

# The Ohio Spiritualist.

"CHARITY FOR ALL—MALICE TOWARD NONE."

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## FACE THE MUSIC.

BY EMMA TUTTLE.  
Face the music! oh thou coward  
Heart that flutters in my bosom,  
Though it bears thy idol toward  
Cypress shade and low turf blossom.  
Thou mayst as well know  
That thy hopes lie low;  
That through life's sad years  
Thou wilt glitter with tears,  
As to fly from the toll of bells,  
And run from the sound which tells  
That Hazie thy darling, is dead.  
Face the music! if it stagnates  
Blood and life by its low tolling;  
It is telling matter's mandates  
Since the ages were set rolling.  
Life, beautiful life,  
Nursed in the lap of Strife  
Who kills him soon or late!  
Men say "a wreck of Fate."  
Well, let it go so.  
My darling lies low.  
The light of my life is blown out.  
Face the music! hear the story  
Which the years will teach thee;  
That an angel robed in glory  
Will bend down and reach thee  
In the troublous shade  
Of doubt, and hope delayed,  
And say, "Come to the light.  
Read God and grief aright.  
Come now to the Better Land,  
Away from a wreck strewn strand  
Where Hazie, who loves thee, has gone."

## The Spiritualist.

### SHALL LIBERALISTS BE EXCLUDED FROM OFFICE?

One of the candidates for Mayor of Philadelphia, Mr. Tyndale, is a Liberalist, whereupon the Daily News attempts to show that he is unworthy the office; it says:

The charge against him is not that he is an atheist, for if he were that he could be in intellect but little above the brute creation. The charge is that he is an infidel—and this we dare either him or his friends to meet. What is it to be an infidel? According to the lexicographer, "One who disbelieves the inspiration of the Scriptures and the divine origin of Christianity," is an infidel. What is Christianity? It is "the system of doctrine and precepts taught by Christ and recorded by the evangelists and apostles;" and the infidel, ignoring this system and these doctrines, denies the moral responsibility of man to his Creator for the acts done in this life. But the more polite term used to cover infidelity is "rationalism," as taught and advocated some years ago in the Sunday Institute, which met in Sansom-street Hall, and with which it is said Mr. Tyndale was connected. Rationalists comprehend those latitudinarians who consider the supernatural events recorded in the Old and New Testaments as things happening in the ordinary course of nature, and who consider the morality of the Scriptures as subject to the test of human reason. Of this school is Carl Schurz and the Red Republicans of Europe and America, who spread infidelity as the result of the "Age of Reason," wherever they go; and to this school, as we assert without fear of successful contradiction, does Mr. Tyndale belong. Should we be safe in entrusting the responsible office of Mayor to a person who ignores the obligations of Christian duty, and would not the citizen who professes to be guided by Christian principle stultify himself by voting for a rationalist?

This paragraph may be regarded as written in the heat of political contest, and having no farther significance; but it has a deeper meaning, one which is near and dear to every lover of freedom. It is one of a thousand indications of the approaching struggle between free thought and the empire of darkness. When influential journals raise the cry, if you are a Christian, don't vote for a "rationalist," it is time for all lovers of reason to look well to their liberty. Can we doubt for a moment that anything is wanting, but the power, to deprive the "infidel" of all office and stations of influence? We do not wish to make this a political issue, but if it is forced upon us we shall be obliged to accept it. If our best men are ignored because they happen to be "rationalists," we cannot well remain silent.

### SPIRITUALISTIC VERBIAGE.

It is often remarked by heterodox people who are believers in spirit-communion, and to a great extent acceptors of the Spiritual Philosophy, that there is so much verbosity, tautology and verbiage in the writings and speeches of many of the public exponents of Spiritualism, that their cultivated tastes are offended, and their stock of ideas not enriched; hence, they

prefer to be interested and instructed, in liberal matters, by some more polished and quasi-aristocratic teachers. They affiliate with the Unitarians, Universalists, or some other Creed, and rest content with the amount of liberality that can be genteelly and learnedly conveyed to their minds, in spite of the logical enmity of said Creed thereto; for in just so far as any sect is really liberal it is really inconsistent with what constitutes it a sect. The genius of Sectarianism is wholly opposed to Liberality, and there is no logic that can unite them, notwithstanding the allurements of a popular sophistry which fain would have us think the twin are one flesh. Reformers, liberalists, be not deceived! When the trial-hour comes—as come it must—only those who love the truth though it be sometimes heralded through unlearned channels—can be relied on. Happy expression, faultless gesture, rounded periods, are desirable and should be emulated, but the unadorned, ungrammatical utterance of Freedom's message by the truth loving "fishermen" of the Incoming Dispensation is sweeter, truer, nobler, and more eloquent by far, than the most felicitous strains of oratory in behalf of any form or remnant of a departing and enslaving Christianity!

Spiritualists are illiberal and sectarian; Spiritualism is as liberal, as free as the sunlight of heaven. It is the only ism that permits you, without censure, to speak and act whatever you believe—not even requiring of you that you shall believe in the ministry of angels before it extends the hand of fellowship—much less that you shall admit the Personality of God, His Unity, or Trinity, the Divinity of Jesus, or the Inspiration of any Scriptures.

No faith less cosmopolitan than this can meet the exigencies of the coming Crisis. The minor creeds are being pulverized between the active upper stone, Spiritualism, and the stationary nether one, Catholicism. Sooner or later, every individual must elect whom he will serve.

We have not a word of criticism for those who have not outgrown the dogmas of Liberal Christianity, so opposed to the spirit of Liberality. These dogmas our friends, the Unitarians and Universalists, keep by them, much as a convalescent who doubts his physical soundness retains his crutches. And we can scarcely find it in our heart to bemoan the contributions Spiritualism makes to their ranks of persons in whom "intelligence," and "culture," predominate over the love of plain, practical, imperfectly presented truth. Surely we who profess so much generosity, cannot withhold their main supply, especially when it does not impoverish us!

### HONESTLY, THERE IS GREAT EXCUSE FOR THE CRITICISMS OF CULTURED MINDS UPON SPIRITUALISTIC WRITINGS AND TEACHINGS; BUT EIGHTEEN HUNDRED YEARS, WE HOPE, MAY REMEDY, TO SOME EXTENT, THE EVILS REFERRED TO.

### FROM THE SOCIETY AND LYCEUM OF CLYDE.

The following preamble and resolutions were unanimously passed:

YOUR COMMITTEE appointed for the purpose of presenting to this Society and Lyceum, resolutions expressive of its respect, confidence, and earnest good-will towards our faithful Brother A. B. French, beg leave to submit the following for your consideration:

WHEREAS, Regarding it as highly proper and just that human testimony should be borne in favor of virtue, honesty and intelligence, whenever and wherever opportunity offer; and

WHEREAS, We deem it not only a pleasure but a duty in view of the self-sacrificing efforts, earnest zeal and untiring labor of Brother A. B. French, for more than ten years in our midst, and to whose influence and constant work the present flourishing and growing condition of our Society and Lyceum is mainly due; and

WHEREAS, In view of the fact which has come to our knowledge that our Brother recently has been appointed as the Western Agent of the American Association of Spiritualists, which will necessarily call him to a larger field of labor and usefulness, and for which we regard him as most eminently qualified (for raising funds to establish a National College, where education can be obtained by both sexes upon perfect equality, free from all sectarian influences); therefore,

Resolved, That the Secretary of this Society and Lyceum be requested to forward a copy of the above preamble and resolution to Brother A. B. French and to each of the Spiritual papers for publication.

A. G. NEWTON,  
J. K. RICHARDS, } Com.  
A. L. BUSB,  
Mrs. F. A. PERIN, Cor. Sec'y.

READ BRO. A. B. FRENCH'S COMMUNICATION, ON fourth page. The "President," be it remembered, will address the Cleveland Society tomorrow morning.

### PHYSICAL MATTER AND SPIRIT.

PHILOSOPHERS, from the earliest times, have attempted the solution of the question, if the substances with which our senses are brought in contact, are capable of indefinite division, or whether a point is reached, the ultimate molecule, where division can go no farther. No arguments can reach nor experiments solve the problem, and from the idle conjectures of Democritus and Leucippus, to the experimental researches of Wallaston and Faraday, there is no advancement except in the form of the investigation.

Matter, infinite space and infinite duration, are the elements of creation. That space and time are infinite, we pause not to prove. The eternity of matter requires consideration. We have no proof to the contrary. That it is not an assumption and as the affirmative, must first produce evidence. Our senses never yielded us knowledge of the creation or extinction of matter. All the deductions of science are based on its eternity. We see it change form; it becomes solid, liquid or gaseous, but never diminishes in quantity. The candle burns, yielding light; it is consumed, apparently destroyed. As a candle it exists not, but as gaseous products floating in the air, every atom remains, and it subjected to the test of the balance, would exactly poise the candle. So of the coal and wood in our grates, destroyed as coal and wood, but not as matter.

We cannot imagine the extinction of matter, nor can we a beginning. We contemplate nature not as having beginning or end, but as an infinite series, a few of whose members only are brought before us. It stretches before us like an endless way, up and down which we can travel, but never to either termination, and having no data, nothing positive, we cannot judge whether the path has or has not termination. So far as we know, it has not. Here is an end to all speculation, and until something more than the idle conceits of men are produced, we are obliged to rest content with the apparent eternity of matter. I say apparent, because such are the teachings of our senses. Forms perish with appalling rapidity; death vieing with life, and resurrection triumphing again and again over the power of dissolution; yet the atoms of which all these countless swarms of existences are formed, remain unchanged. Compared with the fleeting existence of animated nature, or even with the durations of the worlds of space, which grow old and are absorbed, matter is eternal. So let it rest until proof to the contrary is produced. I disturb not its repose. Nothing in sacred volumes more than in the walks of nature, contradicts our conclusion. Nowhere do they teach that God created matter.

What is matter? It is an aggregation of atoms. What is an atom? It is the type of the universe, for in it is concentrated all the laws and principles in nature. Is it a real, tangible existence, or is it, as taught by some philosophers, a mathematical point, from which as a center, forces are manifested? This question would be difficult to decide, and as in all others we are compelled to fall back on the evidences of the senses, and until the production of proof, abide their decision. It is difficult to conceive of the propagation of force from a mathematical point, or rather a centre, where nothing exists. It is wide of the spirit of our system of philosophy, which refers all productions of force to matter. It is at most but a flight of imagination, and let it be decided as it will, force must be referred to the atom—to matter. The atom exists because this force is present. The force is a part of the atom. In other words, and as a general expression, the attributes of matter are co-existent and co-eternal with it.

By attributes, I mean direct manifestation of the primary force, into which the phenomena of the atom are resolvable. Principles are combinations of these. Properties are primary results.

All of these are the means by which the existence of matter is manifested to our senses, and without them we could not conceive of its existence. I have neither space nor inclination to enter into a metaphysical discussion of this question. I refer to this plain statement:

How could the atom exist without extension, and attraction, and corresponding repulsion? Vigorous indeed must be the imagination which can build a world of such atoms. Robbed of its attributes, the atom has no tangible existence. Here resting our deduction on the basis of facts, the testimony of sense, we conclude that the atom and the forces which it mani-

ests, are co-eternal, co-existent. Their relations we cannot conjecture.

All the phenomena presented by matter appear to be resolvable into the forces of attraction and repulsion. This may be a premature conclusion, but such is the present doctrine of facts. It is directly opposed to the received idea of matter, that inertia is its characteristic—only moving as acted on by some external force. Matter is supposed to have no internal force. If it is not acted from without, it remains forever at rest. If it is possible for matter thus to remain, we never see it in such a condition. Motion is its eternal condition. A post planted by the roadside is at rest compared with the objects around it, but not really, not to mention the internal changes in its structure, by which it shortly is reduced to dust. Each day it makes the circuit of the globe, and yearly journeys around the sun. Does the globe move and compel it to move? What moves the globe? Ah, now we arrive at the end. Every atom the globe contains exerts its influence, whose combined force is the motion of the globe.

The finest power to which a substance can be reduced, to the microscope presents all the aspects of the entire body. Gold may be hammered so thin that one grain will cover 1,400 square inches. A microscope can detect the gold on the 1,000 part of a linear inch; so that gold may at least be divided into particles 1-1,400,000,000 of a square inch in size, and still retain its characters. Coloring substances, such as indigo, show an almost incomprehensible divisibility. A single drop of strong indigo in solution can be shown to contain at least 500,000 distinctly visible portions, and will color 1,000 cubic inches of water. As this mass of water is at least five hundred thousand times larger than the drop, it is certain that a particle of indigo must be smaller than the 1-2,500,000,000,000th part of an inch. A fragment of silver 1-100th of an inch in size, when dissolved in nitric acid, will render distinctly milky 500 cubic inches of common salt. Hence the size of a particle of silver thus dissolved must be less than a billionth of a cubic inch. The attenuation presented by solutions are far exceeded by the complex beings revealed by the microscope. Anatomies are revealed no larger than the particles of dissolved indigo, living, moving, having organs of prehension, digestion and assimilation, and a circulating fluid or blood, with globules bearing the same comparative size to them as ours do to us.

Millions of these beings heaped together would be scarcely perceptible to the unassisted eye. Every advance made in the perfection of the microscope reveals grades of animalcules hitherto unseen, and these feed on still more minute forms. These examples only show the possible division but do not touch the question of infinite divisibility. The definite extension of the repulsion existing between its gaseous atoms, appears to settle the question, for it is argued, were the particles infinitely divisible, their repulsion would be infinite. This conclusion is not inevitable, and doubts have been cast on the determination of the limits of the atmosphere.

The chemical atom may be regarded as formed by a group of smaller particles, and the number uniting to form a group, is what we call the combining number, but this is conjectural. There then remains but one theory, and that is the one advanced by Boscovitch, in some of the modifications of which it is susceptible. We must confess that we know of force, but of matter we know nothing. What we call the matter, what we see, feel, taste, which manifests gravity, impenetration, etc., is not matter but the forces which surround and conceal something beyond. This something lies beyond our ken, and all we know of it we learn from its phenomena. It is difficult for the mind to grasp the idea of substance without atoms, and there is a necessity of employing the term; yet all we know may be expressed by a centre radiating forces. Whether that centre is a mathematical point, or occupied by a determinate atom, we cannot ascertain, though the latter inference is most consonant with the finiteness of our minds. This point, this something, amid which the forces of the universe cluster, from which they radiate, is called an atom. It is uncreateable and indestructible. On this basis all positive science rests, and without it its inferences would be wholly unreliable. It may change its form, from solid to liquid, from liquid to gas; it may be apparently dissipated, as wood in a grate, as food in the animal body, but it always re-appears. The atom is eternal, whether a particle or a centre force.

There is a great difference between the theory of atoms and the theory of forces. The former explains satisfactorily but few phenomena, while the latter adjusts itself to all. Certain inferences suggest themselves when the latter is received, which general-

ize the most diverse phenomena.

The facts presented by the combinations of potassium and sodium, overthrow the long held statement that matter is impenetrable. The mutual diffusion of gases, the contraction in bulk of liquids when employed as solvents, confirm the idea that matter is highly penetrable. If the component atoms are considered as widely separated, we may consider foreign atoms as introduced in the interspaces, and affording no proof of penetration. But we cannot, from the foregoing facts, consider such to be a correct view of the constitution of matter. As space cannot be a conductor and a non-conductor, there must exist some bond of union between the particles so remotely situated. Take the theory that an atom is a centre of force, it occupies all the space over which its force is propagated. When aggregated into masses, they fill all the area of the substance. The influence of force, which is all we know of matter, must extend to infinite distance. Matter thus considered fills all space, for all space is filled with the gravitation of atoms, and gravity is a constituent part of matter. Suns and worlds are but central condensations rotating in the midst of matter. Even atom, while it constantly retains its own individuality, extends throughout all space, penetrating and being penetrated by all others.

The shape of the primary atom, so often conjectured, and conceived in the manner one would fancy the outline of a mathematical point, becomes clearly defined. Its form depends on the manner in which the force is propagated from the centre. If by consecutive waves, the atom would manifest the powers of a sphere; if with greater strength in the direction of an axis, of an absolute sphere; if it circulate around the axis in the manner electric currents are supposed to do around a magnet, polarity may be manifested. What is known as shape is simply the disposition of force.

When two atoms having affinity, as an atom of metal and of oxygen, unite, the Newtonian theory regards them as simply arranged side by side in a manner easily conceived, and often forcibly represented; but why such a union radically changes the properties of the constituent elements; why an atom of acid uniting with an atom of alkali produces a neutral substance, is not explained. On the other hand, if an atom be regarded as a centre of force, when two unite, they mutually penetrate to the very centres of each other, forming one molecule with powers determined by the new combination of forces. The manner in which two or more atoms unite, or separate under the influence of stronger forces, may be illustrated by the union of sea waves and their subsequent separation, into the original waves.

Is there such an entity as space, penetrating the pores of all substances? It is difficult to understand its want of properties; more difficult those which it apparently possesses. If we consider matter as an objective substance, acted on by forces, then the atoms of gas, fluid or solid, cannot touch each other, but are separated by intervals of space. Space penetrates all substances with a fine network of cells. The component atoms of a body have been likened by these atomic philosophers to the stars scattered in the vaults of the sky as being comparatively equally far removed from each other. There can be nothing continuous in the universe but space. Every substance must be broken and limited. How does this agree with the conducting and non-conducting of bodies? A stick of shellac penetrated by space and having its particles far asunder, is an insulator. If space was a conductor, it could not be, for there could be no such thing as insulation. Hence space is an insulator. A pile of loose, dry sand is a non-conductor, but fill its pores with water and the mass becomes continuous and a conductor. In the same manner, if space were a conductor, penetrating all bodies like immovable metallic wires, not the least insulation could be effected.

Conducting bodies have their atoms widely removed from each other, and are penetrated by space. If space is a non-conductor, these atoms are in the condition of metallic dust stirred into melted resin. As each particle is surrounded by an insulating film of resin, the mass is a non-conductor; so each atom being enveloped in non-conducting space, the mass becomes a non-conductor. Hence as space is the only continuous portion of bodies, it must be a conductor.

But it cannot be both a conductor and a non-conductor. According to the atomic theory, if the specific gravity of the metals be divided by their atomic numbers, the result is the number of atoms in equal bulk of the metals. It would be presumable that the metals containing the largest number of atoms, that is, having atoms nearest together, would have the greatest conducting power. This is not, however, the fact. Iron, containing nearly three times the number of atoms of gold, is only one-sixth as good a conductor. Copper, containing nearly the same number of atoms, is six times better conductor, being nearly equal to gold, the best of all metals, although

containing the fewest atoms. Silver, having the same number as gold, is only three-fourths as good a conductor. The results are reversed in lead, which contains almost the same number as gold, but is only one-twelfth as good a conductor.

These facts are very perplexing and difficult to harmonize with the atomic theory, nor can the difficulties be avoided by supposing atoms of different atoms of potassium, oxygen and hydrogen, and from it the 2,100 atoms of oxygen and hydrogen be taken, there are 700 atoms of potassium left. These will exist in the metallic state, but strange to say will occupy a square inch and a half. If we reduce the bulk to a square inch, we shall find that it will be necessary to discard 270 atoms, leaving 430. Now the wonder is presented. The same space which contains 430 atoms of potassium, when that metal unites with 2,100 atoms of oxygen and hydrogen, can not only contain them, but 270 more atoms of potassium! So it is possible that a piece of potassium contains less potassium than an equal piece of potash formed by its union with oxygen and hydrogen. If the bulk occupied by the atoms of potassium can contain not only two-thirds more atoms of potassium, but nearly five times as many atoms of oxygen and hydrogen, its atoms must be very wide apart, occupying, considering the compounds thus produced as absolutely solid, but one-sixth of the area. That potassium is a conductor, implies that this intervening space is a conductor, which it is not. Other compounds show similar results. Thus the volume containing 530 atoms of metal potassium will in the state of nitre contain 416 atoms, and 2,912 atoms of nitrogen and oxygen; and as carbonate the volume of 430 atoms will contain 256 more atoms, and 2,744 atoms of oxygen and carbon, or 3,430 atoms.

The old notion of the impenetrability of matter must be discarded. We see 3,430 atoms occupying the place previously entirely filled by 430 atoms. In adding water to sulphuric acid and in most solutions of salts, there is contraction of bulk. There is not only penetration but a clear space formed by penetration.

If atoms are so remote from each other it is easy to account for the entrance of other atoms between them. It is also evident that savants know little of the constitution of the atom. The equivalent number, which chemists consider as expressive of the number of atoms, cannot express that fact, but rather the relative cohesive attraction, or weight of the atom.

Having received these views, it is easy to understand why such radical changes in properties occur by the union of different elements. The compound atom is in every respect a new element, acting after the manner of an elementary substance. So long as the conditions of its creation hold, it is an element. No one would suppose beforehand that the union of the intensely alkali-caustic, potash, with the powerful acid—sulphuric—would produce a salt having the properties of neither. The union of potash with nitric acid yields nitre or saltpeter; of sodium, a beautiful metal, with poisonous chloric common salt, on which life and health depend. How can we suppose such changes to occur by the placing of particles by the side of each other? Very simply if these particles penetrate each other, and for the time become one, with properties produced by the sum of the forces of both.

It will be said that the impenetrability of matter is demonstrated by the senses, and has been held as an axiom in natural philosophy. The senses cannot be depended upon always. "Whatever occupies space and is revealed to the senses is termed matter." A bar of iron is felt by the hand, and is impenetrable to it. It is seen by the eye because it reflects light; it has weight; we say, that it is impenetrable absolutely. This is only true of the human body. It may be very penetrable to other substances. Beneath the elements known to the senses may be an innumerable number of other elements, not recognized by the senses, because not holding the proper relations to them.

We thus learn that the atom is of little moment; it is the forces which emanate therefrom. Whether we regard it as a particle, or as a center of force, changes not the result. If a particle, we can never know anything of it except by means of the attributes or forces flowing from it. We never see, feel, hear, taste, or touch matter; it is its properties and its atmosphere which effects us. All visible effects are produced by invisible causes. Cohesion which unites atoms into solid masses or gravitation chaining world to world, does not result from external pressure, but internal force. All the forces of nature act from within outward. The most material philosophers admit this, and in the study of nature, questions of force "are becoming more and more prominent. The things to be explained are changes—active effects—motions in ordinary matter, not as acted upon but as in itself inherently active. The chief use of atoms is to serve as points or vehicles of motion. Thus the study of matter resolves itself into the study of forces. Inert objects as they appear to the eye of sense, are replaced by activities revealed to the eye of intellect. The conceptions of 'gross,' 'corrupt,' 'brute matter' are passing away with the prejudices of the past, and in place of a dead material world we have

a living organism of spiritual energies." This is the highest ground taken by philosophers at present, and while they congratulate themselves on their positivism, and freedom, from spirituality, they really are entering the vestibule of Spiritualism!

When the mind is freed from the ideas created by the senses of physical matter, and with intellectual vision understands that what it calls fixed and unchangeable, are fleeting shadows of unseen spiritual energies, it is ready to comprehend how this force can be immortalized in specialized forms and Spiritual beings.

The rudiments of the organs of sense appear low down in the scale of being. If we receive the theory that living beings were created by the forces of matter, and not for them, it is probable that there is a sense for every order of manifestation of which matter is susceptible. In man, all the organs of which rudimentary indications are given in the lower order of beings, are perfected, and we have thus a right to suppose him to be susceptible to every sensation matter is capable of imparting. Were it otherwise he would possess some rudimentary sense for future ages to perfect. Sight, hearing, taste, touch are all as perfect in animals as in man, and in many even more. But he surpasses them in nervous sensibility, a faculty dimly seen in the animal world, and reaching to the spirit realm.

## The Spiritualist.

HUDSON TUTTLE, Editors and Proprietors.  
H. O. HAMMOND, Office, 111 Superior St.

CLEVELAND, SATURDAY, OCT. 24, '08.

### IS IT TIME?

Is it time to move in the establishment of a College? The Spiritualist press, strange to say, have answered this question in the negative. It admits the need, at the same time holding that the Spiritualists are not ready for the measure. We do not believe that if \$500,000 were subscribed this day for the purpose of erecting a College, it would take one dollar away from the Spiritual journals. On the contrary, we believe that their circulation would be greatly increased—for by the laws of growth, which govern all such movements, there would be a reaction which would be felt throughout the whole body. It is a narrow view to take of the divine, all-embracing philosophy of Spiritualism, to suppose that it is ushered into the world for any one object. A Free College, where man and woman would be equal, and educated not in the errors of the past, but in the positive sciences of the present, where the child would not have his vision distorted and his eyes unchangeably fixed toward the past, but hopefully turned to the future, would be a great nucleus, gathering to it the best thoughts of the age, and throwing over the world a glorious radiance.

We are no time-servers. We do not say we are not ready; that the time is not ripe for such a College. If it has not come, we will strive to bring it about. If we rest, it will never come to us. A College is not to arise by rubbing an Alladin's lamp, but by long, arduous and strenuous labor. There is no good reason why the effort should not be entered upon here and now—in view of the great necessity for and obvious advantages of such an institution. It is time the seeds of the broadest and most unqualified Liberalism were planted in the very heart of the educational system of this country. The exigencies of the times demand it—will in no wise excuse apathy in relation to it. THE COLLEGE MUST AND WILL BE HAD, is the emphatic prophecy and declaration of earnest spirits, everywhere, in and out of the form. Men have "tested" the spirit world for years; the spirit-world demands of us tests of practical fidelity to principles loudly professed; and the truest, most intelligent minds of this nation are with the dear departed anxiously awaiting the response that the MILLIONS shall give to the important question under consideration. What! shrink before the work of raising \$500,000! Spiritualists of America—of Ohio—if the amount were quadrupled you could not afford the stigma, much less the self-condemnation! This is no rhetorical extravagance—it is obvious fact! Enough wealthy Spiritualists pass to the higher life from the State of Ohio, every year, to build and endow this College, who have the unhappiness of witnessing the appropriation of the means they have left, to unworthy objects, while the great cause of human advancement begs for dimes! Think of it, brothers, sisters; think of it, ye who are about to release your hold upon tangible, worldly possessions. Shall the results of your life's labor be pitted against the cause you love!

It is stated that the contributions of Methodists in Ohio, centenary year, amounted to a million and a half dollars. Make your own comments, reader.

The Illinois State Association of Spiritualists hold their Convention at Springfield, October 28d, 24th and 25th.

### THE LYCEUM QUESTION.

The question, Shall the Society and Lyceum be separated? is the most momentous that has attracted the attention of Spiritualists since the dawn of Modern Spiritualism. On it depends, in a great measure, its prosperity. Brother Wheelock, in his letter on this subject, has brought forward weighty arguments against the separation, and we have yet to meet with a single valid argument in favor of such a measure. It is true the Fifth Convention did not devote as much time as it should to the Lyceum, but that was the fault of the Business Committee, which was composed of individuals favorable to the movement. That committee gave "one hour" to the Lyceum, and not one of its members said one word in favor of a longer time. It must be remembered, too, that this was an exceptional Convention; that a new order of things was instituted; that the adoption of a Constitution, and starting out in a great onward career, absorbed the attention of the delegates. This will not be the case again, and next year the Lyceum may receive two days instead of one hour of the time.

The Lyceum is the nucleus around which Spiritualism must rally, and if we had our choice, and were compelled to have but one, either the Lyceum or the Society, we should unhesitatingly take the former.—It is the hope and salvation of the future. But the interests of Spiritualism require both. The attention of Spiritualists should not be divided between two objects, but united on one, and that the united welfare of both Society and Lyceum. This cannot obtain otherwise than by making them one and inseparable.

WORDS OF CHEER.—Bro. Wheelock says: "I do hold myself especially godfather and guardian to the success of the paper, and I swear anew every day of my life that it shall live and grow and thrive. Had a good meeting with Bro. French (at Andover) "went" for a Lyceum, "straight." Over seventy dollars were subscribed in a short time, for equipments.

We take the liberty of making the following extract from a private letter received by J. H. Powell, from the Editor of the London Spiritual Magazine: "I presume I am indebted to you for a copy of THE OHIO SPIRITUALIST. It is a fair specimen number. I think it the best Spiritual paper in America that I know of. I have marked one or two things for the Magazine, as far as space permits."

### OFFICERS AND MISSIONARIES OF THE STATE ASSOCIATION OF SPIRITUALISTS.

A. B. FRENCH, Clyde, President; O. L. Sutliff, Ravenna, Mrs. A. A. Wheelock, Toledo, and Lyman Peck, New Lyme, Vice-Presidents; Hudson Tuttle, Berlin Heights, Rec. Secretary; Emma Tuttle, Cor. Secretary; D. U. Pratt, Cleveland, Treasurer; C. Bronson, Toledo, and — Brainard, Ravenna, Committee. Missionaries.—A. A. Wheelock and Mrs. Wheelock, of Toledo; O. L. Sutliff, Ravenna; O. P. Kellogg, East Trumbull; Cephas B. Lynn, Painesville; Mrs. Mercia B. Lane, Braceville; J. Cooper, M. D., Bellefontaine; J. H. Randall, Elmore. All communications in regard to Missionary Work should be addressed to Hudson Tuttle, Berlin Heights, O.

### TO THE SPIRITUALISTS OF OHIO.

Brothers and Sisters of this Holy Ghost Dispensation: The angels bearing the Everlasting Gospel that is to be proclaimed to all nations, kindreds, tongues and peoples, are now flying through the heavens, proclaiming with a loud voice that to worship him who made the heavens and the earth, the rivers and fountains of waters, is the final and full proclamation of Nature's Book, that was sealed with seven seals, which the lion of the tribe of Judah should break.

As one of the appointed Missionaries of your State, I now stand ready to obey calls from any part of Ohio where my services may be wanted to proclaim this Everlasting Gospel. If ever there was a time when the soul of man asked for the true bread of life, it is now, and will you, brothers and sisters of this heaven-born faith, with us as missionary laborers, lend a helping hand. We want every Spiritualist in the State, by the sacred obligation he is under to a world of spirits, to do what he can, and all he can, without delay, to sustain THE OHIO SPIRITUALIST. Now is the hour to bear the standard of Spiritual Liberty and plant it on Sinai's top, where the thunders and the lightnings of Spirit power shall awe the people as of old. In the name of the loved ones that have gone to the Better Land; in the name of the thousands that are asking for more light; in the name of the dark and gloomy theologies that hang like the pall of death over humanity, I ask you, Spiritualists of Ohio, to come to the rescue. Come with your words of encouragement, and your means; and all the bravery and nobleness of an elevating philosophy, and stand at your post as determined and faithful supporters of heaven's best gift vouchsafed to man. And I pledge myself, with you, in the strength and by the aid of Heaven's Messengers, to do the work for which I have been appointed, with all the earnestness and zeal that my soul is capable of manifesting through this organic form. Sincerely,  
Ravenna, Oct. 23, 1908. O. L. SUTLIFF.

### THE PROGRESS OF ARTS AND SCIENCE.

Progress is an accelerating force. The savage, from generation to generation, remains without perceptible change. With few ideas, there is torpidity of mind, and these few gather but slowly others around them. As the horizon enlarges, the power accumulates. In the hour of dawn the light grows imperceptibly, but when the sun nears the horizon it rapidly increases, and bursts on the wondering world in a flood of brilliancy. Philosophers have plodded from one thousand years to another, by slow and painful steps. The achievements of all have been stored up, and each succeeding thinker has taken up the subject where his predecessor left off. It has been as though one man had lived through all past ages, and came up to the present time with their complete wisdom, but retaining youthful vigor and elasticity of thought.

We are led to these reflections by a review of what has been accomplished in the last six years—we may say for the last three, for nearly all the great conquests of which we shall speak have been made in that period. It would not be difficult to point out an interval of five hundred years in the past, during which less has been accomplished than in these last two. This may appear a vain boast, but a cursory view of the facts will sustain it. It is difficult to condense this review into a short article, or even to give a catalogue of the discoveries.

The vaulted pyramids and every other Herculean effort of the ancients has been eclipsed by the unequalled engineering of to-day. The passage of the Alps by Hannibal was one of the wonders of classical times; the tunnel through them is almost completed. No labor seems impossible. Even with Americans, who usually look to the easiest method of meeting their ends, boring mountains has become almost a mania. The Housatonic rivals the Alpine excavation.

The vast iron road from the Atlantic to the Pacific is fast being pushed to completion. In a short time locomotives, like iron shuttles, will ply from the Golden Gate to New York, scaling the rugged Rocky Mountains and the snowy Sierras.

The Atlantic cable has been successfully laid, and to such perfection has telegraphing been brought, that with a battery formed from a lady's thimble, or even a gun-cap, signals can be sent across the Atlantic and returned. The power of human intellect, when it learns that the cable, like a great thought nerve, binds the old world to the new. Uncoiled from the great ship into the sea, it gave no response, except as the electric currents of the earth acted on it; and the operator at the shore end, watching anxiously the delicate needle, read only the incoherent, the wild, insane mutterings of the storm lashed deep. Suddenly mind flashed through the uncoiled wire. The watcher read from the now inspired needle. "Canning, to Glass." The cable had found a safe home on the floor of the ocean, and the two worlds were talking together.

The Victoria Bridge and the Niagara Suspension belong to the last few years. That across the Mississippi, and the magnificent Chicago tunnel belong to the last three. The bridge across the Mississippi, and from New York to Brooklyn, across the East River, are projects to be completed in the next two years. But yesterday the splendid line of steamers began plying from San Francisco to the China Sea. The ship channel across the Isthmus of Suez is as good as finished, and the necessities of commerce will compel the long talked of canal across the Isthmus of Panama to be opened.

In the arts, steel made by the Bessemer process is fast taking the place of iron. Stronger and more reliable in every way, it is destined to be employed in all machinery, and in almost every place where iron is now used. A steel rail will wear out thirty iron ones. In ship-building, in plating their hulks and internal parts, steel is supplanting iron, adding to the strength and safety of the vessels. In iron clad war vessels, structures originated and perfected during our late war, steel is the only material which renders them invulnerable. If the art of defence has made good advance, that of destruction has kept pace, and it would seem that the perfection of cannon and of small arms has been reached, at least until a new system has been adopted. The case hardened cast and steel bolts, the shells and ingeniously constructed balls, are very near perfection in their direction. The new wood-gun powder bids fair to take the place of the present article. Nitro-glycerine has been introduced as the most economical blasting material. From its intense explosive power, and the ease with which it is evoked, accidents have not been rare, but now that it is better understood, it has become of invaluable service.

The refinement of petroleum, and the employment of its waste products in the arts, especially as coloring material, has been greatly perfected. The true nature of oxygen, on which life itself depends, has been revealed and its active form as ozone, has become a disinfectant, and in skillful hands is almost a perfect safety against contagious diseases.

The vast generalization of Darwin on the origin of species, has gathered a host of facts around it, and notwithstanding the childish attacks of Agassiz and others, has become the received doctrine of all the great thinkers of the day. Living beings are reduced to first elements—the cell, which in the blade of grass, the lion or man, is alike. All living structures are built out of cells. The idea that species, genera and families have limits, has become obsolete. The practical idea of a chain of beings from the sponge to man, is the cardinal doctrine of natural history. Physiolo-

gy has made wonderful progress by means of the microscope and chemistry.

The doctrine of the conservation and correlation of force is unhesitatingly received. Matter is eternal; force is eternal.

Light, heat, magnetism, electricity, are varying forms of motion, mutually convertible into each other, and into motion. Heat by means of the engine, is converted into mechanical power. By using the power so obtained, in a proper manner, we can produce the expended heat. The light of the sun is converted into mechanical power. Such is the beautiful theory. In France, the problem of converting motion into light, has been solved, and by means of revolving magnets, a light five times brighter than the noonday sun has been obtained. Photographers are now using this light, as more manageable than sunlight. In ten years time the perpetual electric light machine will be in every house, and all the attention it will require is winding up like a clock, to yield the light of noonday. It will take the place of all other artificial light, and modify that of all other heating apparatus.

The great obstacle to aerial navigation is the want of a strong propelling power, without the immense weight of the steam engine. In the electric motor, this want may be answered. An engine economized but five per cent. of the heat employed; the other ninety-five per cent. is wasted. What would be its capabilities if it could save all? The electric motor can accomplish this, and thus render air-ships possible, and a voyage to England in a day not uncommon.

Kirchhoff, Bunsen, Huggins and Draper, have by the analysis of light, shown that the sun, planets and stars, contain the same elements as the earth. Light is the only hold we have on the heavenly bodies, but it is sufficient to reveal their physical constitutions.

As a nation, we have witnessed the final extinction of slavery, and the recognition of the rights of man, as superior to color, caste, or condition. For the first time, America is free. The question is now asked, shall the negro and the foreigner vote, and our wives, mothers and daughters be denied? The feudal notion, born of brute force, that man is the ruler of the wife, is fast disappearing, and the next decade is to witness the entire people, regardless of color, sex, or condition, at the polls, basing their vote simply on their rights as human beings.

In Europe, the Czar has broken the chains of serfdom. Italy has become free, and Turkish barbarism is about to be rolled back on Asia. The opening of the great Pacific trade will powerfully affect the dormant peoples of that dreaming continent, and may yield unlooked-for results.

We should be assured, after taking this review, that the "world moves," and be satisfied with our progress. If we are to go on at the same speed for the next thirty-two years, none but a visionary would dare dream the realities of the year 1900.

The broader and deeper views we now entertain of human demands and human destiny, the grand breaking up of the old by the wide dissemination of the new Spiritual Philosophy, are hopeful signs of the coming day.

### CLEVELAND MATTERS.

THE Lyceum has just obtained a new library, one of the greatest desiderata. Dr. M. C. Parker, librarian, deserves especial mention in this connection. His regular attendance, quiet efficiency and reasonable liberality make him a "pillar" in the temple of Progress, and attest his attachment to the Society and Lyceum. By the way, contributions of suitable books will be accepted.

D. U. PRATT, President of the Cleveland Society, has tendered his resignation, we are told. It is to be hoped that, in losing an affable and efficient officer, the Society will not lose his presence at its meetings, nor his counsel.

MISS C. L. CURTIS, former Guardian of the Lyceum in this city, has removed to Chicago. Her departure is universally regretted by the little friends she has blessed, and by the older members as well.

MRS. EDDY was unanimously nominated as Guardian, last Sunday. The Board, no doubt, will confirm the wise choice, and she will be duly appointed at its next meeting. This will be her second appointment to the Guardianship of the Cleveland Lyceum.

MISS JOHNSON'S engagement with this Society closes to-morrow. The utterances through her have been eloquent, forcible, radical, far from commonplace, and thoroughly practical.

E. S. WHEELER will return next week. T. LEES, Secretary, will have a supply of Liberal books and periodicals for sale at Lyceum Hall, on and after Sunday, Nov. 1.

MISS M. E. DURHAM continues her select school, of which we have spoken before, in Temperance (Disciple) Hall, 184 Superior.

BOOKS FOR CHILDREN.—Through the indefatigable energy of Mrs. H. F. M. Brown, at least one book is to be issued free from sectarianism, and containing the best thoughts of the age, clothed in a form adapting them to the comprehension of children.

We clip the following from the Lyceum Banner: "The following resolutions were presented to the National Convention..."

Resolved, That we give for the best twenty stories, \$50; for the second, \$25; for the third, \$20; for the best drama suited to the Lyceum Exhibitions, \$25.

Resolved, That these articles shall be submitted to R. T. Hallock, M. D., Mrs. H. F. M. Brown, Mrs. Mary F. Davis, Mrs. Mary S. Dyott and Col. D. Y. Kilgore.

The resolutions did not pass, but the money was subscribed and most of it has been paid.

Mrs. H. F. M. Brown was elected Secretary and Treasurer. The money is in her hands, and will be paid to those to whom the premiums are awarded.

The Committee decided that the stories should be in the hands of the Committee by the 20th of December.

The "twenty stories" are to make a book worth at wholesale about fifty cents. They must be suited to children from ten to fifteen years of age. They must be void of sectarianism and must contain a moral. It is hoped that those who can furnish these stories will at once set about the work.

Those who subscribed towards the premiums to be paid, and did not pay, will please send their subscription money to the Secretary.

The names of those who pay the premium will appear in the books. Mrs. Louisa Whittier Congar has been appointed on the Adjudging Committee, in place of Mrs. Brown.

All MSS. for the books should be sent to R. T. Hallock, M. D., No. 140 East 15th street, New York.

Business letters may be sent to H. F. M. Brown, P. O. drawer, 5956, Chicago.

Book Notices.—"Little Harry's Wish; or Playing Soldier." "The Little Flower Girl." These are attractive "Pine Cottage Stories," by Mrs. H. N. Green, and cannot fail to please the children. S. S. Jones publisher, Chicago.

"Life's Unfoldings, or the Wonders of the Universe Revealed in Man," by David Corless, Medium. S. S. Jones, Chicago. This little pamphlet is on our table and will receive notice in due time.

A New Book.—We learn that that polished writer J. M. Peebles has completed his "Sketch of the Life of a Medium—Labors of A. James," and that it is already in the hands of the Printers. We anticipate a rich repast in the perusal of its pages.

THE RADICAL.—The October number of this sterling Magazine is on our table. It has contributions from Mills, Wasson, Weiss, Whipple and Alcott, and many finely written editorials. The position of the Radical is on the border land between the most advanced Unitarianism and pure Rationalism, if we rightly understand; one of the extreme outposts of those minds who are coming out of sectarian rule, or are well out. It is doing a good work, and we wish it every success.

#### THE PROPOSED LYCEUM CONVENTION.

To the Ohio Spiritualist:  
For some time a "Call for a National Convention of the friends of the Children's Progressive Lyceum" has been published by the committees appointed at the last National Convention of Spiritualists, in pursuance of the following resolution then and there adopted:

Resolved, That we recommend to the Children's Progressive Lyceum to form State Associations, and from these a National Organization, to hold periodical sessions, and that a committee of five be appointed to carry out this matter.

If the above resolution means anything, it means a total, complete and absolute separation of the legally organized Spiritual societies and Progressive Lyceums in this country, for that is the plain English of the resolution. If the committee do not mean this, then the wording of the resolution is not only unfortunate but entirely erroneous. Now I desire to ask the committee, all of them dear earnest friends of the Lyceum movement, as I am happy to believe and acknowledge they are, have you fully counted the cost of such a movement, and what it really involves? Will it be for the interest of this grandest and most glorious movement of the nineteenth century, to create two large, separate, distinct national organizations? Each organization must be legal, or it is of no account. What interests are connected with Lyceums that this movement seeks to unfold, that every Spiritualist in the world is not only in favor of, but would gladly aid in advancing? Why may not the Lyceum interests be discussed and fully considered in a National Convention of Spiritualists, as well as the project of a National Association and the establishing of a National College? Why may not a national convention discuss the national and general interests of the Lyceums, as well as a State Convention, consider and discuss the interest and well being of Lyceums in the State? As chairman of the business committee in the late State Convention in Cleveland, I found no difficulty, nor the least opposition, in bringing the Lyceum question before the convention the first thing after it was called to order and committees appointed. And when the business committee reported, the first day of the session, "That the consideration of the children's Lyceums would be the next order of business—not for one hour or two hours, but to be continued until disposed of," it was received with evident pleasure by the convention. Why not in a national convention? Will someone answer this question? It has not yet been answered by those who propose to separate the societies and Lyceums. But I deem the most important question to the workers in this cause to be, is it practical? No hasty reply can answer a question of such moment. It involves the working of a system, concerning which experience alone can furnish an intelligent response. And yet, without experience in organizing Lyceums, there is a practical business view to the question, which it seems to me will appeal with convincing force to every Spiritualist with a business turn of mind. It is this: Two separate and distinct organizations, State and National, will certainly double the expense. To say nothing about time and expense for State organizations, let us see what it will cost to send delegates to the Convention at Philadelphia, according to the "Call." There are ten Lyceums in the State. Every one has over fifty members, so each would be entitled to three delegates. If furnished

with return tickets, car fare alone would be, from Cleveland, \$22 each. For thirty delegates, the cost of travel would be \$660. Then as many delegates as representatives in Congress, nineteen more. For these, car fare would be \$387; in all, \$1047. If the other Lyceums should be represented as fully, as most of the delegates would have farther to go than from Cleveland, the cost of travel alone would not fall much below the neat little sum of \$1,530. Friends of the Children's Lyceum and of Spiritualism—for these are both one—can we afford to spend that money for a two days' meeting in Philadelphia next month, when the most of us were so recently together at Rochester, and especially when money is so much needed in other directions—supporting missionary work already begun, and Spiritual papers, some of which have just been established? Would it not be far better for the Lyceums, and for the children, to give what it would cost to go to that convention and back, to Mrs. Brown and Mrs. Kimball, as an aid in making the Lyceum Banner a weekly paper, and sending it to all the children in the different Lyceums who are not able to pay for it? Let the children vote on that question, and see where the money would go. I vote with the children, for the budding souls of these angels of the household, crying for the sunshine of knowledge, tell me this would aid the Lyceum most.

A. A. WHEELLOCK,  
Ohio State Missionary.

#### AN OBSERVATION.

ORDER is essential to true progress. The welfare of any society depends greatly upon its having an efficient and zealous leader—one whose comprehension grasps the extent and character of his charge, and who knows how to make available the various sources of interest, as experience teaches their suitability. Such a leader the F. S. & P. L. of S. & L. of C. has in the person of D. U. P. But there are bounds of reason to everything, and although the Society could ill afford to lose so valuable an acquisition as the present executive, other duties demand the attention we covet. Justice to the cause we love demands that we sacrifice, if necessary, our personal pride, and lend an ear to the just entreaties of others. If our brother finds that for any cause it becomes necessary he should leave the post of honor which he has graced, is it a good reason why our Society should be left wanting the centre column, so important, and on which so materially depends its prosperity? We should have a president, and while we regret the occasion of our necessity, by the withdrawal of our brother, we should still lend an ear to the call of that necessity, and proceed to refill the chair now virtually vacant by the resignation of the present incumbent.

It is a satisfaction that we now have a fine, spacious hall, with appropriate adjoining apartments, where we can often meet in social union. Many, no doubt, are detained from these pleasurable gatherings by the "bright-eyed, juvenile beauties" fortune has blessed them with. Would not a nursery for these little treasures be practicable, where they might be snugly stowed away with fitting care, while their parents join in the festivities? Is this not a suggestion worthy of consideration?

EXTRA.

#### THE COMING ERA.

POLLOCK describes the Millennium in the following brilliant language:

"Thrice happy days! thrice blessed the man who saw  
Their dawn! The Church and State that long had held  
The holy intercourse, were now divorced;  
Princes were righteous men; judges upright.  
Thrice happy days,  
Philosophy was sanctified, and saw  
Perfection, which she thought a fable long;  
Revenge his dagger dropped and kissed the hand  
Of Mercy; Anger cleared his cloudy brow  
And sat with Peace; Envy grew red, and smiled  
On Worth; Pride stooped and kissed Humility;  
Lust washed her miry hands, and wedded leanness  
On chaste Desire; and Falsehood laid aside  
His many-folded cloak, and bowed to Truth."

Blissful days! Would it be fanatical for us to indulge in the hope that their dawn is fast approaching—that even now the distant hill-tops are beginning to brighten as their light steals on? I think we may reasonably look for an age as pure and as happy as that pictured by the author whom we have quoted, for, notwithstanding the deplorable condition of the world at the present time, we know that it is slowly growing better, and that progression is eternal. Therefore it is possible for earth to become an abode of love and harmony.

When this glorious time will be fully come, I will not presume to say. It may not be until long after our hearts have grown cold and still, but we feel it gathering around, and hear its voice coming to us in thunder tones, far through the shadowy future. A mighty revolution must precede it, and individuals must effect it. Creeds, empires and corrupt systems must be broken down. Freedom must and will be established. The world will not always bow to such galling bondage as seems to mock at God's own endeavors to abolish it. War must be done away, and flowers must wreath the now crucified sword. Fraternity must come to sweeten our life-cup, and cast brighter sunshine alive into the hearts of the rich and the poor. Now will God, by some mysterious and special effort, suddenly bring about this great change, or have we some part to act in the matter?

The past tells us in unmistakable language that eloquent prayers offered up to God by those who stand within the velvet-cushioned pulpits of the thousands of churches throughout christendom, who read in winning tones their pointless sermons, from tinted note paper, have accomplished little for humanity. The hard hand of labor, the rugged mind schooled by adversity, originate the great thoughts and inventions which ameliorate human suffering, and yield the delight of happiness. We must labor ourselves. Not from without but from within comes the millennium. When heaven reigns in the heart it has already dawned, and it can never come to a soul at war with itself.

Max Muller has now printed his lectures on "The Stratification of Language." The lovers of that wonderful and interesting science, which may be called the Comparative Anatomy of Language, will undoubtedly here find a rich repast.

#### MEDICAL COLLEGES FOR WOMEN.

The modern march of mind has opened new vocations of usefulness and profit to women, among which Medicine ranks first. Female graduates of institutions in New York, Philadelphia, Cleveland, &c., have become successful practitioners; and Medical Colleges, exclusively for Women, have been established to meet the growing desire for female physicians to minister to the ill flesh is heir to. Progress in the right direction is not confined to this country. In London, the Ladies Medical College has been in successful operation four years, has already become self-supporting, and numbers among its active friends the Duke and Duchess of Argyll, Mrs. Gladstone, Lord Houghton, Archbishop Manning, the Earl of Shaftsbury, Dr. Buchanan, and others. Another step in advance has recently been made in London, the Court of Assistants of the Apothecaries' Company having decided that women should not be excluded from their examinations in arts.

The public favor awarded to educated female physicians is shown in the large practice of Drs. Elizabeth and Emma Blackwell, Dr. Hayden and Dr. Lozier in New York, is established by the fact that some of their income returns reach \$12,000. In Philadelphia, six ladies who practice medicine have incomes ranging from \$2,900 to \$10,000; and Mrs. Dr. Seaman, President of the Cleveland Homeopathic College and Hospital for Women, as well as Mrs. Dr. Merrick, Professor of Obstetrics in the same institution, have for years been engaged in successful and lucrative practice.

The Cleveland Homeopathic College and Hospital for Women was incorporated in 1867, and the able course of lectures last winter was well attended. We have received the Announcement for the Session of 1868-9 which evidences superior advantages for the medical education of the sex. The officers of the College—ladies and gentlemen—are among the best citizens of Cleveland, and the Faculty is composed of ability and experience. Clinics, in connection with the City Infirmary and new City Hospital, special Lectures, &c., afford students unequalled facilities for improvement. The winter Course of Lectures will begin the second Monday in November and end about the first of March. For further information address M. E. Saunders, M. D., Registrar, No. 195 Erie street, Cleveland, Ohio.

#### A SPIRIT'S REPLY

To the Question, Did you hear Miss Johnson's remarks on the Dedication of Lyceum Hall?

We did, my brother, and regard them as correct. It is dedicated, as it should be, as the arena for the discussion of every sentiment and thought the human mind is capable of evolving; giving everyone the privilege of uttering the sentiments of his soul—ventilating as it were the good and evil passions of his nature—the former to elevate and encourage some ardent listener, and the latter to relieve the overcharged mind of an incubus which may have, for years gone by, catered to his depraved and sordid appetites; and so yielding to him the opportunity of receiving beneficial instruction. Yes, my brother, for such a holy purpose should that and many halls be dedicated and used, as the best and holiest purpose to which they can be applied. What higher purpose can there be than human culture? None we think. The highest aspirations of the human soul are there exhibited. To lift it from out the mire of superstition, ignorance and bigotry, is a work angelic in its nature, and he who lends a helping hand is raising for himself a monument as lasting as eternity, superior to all the pomp of earthly grandeur, an evidence of goodness, and typical of all that is good and great in man's eternal destiny! Then ask not what should be its name, for imprinted on its walls should be Freedom of Discussion, and there for time to come will be emblazoned trophies of success, ennobling the names of those who may have striven to uphold the banner of Universal Freedom in this city and neighborhood. As a pebble cast upon the mighty ocean causes ripple after ripple to reach its utmost confines, so every thought cast upon the mighty sea of human souls vibrates from each to each, leaving its impress wherever it is accepted.

WHAT GOOD?—We are often asked by sectarians, what good has been done by Spiritualism? We reply, it has proved to thousands if not to millions of intelligent truth-seeking persons, the certainty that there is a future, organized, active, useful existence, and that those who have left the material body, in which they had as spiritual beings hitherto resided, can return and make themselves visible, audible and tangible to those who remain temporarily behind, who are constantly asking what of the future.

We cannot believe that there has been an age or a people since intelligent human beings have lived, when this question has not been asked. No one who thinks at all, can fail to ask himself, if he does not question others, what this is which we call life, and if it does really continue after what we call death. Spiritualism has answered us, and not

only given us assurance that "if a man die he shall live again," but has shown us how he lives and how his life here affects the future.

When an ancient philosopher inquired of the oracle how he should learn to live properly, he was answered through the medium employed by those in the spirit-world who controlled these oracles, that "he should ask the dead."

Our mediums now reply to such questions, that we are to live here precisely as we should wish hereafter we had done; and they show us in multitudes of instances what those are doing now who have been acknowledged as the best friends of our race while on earth.—Banner of Light.

#### WEARING THE BREECHES.

BY HATTIE HATEFUL.

I don't suppose she meant to boss the job when she commenced it; indeed, she only promised to help, or rather, be a helpmeet; but if the man proved to be shiftless, or incapable of wearing the breeches gracefully, who blames her for putting them on?

Before you turn up your royal nose at women who "wear the breeches," "rule the roost," or whatever you call it when the wife manages the domestic firm while the husband is a silent partner, I beg leave to call your attention to this fact: Whenever a married man is weak enough to yield the reins of government entirely to his wife, he is too weak to drive himself. It is proof enough that the husband is incapable of managing his own affairs when he allows the wife to rule, and I don't blame any woman for going ahead when her husband is not smart enough to lead the brood. Of course she don't wish to do that! It is not the nature of woman to desire to rule, but somebody must go ahead, and if Mr. Sillygosity won't wear the breeches, his wife must, that's all! If I was a married woman, and Mr. Hateful wasn't smart enough to be the head of the matrimonial concern, I'd show him how 'twas done. I'd be terribly ashamed to have folks know that I had to wear the breeches, but I'd not have them hang idly by, while both of us wore petticoats! Not I! Oh, dear! I can think of no fate for a woman worse than that of the married one whose husband doesn't know his place, or in other words don't know how to wear his own breeches. To be sure, a woman may carry her assumed rights to a laughable extent. In fact she is rather apt to do so; but I pity her, after all, and mourn for her want of grit. Let this be her consolation: if she wasn't a great deal smarter than most women, she couldn't do the business of herself and husband too, and everybody admires smart women—or at least everybody but their own husbands.—Ex

#### EXTRACTS, CLIPPINGS, ETC.

We believe it will be found that, in the bulk, persons of sound classical education are the most attached to the Saxon forms of our language; and this even when learning had led them to rather an overplus of Latin words. But in a great many cases, familiarity with Latin rather tends to the love of pure English, words and forms both. Up to an indefinite time beyond the beginning of this century the Dissenters, excluded from the then higher forms of classical education, and among whom the standard had declined, were much given to foreign English. We knew one boy who used to say he could tell a Dissenter from a Churchman at once. When asked how he answered, Why, the Churchman says, "Are you going home?" the Dissenter says, "Are you proceeding to your residence?"—Athenaeum.

A LONDON paper says very sensibly that "iced drinks should be sipped, not gulped," and adds: "The intimate connection between stomach and brain is known to everybody, and it must be obvious that to pour an iced draught into the stomach must at once send the blood to the head. Very few who have indulged in the rapid drinking of these beverages have failed to notice that a sudden pain in the head was the result. It may have been a sharp shoot, or a mere feeling of dullness, and it may have passed off in a moment, but it was at least incipient congestion of the brain.—Ex.

The Springfield Republican says: "A worthy deacon in a town somewhere in North America, gave notice in a prayer-meeting, the other night, of a church meeting that was to be held immediately after, and unconsciously added, 'There is no objection to the female brethren remaining!' Which reminds us of a clergyman who told in his sermon, last Sunday, of a very affecting scene, where, 'there wasn't a dry tear in the house!'"

The midnight mission movement for reclaiming the unfortunate is carried on with great success in London. Two meetings were recently held at which sixty and forty girls were respectively present, many of whom have been induced to take situations and return to a virtuous life.—Ex.

A man with pretty good eyesight who has made a tour of the sects reports that, so far as he can learn, the Unitarians don't care what a man believes if he only does well. The Presbyterians don't care what a man does if he only believes. The Episcopalians don't care what a man does or believes if he only belongs to their Church.—The Revolution.

The younger Pitt used to say eloquence is not so much in the speaker as in the audience. Dreadfully dull congregations some preachers always happen to have.

The female type-setters at New York have organized a Typographical Union with Miss Augusta Lewis as President.

In the providences of God there are no accidents. From the fall of a sparrow to the fall of an empire, or sweep of a comet; all, all are in obedience to Infinite Wisdom whose power should not be questioned.—Sumner.

CERPHAS B. LYNN proposes, in behalf of the State Association of Spiritualists, to speak in the following places: Geneva, Nov. 1; Austinburg, 3d; Jefferson, 4th; Grigg's Corners, 5th; Kelloggsville, 6th; Monroe Center, 8th; Kingsville, 10th; Conneaut, 11th; Pierpont, 12th; Andover, 15th; Farmington, 22d; Chagrin Falls, 29th. Friends will arrange accordingly. This young Brother is one of the best speakers we ever heard—under reasonably favorable conditions. Will those interested see to it that "all things are in readiness?"

#### ADVERTISEMENTS.

We solicit a few select advertisements at the following rates: Five cents per line, first insertion; three cents per line, each subsequent insertion. No advertisement counted less than five lines. Blank space measured.

Our readers are requested to patronize those who patronize us, and when making purchases to state that they saw the goods advertised in these columns.

There are about twenty thousand Spiritualists in the State, a large proportion of whom are on the Western Reserve. Business men, here is an excellent opportunity to secure the patronage of the most liberal, energetic and profitable customers. Can't you "see it"? We repeat, our readers are requested to patronize those who patronize us.

LYCEUM HALL, 299 Superior st., Cleveland, O. This new, elegant and commodious hall is now open to the public for rent, by the night, for Lectures, Exhibitions, Societies, &c. For further particulars apply to T. LEE'S, Ag't. Room No. 1, in Building.

WATCHES, Clocks, Jewelry, Silver Ware, Plated Ware, Bronzes, Parian Marble, Table and Pocket Cutlery and an immense variety of Fancy Goods, can be had at the old establishment. Established in 1826 in a small way, but now in a large way. Goods sold at the lowest figures. All kinds of Spectacles and Eye-Glasses. Watches and Clocks repaired, and repairing done very nicely. N. E. CRITTENDEN & CO. 127, Superior st., Cleveland, O.

CLEVELAND HOMEOPATHIC COLLEGE and Hospital for Women.—Mrs. C. A. Seaman, President. The Winter Course of Lectures will begin the 2d Monday in November, and end about the 1st of March. Clinics in connection with the City Infirmary and New City Hospital, special Lectures, &c., afford students unequalled facilities for improvement. For further information address M. E. SAUNDERS, M. D., Registrar, No. 195 Erie st., Cleveland, O. 14

MRS. J. C. DUTTON, Clairvoyant Physician, No. 2 Public Square, East Side—17 Fulton st., West Side.—Mrs. D. while in the clairvoyant state examines patients, discovers the nature of their disease, and prescribes proper Homeopathic, Botanical, and Electro-Magnetic Remedies. Having an experience of eleven years, Mrs. D. never fails in curing Catarrh. Mrs. D.'s Agent Specific will cure the worst cases of Fever and Ague in one week—sent to all parts of the country on receipt of \$1. Special attention given to the diseases of women. Magnified paper sent to any address on receipt of 50 cents. 14

RUOT & GALE, Dealers in Massillon, Chippewa, Mineral Ridge, Brier Hill, and Massillon Lick and Nut Coal. Also all kinds of Hard Coal. Office No. 3 Center st., Cleveland, Ohio. 14

MRS. M. A. MACOMBER, Millinery and Fancy Goods, Dress-Making, Bleaching and Pressing, Stamping for Braiding, Pinking, Fluting and Embroidery, 346 Kinsman st., Cleveland, O. 14

D. A. EDDY, Balled Hay and Straw, Corn, Oats and Mill Feed, 182 Seneca st. 14

CATARRH, Bronchitis and Incipient Consumption.—Wm. R. Prince, Nurseries, Flushing, N. Y., deems it his duty to caution the public against the false pretences of curing these diseases by "Medicated Fluids," or any inhalations, powders, or snuffs. The Boston Journal of Chemistry has affixed its stigma to all inhalations as deceptive. No positive remedies for these fatal diseases exist, except those which I have obtained from plants whose success is guaranteed. Where can you find one patient cured by others? None such exist. Medical Cureurs 25 cents. Advice gratis. 14

D. R. NEWCOMER, the Healer and Medical Physician—office 144 Seneca street, Cleveland, invites the sick and variously afflicted to call and test his skill as a physician, and his powers of healing. He has a Specific Remedy for Catarrh, Canker, and Ulcer Diseases, as well as inflamed eyes. His mode of treatment is, 1st, Mechanical, 2d, Medical, 3d, Vital—direct from the fountain of life—and relief is immediate. No charges where no relief can be given. Fees moderate. 14

WESTERN DEPOT FOR LYCEUM EQUIP. MEN'S.

We are now prepared to furnish Lyceums with Equipment, at eastern prices, and warrant them to be equal in quality, style and finish, and in many respects superior to any now in market. Send for circular. Address W. H. SAKTON & Co., Geneva, Ohio.

#### FIRE PROOF COMPOSITION.

L. A. WILDER & CO., Manufacturers and dealers in N. Blake's Fire Proof Composition, on Roofing Cement. This Cement is applied to Shingles, Tin, Felt and Slate Roof; is fire and water proof, will not crack, chip or peel, and is cheaper than any roofing composition in the market. Call and examine specimens at 136 Bank street, room 1 Cleveland, O.; 146 Dearborn street, room 7, Chicago, Ill.

MORSE'S FOUNTAIN PEN! BEST IN USE! THESE PENS WILL HOLD INK ENOUGH to write once dipping to write a business letter, and will out-write six of the best steel pens ever made. They are non-corrosive, and will write as smooth as a gold pen. Age is wanted. Terms liberal. Sent by mail for thirty cents per box of one dozen. GEO. W. WILSON, General Agent for Ohio, Auburn, Georgia Co., Ohio.

THE GREAT MAGIC MEDICATED PAPER. A PERMANENT cure for Rheumatism and all Chronic Diseases. Conveyable to any distance or climate. Having met with such great success in private, with the Magic Medicated Paper and Magnetic Hair Pins, the subscriber has now completed arrangements whereby any amount can be obtained. The Hair Pins equalize the nervous fluids, will relieve headaches, and promote the growth of the hair. The paper will heal old ulcers and all wounds, inflammations, &c., &c. Examinations made of urine in dipping disease. Application made for patient to the above remedies. Tax—Examination of urine and remedies, \$3. Hair Pins, \$1 per package. Paper sent to any distance, \$1.

E. O. DAVIDSON, Agent, 129 Broadway, Cleveland, Ohio.

LETTER FROM A. B. FRENCH.

EDUCATION: Thinking it might be of some interest to your readers to know my whereabouts, I will submit a concise account of my travels since I commenced the work of the American Association of Spiritualists has placed in my hands. My first appointment was at Milan, October 4th, where I was made comfortable at the truly hospitable home of Major Marsh, who, by the way, has been battling many months with the "ills that flesh is heir to," and still maintains a cheerful and hopeful spirit, that many who are blest with health might envy. Reader, did you ever visit the Milan Lyceum? If you have not, you surely have not yet witnessed what courage, fortitude and perseverance can accomplish. The senior editor of this paper is Conductor, and his amiable companion Guardian of the Lyceum, and could you see the bright-eyed children that flock around them every Sabbath, and listen to their songs and declamations, and hear their pertinent answers to the questions proposed by their conductor and leaders, you surely could never doubt their ability to meet the duties of the great future we are soon to commit to their hands. At the hour appointed for the lecture, a large audience greeted me, who listened with the most earnest attention to the discourse, at the close of which I presented the claims of the Association. It undoubtedly had not before arrested their attention. All seemed interested in its objects, but hardly prepared to respond in those more tangible tokens of appreciation that we all so much admire, viz., DOLLARS. I left the spirits to strive with them, until some more convenient season, when I hope to receive a response worthy the enviable reputation this flourishing Society and Lyceum have won, among those organized in the State. I spent the night with our good friends, Joel Tuttle and family, and the following day came to a "dead halt" at Walnut Grove Farm, that has long been known to the Spiritualists of the United States as the quiet, rural home of those popular authors and poets, Hudson and Emma Tuttle. We have always been welcome there, and when one by one busy memory shall call the scenes and faces of the past from their still repose, the blessed soul-baptisms we have received from the hearts which beat beneath that roof, shall rise up before us as the verdant, palm-shaded oasis to the weary traveler on the desert sands. There are reasons, reader, why this friendship is doubly dear. Many years ago, the author of the Arcana was summoned by voices that less sensitive ears could not hear, to a work the magnitude of which he had not dreamed. In an unconscious trance he began this work, impelled by irresistible influences. About the same time, your correspondent commenced preaching with his "eyes shut," in another part of the State, edifying some and disgusting others. Each became the subjects of the "stern rebukes and bitter sarcasms" of opposers on every side, and like the Maid of Orleans, would have preferred to dwell with our father's flocks and herds, rather than be made the targets for orthodox guns of various calibre in our respective neighborhoods to direct their fire upon. Hence our experiences, although possessing different gifts, were nearly identical. Meeting under such circumstances, you can hardly wonder that an intimate friendship should spring up between us, that the stern duties of manhood have in no way impaired. Spending the day and evening in fraternal consultation over the interests of the State Association, etc., the following morning found me at an early hour on my way to Sandusky, where I took the steamer Evening Star for Kelley's Island. Sending the appointment several days in advance, I had expected arrangements would be made for the lecture, but to my surprise, on reaching the Island at four o'clock p. m., I found that notice had not been given of the meeting. A card, however, was soon posted, and at seven p. m. I addressed a small audience in the fine hall built by that noble philanthropist, Datus Kelley. The hall remains idle most of the time, save when orthodox churches use it, for the want of zeal and interest among those to whom it was freely given to sustain meetings. It is to be regretted that this hall was not located in some place where our friends are paying exorbitant rents, that it might be used for the objects its builder undoubtedly designed it should be. The following evening I lectured again, to a small audience, made three members of the Association, and returned the following day to Sandusky. My thanks are due William Kelley and lady, for extending to me the hospitality of their beautiful home. Stopping one day at home, on Saturday, the 10th, I reached Geneva, where I found my good friend, Knapp, awaiting my arrival. After tea and a social chat, I attended the sociable at the hall, where many friendly hands were extended to me. As your readers are undoubtedly aware that my steady habits would preclude even the presumption that I would join a dancing party, I beg leave to apologize for having attempted to "trip the light fantastic toe" on this occasion, and can only do so by observing that upon made such delightful music, I could not keep still, and the ladies were so graceful, Paul himself would have forgotten his calling under the circumstances. I spent two nights at the happy home of Brother N. S. Caswell. On Sabbath morning met with the Geneva Lyceum. This Lyceum, under the efficient management of Brother W. H. Saxton and lady, is steadily progressing. Although not large, its management is unexceptionable, and all the exercises are performed with as much precision and order as in any Lyceum I have attended. At one o'clock, I addressed a fine audience, who responded generously to the call of the Association. Being advertised at Painesville, I took the five p. m. train for that place, and addressed a very attentive audience in the evening. I received a liberal donation, and have every assurance of a good subscription to the college fund. Monday eve, the 12th, I lectured at Thompson, where I met Brother C. B. Lynn, who has been addressing the people of that place each alternate Sunday, to good acceptance. Political excitement prevented a large audience; those present, however, gave me a small collection, and one hundred dollars subscription for the college. Tuesday the 13th, I returned with that zealous friend of Spiritualism, E. Stockwell, to Painesville; thence by cars to Geneva, where I was made welcome for the night at Brother Caswell's, and on the 14th reached Monroe Centre by Kingsville, where I lectured in the evening. On Thursday, the Lyceum held a picnic. At 9 a. m., officers, leaders and children met at the church, with baskets and teams. It was decided that they should all visit the county house, and the groups were soon arranged and loaded for the proposed excursion. The writer received an invitation to join them, but having comfortable quarters, I declined. A very beautiful procession was formed, and left the church at 11 a. m., returning about 5 p. m., when the ladies served such

they had ever seen the inside of a poor house, although they gave us repeated assurance that they had been there at dinner time. After supper I delivered a short address to the Lyceum, and all quietly dispersed, evidently satisfied with the proceedings of the day. In the evening I addressed a very appreciative audience, who gave me a collection and also subscription. I cannot forbear mentioning in this connection, the labors of Brother O. P. Kellogg in this vicinity. No man in the field has warmer friends where known. For ten years he has labored in this vicinity, and he still maintains an enviable popularity which is a most conclusive proof of his merit. Bro. Kellogg is a man whom no amount of opposition can intimidate, and his inimitable wit and humor, together with his eloquent appeals in behalf of our philosophy, make him one of the most successful lecturers in the field. From here I go to Andover, where I am to join our worthy State Missionary, A. A. Wheelock, in a two days' meeting; thence home, where I spend a few days. I then expect to canvass other portions of the State, preparatory to a tour through the West. I can only hope for strength commensurate with my zeal in the discharge of the great duties that are pressing upon me. More anon. Fraternally, etc., A. B. FRENCH.

THE RESPECTABILITY OF SPIRITUALISM.

LET us give ourselves no uneasiness about the "respectability" of this child of the skies, which already claims notoriety in its youth, whether popularity or not. Some of its friends seem to be uncomfortably anxious about it, and to think it devolves on them to give it rank and position, begild, bejewel, and bedizen it in order to make it presentable to its associate seniors, the religions of the past. "It must," say they "not fear to appear a little like—Orthodoxy, altho' its heart may be vastly different; its garb must be something after the old style, or else people will be frightened away from all connection with it, and thus be shut out from the benefits it might give them." They would pray verbally at the beginning of every lecture to an imaginary God, and hang on all the oratorical flourishes about Him and His Son, that any Catholic could, and be sure and conjure up a double meaning; one for the conservative portion of the audience and one for the reformers, provided they are well enough versed in allegory to make any sense out of it. They would make frequent reference to the Holy Bible as if they really deemed it infallible, when they know well enough that a truth uttered by Tom Thumb is just as good as one found in the Bible. I do not know but they would robe it in a creed and hang beads and a cross around its neck to appear "respectable," and find an excuse in so doing by saying, such things mean nothing, and if they please people, why let them enjoy them.

We want nothing to do with that which is useless and meaningless. The demands of usefulness are enough to engross our minds without our paying attention to mere form. Ours is a practical religion, and its genius is an original, may be an eccentric.

It may be by catering to opinions and appearances, Spiritualism might draw into its ranks more aristocracy and wealth, and thus take "position." But it does not—it should not, care about doing so. The aristocracy which tramples the poor in the dust, and dwarfs their souls, that it may glitter and luxuriate in ease, is just what Spiritualism wishes to reform rather than win. We would not have Spiritualism pick the pockets of its poor laboring children to build elegant churches with towering steeples, in order to be respectable.

SPECIMENS OF HEARTLESSNESS.

BY GARNET JEWELL.

"Was that woman bowing to you, Garnet?" inquired a finely dressed lady at my side, at a grove meeting a few days since, and her pretty face turned to me, looking very beautiful in an encircling wreath of blonde and French rose-buds, for an answer to her question, and then her eyes again rested on the woman clad in a faded calico dress and sun-bonnet, who had arrested her attention. "Yes," I replied, "she was returning my salutation. I know her and also her surroundings, and whenever I look into her wan, pale face, I feel like taking her by the hand and saying, 'sister come up higher.'"

"So do I know her," said my friend, "but I never enter her home, nor recognize her when I meet her. She thinks me very proud, but I cannot help it. I will not debase myself by knowingly coming in contact with such individuals. And her jewelled, lilly fingers were extended to grasp the hand of an approaching friend, who was bejewelled, beflounced and pedizened in every possible way, but had not brains enough in her head to comprehend clearly, "Little Goodey-two-shoes."

The poor woman who was the subject of our conversation, belonged to that unfortunate class of people who are united with intemperate husbands in low life and consequently inseparably wedded to poverty. In addition to this misfortune, was one still greater, from which there was no possibility of a change; she was unfortunately organized. Still she was one of the great human family, and deserved to be treated as such. A few beautiful flowers continued to bloom among the mournful ruins of her womanhood. A

few pure aspirations were yet untarnished by vice, and sometimes when I looked upon her I have seen a tear, just as pure a tear as ever trembled on your silken eye-lashes, my fair lady, spring into her sunken eyes, when the cold sneer has been cast by proud lips, brainless heads or unfeeling hearts, at her poverty and wretchedness.

We, ourselves, do not control our organization, and consequently are not to blame if we are not well organized, nor is it any credit to our wisdom if we possess the organism of a Shakespeare, a Franklin or a Galileo; and every one will admit that our organization, to a very great extent, controls our destiny, and our associations. It is the result of a certain organization which causes the poet to sing, the stoic to philosophize, the artist to pencil the canvass, the drunkard to seek the grog-shop, the unchaste to seek the haunts of vice.

"If you subvert an important destiny, my friend, you are not the greater for it;—you only act as you are constituted to do, and the meanest do the same." Therefore if you are conscious of superiority in point of wealth or intellectuality, do not put on an air of pomposity toward those whom you consider your inferiors, and say by every action—I belong to a higher caste than you; do not presume to think I shall in any way associate with you, or trouble myself about your sorrows or vicissitudes. To me such a course seems very wrong, and reveals a lamentable degree of shallowness.

I am inclined to think, that if we keep our own breasts pure, and try to elevate those who are sunk in degradation, by love and kindness, we shall suffer no serious contamination.

FLORENCE.

In a vale of the rarest beauty, where the bright, warm sunshine struggles through the maple boughs and budding roses, and kisses away the dew from spring's wild flowers, where there is a purring silvery stream that always murmurs strangely, sweetly, thrillingly, as the memory of music heard in dreams at the mysterious hour of midnight, all alone stands a rural cottage. The mountain vine wreathes the low windows and droops gracefully over the narrow door.

There, in that place so wondrously beautiful, lived Florence, an early friend who in childhood roamed with me through the glen.

We thought our happiness was perfect; for sorrow had not then found its way into our hearts; but it came soon to me, not to my companion; for one still starry evening Florence lay cold, and strangely clad, in the death chamber.

I have seen the violets bloom and wither on her grave, but her memory still lives in my heart. You know the remembrance of the "early lost ones" is always sacred. You who have lost a very dear friend know this; you know too with what woful fondness the heart clings to all objects which bring back to remembrance the one angels have taken.

Yesterday evening I wandered to the vale; but a dreamy melancholy seemed brooding over the valley, and the silence was broken by the low cooing of the turtle dove. I strayed down by the brook, and while sitting on the cool fragrant grass, I thought how she sat by my side, and we watched our faces mirrored in the deep, still waters.

"It's just a year," I whispered, "since Florence left our home never to come to us again—just a year."

A silvery voice said, "Florence is with you." Can it be that I did not know that voice? Then half the anguish of our bitter separation fled, then I knew that I could hold sweet communion with that pure, young spirit, I shall always love with fond enthusiasm.

She is now my guardian angel. She strays from the spirit vale with the same pensive look on her face that I loved in other days! Yes, she wanders from the brighter land to cheer me when loneliness creeps upon me; she comes to live within my dreams. Often I fancy that she whispers holy words to me—that I see her strange smile giving sweetness to her sadness, that her dark glorious eyes gaze on mine the while.

Then chide me not for breathing melancholy strains, for a pensive angel rules my heart.

GARNET JEWELL

LEARN TO WAIT.—Of all the lessons that humanity has to learn in life's school, the hardest is to learn to wait. Not to wait with the folded hands that claim life's prizes without previous effort, but having struggled and crowded the slow years with trial, see no such result as effort seems to warrant—nay, perhaps disaster instead. To stand firm at such crises of existence, to preserve one's self-poise and self-respect, not to lose hold, or to relax effort, this is greatness, whether achieved by man or woman—whether the eye of the world notes it, or it is recorded in that book which the light of eternity shall alone make clear to the vision.—Ex.

How many children has the mother of pearl? Ask Pearl Jewell, one of the writers for THE GREAT MAGIC MEDICATED PAPER.

THE STUDY OF NATURE.

It is impossible that any person, however thoughtless, and unaccustomed to observe the works of creation, can look around him, even during a morning's ramble through the fields, without being struck with the number of living beings that offer themselves to his notice, presenting infinite diversity of form, and obviously adapted, by their construction and habits, to occupy various and widely different situations. The careless lounge, indeed, untaught to mark the less obtrusive and minuter features of the landscape, sees, perhaps, the cattle grazing in the field; watches the swallows as they glance along, or listens with undefined emotions of pleasure to the vocal choir of unseen feathered songsters; and content with these symptoms of life around him, passes unheeding onward. Not so the curious and enlightened wanderer, inquisitive to understand all that he finds around him; his prying eye and mind intelligent not only can appreciate the grosser beauties of the scene, and gather fuller enjoyment from the survey, but perceive objects of wonder multiply at every step he takes; the grass, the trees, the flowers, the earth, the air, swarm with innumerable kinds of active living creatures; every stone upturned reveals some insect wonder; nay, the stagnant ditch he knows to be a world wherein incalculable myriads pass their lives, and every drop to swarm with animated atoms, able to proclaim the omnipotent Designer loudly as the stars themselves. Is it upon the seashore that the student of nature walks? Each rippling wave lays at his feet some tribute from the deep, and tells of wonders indescribable—brings corallines and painted shells, and a thousand grotesque beings, samples left to show that in the sea, through all its spacious realms, life still is found—that creatures there exist more numerous than on the earth itself, all perfect in their construction, and although so diversified in shape and attributes, alike subservient to the general welfare. And yet how few, even at the present day, turn their attention to this wondrous scene, or strive at all to understand the animal creation—to investigate the structure and contrivance that adapt each species to perform certain important duties, to perceive the uses and relations of each group, to contemplate the habits and the instincts that direct the different tribes, and lastly, to trace out the means whereby the mighty whole, formed of such diverse parts, is all along preserved in perfect harmony!—Literary Companion.

A HAPPY HOME.

In a happy home there will be no fault-finding, overbearing spirit; there will be no peevishness nor fretfulness. Unkindness will not dwell in the heart or be found on the tongue. O, the tears, the sighs, the wasting of life, and health, and strength and time; of all that is to be most desired in a happy home, occasioned merely by unkind words! The celebrated Mr. Wesley remarks to this effect, namely, that fretting and scolding seem like tearing the flesh from the bones, and that we have no more right to be guilty of this sin than we have to curse, and swear, and steal. In a perfect happy home, all selfishness will be removed; the members of a happy home will not seek first to please themselves, but will seek to please each other.

Cheerfulness is another ingredient in a happy home. How much does a sweet smile, emanating from a heart fraught with love and kindness, contribute to render a home happy. How attracting, how soothing is that sweet cheerfulness that is borne on the countenance of a wife and mother! How do the parent and child, the brother and sister, the mistress and servant, dwell with delight on those cheerful looks, those confiding smiles that beam from the eye and burst from the inmost soul of those who are near and dear! How it hastens the return of the father, lightens the cares of the mother, renders it more easy for youth to resist temptation, and, drawn by the cords of affection, how it induces them to return to the parental roof. O, that parents would lay this subject to heart, that by untiring effort they would render home more happy.—Ib.

WOMAN'S MOVEMENT IN GERMANY.

On the 17th of this month the women of Germany are to have a conference at Stuttgart, when they will discuss the following points: First, To find out the best ways and means to teach young mothers how best to regulate the physical education of their children. Second, The establishment of small museums of literature, art and industry. Third, The commencement of a reform in dress, chiefly directed against the vagaries of fashion, and the best ways and means to carry out this reform effectually. Fourth, The transformation of benevolent female institutions into "self-supporting and earning female-institutions."

On the dress question they accept the following conclusions: That nothing be declared "old fashioned" which has been found useful, appropriate and becoming; that nothing new be adopted unless it has proved itself to be both to the purpose and answering the demands of good taste; that all garments and objects of toilet that are hurtful to health be put away. They will also inquire if greater economy in dress, so as to apportion expenditure to income, cannot be secured.—Banner.

There is an overweening anxiety among many spiritualists to imitate old theological institutions by establishing similar organizations for controlling the opinions, faith and acts of spiritualists; and while it is done under an avowed intention of leaving the utmost freedom of thought and belief, and while there is an element, in our conventions sufficiently strong to enter a protest and prevent the adoption of creeds and sectarian dogmas in faith, yet the tendency is continually manifested to put forth opinions in the form of resolutions which shall, and will be used to define the faith of spiritualists; all which is but an earnest of a tighter bond to be adopted in the future.

Spiritualism is not to be bought or sold, nor confided to a few. It is sown broadcast and is peculiarly the birthright of the poor. The field of labor is as broad as humanity, and every spiritualist should lend his, and her, undivided efforts to right matters at home. Let our influence be felt in promoting Lyceums, and local organizations and the common schools in every district. Let no one be cowardly about entering his and her protest against sectarian innovations in our common schools, by diligently inculcating liberal sentiments in home circles. We want nothing less than a broad free platform that comprehends every reform.—R. P. Journal.

TROUBLES.—You can imagine thistle-down so light that when you run after it your running motion would drive it away from you, and that the more you tried to catch it the farther it would fly from your grasp. And it should be so with every man, that when he is chased by troubles, they, chasing, shall raise him higher and higher.—Ex.

The inventor of Planchette is said to have cleared over \$50,000 already out of the toy.

The Bible teaches us that the truth should be as much respected when coming from Balaam's ass, as from the mighty prophet himself.

SWEARING on the Bible was first introduced into judicial proceedings by the Saxons, about A. D. 600. It was called a corporal oath, because the witness touched with his hands some part of the holy scriptures.

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.

O. L. SUTLIFF, Geneva, O. CEPHAS B. LYNN, Painesville, O. Mrs. NELLIE L. BRONSON, 15th street, Toledo. A. A. POPE, 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. WHITFLE, lecturer upon Geology and the Spiritual Philosophy, Clyde. A. A. WHELOCK, Toledo, box 643. LOUIS WAISBROKER'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. CLARK, trance speaker, Painesville. H. J. DUGAN, inspirational speaker, Cadlington. 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. W. A. D. HUME will answer calls to lecture on all Scientific, Spiritual and Reformatory subjects; also a course of six lectures on Evils. Address West Side P. O., Cleveland, O.

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. CLEVELAND.—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 Hurlbut, D. Woolcott, A. Silbston, E. Stockwell, V. Stockwell, E. Hurlbut and R. Hurlbut. MILAN.—Spiritualists and Liberalists' Association and Children's Progressive Lyceum. Lyceum meets at half-past ten A. M. Hudson Tuttle, Conductor; Emma Tuttle, Guardian. TOLEDO.—Meetings are held and regular speaking in old Masonic Hall, Summit street, at half-past seven P. M. All are invited free. Progressive Lyceum in the same place, every Sunday at ten A. M. A. A. Wheelock, Conductor; Mrs. Wheelock, Guardian. CINCINNATI.—The Spiritualists have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Greenwood Hall, Corner of Sixth and Vine streets, where they hold regular meetings, Sundays, at half-past ten A. M., and half-past seven P. M. AKRON.—Lyceum organized June 7. Meets at Empire Hall at ten A. M., every Sunday. KIRTLAND.—Society and Lyceum. President, M. Milliken; Conductor, F. C. Rich; Secretary, Thos. O. 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. CLEVELAND.—Lyceum meets at ten o'clock, A. M. W. H. Saxton, Conductor; Mrs. W. H. Saxton, Guardian.

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