

CLEVELAND, O., SATURDAY, OCT. 3, 1868. VOL. 1.

Every line of The Ohio Spiritualist is original unles otherwise designated.

BEATING THE WIND.

ie Pres.

or the

s from h shall

, that vided,

organ vernill be ons.

nnual irds of e 3 as

) pre nem

ill be st, in

stees

Ly-

. 634

irer,

D.

626,

185. ;

mon

inia,

heir

ob-

ion.

Sec

der

114

ec-

ur-

11

si si la

er,

he

AM

8,

Py

ire

85,

la

D-'

D-

on M.

n-

1C-

gs m

old

ers E. rl-

on

ets

r;

ng

y-1.

r-

us

ne.

18,

at

М.

15.

A. ?

v.

11

у-п-

st nd de 7i-

m.

10,0

al-on in-ter

an nd ve-

111

H

nd

de.

as

ent

19:11

hat?

the the

site

on da-

ave ted.

Bill and in

P. A

BY EMMA TUTTLE. When Hope's warming rose pink has faded away, And the chill skies above you wear nothing but gray When labor seems futile, and evils menace, With a quiver of arrows held up in your face, You have wearied sometimes of your labors as And bitterly sighed "I am beating the wind."

And so have we all. When the fingers of Time Play soft on the moments a musical chime, We wist what will follow : we know a sad toll Will herald a failare, and sadden a soul, While the tongues of the moments ring out " y blind !

You are fighting with shadows, and 'beating the wind!

The brave politician, with fire on his tongue, Who has loved right the more, when the vipers have

Like Giddings and Sumner, and Lincoln-God love

Have sometimes seen all the bright stars fade above

And marking man's weakness and error combined, Cried, what are my efforts but "beating the wind ?'

When the telescope swept the first time o'er the skies, When the telescope swept the next time of a thread And stars erst unknown flashed their silver replies To the searching Italian, the joy of that hour Was hunted and hated by bigotry's power; He strove, but in vain, to enlighten the blind, the strove is the strong of the strong of the strong of the strove and the strove

To a dungeon !" they cried, " you are beating the wind !

Leonidas ! You of Thermopylæ's pass ! When the Persians swept o'er you like sands through

a glass, And you fainted, at length, in the clutches of death, Shouting Greece ! Greece forever ! till gone was your

breathyou think the three hundred in valor combined

Had fallen for nought, "beating only the wind?"

When Socrates, steady in nerve and in soul, Drank death in the hemlock he drained from the bowl.

Unmoved, and colossal, and firm as an oak Which pigmies would girdle, not heeding a stroke, We mourn over Athens, so cruel and blind, Who cried, innovator ! " you beat but the wind !"

Dear Christ ! when you gave us that holy oblation, Your life filled with love and with self-abnegation When you scattered truth's pearls as the night does

And were paid by the gashes which dropped the red ooze,

Did your soul ever cry, when so pierced and maligned, Oh pity me, Father ! " I'm beating the wind !"

Men die like the foam bells which flash on a stream; Years hurry like seasons, we live in a dream, And the merciless tongue of the future will tell Whether life in our hands was used illy or well, While Right marches on, leaving Error behind. We know that all hands are not " beating the wind !"

The Spiritualist.

THE BELIGIO-PHILOSOPHICAL JOURNAL.

This paper comes to us this week, enlarged, to double its former size, on a better quality of paper, and improved every way. Brother Jones has under taken a gigantic task, not only in building up his pa. per anew, but retrieving the fallen fortunes of the R. P. Publishing House. No enterprise ever set out with brighter prospects, and none ever sank so hopelessly, yet our brother has been ever hopeful, and seems about realizing his ardent desires. The prayers of every reits enlargement enlarges its field of view, now promising to become cosmopolitan, coverng arts, science, literature and the news of the day: in short becoming in the West what the Banner of Light is in the East

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

deceive, perhaps the circle are self-deceived. We ask: Are the senses reliable? No where else are they as unreliable as in the border land lying between the known physical realm and what has been called the

to ridicule every thing of a spiritual character. In discarding miracle, scientists have cast aside spirituality likewise. Because the senses deceive where it is impost in her room defiling before her. Her food sible to test their evidence they are entirely discarded. But all knowledge is referable to the senses. They have taught us every thing we know. We are compelled to receive their testimony. We do so involuntarily. They often become deranged. The ear hears, the eye sees by means of organic changes, when there is nothing ex-ternal to produce sight or sound. The deaf hear roar or whistling sounds, as of the wind, or falling water, or rush of steam. Such sounds are produced within the organ of hearing by disease, and simulate the effects on the brain which such sounds naturally produce. Such facts do not prove that there is no reliability in hearing. Two deaf persons listening for the same sound would not receive it alike. Hissing to one would, perhaps, be roaring to the other, thus proving that neither heard an ex-ternal sound. The normal ear listening at the same time, would hear no sound, and its evidence could not be 'discarded' in fa-

vor of the diseased organs." The records of insanity furnish innumerable instances of the deception of the senses, and because its distorted facts have been employed to account for Spiritual phenomena, some of the more illustrative "are here introduced, to show how widely they differ, and how closely they approach the subject under discussion. If the senses are not to be trusted, it should at once be known. If the normal cannot be distinguished from the abnormal, the 'fact should be known, and distrust at once awakened. | Opposers of Spiritualism, the savans who annually publish " expositions," talk as if the world was a world of hallucinations, an unreliable, phantom existence. It is true all are liable to hallucinations, and such liability

does not necessarily indicate insanity. Disease often produces hallucinations, as in delirium tremens, feyers and fasting. Among the sane, sight, and with the in-sane, hearing, is oftenest imposed upon. Brierre states that out of sixty-two patients in his Asylum, thirty eight had , hallucinations; of sixty-six cases admitted into the Bicetre, thirty-five had hallucinations; of one hundred and eighty-one maniacs fiftyfour had hallucinations.* The fiends and reptiles of delirium tremens are reproduced in the maniac who fancies himself pursued by sharks or by wild beasts, ready to de-

vour him. "A patient in the York Dispensary used to complain bitterly of a voice repeating in his ear everything that he was reading; and on one occasion he distinctly heard the same voice commanding him to throw himself into a pond in his garden. He obeyed the voice; and when removed from the water, and asked why he had done so rash an act, he replied that, he much regretted it, but added : 'He told me that I must do it, and I could not help it."*

times of very pleasant ones, when neither mounted the summits of their grim towers have any existence.' We had a very good example of the former in an insane patient, What we now propose is identification who complained exceedingly of the injury of this power. If the medium does not done her health by the sulphurous fumes into which some one, as she believed, con-tinually filled her room."*

The same author describes a lady with disordered mind, in whom all the senses were abnormal. She heard a voice from supernatural. It has become the fashion from her stomach continually tormenting her and directing her actions, and at length made her believe that she was posessed. She saw fearfully distorted forms tasted like vinegar, or other things which she detested. When walking she felt drenched with ice water, and she was frequently annoyed by disagreeable odors.

The author previously quoted, thus pre-sents a succinct view of this subject ; Hallucinations may be continuous, remittent, intermittent, or periodical. They may, although rarely, be at the will of the individual, so that he can recall them at pleasure; they may have one character today and another to-morrow; in some cases in which the sense of sight is hallucinated, closing the eyes will dispel the affection. Sometimes the patient hears sounds through only one ear, or sees imaginary bjects through one eye, the other eye or ear being unaffected. Again the number of voices will vary ; in some instances an animated dialogue is sustained with all the force of reality; in others two or more distinct voices are recognized by the patient; and a linguist will occasionally hear voices in different languages."

" It is said that while hallucination is the perception of the sensible signs of an idea, fillusion is the false appreciation of real sensations.". " Either may exist (the former rarely) in persons of sound mind; but in that case they are discredited in consequence of the exercise of reason and observation, or if credited they do not influence the actions."

It is said that those who witness spiritmanifestations are hallucinated. The facts of Spiritualism are classed with those of insanity

There is one fact fatal to this theory. 'If a score of persons subject to illusions were in company no two would be hallucinated alike. If one saw the table move, there would not be another to corroborate him. Here lies the difference between illusion and reality-the seeming and the fact.

At circles all the members see, feel and hear precisely alike.' How then account for the fact by illusion? The facts previously presented show many points of resemblance to those of Spiritualism. How far departed minds may influence the insane is a question Spiritualism only can solve. The ancients believed insanity wholly caused by Spiritual possession, and they had a shadow of truth. But any one experienced in Spiritual manifestations can draw a sharp line between these narrow hallucinations of the insane, or illu-

and shrieked in one long, wild refrain, ' The Devil! the Devil!"

When England threw off the Catholic yoke and became spiritually free, there bility allowing a spirit freed from the physcame across the wide sea, and echoed along the shores of the channel that awful, sullen and portentious growl, "The Devil !'

When a comet of portentous size flashed out on the evening sky, and shook out its flery train, the Pope prayed to be saved from the arch-fiend-the Devil!

When a concussion, manifesting intelligence is heard, and a table moved by invisible power; when individuals fall into an unconscious state and have the realities of the future life revealed to them, the clergy mount their pulpits and shrick the Devil! and at every new fact utter louder shrieks. Ah ! Satan you are much abused. You are the scape-goat for all the folly and ignorance of the world.

The party who receive this theory is large, and headed by strong leaders. Whether referred to the Devil or evil spirits, this important question arises : If evil spirits can communicate, why not the good? Ah! here is an unfortunate dilemma. Can a benevolent God let loose on mankind an innumerable host of demons, and allow them to delude the children of men, and obstruct all avenues by which the good and loving ones can hold the same intercourse? Such a conclusion would be a profanation of Deity-contradictory to the Bible by which the theory is supported. Take the parable of Dives and Lazarus." Dives was an evil spirit, but he could not return to earth, and hence requested Lazarus to bear a message to his brethren. The Bible thus proves that the good spirits, if they desire, can communicate, but the bad cannot.

"The tree is known by its fruit. The good tree cannot bring forth evil fruit, nor the evil tree good fruit." Spiritualism makes men better. It teaches a sublime code of morality. It destroys infidelity. It inculcates virtue, goodness, purity. It holds out the greatest inducements for right doing. It destroys oppression. It gives assurance of an after life and the presence of loved ones gone before. It threatens a terrible retribution on those who do wrong. Can such sweet waters flow from a bitter fountain?

IS IT ELECTRICITY?

Frictional electricity, as generated by an electrical machine or other means, is always detected by electrometers. When in tension it gives a spark, but even when accumulated to the extent of human means, as in the Leyden battery, it does not move objects in the manner that tables are moved. It can only effect objects directly in its path, and that for an almost infinitely short space of time. Wheatstone calculated that it would pass around the globe in the tenth of a second. How instantaneous must be its passage from one neighboring object to nothe In electricity generated by a ma-lly tired of the whole matter." To honestly anothe . In electricity generated by a machine or battery, perfect insulation is requisite, as in telegraphic apparatus. In a circle as usually constituted, there is no insulation, no generating battery, not a single condition necessary for the production of an electrical effect; and the most delicate instrument science can devise for the detection of that force, gives not the least indication of its presence. Lightning would rent a table into splinters, if in its path; but it could not rock it to and fro. The snapping sound of the electric spark is entirely different from the rappings. IS IT MAGNETISM ? Those who understand the laws of the magnet well know that a tube, however violently it may move when subjected to magnetic tests, gives not the least indication of magnetic attraction. "There are extremely few substances in nature capable of exhibiting this property. Iron is the principle one, and it has been questioned whether the ethers do not derive the slight magnetism from a trace of iron they conmagnetism from a trace of from they con-tain. Wood may be termed the antipode of iron, magnetically. 'An iron article moves no better than one of wood. The table, when moving, will not attract the smallest iron filing, any more than electrically it will attract a pith ball. It sounds exceed-ingly wise to refer a fact to electricity or magnetism, and has been quite the fashion. The human body 'cannot charge a table cleartidely or magnetically' it may a despicable sham, and themselves arrant deceivers. tain. Wood may be termed the antipode of electrically or magnetically. It never exhibits the latter force. Both these hypotheses are untenable. The odic force is equally so. In none of Reichenbach's experiments did he find odic force capable of moving a particle of matter. Acting on the nervous system, it attracted or repelled persons suscoptible of its influence. It acts entirely and exclusively on living beings, and has not the least effect on inorganic bodies. Their theory flourished for a time made pop-ular by its sonnding name, and the ignor-ance of those who received, as well as those who taught it. Od force has no more intelligence than iron, or lime, or heat; how then account for intelligent comthe whole subject. When Luther lit the munications? Does it absorb them from fires of, the Reformation and Catholicism the minds of the circle ? How account for E ariset

mental manifestations, as trance, writing, etc., by mesmerism or psychology. Here there is a show of argument for impressiical body to communicate, is the same which allows a mesmerizer to impress his thoughts on the mesmerized subject. The spiritual and mesmeric are mixed, because they depend on the same laws and conditions. It is probable that much that is received as spiritnal, might be readily traced to special mesmeric cause. But mesmeric impresions do not go outside of the persons or objects en rapport with the subject. They never reveal what is unknown to those in connection. Spiritual impressibility reaches outside of surroundings, and reveals the thoughts of the spirit who is en rapport. No one pretends psychology moves articles of furniture without physical contact. It can be employed only in the domain of mind, and fails even then.

So theorists attempt to account for the

NO. 11

How can the following fact be explained by any law of psychology. I state it because of the authority, not because it is unique. It is related by Dr. Hare, (Spiritualism Scientifically Demonstrated, p. 171): "I was sitting in my solitary third story room at Cape Island, invoking my sister as usual, when, to my surprise, I saw Cadwallader spelt out on the desk. 'My old friend Cadwallader?' said I. 'Yes.' A communication of much interest ensued; but before concluding, I requested him, as a test, to give me the name of the person whom I met in an affair of honor, more than fifty years ago, when he was my second. The name was forthwith given, by pointing out on the disk the letters requisite to spell it. Now, as the spirit of Gen. , during more than fifteen months that other friends had sought to communicate with me, had never made me a visit, why should his name have been spelled out, when I had not the remotest idea of his coming, and was expecting another spirit, the only one who had been with me at the Cape? Further, the breakfast bell being rung, I said, ' Will you come again after breakfast? I understood him to consent to this invitation. Accordingly, when afterwards I reseated myself in statu quo, I looked for him, but lo! Martha, my sister's name, was spelled out !"

Scientific men have generally been the most unfair and prejudiced opposers. They are quick to say that they are the only class capa-ble of investigation. They scorn the idea that ordinary persons can make close observations. In every experiment, they know certain well determined conditions must be fulfilled; and nature, not themselves, determines these conditions. When these sacans attempt to inves-tigate, they invariably reverse this axiom; and, if they are not allowed to enforce conditions, at once discard the whole. They are moral cowards, who, daring not to acknowledge the truth, avail themselves of this means to extricate themselves. Sir David Brewster seeing a table rise into the air, said. " It seems to rise." He did not believe his eyes, or else dared not say that he did. When Faraday was told that his table turning theory had failed, that tables ac-

THE CHICAGOAN. Sheles that a se

THERE have been many attempts to establish a purely literary journal in the West, but they have all failed for want of support. Not discouraged, however, by the fate of their predecessors, the proprietors of The Chicagoan, start the ball again, in the shape of a large, beautifully printed weekly, filled to the brim with choicest romances, poetry, correspondence, the the very cream of the literature of the world. It is a live paper, dealing with the people of to-day; light, airy and free as the prairies of the great West.

That it is published by H. N. F. Lewis, is sufficient promise of its success, which we learn is past all doubt, being beyond the most ardent anticipations of its friends.

Now that the West has such a journal it is the duty of every western man to patronize it. Especially do we recommend it to Spiritualists who are in want of a family and news paper. The articles' of Robert Owen alone are worth its price.

Published at 80 Washington street, Chicago.

LIFE SUBSCRIBERS.

WE are assured that there are many of our friends in the State desirous of assisting us in building up a first class liberal publishing house. To such we offer the opportunity of becoming life subscribers to THE OHIO SPIRITUALIST for twenty-five dollars. The success of the paper is now certain, and the money thus received will be invested in improving the paper and ultimately in publishing Spiritual books and tracts. Twenty names are already on this list.

PHONOGRAPHY.

Oun familiarity with this system of short-hand writing enables us to state from actual knowledge that it is one of the most useful of modern arts-quite indispensable in this age of improvements. A. competent teacher of Phonography desires to form a class ln this city, and persons who would avail themselves of the benefits thereof, can obtain further information by calling at this office, and a standard while a star

EDUCATION OF WOMEN - There is a college in Lon-don with a full corps of fourteen professors, duly in-corporated by royal charter in 1853, " for the General Education of Ladies, and for granting Cartificates of Knowledge," It is called the Queen's College. The patrons are Queen Victoria and the Princess of Wales,-Ex.

" The poet Cowper' was' distracted by hallucinations of the sense of hearing. 'The words,' says' his' biographer, 'which occurred to him on waking, though but his own immaginations, were organically heard; and Mr. Johnson,/ perceiving, how fully he was impressed with their reality, ventured upon a questionable experiment. He introduced 'a 'tube' into 'his' chamber, near the bed's head," and employed one with whose voice Cowper was not acquainted to speak words of comfort through this contrivance. The reality of his impres-slons is shown by the remarkable fact that he did not discover the artifice. His attendant one day found, time with a penknife sticking in his side, with which he had attempted suicide, believing he had been ordered to do so by a voice from

heaven:"# tillio 19. i Hallucinations of the sense of touch exist but rarely among the insane. Haslum, records a case of a man who fancied himself pursued by a gang of vil ains, learned in the secret of pneumatic chemistry, who used their knowledge to inflict punishment | is thrown aside by more enlightened oppor on him. They would draw out the fibres of his tongue, stretch a veil over his brain, and thus intercept the communication between his mind and 'heart, 'or 'by means' of

magnetic fluids almost squeeze him to death. Berbiquin believed that hobgoblins were constantly coming to and leaving his body, supporting themselves on him, in order to fatigue him, and to oblige him to sit down? These invisible enemies, traveled over him day and night, and their weight was sometimes such that he was afraid of being smothered.

Hallucinations of smell are of rare oc-currence, or are complicated with those of

sions of the sane, and the ever-changing, broad, and characteristic facts of Spiritualism.

If it is considered probable that the members of a circle are hallucinated, that thousands should be so is not only improbable but impossible. Wise and learned men have unqualifiedly endorsed its facts, and bravely announced their belief. It is not a single case of insanity, but of mil-lions, all infatuated alike, if they are infatuated; and as the quoted facts show, rarely, if ever, are two individuals con-temporaneously hallucinated alike, the chances of their being so is not one to millions of millions.

A list of the names of those who have embraced Spiritualiem would include the leading men of the nation; statesmen who wield the most power, scientists, and almost all the advanced and radical thinkers. Dare any one brave the sneers of coming ages by declaring all these hallucinated ?

If the senses are valueless in informing as to a table's moving, how can they be trusted as to its not moving?' If twenty persons think they see it move when it is stationary, who is to judge whether it be stationary or not! Then we float into a sea of unreality, and science itself has no basis. If the sense of sight, hearing, touch are wholly unreliable, presenting what is false, then there is no certainty anywhere. But this once favorite theory nents, but is still urged by those who have not taken the trouble to acquaint themselves with the phenomena.

Let us glance at some of the most prominent solutions that have been urged by the pseudo-savans and theologians of the day.'

IS IT EVIL SPIRITS, OR THE DEVIL ?

The opposers of Spiritualism have each a favorite theory, which they maintain with dogmatic complacency. There is a respectable party, who have at once fallen on a sure and perfect method, which quiets their nerves, and satisfactorily explains other senses. "Patients do," however, saw the fierce flames rise high, and lap its its intelligence transcending the knowledge complain of very bad odors, and at other most cherished institutions, the priesthood of the circle?

investigate the phenomena is to become a be-liever. This is the invariable result. Those who oppose them are unexceptionably those who know nothing about them. It is the misfortune of theorizers that there

are two classes of phenomena to account for, the physical and the mental; and a theory, however nicely adjusted to one, is sure to be overthrown by the other. It has been a favor-ite hobby with many to say, with a wise accent: It results from some unknown law of mind. If the mental phenomena were alone, this might the mental phenomena were alone, this might satisfy superficiality; but is not the rising of a table into the air a wonderful feat for an " un-known law of mind?" So account for the physical phenomena, and there lies an im-mense field of mental manifestations wholly beyond explanation.

Many of the theories advanced require a much greater stretch of credulity than the accept-ance of one of its spiritual source.

ance of one of its spiritual source. It is conceded that the communicating pow-er, whatever it be, manifests intelligence. It is of the same order as our own. It is human intelligence, partaking of all its qualities. This intelligence is not derived from the cir-cle, or the medium. Volumes of facts might be introduced in proof of this point. It is not de-rived by absolute knowledge, or clairvoyantly. This conclusion, sooner or later, must be reached. The bigoted churchmen, who attempt an explanation on any other ground, little un-

There is but one recource—the acceptance ef its spiritual origin, and then christianity be-comes spiritualized, and the so-called supernatural of the world, in Hindoostan, China, Persia, Europe and America, at once becomes amenable to law, and order is discernable amidst even the confusion of dogmatic beliefs.

At a circle formed by the writer and one other person, when we obtained tippings of a table, we asked the spirit to go to a friend's and inform us when we might expect him to visit us. In the course of a few minutes the table again tipped, and spelled 'to-morrow.' On the morrow our friend came. The father of the writer lost his pocket-book; not missing it for a whole day thereafter as months present at a whole day thereafter, as events proved. It was in the "early day of his faith." and the communicating spirit said, as a test to substan-tiate his belief, he would inform him where it

was. By the tipping of the table, with only the writer present, the exact locality was spelled out. We state these personal facts because, al-though clairvoyant since, we were not then, and the intelligence manifested through the

table was quite foreign to our minds. They are not uncommon; the experience of every Spiritualist is replete with similar ones. Oppo Spiritualist is replete with similar ones. Oppo-sers talk learnedly about mind influencing mat-ter; and one mind receiving ideas from the combined intelligence of the world; but the theory that a thought existing in the mind of a distant individual can move a table, and by the alphabet express itself, is beyond the pos-sibility of belief.

IDENTIFICATION OF SPIRITS.

The strongest arguments in favor of the spiritual origin of the manifestations are found in the physical phenomena. The independent moving of inanimate objects, sounds produced beyond the reach of the medium, are entirely outside of the laws of mentality. Let us sup pose a concussion is produced how can it be identified? How proved of spiritual origin? How referred to a certain individual? If a friend was concealed in an adjacent room, and the only means of communication was by his rapping on the door, how would you proceed to identify him? Would it not be by correctly answering questions which none other could answer? And if he thus answered would you not consider his identification complete?

Lisprecisely in this manner that spirits com-municate by rappings, and in this manner can they be identified. When identified, the real cause of the manifestations is determined.

"A HALF HOUR WITH THE SPIRITS.

A person never yet believed Spiritualism so strongly that he could not be strengthened by a little fresh testimony. This strengthening we have recently enjoyed. We have in our publications heretofore often mentioned the manifestations of spirit power witnessed in the presence of Dr. Henry Slade, of Jackson, Michigan. A few days since we called upon him in his Kalamazoo office, and expressed a desire to witness a few test manifestations. We went into the Doctor's private room and 'examined the table, bells, accordeon, slate, etc., to be sure (for the sake of our readers, for we about a minute a small piece of slate pencil, without any visible hand touching it, wrote, "God bless you, my son," and amber brown ? The oaks need nothing signed the name of our angel mother. A but strength. They look best dressed in few other schtences were written out, a plain garb. How Sampson would ap-after which the Doctor took the accor- pear in gaudy apparel! Make crimson deon by the bellows in his right hand, while we joined hands with his left, the oaks, dress them plain and honest. If a few years it was so full of blossoms it accordeon played "Gentle Annie," and "Sweet Home," at the same time two | er get affronted. bells, one a large dinner bell and the other a small tea bell chimed, keeping time, most beautifully, no hand touching either of them. Our astonishment did not reach its culmination until we heard a noise'at onr right. ' We looked around, and there was a chair moving up and down, keeping perfect time to the music. many count neither. After these things had continued several minutes the bells were, each of them, laid upou the table so adroitly as to preclude the possibility of it being done by any other than supermundane power. All of these things occurred in broad

daylight. We knhw we were not hoodwinked nor deceived.

"How astonishing such manifestations! One such sitting as we had is worth more than a thousand sittings in the dark, where the chances for deception are so numerous that they weaken all the evidence which comes in such a manner.

Hundreds of scoundrels have proved the dark and deceiving, thus trifling with hand. the most sacred feelings of the human dium. May the time soon come when we give a seed to each. Ah, here it is !" shall, as a body, be better able to detect the "wolves in sheep's clothing," and erable mountebanks, whose only motive wind acting on it; and he laughed so is to humbug the people and get their money .- Spiritual Rostrum.

PLANTING APPLE-SEEDS, AND WHAT CAME OF IT-A STORY FOR OUR CHILDREN BY RUDSON TULTIE.

A little girl was eating an apple by the side of a brook. It was a yellow apple with a red cheek ; a cheek just as red as

her own, for both were painted by the same sun, and the sun is a wonderful artist. The little girl ate the apple, looking down into the brook at another little girl eating a red-cheeked apple. The little girls had flaxen curls over high, white foreheads, and eyes blue as the sky overhead, seen through a tangle of green leaves. The brook was such a perfect mirror, it reflected the singing leaves and the blushing flowers so perfectly, you could not tell which of the two was the real, which the shadow. Estel-that was the child's name-ate to the core, and then she saw the glossy brown seeds.

"What shall I do with the seeds? guess they are good to eat. The apple is so nice, its little, shining brown hearts must be good." She ate one.

"Ah, how bitter !" exclaimed she, "What a wonder! such a taste in the center of so sweet a fruit. I'll not taste of the others, but will plant them," She broke off an old limb, and by the

side of a mossy daddock she made nine tiny round holes, in each of which she dropped a seed, and there was none left. Then she covered them with the moist earth.

" If these grow," said she " they will make nine great apple-trees," and she laughed and tripped homewards, culling a flower here and there, and gathering on him. The fox had a nice dinner that the red and vellow leaves that glittered were sure before) that there was no like flowers. Every new one seemed next day and peel the bark off the other machinery there. The Doctor then, to brighter than any she had seen before.make assurance doubly sure, sat down The frost had done well, and truly she with his side to the table, so that his feet believed had dipped his brush in the rainand hands were all the time in view. In bow, dashing gold and carmine on the maples, sassafras, willow and tulip. Why did it give the good old oaks nothing but

beauties of the graceful maples, but the they can only show their arms, they nev-

Estel gathered a boquet of leaves. The other little $girl \rightarrow I$ don't know where she went.

"Nine great apple-trees !" " Ah, fairy child, such castles are built by older and wiser ones than you. We all count the possibilities and not the probabilities, and

Estel had not reached the golden maple before a red squirrel that had been cunningly watching him from the door of his house-a great knot in a tree over her head-began to descend.

"What in all forest-world buried she by the old log," queried he.

She had stopped to pick a gaudy leaf as the red squirrel reached the place.

"Let us see," said he thoughtfully, "no trap here ! No. Such an innocent child knows nothing about wicked traps. Why, I had as lief hide in her apron as not."

Then he began to look about. He soon found one of the holes, and quickly themselves capable of taking advantage of drew out the seed with his delicate little "Ah," said he, " this' is a delicate morheart, until sensible men and women are sel," and he held it up and bit it in two, beginning to look with suspicion on all so as to have two tastes instead of one; dark circle manifestations. It is a pity "there must be others." Again he drew that the innocent must suffer with the out a seed. "This must go to my baguilty, but they must. A person may bies," said he, " it will please their mothnow about as well post himself as a lying, | er to have such a tit-bit brought to them. treacherous deceiver as a dark circle me- If I only could find another, that would He stored them carefully in his mouth, and away he skipped up a great rough thus encourage and protect the genuine tree, his tail spread like a sail, and so mediums, and purge our ranks from mis- light he seemed to be blown by a gust of

the seeds, and after a long search, concluded that he had taken them all at first -thus three remained.

After a dreary winter, the sun warmed the earth, and the violets sprang like rifts of sky out of the grass. Each of the three seeds sent up a spire, and on its summit were two tiny leaflets. Soon after a partridge came that way, and cropped off one of them. Then there were but two left. These grew, and winter and summer exchanged garments a dozen times, and they became tall and vigorous young trees.

It was a very cold winter, and the snow covered the ground extremely deep. A rabbit, almost starved, came jumping over the frozen brook. He would take two or three leaps and then stop and look around him.

"It is a miserable world," said he; " I've starved all winter, and been hunted and harrassed by hawk, dog and fox, until I'm almost dead. I can't get a strip of bark to satisfy me." Just then he saw the smooth trunks of the apple trees. "These are the very trees I've been in search of," he exclaimed. "I saw them last summer. I had clover then ;, but the clover is gone, and this bark is good, if it a little bitter."

Then he began to bite off strips with his chisel-like teeth. He ate all round the tree, and as high up as he could reach. He had not finished before a fox that had slyly crept towards him, while he was absorbed in his repast, sprang upday, and there was no rabbit to come the tree.

When spring came again, the flowers sprang up by the dancing brook, the trees put forth their green leaves, and one of the apple trees, but the other was a dead stick.

That' summer a farmer discovered it, and said it was so beautiful have the sun for its own, and cut down the trees around it. Then it grew apace, spread its branches into a great round head. In looked like a boquet, and the bees came, and the sound of their wings was a beautiful song of labor; and a dozen birds built nests in its branches; and the wind rocked the cradling boughs, day and night, while they filled the air with music. From the day the little girl ate the apple until now, more than half a century has passed. The child has changed almost as much as the apple seed she planted. She has returned to her old home. She remembers, the seeds. "I must go down the winding path to the old seat by the brook," said she.

The path was changed, but she found the place. The great apple-tree made it look strange. It greeted her. It threw out a vast stretch of shade for her; and on a bough it held out a great apple, like the one she had eaten so many, many long years ago—a great yellow apple with a red cheek! The apple had the red cheek to itself now. Her's was of age, and her flaxen ringlets were silvered with frost. The apple reproduces, year alter year, a beauty which thus becomes mmortal; but our physical beauty is o a day-an evanescent shadow. Our minds only retain immortal beauty. The apple seeds were good deeds .-They always spring forth, showering plenty, beauty and pleasure on all around, and only after a long absence do we learn their full value.

The red squirrel forgot where he found ion of the spheres, from the most insignificant to the great Father of all! Proud name of honor ! more glorious than King, Emperor, or Czar! Why do we hear it hissed and employed as a name of reproach by the churches, who are supposed

to believe in spiritual existence? There Materialists! They are welcome to the honorable name which, from the purely Progressive, or a Liberal, or a Christian, Spiritualist-but a SPIRITUALIST-by that word signifying that we are liberal, progressive and christian. Let us take this firm and decided stand, never ignoring our name or striving to pass for anything but what we are. We should be proud of our name, so broad and catholic, and write our professions in dignified lives.

When we compel respect by making the churches fear us, we shall gain it, but not before.

CAPITAL PUNISHMENT.

THE abolition of the public exhibition of the hangman's art in England, must be received with joy by every lover of mankind. It indicates the march of public sentiment in the right direction, and prophecies the speedy abolition of the death penalty altogether. It has always been held that capital punishment is inflicted as an example to terrify offenders. The old English code carried out this idea to its fullest extent. The felon swung on the gibbet until devoured by the birds of the air-a horrid and terrible object; or his head was placed on a pike by the roadside, that all might see and take warning. Over seven hundred crimes were punished by death by that bloody code. If fear could restrain men from evil, certainly, its power being fully exerted, they must have been good. What are the facts? Men became calloused by the public spectacles intended to frighten them. The foot of the gallows swarmed with thieves and robbers, who found it a convenient place to ply their art. While the punishment was tremendous, and out of all proportion to the transgressive, never was crime so rampant, never the profession of the robber so respectable. The abolition of the public spectacle really acknowledges the error of the past. It may be said that the mystery of death within the prison hightens the fear it is calculated to create, but this is the object of terrifying by example. The criminal code grew out of the desire for vengeance, and is based on the Mosaic laws, which are representative of those of all savage peoples. The law says, "Kill an individual and I kill you." How shall this legal murder be inflicted ? Publicly ?

AN ADMISSION.

THE Boston Journal of Chemistry has a long article on Planchette, in which the editor expresses the belief " that there is one power, impulse or force in nature, regarding the character of which mankind are totally in the dark."

Not ALL mankind. The Spiritualists can be but two parties : the Materialists have rather a clear perception of this 'force' and the Spiritualists. They must be, then, and are very glad to have its existence ad. mitted. When scientists and "professors" become weary of delving in the dust and sensuous plane they occupy, they so well rubbish of materialism, and become unsat. deserve. We receive the name of Spiritu- isfied with the dismal prospects held forth alist with joy. We do not wish to tone it by a stultifying, sensnous philosophy, the down with an adjective. We are not a believers in this "one power, impulse, or force in nature," will gladly instruct them in its sublime truths. Until then it will be useless to make the attempt.

> DEDUCTIVE AND INDUCTIVE RESEARCH .-We have received another instalment of these articles, but too late for insertion in this number.

Is another column will be found a communication under the caption, "Itinerant Physical Mediums," by Bro. Thos. Lees, Secretary of the Cleveland Society. We are glad to publish it, because the truth is never retarded, but always advanced, by searching criticism. Last week we gave the results of our investigations; and it is therefore unnecessary that we should occupy further space on this subject. If the Brothers Davenport, or any of their friends feel aggrieved, we shall be equally happy to give them a hearing.

REFORMERS often speak earnestly of the lament able effects of early educational prejudice upon the mind, and urge the importance of correct training for children. Consistency requires that this moralizing e made practical. A strictly unsectarian select school has been commenced in this city, by Miss M. E. Durham, intended more particularly for young pupils, and a few more scholars will be received, at rates considerably below those usually paid for private instruction. Now, Liberalists, here is a good opportunity to embody your theories in practice. If you really have the regard for the mental well-being of your children which you profess to have, you will avail yourselves of this opportunity. Besides, as all who are conversant with such matters know full well, one month's such discipline as they will have at a school of this character is better than a whole term at an ordinary public school, not to dwell upon the untold advantages of keeping the susceptible minds of children from the vicous associations too often incident to the free schools of the city. Those who contemplate sending to this school can learn further particulars by inquiring of Mr. George Rose, 38 Ontario street. or at this office, next week.

THE INVISIBLE.

Is another article it is stated, "the more subtle a force the greater its energy." It is a fact that just as we approach the realm of the invisible do we correspondingly approach that of power. Those "objeconly special pleading. The truth is that tive realities," so-called, which we grasp with the the death penalty was never inflicted for external senses, and upon which we generally rely with so much confidence, are but shadows, after all. The intangible is by far the more real, and substance is its shadow. To illustrate: Yonder gigantic mountain whose sky-kissing top penetrates the clouds, seems the very type of endurance, the king of physical stability; but every breeze that passes over its summit and every dew-drop that moistens its sides assert their superiority over it-help to disintegrate and subdue its stubborn surface, until, at length, what was bleak, bare rock, becomes soft soil for the violet

Conventio that a cert vention." may not Times wa Cleveland ment in h so much, There wa ed, when desired. in thatgoes the Myer have tau judge ha ing and I have le worth o The ceum B at your meeting For y monies self,) si thy you and suc

It h

nal Sp

its tha

of the

their

every

medi

medi

spirit

times

think

1.

elem

posit

since

from

try h

thou

T

been

have

Hen

evel

wer

ano

in

give

dia

or

one

sia

oth

5

the

Dat

the

80

th

th:

ca

wi

po Ci

th

C

bı

41

ite

ar

te

e

hs

ct

de

de

LETTER

H. O. HAM

here. I am gl

has promised

joined you; t

cause we pla

souled, singin

but what we

for us is not o

in vain for t

tion your p

drinking sale

a big story.

me there we

not well sup

city. Anoth

Constitution

ualists was

ber of my l

lishing the

copy, and

way into a

ia 5,956.

another blu

In the rem

THE OHIO SPIRITUALIST is on our table, and it gratifies us to know that this sheet is to be sustained. Hudson Tuttle, one of Nature's noblemen, a good writer and a firm Spiritualist, has become one of its editors. Success to THE OHIO SPIRITUAL-1st.-Banner of Light.

" WAS JUDAS AT THE LORD'S SUPPER ?" -In the Standard, a consolidation of the Christian Times, the Witness and the Christian Herald, published in Chicago, Ill., is an article under the caption, "Was Judas at the Lord's Supper ?"

What a question! what an issue for this living nineteenth century | Really, who cares whether Judas was or was not at the Lord's supper? whether John's meat was " locusts and wild honey," or figs and frogs? whether the Israelites subsisted upon "manna" or something else? If the "Lord's supper " was not a little private affair, then Judas should have shared with the rest.

These are more important questions : Are the hungering of the present century all fed? the half naked well clothed? the ignorant all educated? Are the supperless in the streets 'invited to the festive boards of Christians? and is the "good time coming," so long promised, likely to supply the wants and bless the

present generation?

chat-chat-chat-ter-ree-ter-ree. "That was queer !" exclaimed a striped squirrel, no larger than a mouse, that had sat on the trunk of a fallen tree, directly over the brook. He had been admiring himseif all day in that mirror. He had concluded that he was the handsomest squirrel ever seen in that forest.

merrily that the woods rang gleefully :

"Why," said he, " the very fishes are falling in love with me. Just see how they gather around even my shadow." There was a great earth-worm on the sand under the water, just where his shadow fell, and that was what the fishes were after, but he did not know it.

He had been dreaming all day, and when he saw the red squirrel search on the bank, and run away so pleased, he thought something must be concealed there. He ran over to see about it. Now his smell was very sharp, and he found out at once that something was under the black earth. In a minute he had three of the seeds in his pocket-for striped squirrels have large ones inside their cheeks, expressly for carrying provisions-and was seated on the log, for he wanted to see himself eat such relishing morsels .--He prided himself on his gracefulness at table. No one saw him, however, but one appreciative gazer, and that was himself on arising, that he slipped off the log and was drowned. Had he retained consciousness after that, he would have found that fishes really loved him.

elifyener tens-senting the logowich

The Spiritualist.

HUDSON TUTTLE, Editors and Proprietors. H. O. HAMMOND, OFFICE, 111 Superior OFFICE, 111 Superior St. CLEVELAND, SATURDAY, OCT., 3, '68.

SPIBITUALISM.

SFIRIT is force. It is the underlying, allpermeating power which moves creation. In the study of force, we find that the more sublimated matter becomes the greater its activity and power; the more subtle a force the greater its energy.

Not in matter do we look for the source of creative power, but in that domain sevcred from it by philosophers, under the name of spirit. We hold the two are inseparable, but grant the division; and on one side all is force, on the other, in-

ertia. it is a set it with i ia to Go down beneath the laws of nature, which are but expressions of causes, and we find pure force guiding the' world. That force is guided by wisdom, and hence is the nearest approach to the Divine Father. Here we feel that we stand on the threshhold of the inner sanctuary, and the Infinite Mind is partially revealed. But this Infinite Mind, the ultimate of forcethe living breath of creation-is Spirit! God is an Infinite Spirit. The spirit of man is a detached fragment from this parent source, as his body is a fragment of the physical world. SPIRITUALIST !, a believer in the Spiritual-

ity of God ; the Divine incarnated in the Human spirit; the glorious intercommun-

see to ensure the track and the tas its intelligence most churished funditations, the priorithood of the enclose

its effects, so much so that the policy of

the punishment itself begins to be questioned. It is time this relic of barbarism was abolished and Christian people follow the example of the Christ they worship, aud not the Moses whose dispensations they believe to have been superseded.

This has been tested and found immoral in

England is following the footsteps of the United States, and we hope soon to be able to chronicle that she has expunged the dark code entirely from her statutes. .

AN IMPORTANT QUESTION.

THE BANNER OF LIGHT has a lengthy and evidently carefully considered editorial upon "The American Association of Spiritualists." .It thinks there is not yet sufficient unity of spirit and definiteness of purpose to warrant such an organization, and that "the time has not yet come for the establishment of 'a 'central bureau,' either for revising manuscripts, publishing books, collecting libraries, or even for the institution of a liberal college." The Banner believes we shall grow to it, when local organization has been tolerably advanced, but that until then "it is the duty of every true Spiritualist in the land to sustain, exclusively, the local organizations." It holds that the State Societies do not need the American Association, or its missionaries, and that the State missionary work requires all the funds that can be raised, after sustaining local meetings. In this article and in another it urges the necessity of more support being given to the Spiritual papers, and hopes the funds and energies of Spiritualists will not be diverted from the home work for any other purpose whatever, and an and have and

We reserve for a future issue our comments upon this exceedingly important subject.

Read Bro. Underhill's suggestive communication, ob shadowid to secure your complain of very had adore, and a educe that blossoms at its base.

Water is semi-invisible, but is one of the powerful agencies in nature, and has inscribed its record in huge characters upon the face of our planet-the mountain ranges are its sentences, the continents its pages.

Steam, another condition of this element, is invisible while exerting its force. To prove this, observe its workings in a glass piston, or notice its exit from the escape pipe in a cold winter morning.

The atmosphere, so essential to all life, so terrific power when confined, is intangible to every sense but touch, and is wholly invisible.

Electricity only becomes visible when it unites with some gas or comes in contact with some denser element or object.

Gases clude our sight, but rend the earth with their force, as of late in South America.

Magnetism, which we can only observe by its results, is one of the most effective and wonderful agencies we have any knowledge of.

Finally, Thought, which moulds all things to its imperial behest, is as much more sublimated and intangible than any of the others mentioned as its power exceeds theirs.

We live in a world of effects-effects we are related to by body, senses intellect. Back of, or rather within, this outer world is that of causes-causes that the body, senses, intellect, can only partially comprehend; but which we are related to by the interior quality of our being, clear-eyed Intuition.

A newer and diviner song breaks forth from creation when this crowning faculty of the human soul gives us the key note to " the music of the spheres." Earth and all that it contains presents a brighter and more blessed picture to the eyes of one who has been lifted by this interior gift above the apparent conflict of details, into the sunlight of principles.

APART. -----

BI GALLARY CONSTRUCT
Sach day has seemed a year to me, that it was a So sau my loneliness;
half forget the kind hearts left, some and to and
year ago to-day! How fair the ridt ti eldet
Yeu looked that autamn morn ! . I to tad-pet
watched you down and up the hill,
The road was hidden then from view, but a public of My eyes were full of tears;
But little, darling, did I think They would be full for years !
our months, I said, will soon go by,
Three months went by, and on her grave We placed a marble urn
Weige Mr.

LETTER FROM MRS H. F. M. BROWN.

CHICAGO, ILL., October 2. H. O. HANNOND,-My Brother : Your paper is here. I am glad to see it; glad to know that Ohio has promised it a long life. Hudson Tuttle has joined you; that is good for you and good for the cause we plead. I may miss him, and his greatsouled, singing Emma, from the Lyceum Banner; but what we lose you will gain. I hope their work for us is not quite ended; our children must not look in vain for their songs and sermons.

In the remarks I made in the your State Conven-

-

s a

the

is

re.

ind

sts

ce'

1d.

81

nd

at-

th

he

or

m

be

of

in

n.

nt

S.

"e

is

y

re

is

1ê

dÿ

11.

ic

at

ul

in

he

ita

si.

ful

its

wer

ther

11505

ially

in-

rea-

soul

'es.'

and

been

affict

1211

DINC

ids, H

13 - 123

ad etti

tion your printer makes me say "there are 25,000 drinking saloons in Chicago." That little cipher told Its objects are clearly stated. They reach a big story. A man who is supposed to know, told me there were but 2,500, and that some of them were not well supported. That sounds better for our new city. Another mistake. When the Preambie and Constitution of the American Association of Spirit ualists was printed there was a mistake in the number of my Postoffice drawer. All the papers in publishing the Constitution, have, of course, followed copy, and the censequence is my letters find their way into a stranger's drawer. My Postoffice drawer is 5,956. In speaking of mistakes, I am reminded of another blunder. During the session of your State Convention, a telegram to the Chicago Times said that a certain woman made " the speech of the Convention." I heard but few of the speeches, hence may not judge as to the best, but sure I am that the Times was not correct in the person mentioned. The Cleveland Herald reporter paid me a high compliment in his notice of my remarks. I did not merit so much, but I accept it on the ground of old debts. There was a time when a kind word was vastly need ed, when a "stab in the dark" was not the thing to be desired. I rather think that a change has been made in that-in most respects-very worthy journal. So roes the world.

My experience and observation in the past few years have taught me two important lessons, viz., never to judge hastily of one's doings and sayings. By watching and waiting one may know the truth, and then I have learned the value of friends-know the great worth of noble souls.

The resolutions in the Herald, in regard to the Lyceum Banner, its Editor and Proprietor, were passed at your Convention when I was absent from the meeting.

For your good will and wishes, for the many testimonies of your friendship, we, (Mrs. Kimball and myself,) send you thanks, hoping ever to be found worthy your fellowship, hoping long to work with you and such as you in the field of Reform.

Very truly, H. F. M. BROWN.

From the Spiritual Rostrum. INDIAN SPIRITS.

It has been noticed by every observer of Phenomenal Spiritualism that a very large percentage of spirits that control media not only profess to have been of the aboriginal race, but manifest very many of every ten of the manifestations through a majority of mediums are from Indians, while we know of no medium who is not occasionally influenced by Indian spirits. Why is this, we have been asked a thousand times ? There is a solution to this problem, and we think we have it.

1. In the spirit world, on this continent, the Indian element is as yet, and will be for ages to come, the positive element. It is not yet four hundred years since the first white man passed to the spirit world from this continent, whereas the Indians of this country have been passing away for more than as many thousand years.

The Indians passing from this country, have not been emigrants from another country to this, but have passed from the country where they belonged. Hence here is where they belong to-day-where they ever will belong; but with others, a majority of them

ADDRESS. THE Fifth National Convention of Spiritualists, which met in the city of Rochester, N. Y., on the 25th of August last, closed

its labors by resolving itself into an organization under the title of "The American Association of Spiritualists," the plan and objects of which are herewith submitted : We commend this plan of organization perfection, but as the best and most practical which the united wisdom and experience of the Convention could suggest. beyond all that has been aimed at by any other which receives the popular favor. As the Association, which originated the plan, assumes by its title, the Continent as the field of its labor, so do its objects embrace every known interest belonging to man, either for time or for eternity.

The facts and philosophy of Spiritualism point unerringly to the duty of an earnest effort to establish human life upon the immutable principles which life alone reveals. Man, by authority of these, is a spiritual being, and as such is the subject of laws which dominate his every action. The world has not known this. Its usages rest upon an hypothesis directly the reverse. Its closest approximation to truth in this fundamental particular is that man, by some inscrutable process, dependent upon the Divine pleasure, will at some unknown period in eternity become a sprit. But this half-way affirmation is shorn of most of its practical value, by being coupled with the supposition that the life which it concedes is not natural, but supernatural; that is to to say, it is not a man who is to enter upon another plane of existence, and then as now, to be the subject of law; but an indefinite immateriality within, or somewhere about, or in some way connected with the man, which, no one knows when, is to be blown into consciousness, and receive its final award of unalterable happiness or misery through the lips of an irresponsible court of adjudication. This hypothesis severs the natural relation between the present and future state of being. It separates them by an impassable gulf; and of the latter, quoting Shakespeare for Scripture, it declares that from its bourne no traveler returns. It assumes a total disruption of the divine order manifest in all else. It is not immortality, or a continued existence, but a new life, a life subject to will, and not as here, to law. In order to realize its highest promises, a man need have neither perception, reflection nor judgment. He has only to profess his betheir idiosyncrasies. Perhaps, at least six out of lief in what is told him, by teachers whose whole course of instruction consists in telling him what they have themselves been told. Accepting this mere story of salvation, he is warranted safe. Safe, because some one has said that this is the "scheme of redemption," and some other one has believed the report and repeated it to somebody else, and so on, with no other thought

but to continue on ad infinitum.

In this life we see that the man succeeds the child; and for all that is supposed to maturity, childhood is made a state of preparation. But by assuming the life beyond the body to be wholly different, there can be no rational preparation for it while in the body, and there is none. This is the prominent error we would overcome. Life stands revealed to us as a continuity. were only emigrants here-they really belonged to This is its childhood. Here it is to acquire another country-their ties and social relations are the elementary rules, the fundamental principles which are never to fail it. And as the independence and the fidelity of those who, in the common school the boy counts his in dismissing all fear of truth, open their souls marbles by the same unfailing principle of here. How natural then that there should be twenty numbers which in his manhood enables him to reckon his dollars, so we have learned that the principles which obtain in that maturer life which is beyond the grave will also solve all the problems which belong to this. In fact, they furnish the only means of solution. It is this which gives to Spiritualism its broad significance, and makes it practical in the world, and it is the vital object, therefore, of the organization we are considering, to commend it to the world's most candid and serious attention. Itaims at the awakening of a supervision of humanity, which shall ante-date the birth of the individual; and when born, shall invoke all the aid which physical science, united to a knowledge of spiritual law, can give for the expression of that individuality. Thus in its educational aspect, it seeks to avoid and to correct a universally popular mistake. Institutional training is seen everywhere to stamp itself indelibly upon the pupil or subject. He may, and in many instances does outgrow the institution, but its scars remain. Each sect strives to mold every individual into a likeness of itself; and in so far as it succeeds, the world is deprived of that of every other individual who is called by his name. Did they teach truth only, the mode is wasteful. But they do not, and to this waste of individuality is added the destructive tendency of error. From the days of Paul down to this hour, may be traced the iron grasp of institutionalism upon the human spirit. Under its fear, men hide the truth that they know, and dare not examine the evidence for that which they would gladly believe. Our effort is for freedom from this yoke. Freedom not only for such of us as belong to a generation that is fast passing away, but for the next and for all the future. To this end we desire to lay before the prospective parentage of the coming humanity, inducements derived from the facts and principles of physical and psychical science, which shall appeal to their reason and conscience, so as to arouse the dormant sense of responsibility on the part of parents in the production of offspring, which has slumbered throughout the ages. from all disquietudes, and bask in the To cure the evil, we must know its cause. The institutional religion of our land has

a devil for the origin, and a creed which sets both reason and justice at defiance, for the cure. The responsibility of the subject is limited to an open profession of belief in it.

We hold that parents are a responsible, if not the primary cause of much of the misery which the world deplores, and not the devil of the church. We insist that to your approval, not on the ground of its parents with devilish proclivities should not produce offspring-that it is as much an outrage upon the inalienable rights of humanity to create a human being from mere animal provocation, as it is to kill one. Either may occur through ignorance or recklessness; but the effect upon the subject and upon society is the same as in done from malice outright.

We aim at nobler souls through the instrumentality of purer birth and a natural education-an education which at its basis shall recognize all truth as divine; which in its method shall invite the pupil to glean its golden grain from every field that offers a reward for his labor; which shall aid him in reading the gospel of living fact as well as "the gospel according to St. Matthew; which shall bid him welcome to the great storehouse of history, to the granary of modern experience, and to daily manna from heaven, which shall leave him free to make Jesus' truth, and Paul's, and Luther's, and Calvin's, and Fox's, and Channing's, and Parker's, incorporate with his own, for the purpose that he may be not soul to action, and giving to it a fervent a Christian, a Calvinist, & Quaker, or a expectation of a serene and happy future Unitarian merely, but a MAN.

The world is awaiting a tobler humanity -the incarnation of its ideal man with the intuition that at his magic :ouch alone can abundance be transformed into happiness. But its cherished institutions furnish no possible parentage. Everything brings forth after its kind. Only a man :an beget a man. Childhood is incomptent, and ignorance can but multiply itself, as sect only increases sectarianism. Themanhood of the offspring of these is in perpetual abeyance while on the earth. Their eyes are in the back part of the head instead of the front. They are perpetually peering into last night. Their hope and their trust are in what somebody else is supposed to have known, and in nothing which they know themselves, or care to know. Their manhood powers are typified by a certain order of Batrachia, which, while confined to the gress. pond, have no legs visible. They hope for results without the least regard to causes. Like children who cry for candy, with no reference to the amount of copper in the parental pocket, they do not concern themselves with conditions, precedent. As they accept it, God has finished his work and

example for eternal idleness. The fear of truth can never discover the truth. A man who, while holding what he supposes to be a truth, refuses to examine any other for fear it may unsettle his faith in what he has, is without a standard of truth in his own soul. He mistakes a fictitious injury to himself for a wound inflicted upon the invincible. More unfortunate still, that which he imagines himself to have (and though it were true in itself.) is not truth to him. Were it the demonstration of his own consciousness he would know that it never could be unsettled. This is the condition of our popular religion. At the best, it mistakes the memory of truth for the consciousness of it—the power to re-peat, for the ability to understand. It repeats error as glibly as it does truth, and denounces all efforts at discriminations. It means well, but it does not know well.

Out of that Nazareth no divine manhood can to its reception, through men and women who can lay aside tradition, in order to learn what their own observation and inner experience have to reveal. These modes of knowledge have brought us en rapport with the spiritworld, whence is demonstrated the spiritual nature of man and the eternal fixity of law. That, to secure the welfare of being, attention must be had solely to the laws of being. That he is the product of law-of the divine order in nature-and not of miracle, and is not to be saved by a miracle; nor to be reformed by denouncing the nature which Nature gave him; but by understanding it and obeying its sugges-tions as the veritable voice of God. Friends, these are among the basic truths which Spiritualism is intended to establish in this world. The organization which we commend is simply the machinery by which it is hoped to faciliate the work. The plan which we lay before you is the product of the natural growth of spiritual ideas. The Convention which framed it, felt the pressure of the sentiment running throughout its constituency, that an effort at least, in this direction, must be made. Many had said, and more had thought, that the time was come for it to act, as well as talk. In obedience to your inspiration it has acted-acted unanimously. The result is before you in detail. In the sacred name of humanity, and in view of its needs, you have virtually demanded of that Convention, that it should work more and talk less. It has obeyed you. More earnest, thoughtful labor, was never performed by any Convention, for any purpose, in the same time. See to it then, we implore you, in behalf of the same needs to which you cited the Convention as a stimulus to industry, that you also do something as well as say it. It is easy to employ words in ad-verse criticism upon what it has done; it may not be all, or, exactly what you desire as a plan; but this is certain-talk may kill it. while cash is essential to make it move. As a Con-vention, its labor necessarily pauses at a point analogous to that of the mechanic when he has campleted a locomotive. There it stands, per-fect in all its parts, as his skill can make it, and ready for useful work; but, unless some-body will furnish the necessary ontlay for fuel, there it will stand until the elements resolve it back into themselves again; and, un-less the requisite means, in its kind, are sup-plied, so also, will this. The sums named in the section relating to membership, that is to say, allusion to money at all, in that connection, is for the single pur-pose of putting this organic form in motion upon the line of its duty. It is not a jugger-naut, it will crush nobody, that it need be forced. Though it chould go upon its enpointed feared. Though it should go upon its appointed pathway, freighted with truths, it can confer them only upon the willing. It can force them nowhere. It can trouble no man who desires to be rid of it. It has no secrets. The Trustees, by virtue of its provisions, will faithfully apply all the funds with which they are fur-nished, to the objects named or purposes indi-cated; and to the Convention which is to succeed the one that created the trust, will render a true account thereof,

EXTRACTS, CLIPPINGS, ETC.

Hope, to be acceptable, must be founded upon something tangible, something man's reason must and can grasp, otherwise it is unsatisfactory and altogether vague, To hope, what is it ? how shall we define it-a something incomprehensible, a mere shadow without a substance, flitting, untenable, almost void of interest, flattering but un certain-yet 'tis called "the anchor of the soul." Strange misconception of its char acter! Better call it a seducer, offering blandishments where solid truth would better subserve the interests of humanity. Oh, how often has it flitted across the mind of some expectant being, perverting every movement and inducing thoughts adverse to prosperity, a fallacious expectation of some fancied grandeur or renown. Disappointment oft ensues, sinking , the soul in black despondency. But still there is a hope which seems to brighten as it grows within the human soul under the fostering care of angel minds, so beautiful and steadfast that all around seems substantial and legitimate, being founded on a certainty, so pronounced by angel lips, and thus enstamped with truth immutable. On this the soul may dwell as firmly as upon the promise of our God, and being thus promised may be expected, and no failure ded every attempt to fraternize, and scrupucan ensue-thus substituting expectation

in the Summer Land."

THE Sultan of Turkey recently made an address to his Court, in which was the following sentiment : "As to religious beliefs, let each man follow his own convictionthere must be no question on that point.' Per contra, a man was imprisoned notlong ago in Dublin, Ireland, by a military officer in the service of the Viceroy, and placed on bread and water diet, for declaring himself an unbeliever in any religion; and he was ordered by said officer to select a religion from three which the latter named in which he could believe. On his refusal to do so, he was remanded to bread and water until such time as he would select his religion; and he then, under such duress, selected the Roman Catholic. Who would not rather be a Turk, and live in Turkey, than be a "free-born Englishman," and live in Ireland ?-San Francisco Banner of Pro-

THE history of nations, of tribes, and of classes in the different societies of men, presents the greatest number of crimes and of immoral actions generally, during the reign of ignorance, and of superstition, its attendant. Crimes diminish gone home to rest, by way of a brilliant not only in frequency, but in atrocity, in proportion as the mind receives cultivation, as arts and sciences are encouraged, and as good manners and gentle bearing are esteemed and rewarded. Men must positively be taught whatever it is deemed of importance that they should know. The only question therefore is, whether it be more advantageous to instruct them in superstition and error, or in reasonable doctrines and salutary truths?

Truth never suffers from being severely handled. It is like pure silver or gold, thr more it is rubbed the brighter it will shine. The jeweler who refuses to have his wares touched betrays at once the spuriousness of their metal. In like man-

ITINEBANT PHYSICAL MEDICUS.

MESSRS. EDITORS: The events of the past week, both for Spiritualists and skeptics. have been of unusual interest. With the State Convention and the Brothers Davenport seances there has been no lack of food for the mind; and both being now things of the past. one is naturally led to the inquiry, How will they effect the future? The thorough manner that both the National

and State Conventions treated the matter of organization argues well for the "cause," and while they are busy in marshaling the hitherto scattered army of unbelievers into line, would it not be well to try and find out where the "Itinerant Physical Mediums" (who have for so long past been engaged in flying from town to city, industrially collecting the loose

scrip.) belong. In Heaven's name, what is their mission? It must be either to demonstrate Spiritualism or realize money. Query, which do they succeed in best? I could not help thinking on seeing the Davenport's posters placarded all over the city, before and during the Convention as they were that they occupied the same position that a side-show does to a circus, having bout the same relative merit.

One would naturally suppose that persons engaged in proving the "immortality of the would in a measure identify themselves with those engaged in preaching it. Let us see how far some of these "itinerants" do this.

The Eddy mediums some few months since gave seances in this city, and were here nearly two weeks. Did they identify themselves with lously avoided all invitations to hold seances before the society, or even attend the lectures in their hall.

How was it with the Davenports? Precisely the same. Did they manifest any interest in the Convention? Not at all. 1 think I am orrect in saying they did not even enter the hall, while it was in session, neither were they visible at the society hall during their stay here. Is not this strange to say the least?

I merely mention these things, (not out of any personal dislike to the mediums in question, not knowing personally either of the partles,) but in order to show up the inconsistency of this class of mediums, and at the same time try and discover how far their interests are identical with the great "Spiritualistic movement.

I cannot but regard their actions whilst in this city as an insult to all Spiritualists, and a fraud on all skeptics, (even granting their manifestations to be genuine.) shutting out as they did every one, (barring D. H.'s.) who had not fifty cents to give them to witness the first act, and a like amount to see the second act, which consisted of a phosphorized banjo whiz-zing around in mid-air, and keeping time to a most horrible attempt at fiddling. Now, how many converts do you suppose they made? If convert were synonymous with dollar, we could easily get at it, however. I fear this class of mediums will not accomplish the true aim of these manifestations, until they are in some way connected with organized Spiritual societies throughout the country, being an integral part of the same. Their action, I think, can-not be too strongly condemned, shirking as they do their duties as Spiritualists.

How much did they contribute to help sustain the missionary work? so eloquently pleaded for by A. A. Wheelock and others at the Convention? How much did they leave behind to help support the new paper, THE OHIO SPIRITUALIST? Have they paid their subscriptions to the American Association of Spiritualists, so that they may assist in the grand work of organization now going on?

Messrs. Editors, these are some of the tests of sincerity. and it does seem strange that after having converted a few, and mystified all, the "crowned heads and nobility of Europe," and realized a handsome fortune for it, that they should return to this country and tack themselves on to the different State Conventions, and charge fifty cents per head for imperfectly demonstrating the truth of spirit control.

I for one am forced to doubt their right of title to Spiritualists-in fact, I very much question whether they desire to be thought so, judging from their advertisements in the city papers.

In conclusion allow me to ask you this question. "Are itinerant physical mediums" pro-moters of growth of Spiritualism?

in another country-they would at least be more given to travel in other countries, than would the Indians who have no business anywhere else except or forty Indians in spirit-life, on this continent, to one white person. How natural, also, that Caucassians should go to see their friends and relatives in other countries, and not tarry here all the time.

2. In this life, persons of our race are more apt than Indians, to have a regular occupation. How natural then, that in the spirit-life they should have their legitimate business and follow it. That being so, they would not be so apt to spend so much ot their time in circles, as would the Indian, who, in that country as in this, has no regular pursuit or calling to take his whole attention.

3. Indians during this life live more in harmony with laws calculated to develop strong magnetic power, than do our pleasure-seeking, fashion-loving Caucassians. Why should they not have more of that power when they cross the river of death ?

4. Why should the President of Yale or Harvard College leave his station to come to Chicago to teach a child its alphabet ? He undoubtedly could do that. but while there are so many in Chicago who could not fill his office, that could, nevertheless, teach a child its alphabet as well as he, should not they do that and leave him to his work ? So if an Indian can teach us of a hereafter as well as some one who could engage in a higher work, why not let him do it and have others engage in a work to which the Indian is not adapted. George Washington or Abraham Lincoln could cease to preside over a congress of immortals and come to circles, but while others could do it as well, will they do it ? We regard them as doing a great work, and do not believe they will come down to participate in circles where a majority would be better gratified with the oddities of a "Jack Brown" than with Baconian logic or Websterian eloquence. General Grant could leave the military to run itself and spend his time playing av marbles with the little boys of Chicago. Ben. Wade could retire from the Senate to teach little girls how to dress their doll babies, but we seriously doubt the propriety of their doing so. So, Socrates, Demosthenes, Jesus Christ and Ben. Franklin may occupy the editorial sanctum of the " News from the Spirit World," but we incline to think that their present work is in heaven more than upon earth.

Prejudices, when once seen as such, are easily yielded; the difficulity is to come at a knowledge of them.

When man can see the light of intelligence predominating, he will be liberated beautiful realms of peace. 13 2.01 Weight to a Trade to

ner, that system of religion which ignores all investigation shows itself to be unsound. This test applies to Spiritualism as well as all the other isms of the present day. The only true method is to "prove all things, and hold fast that which is good." Therefor any ism that will seek to cloak itself under the shadows of midnight darkness, and refuse a single ray of light, proves its own falsehood.

WE often hear of the rewards of religion ; but is a religious doctrine true because of its promising great rewards? No. To promise largely is an efficient means, no doubt, of ensuring its adoption, but this does not in any way prove its truth. It ought to be reasonable and advantageous at the same time: that is to say, it should satisfy both the affective and the intellectual qualities of man. Failing in this, religious doctrines have done harm to mankind, both physically and morally ; sometimes by their commands, but principally by their intolerance.

Innate politeness and nobility of character show themselves in every gesture, in evers accent of the voice and glance of the eye; humble dress and occupation cannot conceal them. Vulgarity cannot put on those high qualities, though it be clap in purple and gold, and housed in a palace.

CLEVELAND MATTERS.

MRS. BRONSON gave her closing lecture to a more than crowded house. Quite an audience went away from Temperance Hall, unable to gain admission-every standing-place being occupied. Miss Johnson speaks here during this month. The announcement of Hudson Tuttle was premature. It was supposed that Miss J., who had been previously engaged, could not be present. At the business meeting a proposition was made to rent the new hall, 46x80 feet, in Halle's block, opposite Case Hall. About six hundred dollars we're subscribed towards seating it, and the next day a lease was taken by the Society, for five years, at a rental of \$1500 per annum.

The dedicatory services will be held Sunday, Oct. 11th, ten A. M. Speakers from abroad are invited, and while they wants will be remembered, in it further

1 1

ours for the Cleveland; Sept. 26. T. LEES.

Letter from Dr. Underhill.

The Ohio State Convention at its late session decided to 'put several missionaries in the field, and for what purpose? Is it only to establish Lyceums? or is it for proselyting and adding numbers to our already annually swelling ranks? or for both? Now as to the most politic course to be pursued. Shall method, system and order be pursued? or shall each act from his or her own impulse, go when and where, and do what they please? In many localities lecturers are desired.

Some are unable to pay sufficient to secure

them frequently. Now suppose the Reserve be districted and circuits established, and these missionaries put on the circuits; if thought best, two on a cir-cuit, one following after the other, and occasionally changing with those on another circuit. In this way societies might be formed where lecturers might be had, once in two, three or four weeks, and the friends might be able to raise money to pay a missionary, and thus support that branch when they could not afford to hire a special lecturer so often. Then the regularity of a time for holding the meetings could not but work favorably. Again, 1 would suggest the holding in each county of a quarterly meeting for not less than three days, not unlike a camp meeting, where the yeo-manry of the country could take their tents and provisions and be independent. The meet-ings should be near a railroad. If county fair buildings could be obtained they would afford the necessary accommodations. Cities have believers. The country has living, devoted and willing workers. Exceptions are in both, no doubt-in fact. I know there are; but in the country there is less wavering less vascilla-ting as a whole. The reasons are plain. Mother Grundy exerts less influence. In the country they are less afraid of "What will the people say." Then they are more social, and people say." Then they are more social, and freer in their intercourse. If my observations have not been correct on this point, I am will-

Many other points are suggested in connec-tion with this subject which will readily arise in the minds of the board and missionaries which, for brevities sake, are omitted.

The board should not attempt with three or four missionaries to operate all over the State in one year. Akron, Sept. 28. A. UNDERHILL.

"THE HARVESTER."-We are indebted to the courtesy of Wm. White & Co., 158 Washington st., Boston, for the copy of a handsome book entitled "The Harvester for gathering the ripened crops on every homstead, leaving the unripe to mature-By a Merchant." We have not had time to read the woark, but will endeavor to do furnish a spiritual repast, their temporal so before next week, when shall speak of

LETTER FROM ELDER PRESCOTT.

To the Editors of The Ohio Spiritualist.

DEAR FRIENDS : Our thanks are due to you for publishing the Shaker's Answer to a Letter from an Enquirer : by R. W. Pelham, Union Village, Ohio. It will do good. It will be read by hundreds if not thousands. It will tend to remove prejudice from the minds of the ignorant and uninformed, who are hungering and thirsting for knowledge. It will throw a shield around those whose aspirations reach the angel order.

Likewise, we thank you for your edit orial remarks, to which we know your liberality will allow us to make some additional explanation of our peculiar views and true position before the world. Shakerism is founded on principles which are eternal-practically carried outtherefore, Shakerism can never die. Its false subjects may be blown to the four winds, its name which was given in derision by its enemies may be blotted out from among men, but its principles will survive the wreck of time.

What are those principles ? Duality in God, i. e. the attributes of Father and verse spread out before us.

Mercy, Charity, Truth, Justice, Union and Harmony. The great object and sown broadcast over the world by "Spirgress. Hear what the Plain Dealer says of the 18th inst:

"The Spiritualists in Convention yesterday adopted the following resolution, chain of causation leads inevitably upward or onward to an infinite Spirit, some substitute, and what should that be who is not only a Forming Principle, but the Bible, a record of past revela-(Love,) thus sustaining the dual parental relations of Father and Mother to all finite intelligences, who, of course, are all brethren." This, no doubt, is as clear as mud to those whose minds are muddled, but to us it is as clear as crystalthe power of God and the wisdom of God.

The New Dispensation under which we live, and which is now dawning upon the world, is the Mother's Dispenunder the endearing appellation of Wisdom-Holy and Eternal Mother Wisearth. "The witnesses of the order of

The Shakers are founded on present Revelation, and need not the Bible to prove their divine origin, and would have existed, and do exist independent of what is written in the Bible or any other book, now extant, except Revelations of their own which are sufficient to lead them onward and upward to the fountains of Love and Wisdom.

And when they quote scripture, it is for the same reason that the Nazarene quoted Moses, or the Jewish scriptures. to convince the Jews. They were so bound up in their old traditions and dead etter of the past, that it was next to an impossibility to get them to recognize any New Revelation. Their language was, " Can any good thing come out of Nazareth?" And so it is now with Protestant Christendom. Can any good thing come out of Shakerism? or " Spiritualism"? which is no better in their estimation, for they both have the audacity to claim a Mother in the Deity as well as a Father, and pray to her as

such in their invocations and prayers. Well! the Jews wanted to stone Jesus for calling God his Father, and address-Mother in the Deity-proved none the ing him as such, and thus superseding less for being found in the Bible; but Moses in the office of the priesthood; more by the divine impress stamped in- but he had to do it-this was an essendelibly on the great volume of the uni- tial part of his mission. And if God was his Father, and Jesus was his son-as all What other principles do they hold to? Christendom now claim him to to be-Liberty, Equality, Peace, Purity, Love, then the logical conclusion is, that there must have been a Mother in the Deity; for no Son of God could be born of a mission of Spiritualism is to prepare the Father. Then why reject the Mother? world for the extension of these princi- But independent of the Bible and all past ples, the theory of which is now being revelation on this subject, written in books, the Mother in the Deity has reits" through mediums. "The field is the vealed herself to the Shakers, and is now world-the reapers are the angels," but doing it to the world, and many will yet the harvest is not yet ripe. Spiritualism shout, Glory to God! for Her unspeakais not what it was; it is not what it will ble gift being the Mother of all worlds be. It is susceptible of growth and pro- and intelligences, and all created things way of the spheres. -the first Adam as well as the second.

But how did the Bible gain such universal credence? When Martin Luther and John Calvin first protested against which is as clear as mud: That the the infallibility of the Pope as a standard of orthodoxy, they must needs provide (Wisdom,) but an Affectional Source, tion; a book subject to criticism in this day the same as any other book-that which is good and true receive and obey -that which is false and bad, reject, and cast it away. We are under no obligat tions to practice the licentiousness of Solomon or any of the ancients, because they are recorded in the Bible, and been handed down to us as the infallible word of God.

God has designed to have a pure people on the earth, whose hands are not sation. She has revealed herself to us stained with blood, whose hearts are not defiled with sin, whose bodies are not saturated and whose mouths are not dom---Holy and Eternal Mother Wis- saturated and whose mouths are not assembly, from the fierce bigot, the gentle dom. Hear her voice to the inhabitants of polluted with tobacco, whose mottoes are maiden, the rough boor and the pollshed " Down with freeloveism and licentious-God throughout remain to be seen by his creatures. When he said, Let there be light, I' was with Him, and light was created, the witness whereof is manifest

band, hunting her yet. IIe had driven her from his arms into the world, alone -degraded. That was not enough. He wanted to wring her heart in the presses of anguish until she would die because she could endure no longer.

His was a little soul that could not forgive. Her's was a magnanimous spirit that could search out some joy, when there was anything good to do.

She had chosen two priests as the companions of her exile, and advisers of her soul. Upon these fathers she lavished her kindness and generosity. This was too much for the Emperor. He sent one of the officers of his court to Jerusalem, instructing him to put to death the two priests, without even a trial This bloody atrocity was committed. offering a new insult to the outraged Eudocia.

We can only pity her, when, in the frenzy of her anguish, she turned and caused the unholv deed of having Saturnius slain, in revenge, thus throwing the shadow of guilt upon her former innocence, which she tried, by acts of piety and the deepest penitence, to atone for, during the succeeding years in which she was cursed with that fearful disease, a tortured human life.

Theodosius contented himself with depriving her of everything which he imagined could afford her any enjoyment, and letting her live to remember and weep. But he could not essentially degrade the transcendent soul. She left several literary works of much merit. Her life was tortured by a demon. Only as an example to be shunned, should the name of Throdosius be mentioned with her own, for it is centuries since the regal Eudocia passed beyond

the bane of a sinful persecutor, and walked on, a siining angel, up the path-

GIORDANA BREN), THE MARTYR OF SCIENCE

In February, 3600, a vast crowd had assembled in an openarea in the city of Rome. Ir their midst wasa man bound to a stake with bristling fagotsheaped around him. Who is he? Of what crime is he convicted that he must suffer so awful a penalty ?

That man is Giordano Bruno, the most daring philosopher of his age, and his crime is simply, daring to think. He has said that Aristotle had not all the truth; that in the wide universe there was room for one other soul. 'So the priesthood have seized him, and seek to bow his stubborn neck or break i asunder!

Around him gather men of learning casting glance of sympathy; friends who shed tear at his fearful fate; bigots who gnash then teeth, and cry that a hundred such deaths were too few for such a demon; mothers hold up heir children and point out the man who is given to Satan, and whose fagot flames are but the beginning of unending fire, and warn them against thinking otherwise than the priest tells them to think. Chained there they present him the sacrament, the body of Chris he turns away! They hand him the crucifix holy emblem of that Christ who died for him-he will not kiss it! Then from all that vast statesman; even from gentle childhood, one

created, the witness whereof is manifest fice," " perpetual chastity," now and for- age which stands between the present day and the medævial night. In the dim twilight of the revival of learning. Aristotle held despotic dominion over the learning of the world, and such was the reverence for his works, that he came very near becoming canonized as a saint, and his teachings were considered a part of Christianity. But, nevertheless, Aristotle, from beginning to end, was false! Men believed him because none dared to contradict him. They saw the inevitable result. Bruno dared, Galileo succeeded him, dared, but was forced into silence. Bruno would not recant; he suffered martyrdom, and stands alone as the only man who has, in the history of the world, so died rather than renounce a scientific truth. Religion claims its martyrs by the thousand, who smiled in the flames for the sake of opinion, true or false; who smiled, though suffering for what to us are foolish conceits; but science, cool, clear, devoid of fanaticism, claims but one. Early in life he assumed the frock of a Dominican out of seeming wantonness of a instance of jealous abuse, than that of nature ardent and reckless as the heat of his Eudocia, wife of the Roman Emperor native land. He was a true Neopolitan, and his whole career is that of exhuberant intellectual strength, and wild, with an extatic delight flower of Athens' beauty. When her glad laugh used to break upon the sage senses of her father—old Leontius, an Athenian philosopher—the light of the father's wisdom fell on the mind of 'the daughter, and flashed over her Grecian features, lending a kind of intangible country to country, this modern Xenophanes wandered. But his transcendent eloquence made him friends wherever he went. Every-where he cast bold defiance to the old dogmas, and staid until the storm he raised rendered flight necessary. Those were eventful times. From stupid belief men had become skeptics equally stupid. From believing everything they had come to doubt everything. This skepticism was sim-ply a reaction, and by it was not only Europe severed from Rome, but science was separated from the puerile scholasticism of the middle ages. Many brave men went down in the melee. Telesio, Campanella, and a host of others, fell because they believed in a truth. Bruno found a home in England, and with such men as Philip Sydney, Greville, and Har-vey, enjoyed the high pleasure flowing from the context of noble minds. But fate dreve the contact of noble minds. But fate drove him thence. It is hard to possess a truth and not tell it. Is it egotism? Is it ambition? Perhaps; and perhaps it is the voice of God wishing to speak, and fhe man obeys the mandate of destiny. He went forth singly against the red-handed spirit of intolerance. He threw the gauntlet from England clear he threw the gauntiet from England clear across Europe, and awaiting not the coming of his adversary, he went forth to meet him. For ten years he fought from city to city, in France and Germany. He became daring. He re-solved to beard intolerance in its den, and went direct to Padua. A terrible dungeon of Ven-ice received him. For six years he languished there. Alone, without books, deprived of his near that mind, whose only enfoyment was pen, that mind, whose only enfoyment was vigorous battling with others, which joyed in But into her heaven, peopled with its strength as an athlete, caged there to be saints and angels, a demon broke. It broken by solitude, presents a refinement of man's se punishment not easily conceived. In England, Bacon.

clated and admired, and with them he might But that very nave remained undisturbed. reason drove him away; impelled him against his enemics. From the dungeon to the inulsition was a step. He was excommunica-ed and condemned to a "punishment as merciful as possible, without effusion of blood.' What did that mean? In the tongue of the in-

quisition, burning at the stake. Calmly he received the sentence, and, broken as he was by six dreary years of confine-ment, he haugatily said to the judges: "I sus-pect you pronounce this sentence with more fear than I receive it." It was not Galileo they had there. He would not bend. So to the stake. The multitude howled and hissed with the flames that wrapped his form. In an hour the ashes of Bruno and of the fagots

blended, and the winds blew them away! Did he perish? Never! Intolerance made a mistake. It thought it had a truth, which had no business in the world, at the stake. It only had Bruno. No, it did not even have Bruno—only had his body. The winds blew the ashes of that body all over Europe. Every grain was impregnated with his spirit. Men everywhere asked: "Why was this man slain? Because he dared to think! And is it wrong to Human consciousness answered no Bruno by his death accomplished more than by a thousand lives. The truth he strove to tter was not slow in finding other speakers. Mind had grown to that status when nothing but freedom would satisfy its aspirations, and now every man became a Bruno, daring to think for himself.

PRACTICAL LIFE.

BY GARNETT JEWELL. Soul, alas ! is unregarded ; brothers, it is closely All unknown as royal Alfred in the Saxon nedthered's hut; In the dark house of the body, cooking vituals, light ing fires; Swelters on the starry stranger, to our natures base desires From its lips is't any marvel, that no revelations

We have wronged it, we do wrong it,-'tis majestically dumb 1 God | our souls are aproned waiters | God, our souls

are hired slaves Let us hide from life, my brothers ! hide from shame; within our graves

The poetical structure of the above lines, is not nore beautiful than the sentiment is true. Soul and body make fearful clashings, instead of moving on together, happily and harmoniously. Our spiritual nature, from a lack of culture, and opportunity to unfold itself, has become almost completely subjected to the physical, and the meek slave has become sickly, dwarfish, and ignoble. Soul is crushed by its gross and inharmonious surroundings. We devote too much time to supplying the wants of the external man, and those wants are by far too numerous.

We spend too much time in cooking beefsteak; and nutton chops; in compounding rich cakes, and delicious puddings ; in making preserves and highly seasoned pastry.

We spend too much time in toying with superfluiies and flummeries, and arranging them to suit our perverted tastes; in simpering and flirting, and talking small talk, all of which amount to absolutely nothing. If people would only pay a due amount of attention to the physical, and allow the soul time for culture and unfoldment, I think we should soon discover a marked change in the aspect of things in the realms of mind. In doing this, we should avoid the opposite extreme, and not utterly neglect taste, beauty and comfort. Our surroundings certainly have a decided effect upon our minds, and if we indulge in slovenly habits, in regard to dress, or if we crush a sense of admiration for taste and beauty, the effect is deleterous to true spiritual refinement. A love for the beautiful exists in every human mind, whether that loveliness smiles on the calm face of nature, or envelopes the human form, and our admiration of it is justifiable, as much in one case as in the other. But remember, beauty exists in the spiritual as well as in retary.

BRAINS .- The brain of " Miles O'Reilly," (Gen Inlpine,) whose death occurred recently, weighed fifty-six ounces, about the same as that of that other brilliant Irishman, D'Arcy M'Gee. The weight of the brain is not its only criterion, quality being quite important, Still, great men always have great brain That of Cuvier, the French naturalist, weighed be tween fifty-nine and sixty ounces; that of Dupuytren the French surgeon, fifty-eighth while the brain of another somewhat noted Frenchman, Napoleon 1 weighed fifty-seven ounces. Daniel Webster's brain and we all thought he had a full share-weighed a trifle less than Napoleon's and a little more than "t oy Miles."-Ex.

STA

Evel

Fot

Une

Wh

An

He

" It

So

An

The

An

Th

An

Th

An

The

Th

Wi

For

The

To

Hit

Th

Th

An

Th

Th

Bu

An

Bu

Bu

lt

Λı

It

He

He

An

Ah

Te

ing

an

qu

eve

fro

do

fac

the

the

jec

ion

tov

onl

see

ing

stit

pec

Ca

ity,

Chi

ism.

boo

inst

that

equi

ter :

stitu

stitu

are i

The

tical

trem

pena

crime

the

creas

enou

short

divid

the n

ishme

tunat

virtue

would

vidual

TUTh

indivi

the we

to a pi

familia

or vita

inatea

inhere

physic

it_ju

looomo

" OUR RELIGION." AS REPRATED BY S. S. CLARK, AND REPORTED BY M. E. DURHAM. Living friendly, feeling friendly, Acting fairly to all men; Trying to do that to others They may do to us again ; Hating no man, scorning no man, Wronging none by word or deed, But forbearing, soothing, serving, Thus we live, and this our creed Harsh, condemning, fierce condemning Is of little christian use; One soft word of kindly meaning Is worth a torreut of abuse. Calling things bad, calling men bad, Adds but darkness to their night; If thou wouldst improve a brother. Let thy goodness be his light. I have felt, and known how bitter Human coldness makes the world, Every bosom round me frozen, Not an eye with pity pearled; Still my heart with kindness teeming, Glad when other hearts were glad, And mine eye a tear-drop finding At the sight of others sad. Oh! be kind; life hath no secret For our happiness like this

Lend a helping hand to others, Smile, though all the world should frown; Man is man, we all are brothers, Black, or white, or red, or brown. Man is man through all gradations, Little recks it where he stands, How divided into nations, Scattered over many lands;

Man is man by form and feature,

Kindly hearts are seldom sad ones

Blessings ever bringing bliss.

Man by vice and virtue, too, Man in all one common nature, Speaks and binds us brothers true.

OHIO SPIRITUAL DIRECTORY.

It is highly essential to the accuracy of this Direcory 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 TUTTLE, 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. JOIS WAISBECKER'S permanent address is Box 58, Hudson, O. At present address care of Henry tagg, St. Louis, Mo. . 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. KELLOGG, lecturer, East Trumbull, Ashtabula

county, speaks in Monroe Center the first, in Andover the second, and in Thompson the third Sunday of every month. MEETINGS.

CLEVELAND .- The First Society of Spiritualist 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, Sec.

unto this day; and that at no period the ever, " the glorious future of Spiritualwitness should be invisible, the moon ism." Ever, Yours, He also created to rule the night, and to declare that his justice remains unmoved.

When 'He gave the earth, the seas, and the heavens, and the orbs that roll therein their bounds, I was there, and saw all that was done; and the witness thereof remaineth unto this day.

When He formed the creatures with his word, and placed them upon his creation, gave them their ranks of superiority and power, and their laws for action, which, are unchangeable, I was there, and witnessed that all was good, and subject to his unchangeable law; the witness whereof yet remaineth, and will remain to the end of time. 1111

When he formed man, his noblest placed him at the head of his creation, to lead and direct the creatures thereof in obedience to his will, I was there, and saw all that was done ; in witness whereof his creature man yet remaineth.

And when he did all this, I, Mother Wisdom, was there, and pronounced it agreeable to his unalterable decree of justice." Sacred Roll, page 392.

" God is with me and I'm with God, And ever was and e'er will be ;

We have all power to use the rod,

To rend the earth and spill the sea. All heaven is at our command-

We speak thereto, it doth obey ;

And what is earth beneath our hand ?

It is but one light ball of clay.

We form'd the earth by our own power, We have dominion o'er the same,

We can dissolve it any hour,

With an all bright eternal flame; We form'd the sun, the day to light,

We form'd the brilliant starry maze, We also formed the queen of night,

To shed on earth her gentle rays. We did give birth unto expanse, Which none but we can comprehend :

And in a moment we can glance

Our eyes therethrough, from end to end, 2.1 Of any part, or world therein ;-

Thousands of which we twain did build, 10 Long ere this earth we did begin,

(Whereon ye live,) or even will'd.

We laid the course of all these things. Which ever move at our command, Like lightnings swift upon their wings; At our desire they all do stand. Our voice they dare not disobey, Lest we in vengeance melt them down ;

But there unto, from day to day, ... They soar, and glide, and roll around. Youth's Guide, page 28. JAS. L. PRESCOTT.

od of ha h n meil unigh o EUDOCIAF 1 o mT broos BY EMMA TUTTLE!! IS an inte

Jealousy will hunt a victim around the world. It will torture it with an exacting revenge, which refuses to be satiated even with the complete ruin of the offending. It will do more. It will pursue into the very portals of heaven, and try to tear the circling wreath of lillies from an angel's brow, and place in its stead a crown of mangling thorns.

Perhaps history furnishes no sadder Theodocius, the younger. She was the flower of Athens' beauty. When her creature, in the image of Himself, and glad laugh used to break upon the sage senses of her father-old Leontius, an Athenian philosopher-the light of the beauty upon beauty, which all admire, but few possess. She was happy beneath the shelter of a proud father's love, and trusted all things, for she had not learned that anything was false.

But love touched with his arrow of flame her young heart, and Theodocius led her, amidst the glitter of regal pageantry, to be Empress of the city throned on seven hills. Here, her talents and beauty were universally acknowledged, her influence felt, and her writings esteemed.

In the midst of her prosperity and happiness her husband suspected her of conjugal infidelity. This vague suspicion brought upon her head a bitter doom. She was degraded, driven from her husband and home, and only allowed to stop for refuge in the Holy Land.

Here, with the beautiful reality of her former life, a mournful ruin in her heart, she turned her eyes to the promisefraught hereafter. She devoted herself to religious studies, and her chastened spirit sought within itself the happiness which the world denied it.

the external world, and in cultivating one we should not neglect the other.

Brother, will you insist upon having your wife (or if you have servants, they have souls as well,) spend all the forenoon in the kitchen over the hot stove, until she is completely exhausted, for the insignificant object of preparing you a nice dinner, which you will unthinkingly devour in less than fifteen minutes after it is placed before you, when it is absolutely an injury to you, and an irreparable one to her ? and then you'll gravely remark that you do wish your wife was as intellectual as Mrs. ----, that you really do admire intelligent women-and heaven knows I don't blame you for that! But why, in the name of goodness, don't you give her time and opportunity to develop intelligence, instead of keeping her caged up in a little eight by ten kitchen, to cook you something good to eat, when, as you are a reformatory man of course, you know that plain and simple food is more condncive to physical and spiritual vigor.

Don't get " miffed," my friend ! If you are inclined to, just give a call, and I will get up a dinner in less than an hour, and show you a gem of a man who has too much good sense to complain about it too; and we will talk the matter over, and be good friends in the end.

And you, my sisters-be women ! If your husband is obliged to labor, can you not sacrifice some of those ribbons, and laces, and superfluities, and thus lighten his expenses and afford him leisure. How can he rear his spirit-temple until it pierces heaven's blue ither, when he is obliged to labor steadily to support his family, and enable them to make a dashing appearance? How can he rear the dome of intellect, and bring the gathered lore of ages to his assistance, when he has no time for reading or reflection ? Such a dome should be reared for the spirit to revel in when age draws its curtains around us, and shuts us out from all the fascinating pleasures of youth. Then if thought does not entertain us, where shall we look for enjoyment ? All these " little things" should be thought of, and practiced upon if need be, and then will-

"Earth cast off a slough of darkness, an eclipse of

hell and sin. In each cycle of her being, as an adder casts her skin. Lo ! I see long blissful ages, when these mammon days are done.

Stretching like a golden evening, forward to the setting sun.'

FRIENDLY ADVICE .- There is as much difference between the counsel that a friend giveth, and that a man giveth himself, as there is between the counsel of a friend and of a flatterer; for there is no such flatterer as is a man's self, and there is no such remedy against"flattery of a man's self, as the liberty of a friend,----

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

THOMPSON-The Spiritualists of this place bold 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 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, Guar dian.

CINCINNATI .- The Spiritualists have organized themselves under the laws of Ohio as a " Religious Society of Progressive Spiritualists," and have st cured 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 af Empire Hall at ten A. M., every Sunday.

KIRTLAND -Society and Lyceum. President, M. Milliken; Conductor, F. C. Rich; Secretary, Thos. O. Brown ; Treasurer, M. Milliken. PAINESVILLE .--- Lyceum meets at half-past ten A.

I., 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 gives Fees moderate.

FIRE-PROOF COMPOSITION. L. ers in N. Blake's FIRE PROOF COMPOSITION, 08 ROOFING CEMENT. This Cement is applied to Shingle, Tin, Felt and State 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, Clere land, O.; 146 Dearborn street, room 7, Chicago, 1114

MORSE'S FOUNTAIN PENI 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 over made. They are non-corrosive, and will write as smooth as a gold pen. Agents wanted. Terms liberal. Seal by mail for thirty cents per box of one dozen. GEO. WM. WILSON,

General Agent for Ohio, Auburn, Geauga Co., Ohio.

JOB PRINTING, auch as Cards, Bill Heads, Letter Heads, Note Heads, Circulara, and Catalogues, Programmes, &c., promptly executed in the neatest manner, on short notice and at lower living rates. 164 SUPERIOR STREET, Cleveland, O.

the first and the state of the