

SOCIABLES OF THE SPIRITUALIST SOCIETY.

At the last Board meeting of the officers of 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 (ladies 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 registered 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 assemblies.

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: Rescued the sociable amusement of dancing from its present degraded state, and replenish the coffers of the Association.

We have secured a photographic 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," blessing 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 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 turning 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 rhythms 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 this simple word. For in it is embodied 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 shall it be responded to; how shall it be appeased?

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 freeze the blood and make us stand for very 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

world. Why are there so few happy homes? Why is the world filled with so 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 suspect, lies more than half the difference. I take it for granted that there is a Communism—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 of Communism refer. And I say 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 realiest, 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 experiment ought—the fullest test combined with the least risk of disaster. It would succeed, if success should be in store for it, from no bolstering or favoritism—from no charity or subscription lists, but from the inherent righteousness of its own principle.—R. BAILEY WALKER, Manchester Co-operator.

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 heretofore, but I know them to be a liberal-minded people as a class, and I am of the opinion that you help our common cause whenever you encourage liberality in those who do not in all things agree with you. Bigots will of course indulge in their things at your fairness and independence, and here I am reminded that Prof. W. spoke disparagingly of you at Hospitaler Hall last Sunday evening, because you attend Spiritualist meetings. He is a Catholic, and having no liberality himself, cannot appreciate it in others; but 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 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 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 largely swayed by small ambitions, which would redeem or pale with pain another's praise. A deed may be generous only to be called so. A man may be soft and yielding only the better and the more cer-

tainly 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 sweetness; it is at once royal and lowly; it is divine charity, and, therefore, liberty—the perfectly law of liberty; "blessed in its deed."

WOMAN AND THE WOMAN'S CLUB.

The Woman's Club forms just at present a 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 of these presumptuous females mean by their adhesion to "New York," "Century," and "Atheneum" 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 administered in sugar-coats, and their bread and-milk weakened with hot water. If you 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 second-hand, 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 to want anything more? If a woman can learn to be a better housekeeper, a truer companion, a more intelligent mother, 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 women." 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 housekeepers, 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 elements, and these alone? You are talking of what you don't know anything about!

"Women don't discuss anything but dress!" As long as dress forms a part of their daily life and duty, it is perfectly proper that it should be discussed. Perpetual motion, the authorship of "Junius," and the election franchise are doubtless very interesting topics, but who expects people to talk about them forever?

If, under the existing regime, men are driven to hotel reading-rooms, to the 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 fashions—where 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 all-accomplished, that they can afford to do without the suggestions and aids 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, seminaries, 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 which all new-born institutions are liable—it must cut its teeth one by one with great tribulation; it must burn its fingers and cut its hands, and have "hairsbreadth

escapes" 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. Wyllys, 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 embody 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 express great truths; we may form organizations which shall be as faultless in theory as the mathematics; but, so long as, for example, the Spiritualist mother 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 institutions where, in every vital particular, it is both untaught and mistaught—if the Spiritualist father will retain his pew in the fashionable church, and on every 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 daughters 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; if when death enters his family some 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 the crown of his industry, and pleasure the pursuit of his idle hours, of what avail his profession of Spiritualism, his attendance upon its conventions, and promotion of its organization? In a word, of what avail all the truth that Heaven can reveal, unless the life expresses it?

INSANITY.—In a family, if one of the parents has been slightly affected with insanity, it is probable that the children will be similarly affected, and should they discard the idea of marriage at that account? If they were to become insane, at what age would the symptoms be likely to appear? Can the hereditary influence be overcome by a good constitution and correct habits?

Ans. It depends much upon the cause of insanity. Some people have no predisposition 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 system is deranged; others if they have depressed conditions of ambition or are troubled in property matters. Each has his source of excitability, and the result, though it is in general denominated insanity, is as different as the faculties through which it is manifested. A mother may be insane from some special cause, and her children not inherit the tendency at all. Where, for several generations, insanity has been cropping out in a family, it would not be safe to count on exemption from the malady. In a family, six out of ten might escape, but 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 in the pursuit of wealth, in the pursuit of education, and the greedy grasping for advancement, are prolific sources of mental breaking-down; and the bad habits, the stimulants, tobacco, the lust which abounds, tend to unninge the minds of persons in a frightful degree. Temperance in the use of all things 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 our surprise is excited by the endurance shown by men in retaining their senses so long, notwithstanding the excesses into which they plunge.—Phrenological Journal.

MARRIED.—On Wednesday, Sept., 23d, 1868, by C. J. Felton, Esq., Mr. C. H. Thomson and Miss Clara E. Sherman, all of Cleveland.

THE FIRST GRAND SOCIABLE, by the Spiritualists and Liberalists Society of Cleveland, will take place at Garrett's Hall, Thursday Evening, Oct. 1st. Admission, One Dollar.

Persons wishing to attend these Parties must be known to some of the officers of the Society, or be introduced by some member thereof.

T. Lase, Sec'y. L. KING, Act. Pres't.

FROM THE RELIGIO-PHILOSOPHICAL JOURNAL.

THOUGHTS ON IMMORTALITY.

BY J. TINSLEY.

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 alternating from one to the other, in a regular succession as night follows day and day follows night, while all lower forms are following in our wake, the lower ever absorbing what the higher throws off, so that nothing is left or lost, is one that finds no response in organic law, and is sure to be discarded in the future, as the small clothes we wore in childhood are left for those who follow, while we appropriate that which is more befitting 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 opposite directions as when on opposite sides of a circle. The fact is, life in all its various phases is a string of contradictions or opposites, a series of action and reaction, producing perfect harmony when balanced, 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 internal, 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 passed through every plane of existence below to the present one. What constitutes immortality then, is not something that ever retains its identity by being unchanged, but it is a series of transitions from one condition to another, 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, the time will come when worship will be a thing of the past. Were mankind as anxious to build a better humanity as they profess to be to assist an imaginary deity, this earth might be a paradise instead of a pandemonium. The idea that a belief in a supreme power is necessary to a belief in a future 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 continued existence is every where, and the transfer of our allegiance from invisible gods to visible humanity will mark the next era in this world's history.

Our orthodox brethren are counting converts beyond all former precedent, while Spiritualism counts its adherents by millions, and still every paper is double freighted 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 better 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 race: But I jumble, my object was to give a view of immortality, not to sermonize.

PROPRIETY.—Merriment at a funeral, 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 gleeesome nor too sad; nor either of these at improper places. It is to be mirthful, without being silly; joyous, without being foolish; sober, without being desponding; to speak plainly, without giving offense; to grieve, 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 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 Christianity, and it has not an hundredth part the stability of Spiritualism. Its wonders are not 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 superstitions of the early councils of Nice and Laodicea 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.

ERRATA.—Owing to the short time between the close of the State Convention, last week, and the hour of going to press, a number of errors occurred in the report.

EXTRACT FROM THE ADDRESS OF THE EXECUTIVE 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, incontestable 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 center 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 adamant 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 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 glorious course of ceaseless unfolding. This beautiful truth, only alluded to in the older 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 moral perceptions, in their natural and 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, scorning nothing, fearing nothing, unshaken by high places—shrinking not from contact with labor. If the Past has 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 true. 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 until we have strongly felt the need of associative effort. Alone, we can accomplish little; aggregated, everything is possible. By this association we lose none of our individuality; we rather gain the united strength of all members.

The greater part of mankind are naturally apt to be affirmative and dogmatic in their opinions; and while they see objects only on one side, and have no idea of any counterpoising argument, they throw themselves precipitately into the principles to which they are inclined, nor have they any indulgence for those who claim opposite sentiments.—Boston Investigator.

THE CHILDREN'S LYCEUM.

The thoughts of reformers have been directed towards this subject with great earnestness, and the imminent necessity 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 consequences which would flow from their action 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 their children either stay at home or enter the Sunday schools of some orthodox 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 tenaciously we retain the ideas of our youth! The aged remember the days of childhood far better than those of yesterday. Remember them because they formed their character, while those of 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 world-embracing moral nature, are its birth-rights.

"In the baby constitution we recognize the holy plans of divine goodness—the 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 circumstances. It draws its life unceasingly from the divine life of nature. It aspires intuitively after perfection."

The parent is responsible for the development of these universal capabilities.

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 the bulwark of their strength. They know that in after years the seeds they plant in the minds of the young, though 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 children within reach, for from them they are to draw their future strength.

It is difficult preventing children attending when their playmates urge them, and they derive so much social benefit. 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 truths that will benefit them all their lives, and when by familiar conversations among pupils and teachers they will be ennobled as well as educated. Conversation is the child's method of learning, and is excelled by none other.

When schools or lyceums are established, the tables will be turned. It will not be the children of infidels who will desire to attend the orthodox schools, 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 like 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 Spiritualists established their Lyceum all the 'loose' children have gone there, and this morning my own son wanted to go. He said they had music, flags, 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 admiration of children. It adapts itself to all ages, furnishing food for the lisping child or mature man. It is wonderful to watch its workings, to see how eagerly the children participate. They become so much in harmony that their answers to questions are at times astonishing. A little curly-headed girl having answered in a manner worthy of a mature intellect, her teacher asked her where she obtained the answer. "I looked in your eye and read it," was the artless reply. That is the way to teach; have teacher and child brought into such sympathy that they mutually understand and read each others' thoughts.

The churches have set an example. Shall they be allowed to fortify themselves in this manner, or shall reformers accept the method, improve it by their superior knowledge of human nature, and raise up an invincible army of thinkers to triumphantly bear their banner into the future? A few strong shoulders put to the wheel can accomplish wonders, and such every community can furnish.

lish. Then the children of Spiritualists would have a congenial resort, where they could be instructed in the grand principles of the spiritual philosophy, 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 educated and developed into manly men and womanly women by no other method whatever. The field for benevolence is boundless. Immense good only can flow from it, and the reward for labor will be a thousand fold.

THE PRINCIPLES OF NATURE.—A copy of the first volume of this work, published at Saratoga Springs, in 1866, by Andrew J. King, has been handed us by the publisher. It was dictated through Mrs. Maria M. King, and is one of the profoundest works 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. We have cursorily examined this work heretofore, and been highly impressed with its great depth of thought and comprehensiveness of matter. When we shall have 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 the mind.—Present Age.

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 about it was that he should know all the folks up at Crosscut Corners, and be able to describe them so exactly. When he spoke of people who think everything they have is just the nicest and best going, I thought of Huld 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 was so much interested in all he had to say, I did not think of anything else, except once, when my thoughts flew to Joel. I so longed to have him there beside me! For I want Joel to love Sunday; and I am sure he never will unless he sees, as I have, how 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 jack-knife on the back of the pew. Deacon Spicer, eighty-five years old, always goes to sleep and snores between our Parson Hinman's "fifthly" and "sixthly"; but the 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.

STORM SIGNALS.

The time may come when the elements shall be at the control of man, when he shall lay his hand on the ocean's mane, bid the raging tornado be at peace, and say to the earthquake cease thy mutterings. He may learn the laws of the storm, the secret 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 moisture is not desired; but that time is in 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 barometer he can foretell for the day what the weather will probably be, but beyond that he is in doubt. The advantage, especially to the agriculturist, of foretelling the state of the weather for two or three days in advance, none can fail to perceive; especially at the season of harvest, when he watches with anxiety every approaching cloud, listens to the echo of distant sounds, and marks even the flight of birds. How can he be correctly informed of the coming weather that he may plan for its caprice? To answer this question is the aim of the present article. Every storm, every shower, and passing wind has its laws, by which it is unchangeably controlled. We may not understand these, 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 into instantaneous communication. Storms do not rise in a moment. They come on slowly, and extend over wide areas. They have well determined lines of advance.

The telegraph can instantly inform all portions of the country of the exact state of the weather in all others. If a storm rages in the East and is advancing westward it can warn that section towards which it is advancing, or vice versa. 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 winds, rain, or fair weather, and then those who were interested might learn from the office whether storms were coming, from whence and with what velocity, and when they might be expected, or whether fine weather prevailed over wide areas, from whence they could infer that such a state would probably prevail for the time.

This arrangement is very simple, but its operation would be incalculably 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 himself, shall I have time to secure it in stack, or thresh it in the field? He goes to the telegraph office. From Boston to the Rocky Mountains fair weather is reported. Such a state is not broken in a day. He will have the fairest of weather. Or perhaps a storm is reported at Buffalo, having advanced from New York in thirty-six hours, increasing in violence, and probably will extend to the Mississippi. It is best then to wait until it has past. To the mariner, especially on the lakes, such storm 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 unflinching 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. We learn with pleasure that the Pacific line offers to furnish the telegrams free if the Government 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 be as well for them and better for the world, if they should fail to distinguish two species of butterfly, from one extra scale of down on 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 Religious 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 ourselves together, under the following

ARTICLES OF ASSOCIATION. ARTICLE I.—Name. 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 being required to give reason therefor. The payment of 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 State, District, Territorial or Provincial Associations, the President of such, being ex-officio Vice President of this Association, and authorized to act as such, after signing these articles, and paying as above; one Secretary, one Treasurer, and a Board of six Trustees, not more than two of whom shall be 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, two, or three years, and two Trustees shall be thereafter, elected annually, who shall serve three years. The Officers shall be elected by ballot, and serve until their successors are elected. The Treasurer shall give bonds in such amount as the Board of Trustees shall order. The President, Secretary, and Treasurer, 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 members shall constitute a quorum for the transaction of business.

ARTICLE 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 collections; 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 objects of this Association, as provided for in Article 2. SEC. 2. By Laws. They may adopt a code of By-Laws, for their own government, and this Association, 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 doings, containing an accurate account of all moneys received and expended, from what sources received, and for what purposes expended; and in no case shall any money be paid from the treasury of this Association, for any other purpose or object, than that set forth in Article 2, and then only by order of the President, countersigned by the Secretary.

ARTICLE VII.—Annual Conventions. At all Annual or Business Conventions of 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 organized 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 membership. ARTICLE 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 Secretary.

OHIO SPIRITUAL DIRECTORY.

It is highly essential to the accuracy of this Directory that the officers of Societies and Lyceums furnish us the required data. Mrs. NELLIE L. BRONSON, 15th street, Toledo. A. A. POSE, inspirational speaker, North West. Mrs. MARY L. SMITH, trance speaker, Toledo. HUDSON TUTTLE, Berlin Heights. Mrs. SARAH M. THOMPSON, inspirational speaker, 161 St. Clair st., Cleveland. E. S. WHEELER, inspirational speaker, Cleveland. Prof. F. WHITFIELD, lecturer upon Geology and the Spiritual Philosophy, Clyde. A. A. WHITLOCK, Toledo, box 643. LOUIS WATERBOKER's permanent address is Box 56, Hudson, O. At present address care of Henry Stagg, St. Louis, Mo. J. H. RANDALL, Elmora, will answer calls to lecture Sundays. H. L. CLARKE, trance speaker, Painesville. H. J. DUGAN, inspirational speaker, Cardington. A. B. FRENCH, President State Association, lecturer, Clyde. O. P. KELLOGG, lecturer, East Trumbull, Ashtabula county, speaks in Monroe Center the first, in Anderson the second, and in Thompson the third Sunday of every month.

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. Lee, Secretary. CUYDE.—Progressive Association holds meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets at ten A. M. A. B. French, Conductor; Mrs. Mary Lane, Guardian. THOMPSON.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are Henry Hurlburt, D. Woodcut, A. Stillison, E. Stockwell, V. Stockwell, E. Hurlburt and R. Hurlburt. MILAN.—Spiritualists and Liberalists' Association and Children's Progressive Lyceum. Lyceum meets at half past ten A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian. TOLEDO.—Meetings are held and regular speaking in old Masonic Hall, Summit street, at half past seven P. M. All are invited free. Progressive Lyceum in the same place, every Sunday at ten A. M. A. A. Wheelock, Conductor; Mrs. Wheelock, Guardian. CINCINNATI.—The Spiritualists have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Greenwood Hall, Corner of Sixth and Vine streets, where they hold regular meetings, Sundays, at half past ten A. M., and half past seven P. M. AKRON.—Lyceum organized June 7. Meets at Empire Hall at ten A. M., every Sunday. KENTLAND.—Society and Lyceum. President, M. Milliken; Conductor, F. C. Kirk, Secretary, Thos. C. 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. GENEA.—Lyceum meets at ten o'clock, A. M. W. H. Saxton, Conductor; Mrs. W. H. Saxton, Guardian.

DR. NEWCOMER, the Healer and Medical Physician—office 144 Seneca street, Cleveland, invites the sick and variously afflicted to call and test his skill as a physician, and his powers of healing.—He has a Specific Remedy for Catarrh, Canker, and Throat Diseases, as well as inflamed eyes. His mode of treatment is, 1st, Mechanical, 2d, Medical, 3d, Vital—direct from the fountain of life—and relief is immediate. No charges where no relief can be given. Fees moderate. 21f

FIRE-PROOF COMPOSITION. L. A. WILDER & CO., Manufacturers and dealers in N. Blake's FIRE PROOF COMPOSITION, on 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, Cleveland, O.; 146 Dearborn street, room 7, Chicago, Ill.

MORSE'S FOUNTAIN PEN! BEST IN USE! THESE PENS WILL HOLD INK ENOUGH with once dipping to write a business letter, and will out-wear six of the best steel pens ever made. They are non-corrosive, and will write as smooth as a gold pen. Agents wanted. Terms liberal. Sent by mail for thirty cents per box of one dozen. GEO. WM. WILSON, General Agent for Ohio, Auburn, Georgia 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 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 tests, delineate diseases, and cure by the "laying on of hands." Those who are animated by commendable motives and a sincere desire to candidly investigate the phenomena of Clairvoyance, or to have their maladies relieved, seldom go away disappointed. Delineation, advice and prescription, 22; simple tests, \$1. Rooms open from 9 A. M. to 5 P. M.

JOB PRINTING, such as Cards, Bill Heads, Letter Heads, Note Heads, Circulars and Catalogues, Programmes, &c., promptly executed in the neatest manner, on short notice and at lowest living rates. 164 Superior Street, Cleveland, O.