

The Ohio Spiritualist.

Organ of the
STATE ASSOCIATION OF SPIRITUALISTS.

"CHARITY FOR ALL:—MALICE TOWARD NONE."

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BEATING THE WIND.

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 assigned,
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 wait what will follow: we know a sad toll
Will be paid a failure, and sadden a soul,
While the tongue of the moments ring out "you are
beating the wind!"
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
stung—
Like Giddings and Sumner, and Lincoln—God love
them!

Have sometimes seen all the bright stars fade above
them,
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,
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,
"To a dungeon!" they cried, "you are beating the
wind!"

Leonidas! You of Thermopylae'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
breath—
Did you 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
her dew,
And were paid by the gashes which dropped the red
ooze,
Did you 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.

THERELIGIO-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 paper 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 reformer must be for his success. The Journal with its enlargement enlarges its field of view, now promising to become cosmopolitan, covering arts, science, literature and the news of the day: in short becoming in the West what the Banner of Light is in the East.

THE CHICAGOAN.

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 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.

Our 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 in this city, and persons who would avail themselves of the benefits thereof, can obtain further information by calling at this office.

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

EVIDENCES OF SPIRITUALISM:

A DISCUSSION OF THE VARIOUS THEORIES ADVANCED FOR ITS EXPOSITION.

What we now propose is identification of this power. If the medium does not 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 supernatural. It has become the fashion to ridicule every thing of a spiritual character. In discarding miracle, scientists have cast aside spirituality likewise. Because the senses deceive where it is impossible to test their evidence they are entirely discarded. But all knowledge is referable to the senses. They have taught us everything 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 external 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 external sound. The normal ear listening at the same time, would hear no sound, and its evidence could not be discarded in favor 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, fevers and fasting. Among the sane, sight, and with the insane, hearing, is oftenest imposed upon. Briere 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 fifty-four had hallucinations.* The fends and reptiles of delirium tremens are reproduced in the maniac who fancies himself pursued by sharks or by wild beasts, ready to devour 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.'"

"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 imaginations, 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 impressions is shown by the remarkable fact that he did not discover the artifice. His attendant one day found, time with a pen-knife sticking in his side, with which he had attempted suicide, believing he had been ordered to 'do so by a voice from heaven.'"

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 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 occurrence, or are complicated with those of other senses. "Patients do, however, complain of very bad odors, and at other

times of very pleasant ones, when neither have any existence." We had a very good example of the former in an insane patient, who complained exceedingly of the injury done her health by the sulphurous fumes into which some one, as she believed, continually filled her room."

The same author describes a lady with disordered mind, in whom all the senses were abnormal. She heard a voice from her stomach continually tormenting her and directing her actions, and at length made her believe that she was possessed. She saw fearfully distorted forms in her room dwelling before her. Her food 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 presents 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 objects 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, "illusion 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 spirit-manifestations 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 illusions 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 millions, all infatuated alike, if they are infatuated; and as the quoted facts show, rarely, if ever, are two individuals contemporaneously 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 Spiritualism 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 us 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 is thrown aside by more enlightened opponents, 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 the whole subject. When Luther lit the fires of the Reformation and Catholicism saw the fierce flames rise high, and lap its most cherished institutions, the priesthood

mounted the summits of their grim towers and shrieked in one long, wild refrain, "The Devil! the Devil!"

When England threw off the Catholic yoke and became spiritually free, there came across the wide sea, and echoed along the shores of the channel that awful, sullen and portentous growl, "The Devil!"

When a comet of portentous size flashed out on the evening sky, and shook out its fiery 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 shriek 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 another. 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 contain. 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 exceedingly wise to refer a fact to electricity or magnetism, and has been quite the fashion. The human body cannot charge a table electrically or magnetically. It never exhibits the latter force. Both these hypotheses are untenable. The *oddy force* is equally so. In none of Reichenbach's experiments did he find *oddy force* capable of moving a particle of matter. Acting on the nervous system, it attracted or repelled persons susceptible 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 popular by its sounding name, and the ignorance 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 communications? Does it absorb them from the minds of the circle? How account for its intelligence transcending the knowledge of the circle?

So theorists attempt to account for the mental manifestations, as trance, writing, etc., by mesmerism or psychology. Here there is a show of argument for impossibility allowing a spirit freed from the physical 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 spiritual, might be readily traced to special mesmeric cause. But mesmeric impressions 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.

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. C., 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 resealed 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 capable 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 *savans* attempt to investigate, 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 actually arose into the air, he dared not go and see for himself, but expressed himself "heartily tired of the whole matter." To honestly investigate the phenomena is to become a believer. This is the invariable result. Those who oppose them are unexceptionally those who know nothing about them.

It is the misfortune of theorists 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 favorite 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 satisfy superficiality; but is not the rising of a table into the air a wonderful feat for an "unknown law of mind?" So account for the physical phenomena, and there lies an immense field of mental manifestations wholly beyond explanation.

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

It is conceded that the communicating power, 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 circle, or the medium. Volumes of facts might be introduced in proof of this point. It is not derived 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 understand the dangerous weapons they handle. Admit these manifestations are explainable by "unknown laws of mind," by "oddy force," or "electricity," will not the same explanation apply to the records of the Bible? Christ becomes a poor deluded biologized person; the miracles only feats of "oddy force." Let the Doctors of Divinity take this ground, and they proclaim christianity a despicable sham, and themselves arant deceivers.

There is but one recourse—the acceptance of its spiritual origin, and then christianity becomes 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 discernible amidst even the confusion of dogmatic beliefs.

At a circle formed by the writer and one other person, when we obtained tipplings 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 events proved. It was in the "early day" of his faith, and the communicating spirit said, as a test to substantiate 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, although clairvoyant since, we were not then, and the intelligence manifested through the

LETTER FROM MRS. H. F. M. BROWN.

Chicago, Ill., October 2. H. O. HAMMOND.—My Brother: Your paper is here. I am glad to see it; glad to know that Ohio has promised it a long life.

In the remarks I made in the year State Convention your printer makes me say "there are 25,000 drinking saloons in Chicago." That little cipher told 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.

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 their idiosyncrasies.

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 were only emigrants here—they really belonged to another country—their ties and social relations are 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 here.

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 of 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 Caucasians. 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 granted with the oddities of a "Jack Brown" than with Baconian logic or Websterian eloquence.

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

When man can see the light of intelligence predominating, he will be liberated from all disquietudes, and bask in the beautiful realms of peace.

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 to your approval, not on the ground of its perfection, but as the best and most practical which the united wisdom and experience of the Convention could suggest. Its objects are clearly stated. They reach beyond all that has been aimed at by any other which receives the popular favor.

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 spirit.

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 belief in what is told him, by teachers whose whole course of instruction consists in telling him what they have themselves been told.

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. This is its childhood. Here it is to acquire the elementary rules, the fundamental principles which are never to fail it.

It aims 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.

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.

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 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.

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 a Christian, a Calvinist, a Quaker, or a Unitarian merely, but a MAN.

The world is awaiting a nobler humanity—the incarnation of its ideal man with the intuition that at his magic touch alone can abundance be transformed into happiness.

But its cherished institutions furnish no possible parentage. Everything brings forth after its kind. Only a man can beget a man. Childhood is incompetent, and ignorance can but multiply itself, as sect only increases sectarianism. The manhood 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 Bactrachia, which, while confined to the pond, have no legs visible. They hope for results without the least regard to causes.

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.

Out of that Nazareth no divine manhood can come. It is only possible through the courage, independence and the fidelity of those who, in dismissing all fear of truth, open their souls 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 spirit-world, whence is demonstrated the spiritual nature of man and the eternal fixity of law. That, to secure the obedience to your inspiration 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 suggestions 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 facilitate 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 adverse 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.

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 purpose of putting the organic form in motion upon the line of its duty. It is not a juggernaut, it will crush nobody, that it need be 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 furnished, to the objects named or purposes indicated; 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 uncertain—yet 'tis called "the anchor of the soul." Strange misconception of its character! Better call it a seducer, offering blandishments where solid truth would better subserve the interests of humanity. Oh, how often has it fitted 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 estamped 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 can ensue—thus substituting expectation for a hope, thereby rousing the dormant soul to action, and giving to it a fervent expectation of a serene and happy future 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 conviction—there must be no question on that point." Per contra, a man was imprisoned not long 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 Progress.

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 not only in frequency, but in atrocity, in proportion as the mind receives cultivation, and 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, the 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 manner, 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." Therefore 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 every 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 clad 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 were 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 furnish a spiritual repast, their temporal wants will be remembered.

ITINERANT PHYSICAL MEDIUMS.

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 new 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 town, industrially collecting the loose scrips) 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 about the same relative merit.

One would naturally suppose that persons engaged in proving the "immortality of the soul," 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 the society of Spiritualists which they knew existed here? Not by any means; they evaded every attempt to fraternize, and scrupulously 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. I think I am correct 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, but knowing personally either of the parties,) 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 whizzing 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, cannot 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 "crowded 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" promoters of growth of Spiritualism? Yours for the cause, T. LEES.

Cleveland, Sept. 26.

Letter from Dr. Underhill.

The Ohio State Convention at its late session decided to put several missionary circuits on the ground, and 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 circuit, 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, I would suggest the holding in each county of a quarterly meeting for not less than three days, not unlike a camp meeting, where the pecuniary of the country could take their tents and provisions and be independent. The meetings 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 vacillation as a whole. The reasons are plain. Country they are less afraid of. What will the people say? Then they are more social, and freer in their intercourse. If my observations have not been correct on this point, I am willing to be corrected.

Many other points are suggested in connection with this subject which will readily arise in the minds of the board and missionaries which, for brevity's sake, are omitted. The board should not attempt with three or four missionaries to operate all over the State in one year. A. UNDERHILL.

Akron, Sept. 28.

"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 homestead, leaving the unripe to mature—By a Merchant." We have not had time to read the work, but will endeavor to do so before next week, when shall speak of it further.

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...

Likewise, we thank you for your editorial 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.

What are those principles? Duality in God, i. e. the attributes of Father and Mother in the Deity—proved none the less for being found in the Bible; but more by the divine impress stamped indelibly on the great volume of the universe spread out before us.

What other principles do they hold to? Liberty, Equality, Peace, Purity, Love, Mercy, Charity, Truth, Justice, Union and Harmony. The great object and mission of Spiritualism is to prepare the world for the extension of these principles, the theory of which is now being sown broadcast over the world by "Spirits" through mediums.

The Spiritualists in Convention yesterday adopted the following resolution, which is as clear as mud: That the chain of causation leads inevitably upward or onward to an infinite Spirit, who is not only a Forming Principle, (Wisdom,) but an Affectional Source, (Love), thus sustaining the dual parental relations of Father and Mother to all finite intelligences, who, of course, are all brethren.

The New Dispensation under which we live, and which is now dawning upon the world, is the Mother's Dispensation. She has revealed herself to us under the endearing appellation of Wisdom—Holy and Eternal Mother Wisdom. Hear her voice to the inhabitants of earth.

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.

When he formed man, his noblest creature, in the image of Himself, and 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, Of any part, or world therein; Thousands of which we twain did build, Long ere this earth we did begin, (Where'er ye live,) or even will'd. We laid the course of all these things, Which ever move at our command, Like lightning's swift upon their wings; At our desire they all do stand. Our voices 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.

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 letter 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 addressing him as such, and thus superseding Moses in the office of the priesthood; but he had to do it—this was an essential part of his mission. And if God was his Father, and Jesus was his son—as all Christendom now claim him to be—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 Father. Then why reject the Mother? But independent of the Bible and all past revelation on this subject, written in books, the Mother in the Deity has revealed herself to the Shakers, and is now doing it to the world, and many will yet shout, Glory to God! for Her unspeakable gift being the Mother of all worlds and intelligences, and all created things—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 the infallibility of the Pope as a standard of orthodoxy, they must needs provide some substitute, and what should that be but the Bible, a record of past revelation; 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 obligations 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 stained with blood, whose hearts are not defiled with sin, whose bodies are not saturated and whose mouths are not polluted with tobacco, whose mottoes are "Down with freeloivism and licentiousness in every form," "upward and onward," "communism and celibacy," the "higher law," "co-operation and sacrifice," "perpetual chastity," now and forever, "the glorious future of Spiritualism." Ever, Yours,

JAS. L. PRESCOTT.

EUDOCIA.

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 lilies from an angel's brow, and place in its stead a crown of mangling thorns.

Perhaps history furnishes no sadder instance, of jealous abuse, than that of Eudocia, wife of the Roman Emperor Theodosius, the younger. She was the 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 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 Theodosius 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 promise-fraught hereafter. She devoted herself to religious studies, and her chastened spirit sought within itself the happiness which the world denied it.

band, hunting her yet. He 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 unholy deed of having Saturnus slain, in revenge, thus throwing the shadow of guilt upon her former piety, 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 Theodosius 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 shining angel, up the pathway of the spheres.

GIORDANO BRUNO, THE MARTYR OF SCIENCE.

In February, 1600, a vast crowd had assembled in an open area in the city of Rome. In their midst was a man bound to a stake with bristling fagots heaped 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 it asunder!

Around him gather men of learning casting a glance of sympathy; friends who shed tears at his fearful fate; bigots who gnash their teeth, and cry that a hundred such deaths were too few for such a demon; mothers hold up their 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 Christ—"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 assembly, from the fierce bigot, the gentle maiden, the rough boor and the polished statesman; even from gentle childhood, one fierce, loud hoarse growl, such as a wild beast tormented by pain gives ere it leaps upon its tormentor: "Burn the vile heretic!"

This man has dared to think! His story can be briefly told: He was born in that eventful age which stands between the present day and the medieval 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 nature ardent and reckless as the heat of his native land. He was a true Neapolitan, and his whole career is that of exuberant intellectual strength, and wild, with an extatic delight in its power.

But the cell cannot hold him. He is not of the stuff of which bigots are made. His mental power will not flow in that channel. Eagerly it fastens on the creed presented for its reception. Trans-substantiation felt the first rude assault, and other dogmas followed. Then Aristotle, the chief pillar of the church, was assailed. He fled. From city to city, from country to country, this modern Xenophanes wandered. But his transcendent eloquence made him friends wherever he went. Everywhere he cast 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 simply 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 Phillip Sydney, Greville, and Harvey, enjoyed the high pleasure flowing from 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 the man obeys the mandate of destiny. He went forth singly against the red-handed spirit of intolerance. He threw the gauntlet 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 resolved to bear intolerance in its den, and went direct to Padua. A terrible dungeon of Venice received him. For six years he languished there. Alone, without books, deprived of his pen, that mind, whose only enjoyment was vigorous battling with others, which joyed in its strength as an athlete, caged there to be broken by solitude, presents a refinement of punishment not easily conceived. In England, in Germany, he drew audiences which appro-

clated and admired, and with them he might have remained undisturbed. But that very reason drove him away. Impelled him against the flames that he would not be quenched by the inquisition was a step. He was excommunicated and condemned to a "punishment as merciful as possible, without effusion of blood."

What did that mean? In the tongue of the inquisition, burning at the stake. Galileo he could not receive the sentence, and broken as he was by six dreary years of confinement, he haughtily said to the judges: "I suspect 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 think?" Human consciousness answered no! Bruno by his death accomplished more than by a thousand lives. The truth he strove to bring out only had its body. The world's 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 shut. All unknown as royal Alfred in the Saxon northland's hut; In the dark house of the body, cooking vituals, lighting fires; Swelters on the stary 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! 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 more 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 beefsteaks; and mutton chops; in compounding rich cakes, and delicious puddings; in making preserves and highly seasoned pastry.

We spend too much time in toying with superfluities and flummeries, and arranging them to 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 deleterious 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 envelops 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 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 conducive 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 ether, 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 the circle of her being, as an adder casts her skin. Lo! I see long blissful ages, when these mammoth 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.—Bacon.

BRAINS.—The brain of "Miles O'Reilly" (Gen. Halpin), whose death occurred recently, weighed fifty-six ounces, about the same as that of other brilliant Irishmen. Dr. J. M. Geo. The weight of the brain is not its only criterion, quality being quite as important. Still, great men always have great brains. That of Cuvier, the French naturalist, weighed between fifty-nine and sixty ounces; that of Dupuytren, the French surgeon, fifty-eight while the brain of another somewhat noted Frenchman, Napoleon I, 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 "the boy Miles."—E.

"OUR RELIGION."

[AS REPEATED BY S. S. CLARK, AND REPORTED BY M. K. DURHAM.]

Living friendly, feeling friendly, Acting fairly to all men; Trying to do that to others They may do to us again; Having no man, scoring any man, Wronging none by word or deed, But forbearing, soothing, serving, Thus we live, and thus our creed.

Harsh, condemning, fierce condemning, Of little christian use; One soft word of kindly meaning Is worth a torrent 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 peered; 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: Kindly hearts are seldom and ones, Blessings ever bringing bliss. 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 rocks it where he stands, How divided into nations, Scattered over many lands; Man is man by form and feature, 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 Directory that the officers of Societies and Lyceums furnish us the required data.

- Mrs. NELLIE L. BROWN, 15th street, Toledo. A. A. POSE, inspirational speaker, North West. Mrs. MARY L. SMITH, trance speaker, Toledo. HUDSON TUTTLE, Berlin Heights. Mrs. SARAH M. THOMPSON, inspirational speaker, 161 St. Clair, Cleveland. E. S. WHEELER, inspirational speaker, Cleveland. Prof. E. WHITFIELD, lecturer upon Geology and the Spiritual Philosophy, Clyde. A. A. WHEELLOCK, Toledo, box 643. LOIS WAISBROKER's permanent address is Box 59, Hudson, O. At present address care of Henry Stagg, St. Louis, Mo. J. H. HANDELL, Elmora, 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, Clyde. 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 Spiritualists meets in Temperance Hall, 184 Superior street, on Sunday, at half past ten A. M., and seven P. M. Lyceum meets at ten A. M. Mr. Geo. Rose, Conductor; Miss Clara Curtis, Guardian; T. Lees, Secretary.

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

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

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

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

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

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

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

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

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

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

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