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otherwise designated. TAKE NOBODY'S DUST.

BY ENMA TUTTLE. Glowing sons of this glowing age, Booked for the race on the opening page, You who wonder and hope and trust, Out of the way, "take nobody's dust."

Broad the track and the steeds are fleet, Trained and tried for a lengthy heat; Hold them not till the axles rust ; Out of the way, " take nobody's dust."

Fly away, for the starry goal Holds its prize for the brightest soul. You with hands in pockets thrust, Out of the way, " take nobody's dust."

You who tell what the dead word saith. Up, and pledge for a living faith ; Loose your souls from their fossil crust, And hang not back in the clouds of dust.

See afar how the goddess Truth Wreathed in blooms of an endless youth, Cheers so sweet that you boot distrust, And clear the track and the choking dust

Pressing hotly is not a crime. Since we have learned we are all on time. Hurry and take the lead we must, Or lag behind in the leader's dust.

> THE BETTER WAY. BY GARNET JEWELL.

When trouble came to my childish heart, I prayed that the grave would take me, And fold me in from the world apart Where never a wos could wake me. That was the cry of a foolish child Stung by the bees in the roses, A child who dreamed that our sorrows wild Die too when the grave uncloses.

But now I know 'tis a coward's part To mourn when a sorrow biteth : Better be np with a valliant arm Blaying the wrong which smitch. What availeth a flood of tears ? What availeth a world's hearts breaking ? Ah f the Christs of these sin-stained years l'ause not while their hearts are aching !

The Spiritualist.

EVIDENCES OF SPIRITUALISM:

A DISCUSSION OF THE VARIOUS THEORIES AD-VANCED FOR ITS EXPOSITION.

"If a man die shall he live again?" No question can be asked, so full of import, or ap-pealing with such force to the human couclousness. On its affirmative answer depend sciousness. On its affirmative answer depend our hopes, our applications; its negation con-verts creation into a sham, in which man seems thrust for no purpose but to have the brief hour of his existence, fraught with pain and disappointment, blotted out in eternal night, Athelan is a montal state into which even

Atheism is a mental state into which some of the most profound thinkers fall. The stu-dent of material nature cannot avoid, if he log-Ically follows the views science at present entertains, arriving at its dismal goal. The fact that science, as at present understood, is opposed to immortality, may as well be openly admitted and fairly met, at the outset. Its tendency has been long foreseen by the theological world, and in various ways it has sought to stille or arrest its progress. Its shafts have been weak and always in the end turned against itself. Nothing is gained by denial, We only weaken the cause we would support. the the responsibility of every new truth to vindicate itself; it must not only produce the positive proofs in its favor, but the errors in the theories it supplants. In the latter lies its chief strength. Clero informs us that when the theories it supplants are that when the theories it supplants. In the latter lies its chief strength. Clero informs us that when the theory of a processity for confliction. Science is exclusively external, while spiritualism is in-tornal. One does not penetrate beyond the out-er garb of appearances; the other seeks the vi-

perceptions? What is mind, as a whole, but the result of certain chemical changes taking place in the congeries of the brain, just as heat and light are results of chemical changes in the grate, or electricity of changes in the battery ? These questions are very well, but do they or have those whose doctrines they convey, ever accounted for spiritual ideas? Do they accomplish more than giving new names to

Very old facts? Man has the same wants of the animal, but Man has the same wants of the animal, but after these are supplied he feels the breath of new and vasily higher aspirations; indefina-ble, awful, inexpressible desires and longings seize him. He feels that he is akin to that which is supreme. He thinks blindly that the affatus is the breath of beity, and shadowing forth his ideal, he describes it as God, endowed with all the attributes he admires—justice, love wideom sil, intinta in consulty and de-

with all the attributes he admires—justice, love, wisdom, all infinite in quantity and de-gree. What is this shadow, which the mortal man, the animal, calls God, which he worships with such devotions? Startling is the revela-tion we have to make—*it is man's our immor-tal nature*, as in a mirror he sees his own di-sing our lities reflected heads from the domain vine qualities reflected back from the domain of nature. It is not true, as has been said, that men assimilate to their gods; on the contrary, their gods are concrete representatives of themselves. How do these ideas of immortal-ity arise, if not true? Nature interpreted by the senses, demonstrates mortality. How, then, came man to learn this wonderful idea! It was solved by savage man standing by the side of his dying brother, who gave the same appearance as the deer pierced by his arrow. Then he said, my brother still lives, and the deer is dead! Did savage man learn this by dreams? Eminent men have advocated that he dreamed of seeing his departed friends, just as we now dream, and inferred that they still existed. This is very plausible, but he also dreamed of seeing animals, and why did he not bestow immortality on them? If man is not immortal, how can be under-

stand immortality? You might as well talk mathematics as immortality to an ox, far as his understanding is concerned. Why? Because he has not the elements of either in his organization. The ox never counts the blades o grass, or estimates their form or size. Only so for as they appeare his hunger can be appreciate their qualities. He has no comprehension of anything beyond the gratification of his appetite. In man these relations are suggested, because he has the mental qualities which rep-resent the laws of mathematics. So if man were mortal, vain would it be to

talk to him of immortality, for not having the capabilities, he could not understand that ex-istence. As well a finite being understand an Infinite, as a mortal comprehend immortality ! " That he aspires for eternal life is presumpt-ive evidence that he has the possibilities of that

life. It is not a demonstration. There are two sides to this question. The facts presented within the few years, claiming to be of spiritual origin, are arrayed on one side, and the received facts of science on the other. If any one doubts this, the position of scientific men, regarding all phenomena claiming to be spiritual, will convince them. have ignored miracle, and correctly, and at the same time the spiritual. But spiritual phenomena are as positive and as amenable to law as those of the physical world. They are not nilraculous or supernatural, as we shall show, but rest on strict and immutable laws.

As the two systems stand, they are in oppo-sition. The facts of Spiritualism cannot be explained by received science. The prominent intelects of the day, led by the great Faraday. have, without exception, signally failed, and the magnitude of their failure has been in direct proportion to their greatness. They start wrong, and the further they go the more erroncous they become.

tal soul of things, and works outward. Science is true, but it is not the whole, complete truth The facts presented by Spiritualism, if received, supply this deficiency. They add a new ele-ment to every fact, and modify the conclusions drawn therefrom. Shall they be given cre-dence? It is our aim to present their full claims; to meet the objections urged against them, and point ont their relations to physical science; afterwards to sketch the philosophy. founded on the knowledge that our departed friends can come and reveal themselves to us, It will be found that it is not necessary to depart from the path of science; that its assist-ance is of the utmost importance in extricating us from many a labyrinth, which otherwise would remain in darkness. When the investigator enters a circle and witnesses physical manifestations, the first explanation which suggests itself is that they are roduced by legerdemain. The precautions of by that liberal king to learning. There honest skepticism against fraud are not detrimental or offensive, and even with believers should always be employed. A manifestation which admits of doubt is valueless though may be genuine. Experiments can be institu may be genuine. Experiments can be institu-ted in such a manner as to prevent all possibil-ity of deception, and circles should always guard against the liability of error. As a gen-eral expression Spiritualists are more vigor-ous in this matter than those who profess skep-ticlsm, and that they are self-deceived in the countless circles they hold is altogether im-probable. Mediums usually place more reli-ance on communications than others, and ance on communications than others, and hence if any are deceived, they are as much so as those whom skeptles please to call their dupes. But are they self-deceived ? They rely on a power which influences them to write, speak and act in a manner foreign to themselves. What is that power ? If an unknown faculty of mind, if anything but what it purports to be if it can be proved that it is of Spiritual origin, they are not. The power whatever it is, origin, they are not. The power whitever it is, ennobles, enlightens, and purifies those who are subjected to its influence. If the tree is to be known by its fruit, then that power is good and not evil. Swedenborg, Davis, and a host of others illustrate the breadth and depth of thought it yields, and by their lives the purity of characteristic of characters it bestows. It is impossible for any human being to move physical matter without contact, and the moving of ponderable substances without conthet with the medium settles the question. The production of a rap on the opposite side of a room, the playing of musical instruments without physical contact is conclusive. The movement of a table when the hands rest on its surface, is not of itself satisfactory, but it can become so by the intelligence manifested. If it identifies itself with the departed whom it pur-

destabled.

The facts which prove that maker has been moved without contact, that musical instru-ments have been played and intelligence man-ifested beyond that of the medium, have be-come so common, that for the present we take them for granted. They are of such a character that though volumes might be filled with them, every one must witness for himself, for belief cannot grow out of their statement. It is well that they present themselves in such diversity and are so easily obtainable that those who desire to know, can easily be satisfied.

[There are volumes devoted to the compilation o facts, and those who wish to investigate in this man ner can do so. Owens Footfalls on the boundaries of the other world; Modern Spiritualism, its facts and Fanaticism, and the piles of the various Journals devoted to Spiritualism, present a mass of facts dis-tributed over every department of its varied phenomena.)

HYPATIA, The Female Philosopher of Alexandria,

It was the fourteenth year of the fifth century. Slowly and surely Paganism was dying, before the march of victorious Christianity. Her philosophers - great minds who sought to solve the ineducible problems of cosmical forces and human existence-were of the things of the past. Learning lingered at a few heathen shrines, giving but glimmering and feeble rays. The rising religion scorned learning. Mathematics, and the experiments by which the relations of the elements are revealed, to the bigoted monk or bishop were socery, and dealings with the devil. Christianity swept over philosophy like an annihilating simoon, or rather like a ghastly mildew, which destroys life, and then gathers over the corpse.

Words cannot express the hatred of the Christians for learning. They made no distinction between philosophy and mythology. The divine perfections of art, which breathed life into marble and made the dull canvass glow with poetry, were unspeakably odious. Temples, expressing in the grandeur of colossal columns and, vaulted ceilings the perfection of imagination, and saying to the world that the hand of man hewed them out in the measure of an epic song; sculpture of immutable grace and beauty; works of great historians, sages and bards, alike felt the holy indignation of the ignorant proselyte, and were swept to dust beneath his fury.

Alexandria was founded by the Great Alexander, on a site which the far-seeing mind of the first Napoleon saw would make it the great emporium of the Mediterranean. At the period of which I write, it rivaled Constantinople. As the voyager came in from the sea, for an immense distance he saw the guiding light of that seventh wonder of the ancient world, the Pharos. Built of white marble, sculptured into massive columns, rising tier above tier to the height of more than three hundred cubics, it shed its beacon flame far and wide over the blue sea. It guided the ship into the splendid harbor, which resembled a forest, from the masts gathered from every part of the known world, bringing and carrying the trade from the remotest west and furthest east.

their necks ; their slaves, with parasols and ; doctrine of Agassiz of a design in the crefans, walking behind; the ever trading, ev- ation, which is assuming that a personal er thriving Jew, whose food is usury and commerce; the sooty Ethiopian from the with contemplated designs. Orthodoxy, southern "ends of the earth," singing in wake of his conqueror ; in short, a mixture of all nationalities, a jargon of all tongues. Such was Alexandria, when for the first time it beheld a female occupy the place of a philosopher, and succeed in the long line of illustrious names which had rendered her academy famous.

Hypatia was the daughter of the celebrated Theon, and far surpassed in attainments and renown that philosopher. Possessing the rarest mental endowments, such was her ardor in the pursuit of her studies that to them she devoted her entire days, and the larger portions of her nights. Plato was more truthful, in her esteem, than Aristotle. She followed their example by traveling. She visited Athens, and listened to the ablest instructors of that emporium of thought. On her return, at the request of the magistrates of her native city, she hegan to give lessons. She was an eclectic, but made the exact sciences the basis of knowledge. Thus she was the first to introduce the rigorous method into philosophy.

To the great attractions of her mind she was transcendently beautiful. Her dress was simple, and her conduct ever above suspicion. Thinking that marriage would interfere with her pursuits, she repulsed all telligent Germans, in whose company he her numerous suitors with a grace that, although disappointing their hopes, retained them as her friends.

The greatest men of her time-sages, poets and statesmen-came to listen to the vonderful wisdom of her lectures. Her hall was crowded with the wealth and fashion of the great metropolis. The street was obstructed by the long line of chariots drawn up in waiting before its door.

What did it mean? The archbishop Cyril was enraged. He stood a representative of Christ and his doctrines; Hypatia was a Pagan-worse, a Pagan philosopher, who refused to be converted ! The audience which attended her lectures, to hear discussed the problems of "How came the Universe?" "How came I ?" , was larger than that which listened to his incomprehensible jargon on the Godship of Christ.

The witch Hypatia, must perish. She deluded the youths of Alexandria by soreery and black arts. She was leagued with the devil.

Hypatia, pure, noble, beautiful, the embodiment and emblem of science and learning; Cyril, emblem of bigotry, intolerance and Churchianity, howling at learning, and boasting of the foul and loathsome slime in which he wallows.

The two conflicting elements are brought in collision. The star is obscured by the dismal fog-that star, the last, purest and brightest in the galaxy of the ancient world ! It sinks; and across the dreary desert of a black and gloomy heavens! Cyril, the saint, collects a mob of monks. When Hypatia comes forth from her academy, they assault her. In her mortal agony of fear, amid the horrid shouts and yells of those bare-legged and cowled demons, she is dragged from her chariot, in the public streets divested of her simple raiment, exposed to contumely, hisses, jests and insult; they drag her to a church, kill her with clubs, and her quivering limbs, torn asunder, by these devout Christians, are dragged through the city with the applause of an intoxicated rabble of disciples.

divine intelligence is acting in accordance scriptural doctrine, priesthood, and sects wild strains, just as he sings in slavery to- of all kinds are severely treated; but the day; the sinister Assyrian following the | problem and destination of man, as a being endowed with rational and moral capacities, destined for an eternal perfection and personal immortality, is treated in a lofty, sublime manner. The worthy last aim of all those restless activities in nature is to be found in man, for in man exists all the lower creation, out of which the human came, as a product of a natural creative power.

The first volume, closing with the material relations of the spirit of man, resting on the brain, the highest form of the physical organization, leaves an ample field for cultivation, "the inconceivable spiritworld." This realm, drawing our attention to it, will be the important subject for the second volume of the author, in which he proves the progress of primeval matter till its perfection in the infinite spheres of spiritual development. Complete materialism and the most elevated spiritualism are here in a sisterly union.

But, who is this Hudson Tuttle? A. friend of mine has informed me, "Hudson Tuttle, residing in Berlin Heights, Ohio, about 31 years of age, is a very unaffected gentleman, without any scientific education, but attached to all that is noble, also loving social intercourse with the inenjoys a pleasant conversation. Being a Spiritual Medium since his sixteenth year, he has in this capacity already published, several writings. The influences under which he is writing are that of our German. philosophers. During the act of writing he is partially unconscious."

Suppose the description of Tuttle's personality to be correct, the contemplation forces itself upon me that he himself could not write a book of such a profound scientific nature. The whole is so much of one cast that it cannot be the product of many, but only of one thoroughly scientific mind. But, if so, why does this unknown not come out from behind the curtain ?... Tuttle himself cuts this meditation. off by introducing "invisible authors." at the

This is again contradictory to our conception; for although we do like modesty very much for mundane writers, we expect. from all those who have left the earthsphere and are using the pen from their heavenly abode, a bold communication, m far above doubt and imperfection. But we Germans have cared too little for, and neglected the observation of, the "remarkable manifestations" that have occurred for the last fifteen years here in the United States, and spread from hence over nearly all parts of the old world, so that many millions have become believers. We know nothing about writing-mediums, trancemediums, etc., nothing about natural wonders, which are constantly exposed to viewthousand years we see none other in the ing, and, therefore, we are perplexed about the single wonder which is exhibited before us by the book of Hudson Tuttle. But there is a remedy for us; for the English language has already published the second volume of the work under the title "Arcana of Nature; or History and Laws of Creation." Our book is reason, and nature is our guide. In this volume we are immediately introduced into the empire of the Spirit. The spirits are material beings, organically, constructed from, a most refined ethereal substance, separated by death from the physical body, moving on the surface of the earth or in higher spheres ; taking part in the weal and woe of the living, especially of the formerly loved ones; at first not changed in their peculiarities of mind and character, but gradually developing in knowledge and exertion; also enabled by means of sensitive persons, so-called mediums, of whose organism they occasionally take possession, to cause various physical effects, as for instance, table tipping, music on all instruments, throwing objects fro and to, writing and painting by the hand of the medium with and without their assistance, healing of the sick by laying on their hands, etc., etc., All this is not supernatural, but is done in accordance with the existing physical laws, in the same manner as the streaming of water and the flashing of light from the clouds are done. Not only the Bible abounds in apparitions and ghost stories, but also the traditions, accounts and tales. of all nations, from the most ancient to the modern and present times, which all may be explained as very natuaal by means of the theory of Spiritual philosophy. All who, like the writer of this, and cer- # tainly the majority of the readers, are doubting these statements, are requested ... to become members of one of the Spiritual circles, which may be found in all large and small cities of this county, to attend these circles in good earnest and without prejudice, to examine minutely all that occurs, (for sometimes deception is practiced.) and by doing so they will become so plainly convinced that all scruple will My advice to every one, who has a ... then a seligion that may i 191111 E

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and relief is can be given. **FIN USEII** K ENOUGH ss letter, and a ever mude. as smooth as liberal. Bent

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he pleaded a cause, he gave more attention to the arguments brought against him than those he could urge in his favor. To show the old false is three-fourths of the battle in establishing the new,

Science is an interpreter of the senses. The phenomena attending the death of man and of animals are apparently precisely the same. The processes of decay destroy their bodies, resolv-ing them into identical elements. In vain we appeal to the physical senses for knowledge of any existence beyond the grave. Their volce is "dust to dust;" a resurction of new organic life out of the dead atoms. Man's physical oddy is built up of perishable compounds, and of necessity must perish. Dissolution is the terrible but unavoidable end of living beings. Composed as they are of elements gross and conflicting, the equilibrium we call life cannot be preserved. A living being presents a bal-lance of the forces of decay and renovation. While maturing, the latter predominate; while declining, as in sickness or age, the former use with constantly horeasion power with rule with constantly increasing power until they gain the victory in death.

Such is a history of all organic forms. Out of the imperfect material afforded by the physical world immortal beings cannot be produced.

An immortal being pre-supposes the perfec harmony of its constituent elements. The fore es of decay and renovation must not only bal-lance, they must thus remain forever. Immortality is this condition rendered eternal. use general terms, for could such a state ob-tain, an immortal lion or panther, oak or pine would be as possible as an immortal man. But such conditions cannot obtain. Organic

forms live for an hour and perish. They re-volve in designated orbits, fulfill appointed missions, and pass back to elementary atoms. The grass and herbs of the field, the trees of centuries growth, the deer browsing the branches the lion devouring the deer, all the multitudinous forms of animated nature, with man, boasting of his superiority, grow old and die. Identically do they all dissolve. Their elements are absorbed by the carth, drank by the rains, wafted away by the winds. All are resolved and iningled. The farthest casts in resolved and iningled. The markest oasis in the description is a series of the paim grows taller, the grass is greener, growing life rejoices in the harvest of the old. So is it always; life prevs on death, and in a perpetual cycle of change from death to life, the world is filled with befrom death to life, the world is filled with be-ings, and a floating happiness secured to each. Man's, aspirations, are they also to perish? Physically man is an animal; mentally—" ah what?" Asks the skeptle. What is feeling and emotion but automatic action of the brain? What is memory but an interrupted succession of what before were automatic ac-

tions? And ronson, vaunted, godlike reason, which places an impassable abyes between man and animal, what is is but the comparison of

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that :

Two great streets intersected the city at right angles. One was three, the other one mile long. At the point of their intersection was a square, in the center of which stood the mausoleum, where rested in their last repose the earthly remains of the restless Alexander, at length asleep.

The city was full of splendid edifices-the palace, the exchange, the Cessarian, the nalls of justice, the temples of Neptune and Pan, theatres, churches and synagogues. There was, a few years before this period, the large and classically finished library of Ptolemy, and in which the academy assembled, composed of learned men drawn from all parts of the world by the bounty given were specimens of every known bird, beast, fish and reptile, and four hundred thousand volumes in that museum. In the Temple of Jupiter Scrapis, wore three hundred thousand volumes more. The latter remained unharmed until the time of Theodosius the Great. Theologians, ashamed of their deeds, have charged the Saracen with its destruction. Not so. A mob of Christians, headed by their archbishop, stormed the temple, and destroyed its treasures of learning. The Saracen, in A. D. 642, restored, as far as he was able,

the academy and the library. a pair of t

This temple of Serapis was approached on one side by a slope for carriages, on the other by a flight of a hundred marble steps. On these stood the magnificent portico, with its columns extending around an immense' roofless hall, the porches of which contained the library! In the central area arose a lofty pillar, seen far away on the sea.

The royal docks were on one side of the town, the hippodrome on the other. There were groves, ampitheatres, gardens, fountains, and countless noble buildings with gilded roofs glittering in the sun.

The streets were thronged with camels. wearily coming over the yellow sands of the desert, bringing the produce of the evor fertile Niley wealthy Christian Indics, their dresses embroidered with Scripture parables and phrases, in gold, and the mony of the universe, the unity of the nat. disappear.

Cyril-is a saint.

Hypatia-the first of a long line of martyrs to science-the last of the long line of ancient sages, like a bright star shines across the dismal gulf of mediæval anarchy and ignorance, connecting ancient speculation with the stern and unflinching investigations of to-day.

AMERICAN SPIRITUALISM. section 1

BY FRIEDRICH MUENCH. [Translated from the German by J. A. Heinsohn.] I have before me the "Arcana of Nature; or the History and Laws of Creation, by Hudson Tuttle. Translated from the English and furnished with an appendix by Dr. H. M. Ackner. Published by Ferd. Enke, Erlangen, 1860."

The translation, frank and excellent as it is, makes the book readable like original German. Although there is, for a natural philosopher, nothing entirely new in the book, nevertheless it recommends itself by its intelligible representation, and ranks in regard to its liberal views so high above the common American standpoint, that it appears like an oasis in a descrt. Advantage is taken of the profoundest and newest investigations of the most eminent authors of Germany, France and England, and in regard to arrangement and composition it is perfect. The review of the index will show that subjects of a universal interest are treated in the book.

God, as being understood by the multitude, is for the author the all-life, the harports to be, and imparts facts unknown to the parables and phrases, in gold, and the mony of the universe, the unity of the nat-medium, the latter is free from the charge of Gospels suspended by a golden chain from ural laws, and he attacks forcibly the Q. L. Saulit Vadicas, Baramer, Q.

chance to investigate, is to do so. There is certainly no danger of a person, liar belief if I see a child starving in the sound in mind losing the senses by observing incomprehensibilities, and the more important the apparition the more ardent we ought to be to strive for the real cause. A subject which has effected a grander intellectual revolution in the entire learned literature of the modern times, by mercilessly breaking down priesthood and orthodoxy in the midst of millions, and wielding the sword against all religious hypocracy, and also against moral and social evils; at the same time advocating true civilization and universal progress; a subject of such importance should not be treated any more so very indifferently by the most intelligent Germans, as has been done till this very day; although we do not like its shell, Fearless in regard to any truth, I am ready to expose all and every kind of deception and illusion. We ought plainly to understand the reason why so many hundreds of men and women in the capacities of teachers or speakers travel all over the country, unconcerned about the sacrifice they have to make and the enmity they have to suffer-proclaiming the most humane doctrine.

The explanation given by Mr. Douai in his " Country and People in America," is, according to my views, not sufficient, and the rolls are not yet closed.

ADDRESS OF MRS. H. F. M. BROWN,

Delivered before the Second Ohio State Convention of Spiritualists. Phonographically reported by Miss M. E. DURHAM.

Coming here a few days ago, I picked up a newspaper on the cars, and as I had nothing else with me to read, I read it through and through. At last I came to the advertisements. Wanted, wanted, wanted. Houses wanted ! homes wanted ! nurswanted! situations wanted! fathers wanted ! mothers wanted ! wives wanted ! wives who had children wanting natural protectors for them! So I read on, and I said to my soul, the world's wants are many: I wonder if the soul has any wants! I wonder if, in this great teeming world of right and wrong, the soul has no demands upon it for its needs spiritual and its growth heavenward ! While I was thinking of this, a man passed through the cars with a bundle of tracts. One was, "A Saviour Wanted !" and I thought, ah me! the soul is sick; humanity has gone astray; the world wants religion. We do indeed want religion-not what the world calls religion, for there is quite a difference between religion and piety. The world's religion is heralded by grand churches, splendidly furnished, men and women who sweep past in broadcloth and rustling silk, and bearing little resemblance to the lowly Nazarene. You will find their religion written in church creeds; you will know these people who have a large share of sham piety, by their long faces-know them by their sing-song voices on one day, and know them no other day in the week.

But we do indeed want religion, a different kind of religion from what the world

accept all belief. What care I for my pecu street? I ask that child what can I do to help you? The child is hungry. Shall I feed it with my religion ? No. I must feed We want a religion to go it with food. into our work shops, that will teach people how to live there, how to work there. In all creeds, in all lives, we lack charity for humanity, sympathy for our fellow-men. Our religion is a Sunday religion, wearing Sunday robes. If I ever want to enjoy religion, if the grace of God is of any account, it is when my hands are busy, when I am shut in my kitchen or my study hard at work, then it is that I want a religion that will make me strong; that will help me to lift my hands with the hands of angels, and when the storms of human life come sweeping over the soul with the thunders and lightnings of human woe. then it is that we all want religion. We want fatth in God ; confidence in the strong arm of the Eternal-fellowship with all humanity. The true principles of the human soul when rightly brought out in times like these, demand strong earnest workers, not only religious, but political. The political world has ever been filled with Judases always ready to sell themselves and the interests of the people for a few pieces of sil-

ver; but, unlike Judas, seldom repenting at the last and hungering themselves for the good of the country. We want a religion to go into our political circles-a religion that will go to Congress. Did you ever hear of a Christian in Congress? I knew of one; but we want a larger delega-

tion. We want strong earnest men in these political times; men who will not falter when the truth has been spoken, men who will stand up nobly for the right, and with

all the glory of an upright honest manhood, work bravely in its support. But this is not all. We want not only brave, strong. earnest men, but we want strong earnest what declaration of freedom and independence means for us all; and when we come forth bold and strong, as we shall, then we will not be afraid to take hold of these giant evils that are existing in our land, and hurl them from their places, and show them to the world in all their hideous deformity.

We have in Chicago, that great city of sin, 25,000 drinking saloons where our fathers, husbands, sons and brothers are losing all that makes them good, and true. and manly.

How many women do you think there are in that great city who earn a miserable support with their needles? One hundred thousand in garrets and cellars are stitching their lives away for a pittance that will scarcely cover their actual needs. And oh!'I wish there were no darker picture than this! How many more there are who are selling all that makes women women, all that makes them pure and good and trne, for their maintenance.

What, then, are our wants? We want men and women to go forth as missiona ries and teach these people how to live better lives. Let us awaken to the great demands of the present. These men, who has ever known; a religion that will go to these women who are starving in garrets, our homes; a religion that will teach us to these women who are being sent down to the very gates of hell for the sake of their wants-if these men and women call for us, shall they call in vain? We want as Spiritualists to answer this great human cry going up to the very gates of heaven. Can women, to you as brothers and sisters ; aye, to you as angels intended by high heaven nation by the investigator. to go forth into the by-ways to preach a true religious life to those who so much need our help. There is a great work given us to do; to go into the high-ways and by-ways of the land; to go into the very dens of iniquity and pick out the lowest of God's creatures; for every human being, no matter how low, how degraded, bears upon his brow the seal of Immortality. So, friends, let us go out from this Convention ready to meet the wants of the world. No matter from what class the cry for help comes, let us stand ready to respond with our hearts and hands, and so live our religion by works and deeds.

The Spiritualist

HUDSON TUTTLE, H. O. HAMMOND, Editors and Proprietors. CLEVELAND, SATURDAY, SEPT. 20, 1868.

THE SECOND STATE CONVENTION.

This Convention, reported in our last number ras marked for its orderly proceedings, and the importance of the subjects which engaged its attention, The organization of the State out of the chaos of individualism, is not an easy task, and we venture were it undertaken by an individual or party, would he a hopeless failure. But it is not an effort for the agrandizement of any one, but a natural crystalization from the trouble waters of reform; the necessity of which is deeply felt by all. A few years ago the least word in favor of organization awoke a storm of opposition. There has been a great change on this subject, and all now acknowledge that only by the aid of organization can any great and worthy object be accomplished. By organization every member gains the united strength of all, while each retains his individuality intact. Not a word was uttered against organization, nor against the form adopted by the pre ceeding Convention. It would be difficult to frame a constitution more concise and effective, or less restrictive than the one adopted.

The Missionary work claims considerable attention, and it was decided to push it forward with re newed zeal. Mr. and Mrs. A. A. Wheelock were reenaged as agents, and O. L. Sutliff, O. P. Kellogg, Cephas B. Lynn, James Cooper, M. D. Mrs. Mercia B. Lane and J. H. Randall, M. D., are assigned to different sections. All these are efficient laborers, and during the coming year will push for-

ward the work so auspiciously begup, to an extent unparalleled. The Convention adopted THE SPIRITUALIST AS its organ, and generously pledged its support. It thus becomes an auxiliary in the hands of the Missionaries, in spreading the truths of the New Philosophy. The proposition of the National Convention to hold a Lyceum Convention, for the purpose of effecting a sepwomen. When we have men who read the erate organization, thereby severing the Lyceum from Declaration of Independence, we want the Society, evoked the earnest discussion of the Conmen and women too, who shall understand vention, and called forth the finest display of eloquence and reasoning. The proposition was almost unanimously voted down. We should be exceedingly pained to learn that the Society, the natural parent and protector of the Lyceum, had disowned its child. At another time we shall take up this question, which is soon to become of great importance.

The tone of the press has greatly changed, even within a year The Rochester papers treated the National Convention with the respectful consideration it would have bestowed on any religious meeting. The Cleveland papers in the main gave an impartial report, for which it received a resolution of thanks from the Convention.

PHYSICAL MANIFESTATIONS.

Our faith in Phenomenal Spiritualism is unwaver ing, for we have repeatedly witnessed and been the subject of tests which the most skeptical have failed to controvert. It has the positiveness of absolute knowledge. But while we rest with the utmost confidence upon the sublime and soul-satisfying realities of Spiritualism, we are equally certain that a large proportion of so-called "mediumship" and "mani-

festations" are unqualified impositions upon human credulity. Long and patient inquiry has fully established this point in our own mind. Some years ago A. J. Davis estimated over sixty per cent. of purported communications from the world of spirits to be spurious, and a considerable proportion of the remain- good we are to receive from it. It is no better free from the mortal frame ascend; those who ing forty per cent. to be unreliable, while, of course, than the "pure religion" we have already. The none were to be received as absolutely infallible until preacher abstains from thrusting religion into their truthfulness was logically demonstrated. Probably the proportion of unreliable manifestations and communications, so-called, is not less now than then, for Spiritualism has become more popular, skepticism is less searching, and professional mediumship more day. A thing to die by, not to live by. The we sit down and fold our hands with such remunerative. Never perhaps has a more inviting church would be deeply slandered if religion a work undone? The call is not only to field been opened to the unprincipled trickster, and missionaries, but to you as men, to you as the less truthful the manifestations the more exacting are the " conditions" imposed to prevent fair exami-Spiritualism may be divided into two great departments. Phenomenal and Philosophic. Not only does that class of manifestations called Physical, such as the moving of ponderable bodies without material contact, etc., etc., belong to the former, but also inspiration, trance, clairvoyance, and so forth. Too many well authenticated and indisputable evidences have been recorded to justify a doubt of the reality of

ers' hands, another time, were filled with flour. After the committee had carefully examined the ropes, the loors were closed a few moments, then opened, and the gentlemen stepped out unloosed, with the flour in their hands. No traces of flour were found in the abinet or about their clothes.

The examination was instituted with the desire to get at the truth in the matter, and that we might re ort the results of a personal inspection. This report s as truthful as we know how to make it.

WANTED SCIENTIFIC MEN.

A CLASS of writers laments that eminent cientific men have not entered on the inves tigation of Spiritualism. They think that investigators are too eager to theorize, and not careful enough about facts. They are really captious about this, and would not have : common observer theorize at all, only note the facts. He must call in some "eminent man." and have him investigate, and after a sufficient number of facts have been accumulated, have him generalize, and explain how spirits communicate and the philosophy of their exist ence and interrelations with earth.

In all deference we dissent from such ideas We can see no need of "eminent" men to investigate, storing up facts, theorizing there from. We know nothing, not even the name of the elements employed by spirits. We have no instruments with which to detect their presence or character. Except in their action they are not recognizable by any of our senses Understanding this, great men have a fine opportunity of displaying their littleness in theorizing, nothing more.

The spiritual intelligences who discovered the various processes of communication; who are actively engaged in perfecting those processes; to whose senses the spiritual elements hold similar relations that physical elements do to ours, are they not the source to which to apply for information? It strikes us that they can tell the modus operandi of their intercourse with us, and their relations to earth, in a much more perfect manner than all the great men of the world sitting in conclave around a tipping table recording facts, can possibly do.

We would ask, If a traveler should return from a foreign country, which we should do-get an eminent man to record facts, and by logic deduce conclusions as to what the traveler had seen, and how he came home, or ask the traveler himself?

If spiritual communication is not sufficiently reliable to teach us its philosophy, it is valueless. If the spirits cannot be believed in the very essence of their intercourse, how shall they be relied on? If we ever have a Spiritual Philosophy, we cannot see from whence it can be derived but from the spirits themselves.

THE FORCE OF SPIRITUALISM.

THE great question which now agitates the minds and divides the ranks of Spiritualists, is, Shall we have a pure Spiritualism, uncontaminated by contact with the world, or shall we have a Spiritualism ordering the action of our lives in all our relations, individual and social?

This discussion may seem of little consequence, but in reality it is fraught with results upon which depend the ultimate success of the whole system. If we are to have a pure Spiritualism, it is difficult to perceive the

of the Spirit realm are brought before us, and the Spirit ream are brought before us, and we are prepared to bow to their sublime teach-ngs. We learn that the departed have lost none of their faculties or emotions. They love us as fervently, they are drawn toward firmly, and have the same interest in our welfare, as when with us in earthly life.

Solon and Lycurgus have not forgotten their ws. Homer his lyre, Napoleon his France, laws. Homer bster and Clay their State. All as they we bater and Chay their State. All as they pass into the Beyond, love the path which led them upward to the gateway of immortal life, and in thought still linger in the scenes of their mortal existence. Would you say to the spirit. of Webster: You must not speak of politics: on must not interfere in affairs of State His noble spirit vibrated while His noble spirit vibrated while here to every throb of the nation's heart; shall it less, when

throb of the nation's heart, shart tess, when its sensitiveness is a thousand-fold "increased-by its freedom from the physical body? And then will the noble spirits cry out, "For shame," and tell you they come to mingle in the affairs of men, and that their power is more obtained then when more that potent than when mortals.

We can have a state without religion, we can have religion without Spiritualism, but we can have no state, no morality, no intellectual greatness, without Spiritualism. Through all our being extends the influence of the departed and we can no more escape from it than from the iron clutch of fate,

Do you believe that man exists individualfaculties and emotions? Then it is evident, from the logic of necessity, that spiritual influence extends into our lives, and what is their aggregation but the lives of nations?

It is said that if this be received, a bad use will be made of it by designing men; that the issues of the day will be decided by Spiritualists. It may be so; but who is to lead in such issues? Not men. Spiritualism has arisen from a single rap to numbering its advocates by millions, and yet it never has had a leader. Many have made the attempt, and organiza-tions have been advoite found to direct of tions have been adroitly framed to direct. of be wafted by this movement, but they only

struggled for a moment to disappear forever. Leaderless, and, to mortal vision, without aim, in fifteen years, it has made a deeper impress on the moral and intellectual history of the world than the sword of Mahomet, or the precepts of Christ accomplished in five cen-. Its leaders are not mortal, but belong to spirit life. They are all united there, and working together; the history of human life becomes the record of waves upborne by their resistless breath.

We may content ourselves with the idea that we can prevent what have been expressly called "side issues" from disturbing the happy harmony of Spiritualism. and thereby make it more acceptable, but we shall find, in the end, that it has no side issues, simply because it is so universal it embraces all. While we seek to universal it embraces all. keep it from our social life, it will have educated all minds to a proper understanding of the laws of social harmony ; while we are walling it out of the State we shall find that it has already brought issues, on which our very national life depends, and thrown its irresistible power on the side of right.

We cannot direct this power, which, as the resistless force of gravitation underlies the realm of matter, underlies the domain of mind. All we can do is to feel the first breath of its desires, and run to do its work. Let us not go wavering, but strong in the assurance that the myriad hosts of the angel land work through us, and if we are carrying out their desires, no earthly power can resist us.

We go not blindly. We have drawn what may be considered an ideal definition of Spiritualism. The definition here given of a Spir-itualist may be considered still more so. Is he one who believes in future existence, and that he can converse with the departed by means of tips and raps? No! He may begin here. but his knowledge must extend and deepen over the universe. His harmonious being must be sensitive to the thoughts of angels, and his feet

swift to do their bidding. There are not two worlds, a spiritual and a mortal. There is no gulf between. There is only one world and one life, and whether spirit in the body, or freed from it, the same influen-ces extend through all, and as those who are remain must likewise be elevated. All are bound together by a chain of adamant, and the gnts of each affect all. Would you say to Clay, You can speak of anything but politics? Why that is of all things what we most desire he should teach; and could we summon from the shadow of the Beyond the spirits of departed greatness-the sages and the statesmen of ages-we should first ask them to direct the ship of state, with hands already learned by failure, with arms nerved with the firmness of successful trial. Would you say to Toussaint, You must not speak of slavery. You may come with the unconfined to what is considered by many to be | told millions who have festered in the cesspool of vassalage, who have died by the canker of its chains, and the sting of its venom, but you is older than the sphynx or the pyramids. of these great minds ask what is wanted of What good can grow out of it that has not them, that they are called from the Elysian ields of the Summer Land, you will answer in littleness of soul: To more a table, to give a rap, that s skeptic may be convinced! Convincing skeptics is well, but enlightening the work is better. This tremendous power, the aggregate of all the departed intelligences of earth, through he improving methods within its work, is determined to remodel the work, intellectually, morally, socially. The secular press well understands this, and from hence comes the opposition of the theological wing. MacMillan, in his journal published about four rears ago, has the following passage: "The great cause of Abolition has been mixed by and discredited by the distinguished causes of Spiritualism, and non resistance, and women's rights. Take Lloyd Garrison, for instance, as earnest and simplehearted a reformer I believe, as the world has seen; yet the influence of a life-long struggle against slavey has been multiplied by the fact that he was also the avowed advocate of every one of the ' isms." This passage proves that Abolitionists were Spiritualists. Now, Abolitionists, by throwing their weight into the scale, carried Lincoln's election; Lincoln's election brought on emancipation. But he was brought in by Abolitionists, who were Spiritualists, therefore Spiritualism carried Emancipation-Q. E. D. This conclusion must be allowed, and is a great fact, as it proves one great result emanating from Spiritualism, and a practical benefit resulting to a large portion of the human race. Some believe that the emancipation of the serfs in Russia is due to Mr. Home's visit to that country. His manifestations' made the nobility and the Emperor reflect, and turn their thoughts to a future state, thereby increasing their charitable feelings, of which emancipation was one of the consequences. It will pulverize the old as in a mortar, and reorganize the new after its own plau. Already has it inaugurated the training of children, and thus designs to supthe very foundation of churchianity by preventng educational prejudice or bias. It proposes the next generation into Spiritualism instead of the church. It enters into affairs of State, at the social board; it speaks with a million tongues from the pulpit and the forum; it enacts laws and compells their observance; it unchains the slave, it enlightens the muster ; it will educate the world to the understanding of freedom.

SOCIABLES O

-AT the last Bo the Society som made in respec Sociables. We in the managem before, but yet t improvement, rules we expec bles more agr by keeping th ever yet done. person (ladies to be known to to them by sor of this Society istered on a bo will be a pass payment of th

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Hudson following Lyceum in the evening J. H. R 4th. He i swer calls efficient la

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comprehend physical laws;-for how can we enjoy religion if we have diseased bodies, torpid livers, nervous derangements, morbid conditions of the entire physical structure? The soul cries out for a better body wherein to dwell; the religion of the soul asks for better tenements wherein to prepare for eternity. There is no diviner want, there is no need greater than this today. Henry Ward Beecher says those persons are very apt to be pious who have indigestion. He relates a story of a lady who came to him and said, "I think I have sinned away the day of grace-can you save me, 'can you pray for me?" His 'advice was, "You are billious; go home and take a dose of pills!" I say to the souls today who are nervous and desponding, those to whom the grand earth looks dark, look within, examine the condition of your stomachs, see if the fault is not within your organization.

Well, we do indeed want homes; homes of peace, homes of beauty. I heard a minister say the other day that he could tell in passing a house whether the people who lived there were religious. A religious man will throw out his religion so that it will encompass and pervade his entire or the lower order of things. Beauty does not home surroundings. You will find it in the laying out of his grounds, find it in his fields, behold it among those who work for him-aye, and even among his horses and cattle Everything belonging to him and about him bears the stamp of his religion. A religious woman will ornament her house; she will make everything beautiful about her, no matter how poor and simple the surroundings. And he who loves a From the Akron Lyceum. little child will be at work with his hands, will speak it in his face." Well, this is indeed even so. A person's religion finds expression in his daily life. You go past a house and see a window broken out, the gate off its hinges, the fence out of repair, and you may safely say there is little religion in that house. There is a lack of industry, energy and harmony there. We want, then, a religion that will harmonize families; make husbands better, fathers better, sons better, truer, grander. We want a religion that will make better women, better mothers, wives, sisters, making them loving, gentle, true and noble. We want to-day a religion that will go down to the very depths of wretchedness, poverty and degradation; a religion that will outreach its hands and help to elevate the low, the degraded, the fallen; a religion that will say to the world, " Thou art sick, thou art hungry, let me help you to a dinner and a truer life, We want a religion that may

WHAT IS BEAUTY ?- To me, Beauty is the highest type of Godliness, either in mankind merely consist in a fair complexion, fine fea-tures and form, but in brightness of intellect, nobleness of character and disposition, in doing deeds of charity, laboring for the good of humanity, regardless of the world's opin-ion. Beauty is the very reflection of Deity, showing itself in many forms upon every living thing and every fine piece of mechanism. Beauty, why pause a moment; the word of itself opens before your mental vision a sea of thought too deep for me to fathom.-

We learn that the eminently successful Healer, J P. Bryant, will open rooms about October 1st. at 564 Eighth avenue, New York, between 34th and 35th sts., as a permanent free Dispensary, between the hours of the" laying on of hands." After 11 A. M, he can he can be consulted at moderate charges. The free rooms will be kept clean and whole ome, neatly and cosily furnished with Ingrain carpets, and other substantial furniture. Pure drinking water, and (in their season) fresh flowers in each room. On the table will be found Spiritual papers and newspapers of Radical sentiment. Visitors will be advised by a nearly printed notice to refrain from the use of tobacco, in any form, at all times, but especially while in these rooms This Healer is inaugurating a movement in the right direction, and he will find that what he thus bestows without price on the needy will return in the future a hundred fold

O. L. Sutliff's address, Ravenna, O.

temple of the New Philosophy, the tests by which we try the statements of intuition. the celebrated Brothers Davenport, in this city, and life.

to be in the cabinet with them during some of their marvellous doings, or of the spirits through them, whichever it may be, for we are unable to determine the origin of these manifestations. The Cleveland Herald, we notice, says the Brothers "do not now claim a supernatural origin for their performances." We understood Mr. Fay that they attempt no explanation of the phenomena themselves, but leave all to draw their own conclusions, and for that reason do not desire Spiritualism to appear upon their bills. As Spiritualists do not believe in the "supernatural." some other term would have expressed better the writer's meaning. We hope the Brothers will not remain in this indefinite position, but will explicitly state whether spirits have anything to do with these exhib-

itions. This they are bound to do as men of honor; and the public have a right to their opinion on this question.

To resume-one of our hands was securely fastened to each of the Brothers, who had been previously tied 8 and 11 A. M. each day, for the cure of disease by by the committee appointed for that purpose. As soon as the cabinet doors were closed, something like be found at his residence, 325 West 34th street, where the bow of a violin passed over our face from the forehead to the chin, several times, and, by request, hands patted us on the head and touched our face. pulling the whiskers gently. Meanwhile the guitar was thumbed, the violin played and the tamborine beaten-all the instruments apparently flying about the cabinet with great rapidity. Almost as soon as the playing ceased, the doors were opened, the Brothers were found tied as before, and the musical instruments piled upon our head. Our senses utterly failed to detect the least motion on the part of the Davenports; we cannot perceive how they could extricate their hands from the apparently secure knots ; but we nese wall beyond them. Be assured we fail if should have been better satisfied if we had had the we do. free use of our hands, which perhaps would have been

the affairs of the week. It is out of place in the counting-room, the factory, or the shop; out of place in our politics, out of place in our individual and social relations. It is for Sunentered into affairs of State-that would be contamination. Such is the blight of sects. and such will be the blight of Spiritualism if

its limits: the simple belief in spirit-communion. There is nothing new about that. It already?

This view robs it of all its splendor, all its attraction and power, leaving it a helpless babe-a thing to be sought, but impotent in its these phenomena, which are the facts underlying the influences over us. This pure Spiritualism is an abstraction so refined that it leaves all the great minds of the past in helplessness, and It was our pleasure recently to attend a scance of denies them any influence in the affairs of this

> What is the truth? What do these same minds teach in their communications to us? What is their definition of this mighty philosophy, which is destined to overturn all existing systems, and on their wreck rear its blue dome to heaven?

> You may take the sacred books of all nations: the Shaster of the Hindoo, the Zendavesta of the fire-worshipping Persians, the Koran of the Mahommedans, the legends of the Talmud, and on them all place our own sacred Testaments, the Old and the New. You have brought together in one mass the spiritual history, emotions, ideas and superstitions of the early ages of man, but you have not Spiritualism-you have but a past.

> You may take the sciences collectively, the terrestrial, connected with and treating of the organization and constitution of the globe, and the cosmical, treating of the infinite nomenclature of the stars-you have not Spiritualism, you have but a part.

> What is it. then ? It is the complete understanding of man, and of spirit-of the universe. This understanding involves all science, all theology, all morals, all philosophy. It underlies and absorbs everything. It reaches back to the beginning of earth, when the first living being was created, for even then was man, the immortal, foreseen, and the forces of nature worked only in one direction-that of his evolution. It reaches into the mists of the future, and loses itself by the throne of Infinite Mind. Would you confine it to the tipping of tables. half audible raps, the trances of mediums? You might as well represent the vast Atlantic y a drop of water, the glorious sun by a spark of fire, as Spiritualism by these external phenomena. Do not in the least disparage them. They are necessary. They are the logic of positivism, and in their place invaluable. But let us not worship them. Let us not drive stakes on either side of them. nor crect a Chi

These phenomena teach us of Spirit existgranted if we had thought to request it. The Broth-this their mission is fulfilled. The grand minds

Desarious FOR THE POOR .- There are many intelligent Spiritualists who are unable to subscribe for our paper on account of poverty. For the benefit of such we have created a separate fund, to which contributions are solicited from those who wish to this eminate the truth of Spiritualism among the poor Contributions will be asknowledged under this head ts soon as received,

and lach-lost love is as welheir pass hem and heir birit ics; ute? ery hen sed For the ore can can tial all ed, om al-is nt, is the bilch nes .. aor yr. at . of it g fe it yyitl, o

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SOCIABLES OF THE SPIRITUALIST SOCIETY. -Ar the last Board meeting of the officers of homes ? the Society some very important changes were made in respect to the management of our Sociables. We improved greatly last winter in the management of them over the season before, but yet think there is much room for improvement, and by adopting the following rules we expect this winter to make the Sociables more agreeable and more remunerative, by keeping them more select than we have ever yet done. In order to effect this every person (ladles as well as gentlemen.) will have to be known to the Committee, or introduced to them by some member (in good standing.) of this Society, when their names will be reg-Istered on a book kept for that purpose, which will be a passport for their admittance. (on the payment of the usual fee.) as long as they conform to the etiquette demanded by such assemblics. The object in requiring these conditions is

not to render the Sociables exclusive, by refusing admittance to those who are not so fortunate as to think as we do! On the contrary, all are invited irrespective of belief. But we feel assured that by observing the above rule, our parties will meet the ends for which they were designed, viz: Rescue the sociable amusement of dancing from its present degraded state, and replenish the coffers of the Association.

WE have secured a phonographic report of one of Mrs. Bronson's recent lectures before the Cleveland Society, which we shall publish next week, probably. This lady's two months' engagement in Cleveland closes to-morrow evening, 27th.

Hudson Tuttle speaks in this city, the following Sunday. He will address the Lyceum in the forenoon and the Society in the evening.

J. H. Randall speaks in Milan, October 4th. He is located at Elmore, and will answer calls to lecture on Sundays. He is an efficient laborer in the good cause.

We are requested to state that Miss Tackleberry has opened rooms for seances at 23 Hoffman's block, third floor.

HEART THROBS .- My nature is such that whom it loves it seeks to bless, and humbly bows before the All-Father, praying that no act, thought, or silent influence even, from me, may convey to my friend aught that shall not tend to his best good, his soul's growth in all nobleness of spirit, goodness of heart and purity of life .-When I meet one who can read my nature, the rays of God's beautiful sunlight stream across the cloud-hung horizon of life, and in my soul I thank the Divine Source of blessings for his goodness to me. Dear Friend, my mind goes back to the past, and seeks to pierce the future-but vainly ; yet I will try to believe that " the rest of the story is very calm, sweet and beautiful," fraught with God's love and humanity's blessing.

HOMES FOR THE HOMELESS.

BY MISS M. E. D.

I stood to-night watching the busy crowd sweep past, each with a something eager in his face that told of a hope an expectation, a desire, soon to be realized, and seeing this something in their faces, I said, "Ah me! They are going home." Are they?' I wonder how many are going periment ought-the fullest test combined home? How many in all this throng have real homes to go to; and how many more, perhaps like myself scarcely know what the word means. But they are all looking forward to something. Their faces tell me that. The burden of one cry may be, "Oh for a place to sit down and rest." While that of another keeping time to each footfall is, " If I could only get away from the turping of the wheels that have thundered in my ears all day." Another is looking forward to an inviting supper as the nearest approximation to a home, after this day of toil, that he knows anything about. Some, and my heart leaps for joy as I picture it, are hurrying on with visions of home, and all that makes that place a home, dancing brightly before them, dear ones to meet and greet them, loving hands to assist them, kind words to cheer them, and all, all that the heart and soul cry out for, is waiting for them. But oh God! To the most of these who are hurrying by, this word home is something so shadowy, so far away, that its meaning only comes to them in dreams, and though their hands are not stretched hungrily, pitifully, it fades away ever in dream-land before they can call it theirs. Home! How many have pictured it. How many have dreamed of it! How many poets have sung sweetest rythms of its magic power! Homes of the past. Homes of our childhood. Homes of the present. There is no sweeter word the tongue has ever spoken! There is no word on which so many priceless jewels can be hung as all that makes life precious or desirable. Aye, and no sadder cry ascends to heaven-no one at which the angels bow and weep than the cry of the hunted soul in its mad despair, "God, God, give me a home." Homes for the homeless! How shall they be obtained ? How shall the world's great wrong be righted ? And this cry that fills and thrills our land until it thunders against the gates of heaven for an answer, how appeased?

Why are there so few happy Why is the world filled with so world. many poor, starved creatures who never knew the meaning of the word? Is the fault purely a social one, and has it no remedy ?

No great evil can be removed by keeping silence. No revolution was ever made with folded hands and closed lips, and so this evil. enormous as it is, must be put away by the active co-operation of those men and women who have the needs of humanity at heart.

We wish this evil could be taken hold of by calm, earnest, thinking men and women, who will, by their words and lives, teach those who have homes in name, how to have them in very deed and truth.

CO-OPERATIVE COMMUNISM.

Co-operators, like most workers in unpopular causes, require to be reminded of the hopefulness of small beginnings. If we delay to make an attempt until we start off upon a scale commensurate with 'the grandeur of our ideas, we may never begin at all. If we are willing to begin in a humble way-only begin, and set efforts going for the accomplishment of the task which duty has placed before us, we know not to what extent-to what success-the work of faith may lead us. But this we know, that whether failure or success shall crown our work, our duty is done-our stroke is made; and that we shall avoid, by our small commencement, at least some of the mistakes and dangers which might have attended the larger and more Utopian dream upon which our imagination had

loved to build. And this seems to me to apply with peculiar force to the desire which finds occasional expression in The Co-operator, to see in existence a Co-operative Community. I do not stay here to inquire what is meant by that somewhat indefinite term-what opponents and what friends respectively understand by the word-wherein, I sus-

pect, lies more than half the difference. I take it for granted that there is a Comunism -that there is a "dwelling together in unity," which is right, and good, and pleasant, and practicable, and to which I am bound in charity to assume those who plead the cause sf Communism refer. And I sav if the desire is real, why can nothing be done towards its accomplishment? Simply-it seems to me-because everybody is waiting until some grand scheme is propounded, until some arch-schemer shall arise, until another Robert Owen shall appear amongst us, and call around him a Co-operative Community. To which I have only to say, that the noblest, and realest, and most blessed works, have sprung from small beginnings; that some of the most ruinous results have followed upon "grand schemes ;" that there is no need to wait until 100 families can be found able and ready and willing to form such a Community-that ten may begin a great deal better, with far less noise, with far more safety, that five may, that two or three may. The tree can then develop as a tree ought -gradually, naturally, and healthfully-from the tiny acorn to the gigantic oak. The dangers of inexperience will be reduced to a minimum; the maximum of safety and strength may be fairly relied on. The experiment would obtain-as every such extainly to cover himself with the praise of his friends. True nobleness, in addition to high impulses and breadth of aim, must be unselfish ; it must follow in the right cause even where a personal adversary leads; it must be able to smile from the very heart at the success of a rival; it must not feel itself the poorer for another's exaltation. Such generosity is serenity ; it is heavenly sweet ness; it is at once royal and lowly; it is divine charity, and, therefore, liberty-" the perfectly law of liberty," " blessed in its

The Wonian's Club forms just at present rather prominent topic of discussion. Everybody has something to say for or against it-most generally the latter; and we don't pretend to be any more taciturn than our neighbors.

"A club is no place for women !" Well then, what sort of a place is it for men? If it is such a very dreadful institution, what do the husbands and fathers and brothers as, for example, the Spiritualist mother of these presumptuous females mean by their adhesion to "New York," "Century," and "Athenæum" clubs?

Women have ceased to be treated like children-to have knives and scissors taken away from them, lest they should cut their precious fingers-to have their pills stitutions where, in every vital particuadministered in sugar-coats, and their bread and-milk weakened with hot water. If you if the Spiritualist father will retain his make a sweeping assertion now, you must. give some good, fair, square reason for it. And we have yet to hear the sufficient reason for " putting down" this Woman's Club business.

"Women ought to stay at home." Yes, if they want to become miserable dyspeptic creatures, dwarfed alike in mind and body, getting all their ideas, at secondhand, and taking their exercise up and down stairs at the heels of a platoon of babies! Whether it is worse for them to promenade Broadway, staring senselessly at the fashions, or to rally round a sort of social circle center, where they can interchange ideas with others of their own sex, and escape, temporarily at least, from the intolerable monotony of daily, household care ?

"Women ought to be satisfied with the sphere of home." So they ought, " Man ought to be satisfied with a good dinner;" but, for pity's sake, is he supposed never avail his profession of Spiritualism, his to want anything more? If a woman can attendance upon its conventions, and learn to be a better housekeeper, a truer, promotion of its organization? In a companion, a more intelligent mother, in in the atmosphere of a Woman's Club, ought it not to be encouraged ?

There is neither sense nor justice in the tirades of the day about "womanly wo, men." A woman, according to our theory, is most womanly when she is most perfectly and completely developed ! . If you want kitchen girls say so; if you want housekcepers, nurses, seamstresses, say so; but don't weave such a network of wordy meshes about the simple fact that you want women to wait on you, to minister to your whims, and to be generally subservient to your majesty of manhood ! If you are actually so selfish, you have no business to be ashamed of it!

And furthermore, why don't you tell us frankly what you mean by your allusions to "Amazons," "blue-stockings," and 'strong-minded females ?" Does the Woman's Club necessarily consist of these elwith the least risk of disaster. It would ements, and these alone? You are talking troubled in property matters. Each has It is to be mirthful, without being silly; succeed, if success should be in store for it. of what you don't know anything about! "Women don't discuss anything but though it is in general denominated indress !" As long as dress forms a part sanity, is as different as the faculties of their daily life and duty, it is perfectly through which it is manifested. A mother proper that it should be discussed. Per- may be insane from some special cause, ever ? a advage shower all here ? columns of the newspaper, and to 'lectures, for intellectual companionship, as they say they are, it is high time that Women's Clubs were organized to lay the foundation for a more intelligent womanhood ! Why should there not be a place where women can meet to educate their brains as well as their fingers. -a place where all the topics of the day can be canvassed-where new books are talked of, as well as new fashionswhere the troublesome domestic problems which make housekeeping yet an unresolved science can be thoroughly discussed and united action taken? Croquet and archery are very well in their place, as far as they go, but life is not all play, and something must be done in the dull rainy days that come to us all. There are very few so self-reliant, so allaccomplished, that they can afford to do without the suggestions and alds of a Woman's Club. It is the novelty of the thing, after all, that makes it obnoxious to men. Once let it be well established-let them see that it works good instead of evil to the women that sit under their hearths and brighten their homes, and they will be as delighted with it as children with a new toy! What are our female, academies, semy inaries, and institutes but Women's Clubs? Education does not end when a girl graduates at eighteen ; it rather commences. For our part, we bid the new-born institution a hearty and cordial welcome. It has got to weather through the various weaknesses and trials to

'scapes." just so often, but we hope to live to see it a thriving fact yet !

So, scold away, Messrs. Editors and mankind in general; the Woman's Club will prove itself above all such petty hindrances! - Mrs. Wylys, Phrenological Journal.

FROM DR. HALLECK'S ESSAY. Read before the Fifth National Convention Now, the work of the Spiritualist is

first, to master the principles of success,

and to know what genuine success

means. This accomplished, let him em-

body his knowledge in his own person,

and set both principles and life before the

world. The end for which we strive is

not a perfect organization, but a nobler

individuality-a truer and happier life.

We may pass resolutions which shall ex-

press great truths; we may form organi-

zations which shall be as faultless in

theory as the mathematics; but, so long

evades her responsibility by passing the

babe whose place is upon her bosom to a

nurse, whose faith and life are below her

own; and again evades it, as its natural

teacher, by sending it to the popular in-

lar, it is both untaught and mistaught-

word, of what avail all the truth that

Heaven can reveal, unless the life ex-

INSANITY .- In a' family, if one of the parents

affected, and should they discard the idea of marriage ph that account? If they were to

Ans.' It depends much upon the cause

of insanity. Some people have no pre-

disposition to this infirmity, but simply a

susceptibility to nervous excitement;

some persons become light-headed or

aberrated if their digestive system gets

out of order; others if their reproductive

his source of excitability, and the result,

system is deranged ; others if they have

presses' it ?"

From the Religio Philosophical Journal. THOUCHTS ON IMMORTALITY. BY J. TINNEY.

The common belief that the present life is the first of our individualized existence, that we are born from this to spirit life, there ever to remain instead of passing from the spiritual to a higher material, and thus alterating from one to the other, in a regular succession as night fol-lows day and day follows night, while all lower forms are following in our wake, the lower ever absorbing what the higher throwsoff so that nothing is left or lost, is one that finds no re-sponse in organic law, and is sure to be discardsponse în organie law, and is sure to be discard-ed in the future, as the small clothes we wore in childhood are left for those who follow, while we appropriate that which is more befiting our present growth. In one sense everything is immortal, in another, nothing is. Elementary principles are eternal, never changing, and still ever changing. This may seem paradoxical, and so it is, but not more so than the fact that two persons may be following each other in the same track and still traveling in exactly oppo-site directions as when on opposite sides of a circle. The fact is, life in all its various phases is a string of contradictions or opposite. a series of action and reaction, producing perfect harof action and reaction, producing perfect har-mony when balanced, or discord in the same mony when unbalanced, or discord in the same ratio when unbalanced. Physiologists tell us that seven years work an entire change in our physical or negative system. In the change we call death the positive or internal, in throwing off the old itself becomes external, while a new born germ takes the place of what was the in-ternal, so the same relative condition exists in the new as in the old, and still a general change has been effected. The old external has been discarded, a new internal has been added, and thus in process of time or eternity, (for one is but a continuation of the other.) our entire being will have been exchanged; and still we are a continuation of the same individuality that had its starting point in the atom, and has pew in the fashionable church, and on passed through every plane of existence below to the present one. What constitutes inmor-tality then, is not a something that ever retains its identity by being unchanged, but it is a se-ries of transitions from one condition to anothevery Sunday will sacrifice his reason and conscience to his reputation by repeating the responses to doctrines which he knows to be false ; if, when his daughtries of transitions from one condition to anoth-er, as we pass from one condition to another in this life, a new germ being developed by every transition from one plane to another. Man is said to be a religious animal, another saying is equally true. The more ignorant the man, the more devoted the worshiper. If such is the case and man is progressive that time will come ers are to be educated they must be sent to the fashionable boarding-school, or a Roman Catholic seminary; or, when married, the most popular "D. D." must be had to confer grace upon the nuptials; case, and man is progressive, the time will come when worship will be a thing of the past. Were mankind as anxious to build a better humanity if when death enters his family some mankind as anxious to build a better humanity as they profess to be to assist an imaginary de-ity, this earth might be a paralise instead of a pandemonium. The idea that a belief in a su-preme power is necessary to a belief in a fu-ture existence, has kept mankind in mental slavery about as long as it can. The proof of a supreme being is no where. That of a contin-ued existence is every where, and the transfer of our allogiance from invisible ords to visible reverend blockhead must come to quote for him, by way of consolation, what the Psalmist never knew of either life or death, or, to misinterpret what the apostle of the Gentiles did know; if he is to make respectability the standard of his actions; if wealth, or position is to be of our allegiance from invisible gods to visible humanity will mark the next era in this world's the crown of his industry, and pleasure history. Our orthodox brethren are counting converts bethe pursuit of his idle hours, of what

youd all former precedent, while Spiritualism counts its adherents by millions, and still every paper is double fteighted with reports of crime too appalling for human credence. The increase of crime and conversion to the different creeds seem to go hand in hand. This no one will deny, and it is useless to boast of the success of any ism, till they produce bet-ter fruits than they have in the past or do in the present, and this it seems to me can only be done by a radical change of base, and substituting a balance of powers for the belief in a supreme one, and thereby destroying the last great enemy of the harmony of the has been slightly affected with insanity, is it probable that the children will be similarly race: But I ramble, my object was to give a view of immortality, not to sermonize. become insape, at what age would the symp-toms be likely to appear? Can the hereditary influences be overcome by a good constitution and correct liabits 30

PROPRIETY .- Merriment at a luneral, or in the hour of worship, is not only disgusting, but painfully abhorrent to all our kind and respectful feelings. There is a simple and beautiful propriety, pleasing to all, which gives grace to the manners, beauty to the person, sweetness to the disposition, and loveliness to the whole being, which all should strive to possess. It is to be neither too gay nor too grave-too gleesome nor too sad; depressed conditions of ambition or are nor either of these at improper places. oyous, without being foolish; sober, without being desponding; to speak plainly, without giving offense ; be grave, without casting a shadow over others. In fine, it is to be just what everybody loves and nobody dislikes, and just what makes us and others happy. This is propriety; and those who possess this richest flowering virtue of the soul, which breathes ambrosial sweetness along every walk of life, get the credit of possessing its counterpart, that rare quality of character honored everywhere, humbly christened " common sense," universally acknowledged to be the best of all sense .---Hopes and Helps. THE moral truths exist without authority, and are as sacred on heathen as on Christian lips. They never were born of any one religion, and give no sacredness to any creed by being added to it, nor in the pursuit of wealth, in the pursuit of do they in any way authenticate Christianity or its fables more than they do Spiritualism or Mahometanism. They run through the world and belong to all times. Take these from Christiany, and which, abounds, tend to unhinge the it has not an hundredth part the stability mindst of persons in a frightful degree. of Spiritualism. Its wonders are not Temperance in the use of all things authenticated. Its history is a latter day patchwork. Its characters are not known in the world's history. Its codes and creeds are like a family of several generations, each in repudiation and constant warfare with the rest, and rising slowly in progression, after science and infidelity in turn establish their points. It is in the aggregate but a religious sect, and has been dragged along by the intellect of the ages from the dark superstiour surprise is excited by the endurance tions of the early councils of Nice and Laodecea to the liberal and almost creedless sects of Unitarians and Universalists of our day; and, as they progress, they drop one after another of the absurd fables of their earlier believers, and hold more exclusively to the moral truths, which are the substantial basis of all religion and independent of all creeds .----Warren Chase.

leed."

WOMAN AND THE WOMAN'S CLUB.

The question is one of mighty import, and demands the earnest attention of every thinking man and woman.

The glaring fact that in a large majority of homes, both rich and poor, cruel coldness, polite indifference, open rupture

from no bolstering or favoritism-from no charity or subscription lists, but from the inherent righteousness of its own principle.-R. BAILEY WALKER, Manchester Cooperator.

LIBERALITY.

I like to see the cultivation of liberality on the part of Infidels, or the mixing in with other parties or associations where they offer a free platform. This, I consider a good move, and consequently I am glad to see you going among the Spiritualists and speaking at their meetings. I am not a believer in a hereafter, but I know them to be a liberal-mindod people as a class, and D am of the opinion that you help our common cause whenever you encour-age liberality in those who do not in all things agree with you. Bigots will of course indulge in their flings at your fairness and independ-ence, and here I am reminded that Prof. W. spoke disparagingly of you at Hospitaller Hall last Sunday evening, because you attend Spiritual meetings. He is a Catholic, and hav-ing no liberality himself, cannot appreciate it in others; put such kind of men as he reprein others; out such kind of men as he represents have had their day, and now only excite curiosity, like the fossils of an ancient generation.

Our friend is right, we think, in wishing to encourage liberality wherever he sees it manifested, because, as he intimates, it helps to swell the sum total of that excellent feature of the times. We cannot have too much of it, for it is a great auxiliary in the acquisition of truth, and therefore the Spiritualists are doing very well in establishing a liberal this simple word. For in it is embodied platform. It gives us much pleasure to assist them in this matter as far as we are able, for though we are not a believer in spirits out of the body, we have a high regard for all liberal spirits in, and the Spiritualists of this world stand high among the honorable number. But we are not at, all particular in our labors in this respect. We would as soon speak in any church, Protestant or Catholic, as shall it be responded to; how shall it be on any Spiritual platform, but the two former, like Ephraim of old, are " joined to their idols," and consequently are not liberal and progressive enough to desire or deserve the companionship or assistance of Infidels .- Boston Investigator.

A GREAT sermon may come out of a heart freeze the blood and make us stand for ve-ry wonder that the world moves on in seeming unconsciousness of the misery that each day brings, should awaken us to the mockery of homes palmed off upon the yielding only the better and the more cer. T. Lass, Seo'y. The transformed and the second the se

petual motion, the authorship of "Juni- and her children not inherit the tendency us," and the election franchise are doubt- at all. !! Where, for several generations, less very interesting topics, but who ex- insanity has been cropping out in a fampects people to talk about them for ily, it would not he safe to count on exemption from the malady. In a family, If, under the existing regime, men are isix out of ten might escape, but the driven to hotel reading rooms, to the chances would be against them. There are many more insane people in the world than is generally supposed; perhaps there are not more than five real sound sane persons in fifty, and not more than one in a hundred who would show such marked eccentricity as to awaken general suspicion of his insanity. Probably three-fourths of the insanity of this age originates in an abnormal use of the faculties; the straining of all the powers education, and, the greedy grasping for advancement, are prolific sources of mental, breaking-down; and the bad habits, the stimulants, tobacco, the lust allowable, and abstinence from others, a calm-trust in Providence and active religious sympathy, free from bigotry, intolerance, and superstition, have a wonderful effect in raising the mind above morbid conditions. Ambitious passions, exercised under the whip and spur of intemperate habits, make shipwreck of mental soundness, by overburdening the parts through which the mind acts, and shown by men in retaining their senses so long, notwithstanding the excesses into which they plunge.-Phrenological

Journal.

MARRIED-On Wednesday, Sept., 23d, 1668, by C. J. Felton, Esq., Mr. C. H. 1 HOMBSON and Miss CLARA E. SHEBMAN, all of Cleveland.

THE FIRST GRAND SOCIABLE, by the Spiritualists and Liberalists Society of Clevelund,

EXTRACT FROM THE ADDRESS OF THE EXECC. TIVE BOARD OF THE O. STATE ASSOCIATION.

Man is an epitome of creation. His development and perfection is the end and aim of creative nature. The purpose of his development is for the elimination of an immortal spirit. On the suppositional existence of spirit after the death of the body all systems of religion in the past or present are based. They have never demonstrated their faith The spirit has yearned in all ages to fully know that it exists beyond the grave, and to learn the form of that existence.

Spiritualism furnishes the absolute, incontestible proofs, it requires. The departed return and communicate. They have not changed. They are identically the same in thought, emotion, and culture, as while clothed with the physical body. They only change by growth or development as here.

This communication of the departed with earth is the first and all-embracing definition of Spiritualism, and those who embrace its belief are Spiritualists.

Ascending to higher grounds, it comprehends all things. As man is the flower of creation, and spirit its ripening fruit; as he is the grand centerstance of Nature, all things are involved in him, and the perfect knowledge of the spirit is the knowledge of the universe. Hence all sacred tradition, all revelation, all philosophy and science, are integral parts in its grand eclectic system. It is as broad as the realms of space, as deep as the foundations of the material universe, as high as the aspirations of the immortal spirit.

It claims that there is nothing supernatural; that everything comes to pass in the spiritual as in the physical domain, by fixed, immutable laws, framed in the adamantine constitution of matter.

It claims that the fundamental principle of immortality is eternal progress. The Promethean story is actualized by the spirits to-day, who have kindled their fires on our hearts' altars. Death is only a change in the conditions of life; an entrance into a higher state, where ties. the life began on earth, under higher and more ennobling influences will improve and advance forever. The spirit is the sum of infinite possibilities, and commencing at the exact point at which it left the mortal life, passes on in a gloriolder systems of philosophy, is its corner stone.

It is a religion, and a philosophy; a philosophy in as much as it judges and receives all things by reason; a religion in the value it attaches to the intuitive and ren within reach, for from them they are moral perceptions, in their natural and to draw their future strength. unprevented action. The truths of all time are in its possession. It utterly ignores all creeds, dogmas, and sectarian forms which enslave the mind, asking man to walk out into the sunlight of truth, free from the trammels of superstition and bigotry born of ignorance. It plants itself on this unchanging base, truths that will benefit them all their scorning nothing, fearing nothing, una- lives, and when by familiar conversations bashed by high places-shrinking not from contact with labor. If the Past ennobled as well as educated. Converhas a truth, it receives it; not because old, not because said to be thundered by Jehovah from Sinai or Jupiter from high Olympus, but because frue. It treats the revelations of Peter, or Paul, or John, as it does those of Swedenborg, or Newton, or Kepler. It acknowledges no revelation transcending nature, no criterion of truth superior to reason, no salvation except through the expansive growth of the spirit. It condemns not. Its charity is universal. The fountains of inspirations are not closed. We have a living revelation with us. Not to the past only, but to the present are we to look for light from the world of spirit. Spiritualism binds no one to its belief, for it teaches belief comes from conviction of knowledge, and, hence cannot be, forced. It trusts to the natural growth of the people for its reception. So far in its wonderful career, from a tiny rap in an obscure cottage to its present status of millions of believers, it has been leaderless. Every one who has attempted to guide it has been cast down. Yet it rushes on, for beneath all manifestations and phenomena rests the unseen but potent power of the angel world. It is intensely democratic. Though much depends on the slow growth of the masses, effort in the right direction can accelerate that growth. We have stood alone associative effort. Alone, we can acthe united strength of all members.

of a movement in this direction acknowledged; but as yet only a few local efforts have been earnestly put forth. Spiritualists do not recognize the immense conaction in this matter, nor their loss by not energetically working in this field. They have their lectures, books and papers, gaining thereby the spiritual and intellectual nourishment they need, while will be a thousand fold. their children either stay at home or enter the Sunday schools of some orthodox

THE CHILDREN'S LYCECH.

sect. They think that they will not learn anything harmful; they can soon set them right, if they do.

The example of the bended twig is forgotten. They forget that the young soul is plastic, and ideas which would have no effect on them will sometimes make on it an eternal impress. How yesterday were but accidents.

Ah, you do not appreciate the risk in throwing your children under influences the results of which you do not know. You prove false to the tender immortals confided to your care.

"A child is the germ of infinite possibilities." A boundless intellect, a worldembracing moral nature, are its birth- the mind .- Present Age. rights.

"In the baby constitution we recognize the holy plans of divine goodnessthe possibilities of the greatest manhood, womanhood or angelhood. 'The human mind is the most richly endowed. Its sphere of influence and action is the broadest. It is empowered to hold dominion over time, events, things, and aspires intuitively after perfection."

The parent is responsible for the development of these universal capabili-

Children are social. They must enjoy each other's society. Hence if no better place of resort is offered, they go to the Sabbath School.

The churches see clearly how to act. They know that the Sunday School is ous course of ceaseless unfolding. This the bulwark of their strength. They they remain latent and apparently dead, will spring up in times of revival, and urge them to the anxious seat of repentance. Hence they call in all the child-10. - 1

> tending when their playmates urge them, Spicer, eighty five years old, always goes and they derive so much social benefit. to sleep and snores between our Parson Hinman's "fifthly " and " sixthly :" but the There is only one alternative, and that is to provide suitable schools where they can be taught, not by a dismal-faced teacher a verse from the Bible, but, ennobled as well as educated. Conversation is the child's method of learning, and is excelled by none other. In the second

nish. Then the children of Spiritualists when they might be expected, or whether The thoughts of reformers have been would have a congenial resort, where fine weather prevailed over wide areas, and their whole lives ennobled thereby.

When it becomes established, the Lyceum has a broad field for charity opened before it. The street children can be 1 071 74808

Saratoga Springs, in 1866, by Andrew J. extant. It is to be followed by two more volumes, which, we are informed, are now ready to be put in print, and we hope ere long to see them issued from the press. tenaciously we retain the ideas of our We have cursorily examined this work youth ! The aged remember the days of heretofore, and been highly impressed with childhood far better than those of yester- its great depth of thought and comprehenday. Remember them because they siveness of matter. When we shall have formed their character, while those of had time to read and thoroughly examine the volume in our possession, we may take the liberty of giving our opinion of its contents.

We invite all to give it a careful perusal, believing it to be fraught with a profundity of knowledge of the principles of nature, greatly beyond the ordinary knowledge of mortals; the investigation of which, whether true or false, can but bring wisdom to

A COUNTRY GIRL IN BEECHER'S CHURCH. At first I thought he was a farmer, he told us so much about sowing and harvesting. Then when he talked of training roses and pruning grape vines, I changed my mind, and concluded he was a gardener; but soon after he described printing, and made it so plain, I decided he must be a printer after all. The queerest thing circumstances. It draws its life uncease about it was that he should know all the have is just the nicest and best going, I' thought of Huldy Tucker; and when he described those who believe they are in a state of perfection, and can't do wrong, I knew he must mean Deacon Pettigrew. I I want Joel to love Sunday ; and I am sure beautiful truth, only alluded to in the know that in after years the seeds they he never will unless he sees, as I have, how plant in the minds of the young, though beautiful it can be made, and what a good, happy, cheerful thing such religion as Mr. Beecher's is. The congregation looked so interested, so eager to hear all he had to say, I do believe they would have stayed till night, if he had chosen to go on preaching. I did not notice a single girl chewing caraway seed, or a single boy using his It is difficult preventing children at- jack-knife on the back of the pew. Deacon

directed towards this subject with great they could be instructed in the grand from whence they could infer that such a carnestness, and the imminent necessity principles of the spiritual philosophy, state would probably prevail for the time. This arrangement is very simple, but its operation would , be lineal colably beneficial. The farmer on the prairies of Illinois has a large field of grain to harvest. He wishes to place a score of men at work. He asks sequences which would flow from their educated and developed into manly men himself, shall I have time to secure it in and womanly women by no other method stack, or thresh it in the field? He goes whatever. The field for benevolence is to the telegraph office. From Boston to boundless. Immeasurable good only can the Rocky Mountains fair weather is reow from it, and the reward for abor ported. Such a state is not broken in a day. He will have the fairest of weather. Or perhaps a storm is reported at Buffalo, THE PRINCIPLES OF NATURE - A copy of baving advanced from New York in thirtythe first volume of this work, published at six hours, increasing in violence, and probably will extend to the Mississippi. It is King, has been handed us by the publisher, best then to wait until it has past. To the It was dictated through Mrs. Maria M. mariner, especially on the lakes, such storm King, and is one of the profoundest works signals would be eminently beneficial. Thus a captain wishes to clear Chicago with a heavily loaded craft, bound for Buffalo. He hears the signal, goes to the office for information, and learns that a violent storm is raging in Cleveland, and advancing westward. He learns its velocity, and finds, perhaps, he can make Detroit before the storm reaches that point, perhaps not, and can then sail knowing precisely what to expect. These signals being heard far out at sea would inform passing vessels of coming storms and thus assist the judgment of their commanders

> In the cause of science, in advancing the knowledge of meteorology too much importance cannot be attached to this plan. If the exact aspect of the weather for every hour of the twenty-four could be received over the broad extent of this continent for a series of years, the secret laws of the storm and wind could be determined, and there is no doubt but they would be found as inflexible and unfailing as those which propel the planets around the central sun.

For the cause of science, and the practical importance of the subject, we commend this scheme to the attention of the Government. Government only can bring about the necessary concert of action the scheme requires. ingly from the divine life of nature. It folks up at Crosscut Corners, and be able We learn with pleasure that the Pacific line to describe them so exactly. When he offers to furnish the telegrams free if the Govspoke of people who think everything they ernment will give the signals. Where is the Smithsonian Institute that it does not come forward in this practical work? We suppose its learned professors are busily engaged in stuffing birds, pinning up insects, bottling worms and labeling fossils, but would it not was so much interested in all he had to say, be as well for them and better for the world, if I did not think of anything else, except they should fail to distinguish two species of once, when my thoughts flew to Joel. I so butterfly, from one extra scale of down on longed to have him there beside me! For their wings, and instead of knowing exactly how many rings there were on the shell of the ancient ammonite, teach us something of practical importance?

AMERICAN ASSOCIATION OF SPIRITUALISTS. PREAMBLE AND CONSTITUTION.

The undersigned, feeling the necessity of a Relig ious Organization, free from the trammels of sect, or dogma, and more in accordance with the spirit of American Institutions, as manifested to the world, by the Declaration of Independence, than any Religious Organization now existing; believe that the time has come for concentrated action ; while we seek after all truth, and believe that in united and associative action, under proper system and order, these objects can be most successfully reached, hereby band ourather under

forth in Article 2, and then only by order of the Pres ident, countersigned by the Secretary,

ABTICLE VII - Annual Contentions.

At all Annual or Business Conventions or the American Association of Spiritualists, the business shall be conducted exclusively by the Delegates from the several State Organizations, each of which shall be entitled to the same number of Delegates, that they have Representatives in Congress. Provided, that each Territory and Province having an organ ized Society, shall be represented in this Convention, by the number of Representatives in such government, and that the District of Columbia, shall be entitled to two Representatives in the Conventions.

ARTICLE VIII.- Amendments.

This Constitution may be amended at any Annual Meeting of the Association, by a vote of two thirds of all the members present : Provided, that article 3 as to membership, shall never be amended so as to prescribe any articles of faith or belief as a test of mem bership.

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ABTICLE IX .- Annual Meetings.

The annual meetings of this Association, will be held, commencing the last Tuesday in August, in each and every year, at such place as the Trustees may appoint.

The officers are: Dorus M. Fox, President, of Lyons, Mich.; Henry T. Child, M. D., Secretary, 624 Race street, Philadelphia; M. B. Dyott, Treasurer, 114 South Second street, Philadelphia.

Board of Trustees -- Robert T. Halleck, M. D. New York; Mrs. H. F. M. Brown, P. O. Box 5626. Chicago, Illinois; George A. Bacon, Boston, Mass.; Warren Chase, 544 Broadway, New York; Almon B. French, Clyde, Ohio; John C. Dexter, Ionia, Michigan.

The members of the Board of Trustees, and their Missionaries, are the only persons authorized to obtain names, and collect funds for this Association. For further particulars, address the President or Sec

Emerson says, "A little honesty is grander than any career."

OHIO SPIRITUAL DIRECTORY. It is highly essential to the accuracy of this Direc tory that the officers of Societies and Lyceums for hish us the required data.

- MRs. NELLIE L. BRONSON, 15th street, Toledo. A. A. POND, inspirational speaker, North West.
- MRS. MARY L. SMITH, trance speaker, Toledo, HUDSON TUTTER, Berlin Heights.
- MRS. SARAH M. THOMPSON, inspirational speaker 161 St. Clair st , Cleveland.
- E. S. WHERLER, inspirational speaker, Cleveland. Prof. E. WHIPPLE, lecturer upon Geology and the Spiritual Philosophy, Clyde. A. A. WHEELOCK, Toledo, box 643.
- OIS WAISEBOKER'S permanent address is Box 58, Hudson, O. At present address care of Henry Stagg, St. Louis, Mo.
- J. H. RANDALL, Elmore, will answer calls to lecture
- Sundays.
- H. L. CLARKE. trance speaker, Painesville. H. J. DURGIN, inspirational speaker, Cardington.
- A. B. FRENCH, President State Association, lecturer
- O. P. KELLOGO, lecturer, East Trumbull, Ashtabula county, speaks in Monroe Center the first, in Andover the second, and in Thompson the third Sun day of every month.

MEETINGS

CLEVELAND .- The First Society of Spiritualists meets in Temperance Hall, 184 Superior street, on Sunday, at half past ten, A. M., and seven P. M. Lyceum meets at ten A. M. Mr. Geo. Rose, Conductor; Miss Clara Curtis, Guardian; T. Lees, Secretary.

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

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

MILAN .- Spiritualists and Liberalists' Association

VIII.

THE greater part of mankind are naturally apt to be affirmative and dogmat-Investigator, a to med all has share to.

When schools or lyceums are estab. lished, the tables will be turned. It will hid the raging tornado be at peace, and say not be the children of infidels who will to the earthquake cease thy mutterings. He desire to attend the orthodox schools, may learn the laws of the storm, the secret but the orthodox children will rush to the infidel schools. This is the case wherever a lyceum has been established. The children know very well what they ike best, and they attend Sabbath Schools only for the social gratification they desire, not for love of the dry questions they answer.

"Why, sir," exclaimed an irritated parson of a certain town, "since the barometer he can foretell for the day what Spiritualists established their Lyceum all the weather will probably be, but beyond and this morning my own son wanted to He said they had music, flags, 20. marching and conversation, and such delightful times, he could not stay away !" Such is always the result. The Lyceum movement is admirably calculated to awaken the attention and gain the admi- How can he be correctly informed of the ration of children. It adapts itself to all ages, furnishing food for the lisping child or mature man. It is wonderful to aim of the present article. Every storm, watch its workings, to see how engerly every shower, and passing wind has its the children participate. They become laws, by which it is unchangeably con-so much in harmony that their answers trolled. We may not understand these, to questions are at times astonishing. A little curly-headed girl having answered in a manner worthy of a mature inteluntil we have strongly felt the need of lect, her teacher asked her where she obtained the answer. "I looked in your do not rise in a moment. They come on complish little; aggregated, everything is eye and read it," was the artless reply. slowly, and extend over wide areas. They possible. By this association we lose That is the way to teach; have teacher have well determined lines of advance. none of our individuality; we rather gain and child brought into such sympathy that they mutually understand and read portions of the country of the exact state each others' thoughts. . . .

Shall they be allowed to fortify themical in their opinions ; and while they see selves in this manner, or shall reformers it is advancing, or vice versa. objects only on one side, and have no accept the method, improve it by their idea of any counterpoising argument, superior knowledge of human nature, they throw themselves precipitately into and raise up an invincible army of think-

old white-haired men at Mr. Beecher's looked just as wide awake as the young ones, and I do believe that everybody went away feeling better and kinder, and more resolved to lead good, true lives than when they came .- Independent.

THE STORM SIGNALS.

The time may come when the elements shall be at the control of man, when he shall lay Ms hand on the ocean's mane,

ways of the seasons, and be able to draw the copious shower from the azure sky, when his fields are parched with drouth, ward off the black clouds when their the future. He finds that the only way to conquer nature is to obey her laws. If he

cannot change the course of the seasons he can prepare for their vicissitudes. By close observation and the assistance of the State, District, Territorial or Provincial Associa the 'loose' children have gone there, that he is in doubt. The advantage, cape above; one Secretary, one Treasurer, and a Board and this morning my own son wanted to cially to the agriculturist, of fortelling the of six Trustees, not more than two of whom shall be state of the weather for two or three days in advance, none can fail to perceive, especially at the season of harvest, when two, or three years, and two Trustees shall be therehe watches with anxiety every approaching cloud, listens to the echo of distant sounds, and marks even the flight of birds. coming weather that he may plan for its caprice? To answer this question is the but we have the certain means of knowing of their coming. Over the broad extent of our country, the telegraphic wires stretch like giant nerves, bringing all parts | business. into instantaneous communication. Storms

The telegraph can instantly inform all of the weather in all others. If a storm The churches have set an example. rages in the East and is advancing westward it can warn that section towards which

To do so would involve but slight expense, and the saving to the country would be immense. Thus at each important town a signal gun might be fired, signaling the principles to which they are inclined, ers to triumphantly bear their banner winds, rain, or fair weather, and then those nor have they any indulgence for those into the future? A few strong shoulders who were interested might learn from the ARTICLES OF ASSOCIATION. ARTICLE I.-Names.

This Association shall be known as the American Association of Spiritualists.

ARTICLE II. - Objects.

Its objects shall be to co-operate 'with State and Local Organizations, in the promulgation of the Spiritual Philosophy, and its teachings, aid in the organization of Local and State Societies, where no State Association has been formed; and encourage the establishment of at least one National College, for the education of persons of both sexes, on terms of equality, free from all sectarian dogmas, where our children may be educated in accordance with the progressive developments of the age.

ARTICLE III .- Membership.

Any person may become a member by signing the Articles of Association, or causing the same to be done, paying any sum not less than five dollars which amount shall be paid annually thereafter, and any member may withdraw at any time, without bemoisture is not desired; but that time is in the sum of fifty dollars in one year shall constitute a person a life member of the Association.

ARTICLE IV .- Officers.

The officers of the Association shall be a President and as many Vice Presidents as there are organized tions, the President of such, being ex-officio Vice President of this Association, and authorized to ac as such, after signing these articles, and paying as from any one State, who shall serve three years. After the first election, the Trustees elect shall determine by lot, which two of them shall serve one, after, elected annually, who shall serve three years. The Officers shall be elected by ballot, and serve un til their successors are elected. The Treasurer shall in their successors are elected. The Treasurer shall shall order. The President, Secretary, and Treas-urer, shall be elected annually, and shall be ex-officio members of the Board of Trustees. The duties of officers shall be such as pertain usually to officers of like character, in regularly organized bodies.

ARTICLE V .- Trustees.

The Board of Trustees shall have entire control of all business matters of the Association; they shall meet quarterly for the transaction of business, at such a place as the President of the Board may indicate, or they may determine from time to time. Five mem-bers shall constitute a quorum for the transaction of

ABTICLE VI .- The duties of Trustees. SEC. 1. The Trustees are hereby constituted a Missionary Board, and it shall be their duty to employ as many Missionaries as the funds in the Treasury will permit; to assign them to fields of labor, and require from them written monthly reports of all col lections ; all Societies organized, with the names of officers, and such other duties as a majority of the Board may deem necessary to effect any of the obects of this Association, as provided for in Article 2, SEC. 2. By Lauce. They may adopt a code of By Laws, for their own government, and this Associ-ation, which shall however, be submitted to the first Annual Convention, to assemble thereafter, for approval.

SEC. 3. Annual Reports. They shall make an Annual Report to the Association, of all all their do ings, containing an accurate account of all moneys received and expended, from what sources received ders, and such every community can fur- whence and with what velocity, and thence tion, for any other purpose or object, than that see living rates. 164 Systam Stanzy, Claveland, D. the shot the better wit the pois of

and Children's Progressive Lyceum. Lyceum meets at half past ten A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian.

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

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

AKBON .- Lyceum organized June 7. Meets at

Empire Hall at ten A. M., every Sunday. KIRTLAND — Society and Lyceum. President, M. Milliken; Conductor, F. C. Rich; Secretary, Thos. 0. Brown ; Treasurer, M. Milliken.

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

GENEVA .- Lyceum meets at ten o'clock, A. M. W. H. Saxton, Conductor; Mrs. W. H. Saxton, Guar dian.

DR. NEWCOMER, the Healer and Medical Physician-office 144 Seneca street, Cleveland, in

vites the slck and variously afflicted to call and test his skill as a physician, and his powers of healing.-He has a Specific Remedy for Catarrh, Canker, and Throat Diseases, as well as inflamed eyes. His mode of treatment is, 1st, Mechanical, 2d, Medical, 3d, Vital - direct from the fountain of life - and relief is immediate. No charges where no relief can be given fees moderate.

FIRE PROOF COMPOSITION.

A WILDER & CO., Manufacturers and deal-L. ers in N. Blake's FIRE PROOF COMPOSITION, OR ROOFING CEMENT. This Cement is applied to Shingle, Tin, Felt and Slate Roofs ; is fire and water proof, will not crack, chip or peel, and is cheaper than any roofing composition in the market. Call and examine specimens at 136 Bank street, room 1, Clev land, O.; 146 Dearborn street, room 7, Chicago, 111. cimens at 136 Bank street, room 1, Cleve-

MORSE'S FOUNTAIN PEN! BEST IN USE !! THESE PENS WILL HOLD INK ENOUGH with once dipping to write a business letter, and will out-wear six of the best steel pens ever made. They are non-corrosive, and will write as smooth as a gold pen. Agents wanted. Terms liberal. Sent

by mail for thirty cents per box of one dozen. GEO. W.M. WILSON, General Agent for Ohio, Auburn, Geauga Co., Ohio.

CLAIRVOYANT AND TEST MEDIUM.

MISS S. A. BOYD, grateful for the patronage that has been extended to her since her arrival in Cleveland, would inform the truth-seeking and the afflicted that that she is permanently located at the rooms No. 22 third floor Hoffman's Block, (opposite the Post Office) where she will continue to give ests, delineate diseases, and cure by the "laying on of hands." Those who are animated by commendable motives and a sincere desire to candidly investi-tigate the phenomena of Clairvoyance, or to have their maladics relieved, seldom go away disappointed. Delineation, advice and prescription. \$2; simple tests. \$1. Rooms open from 9 A. M. to 5 F. M.

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