

The Ohio Spiritualist.

Organ of the
STATE ASSOCIATION OF SPIRITUALISTS.

"CHARITY FOR ALL:—MALICE TOWARD NONE."

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BE FREE.

Be free. It is a gift which God hath given,
Whate'er your color, sex or caste may be;
Then let your man-made chains forever be riven,
And in your manhood say that you are free.

What though the world and you may disagree,
And fashion's brainless menials at you sneer;
Far sweeter is the joy of liberty,
Than gorgeous bondage, and its pampered cheer.

Then break the ties, bid hoary creeds adieu,
And flee the Upas wave of worldly pride;
To God and to your own divinity be true,
And though earth frown, to heaven thou't be allied.

Press onward; battle fearlessly with wrong,
And you shall win the gem of peace divine;
Angelic voices will thy praise prolong,
And laurels never-fading will be thine.

Then e'er be free! Bask in the glorious light
Which from the sun of truth is freely given;
And when the tie is broke that stays thy flight,
With pinions loosed, thou't soar from earth to heaven.

The Spiritualist.

CHURCH ESCAPATION.

Our readers will be interested in the following text which the church applied to Galileo, by which it vindicated itself, and supposed it had forever crushed the heresy that the earth moves. Nothing can more forcibly illustrate the position which the religious world has ever assumed towards the revelations of science. It has brooded over the minds of men like a dark incubus, stifling every aspiration, crushing every new truth, and by every possible means seeking to arrest the progress of mankind:

"We say, pronounce, sustain, declare that you, the aforesaid Galileo, by the facts established in this prosecution, and avowed by you, have rendered yourself, in the eyes of the Holy Office, vehemently suspected of heresy; namely, of having believed and recognized a doctrine false and contrary to divine writ, namely, that the sun is the centre of the universe, and does not move from east to west, and that the earth moves, and is not the centre of the world; that no one may adopt and defend as probable an opinion which has been declared contrary to Holy writ, and consequently, that you have incurred all the censures and penalties pronounced and decreed by the holy canons and other general and particular constitutions against such delinquents. We shall, however, be content to absolve you, on condition that previously, you shall, before us, with a sincere heart and unfeigned faith, abjure, curse and detest the above-mentioned errors and heresies, contrary to the Catholic, Apostolic and Roman Church, in the manner we prescribe to you."

PROGRESS OF WEALTH.

The Scientific American, in an article retrospectively of the past, has the following suggestive paragraph:

Twenty-five years ago, a hundred thousand dollars was regarded as a magnificent fortune, to which, though many aspired, few attained; and the number in the metropolis of the western world whose estates reached this could be counted on one's fingers. There are more men in New York to-day, whose annual incomes reach one hundred thousand dollars, than there were twenty-five years ago of those whose entire possessions amounted to as much. Twenty-five years ago there were possibly half a dozen millionaires in the whole country. To-day they may be counted by hundreds.

In the mad race for wealth, everything but its acquisition is overlooked, and the moral and spiritual nature is dwarfed and blasted. We thank heaven every day, that our laws compel the division of these vast estates at the death of their possessors, else we soon should have the hateful system of lord and tenant. It is blessed that these accumulators die and their estates are scattered. They do no more, often not as much for the good of mankind as the meaneast laborer, while by their example and the power their wealth confers, they do incalculable evil. The presence of such overwhelming fortunes indicates social disease, and is to be regarded with anything but satisfaction. With vast estates comes necessarily the degradation of the many. There is only so much wealth in the world, and one cannot have more than a just share without robbing others. If one is fed on the fine meal exclusively, somebody must eat the husks. To give one man a bed of down, ten must lie on straw. That one man may dwell in a marble palace, a hundred must dwell in hovels.

TIMELY HINTS.

ISA PORTER, in the last number of the Present Age, in a communication on Organization, makes the following truthful suggestions:

For years it has been my opinion that the first organization to which the Rochester Knockings invites us, is one in which we are not committed to any one belief or disbelief. The platform of the new organization should be universal freedom of thought and expression. While I believe that no new sect called Spiritualists, based upon the theory of Spiritual Communism with the departed is needed, I yearn for the formation of a society of free thinkers, who shall cultivate candor in judging of all things, and courage and integrity in the expression of their thoughts.

Such a society will embrace alike those who have and those who have not investigated and adopted our theory of Spiritualism. The basis of union, the cohesive power of such a society, would consist in something to be done rather than in something to be believed in, something so clearly useful and practical as to leave but little opportunity for doubt. That work is to organize and put in operation a system of integral education, which shall train the whole man physically, morally, intellectually, socially; make him strong to do whatever he may wish, and morally inclined to do only that which is right.

LETTER FROM E. S. WHEELER.
To the Society of Spiritualists and Liberalists, Cleveland, Ohio:

I have before me, from the hand of Mr. George Rose, our kind friend and brother, a most cordial and generous invitation to be with you, and to join you in the dedication of the new hall you have procured and fitted for your use as a society. To all concerned I tender my sincere thanks for this new evidence of interest and appreciation. I can hardly imagine an occasion of any kind which I should be better pleased to attend, and nothing but the inexorable demands of duty to the cause for which you too are laboring, hinders me from taking my place before you.

The cause of Spiritualism, the cause of truth, of freedom, of humanity and progress, has formed our union as a society, and the force of those great ideas is the power of cohesion which unites us more and more closely, while the impress of the ever present inspiration of angelic spheres urges us onward in our mission. Never forgotten friends, I rejoice in the continued evidences of progress you are giving in so many directions. Though a broad but beautiful tract of our beloved land now lies between us, yet I hear of all your success, all your noble enterprise and liberality. You have heard too much of criticism from me in the past, to believe me an adept at flattery; then I may say that when I heard of your action in thus providing a platform in Cleveland, where for years to come the broadest and most catholic toleration shall welcome the boldest thoughts of men, the grandest intuitions of women, and the sublime inspirations of the spirit world, I was proud of you—proud and gratified that I had my name associated with your own; that my work had been among you in the past, and not in vain.

I can but think you have done well. At one time I looked to see rising in your city an edifice all your own, calculated to supply the varied wants which, as Spiritualists, as Liberalists, as social and progressive beings, you may have. But conditions did not favor the plan at the time, and behold! when I no longer looked for immediate improvement, by your energy, by your generosity, an advance is made, of a character most decided and desirable. I know not who among individuals to honor in this matter; therefore I must honor all, feeling that if there be those who are credited before performance, with anything of a liberal nature, they will certainly in future act to justify my good opinion. Spiritualism is a gospel of USE AND BEAUTY. It is eminently fitting that neatness and good taste in our external accommodations, as an audience and as speakers, should teach to the vision that which the angels impress upon our spirits. Spiritualism is a religion of thought and feeling. It is requisite that the refining and harmonizing influence of good music elevate our feelings and chasten our emotions, that we may place ourselves readily in the proper mental and spiritual condition to receive and benefit by the benediction and baptism of angel presence and celestial influx. These things I hear you have provided for, and therefore, being proud, gratified and encouraged, I must, in a few words thank you for your action, and congratulate you upon the success of your efforts.

Brothers and sisters, we are social beings. True, a diabolical and puritanical theology of infernalisms has poisoned the fountains of social existence, and created a melancholy distrust between persons and classes, by absurd teachings of the total depravity of human nature. True, the sweet and ennobling observances of sociability and art have been degraded by the denunciations of bigots and fanatics. Still the social and the artistic elements of our life assert themselves, and we as Spiritualists must take into our own hands the work these self-constituted friends of God and critics of humanity have made for us. To remove the stigma cast upon sociality; to rescue the dance from disorder—the social assembly from disgrace; to elevate the demand and taste for the drama; to cultivate music and develop art; to raise the estimate of humanity, restore social confidence and good feeling, and furnish for those who appreciate them a class of amusements compatible with the character of the philosophy we claim as our own, and the religion we profess, is our ennobling task.

I see by public announcement, you have resumed your work in that direction, and I am pleased that you take the position you do in connection with it. You propose to make your companies select. This is right, and you have no right to do otherwise. I hope you will carry out, with the most rigid inflexibility, the plan you have proposed, as far as you have published it. Only thus can you reach the real object to be most desired, and indeed only thus can you establish permanent pecuniary success.

You must all excuse me if my remarks are thus practical, rather than inspiring. I wish I could stand among you as you meet within the rooms you dedicate. I could speak to you with a feeling these hurried words cannot convey. One more link would be added to the chain that binds us, and I should have one more sweet re-

membrance of Cleveland, whose last gift has been the greatest, sweetest, and least likely to be forgotten.

That happiness and progress may make your new hall a pleasant place, and your lives a heaven, is the wish of

Yours sincerely,
E. S. WHEELER.

On the inside may be found a synoptical report of the dedicatory services at Lyceum Hall, Cleveland. The foregoing letter from Mr. Wheeler was addressed and read. The following brief address was delivered by Master Albert King:

In the dedication of Lyceum Hall, our motto is Progress. We take the position that human society is destined to a perfectability never yet attained; that this advancement is to be achieved without organic change or supernatural means, by the regular onward march of improvement. Our whole land is to be watered with the streams of knowledge. It is not enough to have here and there a beautiful fountain playing in palace gardens; let knowledge descend like the abundant fatness of the clouds upon the thirsting earth.

In our groups, the teachers will try to comprehend the sacred work committed to their care. They are to embrace the idea that the mind once enlarged, remains expanded forever, and goes on to an endless approximation in knowledge; that each child, under the inspiration of the teacher, starts an influence for good or evil, which flows on, widening, and broadening, and deepening, till it is lost in the ocean of eternity. We aim at a lofty spiritual education as the ground upon which the moral lever is to be placed which is to raise our nation and the world to a more elevated orbit of intellectual and moral glory.

With this idea of the laws that govern mind, the pupils composing each group will learn that they too have a work to perform. It is the privilege of each child to catch this spirit of progress; to walk up the hill of science, and with attendant instructive spirits along the shining way, they will be permitted to enter the temple of fame, and wear a wreath of laurels on the brow. This is that high road of wisdom whose ways are ways of pleasantness, and whose paths are paths of peace. This same spirit is to animate the bosoms of the collective members of our Lyceum. With regard to our modern philosophy, we are taught to believe that no hand unskilled should attempt to play upon the harp whose tones are left forever in the strings. In our enterprise of elevating the lowly, we are co-operating with all pure spirits, with good angels, and with the Author of mind Himself. With confidence in our own method of working, we propose to go forward in the cause of reform.

In this Society, it is a glorious reflection that in our happy land the tablets of fame are unfolded to every man; the genius of our country places the pen in his hands, and it is not the fault of our institutions, if he fails to inscribe his name high on the roll of those destined to a glorious immortality.

LA MENKEN.

From the Home Journal we make the following extract, in the main true and excellent:

The record of her life just as it was; the two touching words upon her tombstone, "Thou Knowest;" and the volume of crude, weird poetical fancies which she has left as a legacy to all, are her own best defence. These tell us that she was a woman like other women, only with stronger passions and greater aspirations than many, thrown out alone upon the broad, turbulent sea of life by uncontrollable circumstances, and dashed hither and thither by impulses as resistless as that mysterious influence we call fate. These tell us that her heart was warm and tender; that she was generous to a fault, but passionate as a spoiled child, and quick to resent real or fancied injury; that her appetites were stronger than her ambition, and her sensuality much more developed than her spirituality; and that beneath the gaudy glitter of a shameful career there existed always, unresting, ever striving, that yearning for good and truth and right which underlies all human existence, makes men masters of the brutes, and must be the one great power to elevate and develop humanity into the grandeur of intellect and achievement which is its birthright, and which it must one day attain.

But such a life, now that it is past, has a meaning for every thoughtful mind which has been thus far too seldom dwelt upon—a meaning, the evolution of which would better benefit us, than to

make a sort of nine days' wonder of the handsome dead woman, and then cast aside her memory with a laugh or a sigh. Adah Menken's sad career was the direct result of a diseased social system—a social system which, as a whole, tends to encourage rather than condemn, virtually if not literally a life like hers. If proof of this were needed, it would suffice to point to the admiration and applause bestowed upon her by the public, and to the names of those who encouraged her by a friendship, open, aggressive even, if not sincere. It is weak and cowardly to attempt to disguise the fact by saying, that, all in all, the world is probably better than ever before, and the people in it more advanced, enlightened and progressive. This is true in a certain sense, but it does not alter the truth of the other assertion. Humanity can never grow beyond fault and error, and the higher it reaches perfection, the more prominent become its defects, and the more dangerous its vices. As we go climbing up the steep of improvement, we cannot expect to relax our labors; our roads must be as smooth at the very summit as at the bottom, our walls more staunch, our railings more secure, our culverts nearer together. When a great man falls before temptation, is it not more than when an idiot succumbs? There are faults and errors in the society of to-day which threaten its very existence, notwithstanding all its pride and pomp and elegance and real greatness. While these exist, we cannot afford to rest content and satisfied, any more than a famous man can afford to rest upon his oars, or a rich man to cease profitable investment. A rose cannot be pure and perfect with a worm at its heart, however fair may be its seeming. The whitest monument but covers sickening corruption; and a social condition which never so indirectly and covertly gives strength and courage to a life of bold passion, ribald display and uncurbed appetites, is little better than a whitened sepulchre, however pretentious it may seem. If we read our lesson as scholars who study to profit by knowledge, the future will hold for us fewer and fewer occasions to sigh over a lost life like that of La Menken.

THE ORIENTAL AND THE ANGLO-SAXON.

On this subject, Prof. E. Whipple, in the last number of The Herald of Reform, has the following article, which truthfully analyses the mental qualities of the East and the West, and indicates their world-wide distinctions:

The Anglo-Saxon race is emphatically the people of intellect and action. They contrast strangely with the Oriental nations in regard to the direction of their mental energies and the objects which excite their interest. The latter were endowed with profound sentiments of veneration for the past, a dreamy, mystical temperament, love of sensuous pleasures, aptitude in poetical composition, polish in the civilities of social life, and contempt for the physical world and the present age. They had no science, only literature; the crystallized thought of antecedent times. The golden age with them had passed, never more to return. No new paths to glory and renown remained for them to conquer; no new excellencies to emerge from creative genius in the present or future. All effort was paralyzed, imitation of the past the chief virtue of man. No questions were asked, no investigations instituted, for truth was supposed to be already known. Man must be humble, never presume to exercise his libiputian intellect respecting the things of God, for God revealed in times past all that was intended for man to know; he must not assume to be wise above what is "written."

The Anglo-Saxon on the other hand is the antipode of the Oriental. Though lacking artistic power and religious zeal of his predecessor, yet possesses all the original genius and sentiment of the Asiatic, with the added training and discipline of the logical faculty, and a widely different direction in its activity. The physical world is the theater of the western nations; the conquest of material nature and its subordination to man, the grand ideal that inspires his courage and exertions. His nature is matter-of-fact, inductive, full of freshness, and vigor, solid as the granite hills, and persistent as gravitation. The Oriental worked from principles down to facts, and his first statement included all he was capable of developing. The Western man proceeds from facts and particulars up to principles. His facts are augmenting with the flowing centuries, and his science is a constantly-growing, organized body of

knowledge. His civilization is less imposing in its incipient stages, and on a superficial inspection, than the monumental piles of the East, but time will reveal its stately grandeur, and its multiplied advantages, in pleasing contrast with the partial and imperfect forms of the old tropical nations.

The East put great reliance in God; the West puts great reliance in man.—In the East human nature was at a discount; in the West it is estimated at a liberal premium. Once, man waited on God and tarried for the Divine command; now, man takes hold of the world as though the problem of life was at his disposal. The school-house, printing press, steam engine and magnetic telegraph are so many supplementary organs projected by Anglo-Saxon genius to facilitate the utilities of life, and bring the world of matter under subordination to the world of spirit.

This divergence between the Oriental and Western nations regarding the arts of civilized life, is no less marked in their religious tendencies. The old Semitic peoples, embracing the Jews and Arabs, have always regarded God as a Personality divorced from Nature, and that all things are dependent on, and supported by, the constant volition of the Almighty. They have no conception of law, independent of the caprice of an arbitrary Deity. Human history is a chapter of incidents and accidents, without connection. The future of the races cannot be determined by us, because we do not know how the contingencies of race—life will affect the moods and caprices of a God who is endowed with all the hot, angry impulses of a tropical man.

The Western nations occupy a different stand-point, are animated by different prospects, and the consequence of this divergence is manifest in all the details of practical life. The Caucasian man identifies God with Nature; is essentially pantheistic in his religion; believes that every blade of grass or drop of dew mirrors forth the divine perfections; that divine authority speaks not in the parchments of men, but in every human soul; that the demands of the soul are the commands of God, which dictates a sphere of activity and achievement commensurate with the regal power that sits enthroned in every human organism.

MOTHER.—Earthly scenes fit mazy; velvet fingers fold my weary eyes, and airy lips seal them with kisses; a hand lovingly clasps mine, and a soft voice whispers "come;" something steals over me as softly and sweetly as moonlight radiance around the gloomy spirit of night.

I am roaming in a land of celestial beauty, where are pure spirits, spiritual flowers, exultant birds, singing streams, whispering breezes, heavenly light. I see the bright gleaming of waters, and hear their low rippling. A tiny little ship comes gliding over their silvery surface. Misty sails float airy about it, like vapor wreaths. On its crystal deck stands a fair angel. Dark wavy hair falls over her face like a shadow over a beautiful picture. Blue melancholy eyes look into mine just as they were wont in past hours. A pensive smile plays about those angel lips, which I have seen wreath the lips that are now beneath a mound in the graveyard. In her hand she holds a shining banner which bears this inscription:

I'm thy ministering angel,
I am oft around thee still,
Leading on thy unchosen spirit,
Up Progression's flower-strewn hill.
Bye and bye I'll chant a welcome
For thee, Emma, to the sky;
There are none on earth who love thee
With a love like those who love high."

She moves silently on, over those undulating waves. I call, Mother! but she only smiles and beckons. The radiant scenes grow dim—earthly light beams upon me, and I turn wearily and languidly again to earth and its sorrows feeling that earth is hardly worth the trying.

EMMA.

Why is It?—At a meeting of ministers held in New York last month, to see what could be done to arouse the people, the Rev. Lyman Abbot, in a five minute speech, presented some startling facts concerning things in that city. One and a half million of money were expended yearly for the work of God, and seven millions for public amusements. Three hundred and twelve Sabbath schools, eight thousand grog shops, two hundred and twenty ministers, fifteen hundred professional thieves, and three thousand five hundred prostitutes. No wonder they were discouraged looking for signs of the conversion of the world.—The World's Crisis.

BEARING THE CROSS.

Those who serve at the altar shall live by the altar, says Saint Paul. But the good saint had probably not the faintest idea how well some of his successors would manage to live in this way. It is stated that the Rev. J. A. D. Wingfield, of Petersburg, Va., has been called to the Church of the Holy Saviour on Twenty-fifth street at a salary of \$13,000. The call is loud enough, and the reverend gentleman must be unusually deaf if he doesn't hear it at that figure.

Dr. Potter, a nephew of the Bishop of New York, late accepted the care of the souls of those who attend Grace Church, for the consideration of \$8,000 and a small white marble palace on Broadway. Dr. Hall, of the Presbyterian Church, corner of Nineteenth street and Fifth avenue, has come all the way from Dublin to feed the flock that worship there, which he consents to do for the modest pittance of \$10,000 a year in gold, and a handsome parsonage.

The doctor has the old country notions about currency; he doesn't understand greenbacks, but prefers pay in solid metal. Dr. Morgan Dix, of Trinity, receives \$12,000 and a house; while the more popular preachers go up to a much higher figure. Dr. Chapin receiving not less than from fifteen to twenty thousand dollars salary, and the results of outside literary work; while Henry W. Beecher's income reaches from twenty to thirty thousand from like sources. On the other hand, our Catholic clergy are underpaid, and have to contribute a good part of what they receive among the poor of their parishes; while the worst paid preachers of all are poor Judge Edmunds and Robert Dale Owen, who not only have to minister to the Spiritualists for nothing, but get abused for it by the rest of the world.—N. Y. Sun.

A CORRESPONDENT OF THE BOSTON INVESTIGATOR (G. ?) IS ON OUR TRACK, AS FOLLOWS:—

GOING DOWN.—Mr. Editor:—Spiritualism imparts rather singular ideas; in fact, the whole of it is to me a very singular doctrine. But what I am thinking of, more particularly, just now, is a remark which I see in "The Spiritualist" of Cleveland, Ohio. It reads as follows:—"Go down beneath the laws of nature."

Now as the laws of Nature embrace everything that exists, how far down or up must we go to get beyond their reach or influence? Why, Spiritualism itself, if there be any truth in it, must be founded on natural law, and this is the way in which the more intelligent among the Spiritualists put it. Our Cleveland friend is as transcendental and sublimated as the Orthodox Christians, in one sense; for they soar beyond Nature, and so does he, but it is a more unsubstantial basis than even "the fabric of a dream."

Yours for the real and tangible, and a MATERIALIST.

The correspondent cut the sentence in two, in his anxiety to make a point. Here it is in full: "Go down beneath the laws of nature, which are but expressions of causes, and we find pure force guiding the world." That is, go down beneath the expressions and you find that which gives rise to them; go beneath the different modes, methods, (laws) of manifestation, and we find—with mental, not physical sight—pure force. Logical reasoning from admitted facts, necessitates this conclusion.

But there is something more than this to be said, inasmuch as the world has for many ages believed that spiritual intercourse has, at various periods, existed on earth between human beings and spiritual existences. Hence, when very numerous claims are made by various persons in all parts of the country that they have been favored with spiritual communications, it would seem to be the part of wisdom to give the subject the most candid and careful investigation, and not hastily to conclude that, because we may never have experienced anything of the sort, therefore it has no existence in the world at the present day. We may, indeed, conclude *a priori* that, if we can imagine the world could ever need such communications, they would certainly at some time come.—Pittsburg Post.

CLIPPING.

The right of women to the suffrage, is about to be tested in England.

Twenty-three ladies applied for admission to Wabash College, Indiana, but were rejected on account of sex.

An English curate who believes that clergymen of that rank are underpaid, suggests that they all band together and adopt the tactics employed by other workmen, namely, that of a strike, and thus secure better wages.

There is no virtue that adds so noble a charm to the finest traits of beauty as that which exerts itself in watching over the tranquillity of an aged parent. There are no tears that give so noble a lustre to the cheek of innocence as the tears of filial sorrow.

JAMES PARTON says in his new book, "Let all women for the next century but wear such restraining clothes as are now usual, and it is doubtful if the race could ever recover from the effects; it is doubtful if there could ever again be a full-bouncing baby."

The Spiritualist.

HUDSON TUTTLE, Editors and Proprietors, H. O. HAMMOND'S OFFICE, 111 Superior St. CLEVELAND, SATURDAY, OCT. 17, '08.

DEDICATION OF LYCEUM HALL.

This new hall, 46x80, is located in a central part of the city, nearly opposite Case Hall, on Superior street, fronting the head of Wood street, in Halle's block. The Spiritualists and Liberalists of Cleveland have rented it for a term of years, at fifteen hundred dollars per annum. The hall is one of the pleasantest in Cleveland, in every respect, and the ladies' and gentlemen's waiting rooms are being fitted up in superior style. The Secretary of the Society, who is to have charge of the hall, has an office and home on the second floor. Dr. Newcomer, Magnetic Healer and Physician, also has an office in the second story.

Sunday, the 10th inst., was appointed the day for the Dedication. Owing to the short notice given and the engagements of speakers elsewhere, only four were in attendance. The morning audience was large. At half-past ten, the Children's Progressive Lyceum, which occupied the front seats, opened the exercises by singing, silver-chain recitations, declamations, etc. (On first page will be found the Lyceum address.) A letter from E. S. Wheeler (also on first page) was then read; after which speeches were made by O. L. Suttiff, Dr. E. V. Wright, Mrs. S. M. Thompson, and Miss Susie M. Johnson (trance.) The reporter failed to secure the remarks of Mr. Suttiff and Mrs. Thompson, and we cannot now, from memory, summarize them. The former speaker, however, made one important and we think truthful statement—too important not to print—viz: that the representative teachers in every Christian sect admit the fact of modern spirit communion.

The following are the remarks of the controlling influence, through Miss Johnson:

FRIENDS, BROTHERS AND SISTERS: We do not desire to speak upon other than general principles, to speak in other words than those of conversation, of social interchange, upon this occasion, for this reason—that we have with you one common interest. We feel that you have not come here for theorizing, or for discussions, but for work. The great wide world opens before us in each and every succeeding morning of our lives, replete with duties, with labors, with attainments to be achieved, interests to be united and bound together in one community of purpose. And we cannot help feeling upon this morning, seeing you gathered together—many of you old in the works of Spiritualism—we cannot help feeling, in seeing you thus united in purpose and feeling, your way more sure than in former years for the attainment of higher ends, not only for yourselves, but to transmit to your children—we cannot help catching the inspiration of your hearts, and taking a glance of retrospection over the past. It is important that at certain periods of our advancement we should review our steps, in order that we may get at a better idea of the work that is before us, in order that we may understand just what our basic principles are. Notwithstanding all the differences, all the discordances, all the angularities, that have characterized the rise of the Spiritual Philosophy in the past, still we cannot help realizing that these timely manifestations, these tiny little traps whose reverberations have gone on a continent to continent, carrying that glorious truth that the worlds wherever they may exist in space, or howsoever they may be constructed are bound by one and the same cord, and that each and all of these planetary systems are actively developing the great law of life—the great fact that life wherever it exists is unitary in its language, and that all feelings in their origin and destiny are cosmopolitan—when we realize that within twenty years, growing out of these tiny manifestations, there has been produced this wonderful revolution, we cannot help feeling with you, I say, an inspiration to prophecy for the future. Whilst we have had much to contend with, and while many of the faces here are marked with care, and many hands are bearing silver threads, yet in the progress down the descending scale of life, we know that our philosophy has smoothed the furrows from Sorrow's cheek, and sorrowing hearts have been uplifted to bear the trying exigencies of life. I cannot but feel an inspiration that this glorious truth reaches down from heaven to us all. We do not ask you to credit this unless you feel in your own hearts that it is so, but I tell you, my friends, the cause of Spiritualism is a cause that comprehends all causes; that it takes hold of the hand of the lowest and acknowledges them brother man and sister woman, whether they be christian or heathen, spiritualist or infidel. This is the glory of Modern Spiritualism, that it is divinely eclectic. It does not shut its door to any one, but proposes to take each and all, wherever found, to whatever party or sect they belong, and acknowledge them as a part of the great fraternal brotherhood; not to make them over into saints to fit a faded heaven. It proposes to accept them where they are and as they are—make use of them as we may in a corresponding ratio and degree as they are susceptible to improvement.

Now let me dedicate your new hall—you can dedicate it afterwards if you choose—but let me dedicate it first to FREEDOM—not that kind of freedom that is discordant, that allows everybody and nobody to do the work, not the freedom of license but the freedom of conviction, not that kind of freedom which would consign men and women to relative degrees of torment, but respects all mankind as they are and as nature produced them. Let us adapt ourselves to understand these laws, as we seek to become acquainted with the organic conditions of mankind, that we shall never have occasion to quarrel with each other. I know the big fishes eat the little ones, I know that men and women quarrel, I know that seeming contention and discord exist in human society, and even among mediums, but, after all, I believe we shall grow out of these conditions, just as firmly as I believe in my own existence; and I have lived to see many inharmonies, many discords and angularities that characterized human development, I have lived to see these disappear. Now, do not let us forget, as Spiritualists, in entering this new sphere, that this platform is consecrated to every form of fraternal, liberal discussion; not to discord, not to malice, not to contention, but to the fullest freedom of expression.

But we have more to do upon this platform than to simply talk; you have work to do, Spiritualism, as I told you before, is not a new covenant, it is as old as time; and so I would not dedicate this hall to Spiritualism as a *new*—I would not dare to do it—for I would then expect within the next twenty-five years to see it descend to oblivion; but I would dedicate it to the principles of Truth, irrespective of sect, or party. And more than this: I want to see established here a scientific school. Now don't tell me you can't do it—you can do it, and you *must* do it, or the cause of Spiritualism fails in one of its grand purposes. I want to see you start a literary school—and among yourselves. What are brain and muscle good for, if they are not for active use? But in the dedication of this hall let us consecrate it to sociability; particularly, let us have one place where at least we shall leave behind us as we enter it, all that degrades, all that destroys, and all that mars and dwarfs our natures; let us come here for social interchange; bring here the drama and the dance; bring here the means for scientific culture, and consecrate your hall to the principles of human advancement. May we not have such a place as this, after all our preaching, after all our struggling—may we not have at least one place where we will forget the distinction of sect and party, where we will forget everything but that God reigns and Nature is the only medium of his manifestation.

And now, friends, I have another charge, and it is this: I want you to remember that Freedom and Equality involve both sexes. But you know very well, and so do I—for I am a woman—that these terms have been utterly misrepresented. You know that woman to-day, in this enlightened, intelligent America, is a captive and a slave. It is hard to say it, after all our boasting, after all our Fourth of July orations, it is hard to say it, but it is true nevertheless. Let us have done with selfishness, with prejudice, with ignorance, and have the truth, the truth alone, if it cuts our throats in its utterance. I want you to remember that freedom and equality do not make distinctions in sex. I want to see you encourage weak and imbecile woman; I want you to encourage her in the exercise of her rights. And you, women, I do not want to hear you whine over your burdens so long as you hug them. I want to see you stand up in the dignity of your womanhood and assert your rights. Why, the right that is not worth asserting is not worth having! Who gave man the right to confer upon you rights? I do not ask for them; I want you to assert and maintain them; and when you are ready, your brothers will help you. Do you suppose even Spiritualists will yield the right of dictating until they are obliged to? It is a principle of human nature to hold until compelled to give up. And I want you, oh, brothers, when you are compelled to admit the capacities and abilities of woman, to do it gracefully and manfully. I want you to remember that the spirit world stands ready to help you so soon as you are ready to help yourselves. They are ready to pilot you over the rocky paths to fields Elysian. There in harmony with God and Nature and your own souls, you shall walk in peace and strength forever.

Dr. E. V. Wright spoke as follows: When I look around upon the intelligent faces I see here, I am reminded that people are beginning to think. I find that to-day the unpopular philosophy is a scientific fact; that the spirits of men come here and manifest themselves in various ways. The fact has become a fixed fact—one that is interesting the minds of this country. I find here to-day, not only faces that are familiar with this philosophy, but anxious minds, with furrowed faces, showing they have had experiences; signs that they have reflected not only upon the laws of their own being, but upon the theology that has been simply a faith, and not a living fact. I see here to-day, inquiring minds that have come here for the express purpose of finding a ray of light that may encourage them in the future. I thank God that we are not simply to have a millennium by and by, but that we are enjoying a millennium to-day, and that this millennium is an eternal, fixed institution, established by the Creator of the universe. The ideas that have been divined in the past, in relation to coming events that were going to usher in some great change, are all very well, but it is the duty of every man and woman to read the revelations, and they will find that it is a fixed fact, that if we understand, we shall find the pathway clear and open that points us to a better and truer life. I have not time this morning to devote to the superior manifestations of this beautiful philosophy, that has called out the intelligent faces here to-day; but when we compare this beautiful morning with twenty years ago last March, when we compare this gathering with the gatherings that could be called then, we find here signs indicating change of thought that is almost wonderful. When I compare the condition of education, the influences of the past, I am especially interested in the great practical necessities and wants of the human soul to-day. I am not much inclined to advocate that spirits communicate. We know it. Most of us have experienced this fact on many occasions. And now, while we have been devoting the last ten or fifteen years to beautiful themes, beautiful facts, and as our religion is a fixed institution, that the world cannot prove to the contrary, let us understand

the revelation that God has so beautifully written on our hearts—the pathway to a more beautiful and perfect life. The conditions that are to make the human family happy, that are to make men better, that are to establish the great fact that we have a superior religion, a superior philosophy, must begin to-day to show themselves in a living life, in our every-day walks. We must not only interest our children, but we must try to teach them in our own schools, lessons that are calculated to make them happy—to understand the language, the purpose and use of the various faculties of their own beings, and not simply to live as in the past, mere machines, knowing nothing of our own organizations and the laws which govern them. We do not want to be instruments in the hands of doctors, so that when we are sick, they must be sent for to wind us up and set us running. That will not do. We must understand that God has revealed himself in us; then we shall understand the relation that exists between our fellow men. We need not think that we are going to find happiness and rest by looking to the world without. We must look within, and listen to that still, small voice that prompts every man. Instead of looking to Jesus as a Saviour, or to any other being for the saving power, we must understand that God has given the saving power to every man, and unless he understands, and appropriates, and looks within, and tries to pave his own way, he cannot expect to find happiness. Let us remember that right here on earth, here where we are to-day, is the place to begin to establish the kingdom of heaven. We must learn that to be happy in the future, and enjoy ourselves here, we must learn, as I said before, the language written on our physical bodies, and obey the laws, and build up healthy bodies, in order to have healthy minds, and enjoy the spiritual food that is handed down to us from the angel world. I believe that Spiritualists and reformers of every class have been spending their time in the ordinary too much. I believe that while these theories are beautiful, we should come right down here to earth, and understand the relations we bear to earthly things, and make the best use of our time here. When I hear men and women say they are unhappy, and that life has become a weary burden, I say under such circumstances that those persons have failed to read God's word, or else their parents have transmitted to them their own morbid and unhealthy conditions. The world has been talking about the origin of man. Our origin has been rung in our ears for the last eighteen hundred years, and we do not find that progress and growth that we should like. Now let us understand this one fact, that it is the duty of every man and woman to know more of life, so that they may be enabled as fathers and mothers, to bring into existence better specimens of men and women in the future. Let us look in the streets of our large cities, and on every hand we behold living monstrosities, that make us shudder for humanity's sake. I tell you, my friends, we must commence thinking. As parents we must be instrumental in bringing into existence children that are the result of thought. Now one word relative to the Children's Lyceum. I believe, my friends, if you come here both old and young, and push forward this Lyceum, you will pave the way for establishing a kingdom upon earth that will exert a mighty influence in the future. A little time and energy, with a little money, will make you strong by and by, and cause men to come from all the churches, and enable you to push forward this work, that is calculated to expand the human mind. I believe this Lyceum is the gateway to heaven. If we can only drop the little differences that disturb us, and unite upon this one grand basis, we shall not only find satisfaction in so doing, but we shall find a recognition in the church, and thereby gain a foothold that will make liberalism under the name of the Spiritual Philosophy, a more beautiful and living truth. But, my friends, do not feel that you are in a great minority—that you are inferior in numbers. I tell you the thinking men of this country are beginning to look into the manifestations that are presented to the world; and by and by, as these truths become more widely disseminated, the world will fall in line, and establish a theology that will unite the whole human family in peace and unity forevermore.

INFIDELITY.

An infidel is a disbeliever in the popular theology of the day. The Christian is infidel to the creed of the Mahometan, and the latter is infidel to the estimation of the Christian. The Brahmin is an infidel to Christianity, and the Chinese are infidel to Brahminism. To disbelieve in the current theology is infidelity, and brands "infidel" on the disbeliever. Infidelity, as now used by the church, so far from being a term of reproach, is the most honorable title that can be bestowed, for it means a thinker, one who can and does think for himself, and act on his own responsibility. In all past time the infidel, he who was branded and scourged by the established theology, has been the reformer of the world. In order to vindicate a new truth, some old and deep-rooted errors must be overthrown, and to those the reformer must become infidel, and show how erroneous they are, as well as prove his own truth.

Jesus Christ was an infidel, as were all his apostles, to the Jewish laws and ceremonies, and dearly paid the penalty usually attached to this crime. Melancthon, Luther and Calvin were infidels to the theology of their day, as were all the great reformers down to the present. The infidel has good company. Copernicus, Kepler, Galileo, Newton, Laplace and Herschel, are with him in science, and Confucius, Zoroaster and Christ are with him in religion. He need not be ashamed of his followers, but rather be thankful that he is allowed to enter a court so august, where all the great minds earth can boast are arrayed in a galaxy of splendor.

Some minds progress faster than others, and grasping new ideas, perceive the falseness of the doctrines entertained by their fellows, and attempt to make them believe like themselves. This brings on their devoted heads, from the bigoted opposition, the blighting cry of "infidel!" The martyr is always an infidel. He cannot be otherwise, for no one can believe the theology of the day if he reasons on its teachings and compares them with the revelations of nature. Theologians have always endeavored to shut out the light of nature and suppress the activity of reason; they have thought that both were blind leaders, and infidelity could be found only in the Bible and their creeds.

It is well known to every thinking man, that we cannot believe without evidence. Believing by faith, having faith to believe and believing to have faith, are contradictions in terms and an impossibility. We may be educated into a belief, but as soon as we reason on it, we cannot believe it unless rational, and appealing to our understanding. We may

think we believe, yet we never can believe an unreasonable doctrine.

Slowly the minds of the age are admitting that Nature and Reason—which is the philosophical interpretation of Nature—are the only reliable standards. They must be true, Nature is the same eternal, immutable handiwork of God. When a revelation is given us from God, it will be in accordance with Nature, clear and unmistakable, and not ambiguous and needing successful interpretation. Now when a book purports to be from God, infallible in its authority and binding on us to believe, declaring that we must believe or be damned, it is evident that it is impossible to prevent ourselves from reasoning on it. If we have the right to reason on it, we have the right to reason on it, we have the right to reject it if it appears false. God has made nothing in vain. Hence, the possession of reason presupposes the right to reason; this right proves that we also have a right to reject the false and receive the true, to subject everything to close and rigid examination, whatever be its claims.

The infidel is one who asserts this privilege. He knows that if the Bible is of God, it cannot be false by the closest scrutiny; and if untrue, of course he does not wish to believe it, and it would be an honor to expose its errors. He knows that the truth never suffered by reason or comparison with nature, only the error hides itself away from the light, and loves darkness and mystery.

He takes the book and compares it with the infallible standard God has given him—Nature. It fails. It presents antagonisms, contradictions and absurdities. How can he believe it? Crush his reason! Shut his eyes to the light, and greedily swallow whatever is presented? How otherwise can he help being an unbeliever? Have faith? He cannot have faith without reasons for faith. He cannot believe without evidence. His eyes are open and he will not close them. He has not swallowed an opiate, and he is wide awake. To him the claims of infallibility for the book destroys it; its antagonism with the facts of nature destroys it; and he cannot help disbelieving it, strive he never so hard to force himself to its reception. This is the philosophical infidel. It is not from a love of scepticism that he is so, but from the unimpeded action of his reason.

TO WHOM SHALL WE GIVE?

During the forty-three years that the American Tract Society has been in existence, it has issued 22,877,379 volumes; 200,000,000 tracts; 100,000,000 periodicals in 141 different dialects. Since the close of the war, it has organized 1,900 Sabbath or secular schools, which are attended by 110,000 scholars. Upward of 270,000 copies of the United States Primer have been disseminated throughout the country. On the work in the South alone, \$89,000 have been expended.—Ex.

If Spiritualists as deeply felt the necessity of extending their belief as the churches do theirs, if they as liberally responded to the calls for money, how rapidly would their philosophy extend its empire. While the churches circulate tracts by the ton, nauseatingly filled with their dogmas, Spiritualists have done almost nothing in the direction of gratuitous publications. They still contribute to the cause which scorns them, and subscribe towards the building of churches with tall steeples, and bells, and organs, and the salaries of preachers; churches from whose pulpit a Spiritualist teacher cannot declaim, and preachers whose forte is abusing the miserable infidel. This should not be. We should stand firm, and give not one dollar to the old cause of error. What we do give should go to that cause in which we believe. The money contributed by Spiritualists last year, towards defraying the expenses of the churches, in which they have no faith whatever, would place two millionaires in every State, and trebly pay all the Spiritual lecturers in the field!

Money is made a power by the churches, and it can be made so by us. Let us all say with one voice, "We are Spiritualists, and any dollar we can spare goes to the aid of our own religion, and not to that which scorns us as infidel." Do not think you gain respect by subscribing at the deacon's call. We shall never get respect in that manner. When we unite and become a power in the land, when we make the church fear us, then and then only shall we be respected.

PARTICULAR REQUEST.—Most of our city subscribers agreed, when they gave us their names, to call for their papers at the Hall, Sundays; but we hear some complaints from such that they do not get them, even when they have been present. Any persons who do not wish to get their papers at the hall can have them delivered regularly by the postman, by paying us \$1.04 per annum for such delivery. Will city subscribers who do not attend the Spiritual meetings make known their wishes in this respect? Until now we have borne this expense ourselves.

NOTICE.—The labor attendant upon a weekly issue of THE SPIRITUALIST, with our not yet perfected arrangements, and small force of assistants, has been so great that we have sometimes been unable to go to press Friday, so as to reach all our subscribers Saturday. We hope to be "on time," hereafter. By the way, it seems a difficult thing to get spiritual papers through some post-offices we wot of. W. P. Potter, Hammon, N. J., and Mrs. M. King, Saratoga, N. Y., write that not a copy of

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her this paper or The Present Age has reached them, although they subscribed for both at the National Convention.

A STARTLING DISCOVERY.

UNDER this taking title, an item is going the rounds of the press, which takes it without comment, simply because it is startling. A young man in New York State has discovered a means of telegraphing without a conducting wire, having discovered a terribly powerful voltaic arrangement, by which he can drive a stream of electricity through water in a straight line, to any distance. He placed his machine on one shore of Lake Ontario, and a gentleman of great "scientific" attainments sank a similar one on the opposite shore, 130 miles distant, and then by "nice calculations" the inventor directed his current so as to hit the machine of his assistant, and carried on conversation for two hours. He is at once to begin an ocean line. The only trouble is to find the exact direction, so as to direct the current! Setting aside the impossibility of determining to a foot where the receiving instrument is placed on the other side of the ocean, this startling invention is at once shown to be a canard, by the laws of electricity. It is well known that electricity passes in straight lines through water, but meeting resistance, is absorbed. The office of a conducting wire is only to furnish a channel, and its insulator to prevent its absorption laterally. The most powerful charge can penetrate but a short distance, because of its rapid transmutation into molecular motion, passing off at right angles with its course. Every atom of water decomposed is so much lost to the force of the charge. And yet sapient editors who publish such "startling" statements, are very proud that their columns are not open to the facts of Spiritualism.

WE MUST EXPECT IT.

SPIRITUALISTS must, as a matter of course, expect, from a certain class of people, libelous and annoying misrepresentations of their views, objects and proceedings. There is a portion of mankind, who occupy a place so low in spiritual unfoldment, as to be able to thrive upon abuses, and slander, and who make it their business to oppose and endeavor to put down, every new idea that comes up to claim attention, and everybody who presents or cherishes it, especially if they conceive them to be purer and better than themselves.

This may seem an uncharitable assertion, but it is we regret to say, indisputably true. This same spirit of intolerance has existed from time immemorial, and has darkened the world in all ages. It has trimmed the historic page with the drapery of mourning. In the more barbarous ages it crucified and nailed to the cross the pure and sinless Jesus; in times when thinking for one's self was a crime, it chained to the stake the martyrs, and kindled the blushing flames at their feet, because the love of truth and mental freedom was greater within their souls than the fear of any suffering which intolerance could inflict.

It has ever used its most powerful energies to clog the wheels of science. Long ago, it bound in chains Galileo, the Italian philosopher, for daring to unfold the beauties of Astronomy and tear away the false garb in which it was veiled. Now, it is true, it has become somewhat less violent in its attacks, and its principal weapon is that monstrous scare-crow, "infidelity." But the same grim ghost still exists, which has always opposed all reformation, come under whatever name it might; the same which has striven to crush the noble impulses of those who would fain elevate humanity to rational conceptions of its true relations to the All-Father.

Now would it not be a wonderful occurrence if Spiritualism and Spiritualists were to sail above it without being anathematized, misrepresented or scandalized?

We must expect such things, and endeavor to bear them with good grace, remembering that misrepresentation is not argument—ridicule is not logic—slander is not truth!

Let us be firm and unyielding in our convictions of right—be true to ourselves—comply with the requirements of that monitor within our own breasts, and thus secure a blissful tranquility of soul, which no persecution, no sorrow, no injury, no ill-treatment can ever disturb.

Gail Hamilton says of the New York seamstresses: "All suffering is pitiable, but I cannot spend all my pity upon these forty thousand needlewomen. I pity the twice forty thousand women in New York who are annoyed, hindered and injured by the incapacity of foreign servants, but whose lives might grow smooth and peaceful through the advent of forty thousand intelligent American servants."

Better still to say, "Whose lives might grow smooth and peaceful" by their throwing aside their false notions of the essential qualities of a lady, and doing something useful themselves.—Ed.

Prof. Gangee reports that one-fifth of the meat eaten in Great Britain is diseased.

If this is the fact in a country where the most scrupulous care is taken, both in feeding and in the inspection of the carcass, what must be the proportion here, where only one word can express the manner of feeding, marketing and slaughter, and that, recklessness? One-half of all the sickness of our cities might be traced to this prolific source.

Read J. H. Powell's article, page four.

MISSIONARY WORK.

THE friends of progress and reform, of science and Spiritualism, are hereby informed that I shall visit the following places, as well as some intermediate points on the route, to lecture and organize societies, get donations and subscriptions to the missionary fund, and ask everybody to subscribe for THE OHIO SPIRITUALIST: October 17th and 18th, at Andover, Ashtabula county, O.; two days' meeting, with Brother A. B. French. October 24th and 25th at Farmington, Trumbull county, O.; dedication of their new hall. Brother O. P. Kellogg will be present. November 1st at Alliance. Mrs. Wheelock will be with me, and expects to organize lyceums at each of the above places. The plan of work and the points for labor by the other six missionaries appointed for Ohio, at the last State Convention, will be announced in the next issue of THE OHIO SPIRITUALIST. Friends desiring lectures at points near, or on the route of appointments made, will please communicate with me at once. Any point that lectures may be arranged for, bills will be sent to in time, so as to give ample notice of lectures. All communications regarding missionary work in Ohio, should be addressed to Hudson Tuttle, Sec. S. S. A., Berlin Heights, O., or to A. A. WHEELOCK, Box 643 Toledo, O.

A LETTER.

BLUFF POINT, Yates Co., N. Y., Oct. 1868. DEAR BROTHER: Brother French introduced me to your acquaintance at Rochester, during the convention of the nation, in August. I cherish a warm affection for Ohio, and feel an interest in all that tends to its prosperity, in every department of moral and intellectual advancement, none of which, I conceive, can be of more importance to the well-being of that noble State than the influence certain to emanate from the labors you bestow on that very timely journal whose name I much admire and approve, THE OHIO SPIRITUALIST. The paper must be sustained, and I hope every friend to the forward march of moral and religious truth and rational philosophy, in the States, and particularly in Ohio, will act as a specially appointed committee of one to attend to the expansion of its circulation. I have seen but one copy of THE OHIO SPIRITUALIST, but if it is a fair sample, I have no doubt in relation to its support by the friends of an untrammelled and free common sense religion. The influence I may wield in the direction of an extended circulation for said journal, though small, shall nevertheless not be withheld, though a thousand more orthodox prayer-meetings should be instituted in dance-houses and dog-pits, as in the great city of my native State, the national emporium of the "land of freedom."

Unless Ohio alone can and will furnish ample support to so worthy an enterprise, taking into consideration the extraordinary capacity which seems to be bestowed upon its publication, as exhibited in the columns of the copy I received, I have over-estimated the discrimination and sagacity of those intelligent pilgrims, disburthened of the huge pack of fabled bigotry and superstition, buoyant by their disembrace, and jubilant with the prospects before them. Please accept the enclosed remittance.

Fraternally, W. W. CULVER.

A "PROFESSOR" ON SPIRITUALISM.

ON Saturday, the 3d, bills appeared on the walls setting forth that "the able Philosopher, Prof. Orcutt," would "expose phenomenal Spiritualism," at the Music Hall on the following Sunday. I attended the meeting and found "Prof. Orcutt" attempting to show that the Davenport Boys and Eddy, had been great lights of Spiritualism, and that raps were produced by "springs in the sleeves," &c. Of the latter proposition he contented himself with giving no proof but his own inability to comprehend a spiritual rap.

After occupying the stand two hours or more, the "professor," (who is a builder in this city) subsided, and the audience, already considerably thinned, went home.

Mr. J. Walker, editor of the Liberal appeared on the stand, and expressed the dissatisfaction which must be generally felt among real Liberals at the sweeping denunciations of the lecturer.

He did not hold the opinion that Spiritualism was a deliberate "humbug"; that would be too absurd. Doubtless there were a number of impostors, but he did not doubt that two-thirds of the Spiritualists were sincere and there were forces of some kind to produce the manifestations which perhaps we did not clearly understand. Liberalism could only be injured by the crude statements put forth in the lecture.

Mrs. Mills put a question or two to the "professor" in reference to the removal of stone from Lake Superior by spiritual agency, and Dr. Holbrook supported. The lecturer was not informed on the matter.

Orcutt produced writing on a slate by some contrivance, but he did not succeed so well in producing music on the accordeon, and altogether it would not shake the faith of any intelligent Spiritualist to hear him. He did not even admit the fact of clairvoyance. Poor fellow, a blind man teaching others not to see!—Religious-Philosophical Journal.

We have received a letter from A. A. Wheelock, on the Lyceum Convention, too late for insertion.

ERRATUM.—Dr. Newcomer's office is at 290 Superior street, instead of 144 Seneca, as stated in his advertisement.

PHONOGRAPHY.—We are indebted to Miss M. E. Durham, for the phonographic reports published this week.

A SCRAP.

BY MERCIA BOYNTON LANE. The Father guards his children here, With holy and with saint-like trust, Fulfilling all their wants and needs, And asking in return good deeds From all his children here on earth, Ere they attain a holier birth.

Thus should we live each day, each hour, Expand as does some gentle flower, Giving to all who need our love, Just like the rain which from above Descends to gladden, cheer and bless, Alike on all in holiness.

PERSONAL.

CEPHAS B. LYNN writes: "I shall undertake the 'missionary' for one month only. My health and lameness both declare that I am not a Wheelock in endurance." He will receive calls to lecture during December and January.

LAURA CUFFY has been lecturing in San Francisco for the last four months, with remarkable success. She is treated by the press of California with great liberality and respect.

MRS. MERCIA B. LANE will speak at Farmington, at the dedication of the new hall, the last Sunday in October, and secure subscribers for THE OHIO SPIRITUALIST.

J. M. PEBBLES lectures at Springfield, Ill., during October, and at St. Louis during November.

A. B. FRENCH spoke in Thompson last Sunday evening.

J. O. BARRETT is lecturing in Michigan.

TO CONTRIBUTORS.

SEVERAL contributions which we should like to publish must be postponed indefinitely. Every week brings along current matters of interest that must have precedence over most merely literary productions, however meritorious they may be. Long articles stand a poor chance, especially if they require an hour's labor to fit them for the compositor; but we will gladly revise ungrammatical, poorly written, misspelled communications—if they are short, and every sentence has a sterling thought. The best scholars are seldom the best thinkers. Don't send "to be continued" articles, particularly if you fail to state whether they will run through two or two hundred issues. The foregoing remarks are also applicable to "messages from the spirit world." Use half-page foolscap, the best black ink, don't interline, and write on one side only. No inferior articles published as a personal favor to anybody. We claim the exclusive privilege of writing such! Finally, send your best thoughts.

WELL DONE, AKRON.

A LETTER just received from this place informs us that the Society there have appointed a committee of three to solicit subscriptions for THE OHIO SPIRITUALIST, and that they intend canvassing with a will. The letter encloses a remittance.

CLEVELAND SOCIETY SOCIABLES.

The Sociables of the Society of Spiritualists and Liberals are held every Thursday evening at Lyceum Hall, 290 Superior street. We dropped in a few minutes, at the last, and found a large, very respectable and exceedingly happy company.

THE SYMPATHY HUNTER.

TRANSCENDENTALIST I am, hermit I would be, yet how eagerly do I catch at every invisible straw. The confirmed sympathy-hunter is like a hatless boy chasing butterflies in a whirlwind, yet what am I but a sympathy-hunter? He catches at straws visible; he runs after the butterflies, while I wait for them to alight in my open palm. The difference is only in mode, so I am no transcendentalist, after all, but a sympathy-hunter. He has his tale of woe, his sorrow excruciating as the toothache. I have mine, too. He seeks relief by climbing the back of some friend. I recuperate by sitting in the sunshine. The difference is only in mode, so I am a sympathy-hunter after all. He puts his worst side out; he is a Lazarus at your gate to be comforted by being wept over. I keep my worst side in. I, too, have sore spots, but I take care that they do not become eruptive. When I want help and comfort, I appear to my friends in my good clothes and best behavior. The difference is only in mode, so I am a sympathy-hunter, after all.

He is miserable, because he is not understood or appreciated. I suffer from the thought that I am so simple-minded that people have no difficulty in apprehending my actual worth. I should be happier in knowing more, at the risk of being understood less.

I cannot condemn the sympathy-hunter without in some way implicating myself. What, therefore, should I do for those who go about crying to be comforted? Scrape lint from the mantle of charity, and assuage their wounds. When we help a person who is tender-toed, we naturally reach out at arm's length. We can pardon the pucker in his gait, though we would not imitate it for the sake of being esteemed companionable. A mirror reflects us as we are, but our ideal reflects us as we would be. He who carries a mirror in a crowded street, is liable to be damaged both in person and property; and if we carry our ideal on the highway of life, and use it as the coquette does her mirror, for merely objective purposes, we find it fragile as the looking-glass, and sooner or later we come to grief. The sympathy-hunter frequently meets with such disasters, but he is care-

ful to save all the fragments, and burdens himself and his friends with a professional display of broken ware. He who is perpetually telling how much he "suffers," soon attains a condition where he has neither time nor inclination for positive enjoyment. It is as true spiritually as it is physically, that a wry face never assists digestion. The friction of ordinary life tends to make the reformer thin and cadaverous, therefore he should improve every opportunity to "laugh and grow fat," for if he does not resort to every healthful method to keep up a good supply of adipose matter, he may become over-sensitive by having his nerves too near the surface.

Whether we look to mortals or to the immortals, the streams of sympathy are as constant as they are innumerable; but the sympathy demanded by the professional seeker is much like a tallow candle that glares and flickers for awhile, until some over-anxious friend snuffs it out. The mantle of charity is of various texture. People can afford to give to the daily beggar only the cheapest kind—mere words—a piece of shoddy; but for the truly deserving, they weave into the texture judicious acts, and thus make a garment of purple and fine linen for the weary soul.—Banner of Light.

EXTRACTS, CLIPPINGS, ETC.

PLUCKY.—It gives us pleasure to learn that a number of female compositors, who were excluded from employment in the printing offices of San Francisco by the Typographical Union of that city, have raised the necessary capital to fit out a printing office, have rented a place procured presses, type, &c., and are about to commence a woman's co-operative job printing establishment.

We are greatly the friend of labor and labor reforms, and when labor and capital collide, we would ever be found on the side of labor; but when combinations of laborers become despotic or tyrannical, we cannot give in our adhesion. We hail this little bit of news as the most striking and practical instance in favor of woman's right we have lately heard of.—R. P. Journal.

GERMAN INFIDELS.—At the last Saengerfest held at Chicago, one of their speakers, in a meeting on the Sabbath day, declared that it was the mission of the Saengerbund to cast out several devils—the devil of pugilism, the devil of know-nothingism, the devil of teotalism, and the devil of the religious extremists, who would wither and dry the green foliage of life, and in the name of God and religion would take from the workmen the only recreation left them in large cities, and make the flesh of the workman shrink upon his bones, by depriving him of the innocent pleasures of Sunday. "It is against this extreme and fanatical influence of the clergy and their disciples," he said, "that we have to contend." These sentiments prevail among German Infidels in our large cities.—The Boston Investigator.

HOW HE UNDERSTOOD IT.—A youngster of five summers, in Athens, Ga., a few Sundays ago, was playing with his toys, when his ma forbade him. "Why can't I play Sundays, ma?" said he, in a grieving tone. "Because, it's God's day, and God will not love little boys that play on Sunday." "Well, ma, I'll bet," says young hopeful, still anxious to argue the point, "I'll bet God played on Sunday when he was little!"

PURE truth, like pure gold, has been found unfit for circulation; because men have discovered that it is far more convenient to adulterate the truth than to refine themselves.

There be those on earth who like crows and buzzards, fail to be attracted by programme, but circling around till they come across a stench in the air, trace it down to the carrion, and there feast and fatten. They are the lovers of slander, the defamers and persecutors of the helpless and unfortunate.

In the approaching Peace Congress at Berne, Switzerland, women will be admitted on the same terms as men, and will be invited to propose questions and take part in the discussions.

The Independent, it is whispered, will soon become more literary, and dispense with some of its theological essays. These essays don't pay, either reading or in subscribers. The world moves.

The Illustrated London News, the best illustrated newspaper in the world, is owned by a lady, Mrs. Ingraham. The Illustrated London Times is also owned by the same lady.

The First Society of Spiritualists have rescinded the resolution prohibiting lecturers speaking on political themes on their rostrum.

The Insane Asylum at Carthage, Ohio, contains sixty-four patients insane from religious excitement.

The Kansas State Spiritual Association meet in convention at Topeka, Oct. 25th, 26th and 27th.

The New England Lyceums are to hold a Convention in Boston, Oct. 28th.

THE HEATHEN.

Editor Investigator: The heathen are called barbarous, but where do we find Christians more merciful than the people spoken of in the following:

"The Hindoo saint extends his hospitality alike to friends and enemies. When he eats, he shares his food with whatever creatures present themselves. He refrains from honey, from reluctance to deprive bees of their nourishment. He will not eat flesh because he shrinks from causing the death of any animal. He avoids lighting a candle at night lest insects should be drawn into the flame; and he filters the water he drinks, lest he should incautiously swallow some creatures. Hindoos will die rather than taste beef—a fact which has often been proved on board vessels where all the provisions were expended except salt beef. Indeed all animals have a degree of sacredness to a devout Hindoo. Those that subsist on vegetables are supposed to be favored by divine beings. They believe every animal is endowed with thought and memory, and has some mode of communicating ideas to its own species.

At Surat is a Banian hospital, where diseased and aged animals are watched with tenderest care. Kindness toward animals, inculcated in all the sacred books, and everywhere practiced as a religious duty, forms a lovely feature in Asiatic religion which Christianity would do well to imitate. True it is founded on sympathy produced by belief in the transmigration of souls. But a friendly relation between men and animals is beautiful and good; and though Christians do not believe the soul of an ancestor may have passed into a horse, they might practice humanity from a higher motive. Tenderness towards the dumb creatures of God would harmonize with the spirit of the religion they profess, and to acquire it they merely need to apply the first and most obvious rule of natural religion: 'How should I like to be treated if I were a horse?'—Progress of Religious Ideas, by L. M. Child.

Every time you avoid doing wrong, you increase your inclination to do that which is right.—Ex

OHIO SPIRITUAL DIRECTORY.

It is highly essential to the accuracy of this Directory that the officers of Societies and Lyceums furnish us the required data.

Mrs. NELLIE L. BRONSON, 15th street, Toledo. A. A. 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. WHEELER, inspirational speaker, Cleveland. Prof. E. WHIPPLE, lecturer upon Geology and the Spiritual Philosophy, Clyde. A. A. WHEELOCK, Toledo, box 643. LOIS WAINBROOK's permanent address is Box 58, Hudson, O. At present address care of Henry Stagg, St. Louis, Mo. J. H. RANDALL, Elmora, will answer calls to lecture Sundays. H. L. CLARKE, trance speaker, Painesville. H. J. DUBOIN, 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 LYCEUM HALL, 190 Superior street, on Sunday, at half past ten A. M., and seven P. M. Lyceum meets at 1:30 P. 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 Hurlburt, D. Woolcott, A. Silliston, E. Stockwell, V. Stockwell, E. Hurlburt and R. Hurlburt.

MILAN.—Spiritualists and Liberals' 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. Milliken; Conductor, F. C. Rich; Secretary, Thos. C. Brown; Treasurer, M. Milliken.

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

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

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ORGANIZATION.

THAT which is powerful for evil, under twice direction may be powerful for good. Organization among Spiritualists has long been felt to be a necessity; yet, owing to the sad experiences of the past—the knowledge that religious organizations have been powerful in the work of mental and spiritual enthrallment, crushing individualism in the soul and holding governments and kings in leading strings—thus perpetuating slavery in all its forms; Spiritualists, many of them, have feared Organization. This is not to be wondered at. With increased, experience, however, even former opponents of organization are coming to view it as a necessity. This is one of the good signs of the times.

From a long settled conviction of the need of concerted action on the part of Reformers, I look with considerable interest at the prominence which this subject is gaining amongst American Spiritualists. It must sooner or later become the question of questions, until some practical solution is attained. I have no special favor for any one existing organization, neither do I care a straw who are placed at the head, so that they are capable, and true to Spiritual teaching. There is far too much eagerness for kingship, and not enough of the real reform spirit of self-abnegation, Spiritualists. Whilst this is the case, I expect to find dissatisfaction and dissension, and as a concomitant, inefficient action on the part of the general body of Spiritualists. If the spirit of devotion to truth animates us, with knowledge, we may one and all unite for the good of all.

Of course, if certain individuals, inspired solely by selfish ambition, claim to rule, regardless altogether of the voice of the rest, we can reasonably look for nothing else than dissatisfaction and feeble action in the direction of good. I take it for granted that all philosophic and scientific minds see in Organization a power for good; in fact, they are satisfied that organic action is the most efficient, and that Nature herself is a mighty organizer—at any rate I never heard an argument worth anything in the light of Natural Philosophy, setting aside organic action. The cause of difference on this subject rests in fear—fear lest Organization should lead to evil, fear lest the executive should prove traitorous to the cause. It is good that this fear exists, for it offers resistance to the possible abuse of power, in other words, when duly exercised, a check upon incapable and unselfish candidates for office.

All political, social, and religious institutions rest upon the basis of Organization. Can Spiritualists forever ignore Organization? If so, how is it that all along they have been content to dabble in it in a petty way? It has often amused me to hear Spiritualists talk against Organization whilst they were themselves parts of a little whole—an organization of Tom Thumb proportions. Consistency is a jewel. If Organization is bad, and the world can progress without it, why dabble with it even in homeopathic doses? If it is good in the small, will it not prove good in the great, or aggregate? If one hundred individuals by concerted action can produce a given result, how much can 11,000,000 produce, well organized and properly governed? Let those who think Organization undesirable take the lecturing field, and depend solely on their unassisted efforts in diffusing the light of unpopular truth. Experience will soon teach them the need of central action. Here we are, a vast body of Spiritualists, (excepting the petty organizations existing) scattered over the land, some of us working and starving into the grave, others content to deliver or listen to an occasional lecture, get up a solitary discussion, and spread abroad a few pamphlets and books. Yet, disorganized as we are, great good is accomplished. It yet however becomes even more and more a necessity for Organization. Millions of human beings "live, move and have their being" in theological and moral darkness, to whom the light of Spiritualism would indeed be "a lamp unto their feet," but there is no missionary to carry the light forth, or to speak more correctly, no means to send out the missionary. True the State Organizations and the American, just started, have sent out a corps of missionaries, but these are as drops to the great ocean. What good are ten or twelve missionaries to meet the growing needs of the age?

Spiritualists have among them men and women, able and willing and inspired by the angels, to carry forward to successful issues the mighty missionary work.

I confess that I cannot see how in any way the American Organization just inaugurated at Rochester, is to clash with the State Organizations. There is work enough for all, and if only all act for Spiritualism, and not from petty personal motives, Spiritualism will be the gainer. I believe we have not only efficient men and women to cover the American Continent with missionaries, but that there are dollars in abundance waiting in the pockets of Spiritualists, and others to defray all expenses. The missionary work is very arduous, nevertheless it is the work most needed.

Organization, not diminutive, but general and mighty, is the need of the hour. Shall we stand aloof and allow existing organizations to fail for want of support? Shall we not rather vitalize and sustain them? Not seeing how in any way the State Organizations are to suffer from the American, I am glad to see an effort made on a grand scale to focalize funds and mind-power for the good of mankind.

Wherever a few earnest souls see the need of organized action and set about it, I see no reason for opposition on the part of any Spiritualist. Let them organize and prove their strength and fitness for the field or action. The success of existing organizations; let them all prove their strength and fitness. The American Organization starts well and looks promising. Its series of aphorisms and address, just published, is equal to anything ever put forth in the history of Spiritualism. There should be no miserable jealousies. The State Organizations can each find additional strength from the action of the American. All should work in harmony.

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CORRESPONDENCE.

Deterdoolomar Roy Chowdhry, Barrilpoore, South Calcutta:

HONORED SIR: I write you from the east of the Eastern Hemisphere. In such a dark country as that in which I live, the glorious rays of truth can scarcely penetrate the thick skulls of men, who are only-busy about attaining subliminary pleasures. The anti Spiritualists of my country mock us by saying, Let us see spirit works, and then we will believe. Unfortunately we are not yet successful in that point, though according to the rules of A. J. Davis, we have held many circles. The following questions are intended to bring messages of Mr. Norrendro Roy Chowdhry of South Calcutta. I shall deem it an ever memorable favor if you will be kind enough to answer.

What caused the death of Mr. Norrendroloomar Roy Chowdhry? Who was near him at his death bed, and what were they doing? After what time and in what manner was he conscious of his leaving earth? Who accompanied him to the second sphere? How long did he suffer for his earthly sins? In what circle is he now and how is he engaged? In what light does he now see his relatives? Has he influenced any one? If so, whom? The house where his father dwells is termed a haunted house. If so, name the spirit who frequents it. Does he perceive any cause why he cannot communicate?

With the correct answers to these questions, he thinks he can convert the ruling caste, and through them the whole country. We feel deeply thankful that our grand philosophy has penetrated to the other side of the globe, and that in the cradle of man's earliest civilization it is agitating the minds of men.

R. B.—Is Mrs. Conant of the Banner of Light, reliable?

If you mean whether she is a truthful, honest, reliable medium, we answer most emphatically, Yes. We answer from personal knowledge, having received several of the most startling and convincing tests through her mediumship. She is a true and noble woman, above the least deception, and esteemed by all who know her.

E. T., Angola, Ind.—Why do I not receive a communication from my father, who passed from earth many years ago?

The writer states that he has visited many media without success, and yet knows that if his father exists, he must be anxious to communicate. Spirits cannot communicate through all media. There must be adaptation between the medium and spirit. We are assured that there are many spirits who have never communicated with earth, because they do not know how, and others who want the necessary tact to do so. We little appreciate the difficulties which lie in the way of spirit communion. We must be thankful that they do not leave entirely the unpromising field. It is not because your father does not want to converse with you, rest assured, but from inability. This may, and probably does, rest with you or your circle, and by seeking to become harmonious yourself, and with a prayerful heart, seeking the best circles, you may remove it.

G. F. P., Ashtabula Co., O.—How can we best form a circle?

Simply by those who feel interested meeting and sitting round a table. If you have an impressive person among you, have him seat you; if not, sit alternately, ladies and gentlemen. Then join hands and remain quiet for an hour. You probably will be obliged to hold several sances before meeting with success. Singing has a very harmonizing influence. The planchette, lately introduced, is good to test whether a person is mediumistic, if for nothing more? Repress all curiosity and eagerness, and remain perfectly passive, ready to receive whatever is offered, to be reasoned over after the adjournment of the circle, and not before.

FRIENDS.

BY EMMA TUTTLE.

They are earth's dearest blessing; the way-side flowers which render existence beautiful, and add attraction to our pathway as we pass along through life's changing scenes. They are flowers which when gathered and garlanded, form the most enviable coronet which can grace a mortal's brow.

Sometimes I study every distinct flower which combines to form my friendship wreath, and read upon its petals tales which cast sunshine or shade into my heart, though the mist of years may have gathered round them, for it is not alone from the present hour that we derive either our happiness or our misery. As we float along beneath the sunny skies of youth, anticipation's bright form stands ever at the prow of our tiny ship, to guide us safely through every threatening storm. She is always painting fair pictures on the canvass of the future, to which she points our earnest gaze. She speaks of wealth, fame, friends, everything which can dazzle the eye of the young, and says, "Perhaps they may be for you," and thus she dauntily holds the cup of happiness to our lips, and we, overlooking the dull present, take sips from its flower-wreathed brim.

When years have flown, and we have advanced farther upon life's sea; when the winds of age waft us swiftly on, memory arises from the ashes of the past, and delights us by reading the records of past moments, of sunny hours, beautiful dreams, congenial friends. Numbless blessings are constantly showering our heads, which might contribute much to our happiness, did we but appreciate them as they pass. But we are too apt not to do so, and when in after years we in retrospection view them, they look like brilliant gems, which, could we but grasp, would bring a world of bliss.

Among the choicest and most sacred of these are early associations and friendships. We are special beings, and cold and isolated most that heart be which has never experienced the pleasure arising from the pure, earnest soul-communion of friend with friend. Earth's purest joy he has not tasted, its sweetest cup of bliss he has left untouched. Fame may weave her rarest laurels into garlands for your brow; you may, by daring deeds write your name upon the scroll with earth's famous ones; wealth may shed its glittering treasures around you, and the world admire you, but the vain delights which these futile pleasures bring are hollow, when compared with the joys which spring from a heart beating with love and sympathy for congenial spirits—loving friends.

THE LANDMESSER.

A LEGEND FROM THE GERMAN.

BY HUDSON TUTTLE.

My guide cautiously threaded the gloomy path before me, and often he cautioned me to beware of excitement. "In the forest," said he, "often now we see the Landmesser, gloomily stalking, a shadowy ghost in the twilight."

Often had I sat listening by the hour to the mystic revelations of the peasantry, and often been overpowered by their impressive manners, and the feeling that they believed what they repeated. The German mind loves mystery. It is born a believer in ghosts, and delights in tales of ghostly adventure. But the scene, wrapped in its mantle of grey twilight, the solemn bergs rising their snowy summits around us like gigantic sentinel ghosts, made the name of "Landmesser" sound quite different than I had ever heard it before.

I say I had heard of him before. He figured conspicuously in the tales with which I was nightly regaled at the village, until I resolved to get knowledge by confessing ignorance, and asked my host: "Who, pray, is this Landmesser?"

"He was," replied he, "a surveyor of lands on these mountains. He served fifty years or more, and so occupied was he with his profession, that, now that he is dead, he cannot forget it, and, like ordinary folks, goes away, but lingers on the mountains, and I dare say their is not a person in the village but has seen him at one time or another of their lives."

So such was the "Landmesser," a ghost, who had forgotten to get away from his former scene of activity. Very plausible, indeed, that man, by constant exertion at one thing, may make himself into a machine, a machine that at last gets control of the motive spirit, and continues on just the same in the spirit-world.

"Guide," said I, "do you really believe in this? or do you wish to enhance your services by the fictitious aid you give?"

"Believe?" replied he, "I know. I have seen him countless times—always the same, and unapproachable."

"Foolish fellow, if a ghost, wandering in these barren woodlands, frightening your superstitious villagers."

"Not so foolish. Perhaps he walks as a penance for a crime. I know not, but you can ask him yourself. He comes in mist. When you see such a fog in that valley, he is sure to come out of it."

ment he assumed sharpness of outline, until I saw a completely equipped forester a few rods from me. His features were clearly discernible, even in the darkness, from self-luminosity. His face was careworn and haggard. His eye was restless, and seemed to glance in search of something lost. I had no time for reflection before he glided from my view.

"You do not doubt," asked my guide. "Truly, I have seen a ghost; but why are you so frightened at his appearance. He can harm no one. He has not power over the elements, and yet you burghers rather meet a lion, any time."

"It is true we are frightened, but it is not true that he has no power over the elements. I believe the Landmesser, or any other ghost, if so disposed, could hurl the avalanche from the mountains on us, or direct the wild tempest which forever gnaws on these peaks, to sweep down and destroy us. It is not what the ghosts have done, but what they can do, that makes us cautious."

"No one has ever spoken to him," I asked, after a long pause.

"No. The nearest any one ever approached doing so occurred this very year. If you desire, I will tell you the story as we descend this path."

To my earnest solicitation, he began: "One of our village girls was more beautiful than any of the others. Her name was Linda. She was seventeen this summer, and for three years past, had herded her father's cows on the side of the mountain."

Last summer she departed as usual in the morning, with her cows. Night came but she did not return. It was past midnight when her parents were awakened by a wild scream, and Linda rushed into their arms, only to gasp a few words and expire. From her half articulated sentences, they learned that she had fallen asleep. While she slept night came down. She heeded it not. The Landmesser gave her an opiate. While night advanced, she dreamed. A landscape spread before her, surpassing lovely. The mountains were of gold. The streams, dashing down their sides in musical cascades, were of silver. The earth was carpeted with flowers, the air redolent with sweetness. Beautiful airy beings pursued the avocations of pleasure wherever she turned her eyes. One approached her. He was extremely beautiful. Never before had she seen a man so perfect. He took her hand in his, and in a voice of music said: "Be my bride." She awoke. Darkness was around her, but she could see the form of the dreaded Landmesser before her. It was his hand of air she held. She saw his hand in hers, but felt only coldness. It was he who claimed her for a bride.

With the effort of despair, she rose and rushed down the mountain side, rushed home; but the spell of the ghost was on her, he had claimed her, and she died. Her spirit went to him. Twice since have I seen them together. I know she, as a spirit, regards him as she did in her dream. She has no fear, but thinks him beautiful. The Landmesser wanders no more alone. I believe his bride will prevent him at length from wandering altogether, and he will desert his haunts in our woodlands.

Such was the strange tale I heard as we descended the winding path, to the cottage or hut of a peasant, where, as I lay wrapped in my blanket, many a time I seemed to see the Landmesser stalk, grim and searching before my eyes.

THE INFLUENCE OF THE BEAUTIFUL.

With Plato, beauty seems to have been only another name for God—significant of the creative power of the universe. The importance he ascribes to music as an element of education, seems to us moderns extremely exaggerated, especially when we remember how imperfect music was among the Greeks, and consider the low state of our morality, who are living in the midst of Mendelssohn's "pontifical march of harmonies," and Beethoven's choral music of the spheres. But Plato meant much more by beauty and by music than we understand by those words. To him they signified graceful fitness in all things. From this point of view, a due subordination of the instincts to the sentiments would be one form of music, and perfect manners would be another form. Does a loving contemplation of external beauty help to produce such results? I think it does. The other day, when I was gazing upon the Venus of Milo, with a feeling more akin to worship than Cromwell would have understood or approved, the thought came to my mind, Are you any better woman for being so enamored of beauty?

"Of calmly joyous beauty, marble-limbed, Yet breathing with the thought that shaped its lips Locked mild reproach"

Upon my narrow thought, I felt that this kind of pleasure must necessarily produce a distaste for all things low, and coarse, and dissonant.

Decidedly, the love of the beautiful multiplies our sources of innocent enjoyment, and thus leaves less room in the soul for mean thoughts and ignoble pleasures. When selfishly indulged, it becomes desecrated, like all good gifts. But unperverted, its influence is refining; and whatever renders man less rude and coarse places him in more harmonious relations with the good and the true, and renders him more receptive of their influence.—L. M. Child in the Independent.

CHILDREN.—Buds to become blossoms! Stars to become suns! Mortals to become angels! All life to be emparadised in eternal beauty! We love children. Everywhere they gladden the soul, as birds do the summer forests, as dew on the autumnal grass, as springs the thrifty travelers. We love their dance, their laugh, their sweet, pure souls, so cheerful and aspiring. Without them, what would be our world? Shorn of all its vital attraction deadened with care and partition, rotting with sordid ambition! They have angels to guard them, who people earth with their holy presence for very love which they cannot resist. Children draw them hither, for maybe they constitute the chief aromatic joy of their bleated homes in the Morning Lands of God. Train them, then, to be free, intelligent, sunny, virtuous, spiritual. Give them pure water, plenty of sunshine, cheerful songs, and holy examples.—Banner.

THE TREE LIFE.—The mere lease of years is not life. To eat and drink and sleep; to be composed to the darkness and the light; to pace round the mill of habit, and the wheel of wealth, to make reason our book-keeper, and turn into implement of trade—this is not life.

In all this but a poor fraction of the consciousness of humanity is awakened, and the sanctities still slumber which make it most worth living. Knowledge, truth, love, beauty, faith alone can give vitality to the mechanism of existence, the laugh of mirth which vibrates through the heart, the tears that freshen the dry waste within, the music that brings childhood back, the prayer that calls the future near, the doubt which makes us meditate, the death which startles us with mystery, the hardships that force us to struggle, the anxiety that ends in truth, are the true nourishment of rational beings.—Ex.

OHIO SPIRITUAL DIRECTORY.

- It is highly essential to the accuracy of this Directory that the officers of Societies and Lyceums furnish us the required data. Mrs. NELLIE L. BRONSON, 15th street, Toledo. A. A. POSE, inspirational speaker, North West. Mrs. MARY L. SMITH, trance speaker, Toledo. HUDSON TUTTLE, Berlin Heights. Mrs. SARAH M. THOMPSON, inspirational speaker, 161 St. Clair st., Cleveland. E. S. WHEELER, inspirational speaker, Cleveland. Prof. E. WHEELER, lecturer upon Geology and Spiritual Philosophy, Clyde. A. A. WHEELOCK, Toledo, box 643. LOUIS WASSERBOKER's permanent address is Box 2 Hudson, O. At present address care of Mrs. Stagg, St. Louis, Mo. J. H. RANDALL, Elmora, will answer calls to lect. Sundays. H. L. CLARKE, trance speaker, Painesville. H. J. DUNGIN, inspirational speaker, Cardington. A. B. FRENCH, President State Association, lecture Clyde. O. F. KELLOGG, lecturer, East Trumbull, Ashland county, speaks in Monroe Center the first, in the day of the second, and in Thompson the third day of every month.

MEETINGS.

- CLEVELAND.—The First Society of Spiritualists meets in Temperance Hall, 184 Superior street, 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. CUYDE.—Progressive Association holds meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets at ten A. M. A. M. French, Conductor. Mrs. Mary Lane, Guardian. THOMPSON.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are Henry Hurlburt, D. Woolcott, A. Stillison, I. 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 spirit 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. 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 a cured Greenwood Hall, Corner of Sixth and Va streets, where they hold regular meetings, Sunday at half past ten A. M., and half-past seven P. M. AKRON.—Lyceum organized June 7. Meets in Empire Hall at ten A. M., every Sunday. KIRTLAND.—Society and Lyceum. President, I. Milliken; Conductor, F. C. Rich; Secretary, T. C. Brown; Treasurer, M. Milliken. PAINEVILLE.—Lyceum meets at half past ten P. M. in Child's Hall. A. G. Smith, Conductor; M. E. Dewey, Guardian. GENEA.—Lyceum meets at ten o'clock, A. M. H. Saxton, Conductor; Mrs. W. H. Saxton, Guardian.

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