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\$1 A VOLUME.

New Uses.

BY T. L. HARRIS.

The Summer smiles, in veils of light aerial,
Yet bids farewell to space;
Autumn, with purple robe and crown imperial,
Calls to the martial race.

Farewell, O Summer! with thy lyric roses,
Thy milk and wine outpoured;
Autumn for me the tented field uncloses,
I grasp the flaming sword.

Sword of the Spirit, falchion all resplendent,
What battles shall be thine!
What destinies upon thy blade are pendant —
What victories divine!

Whence do the poet's thoughts descend,
To words of winged flame that tend,
Or drop, in vocal rain,
Upon the thirsty plain?

SUNDAY SCHOOLS.

THE CRIME OF THE CHRISTIAN CHURCH.

BY E. F. RING.

"The arm that rocks the cradle, rocks the world."

The paltry wretch who steals into my enclosure at early dawn, and scatters burs, tares and thistles through my fields, is by no means so great a criminal as is he who calculatingly pre-occupies the impressive mind of childhood with creeds and notions of religion that its riper manhood and maturer judgment would be certain to condemn.

In secular affairs it would be a crime, though the means are at hand all around us, to repair our blunders and correct mistakes; and it is ever encouraged as commendable and praiseworthy to do so, even where the results are known and confessed to be, either way, only temporary. But in religion it is different. Inspiration makes its dogmas a finality. To question is blasphemy—is treading on the verge of doom. Continued doubt of them, though involuntary, is a crime which the blood of Jesus has no power to wash away. "He that believeth not shall be damned," is the Alpha and the Omega of the Cross. The grip of a religious creed is the grip of death. Its victim is seldom relinquished. Right or wrong, to him it is salvation—the sheet anchor of his hope. For this reason alone, it should be accepted, if at all, with the utmost caution. No outside interference should be allowed to warp the judgment. Cool deliberation, by each one for himself, whose destiny is involved, and where eternal results are pending, should be the unvarying rule. All attempted control of the decision, where the interested party alone and forever, must meet the responsibility, is downright impertinence.

Do Sunday schools lay down this, or do they uniformly and systematically deny it? We charge them, and they do not deny it, that these schools are designed and worked upon the distinct principle of its total abrogation. We charge them, and they dare not deny it, that the whole machinery of the institution is run with the declared purpose to forestall and thwart free inquiry. They aim to get possession of the child's mind, and fill it with prejudices, before the dawn of the age of reason. All opposing ideas are sedulously excluded. All pious frauds and lying devices are resorted to, to villify and blacken the good name and character of the men who have the honesty and courage to call in question the divinity of its silly wonders. The success of the in-

stitution is grounded upon the assumption that the children are fools. But the diligence and strategy in constant requisition, to keep their Sunday mills grinding, hints strongly that the assumption is a slander.

The fact is, the church needs a law to compel our youth into the Sabbath school. Ministers are already regretting the absence of this sturdy means of grace. The next step after compulsory attendance, forced Bible reading, and prayer, in our public schools, will be forced Sunday school attendance. The right to do so inheres as logically in the one as in the other. And the rational sequence of these measures will be, a sacred dungeon—a sort of Protestant Reform Inquisition, as defensible as the rest of these accursed innovations upon the rights of American citizens, for the pious purpose of scaring these little intractable, totally depraved skeptics into the arms of Christ and into the bosom of the church. Why not? This saving an immortal soul is a vast concern, and had better be secured beyond contingency. When the fact appears absolutely that they are "born again," forward them to heaven by strangulation, or by some other expeditious method, and thus garner up your godly labors. Or to that portion of the Christian church which has outgrown the belief that "hell is paved with infants not a span long," a much earlier period might be fixed upon to commence operations. In view of the fearful future the Bible assigns to us, the widely prevailing practice of infanticide, if all who die in infancy are saved, should be fostered and encouraged, as a means ordained of heaven, to save millions. I here boldly affirm and maintain that morally infanticide is no crime, if orthodoxy be not a lie; but is, on the contrary, a more efficient soul-saving agency than missionary and Sabbath school efforts combined. After a lifetime spent in thus populating heaven, plead in justification that you did it for Christ's sake, and for Christ's sake you shall be forgiven; happy in the assurance that you have saved to infinite beatitudes, a multitude of souls from infinite pain.

Why not? Other murderers are forgiven, even where malice prompted the act; and the murdered victims, in all their guiltiness and crime, without a moment's warning or preparation, are launched into hell, to agonize eternally under God's avenging frown. Would not the compassionate Jesus extend clemency to you, for making an absolutely sure thing of the salvation of a few, known to be "fit for the kingdom of heaven," who, if permitted to live, might fall into sin, die impenitent, and sink in all their pollution, beneath the fierceness of undying wrath forever and ever?

How safe the experiment would be for the dear children. You believe that God accepted the death of one innocent person, to make the salvation of a child possible; would he not accept the death of another to make its damnation impossible, its salvation sure? How beautiful and disinterested, indeed, would appear parental love, willing to sacrifice present impulses, sympathies and affections, present endearing earthly relations, enduring at longest only a moment, to secure to their loving ones forever, the unspeakable bliss and joy of heaven! And in view of the impunity invited, almost, by the following words of Christ, (Mat. 12:31,) "All manner of sin and blasphemy shall be forgiven unto men, but the blasphemy of the Ghost, (the words, "against," and "holy," are supplied by the translators,) the business would not seem to be a very hazardous one to engage

in; and doctors of divinity, even, could not make it appear, (tis presumptuous to affirm it,) that this mode of colonizing heaven was blasphemy against the Ghost. Then why not adopt it? Too great particularity as to the means employed to accomplish the Almighty's work, should not be indulged in; if the work be effectually done, heaven will sanctify the means. History affords illustrious examples in the lives and deeds of holy and pious men, to justify any imaginable procedure to multiply converts to the church and denizens of heaven. The civil law and the genius of the age need only limit orthodox rapacity. If the law is in the way, annul it; if the constitution, suspend it, or baptize it in the name of the Holy Trinity, and you can make it mean anything; vote God into it, and it will cover and include all possible emergencies. You can conjure up nothing more repellant, you can invent no greater enormities than your creed at present embodies; you can subsidize no infernal instrumentalities that have not already, as veterans, grown gray in the Gospel service.

How repugnant to every humane impulse must any system of religion be, that could drive us to contemplate so dire and dismal an alternative. I appeal to any Christian mother to say, if the choice were submitted to her selection, with the assurance that God would approve it, whether to have her children enter Paradise through the door of infanticide, or grow up with the terrible uncertainty of being found among the "few that be saved" at last, impending over them; if she would not, without hesitation, say, "Let me endure all the pangs of maternity, and all the bitterness of separation, here, which are only momentary, that my crown of rejoicing be perfect by and by; and from my string of pearls no dear one be missing in the world to come." That would be the invariable response from a true mother's heart.

I have been led into this digression by a wish to exhibit as clearly as possible, by comparison, some of the execrable features of the system of religion taught in our Sabbath schools and from our pulpits. That a Sabbath school might be projected, upon a plan to permanently bless the rising generation, admits of no dispute. But it must be grounded upon better premises, and actuated by higher motives than are advertised. It is the bland and universal confession of its friends, that to convert them to Christ, and gather them into the church, is the ultimatum of the institution. But the inordinate eagerness to compass this end, has induced the church to adopt questionable expedients; such as offering costly prizes, watches, silver sets, jewelry, money and circus tickets; encroaching so closely upon the domain of lotteries as to bewilder men, to say nothing of children, to fix the line of separation.

A convention of Methodists in the Genesee Conference, recommended second sessions of Sabbath schools the same day. Nothing but fanatical insanity, it would seem, could have suggested such a merciless persecution of "these little ones." With their legions of inventions, and captivating devices, the S. S. journals reluctantly confess that the "average Sunday school is a failure;" and a warm friend of the cause, H. B. Scammell of St. Louis, says that this "verdict has an emphatic rendering." He says, "In some of our most prosperous schools, the development and practice are too often into a sad mixture of personal ambition, ill-advised and overloaded

prize systems, kissing picnics, dramatic exhibitions, spasmodic efforts and fantastic conceits." The Genesee convention says, "The great and final aim of the S. S. is to lead souls to Christ." We judge by the above outline, that some of our most prosperous schools must have got to their destination. Mr. Scammell, regretfully but graphically, describes the road. From a merely worldly stand point, we confess we cannot see the attractions of the route.

To be Continued.

Letter from A. J. Davis.

The following kind and genial letter from that distinguished author of spiritual literature and father of the Lyceum movement, Andrew Jackson Davis, we gladly transfer to our columns, and hope it will forever set at rest all doubts and surmises as regards Mr. Davis' interest in the Lyceum, and his supposed opposition to the "Lyceum Guide." Mr. Davis adds but another proof of his generous, unselfish devotion to the cause of human progress; and the true nobility of soul we may ever more recognize in the man who blessed the world with "Nature's Divine Revelations." In a private note to us, Mr. Davis expresses most warmly the cordial sentiments of good will so admirably set forth in this letter. ||

"THE LYCEUM GUIDE."

I have this moment read the advertisement of the new work by our esteemed brothers, Peebles, Barrett and Clark, and Sister Emma Tuttle, with the above title, designed for the use of progressive Sunday schools; and the effect is to enkindle great hopes and breathe a fresh breath of life into joys concerning the cause of enlightened education among Spiritualists and progressionists generally.

Judging by the advertisement—I have not yet seen the work itself—I think the friends of the Lyceum movement will accept the "Guide" as an indispensable aid to the further development of the new idea of education. One impediment seems everywhere conspicuous: the amount and quality of labor demanded by the Lyceum system as presented in the manual bearing my name.

In common Sunday schools the class-teachers have each a plain routine marked out for them by the superintendent, which requires no self-responsible thinking, and permits no variation from the questions and answers furnished by the catechism or Bible; while in the Children's Lyceum each group-leader is required to inspire the members with thought, and the success of the school depends in large measure upon the order-imparting and spirit-awakening ability of the leaders of groups. This great demand upon leaders, although occurring but once in seven days and only for one hundred minutes, has well-nigh deprived the Lyceums of these important persons. Hence the general cry is for suitable leaders for groups, and it is hard to record that this great cry is not fully answered.

Again, it is said that the original plan is too complicated, requiring too many movements—not appropriate for the Sabbath day, &c. Experience is a great teacher, and his voice ought to be heard. If the above complaints are founded in truth, if they do not originate in a desire to avoid responsibility and in superstitious feelings regarding the Sabbath, then let us hope that the new work by the real friends of the Lyceum may furnish a remedy and be a true "Guide" to results more commensurate with the basic principles of education.

Lyceums are gradually perishing in many localities, while in other places they are rapidly coming into existence. Let the new Lyceums start with the "Guide," adopt its rules, sing the beautiful music by friend Clark—which I am this moment longing to hear—and do all things decently and in harmony with its teachings, and thus by experience of two or three years test the advantages and suggestions of the welcome work.

The Lyceum has from the first had no more sincere friends and thorough advocates than those whose names appear upon the title page of the "Guide," and it is the warmest wish of my heart that the work in which these co-laborers have been united, shall be crowned with an abundant and lasting success.

It is my hope and recommendation that the perishing Lyceums, and all of them everywhere, whether successful or not, will provide themselves with this new work, which may infuse new life into them, and be the medium of inviting fuller inspirations from all Lyceum organizations, which flourish like flowers of truth in the glorious gardens of the Summer-Land.—*Banner of Light.*

Notes from the "Hub."

BY DEAN CLARK.

MESSRS. EDITORS—Having just returned from "a feast of fat things" prepared at Harwich, on Cape Cod, Mass., it seems but justice to those who prepared it, as well as those who partook of it, for me to sketch briefly my appreciation of its delectable character.

For the first time in my experience I was privileged to attend a Spiritualist Camp meeting, and though in early years I was somewhat prejudiced against camp meetings, such as our Methodist brethren have become notorious for holding—where passion and superstition hold their high carnival, yet the good order and decorum characterizing our "Feast of Tabernacles" entirely obliterated my preconceptions against such mass meetings.

I did not arrive on the ground till the evening of the third day, so I lost some of the choice viands that had been dealt out by our spiritual connoisseurs from the culinary department, but my soul was feasted to repletion with the "bread of life," the fruit of knowledge, the pabulum of philosophy, the stony meat of science and the sweet wine of love that were distributed with profusion to all, according to their appetite or demands.

The arrangements for seating and tenting the large multitude were ample and as comfortable as could be expected, and the speakers, who came in goodly numbers, were kindly provided for by the hospitality of the committee of arrangements, who sent us among the kind friends in proximity to the camp ground, where our bodily wants were ministered unto with generous alacrity.

The convocation of people was large during the entire session, and on Sunday, the last day, the people literally swarmed upon the ground. Indeed, it has not been my fortune ever to see so many "fair women and brave men" at a Spiritualist meeting, before. The sign-manual of God was manifest on those fair, intelligent brows. Soul-life, and intellectual culture beamed forth from thousands of radiant eyes, and the generous glow of fraternal love warmed every heart, and melted the frigid barriers of cynical conservatism and conventionality that too often obstruct the gush of sympathy and the flow of soul through the channels of our social life.

Every brow was kissed by some angel visitant, every hand clasped by some kindred spirit, every ear heard voices from heaven, and every spirit was refreshed by the holy baptisms that descended in copious showers upon grateful hearts. We clasped hands, looked into one another's eyes, and spirit answering to spirit gave assurance of warmer fraternal love, closer sympathy in feeling and greater unity of effort in the labors of the future.

That "son of thunder," Moses Hull, was there with his hammer of Thor, to beat to atoms the idols of Mythology, and most effectually did he demolish the fallen gods of Theology, while preserving their elements to construct higher ideals of Divinity. His motto is, "give the devil his due," and no one ever did it more justly.

Our indefatigable brother, A. E. Carpenter, was there to edify and instruct us with his good sense and practical suggestions. He is both an iconoclast and a constructor, and should be kept at work continually.

Cephas B. Lynn gave us a good illustration of his fine oratorical and logical powers, and won the encomiums of all listeners. His abilities, with the culture he is seeking and getting under difficulties, coupled with a

laudible ambition for eminence, will give him a high position in the ranks of free thinkers.

Our modest but profound brother, J. P. Greenleaf, charmed us with his melodious tones freighted with the wisdom of the sages, the pathos of poetry, and the spiritual light of an interiorly illumined soul. His retiring disposition keeps too much in the back ground one of God's noblemen. Let those who seek gems and pearls, open his rich casket to the world by giving him a higher appreciation and more extended opportunities.

For the first time it was our pleasure to meet and listen to brother Frank White, and though I did not hear his best speech, I was borne with an enraptured audience to celestial regions upon the wings of his eloquence. No eulogy of mine can add to the laurels he already wears as a fit diadem. I am happy to follow in the train of white light which he radiates.

Bro. H. B. Storer as usual was the centre of attraction and of gravity, and while his suavity and gentility won the hearts of all, his masterly powers of rhetoric, logic, and spiritual insight into the arcana of life, "the soul of things" and of all religious truth which he so eloquently elaborated, won the plaudits of the entire assemblage. If he is not an illustration of God's noblest work in the masculine gender, then thousands of admiring friends are mistaken.

Bro. G. A. Bacon, your worthy associate, and one of the clearest thinkers, versatile writers, indefatigable workers, and best and truest of men, was with us but a short time, but cheered us all by his genial presence and practical suggestions in conference, and we only regretted that time did not permit an oral demonstration of his innate eloquence. We trust he is not destined always

—"to blush unseen

And waste his fragrance on the empty air," nor his life-energies in a market stall.

Brothers Guild of Lawrence, and Richardson of Charlestown, gave many practical thoughts in conference, and won the attention and respect of their auditors by their earnest words and thoughtful suggestions.

Last in my order of mentioning, but not least in the appreciation of their gratified audience—and of the writer too!—I will award the meed of honor to our sister co-workers. Sister Susie M. Johnson, whom I first met in Michigan, where she has an enviable reputation, gave us some of the clearest, most forcible and logical expositions of Spiritualism vs. Old theology that I ever heard. She must number in the circle of her friends all who can appreciate womanly character, marked rhetorical and oratorical powers. Her discourse commanded marked attention and frequent applause.

Sister Sarah A. Byrnes we here met and heard for the first time, and it is but just to say that her personal appearance and manner forcibly reminded me of Miss A. W. Sprague. Her intellectual countenance beams with soul-radiance, and in every respect she seems an illustration of true womanhood. Her speaking is clear and forcible, and her impressive manner, musical tones and practical good sense, captivate her auditors and win a just appreciation.

I was not fortunate enough to hear the lecture of Sister Mattie Thwing, but learn that it was excellent and well receive. During the session she recited two fine poems which evince talent that may yet shine. Her modest demeanor and womanly graces win the admiration which her talent enhances. Filial duties, which it is an honor to her to discharge, restrict somewhat her public labors, but in due time the sphere of her labors will be commensurate with her ambition and power.

A Mrs. Booth from Milford, N. H., gave a very pleasing and earnest address in conference, and avowed her purpose to take the field. She seemed to possess fine talents and inspirational power that may win laurels when she is better known.

Thomas Gales Forster and Wm. Denton were anxiously expected on Sunday, and all were disappointed

that these veteran heroes and famous champions of our cause could not be with us.

I am now enjoying a fill of happiness in the society of the former, and hope soon to meet the latter.

Long shall I remember the Camp meeting as a season of profit, but must not consume more space nor time to describe it. Success to you, Brothers, and may the public appreciate the worth of your most excellent paper.

OHIO STATE ASSOCIATION OF SPIRITUALISTS.

Fourth Annual Convention.

FIRST DAY.

The Fourth Annual Convention of the Ohio State Association of Spiritualists, met at Lyceum Hall, Cleveland, on Friday, September 9th, 1870, and was called to order by the President, Hudson Tuttle.

The following Committees were appointed by the President:

On Credentials—Dr. A. Underhill, Akron; D. J. Starbird, Milan; Mrs. Louisa Shepard, Geneva.

On Business—Geo. W. Roberts, Milan; B. Webb, Geneva; Mrs. Mercia B. Lane, Braceville; J. V. Vredenburg, Norwalk; N. E. Marcy, Wellington; A. A. Wheelock, Cleveland; O. L. Sutliff, Wooster; Mrs. A. G. Smith, Painesville; Mrs. S. M. Thompson, Cleveland.

Brief remarks were made by Cephas B. Lynn and Hudson Tuttle, on the work before the Convention. Adjourned until 2 o'clock, P. M.

AFTERNOON SESSION.

Hudson Tuttle spoke briefly, but earnestly, of the work accomplished by this Association during the past three years. He strongly urged the importance of organization.

The following resolution, offered by the Business Committee, was unanimously adopted:

Resolved, That we invite all present, interested in the objects of this Convention, who are not delegates, to participate freely in all its deliberations, except voting on questions of business, by presenting their names to the Secretary.

The Business Committee reported the following programme for the afternoon: 1. Report of Committee on Credentials. 2. The consideration of Organization, and Children's Progressive Lyceum—speakers being limited to ten minutes.

The Committee on Credentials reported Delegates from the following places as being present:—Alliance, Akron, Auburn, Braceville, Cardington, Cleveland, Clyde, East Trumbull, Geneva, Hiram, Harrisburg, Kirtland, Lowell, Milan, Norwalk, Oberlin, Painesville, Toledo, Thompson, Wellington and West Richfield. [The names of the respective delegates are omitted, for want of room.]

A lengthy discussion ensued, on Organization and the Progressive Lyceum, which was participated in by a large number. The speeches were eminently practical, and very instructive.

The Business Committee reported the following order of exercises for Saturday forenoon:—1. Conference for one hour. 2. Presentation of names, by the Business Committee, of officers for the ensuing year. 3. Election of Officers of the State Association.

On motion of Cephas B. Lynn, the President appointed a Committee on Resolutions, as follows:—Cephas B. Lynn, Norwalk; Dr. Armstrong, Toledo; Emily Graves, Milan; C. D. Ensign, Mt. Gilead; D. J. Starbird, Milan; George A. Bacon, Boston; A. A. Wheelock, Cleveland.

The President appointed Mrs. S. M. Thompson, Cleveland; Mrs. Sarah Marsh, Milan; and James Lawrence, Cleveland, to invite Emma Hardinge to address the Convention, and the Cleveland Lyceum Choir to furnish music. Adjourned.

SECOND DAY.

FORENOON SESSION.

The conference hour was profitably occupied by O. P. Kellogg, Dr. Armstrong, C. D. Ensign and others. O. P. Kellogg offered the following resolution:

Resolved, That we, as representatives of the local State societies, recommend lengthy engagements of speakers, in preference to the present system of itinerancy.

After an earnest and practical speech by George A. Bacon of Boston, the consideration of the above resolution was postponed until afternoon.

The Convention proceeded to the election of officers of the State Association for the ensuing year. Dr. M. C. Parker of Cleveland, was authorized to cast the vote of the Convention; O. P. Kellogg was appointed teller.

The following officers were unanimously elected, their names having been suggested by the Business Committee:—President, Hudson Tuttle, Berlin Heights. Vice Presidents, Oliver Stevens, East Toledo; John V. Vredenburg, Norwalk; Mrs. Mercia B. Lane, Braceville; B. Webb, Geneva. Recording Secretary, George William Wilson, Auburn, Geauga Co. Corresponding Secretary, Mrs. Emma Tuttle, Berlin Heights. Treasurer, D. U. Pratt, Cleveland. Trustees, George Rose, Mrs. S. M. Thompson, N. E. Crittenden, Cleveland.

On motion of Dr. Armstrong, of Toledo, the Convention by unanimous vote recommended to the Executive Board, the appointment of A. A. Wheelock as State Missionary.

Hudson Tuttle returned thanks to the Convention, for the honor conferred upon him by re-electing him to the most responsible office in the gift of the Association. He would endeavor to faithfully carry out the wishes of the Convention. He urged the importance of adopting a plan for carrying forward the missionary work. The people are manifesting a greater degree of interest in Spiritualism, than at any previous time. He referred to its rapid spread over the world, and spoke hopefully of the future.

At the suggestion of the Business Committee, the following Committee on Finances was elected:—Mrs. S. M. Thompson, Mrs. Mercia B. Lane, and Mrs. Carrie Lewis.

The Business Committee reported the following programme for afternoon:—1. Consideration for one hour, of the resolution offered by O. P. Kellogg—speakers limited to ten minutes. 2. Report of Committee on Resolutions.

Adjourned until 2 P. M.

AFTERNOON SESSION.

Convention met at 2 P. M. Song by the Lyceum Choir.

The Convention resumed the consideration of the resolution offered by O. P. Kellogg. After eloquent and earnest speeches by Dr. Underhill, I. I. Bigelow, O. P. Kellogg, Hudson Tuttle, George A. Bacon and Cephas B. Lynn, the resolution was laid upon the table.

The Committee on Resolutions reported as follows:

Resolved, That as organization inheres in all substances, in all life and intelligence, we hereby recommend to the Spiritualists of Ohio, to avail themselves of every practical and legitimate method for the dissemination of the distinctive facts, philosophy and religion of Spiritualism.

Resolved, That the voice of history and the analogies of nature, testify to us that it is in the economy of progress for Spiritualism to come up into organic life, both as a destructive and constructive religious movement.

Resolved, That the solemn affirmations of Spiritualism, based on scientific demonstration, instead of blind faith, in so-called miracles, and all forms of supernaturalism, are neither arrogant nor ostentatious, but the natural appeal of divine truth, entitled to the fullest recognition, appreciation, and support among mankind.

Resolved, That it is the imperative duty of Spiritualists to work out the sublime beauties of the Harmonical Philosophy, in the development of each individual character, by the immediate abandonment of any habit or practice tending to impair the physical, mental, moral and spiritual constitution.

Resolved, That we recommend the general adoption of the "Lyceum Guide," believing it to be a valuable acquisition to the Children's Lyceum; and we urge the necessity of cordially supporting the *Lyceum Banner*.

Resolved, That regarding the sacredness of human life as a high test of civilization, we are opposed to the relics of barbarism, war and capital punishment.

Resolved, That the spirit of the age demands the complete recognition of woman enjoying every right and privilege which nature and reason have mutually bestowed upon her.

Resolved, that we, in season and out of season, persistently and consistently demand the practical fulfilment of the principles of common justice, nationally and individually, and that they be extended alike to the emigrant of every clime, as to the native of the American soil.

Resolved, That we recognize in the Children's Progressive

Lyceum, an indispensable agency in the development of children into a manhood and womanhood of spiritual freedom.

The following was subsequently submitted, and unanimously adopted:

WHEREAS, We have learned with deep regret, of the severe illness of our highly esteemed and gifted sister, Emma Tuttle, therefore,

Resolved, That we tender to her our united sympathy, with the sincere hope that she may soon be restored to health.

Emma Hardinge then delivered an eloquent and logical discourse on Spiritualism. As only a verbatim report could do her justice, we will not attempt a synopsis.

The Business Committee presented the following order of exercises for the evening session:—1. Consideration of the Report of Committee on Resolutions. 2. Election of delegates to the National Convention.

Adjourned until 7½ P. M.

EVENING SESSION.

Music by the Cleveland Lyceum Choir.

The report of the Committee on Resolutions was adopted.

Dr. Armstrong made a motion that this Association elect delegates to the National Convention.

A. A. Wheelock urged the necessity of first considering what practical good would result therefrom.

Cephas B. Lynn eloquently and forcibly presented arguments in favor of electing delegates to the National Convention.

On motion of George William Wilson, the Chair was authorized to appoint a committee of three, on the selection of delegates to the National Convention. Dr. A. Underhill, Dr. Armstrong and Ira Lake constituted said committee.

O. L. Sutliff delivered a short and interesting address, explaining some Scriptural passages in his most happy style.

Dr. Underhill, from the Committee on selecting delegates to the National Convention, reported the following list of delegates, and they were accordingly elected:—John V. Vredenburg, Samuel Brotherton, Mrs. Vredenburg, Mrs. Sarah Marsh, Cephas B. Lynn, Mrs. S. M. Thompson, Oliver Stevens, Dr. Armstrong, Mrs. E. Breed, Mrs. Mercia B. Lane, A. A. Wheelock, Mrs. Carrie Lewis, Geo. Rose, O. L. Sutliff, Mrs. H. Bowers, G. W. Sheperd, Louisa Sheperd, D. M. King, J. A. Underhill, Ira Lake, O. P. Kellogg.

Cephas B. Lynn offered the following resolution, which was adopted:

WHEREAS, The Spiritualist speakers in attendance at the Ohio State Convention, learn with pleasure of the formation in the East, of a Spiritualist Lecturer's Club, for pecuniary and fraternal purposes, therefore,

Resolved, That we give our hearty co-operation to the movement.

O. P. Kellogg followed with a brief address, full of genius and inspiration, glowing with golden thoughts, beautifully expressed.

Hudson Tuttle spoke parting words to the Convention, and urged the friends to labor faithfully for the advancement of our glorious cause, during the coming year.

After a song by the Lyceum Choir, the Convention adjourned *sine die*. GEO. WM. WILSON, Secretary.

Emma Hardinge as a Woman.

Independent of her spirit masters, of whom she speaks with that due humility which falls like a graceful mantle over the minds of the truly great, she is an honor to our sex, while she excels them. Who of us that have crossed palms with this inestimable woman does not feel, "a perfect woman nobly planned, to warn, to comfort and command," who now as in the past extends to the friendless a helping hand, that mantle of charity, with which she so lovingly enfolds poor erring humanity—answering them in responsive, dignified sentiments of her own, from out a halo of glory with which the angels environ her. And while I pay the tribute due a noble woman, I will say God bless Emma Hardinge.

We thank the Divine sources from which all blessings flow, for that responsive channel provided in Emma Hardinge. A Sister, ERNEST.

EULOGIUM.

A DISCOURSE DELIVERED BEFORE THE MILAN LYCEUM, ON THE OCCASION OF THE DEATH OF CORA GREEN, MEMBER OF SEA GROUP, BY HUDSON TUTTLE.

Members of the Lyceum:

Since we last met in this hall, death has visited one of our number, and the leaden veil let fall from his iron hand, now conceals one of our most beautiful flowers from mortal view. The affection and love we bore her, averted not the blow. Though we folded her in our arms, and prayed heaven to spare her, the keen shaft was not diverted.

We remember her as a year ago she sat in her group, beautiful and bright as a gem; or rather, like a pure star, so radiant were her features. Even then the work had begun, of which this is the consummation; and the fascinating beauty we then admired was not of this world, but a fore-gleam of the angel land.

A week, to-day, at her request, I sat by the side of her couch and clasped her thin hand in mine. Your Guardian sat on the opposite side, holding her other thin hand, responding to Cora's smile with tears. It was a sad moment, and yet one of unspeakable joy. Her tiny form, for two years, had been the prey to wasting disease. Oh, how she had suffered to bring her this! How remorselessly had pain gnawed, with keenest tooth, tearing fibre from fibre, nerve from nerve, day after day, and night, for two years of days and nights; and her friends standing by, powerless to avert, yet willing, were it possible, to be bound to the rack of torture, could she escape. We stood by, and were ashamed that we could not share her sufferings.

With the patience of a martyr, she bore all. She moaned at times, for that is human, but ever a smile was on her face, and a glad word on her lips. And on that Sunday evening, we clasped her hands, when we all knew the ordeal was passed, and pain no longer could trample with iron heel our beautiful flower, for the worst already had been done. She still smiled. I felt, and I said, "The angels are very near," to which she replied, "I often see my sister May; she is with me."

Almost a year absent from our Sunday Sessions; always with us in desire, yet unable to attend, she said, "I shall soon be able to come. I shall always be there." Oh, how her dark eyes glowed when she spoke, and as one gazed into their depths, it was like looking through a rift of cloud, into the immensity of star-lit space. She believed intently, and was happy in her belief.

The next day, still holding to earth by thinnest thread, she said to her teachers, "Next Sunday I shall be with my group, and have a seat by your side."

Members of the Lyceum, that wish has been granted, and I doubt not, were your spiritual perceptions sufficiently acute, you would see an azure clad spirit in that apparently vacant space. There you will now see, with your mortal vision, what has never before occurred in history. We have often remarked the contrast of age and childhood on that seat; now we may contrast age standing on the one shore of the river, and an angel child assisting on the other. May this lesson sink deep into our minds. Not that you become superstitious, but that you learn how closely the world of spirits approaches the world of men, and how intimately the two are blended.

Furthermore, she sent "her love to you all." I reiterate her words for her. I know you will accept it. I know you will feel honored and dignified by it. The love of a spirit like hers, is an invulnerable shield, and blessed are those who receive it. It is well for us all that we have angel friends who bend their protection over and around us. They are the poetry of our lives.

Then at the close, when too weak to do so herself, she requested her hands to be folded, and waiting a time, she became weary, and said, "Mama, when will

the angels come for me?" Soon afterwards she closed her eyes. Death came, and as the setting sun guilds the hill tops with a flush of glory, so a radiance illumed her features, new and peculiar, after her mortal tongue refused its office—a radiance reflected by her spirit when it first bathed its forehead in the ambient atmosphere of heaven.

Dead! did I say, dead?

"There is no death! the stars go down
To rise upon some fairer shore,
And bright in heaven's jeweled crown
They shine forevermore."

Death is the agonizing cry of the lacerated senses. Our eyes see her not; our ears hear her not; we feel not, with our obtuse physical senses, her spirit presence. We reposed in a garden of bloom but yesterday; to-day a tempest has trampled it with relentless feet, and we arise to contemplate the irreparable ruin. Hope has deserted us, our science proves a sham, our faith a delusion. We refuse to be comforted. The golden sun of our happiness has gone down in night; there is no promise of another day.

We have reached the precipice of the Hereafter. The brink of the grave cuts down into the profoundness of oblivion. We sit down and call, in bitterness of our hearts: "Oh, Religion! where are you? Come, oh, come, we pray you, and cheer us in this our great hour of need!" Oh, Religion has sunk in the void. Her voice is silent. She bade us rest on the staff of Faith, and now at this hour it has broken. We call on Science. Glorious one who revels in resolving doubt and mystery: "Science, have you seen our lost one? Can you resolve the problem of death? Can you tell us of a spirit on the other shore of time, loving and affectionate still?"

Then the children of science answer for her. They tell us that the atoms of which this body is composed, are bound together by the magic principle of life. So much carbon and nitrogen, hydrogen and oxygen, and there is a living being. These are combined with muscle and nerve, with mineral matter in bone and tendon; there is a fluid to circulate; there is a nervous force communicated over and through the nerves; there is motion, life, intelligence.

At death, oh, scientist—at death! At death, all these dissolve. Each seeks its own. The rains of heaven dissolve the inert products. The winds waft them away. The lichen on the rocks, beaten by the restless Southern ocean; the reindeer moss, on the borders of the Arctic sea; the palm, flaunting aloft its coronal of plumes, all grow green and vigorous by the new particles, wafted around the world by the generous winds. Animal life renews itself from these.

Stop, stop, oh, scientist! not of this wreck, but the immortal. I know no immortal, is the cold reply. I know only of change, infinite, eternal and perpetual. Life and death are correlated terms. One compliments the other. Immortality is the resurrection of new forms from the dust of decay, as the flower springs from the crumbly daddock—as the worm takes life from the mouldering flesh.

Go by, and cease thy gibbering, heartless science. Leave us our dead, as dead. We want no immortality of stones. We are not consoled by the knowledge that the crumbling products of dissolution will run again through the swift currents of life. Individuality is our demand. Will our loved possess conscious existence? Will she know and think? Will she retain her love for us? Will she still be ours?

Standing by the precipice, we speak to the void, and no answer, not even the echo of our voices, is returned.

Nature, kind and beneficent, makes no blunders or mistakes. Her infinite laws are certain in their movements, and always just. Plant and animal, each are perfect for their kind. In their lives, each

attains its highest capabilities. Perfect a lion, and a lion have you still,—a tiger, an ox, a pine or an oak. With man is this true? True of all sentient beings, it is false with him. When physically perfect, what can he gain? Everything! In morality and intellectual acquirements, an infinite field of progress is opened before him. He treads the threshold of limitless possibilities. On this threshold, across which his sentient nature blends with the mystic, unknown and infinite, his life goes out, imperfect and incomplete, and these possibilities of which he is capable, are unrealized. Then is nature a sham, her perfect laws a delusion; and man, with all his yearnings after immortality, after perfection, and purity, and angelic life, a blot and blemish on the face of our otherwise fair creation.

Mock us not with such babbling, oh, child of science! The voices of our hearts cry to the unknown spirit realm. We pause on its borders. Be silent, material senses, a higher, purer and more spiritual sense is ours. Listen!

Scarcely audible above the tumultuous throbs of our anxious hearts, we hear the voice of the departed. Still living, still loving, the same as on earth.

We are blessed indeed by the possession of friends in the angel land. Our benizens shall arise morning and evening to them, invoking their presence and protection. They live in our memories a sacred perfume, not of withered flowers, but flowers blooming in immortal verdure.

We would not recall them to earthly life. They have passed through its trials and have been refined. They breathe a purer atmosphere, they live more peaceful lives. Our selfishness demands them, forgetful that our great loss is their incalculable gain.

That vacant seat, now occupied by an angel, is a beautiful symbol, revealing to us the presence of another Lyceum above us. Our groups are duplicated in the angel land. Oh, then, in the deliciousness of this divine belief, our hall becomes a holy place, and all our exercises are angel ministrations. Our homes become twice sacred, as the shrines of spirit pilgrimages, and the air is redolent with the breath of angels. Our hearths are altars around which angels congregate; and if we recognize not their presence, it is from our own earthliness.

Thou, Cora, hast become a resident of the spirit realm. We know thou lovest us still. We would not call thee to earth life again. It is ours to attain thy perfections. The years shall gather us to thee, one by one, until we all repose together, on the shining shore of immortality, where there shall be no more parting, no more tears or suffering, forever and forever.

Trouble in the Sun.

The spirits who have our Solar system in charge better look after our sun, if we may put confidence in the statements of astronomers. Terrible perturbations are creating unimaginable commotion there. Yawning abysses open in the sun, and fire, magnetic tempests explode with infinite power. The earth is affected, and the nerves of every animal as well as the telegraphic wires, quiver from the shock. Alarmists pre-announce disaster to the worlds, and Christians look for the day of judgment! Meanwhile the terms of the AMERICAN SPIRITUALIST will continue at the low rate of one dollar per volume. What if the astro-theologists see only the outer atmosphere of the sun, with openings through luminous clouds? We shall continue to think the extraordinary phenomena are, in part, due to *æra attention*.

§

Prophets and holy men—dreamers and seers,
Learned in the wisdom of heavenly lore,
Come to us now as in other years,
With words as inspiring as ever before.

—E. M. MacGraw.

Death.

BY GEO. A. SHUFELDT.

None but the base and the craven fear death. Education, Christian education, will have a fearful account to render up, when the great day of settlement comes before the Lord, for the gross imposition she has practiced on the credulity of mankind, particularly in relation to the teaching to little children the monstrous doctrines of human depravity and eternal damnation.

The so-called Church of Christ is so'ely and a'one responsible for the monstrous perversion of the truth which depicts Death as the King of Terrors and the mortal enemy of man; holding him out to the world from the pulpit and the desk, as a monster of dark and fearful import, who comes to crush and destroy the human race, and bury the bodies and souls of men beneath the ruins of an eternal destruction.

It is a singular fact in the history of human civilization, that it is only among enlightened Christian nations that this fear of death prevails. The Chinese do not fear death; the Mohommedan does not fear it; the great mass of mankind know nothing of this feeling.

And why should death be feared? In the economy which marks human life upon this planet, we find that millions upon thousands of millions, have passed beyond the borders of the grave—have gone out into another life, and, in so far as we know, not one single soul has been lost, not one human being has perished; and these millions upon millions are passing away all the time. It is a part of our nature to die. There is no pain in the act of dying, there can be none; nature has made a wise provision in this. She carefully prepares the body for the change, and the mind also. Pain is a sequence of disease, and it may become so great or so persistent that the entire nervous system is shattered; and there is, of course, a degree of pain beyond which the body cannot sustain life, and death is the consequence; but in the main act of dying there is no pain to the body—not any more than there is pain suffered by the infant at its birth.

Does anybody suppose that God or nature made an abortion of this thing, and imposed upon man in his last hours, a necessity for suffering unparalleled torture? It is an absurdity.

Prof. Haeferend observes in his work on Longevity, "that many fear death less than the operation of dying. People form the most singular conception of the last struggle, the separation of the soul from the body and the life. No man ever certainly felt what death is; and as insensibly as we enter into life, equally as insensibly do we leave it. Man can have no sensation of dying, for to die, means nothing more than to lose the vital power; and it is the vital power, which is the medium of communication between the soul and body. In proportion as the vital power decreases, we lose the power of sensation and consciousness, and we cannot lose life without at the same time, or rather before, losing our vital sensation, which requires the assistance of the most delicate organs. We are taught also by experience, that all those who ever passed through the first stages of death, when again brought to life, unanimously asserted that they felt nothing of dying, but sunk at once into a state of insensibility.

"Let us not be led into a mistake by the convulsive throbs, the rattling in the throat, and the apparent pangs of death. These symptoms are painful only to the spectator, and not to the dying who are not sensible of them."

Death and pain are inseparable in most men's minds; yet in a recent communication to the Royal Society, Dr. Phillip stated that death in its various forms, whether arising from old age, excessive stimulents, debilitating causes that weaken vital action, injury, or disease of vital organs, is always preceded by a loss of sensibility, so that the precise action

we call death, is one unattended with pain. Death, then, is simply the loss of sensibility. This reminds us of the saying of Arcesilous that "Death of all estimated evils, is the only one whose presence never incommoded anybody, and which only caused concern during its absence."

In the beautiful language of one of our inspired writers, "death is but the kind and welcome servant who, with noiseless hand, unlocks life's flower-encircled door to show us those we love," and man may thank Spiritualism for revealing to him this great truth, and relieving the human mind from the incubus cast upon it by the superstitious teachings of unnatural theology.

Spiritualism not only exhibits to us what death is, but it shows us exactly what we are after death; and in giving us an accurate knowledge of the life beyond the grave, it most surely robs death of his terrors as well as the grave of its victory.

Another Community Proposed.

We have received for publication the outlines of a plan of a proposed colony or community of progressionists, situated on the line of some of the Western railroads, which the author believes to contain many valuable points not heretofore fully involved, all looking to the great end of securing a self-sustaining institution, which in its general and special departments shall commend itself to the common sense and practical judgment of all men.

The proposer would organize a joint stock company, with a capital of \$100,000, in shares of \$100 each, to be invested in land, favorably situated. To lay out a village, with suburban lots of one, two, five ten and twenty acres each, preserving some five hundred acres of the most suitable, for a school farm, and dividing the remainder into farms of forty, eighty, one hundred and twenty, and one hundred and sixty acres; with other features which we have not room to particularize. The author says:

"I have spent all my manhood on the frontier, dealt largely in land for myself and others, acted for three years as president of a colony in Kansas, and from my experience in land matters, fully believe that money invested in such an institution as I have outlined, would prove a better and safer investment than bank stock or deposits."

Whoever is interested, and wishes to correspond with the projector of this movement, can address J. T. Morse, Box 419, Cleveland, O. B.

Report of Meeting at North Collins, N. Y.

The 15th annual meeting of the "Friends of Human Progress," met at Hemlock Hall, North Collins, Erie Co., N. Y., Aug. 26th to 28th, 1870. The assemblage was called to order by Nath'l Tucker, when George W. Taylor was chosen President, Levi Brown, Vice President, Miss Sarah S. Tousey and Wm. H. Candee Secretaries. The President opened the meeting with appropriate words of welcome, and inviting all to participate. Mr. Henry read, "Oh, sometimes dawns upon our sight," a poem by Whittier, followed by a song from Mr. Eli Clark and choir. Dr. Kayner being called for, read an original poem entitled, "The Aspirations of the Mediums," when Lyman C. Howe feelingly offered a few remarks of a personal character. After a song by the choir, the meeting adjourned for an hour. The P. M. session opened by singing, "This world is not a fleeting show." Dr. Kayner made a half hour speech of much interest. Mrs. Clark being called for, yielded to the control of a spirit by the name of Fenton, who stated some of his earthly experiences. A song by the Choir, when the President invited further communications from spirit friends. Mrs. Clark, again entranced, asked that an invitation be sent to Walter Wood, who "passed on" July 1st. Mr. Bishop A. Beals offered an invocation which breathed a devotional spirit, and addressed the audience for some ten minutes, in a most acceptable manner. Mr. Henry submitted the following text: Do good when

ever you can. Mr. Gaylord, (entranced,) spoke a few minutes, when the audience joined in singing, "Come, Holy Spirit, Heavenly Dove." At the request of many, Bro. Lyman C. Howe came forward, and for nearly an hour, his hearers were most attentive listeners to his noble and eloquent utterances. He closed with an improvised poem. As Mr. Howe ceased, Miss Sarah S. Tousey, entranced, arose and spoke a few words, which were easily heard throughout the hall, closing with a beautiful poem. After a song by Mr. Beals, "The Unseen City," the meeting adjourned.

Second Day—Morning Session.—The Vice President, Mr. Levi Brown, called the meeting to order at 10:30 A. M., introducing A. A. Wheelock of the AMERICAN SPIRITUALIST, who comprehensively defined his position as a Spiritualist in its most enlarged sense. He was followed by Giles B. Stebbins who spoke ably and at length. Song, "Our Pilgrim Fathers," by Mr. Eli Clark, when remarks were made by Dr. Kayner, the President and Mr. Stebbins. The session closed by the choir singing "The Evergreen Mountains of Life."

Afternoon Session—After singing, Mr. Wheelock delivered the opening address. Subject: "Work and the Workers"—which a lack of room prevents us from giving even a synopsis. So touching and tender were his words, that we beheld the glistening tear drop in many an eye, and from the depths of our hearts, we thanked God and the angels anew, for the beautiful faith which teaches us

"That from the silent, unseen shore,
We hear the tender voice once more,
And know that though the tide is crossed,
The dearly loved are never lost."

Mr. J. W. Seaver being called for, responded in a few earnest words of encouragement. A short conference followed, time being occupied by Mr. Gaylord and Mrs. Clark, the latter controlled again by the spirit, Fenton. Session closed with an invocation by Miss Tousey.

Sunday Morning.—Conference opened by Mr. Henry, followed by Mr. Jackson of Arcade, Mr. Wheelock of Cleveland, Mrs. Clark and others, every moment of the time being happily occupied. After singing by the choir, and an invocation by Bro. Seaver, Mr. Stebbins delivered the regular address, holding the audience deeply interested for over an hour. Song by Mr. Beals, and brief remarks by Mr. Litchfield, followed, when the Lyceum children gave an exhibition reflecting great credit upon themselves, their leaders and the meeting. A few words from George W. Taylor, and the session closed with earnest words by Mr. Wheelock, in behalf of our Lyceums

The last session was opened by Mr. Stebbins. Song by Mr. Beals. Lyman C. Howe then took the stand, and though suffering from bodily infirmities, chained the attention of a vast audience for upwards of an hour.

Mrs. Hazen described a company of spirit children, with bundles of flowers for the Lyceum children. She also gave a brief communication from Mrs. Scott, (the mother of Cora,) thanking Mr. Taylor for the kind words he spoke when her body was consigned to the tomb. The Chairman then introduced Mr. George W. Taylor as the closing speaker, who proceeded to address the already well-fed multitude. He concluded by saying, "It is with higher hopes, broader views, and deeper emotions, that we part; but there is no sadness in the thought, for we know there is no death, and that we shall all soon meet on the golden shore." After a song by the choir, beautifully adapted to the occasion, the meeting closed by the whole audience singing, "We are going home."

MISS SARAH S. TOUSEY, } Secretaries.
WM. H. CANDEE, }

Time to me this truth has taught &
'Tis a truth that's worth revealing—
More offend from want of thought
Than from any want of feeling.
If advice we would convey,
There's a time we should convey it;
If we've but a word to say,
There's a time Which to say it

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A. A. WHELOCK, || MANAGING EDITOR.

The Editor-in-Chief (†) will contribute exclusively to THE AMERICAN SPIRITUALIST
"RESOLVED, That we are Spiritualists, * * * and that any other prefix or suffix is calculated only to retard and injure us."

A Spiritual Awakening.

Fresh from the Spiritual Camping ground at Cape Cod, where the presence of a mighty host of angelic attendants was graciously realized, and subsequently baptized anew at the spiritual gathering on the shores of classic Walden, with staff in hand, we journeyed westward on our way to the National Assembly at Richmond, Ind., in season to attend the Fourth Annual Ohio State Convention of Spiritualists at Cleveland, Sept. 9th—12th—a clear and interesting account of which appears elsewhere in this paper, from the pen of its intelligent Secretary. We were privileged to participate in its proceedings. Here as elsewhere, it was cause for thankfulness and encouragement to find our Ohio friends imbued with the same quickened spirit and freshly awakened interest, that were so manifest in the Massachusetts gatherings, and which contributed so much to render those occasions such profitable and memorable soul festivals.

The earnestness of purpose, the increased evidence of harmony and greater unity of action, which characterize every section of our country, indicates, if not actually prophecy, a general revival of zeal in the cause of Spiritualism, from which one may reasonably expect the most favorable results. Accounts reach us from every quarter, of a vitally renewed interest in the facts, the science and the religion of this distinctive Gospel of Gladness, which is ours. Speakers are being enquired for as never before. Test media are in demand everywhere. Local societies are forming, and dead associations are being resurrected—may we hope into newness of life and perennial existence!

The old Macedonian cry, once a familiar sound to American ears, is again heard going up from every village and hamlet in various sections of our land. The angels are only waiting for us to deserve a baptism of more than Pentecostal proportions, when heavenly showers of divine love will meet the up-gushings from the hearts of the people.

Make ready, O ye Spiritualists of America! Prepare ye the way, and the glory of earth shall become as the glory of heaven. †

Ohio State Convention.

The Fourth Annual State Convention of Spiritualists had a most harmonious and pleasant session. As usual, there was lack of time in two days to do what business necessarily came before it, and also to fairly consider and fully discuss important measures and questions which were brought forward.

If our State Conventions are to be mere mass meetings, where we come in a hurry and leave in haste—with a flush of enthusiasm and excitement that rises with the occasion and dies with it—then we may know what to expect, and should not be deceived as to results. But if it is to reach the dignity and importance of a deliberative, delegated body, assembled to carefully consider questions of vital interest to our cause, to devise and plan ways and means for practical, effective work, then this manifest haste and feverish anxiety to get through and go home, will not characterize our meetings. Delegates

who accept the trust, should be willing to remain until everything is fairly, fully and wisely done that can be, to advance the cause.

The temper of the Convention, as manifest in the brave, bold utterances of its members, and the pointed resolutions adopted, was most excellent; while the continuous flow of harmony, kindness and charity, strengthened each heart, and rested with a benediction of blessings upon all.

The timely address of Mrs. Hardinge, Saturday afternoon, although her eighth lecture during the week, was full of power—deeply significant in the irresistible logic of the present necessity of organization, the importance of sustaining the missionary work, and a lengthened term of engagement for speakers. We can but hope that those precious germ-seeds of thought fell upon rich spiritual soil, to eventually bring forth much fruit.

Besides the beautiful ministrations of Mrs. Hardinge, Sunday morning and evening, the exercises of the Children's Progressive Lyceum were witnessed by a large number of delegates and friends; the excellent management of Mr. C. I. Thatcher, Conductor, and Mrs. Merritt, Guardian, were deserving of much praise. The Lyceum was briefly addressed by George A. Bacon of Boston, Mrs. Ella Breed and Dr. Armstrong of Toledo, A. A. Wheelock and Mrs. S. M. Thompson of Cleveland, O. L. Sutliff of Wooster, and Dr. A. Underhill of Akron.

Although the Convention did not accomplish all we could wish, yet it was on the whole, a decided success, and the sweet and loving spirit that characterized its entire session, can but be remembered with pleasure by all. †

The Throne of Money.

As rapidly as is possible in the nature of events, republican democracy is disappearing in this country, and a concentration of more than kingly power usurps control, upon a basis of money. We have precluded the primogeniture of England, and all children share alike, great estates becoming dissipated. But corporate bodies have a continuous existence, and strong in immense capital, they purchase legislation to endow themselves with monstrous privileges, and domains each like a kingdom. The worship of the material is fast making us a race of moral cowards and slaves. There seems to be hardly any virtue left that is not marketable. The honored men are the Fisks, the Vanderbilts, the Stewarts—any one who, no matter how, amasses or controls money. These, our self-elected kings, become our oppressors and tyrants, whose rule grows more positive day by day. §

Duplicity and Ignorance.

In the *World's Crisis*, (Second Advent,) of March 23d is an article on "Saul and the witch of Endor," which commences as follows: "It is a fact that nearly all fortune-tellers or clairvoyants are women." After this the writer wriggles and twists through three long columns, to prove the woman of Endor not a witch as churchmen misquote, but an impostor, and that Samuel did not communicate with Saul. As the Bible distinctly says Samuel did appear and speak and, moreover, prophecy correctly, and afterward refers to the fulfillment of the prophecy as prophecy. It requires a good deal of doubling and twisting composition, proposition, supposition and imposition, to make out the pretence of a case, with out flying in the face of the record openly. But when any writer begins with a falsehood, or with a statement born of prejudice and ignorance, we are to be surprised at nothing that follows.

It is untrue that "nearly all clairvoyants are women." The fortune-tellers, who are the only witness that orthodox soul-sleepers are familiar with, are very often men. So dense is the ignorance of this Christian that he knows no distinction between clairvoyance and mediumship; no odds between one form of development and another; he is even in-

competent to quote the Bible. We are well aware that the Bible account of this, as of many other occurrences, is inconsistent and unscientific, that even its clearest statement adds no weight to obvious facts, but Mr. Clark and the *Crisis* have only made the muddle muddier. Their only success is in throwing a doubt upon the whole text.

Christians of to-day are true to the traditions of the Church. They do not proclaim the old teaching, that a fraud for the interests of the Church is commendable, but they will mis-state, pervert and lie, with all the zeal and persistency of their predecessors. §

Missionary Work.

It is with no little satisfaction that we are enabled to announce to the Spiritualists of Ohio, that during the month of October, we are to have the assistance in the missionary work and lecturing field in this State, of those two able and efficient laborers in our cause, J. M. Peebles and J. O. Barrett. They come from recent successful labors in Wisconsin, where, week days, large mass meetings have been held, and evening lectures largely attended.

It is proposed, where friends desire, to make arrangements to hold four large mass meetings, the Saturdays and Sundays of October; also lectures the remaining week day evenings, in localities contiguous to the mass meetings.

J. M. Peebles, in conjunction with J. O. Barrett and A. A. Wheelock, will speak at these mass meetings on Saturdays, being engaged to lecture in Cleveland Sundays.

Where shall these meetings be held? Who will respond? As the time is short in which to make arrangements for the meetings, friends will see the necessity of moving in this matter at once.

Address A. A. WHELOCK, State Missionary.

Going East.

We learn that Bro. O. L. Sutliff, one of Ohio's most earnest pioneer workers in the cause of Spiritualism, intends spending the winter east, with headquarters at Boston. For years a zealous Methodist, he became familiar with the Bible, which he now uses with telling effect, in proving the truths of Spiritualism. His explanations of the mysteries of that famous book, especially the prophecies and revelations, are original and highly interesting; and if there is to be a revision of its dim and dingy pages, we hope that Bro. Sutliff will be employed to do the work. By him, the "pale horse and his rider" affright us no more; the gloomy picture of an angry God, the terrors of death and hell, melt away as fabled myths, before the spiritual power of a true interpretation.

Those wishing to engage Mr. Sutliff's services, can address him at Wooster, Ohio. †

O. P. Kellogg.

We learn that this gifted speaker is to labor in the West for the ensuing winter. We deeply regret that the State of Ohio is to lose his services for the time, while we congratulate our Western friends on the acquisition they are to make. Mr. Kellogg is inimitable in his humor, and from it he soars in exquisite flights of eloquence. How well he is appreciated at home, may be learned from the fact that he has been engaged in one locality, once a month, for more than ten years and the people are anxious to retain him longer. As a debater, Mr. Kellogg is unequalled in the keenness of his satire, quickness of repartee and soundness of argument. He beats his opponent with logic, and blasts and blows him away in a storm of wit.

We bespeak for Mr. Kellogg a generous reception wherever he may go. †

A letter directed to Wm. A. D. Hume, remains in our office. If our brother will give us his address, we will duly forward it.

Have Infidels the Right of Conscience?

In the State Teachers Association which commenced in Lancaster, Pa., August 10th, the question of the Bible in schools was canvassed with considerable animation, by a large part of the teachers with great good sense.

The weight of argument was decidedly against the use of the Bible as a text book. A certain Prof. Myers made manifest his absurd bigotry by asserting that he thought "this talk of offending the conscience a bug-bear. The Catholic objection is not to the Bible, but to the common school system, and the infidel has no conscience to respect. Only a conscience based upon right is worthy of respect." We have generally found "infidels" the most conscientious of men, and it is time blind, blatant, blundering bigotry ceased the utterance of such falsehoods as this of professor Myers.

As to the Catholics, we have no more confidence in them as sectarians than we have in any other class. Any person who forswears the use of his reason becomes in so far demoralized as a citizen. The Romish Church is dangerous because of its completeness of organization and sublime arrogance. The liberties of the future are dependent upon the friends of reason—opposed to "Infallibility," Biblical or Personal. §

McQueen the "Michigan Thunderbolt."

This is the significant title with which that well known trickster and imposter, announces himself in a flaming hand bill—to do some fearful exposing of Spiritualism at the village of Chagrin Falls.

This sweet and gentle "Thunderbolt" announces in his bill, confesses to the world, that when he was a pretended Spiritualist, he was so dishonest that he was an awful "sinner!" And after this announcement, this contemptible scamp has the impudence to complain because honest Spiritualists will not flock to witness his acknowledged trickery and fraud, and pay him for it!

Verily McQueen, you may be a success as a "Michigan Thunderbolt" and a first class humbug, but not as an honest man. §

German Spiritualists in Cleveland.

The deep impression Spiritualism is making in this beautiful city, on its solid German element, may be known from the fact that "The Tafelrunde," the new German Spiritual paper published at Washington, has a larger list of subscribers in Cleveland than in any other city. We have certain knowledge that, should the German Spiritualists of this city unite in a society, they would be stronger than the Lyceum Hall Association. We do not understand why such action is not taken by our German friends. †

THE PRESENT AGE. We hope it is not too late to note, as we do with pleasure, the enlarged and improved appearance of our contemporary, *The Present Age*, issued from its new home. It is now securely anchored in Chicago. We cordially welcome its signs of prosperity, and trust that its increased power of doing good will be correspondingly met by the spiritualistic public everywhere. We need all the instrumentalities now employed and many others—need to have them better sustained and made yet more effective and united in their work against the common enemy. When the Spiritualists throughout the country awake to a realizing sense of more consistently supporting their distinctive organs, their usefulness will be proportionably augmented. May the Present Age live a thousand years and flourish continually. B.

INCOME FROM THE JEWS.—The New York letter of the Boston *Journal*, Aug. 29th, says: "The Rev. Mr. Pentacost has consolidated his church, paid off the floating debt by the income from the Jews," &c. Pentacost must be persuasive, thought we; but perhaps the wonder could be explained by the compositor who set *Pews* as Jews. Jews take little stock in the degraded Judaism called Christianity. §

Personal.

Dr. J. R. Newton expects to return home in October.

N. Frank White labors with the Vinelanders during November.

Mrs. C Fannie Allyn speaks before the Cincinnati Society during October.

Charles H. Foster, the versatile test medium, is located for the fall in New York city.

Cephas B. Lynn addressed a good audience of Spiritualists last Sunday in Milan, Ohio.

Prof. William Denton opens the regular course of scientific lectures before the Boston Music Hall Society, next Sunday afternoon, Oct. 2d.

A number of the best speakers have been engaged, including Mrs. Cora Tappan, Nellie Brigham, Thos. Gales Forster, E. S. Wheeler, J. M. Peebles and others.

Emma Hardinge closes her monthly engagement in Ohio, by speaking at Lyceum Hall, Cleveland, next Sunday. She delivers the popular lyceum lecture—"America the Land of the Free; America under the Anathema of the Ecumenical Council," for the benefit of the Cleveland Society of Spiritualists.

WE were made glad by the presence, last week, of our genial brother and associate editor, Mr. Geo. A. Bacon of Boston. We can assure our readers, who have not the pleasure of a personal acquaintance with him, that he is a fine type of the industrious, persevering Yankee, who springs up at the "Hub," and sends out the radiance of his inventive genius and intelligence, "o'er all the earth, with countless blessings to mankind." This paper and its readers we deem fortunate in having so able and cultured a representative of its interests in the East. ¶

Cold Comfort for Christians.

The author of the "Age of Reason," deplored, before his death, that he had published it, and advised others not to read it; and though its sophistry has been refuted, that book still exists and perpetuates its author's unholy influences. A noted infidel in New York once asserted that he knew of many who had been made "free thinkers" by reading it. And every year, no doubt, the number it ruins is legion. It has been translated into some of the languages of India, and the missionaries to those pagan nations find the "Age of Reason" one of the most formidable obstacles to the conversion of the more intelligent classes. Thus, though Paine has been dead for years, his book goes through edition after edition, passes from language to language, misleading men's minds and corrupting their hearts.—*Christian paper.*

Glad to know it. The writings of Thomas Paine, in their political aspect, were the inspiration of the American Revolution. He pointed the way, as a scientist and mechanic, to naval success. His theological criticisms have cost the clergy more lies to controvert, than their creed-bound lives were worth; and still, to-day, they exert an influence wider, deeper, higher, more strong than ever!

Paine's religion was Unitarianism—no less, no more. He would not pass as an ultra radical now. The world grows toward his position. His is "one of the few immortal names that were not born to die." §

THE BANNER OF LIGHT of Sept. 17th, appears as No. 1, Vol. 28—than which there can be no better time for everybody to subscribe. The *Banner* is doing a mighty work towards disseminating Spiritual light, and knowledge, and truth among the people; and yet the very ones whom it seeks to help, are too much inclined to allow it to do so gratuitously. This is all wrong. Its legitimate inducements are such that every Spiritualist family in the land ought to have one or more copies for reading and distributing purposes. We trust that all our readers will see the necessity of also taking the *Banner*, thereby additionally benefiting themselves, ourselves and all concerned. B

A gentleman in Indiana says, in a note accompanying a letter for publication in the Louisville *Courier Journal*: "I sometimes miss-pell a word, and it's possible I have spelt sicafant rong." §

I am Free.

At the late Spiritualist Convention held in Cleveland, my soul was liberated; the chains and fetters that bound me were broken. Verily, my heart was made glad. I rejoice that strength was given me to rise and tell of what, in and of myself, I did not know. From the inmost depths of my soul, are bubbling up new thoughts, while new visions of life gladden my enraptured gaze. All the purest aspirations of my being ascend in behalf of the glorious truths which in the name of Spiritualism, are being given to this world of ours. May these precious Truths, so richly freighted with Love and Wisdom, be gathered up and appropriated by all true and noble hearted men and women, as treasures of more than earthly value.

Publicly, I want to extend to Bros. Sutliff and Bacon—especially the latter—my heartfelt thanks of gratitude. Though strangers to me, they cordially gave me the right hand of fellowship, and spoke consoling and encouraging words, bidding me God-speed in the grand and noble work of liberating minds from the thralldom of theological error.

With fresh courage, I feel strengthened to go forward, humbly doing my work in this great and destructive movement.

O, how we need great hearts, that will comprehend and notice the small things in our every day life. If we will, we can all perform acts of kindness that will make glad with joy some stricken heart of earth, which in return, will bless us evermore. Let us be up and doing. MRS. A. RUSSELL.

NOT A CLAIRVOYANT, BUT A CHRISTIAN.—In the suburbs of Cleveland lives an old German, who has an office on one of the outlying streets, where he has for a long time, successfully practiced the healing art. Unacquainted with English, in a great degree, the old gentleman manifests a wonderful insight.

Some of our friends have been much benefited by his treatment, and remarking upon it in a mixed company, declared their belief that the Doctor was a clairvoyant. Whereupon a young woman present took up on herself his defence. "O, no!" said she, "he is not a clairvoyant; he is a good Christian and prays every day that God will help him cure the people." The young woman was a person of average intelligence, and a "consistent church member." Her reply is significant of the ignorance and prejudice cultivated in certain quarters, in regard to anything supposed to be in any way related to Spiritualism. §

Errata.

In the article on "Facts in Magnetism," the compositor had "elastic," instead of "electric" currents around the sun. The first is obviously without sense. There are two immense electric currents, which move with indescribable velocity, in opposite directions, thereby causing the light which illumines our planet and others. The sun itself is a planet inhabited by a far superior race of men than our little mud shell can boast of.

FELIX SCHELLING.

The \$12 Lever watch, No. 13,580, purchased from Chas. P. Norton & Co., 86 Nassau street, New York, January 5th, has been carried by me over six months, with a total variation in time of only 26 seconds, without the slightest regulation, and presents the same brilliancy of color as when purchased.

JAMES R. WILTON,

Sec. American S. M. Co., N. Y.

New York, July 30th, 1870.

I have for the past eight months, constantly used one of the \$12 Oride Gold, Lever watches, manufactured by Chas. P. Norton & Co., 86 Nassau street, New York, and found the total variation in its time but one-half minute, (30 seconds,) and it retains the same appearance of gold as when purchased. Several of our men use them with good results. I cheerfully recommend them for correctness and wear.

HORACE W. WHITAKER,

Erie Railroad,

Practical Spiritualism.

BY GEO. D. HENCH, HAMMONTON, N. J.

All Spiritualists, I think, agree that Spiritualism is better adapted to reform man and society than any other system in the world; as they desire to build the Harmonial philosophy on truth, they also claim the right to freely discuss all subjects tending to the elevation of mankind. As one of the most important questions of the day is, how shall we prepare ourselves to enter the higher social era about dawning upon the earth, in which woman will have an equal voice in establishing and perfecting.

I have concluded to avail myself of the privilege of presenting a few thoughts on this subject, as well as to show the utter fallacy of reforming the world by those who uphold the present system of Churchism.

They appear to be entirely satisfied that they have a system revealed by God, which is all sufficient to reform the world. They set forth that the Bible is the direct word of God, containing all that is necessary for reforming mankind. That they preach and practice the doctrines it contains; and that they are directly commissioned by the son of God—who is also his own father—to interpret this infallible book. But one would naturally suppose that if thus duly commissioned by the Author of all things, that they would have an infallible plan that would be exactly adapted to lead men into that beautiful social condition of loving their neighbors as themselves. If we may judge them by their fruits, the system is a miserable failure; for crime, poverty and misery, stalks almost everywhere through all countries where churches are the most numerous. They claim that they are wiser and better than the heathen, whom they despise, because they have not the Bible, the word of God to direct them, therefore they know not how to live. But if we compare the systems together we shall find that the customs and practices of the churches are drawn more from the old heathen doctrines than from the teachings of the angels. The doctrine of the Trinity, vicarious atonement; the sacrificing of one of the Gods to appease the wrath of an angry God, belongs to the age of hatred and revenge. Did not the devil originate from the ignorance of man long ages ago? Are not churches now being built in imitation of the heathen temples?

* * * * Is not the present Church system doing all in its power to keep up this distinction between the rich and poor?

Should Christ appear in their midst, preaching, sell what thou hast and give to the poor, the police would probably be called to conduct him to prison.

Why does the Church object to woman enjoying her natural rights? Because far down in the distant and dark ages she was considered far below man; she was only permitted to be as a slave in the household. Fathers thought nothing of selling their daughters to men for wives; and to their new masters they would owe their obedience. This is the foundation of marriage, in which the wife is subject to her husband. To these relics of barbarism, they cling with as much tenacity as they did to slavery when they claimed it was a divine institution, some even claiming it to be the foundation of the Church as well as the foundation of the Republic. But what a contrast does the teachings of the angel world present in comparison with the dogmas of the Church.

* * * * If you obey not the perfect law of love, but continue to build temples, clothing yourselves in fine linen and purple, faring sumptuously every day, trampling on the rights of those you should protect, just so long will you have the evil doer, the outcast, the despised and the poor with you.

The revelations of the angel world at the present time is a continuation of their efforts to elevate the social condition of man, and place it on the broad foundation of the Fatherhood of God and the brotherhood of man. They teach us to be free, and boldly shake off the shackles that have bound and fettered us to the errors of the past. They teach us to investigate the

laws of nature, for in them we shall find the law of progress indelible stamped. And that the whole world, the mineral, vegetable and animal, as well as the human kingdom, are naturally unfolding and progressing to higher conditions.

* * * * Man has all the faculties of all the animals combined; he possesses a mind which can investigate and gradually comprehend the nature of all things around him; he can originate plans, project rail-roads and telegraphs, discover the laws of the elements and apply them to practical purposes, to all of which is to be added a power higher and more exalted—the spiritual, in which he continues to unfold beyond the present capacity of man to judge.

He not only exalts himself, but also assists the other kingdoms upward. Then why should we cling any longer to institutions that are worn out and entirely outside of the new life, which has made most people selfish, and many poor and some criminal. Why not transplant ourselves from these hot-beds of crime and iniquity into the open fields of light, purity and spirituality. Let all who are willing to work for the good time coming have faith in their impressions as Columbus had when he sailed for the New World.

As one method of getting rid of some of the many evils of society I would propose the following plan of a progressive settlement:

When a favorable location has been selected, proceed to divide it according to the number and taste of the members, one portion to those who wish to continue the individual effort of living in separate dwellings, each family having their own workshop or farm, but who still desire to live in a progressive settlement where good friendly feelings exist—freedom, toleration and where they can have the advantages of good liberal schools. A second portion for those who wish to form groups of co-operative movements of several families occupying one house, or uniting together for the purpose of carrying on a particular business, which can often be done to advantage. The first and second, if they choose, may unite together and have a Hall for social purposes, containing a library, parlor, lyceum, &c., where they may meet together for their mutual benefit.

* A third portion for those who wish to avail themselves of all the advantages of association, by having unitary buildings for dwellings, workshops, farms, &c. All the property to be represented by stock, owned by the members thereof. Every member receiving pay for the labor they perform and the profit on the stock owned. There is great economy in this mode of living. Suppose twenty five families should thus unite, they would then only require one kitchen instead of twenty five, five cooks in place of twenty-five, thus leaving twenty to perform some other useful work. Washing and ironing could be mostly done by machinery, and through the various departments considerable of the labor can be done by the aid of machinery. Great saving of time and money can be effected in sales and purchases made by the association.

Those who would like to go where "universal love shines on all around," have no need to fear but what by united means, labor and economy of a Community, all the necessities and comforts of life can be abundantly supplied; for the reason that the Shakers have demonstrated the practicability of associated labor; and the statistics of the Oneida Community show that they have been successful for the last twenty years, and that during that time they have not only lived well and supplied themselves with all the comforts of life, but have surrounded themselves with the beauties and elegancies of modern civilization. At the same time, they have increased their wealth from forty thousand to four hundred thousand dollars; but the best feature of the institution is that their members are not overworked. They have ample time for the improvement of the mind, for which every facility is offered, by books and teachers who labor physically as well as mentally. They also devote a portion of time to recreation and amusements. Their statistics of health are also very favorable; attributable to the fact that the members are free from the cares and anxieties usually at-

tending those having business and the cares of the family dependant upon them. In the Community each department has its own business to attend to.

If it is argued that they are held together only by their peculiar religious institutions, then it must be confessed that their religion must have some truth in it to accomplish so much good.

Spiritualists contend that the Harmonial philosophy is superior to all other religions, and better adapted to the natural wants of man, and for raising him above the degradation to which the over exercise of his selfish faculties have kept him. And if this be so, and what student of its philosophy can doubt it, then why should we not endeavor to live or, at least, prepare ourselves to live the doctrine we profess.

* * * * Then we shall unfold physically, mentally, morally and spiritually, into a higher condition.

* * * * Then will the angels be able to make themselves felt in our midst more intimately than they have ever before, and be able to communicate those higher truths that the world is not prepared to receive. I am fully persuaded that they have a vast amount of knowledge in store for us that will be of great benefit in reforming the world, and which will be revealed to us as soon as it will be beneficial for us to receive it, or when we have advanced enough to appreciate it.

Let us be up and doing what we can practically. Let every man and woman that desires to live a true and harmonious life, find out how many others of their circle of acquaintances are willing to work for so glorious a cause.

* * * * Then they might ascertain what each one can do towards commencing the good work. In order to know what can be done, appoint one to write down the names, ages, occupations, the amount of funds they are willing to invest or contribute, what position they prefer to have in the settlement, and also what location they prefer; so that we may know what we shall be able to do. They can send the information to me until another is appointed.

True Spirit Sight.

One of the most satisfactory cases of spirit clairvoyance in mediumistic manifestation that we have heard of for a long time, was brought about recently in this city, by the agency of Mrs. S. M. Thompson, the well known medium of this place.

A child of a family by the name of Rigelon, residents in town and well known, was very sick. Several of the most celebrated physicians had been called, and the case after every effort, was considered hopeless. Under these circumstances Mrs. T. diagnosed the case in the presence of these physicians, and was not only able to discover, merely by her mediumship, all the doctors had found out, but in addition the controlling intelligence declared there was an abscess gathering near one of the child's ears, if this broke and discharged inwardly the child would die, if outwardly it would recover.

The doctors expressed their astonishment, as they had no reason to suspect the existence of any such condition. The statement was affirmed, and the nurse remembered that the child had for sometime been in the habit of lifting its hand to its head as if in pain. On examination, a slight swelling was detected; in a few days the abscess broke, fortunately discharged outwardly, and recovery began immediately. Mrs. Thompson was informed of the fact by one of the physicians, upon whom it had made a profound impression. Mrs. T. will take pleasure in relating the whole matter to those who wish to satisfy themselves. And yet, we have those who cry, humbug. §

SPECIAL PROVIDENCES.—At Rocky River, a distinguished place of Sunday resort near Cleveland, O., a tornado recently upset several boats of Sabbath pleasure seekers. In a manner almost miraculous, each and all the persons were saved without injury. We take it, their escape was entirely providential! If they had been all drowned, we should have been told that their misfortune was a manifestation of God's displeasure at Sabbath breaking. As it was, have we not a right to assume that their escape was a manifestation of his satisfaction? §

WHY WE PUBLISH SO MANY ADVERTISEMENTS.

There are certain complaints publishers of periodicals are apt to receive from subscribers, which are so unreasonable that we must crave the indulgence of the reader in a little space to reply to them. These complaints are levelled against the appearance of advertisements in their favorite journals. the assumption apparently being that having purchased a copy of a periodical, or subscribed to it, the length and breadth of the sheet is the reader's property, and should be filled with literature. Now, to these complaints or assumptions there are two answers. The first is that by means of the revenue from advertisements, the publishers are enabled to give their subscribers a far more valuable journal than they otherwise could afford to do. With many periodicals, the greater part of the cost of illustrations and contributions is paid for by advertisements, the sheet itself being sold for little more than the bare cost of the white paper and the printing. The subscriber is obtaining for almost nothing, that which cost a large outlay; and the advertisers, instead of being objects of his denunciation, are entitled to his gratitude. If any complaints are pertinent in the matter at all, they should come from the advertisers, who would seem to be paying more than their proportion of the expense; but intelligent advertisers usually concede that this liberality, jointly theirs and the publishers, extends the circulation of the publication, and hence, in the end redounds to their advantage. No circulation, attainable by a first class weekly, would be sufficient to meet the outlay in producing this Journal, if no revenue were derivable from advertisements. If advertisements were excluded, the price would have to be increased, or the expenses materially reduced. The second answer to these complaints is that advertisements are really important in a journal, being in fact only so many items of information which it is desirable for people to know. Advertisers could not afford to advertise—and they pay large prices—if there were no response to their advertisements; and if responses come, the evidence is complete that the advertisements have been not only important to the advertiser, but useful to the reader. The advantages thus are entirely mutual. The reader often discovers in the advertising pages, an announcement of new books, that as an intelligent man, he desires to be informed about, and which in many cases are of interest to him, or possibly, of value to his business; he finds the particulars of a new household utensil, the purchase of which will abridge the labor or contribute to the comfort of his family; he learns the price of apparel, and thus is enabled to employ his means judiciously and to the best advantage in procuring articles of this kind; he gathers information as to various forms of investment, by which he may place his reserved money in the best securities; in short, the advertising pages supply him with no little information vital to his comfort or important to the right understanding of things about him. A journal without advertisements is incomplete, and keeps away from its readers many things they ought to know. Advertisements are a chronicle of the world's progress; they exhibit its industrial activity, and show what is doing in the world of thought, of invention and of art. So much better is this all understood in England than with us, that there all the literary and scientific journals give very great space to advertisements, and have them always paged in the number, so that they may be bound in the yearly volume, and remain a permanent record of the business aspect of the times. In an old newspaper or magazine, the advertisements are often the most curious and instructive part of the publication, and serve the same purpose as old ballads and old songs do in throwing a valuable side-light upon the manners and habits of the people of a particular period. The social history of a people could be written from their advertisements. Literature proper exhibits the culture of a few; the literature of advertisements shows the taste and culture of the multitude. If amusement could be derived from English advertisements, what must be said of American provincial ones, with all their splendid energy, their sounding pomp and their wonderful grammar? A curious and entertaining book has been written, on the History of Sign-Boards; a still more entertaining volume could be compiled from advertisements gathered from different times and various sources. It would be one of the richest collections of *dissecta membra* in history.—*Appleton's Jour.*

BOOKS! BOOKS! BOOKS!
BOOKS!!

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By A. J. Davis; being a review of Dr. Bushnell's Lectures on Supernaturalism: \$1.00, postage 12c.

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Being an investigation of true and fabulous Theology; cloth 50c. postage 8c.

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A Poetic Work, by Hudson and Emma Tuttle; \$1.00, postage 20c.

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A most interesting Poem; presenting a spicy discussion between King Cotton and King Corn; by G. Dexter Doty; cloth 50c.

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CHRIST AND THE PEOPLE;

A New Book, by A. B. Child; 1.25, postage 16c.

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Demonstrated by the truths of nature; or man's only infallible rule of practice; by Henry C. Wright. paper 35c. postage 4c.; cloth 60c., postage 8c.

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"When a fact comes, I am prepared to welcome it," says William Denton; and it is in this spirit he raps with the Geologist's hammer at the gateways of the world.

The mists of morning detain the Locomotive, as much as the theologies and creeds enchain his intellect. He revels in the sea of facts, swimming to the shores of law and truth, from whence his "audacious yawp sounds o'er the rooftops of one half the world!"

Mr. Denton is dead in love with truth, and has little sympathy with those who endeavor to put stopples in volcanoes, for fear their lava may shrivel a leaf of Genesis, or take out injunctions against earthquakes, knowing they will upheave the rotten foundations of some popular Church. His heresy fortunately expatriated him from England in early life, and by closing one after another minor employment, forced him into his present legitimate profession as a Lecturer and Author. He has produced a number of concise critical pamphlets, which do him honor and the world good; but it is in "Our Planet" that he condenses the substance of his scientific researches and travels, and fully develops the interesting style which has made him popular as a speaker from Maine to the Mississippi. The fact is, Mr. Denton brings to the details of science the aspiration and expression of the artist and poet and all the inspiration of a seer and devotee.

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Believing that a few letters and certificates from those who have been cured of Intemperance, and from those who have had their friends redeemed from this curse, would be evidence that this disease can be cured, I give a few of the great number which I have received:

RECOMMENDATIONS:

The following letter is from an Ex-Member of Congress from the State of New York,

My Dear Sir:—Thinking you may feel some curiosity to know of my health since coming home, I write to say that my experiment of your treatment is beyond all question a perfect success.

Hoping I may be the means of putting many others in the way of making your acquaintance, I am, with best wishes to you and yours,

O. B.

Quincy, Ill., Oct. 12th, 1867.

Sir:—The two bottles of medicine, sent to my address here have accomplished thus far all that you claimed for it. *

I have met the Young Men's Christian Association, and presented to them what I believed to be the merits of your medicine, urging their immediate action in the recommendation of its use in the Asylum of Good Templars, which institution is yet in its infancy, having incurred heavy expense in the procuring of a proper house or home. Yesterday I was waited on by a committee of three, saying that they had decided on giving it a trial. *

MRS. A. E. DUNAHOO.

South Onondaga, Oct. 17th, 1867.

Dear Sir:—Your "Radical Cure" for intemperance has proved so beneficial to my husband, that some of my friends wish me to write for more.

My husband was and has been for some years very intemperate; but, thanks to you and our Heavenly Father, he is entirely cured, and words will hardly express our gratitude. I sent before in Mrs. Bradley's name, for fear I could not persuade him to take it, but now he is willing to say he owes his cure to your medicine, and for it we shall ever remain grateful to you.

MRS. O. H. AMIDON.

South Onondaga, N. Y., Oct. 17th, 1867.

Sir:—Enclosed find six dollars (\$6 00) for which send your "Radical Cure" to O. H. Amidon, Syracuse, N. Y.

He has been cured by its use, and others are wanting to try it. Send the quantity you can afford to for the enclosed money. Forward by express at your early convenience.

Send a dozen circulars, if you please.

Yours, &c.,

PHEBE BRADLEY.

Sir:—Thinking you might wish for my reference with regard to the efficacy of your "Cure," I give you the address of T. V. D., Buffalo, N. Y., to whom you may write for particulars. You may remember that I caused to be sent to you from Rochester, N. Y., an order for some of your medicine a year ago. He is a thoroughly cured man, not only of rum-drinking but also of tobacco-chewing, and has resumed his place in his father's affections and business.

W. A. KNIGHT, 701 Broadway, N. Y.

Pequonock, Conn., July 19 1865.

At the request of Mrs. W., I write you. She received our circular two weeks ago last Monday. I received the medicine I ordered ten days after I sent the money, and it has proved to be a perfect cure so far, for the one I got it for,

used only one bottle, and he has not taken one drop of spirit since, nor does not have any desire for it, nor to go where it is kept. He is a changed man entirely. To-day I carried the bottle I had left to Mrs. W., to cure her husband. If it will cure him it will cure any one. I fear one bottle will not be enough for him. Please write as soon as you receive this:

Address

F. B. STEBBINS,
Pequonock, Conn.

Eastville, Va., Nov. 1, 1864.

Dear Sir:—Some weeks ago I ordered one of your circulars hoping to benefit a friend fast sinking into a drunkard's grave. I persuaded him at length to send for the medicine—he took it, and it has worked a perfect cure; the very smell of whiskey is now loathsome, and the same of beer, cider, and all alcoholic liquors. He is now another man—his wife the happiest of women. I wish you now to send me a package of circulars for distribution—I wish to do all the good I can.

Respectfully,

T. W. SMITH.

Lyndon, Vt., May 2, 1864.

Dear Sir:—Your Remedy for Intemperance has been instrumental in bringing joy and peace to our once unhappy home, and nearly restoring the patient from his former habits, although circumstances beyond my control prevent me from following the directions minutely as I otherwise would have done. Language is far too feeble to express my gratitude to you as the preserver and restorer of one who is dearer to me than life. Please send me two more bottles without one moment's delay as I have only one dram left, and I do not feel safe without it.

In haste,

JANE BARTLETT
Lyndon, Vt.

The following is from a gentleman who formerly kept the Alms House in a neighboring town. Two men have been cured, have left the Alms House, and are now supporting themselves and families, when before, the town had to support them. The medicine was given nearly two years ago.

Plymouth, Aug. 27th.

Dear Sir:—I have been away from home most of the time, since meeting you in Boston, and have not noticed your cure in the papers; I will as soon as I can get time. In regard to the Alms House inmates I would say, after having given your medicine for a short time, the inclination for strong drink was very much lessened, and the persons often said to me they were not going to drink any more, and time proved they felt and meant to do so. Two of the cases are now out of the house, and supporting themselves and families. I herein give my testimony, in any case of drunkenness, that I could calm the patient in one hour's time, by giving only one teaspoonful of the mixture, without the individual being aware of taking anything out of the common course of drinks. It is not detected by the inebriate till he feels the effect of it in his stomach, taking away all desire for strong drink. No person who has a friend or relation addicted to the habitual use of intoxicating liquors, should be without it, or even would be, after giving it a fair trial. More anon.

Yours truly,

D. C. CLIFFORD.

Boston, Sept. 1st, 1864.

You wished me to state what I know personally in relation to the effect of your "Radical Cure."

You kindly presented me, some months ago, with a number of bottles. The first cure was that of a gentleman who had for years been addicted to the use of ardent spirits—so much so, that there was scarcely a day but he was intoxicated. From a high business standing he was brought down to utter want. He used only one bottle, and is now engaged in his former pursuits, with a dislike as strong against, as it was formerly for, ardent spirits. I might mention three other cases, with the like gratifying results, with which I am cognizant.

Very truly yours,

J. R. DILLINGHAM.

Providence, R. I., March 18, 1865.

Dear Sir:—Since writing before, I have heard of a perfect cure that has been cured in this town by your medicine. Will you please to write so that I can get the letter by Saturday, and tell me how many bottles at the most it will take to effect a radical cure. I want enough to cure him [speaking of a friend] without stopping to send for more.

Yours truly,

M. J. LAKE.

Chicago, March 8, 1865.

Sir:—I now write to let you know that the man that took your medicine last October, in Groton Junction, has not drunk since, and says he never will drink again. Since I came here, I have been telling how much good the medicine has done. There is a lady here that wants to get it for her husband, so I thought I would write to you and see what way you can send it.

MRS. MARY ANN MURPHY.

147 N. Green Street, Chicago, Ill.

The following letter is from an ex-member of the Massachusetts Legislature

East Boston, March 4, 1867.

Sir:—I feel it a duty to humanity to inform you of the result of my observations in regard to your remedy for drunkenness. I first became acquainted with you, when you with others brought the subject of an Asylum for Inebriates before the Legislature of this State, of which I was then a member. The evidence before the Committee was conclusive in favor of your "Radical Cure for Intemperance."

Wendell Phillips, Esq., stated that the ratio of cures which

had been made in different institutions and the result of comparison was six to one in favor of your remedy. Judge Russell's letter to the Chairman of the Committee, was decisive in regard to the success of your practice, as was also the testimony of a large number of gentlemen, who stated that your medicine had done for them personally; besides hundreds of letters, speaking of the wonderful success of your medicine. I must say that I was surprised, for I had been looking at reformatory means of ridding men of this curse, rather than to medication, to save the inebriate. After hearing the testimony of such a large number in favor of your manner of treatment, I recommended it to some of my acquaintances, and have been more and more favorably impressed with the surprising effect of your Remedy, in removing the appetite for intoxicating drinks. I would also state that I have advised some half-dozen of my personal friends to use it, and so far as I know, all have been cured.

JOHN B. HAM.

This certifies, that, at the suggestion of some of my friends, I called upon Dr. Beers, to inquire in regard to his Radical Cure for Intemperance. I was very favorably impressed with his philosophy of the cause and cure of Intemperance. At his request, I called on a number of ladies and gentlemen, whose names were given me, who had been cured of all desire or appetite for stimulating liquors, and who were earnest in their expressions of gratitude for the wonderful change which the medicine had produced. Although hitherto quite skeptical in curing intemperance by medication, I must say that the evidence in favor of his practice is overwhelming, and I can truly say [if human testimony is worth anything] that if the people of Boston really knew what the Radical Cure is doing to change the condition of homes and families—from wretchedness and misery to happiness and peace—it would create such an excitement in this city as has seldom been seen.

Truly your friend,

IGNATIUS SARGENT, M. D.,

Boston.

Malden, Aug. 30th, 1864.

Dear Sir:—I think it my duty to inform you of two cures by the use of your medicine, which came under my particular notice, in Providence, R. I., some two years ago. One of them, within ten years, from being a man of more than ordinary business capacity, through the use of intoxicating drink sank lower and lower, until he got into the gutter, where the "Radical Cure" found him, took away all appetite for strong drink, and to-day he is a man again, enjoying the confidence and respect of his friends. Another case in the same city, was a gentleman of culture and wealth, who had become so degraded by the use of stimulants that he was given up by his friends as a hopeless case. He was told of the "Cure," and said, "With a little help, I can overcome this habit." The poor man little thought that the membrane of his stomach was diseased, and that no coaxing or driving could remove it. Only a judicious course of medication with the "Radical Cure" would remove the malady. He used the medicine, is wholly himself again, and is now holding a high office under the federal government. If the facts in relation to these two cases will be of any benefit to the cause of humanity, you are at liberty to use them.

Yours truly,

C. C. HOMER.

This letter is from a friend who has taken some interest in letting the good effects of the "Radical Cure" be known:

Hartford, Aug. 16th, 1864.

Dear Sir:—Since being here, I have become acquainted with a case of intemperance, which, I think may be cured by your Remedy. He is perfectly willing to take your medicine, so that it will not be necessary to take it in liquor. In another instance I have recommended your Remedy, and it proved a cure. The last I knew about it the man had not drank for over a year, nor had he any inclination to. I shall send for the medicine for this man as soon as I get your answer.

Yours truly,

A. M. KNIGHT.

Here is one from New Hampshire, which shows what a single bottle of the "Radical Cure of Intemperance will do:

Portsmouth, June 20th.

Dear Sir:—Having taken your "Radical Cure" some two weeks, with good effect, thank God! and not having taken quite one bottle, I wish to know if I must continue to take it until all is taken. I thank God and you that I ever took it. I have no desire for drink. You may use my name to do good to others. I have drank for years.

Yours with respect,

D. Y. ADAMS.

What the Papers Say.

We would call attention to the "Radical Cure for Intemperance, prepared by Dr. Beers. We know of many who had the desire for alcoholic stimulants entirely removed by its use.—*Boston Journal.*

In the Providence of God, while influences are at work to make us a nation of drunkards, a medicine has been discovered that destroys all desire for intoxicating drinks.—*Transcript.*

A Radical Cure for Drunkenness may be procured of Dr. Beers, of this city. *There is no humbug about this. Try it you who are afflicted with too great a desire to imbibe to excess.—Pilot.*

Any amount of evidence from all directions could be produced, if required, but the above is certainly sufficient.

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TABLE OF CONTENTS.

AUTHOR.	SUBJECT.
Henry J. Raymond,	To the New York Public
Margaret Fuller,	Literature in Spirit-Life.
Lord Byron,	To His Accusers.
Nathaniel Hawthorne,	Apparitions.
Washington Irving,	Visit to Henry Clay,
W. M. Thackeray,	His Post Mortem Experience.
Archbishop Hughes,	Two Natural Religions.
Edgar A. Poe,	The Lost Soul.
Jean Paul Richter,	Invisible Influences.
Charlotte Bronte,	Agnes Reef—A tale.
Elizabeth B. Browning,	To Her Husband.
Artemus Ward,	In and Out of Purgatory.
Lady Blessington,	Distinguished Women
Professor Olmstead,	Locality of the Spirit-World.
Adah Isaacs Menken,	Hold Me Not.
N. P. Willis,	Off Hand Sketches.
Margaret Fuller,	In Spirit-Life.
Albert Stuart,	Conversations on Art.
Edward Everett,	Government.
Frederika Bremer,	Flight to my Starry Home.
Rev. Lyman Beecher,	The Sabbath—Its Uses.
Prof. George Bush,	Marriage in Spirit-Life.
Junius Brutus Booth,	Acting by Spirit Influence.
Rev. John Wesley,	Church of Christ.
N. P. Willis,	A Spirit Revisiting Earth.
Anonymous,	Alone.
Baron Von Humboldt,	Earthquakes.
Sir David Brewster,	Naturalness of Spirit Life.
H. T. Buckle,	Mormons.
W. E. Burton,	Drama in Spirit Life.
Charles E. Elliott,	Painting in Spirit Life.
Comedian's Poetry,	Rollicking Song.
Lady Hester Stanhope,	Prophecy.
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TIME-TABLE, MAY 23, 1870.

WESTWARD.

	Accommodation	Special Chic. Ex.	Express	Toledo	Sandusky Mail	Express	Pacific
	A. M.	A. M.	P. M.	P. M.	P. M.	P. M.	P. M.
Leave Cleveland,	4.30	5.25	2.30	4.05	6.45		
Arrive Toledo,	9.30	8.50	7.40		10.45		
" Detroit,		12.50	11.20				
" Jackson,		12.55	11.15				
" Kalamazoo		4.55	6.55				
" Grand Rapids,		8.15	10.00				
" Chicago		4.20	6.50			7.20	
		P. M.	A. M.			A. M.	

EASTWARD.

	Atlantic Express	Day Express	Cincinnati Express	Conneaut Accom'dn	Express	Spec. N. Y.
	A. M.	A. M.	P. M.	P. M.	P. M.	P. M.
Leave Cleveland,	7.45	10.45	4.00	4.55	10.50	
Arrive Erie,	10.50	2.00	7.05	Ar. Conneaut 7.48	1.30	
" Dunkirk,	12.30	3.55	8.59		2.50	
" Buffalo,	1.50	5.30	10.30		4.10	
" New York,	6.40	11.00	3.30		6.25	
" Boston,	11.00	3.30	5.00		11.50	
	A. M.	P. M.	P. M.		P. M.	P. M.

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At Laporte, with C. C. & L. Railroad.
At Salem crossing, with L. N. A. & C. Railroad.

TRAINS WESTWARD.

Leave Boston	5.00 a. m.	8.30 a. m.	3.00 p. m.	9.00 p. m.
" N. York	10.30 a. m.	11.00 a. m.	8.00 p. m.	11.00 p. m.
" Buffalo	11.50 p. m.	6.05 a. m.	11.50 noon	8.25 p. m.
Arr. Clv'nd	5.15 a. m.	2.05 p. m.	6.25 p. m.	4.20 a. m.

TRAINS EASTWARD

Leave Chicago	11.50 a. m.	5.35 p. m.	9.20 p. m.	8.00
" G. Rp'ds	7.30 a. m.	4.30 "		
" Jackson	3.15 p. m.			7.00 a. m.
" Detroit	3.15 p. m.	11.25 p. m.		7.25 a. m.
Arr. Cleve'd	10.40 p. m.	7.25 a. m.	10.55 a. m.	3.40 p. m.

CONNEAUT ACCOMMODATION,

Stopping at all Stations.

Leaves Cleveland	4.55 p. m.	Arrives at Conneaut	7.48 p. m.
Leaves Conneaut	5.45 a. m.	Arrives at Cleveland	8.30 a. m.

SANDUSKY MAIL.

Stops at all Stations.

Leaves Cleveland	4.05 p. m.	Arrives at Sandusky	6.50 p. m.
Leaves Sandusky	7.10 p. m.	Arrives at Cleveland	10.05 a. m.

SUNDAY TRAINS.

Leaves Cleveland 7.45 a. m. going East.
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TO MRS. FALLIE WOOLMAN, FROM HER SPIRIT MOTHER.
BY BISHOP A. BEALS.

Dear child, I've walked the starry sea,
And bathed in liquid light;
I've felt my spirit pulse grow free
With heaven's pure delight!
No solemn chant nor dirge-like hymn,
Its weird notes prolong,
Nor death its tale of sorrows sin,
Blights the soul with wrong.

Down, down I float on silvery wings,
As wims he summer tide,
And in my heart love's message brings,
With cheering words of pride;
Thro' cloud-gates of earth's darksome way,
I touch your mortal side,
Till answering thoughts flood all with day,
And life grows wondrous wide.

Oft on your ear a footfall soft
Brings back a mother's form;
In open arms your soul is caught,
Beneath love's throbbings warm;
Then all your heart-cares fade away,
And childhood's world returns,
Bright as auroral star-gemmed spray,
That upward leaps and burns.

When night her silvery veil lets fall
Around earth's weary souls,
Then visions fair through flower-wreathed halls,
Their magic beauty holds;
And faces dear with love's sweet light,
Stooped to kiss your brow,
Till all your soul's enraptured sight,
With gladsome spirit bow.

And when you wake to earth again,
To feel its biting care,
There comes a balm for all life's pain.
To sweeten soul-winged prayer;
And life seems not so sore oppressed
With burthens of the hour,
For God's true wine of heavenly rest
Has given you wisdom's power.

Dear child, I leave once more—adieu!
Love's smiling wealth is given,
And beams through pearly eyes of dew,
Rich treasure thoughts of heaven;
In silence oft I'll come this way,
With flowers of summer dawn,
And meet you in the morning-day,
When golden gates are drawn.

The Bibles of the World.

At the present time, when the great work of revising the English Bible has been taken up by Convocation, and is to be proceeded with as fast as possible, by a select body of the ablest Biblical scholars in Britain, both churchmen and nonconformists, with a reasonable hope that American co-operation will also be got, so as to make the revised version the accepted standard of the English speaking peoples in both hemispheres, there is a corresponding movement afoot for the publication, for popular use, of the sacred books of all the nations of the world, including the Indian Vedas, the works of Confucius and Lao-tse, the Zendavesta, the Koran, the Buddhistic or Pali Scriptures, the Norse Edda, the Sikh Granth, etc. To publish all these works in full, for the use of English readers, would clearly be a work of supererogation, even were it not too gigantic a task to be got through in our time, by any literary society or club that is likely to be formed for the purpose. But a judicious selection might quite easily be made, sufficient for all common purposes. The Tibetan Kan Chur, which comprises the canonical writings of the Lamaists, consists of one hundred and eight volumes folio. This "vast jungle of religious literature," as it has been called by Max Muller, may safely be left to illumine Central Asia, in the original tongue. But it would be a most valuable contribution to our national literature, as well as a long step toward a clear demonstration of the unity of humanity and the universality of religion, were the pith and substance at least, of the "national Bibles" above named, condensed into a moderately sized series of cheap but well got up volumes.—*Sunderland (Eng.) Times.*

Paragraphic.

A Deacon at Cavendish, Vt., was recently fined \$10 for selling cider to an habitual drunkard.

The farther we go back toward first causes, the greater our control over conditions.—*Geo. H. Taylor, M. D.*

At a spiritual circle the other evening, a gentleman requested the medium to ask what amusement was the most popular in the spiritual world. The reply was—"Reading our own obituary notices."

In 1724, a Benedictine nun was burned at the stake for heresy, and to cover the expense thus incurred, her family have had the pious solace of ever since paying the annual tax, to the present time. The family in 1868, petitioned the Italian Parliament to be freed from any further pecuniary obligations on that account.

As Dr. Dwight once passed through a region of poor land, he said to a farmer: "Sir, I perceive your land here is not very productive." "No, sir," said the honest farmer; "our land is just like self-righteousness." "Ah! how is that?" "Why, the more a man has of it the poorer he is."

The Rev. Alexander H. Vinton was instantly cured of chewing tobacco by a young Miss of twelve, to whom he was giving good advice about Lent. She said, "Pshaw! don't preach self denial to me, when you have your mouth full of nasty tobacco." The reverend gentleman turned aside his head, removed the odious weed from his mouth, and has never since tasted it.

An individual, visiting in one of the thriving agricultural towns of the Connecticut Valley, about planting time, within a few years, gave it as his opinion that the inhabitants had a god of their own. He said he noticed that if it rained on Sunday the congregation at the village church was very thin; but no matter how hard it rained Monday, the whole population were out door on their knees worshipping—tobacco.

Though holy in himself and virtuous,
He still to sinful men was mild and piteous;
Not of reproach imperious or malign,
But in his teaching soothing and benign.
To draw them on to heaven, by reason fair
And good example, was his daily care.
The lore of Christ and his apostles twelve
He taught; but first he followed it himself.
—*Chaucer, A. D. 1399.*

The rationalizing party among the Jews of Vienna are now agitating for the abolition of the rite of circumcision. They claim that they are supported, at least secretly, by the great majority of the Jewish community. It is a common thing in the Beth Midrasd there to hear learned rabbis contradict not only the Talmud, but the Old Testament, and say expressly that their statements are untrue. Everything supernatural is more or less openly set aside.

On a tombstone in Germany there is a painted red ox, with tail elevated and head sunk, evidently on the point of running his horns into a chalk-white individual who is pressed up against a rock. Below is this inscription:

By the thrust of ox's horn
Came I into heaven's bourne;
All so quickly did I die,
Wife and children leave must I;
But in eternity rest I now,
All through thee, thou wild beast, thou!

Emerson, in "Society and Solitude," thus expresses himself toward all sensationalism: I hate the shallow Americanism which hopes to get rich by credit, to get knowledge by raps on midnight tables, skill without study, mastery without apprenticeship, power through a packed jury or caucus, or wealth by fraud. They think they have got it, but they have got something else—a crime which calls for another crime, and another devil behind that; these are steps to suicide, infamy and the harming of mankind. In this life of show, puffing advertisements, and manufacture of public opinion, all excellence is lost sight of in the hunger for sudden performance and unearned praise.

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