, Secretary.

CLYDE.—Progressive Association holds meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets at ten A. M. A. B. French, Conductor; Mrs. Mary Lane, Guardian.

THOMPSON.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are Henry Hurlbut, D. Woolcott, A. Silliston, E. Stockwell, V. Stockwell, E. Hurlbut and R. Hurlbut.

MILAN.—Spiritualists and Liberalists' Association and Children's Progressive Lyceum. Lyceum meets at half-past ten A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

TOLEDO.—Meetings are held and regular speaking in old Masonic Hall, Summit street, at half-past seven P. M. All are invited free. Progressive Lyceum in the same place, every Sunday at ten A. M. A. A. Wheelock, Conductor; Mrs. Wheelock, Guardian.

CINCINNATI.—The Spiritualists have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Greenwood Hall, Corner of Sixth and Vine streets, where they hold regular meetings, Sundays, at half-past ten A. M., and half-past seven P. M.

AKRON.—Lyceum organized June 7. Meets at Empire Hall at ten A. M., every Sunday.

KIRTLAND.—Society and Lyceum. President, M. Milliken; Conductor, F. C. Rich; Secretary, Thos. O. Brown; Treasurer, M. Milliken.

PAINEVILLE.—Lyceum meets at half-past ten A. M. in Child's Hall. A. G. Smith, Conductor; Mary E. Dewey, Guardian.

GENEVA.—Lyceum meets at ten o'clock A. M. W. H. Saxton, Conductor; Mrs. W. H. Saxton, Guardian.

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.

LYCEUM HALL, 290 Superior st., Cleveland, O. This new, elegant and commodious Hall is now open to the public for Rent, by the night, for Lectures, Exhibitions, Societies, &c. For further particulars apply to T. LEES, Agent, Room No. 1, in Building.

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., 14 Superior st., Cleveland, O.

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