

The Ohio Spiritualist.

Organ of the
STATE ASSOCIATION OF SPIRITUALISTS.

"CHARITY FOR ALL:—MALICE TOWARD NONE."

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FRIENDSHIP'S WISH.

I ask for thee, in Friendship's sacred name,
A blessing, which thy whole life may crown—
Not transient, but of lasting use;
Ablesing which on thee bestowed, shall reach to others
And, in thee, bless the race of man—
Nor cease on earth its influence, but to the upper
World be felt. I would not ask that wealth,
With all the splendor which the golden ore could buy,
Should be thy portion; nor honor such as men confer
On those who by some art of cunning power
Best off the palm from hands more worthy.
The blessing which I ask for thee, is one
Which Heaven alone bestows on those who
Worthy are, and true. 'Tis LOVE, sweet, pure
And holy—the crowning blessing of our earth
Or angel life. God gives no greater joy to mortals
Than Holy Love bestows. This blessing
I would ask the Father, may rest upon thy heart.

THE SPEAKERS' AND MEDIUMS' CONVENTION AT BUFFALO.

The following letter is a reply to one which we addressed to Brother Seaver, asking for a full explanation of the aims and purposes of the Convention embraced in the call we published in our last number:

Ens. OHIO SPIRITUALIST: Some explanation of the needs and objects of the Convention of mediums and speakers to be held at Buffalo, Nov. 11th and 12th, the notice of which you have so kindly published in your journal, seems to be called for. In response, I would in brief reply that those of us who by virtue of organization and surroundings enjoy the blessed privilege of being media—channels by whose agency the angel world in various ways is enabled to convey intelligence to God's needy children on earth—have been brought into a very limited exercise of those gifts, under a great variety of circumstances, often of a character antagonistic to harmonious development, while from education and habits being but little acquainted with or conformed to the laws that govern, and in many instances without inclination to engage in such unfulfilled, and being seldom if ever brought into association with others more advanced, the rich gift which as yet has presented but its germinal beginnings, is allowed to die, or to continue but as a faint prophecy of what full development might accomplish. Great diligence and perseverance, many of us can testify, are often required to secure even partial success. Further, the most advanced in experience and knowledge in regard to this glorious movement have but an imperfect realization of its origin, its aims and its destiny, or the possibilities embraced within its more perfect fulfillment on earth. We are at best but A. B. C. scholars in this great school of endless progressive development.

The objects to be attained by such a convention, must be readily perceived. The harmonious association of from one to two hundred mediums and speakers from various parts of the country, cannot fail to inspire each with new strength and determination to more earnest co-operation with the angels and with each other, in carrying forward this most important work of love for humanity. The relation of individual experiences, showing their trials and successes and the modes adopted to secure such results will instruct, encourage and strengthen those more easily discouraged, to renewed perseverance in well doing. The instruction vocally by inspired media from the angel world, showing more clearly the origin of this movement, illustrating forcibly and unmistakably the objects to be accomplished by it, the progress already made, and the views entertained in the higher life as to the most appropriate and efficient means to be continued in use to ensure the rapid spread and glorious triumph of this heaven-born philosophy and religion, will have a tendency to give a new and enlightened impetus to the movement, and arm each and all with an individual and collective determination to work more devotedly in rolling on this mighty ball of revolution and reform. Besides, as the assembling of the disciples of Jesus (mediums) on the day of Pentecost, induced a powerful outpouring of the spirit, so may we expect, in assembling numbers who are susceptible to the heavenly influences, to be blessed with a rich pentecostal baptism.

Let us assemble thus, brothers and sisters, in harmony and fraternal love, and rejoicing with each other in the rich and abundant outpourings from on high of the past, await in patience and hope the beautiful fruitage of the future.

Fraternally yours, J. W. SEAVER.

FROM C. B. LYNN.

CYPRIAS B. LYNN writes us: "How can some media be so cold, selfish and morally barren? If my intuitions speak correctly, the day is not far distant when the heavenly selectors will not be satisfied with physical adaptation, but will make the moral status an equal if not paramount consideration. What say you? Sincerity and consistency pave the way to success and honor. The angels respect sincere souls of whatever faith. . . . I feel, with you, that as workers in this State we are united in holy fraternal bonds, and governed by most unselfish interests. That we may severally be strengthened, and do our part in the great work of teaching men what life is and how to live, what death is and how to meet it, is my earnest prayer. The essential requirement of mediumship is physical adaptation, and in the rareness of this adaptation, the angel world has been compelled to use all who fill the required condition, regardless of moral or intellectual status. Spiritual communion unquestionably is taking higher grounds. The merely physical media, if they cannot advance beyond that plane, are sooner or later deserted by the angel communicants. What say we? That mediumship is a most sacred office; that the position of a medium is the most holy in which any mortal can stand. He may be thus placed because he can be used, but to remain permanently, he must absorb the divine light of the heavens, and become pure as the angels with whom he converses. Oh, it is pleasurable beyond expression to rest on the breezy highlands of mortal life, with the infinite sea beyond and the blue of the heavens overhead, and breathe the very wine of life, and feel every pulse throb with the inspiration borne on the waves of light from the spirit realm. But such are the joys of the true medium, whose being is tuned to the touch of the departed; who strives to make his physical

body a fitting temple for the abode of a true and living spirit.

Ah, brother, you need not fear "selfishness" in this field. Many have sought to compass selfish ends by means of this divine philosophy. Where are they? No man can lead the grand march of spiritual progress, for its moving power proceeds from the spirit-world.

We shall be individually successful in proportion as we work unselfishly, with an eye to the good of others; we shall fail in proportion as we strive to gain personal ends. Deeply have we regretted the course mediums have sometimes taken, but let us go right on our own way, guided by the light of the only philosophy which is capable of covering the mantle of a consistent charity over all errors."

The Spiritualist.

CHARITY.

WE have heard much said about charity; and it is supposed to be a Christian virtue; but alas! how rarely do we see it exercised. From the clergy, who, each Sunday, from their velvet cushioned pulpits declaim its divine character to the layman who comes in more direct contact with the world, its practice is the exception. Christianity ought to make people better. If the example of the lowly Galilean is worth anything, it ought to teach his followers to sympathize with the lowly and afflicted, the poor and unfortunate, the vile and debased. He was not ashamed to be found with publicans and sinners. His chosen disciples were of the poorest class of the people. The women who came nearest to him were Magdalens. Alas! should the dear Mr. Blank, who preaches such beautiful sermons, at the First Congregationalist Church, or the Second Episcopal, or the Third Methodist, be caught in such company, what holy horror would seize his elite congregation. That would never do. The Reverend Mr. Blank must partake of oyster stew with the fashionable Miss Coalman, and ignore the nether stratum of society. Such is their position, and the congregations have a horror of the poor and outcast. Oh miserable sons and daughters of wretchedness! look anywhere in the world for sympathy, rather than to the church. Exceptions there are, but far between. Dare not to touch the hem of their robes, or you will contaminate. You are leprous, come not near. If the churches that point their countless spires to heaven, are not for the ignorant and poor, if the preachers are all for the wealthy, if this religion is not to go down and yield consolation to the distressed, in the name of heaven what is it good for? What are the 30,000 Reverend Blanks preaching in the United States for? Not even an echo answers. The fact is Christianity is a stupendous show—a fraud on the reason of mankind.

It preaches of charity, but does not present any reason for our being charitable. Its ideal God is remorseless as the elements. Can man be better than his God? If man is a free agent why or how can we have charity? How swiftly is all this chaff blown away by the Spiritual Philosophy. We must have unbounded charity, when we feel in our hearts that if we were placed in the position of the most miserable outcast, we should do just as they do. We are not responsible for our organizations, whether good or bad. We cannot, therefore, be proud in one case or ashamed in the other. Do not, like an old Pharisee, say if you were such a man you would do differently. If you were that man or that woman, you would do just as they do. When this sublime truth enters the heart, all blame, censure and harshness for others disappears. Love and pity take their place. Our hand is extended to the most unfortunate with the same readiness as to the most exalted. We learn that primarily there is no difference between men. Our hearts are warmed by true human sympathy. We are charitable because we cannot help it. Our charity is no longer narrow, belonging to a clique, a party, but broad and universal as mankind. It is godlike.

WHAT OUR COTEMPORARIES SAY.

WE clip the following from the Standard Phonographic Visitor, edited by A. J. Graham: Hudson Tuttle of Berlin Heights, Ohio, who wrote an article on Phonography, quoted in a previous number of this volume, and which did good service for the art, is prepared to do still more; for he has become editor of THE OHIO SPIRITUALIST, whose readers are not only believers in the opening of the heavens for the angels to ascend and descend, but are ready to bring heaven upon earth by giving encouragement to every good word and deed. Every phonographer inclined to the faith once given to the saints, will find Hudson Tuttle's paper a well-edited journal.

That sterling paper for young folks, the Ly-

ceum Banner, edited by that most energetic of women, H. F. M. Brown, has the following good word:

Hudson Tuttle has written the Arcana of Spiritualism. Those who have read the manuscript regard it as his best work. It is not published in book form, but will soon appear in chapters in THE OHIO SPIRITUALIST, a worthy journal of which he is one of the editors.

STRUGGLE OF FREE THOUGHT AGAINST CHURCH THEOLOGY.

BY F. WHITTELL.

There are no subjects which contrast so widely as the church theology and modern science, both as regards the stand-point they respectively occupy, and the ends they propose to accomplish for humanity. Theology takes its stand point in the past, has implicit trust in external authority, denies the right of reason furnishing data as a basis of conclusions. It assumes the existence of a divinely appointed priesthood whose province is to interpret to the world to the world God's authoritative utterances as revealed in a book. These utterances are complete and final; they contain all man needs to know for his present good and future happiness. Science and philosophy will never be able to suggest anything of value in art, government, social life or morals, not clearly revealed in the sacred record. Science takes its stand-point in the present; derives its data from facts, laws and principles which are addressed to consciousness; assumes that the Eternal Cause is revealed in man and the external universe, and that it is man's province to discover the divine order as revealed in nature, to the end that he may adjust his relations in harmony with existing things, and attain that culture of his natural powers which the scheme of universal evolution implies.

Free thought is a child of the intellect—a Caucasian mental tendency. It ignores all external authority over reason and conscience, and aims to secure the ideal excellence through personal endeavor. Art, government, religion, all institutions are evolved out of man; they do not come down from God as arbitrary arrangements, dictating human conduct. They embody imperfections and excellencies, are subject to revision and modification by each succeeding generation; the good that stands the test of experiment is appropriated for present use, the bad cast off as useless chaff. Society is a growth; experience is the world's teacher; knowledge is a body of facts, augmenting in size and importance with each succeeding generation.

Theology assumes that truth is already known, and stands recorded in a book. Science assumes that much of truth remains yet to be discovered by the application of human methods; that it stands recorded in the rocks and trees, insects and birds, little children and flowers, the human soul and the wide-spread universe; that all books are records of the interpretations of men, concerning God's revelations in nature. Theology says, Do not presume, oh man, to penetrate the secret intentions of God, but subordinate thy intellect with becoming humility, and obey with fear and trembling the mandates of God as declared through the authoritative lips of a priest. Science says, Let the gods take care of themselves. The work of humanity is sufficient for the hour. Thou, oh man, art a cause of thine own self. Make thine own path through the world's wilderness; command the universe and it will do thy bidding; be a man and divinity will express itself in all thy acts. Theology exalts God and degrades man. Science exalts man without diminishing its respect for the Supreme Power of the Universe. Theology regards the original scheme of creation a failure. Science contemplates it as a success. Theology trusts in special providence. Science trusts in cause and effect. Theology takes a dark view of human nature, and has a discouraging prospect of the future. Science reveals the resources of nature, takes account of the incidental miseries of society, and deduces the law of progress in its application to man, giving assurance for cheerful prospects touching human destiny. Theology sighs in contemplation of a golden age departed. Science rejoices in view of a golden age yet to dawn. Theology remembers the sun of brightness which once shone on the Judean mountains, but long since disappearing behind the western hills sends back but imperfect reflections of its ancient glory. Science beholds the first faint streaks of light that herald a new morning, and the world turns its wondering gaze towards the future. "The air is full of sounds, the sky of tokens; the ground is all memoranda and signatures, and every object covered with hints that speak to the intelligent."

It is not surprising that systems so widely different in their origin and aims as science and theology, should find it impossible to affiliate. The success of one is the destruction of the other. As one advances, the other must decline. They cannot become mutual aids to each other, or both flourish on the same soil. As well attempt to grow a crop of corn while weeds and brambles are allowed to usurp the ground,

as to expect science will flourish where the Christian theology is strongly rooted.

Science is indigenous to the western nations; theology is a Semitic importation. Science is natural to the Caucasian race; theology is foreign to it. Each insists on its own premises, and institutes a struggle for supremacy. It is not difficult to determine in whose favor the contest will be decided. "Straws show which way the wind blows." Since the sixteenth century, theology has been on the decline; science has been on the advance. Theology adds no new facts. Its data are borrowed from antiquity; it has no fresh discoveries to meet the wants of the nineteenth century; it is stationary and allied to the past. Science is a young giant with promise of future growth; it is full of freshness and abounds with suggestions; it is food for the intellect, food for the imagination; it is progressive and allied to the future. Theology has from the first usurped authority over the field of philosophical inquiry, imposed limits on the reasoning faculties, and prescribed the manner in which investigation should be conducted. Science emancipates the mind, asserts the democracy of intellect, widens the field of inquiry, and points the way whereby man may become supreme over circumstances. A history of this struggle will be the subject for some future articles.

MARRIAGE AND DIVORCE.

THOSE who marry intend as little to conspire their own ruin, as those who swear allegiance, and as a whole people is to an ill government, so is one man or woman to an ill marriage. If a whole people against any authority, covenant or statute, may, by the sovereign edict of charity, save not only their lives, but honest liberties, from unworthy bondage, as well may a married party, against any private covenant, which he or she never entered to his or her mischief, be redeemed from unsupportable disturbances to honest peace and just contentment.—John Milton.

A very wise father once remarked that in the government of his children he forbade as few things as possible. A wise legislation would do the same. It is folly to make laws on subjects beyond human prerogative, knowing that in the very nature of things they must be set aside. To make laws that man can not, will not obey, serves to bring all law into contempt. It is important in a republican government that the people should respect the laws, for if we throw law to the winds, what becomes of civil government?

What if our present divorce laws amount to? Those who wish to evade them have only to go into another state to accomplish what they desire. If any of our citizens cannot secure their inalienable rights in New York State, they may in Connecticut and Indiana.

Why is it that all contracts, covenants, agreements and partnerships are left wholly at the discretion of the parties, except that which of all others is considered most holy and important, both for the individual and the race?

But say some, what a condition we should soon have of social affairs, with no restrictive laws. We ask, what have we now? Separation and divorce cases in all our courts; men disposing of their wives in every possible way, by neglect, cruelty, tyranny, excess, poison and imprisonment in insane asylums. We would give the parties greater latitude rather than drive either to extreme measures or crime. If man would make laws for the protection of woman, give her the power to release from legal conjugal obligations all husbands who are unfit for that relation. Woman loses infinitely more than she gains by the protection now imposed, for, much as she loves and honors true and noble men, life and liberty are dearer far to her than even the legalized slavery of an indissoluble tie. In this State are over forty thousand drunkards' wives, earnestly imploring deliverance from their fearful bondage. Thousands of sad mothers, too, with helpless children, deserted by faithless husbands, some in California, some in insane asylums, and some in the gutter, all pleading to be released. They ask nothing but a quit-claim deed to themselves.

Thus far, we have had the man-marriage and nothing more. From the beginning, man has had the whole and sole regulation of the matter. He has spoken in Scripture and he has spoken in law. As an individual he has decided the time and cause for putting away a wife, and as a judge and legislator, he still holds the entire control. In all history, sacred and profane, woman is regarded and spoken of simply as the toy of man. She is taken or put away, given or received, bought or sold, just as the interests of the parties might dictate. But the woman has been no more recognized in all these transactions, through all the different periods and conditions of the race, than if she had no part or lot in the whole matter. The right of woman to put away a husband, be he ever so impure, is never hinted at, even in sacred history.

We cannot take our guise of womanhood from the past, but from the solemn convictions of our own soul, in the higher development of the race, and we place wo-

man above all governments, all institutions and laws. It is a mistaken idea that the same law that oppresses the individual can promote the highest good of society. The best interests of a community never can require the sacrifice of one innocent being, of one sacred right.

In the settlement, then, of any question, we must simply consider the highest good of the individual. It is the inalienable right of all to be happy. It is the highest duty of all to seek those conditions in life those surroundings which may develop what is noblest and best, remembering that the lessons of these passing hours are not for time alone, but for the ages of eternity. They tell us, in that future home, the heavenly paradise, the human family shall be sifted out, and the good and pure shall dwell together in peace. If that be the heavenly order, is it not our duty to render earth as near like heaven as we may?

In our system of jurisprudence we find man's highest idea of right, but inasmuch as fallible man is the maker, administrator and adjudicator of law, we must look for many and gross blunders in the application of its general principles to individual cases. The science of theology, of civil, political, moral and social life, all teach the common idea that man ever has been and ever must be sacrificed to the highest good of society, the one to the many, the poor to the rich, the weak to the powerful, and all to the institutions of his own creation. Look, what thunderbolts of power man has forged in the ages for his own destruction! at the organizations to enslave himself! And yet through those times of darkness, those generations of superstition, behold the relics of his power and skill, that stand like milestones, here and there, to show how far back man was great and glorious. Who can stand in those vast cathedrals of the old world, as the deep-toned organ reverberates from arch to arch, and not feel the grandeur of humanity. Here is the incarnated thought of man, beneath whose stately dome the man himself now bows in fear and doubt, knows not himself and knows not God, a mere slave to symbols, and with holy water signs the cross, while he who died thereon declared man God.—Revolution.

AMERICAN SOCIAL SCIENCE ASSOCIATION.—At the recent meeting in Boston, Prof. W. B. Rogers, President of the Association, made an eloquent and very interesting address upon the object and work of the Association. Among other matters, he pointed out the deleterious influence upon health arising from the use of iron stoves, especially when brought to a red heat. He spoke of the relations existing between the employer and employee, a subject which should be approached and handled in the purest spirit of humanity. A true partnership should exist between labor and capital, each considerate of the other's welfare and true interests. He briefly touched upon the subject of free trade, advocating it as conducive of the nation's highest good, and styled it the grand humanitarian principle which should knit and bind together the tribes and nations of the earth. He liked free dealing in everything, in thought as well as in dry goods or cotton. Prof. Rogers spoke in conclusion of the defects in our common school system. He thought there was too strong a tendency to cram and gorge the mind while yet in an unformed condition. He did not think it of advantage to our youth to have a smattering of all the studies without a logical and thinking mind.

The shallow are apt to describe the full-blooded country squire, who rides hard and eats and drinks hard, who has lungs that can shake the window pane, and muscles that vie in force with those of the donkey, as a man in sound health. He is, however, no more in a condition of sound health than is the agricultural laborer with his ruddy cheeks, who daily wastes more strength than he is able to take in. The condition which we will call the squire's condition is one in which all the functions are overtaxed. Violent exercise effects the waste of superabundant food. The blood is hot, the mind is feverish. The sleep is that of exhaustion, not of wholesome fatigue. Too much work is got out of the engine. The heavy dinner and the full potations of the evening are worked off by violent exercise on the morrow. The man is ruddy, hearty, boisterous, and will tell you that he never felt in better health in all his days; but he is not in sound health.—Ex.

Dr. CHAMBERLAIN, the African traveler, was building a village with some of his African friends. He says:—

"When Sunday came, I requested Quongneza to make the men rest on this day, explaining to him that white men do not work on the Sabbath. The old man was puzzled for a moment, and then said, 'We are much hurried now, suppose you put off the Sunday for three or four weeks. Then we can have as many Sundays as you want. We will keep four or five days together as Sundays. It will be just the same.'"

SUGGESTIONS.

BY DR. A. UNDERHILL.

The importance to the cause of Spiritualism of the Children's Progressive Lyceum naturally raises the question not only how should it be conducted, but also what should it embrace in its teachings or instructions. Are there limits or is there an open field, and if there is, who is to occupy it? What branches may be taught, or which are best calculated to awaken interest and lay hold upon the plant, budding and unfolding mind? If the Lyceum is to be the Archimedean lever by which old dogmas and errors are to be uprooted and overturned, and thus prepare the way for the new and opening era,—then it is a matter of the greatest moment that they should be conducted so as to inspire and impart to the young mind the facts, principles and methods best calculated to accomplish so desirable an end. Now in the very nature of things, all is somewhat chaotic, that is, indefinite, initiatory, experimental. No one has grasped the subject in its wholeness, and is prepared to define it in its details or extent, or say just what it may or should embrace. The founders and officers are almost if not quite as inexperienced as its pupils. The physical exercises are quite well understood and easily laid hold of. They address the senses. They are important, useful and indispensable. The mental require thought, knowledge of organizations, and adaptation to condition, idiosyncracies, etc. Libraries are deemed proper adjuncts to other teachings and exercises, and so they are. Why not add cabinet collections of minerals, of shells, and of any of the branches of natural science, and by short lectures explain them. Beginning with the mineral kingdom, ascend through the vegetable and animal to the human and spiritual. But to be brief, do not the foregoing inquiries and declarations call loudly for a meeting of the officers of Lyceums, with other friends, and in a free interchange of thought and plan, examine the subject, and gather the best views and methods, and let them be introduced and practiced in each Lyceum. Let three or four days be devoted to the discussion of the subject in its various branches.

The Philadelphia Convention may do something, but all our Societies cannot be represented there. We want a convention in Northern Ohio. The Western Reserve is the head in all reformatory movements in Ohio. Other parts of the State form the body; let the head be first enlightened. Our Akron Lyceum last Sunday, suggested Akron as a place for holding such consultation of the officers and friends of the Lyceum. I do not believe in separating the Society from the Lyceum. They should have a common interest in the great work of reform. What say the friends of Spiritualism, and of the Lyceum in particular?

HEROISM, LOVE AND DEVOTION.—Oh God, how fearful is the conflict of a soul daring to come out from conventional society, from the church, from the world, and from friends once held nearest and dearest, heeding first the inspiration of angel hosts and those affections which rise supreme over all transient relations. With feeble and faltering footsteps, we tread the wine press, and like Jesus in Gethsemane, feel ourselves alone, with all the great mission of life pressed on us by the unseen legions of the Father. But oh, we struggle not alone! Large-hearted and clear eyed brothers and sisters are with us in this age of loftier unfolding, and heaven's beautiful ones are bending in hope and love, and beckoning us onward. All ye martyr souls, stand firm and true to the divinity of your own unfolded being, and the heavens shall fall sooner than your mission shall fail. Cleveland, Nov. 1868. S. A. BORD.

FROM O. L. SUTLIFF.

BROTHERS: I have commenced my missionary labors, with the help of those in the higher life, together with the aid of such as have a strong and living faith in spirit communion. I hope to give such a report of material aid, as well as of spiritual growth, as will cheer your heart and strengthen your hands to do the great work that is allotted you in sowing the spiritual seeds upon the broad acres of humanity that are now ready to receive it through the columns of THE OHIO SPIRITUALIST.

Oh, brothers, could the Spiritualists of Ohio but realize the importance of the work that lies before them, could they but draw aside the thin veil that shuts out the glory-view of the land, as it exists in all its lovely realities, and see the untiring efforts that are constantly put forth to herald to the dull ears of earth's children the surety of their future existence, they would commence the work of bearing this holy faith forward to the accomplishment of one of the grandest results ever witnessed by angels or men. I have faith to believe that the love of the sacred cause is so near to the hearts of Spiritualists, that before another year shall pass, a work, over which angels and men shall rejoice, will be done. So let us in high hopes and with unflinching courage gird on the armor and swear that never will we yield our claims until the work for which we have engaged shall be accomplished.

A few more days and I shall send you some of the needful. Hope will not keep you from starving. I shall remember your needs with a zeal that won't take no for an answer. Believe me your true and determined worker.

Ravenna, Nov. 1. O. L. SUTLIFF.

HOME.

THREE blessed are the delights of home. Rich in love, in the expanding beauty of the affections—all that makes life sweet and beautiful. No matter how humble, there is holiness in the very name; and let me say to you, kind reader, if you do not find happiness in the sacred precincts of your own home, you may seek for it in vain elsewhere, for you will find it not. Now when dull November is being ushered in with her dreary storm-clouds, and fierce Boreas is blowing his shrillest blast, we hasten to close our doors and shut out the dismal scene, when the beautiful autumn leaves are fallen and the green grass is growing dim, and no longer cheers our eyes with its glowing brightness, do we turn within, to home and the inner life, which is to give us food and raiment in the coming winter months. Sweet home, made blessed by the glad sunshine of childish hearts, whose ringings, happy laughter echoes and re-echoes as their little feet keep time to their own glad music—sunbeams to brighten our existence and illumine our life-path here below. God pity the childless, and the home where no bright eyes dancing with delight are seen, where no winning baby voice in happy innocence is heard, where the very stiffness and order is painful to an observer, where every chair is arranged by systematic rule, not one child's toy or scattered plaything to relieve the eye or make the soul bound in love toward the darling who presides in all glory over his own domicile, his play-house and baby home.

Home should be the center of the universe, the magnet that attracts unto itself, and out from which all happiness radiates. We should all endeavor to beautify it with external surroundings and internal harmonies where angels can be reared in health and beauty, and be educated and prepared for the life hereafter, where there will be an atmosphere of divine love permeating and pervading all things. As I write, memory wanders back to one other home, wherein a kind father and loving mother reared a household brood. We were then an unbroken band. But every golden circle must be rent asunder, and ours was no exception. The death-angel came first and called our mother home and left us desolate, and had it not been for the sustaining influence of our philosophy, this life would have seemed an arid desert, without one single oasis. It was the magic staff on which we leaned, and not in vain. Then a dear young brother was called away to the other life, where his noble, generous nature would meet with an approval that was denied him here. And thus the old home was rent in twain, as many others are, and more will be; for we are all hastening to another home in the bright beyond, where angels congregate and loved ones gather—commissioned angels who come and go at their Master's bidding, bearing in their hands the bread of life to feed the hungry souls of earth. MERCIA B. LANE.

RESOLUTIONS.

At the annual meeting of the Spiritualist Society of Thompson, O., the following preamble and resolutions were introduced and unanimously adopted:

BELIEVING that the time has come for Spiritualists in their organized associations to take a more decided stand against all wrongs that operate against the harmonization of society, and the prosperity and happiness of the human race, and that they must, to be in harmony with the philosophy they advocate, be reformers in practice, therefore,

Resolved, That we recognize the fraternal relationship of the whole human family, and as friends and advocates of reform, acknowledge our obligations to labor assiduously, first, to promote individual harmony, or the elevation of our own minds to that spiritual state in which we can truly appreciate the beautiful and philosophic religion of Spiritualism—to that condition in which wisdom and love will govern us in all our actions. Second, to promote domestic harmony, studiously avoiding the utterance of any unkind or uncharitable words, or wronging any member of the domestic circle in which we move, and laboring to secure peace, harmony, love and union in our homes. Third, to promote social harmony, that as friends, neighbors, brothers, sisters, and members of one united family, we may be a help to each other while struggling to ascend the ladder of progression. Our interests are so interwoven, and our aspirations for the good and truthful so identical that we cannot afford to allow matters of difference in private judgment to mar our fraternal relations. And therefore, as Spiritualists who believe in the right to personal freedom and private judgment, and the exercise of religious tolerance, we will unitedly stand, and each and all of us labor to secure the permanency of the Thompson Spiritual Association, and the elevation to harmony and happiness of all its members, by living correct lives ourselves, and employing speakers of reputed good moral character, who are capable of imparting such instructions as will tend to unfold our minds in wisdom and love.

Resolved, That we as friends of all humanitarian reforms, endorse the principles of universal freedom as taught in the Harmonical Philosophy. That we do not agree with St. Paul when he says, "Let the women keep silent in the churches," and "If they would learn anything, let them ask their husbands at home." That we recognize the equality of the sexes, and believing that the elevation of the human race to social harmony awaits the elevation of woman to her true sphere—the recognition of her rights and privileges in all the relations of life. Therefore it is our duty as

practical reformers, to see that our sisters have an equal chance with us in the affairs of our Society, and that we as brothers and sisters on the basis of equality, labor unitedly in promoting the interests of the Society and the elevation of all to harmony and happiness.

HON. THOMAS H. BENTON once paid this tribute to the memory of his mother. Mr. Benton was certainly one of the noblest specimens of the physical man the country has produced: "My mother asked me never to use tobacco; I have never touched it from that time to the present day. She asked me not to gamble, and I have never gambled, and I cannot tell who is losing in games that are being played. She admonished me, too, against hard drinking; and whatever capacity for endurance I may have at present, and whatever usefulness I may have attained in life, I have attributed to having complied with her pious and correct wishes. When I was seven years of age, she asked me not to drink, and then I made a resolution of total abstinence, and that I have adhered to it through all time, I owe to my mother."

The Spiritualist.

Hudson Tuttle, Editors and Proprietors.
H. O. HAMMOND, Office, 111 Superior St.

CLEVELAND, SATURDAY, NOV. 14, '68.

"THE CAUSE IN MICHIGAN." fourth page, is from that well-conducted and successful Monthly, The Spiritualist, the Prospectus of which appears in our advertising columns. It has already—sixth number—reached a paying circulation.

SPECIAL NOTICE.—The present issue of THE SPIRITUALIST is dated Nov. 14. Hereafter we shall go to press Wednesday afternoon. Articles, etc., for publication should reach us by Tuesday. Last week no paper was issued, on account of sickness of the junior editor. Read the following article.

TO SUBSCRIBERS.

We are endeavoring to build up a Spiritual journal worthy of the great philosophy it represents. Our success has been most flattering, if the notices of the press of the country, and the expressions of favor it has received, be any criterion. It has already taken a front rank in the reform journals of the day—notwithstanding a popular tendency to estimate periodicals by their size rather than by their character, to measure literature as one would stone-wall: by the yard. Could we present its claims directly to every Spiritualist of the State, we feel assured that all that would be required of us would be to perform our part as editors and publishers. That we cannot do. Our friends have furnished us with lists of names, and written letters recommending us, with good results, but it has not been general.

We have a request to make of each reader—that you will furnish at least one to twenty new subscribers before the first of December; and we believe there is not a post-office in the State but could furnish a club of five. By so doing you would at once place THE OHIO SPIRITUALIST in a safe position, free from the dangers it has not yet wholly escaped. The cause of Spiritualism and Reform demand the earnest support of every liberal mind, and in no manner can that support be given as effectually as by scattering broadcast free, outspoken journals. That THE SPIRITUALIST will be continued from year to year, as large in size and frequent in issue as the support received will warrant, is our unshaken conviction. It has cost too much hard labor and sacrifice already, and the necessity for it is too palpable, to permit its suspension. Timid souls, themselves unused to conflict, have from the first predicted failure—and on more than one occasion have oracularly prophesied its immediate death, because they happened to get a glimpse of the embarrassments attending its publication. In no other way could they more clearly express at once their inefficiency and the hypocrisy of their professed friendship for the paper.

Cheerful, hopeful, buoyant even, are we. Of course we desire more than any one of our readers, to keep THE SPIRITUALIST a weekly publication. It is doubtful that it can be done yet. However, as we have said before, it is a matter of secondary importance whether the paper is issued weekly, semi-monthly, or monthly—the main thing is that it be KEPT GOING. Unless there is an immediate increase of subscriptions we shall lighten our personal burden by returning to a semi-monthly issue.

We do not believe in the contemptible adage that the world helps those most who need help least, nor in assuming a fictitious prosperity in order to gain support. THE SPIRITUALIST has no business secrets. About three-fifths of the bonus subscribed at the State Convention has been paid, and mainly expended in the purchase of an office, and about one-tenth of the one thousand subscribers pledged within six months have been sent in. Bro. Wheelock has been the only State Missionary actively at work until within a few days, and the intense political excitement which has prevailed has operated against us. We look forward with confidence to the result of the united labors of the friends of THE OHIO SPIRITUALIST.

REFLECTIONS.

IN THE ABSTRACT, the philosophy called Spiritualism considers all persons, subjects, events and things, equally indispensable and important, knows no difference between them, and recognizes God and Good as much in the shadow as in the sunlight; in human depravity as in human excellence; in misery as in happiness; and it is profoundly at peace with WHATEVER IS.

Yet, anomalous as it must appear to many, be that truly comprehends the Spiritual Philosophy finds his desire to usher in the New exactly proportioned to his growing perception of the absolute necessity and usefulness of the Old. God or Good will never be more in the universe in the future than he has ever been in the past, or is now. Everything that is the best that can be at present, and to be able to see and feel this great truth is to be supremely happy. Progress is the beautiful result or child of Evil, and in estimating the character of the latter we have no more right to disassociate her from the former, than to deny that the harmonious love-child is a compliment to and attests the goodness and purity of the maligned mother.

This philosophy is as broad as the universe and comprehends all human interests. Though born of the skies, it does not scorn the earth nor ignore materiality, but is intensely practical. It takes right hold of the living issues of the times, criticizes boldly, demands openly, and labors zealously for reform, everywhere and in everything. So cosmopolitan in its genius, so diffusive in its spirit, it has ten thousand "irons in the fire," and looks on perceive nothing but interminable disorder and endless confusion in its (want of) method. But there is a Master Mechanic over all, and hosts of unseen workers attending each speciality, who are evolving harmony from apparent discord. What the grand result will be, "eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive."

"THE FIRST THING FIRST."

SPIRITUALISM is not remarkably tender of human prejudices, nor very apt to confine itself to the "sphere" marked out for it by people who presume to dictate what fields of human thought and activity it shall keep out of. One says, "Spiritualism is all well enough, only it meddles with social questions—that's what's injured it in this State." Another says, "The Cause has been greatly retarded by speakers interfering in politics—politics never ought to be mentioned among us," etc., etc. Now the fact is, "the Cause" these objectors tremble over bears about the same relation to the real Cause of Spiritualism, and the work it is bound to do, that a ten acre lot does to the continent. Spiritualism don't intend to "keep out" of anything under the heavens or above them. It is aggressive, and its motto is "Unconditional Surrender." The implements of its warfare are Facts, Reason, Intuition and Love, and its policy is, Charity for all: Malice toward none. However, it is a well-known law that special results can only be realized by special concentrated or focalized efforts. Though other subjects may be highly important, we must keep ourselves to the task in hand—the great work of Organization; and it is greatly to be desired that nothing be done or said to detract or divert attention from it. Let us have an orderly method of procedure in this great work of reform, and attend first to the things of first importance.

AN OPINION.

"If there were no bitter there would be no sweet," is a familiar saying that long ago should have died at the hands of Common Sense. Just as reasonable the affirmation, "If there were no discord there could be no harmony," or the assumption that if we had not listened to execrable musical performances we could not appreciate Beethoven or Paganini. The doctrine of opposites has been carried to an extreme by many. The idea that the only road to heaven is through hell ought to be exploded—as well as the hell itself. Let us see. It is unquestionably true that the only route from a lower plane to a higher is via the intermediate ones. Nature doesn't send her pupil in the school of life from the foot of the class to the head, and adorn him with a medal, because others have failed in their duty. She requires individual attainment, irrespective of the mass, before she grants the position or bestows the reward. Her class is infinite. We inherit our place therein by virtue of the organization transmitted to us, and start onward from that point. Just as much of ignorance as there is before us, we must work up through, but it does not follow because we do so that it is therefore the CAUSE of subsequent happiness. Just as much ignorance as we are born above, we are eternally free from, and can even better appreciate the harmonies before us than if we had started nearer the foot. This is our view, though we would not present it dogmatically.

J. V. Mansfield says: Your paper came to hand yesterday. I like its general appearance very much. Such a paper ought to be sustained, and I pray it may. My contributions may seem small, but I will do all I am able to.

THE "IRREPRESSIBLE."

PERSEVERANCE generally wins. There are some men who can not and will not be silenced. Like Banquo's ghost they will not "down at our bidding." They have missions, and are bound to fill them, though their stomachs and pockets go unfilled. The man who doesn't appreciate pluck or admire persistent endeavor in others, isn't much of a human. A severe letting alone is incomparably the best way of subduing an "irrepressible," but even that regime fails in particular instances. Wm. B. P., M. D., we "take stock" in you. You are the great moral scavenger of the nineteenth century! If there's a carrion, you are sure to find it, and where there is none you are the best hand we ever saw to imagine one. Spiritualists need unsparing criticism, and we are glad you delight in administering it. Not a few of them are "free lovers," in the objectionable sense of the term. Stir 'em up! say we; stir 'em! buzz in their ears o' snouts! give 'em no peace by day! "tract" 'em wherever they go! Then, when all this has failed—doubly failed—beam upon them from the sunny summit of your own spiritual elevation, high above the fogs and miasms that poison the moral atmosphere of society; shed forth from your golden locks the radiance of that "flood of inspiration" which you publish that Bro. Peebles says is poured upon your head, and by transcendent purity and love win them up to your own serene position. Brother, the angels, and the "best of earth," weep over human undevelopment—the various passions evils of the age—and bid every one "good-speed" who labors with a sincere heart for their removal.

J. W. PIKE, said to be an able lecturer, will speak on Geology, Monday eve., Lyceum Hall.

SPIRITUALISM.—Mr. Andrew Jackson Davis, known as the Poughkeepsie Seer, some twenty years ago stated in public his impressions of the nature of the sun. His ideas of its gaseous external, and central heat appear to derive confirmation from the recent observations of the scientists who examined that planet during the late eclipse. In reference to the number of "Spiritualists" who live in this country, there has been some controversy. It has been claimed that they are over 11,000,000. That this was so has been generally discredited. Mr. Davis himself thinks that there are 4,230,000 believers in Spiritualism, and that there are perhaps, 200,000 "Receivers of the Harmonical Philosophy." This "impressionable estimate" of Mr. Davis will appear in one of his forthcoming works.—N. Y. World.

CHANGE.

(Lines written on the leaf of an old Singing Book.)

BY EMMA TUTTLE.
The Future is a phantom veiled,
Which melts and vanishes too soon;
To-day a lady trailing shades,
Whose brow wears all the light of noon;
The Past, a dear dead friend, bewailed
With prayer supine and minor tune.
Change, change of body and of mind
Ushers the Day and shows her out.
The precious wreaths so sweetly twined
She tosses carelessly about.
Sweet buds of promise, carmine-lined,
What varied petals ye put out!
Beliefs are wondrous subtleties
Which change by force of circumstance.
Last week we sat in sullen ease,
And said, "I never need advance,"
But ah! Fair Wisdom spied us out
And urged us on with gleaming lance.
Reflect! the heaven of which we sang
Ten years ago, with naught of carps,
Looks tame to-day, with feathered souls
Singing for aye, o'er golden harps.
Mendelssohn's changes would grow dull
Upon the seven, with flats and sharps.
Oh, to a changeful soul like mine,
Which cannot be all days the same,
A life so full of Godly things
Would be unbearable and tame.
I should grow tired of crowns of pearl,
And sounding anthems on God's name.
I'd see our fair Mazeppa ride
In dazzling beauty through heaven's sphere,
While Byron and his beauties watched
Her wondrous arts with smile and cheer,
And twice ten thousand angel eyes
Glowed on the amber atmosphere.
Let Mozart's miracles of sound
Ring out with their delicious pain,
Until the very angels weep
And call the master out again.
I care not if the saintly feet
Dance wildly to some gay refrain.
And Shakespeare, with the garnered lore,
The polished arts which centuries bring,
Depict his characters in fire,
And Genius' great oblations fling
Before the angels! What black sin
From whiteness unto white would clieg.
Our Titan and our Angelo,
Our Raphael, with divinest eyes,
Could by the working of their hands
Brighten God's parlor—Paradise,
And win from all beholders there
Great praises trembling with surprise.
Yes, I have changed, my saintly Book,
Since in the church choir you and I
Did service in God's Sunday praise,
Beneath the steeple, white and high.
The dreams which pleased our longings then
Like childhood's playthings are laid by.
And though a thousand pleasant thoughts
And tender memories round thee twine,
And oft I miss the singer's tones
Who sang with me, I never pine
For thy religion, I have found
A faith more wooing and divine.

LITERARY REVIEWS.

PROCEEDINGS of the First Annual Meeting of the Free Religious Association, held in Boston, May 29th and 30th, 1868. Adams & Co., 25 Bromfield st., Boston. pp. 120. Price 40 cts.

This production is a character of the times in which we live. There are brief addresses from a Baptist, an Episcopalian, a Universalist, from Unitarians, Spiritualists, Radicals, a paper from a Jewish Rabbi and a letter from a native theistic reformer of India, together with reports and statements making over twenty papers in all. There is a fascination in proceeding from one to another till the work becomes invested with a dramatic interest. No student of the religious tendency of our times can afford to do without it.

The aim of the Free Religious Association is to promote the interests of pure religion, to increase fellowship in the spirit, and to encourage the scientific study of religious subjects.

Concerning freedom, the President of the Association, O. B. Frothingham, in his opening address, said this:

"There are infinite resources and possibilities of power; but there is no force, even of divinity, until it is made human force; and the only condition on which that human force can be developed, and expanded, can find application, is the condition of absolute freedom. Not simply freedom of discussion, not freedom of debate, not freedom of quarrel; we do not open here a gladiatorial arena; we would put an end to all that. There is fighting enough now; there has been fighting enough before. Freedom of discussion implies partial freedom. When people are just free enough to be able to come with their swords and clear a little place round about them, where they can stand face to face with their adversary, and fight on equal terms, each fighting for his, that is but partial freedom. But when there is no opprobrium, no reproval cast upon any, no ill word spoken of any, when one is externally as free to be an Atheist as to be a Theist, to be a Materialist as to be a Spiritualist, to be a Christian as to be a non-Christian or an anti-Christian; when one is perfectly free to sit down with any company—with publicans and sinners if he will, without having any ugly name of 'Atheist' or 'Infidel' flung in his face, then we have freedom,—freedom of contribution, polemics are no more; debate is disarmed, controversy is at an end; we are not enemies, we have nothing to do with swords and pistols, we are friends, we take each other by the hand, we open our arms widely for all to come in, we say, 'you shall have as much right as we have and no more. We are brothers. Let us each add his mite to the general fund of knowledge and cheer and inspiration, and then we shall get all the power there is, losing no atom of it.'"

The most suggestive paper of the series is perhaps that of the Secretary of the Association, Wm. J. Potter, on "Present Tendencies of Society in regard to Religious Organization and Worship." We quote some of his conclusions:

"All the sects in the country that are increasing faster than the growth of population represent some kind of religious freedom; while the sects that have been most rigid, both in matters of doctrine and observance, are falling behind the rate of increase of population." "The movement for religious union in this country is toward three centres. First, toward a concentration of religious sentiment and activity around form and ritual; this is represented by the rapidly increasing Roman Catholic Church, the ritualistic party in the Episcopal Church. Second, toward a concentration of religious sentiment and activity around a general and loosely interpreted system of Evangelical belief; this is represented by the so-called Evangelical Sects that are holding out the right hand of fellowship to each other, by the Evangelical party in the Episcopal church, and by what may be called the Evangelical party in the so-called Liberal Christian denominations. Third, for a concentration of religious sentiment and activity around free thought and a common spiritual aspiration and effort; this is represented by the rationalistic party in the churches, and by the exhibition of religious activity, of which I have spoken, outside of the churches."

He thinks there are some now living who may witness this gathering of the religious forces around these three distinct points. First, the ritual; second, Evangelical belief; third, religious freedom.

From the eloquent and telling letter of Moncure D. Conway with regard to religious movement in England, we quote: "Mr. Congreve, the leading Comtist, expressed the opinion a few years ago that the mind of England was much more emancipated from the superstitions of the past than that of America." I was inclined at the time to demur from his statement, but I now think he was right. It is almost impossible to meet in good society here a really orthodox person. There are exceptions, but their notoriety proves the rule. I once expressed to a Church clergyman my surprise that there is no Universalist denomination in England such as we have in America. The

reply was "It is because all respectable churches here are Universalist."

"Across the street from where Guy Fawkes prepared his unsuccessful attempt to blow up the houses of parliament, there is a gentle, pious, and highly artistic Guy Fawkes exploding legendary Christianity. Fifty years from now people will see as the most dramatic and significant thing in the England of this time, the radical heretic, Arthur Stanley, presiding as Dean over Westminster Abbey."

"The best testimony to the extent to which what is here called rationalism has gone in the Church of England, is to be found in the revival of ritualism, which is the condensation of the negative electricity at the other pole. The tendency to a Holy Alliance between one wing of the Church and Romanism is a direct result of the alarm which is felt at the rapid strides of heresy. As Napoleon predicted that all Europe would become Cossack and Republican, one can safely predict now that Great Britain will certainly be divided between Rome and Reason, and which of these will ultimately replace the other it is not difficult to prophesy."

"This grand and inevitable result is clearly traceable to the influence of the scientific men, all of whom here, without exception, are alienated from the old beliefs. So pronounced is the English scientific mind that Sir Charles Lyell did not hesitate to say in an address which I heard him give as President of the British Association, that the untruth of the Cosmogony of Genesis is now so universally known that no man of science could now affirm its truth in any European body of scientific men, except at cost of his reputation,—an assertion which was received with continuous and unanimous cheers. The other day Professor Tyndall, hearing a clergyman speak of the success of the apostles, broke in with the seriously humorous remark, 'But we are now the successors of the apostles, and on us the future church must rest.'"

Thanks to the Free Religious Association for the luxury of reading its report, and may it have a glorious career of future achievement. J. S. P.

THE PRACTICAL OF SPIRITUALISM: Biographical Sketch of Abraham James, and Historic Description of his Oil Well Discoveries in Pleasantville, Pa., through spirit direction. By J. M. Peebles. Mrs. Lou H. Kimball and Mrs. H. F. M. Brown, General Agents, No. 137 Madison st., Chicago. Also for sale at the Banner of Light office.

NEXT to a worthy life is a skilful writer of that life. It is almost as fortunate to have a good biographer as to live a life worth recording. Mr. James may consider himself doubly blessed, not only in the position he occupies, but in securing the facile pen of J. M. Peebles to record the wonderful occurrences of his eventful life. The work before us is written in the author's best vein. Plutarch, the prince of biographers, seems to animate him. He relates the singular events in the life of Mr. James, with that simplicity so much admired, yet we all the time are made to feel, by sentences now and then uttered, that the author understands the vast domains of Spiritual Philosophy, and could talk to us just as readily of its most profound problems if he desired.

From this book we learn that Abraham James was born on the 16th day of June, 1827, in Chester county, Pa. His parents were originally Quakers, but were sufficiently "awake to the rights of individuals and the daring age of mental and religious freedom, to marry outside the church." His mother was often "moved by the spirit." His early life was farm life, and at the age of six or seven he became clairvoyant, seeing "dead men," as he termed them, walking the floor of his bed chamber. At first he was frightened by their appearance, but soon became accustomed to their presence. He also became prophetic. Prophecy has its laws, and "all richly gifted souls are prophets." In early youth he left home for a clerkship; from thence entered school and prepared himself for a teacher. Then inspired by youthful romance, he went to Charleston, S. C., and traveled and taught school in the South. After returning, he departed for the West, and entered the employ of the Illinois Central railroad, and was rapidly promoted, for unsullied integrity, to the conductorship of the best express train on the road. Several thrilling instances are given where his clairvoyant powers were brought into requisition, and accidents avoided.

In a former number of THE SPIRITUALIST, we gave a sketch of the history of Mr. James' discovery of the Harmonical Well at Pleasantville, which does not differ from that contained in the book before us. We cannot refrain from quoting a message given him by his spirit guides when about to engage in the actual work of sinking the shaft: "Keep yourself as passive as possible; look well to your health and physical surroundings; maintain at all times an equal balance of your mental powers, and move in this matter precisely as we direct you." Not only to Mr. James does this apply, but to all media.

The book is calculated to do much good. It answers fully the query of those who can see no good in anything unless money grows out of it. It says to such that Spiritualism can yield the treasures of the globe, where it finds the faithful to use them. It places the claims of Mr. James beyond question. This is no prophecy made after the event. We ourselves can testify that he boldly uttered it at least six months before the first well was sunk.

Taking in consideration that Pleasantville was regarded as outside of the oil belt, that the location of the well was con-

sidered by all oil men as an insane freak of Spiritualism, without a chance of success, one must regard the location, with the exact prophecy of depth, flow of oil, etc., as a wonderful manifestation of spirit power. Those who are acquainted with Mr. James, will agree with one accord, that if the spirit-world is to place a vast treasury in the hands of any man, to be employed for the purposes they dictate, he above all others is the man. He is conscientious to a fault, and feels that he holds the wealth flowing from these wells as a trust, to be employed for the purposes his spirit friends dictate.

Mr. James has been in Cleveland for two or three days, and left Monday evening for Chicago. He has struck oil in four more wells, or oil has been found in four more wells in which he has an interest, within the last few days. It is wonderful how effective money is in securing the good opinion and good graces of some people. He related to us many instances of sickening obsequiousness on the part of those who most ridiculed and misrepresented him in the commencement of his present labors. A host of applicants for pecuniary favors to enable them to push forward pet personal and humanitarian enterprises, beset him, but he is admonished by his guides to send them away "empty-handed," in view of the great plan to be wrought.

STUDY OF NATURE.

The study of nature in her most hidden and concealed laws, and the investigation of creation, is the most ennobling calling to which the human mind can bend its powers. Nature, in the vast and unrestricted sense in which that term here is used, comprehends the unlimited, boundless universe, and every object and every law therein contained. Hence, in the study of all the multitudinous forms which she presents, and the number and seeming intelligence of her laws, she offers the most endless field of research which can be presented, and the most elevating for immortal minds.

If we turn to the inanimate portion of creation, we find laws of the most scrupulous exactness, governing all the movements of the organized masses, and through the whole, a vein of the most delightful harmony and beauty. This entire world of forms is governed by one law, one idea, one truth, and that law to which all forms yield and conform, is affinity. This property, or rather indelible attribute—is closely allied to heat, light and electricity, and in the actions of one we behold analogies bearing evidence, with those the others bear, that one great overruling law governs all. Tracing out this law—affinity, we become lost in the intricate maze of mineral forms, which this one small planet presents. Yet this law, and the most hidden laws of the imponderable elements, can be simplified and illustrated to the mind in such a successful manner, that no doubt can be entertained as to the mode of their operations. Even in this apparent maze of forms and causes, simplicity is manifest, and this attribute may be traced through all the types and degrees of nature.

What for instance, can be more simple, than the law which binds atom to atom, to form by cohesion the solid mass, and by the agglomeration of these, the planet, satellite or sun, and then chain these vast masses in their orbit, and keep up their endless revolutions around their central sun? Or what more simple than the law of dynamic electricity, presupposing the refinement of matter, and, according to the Davisonian theory, that light, heat and electricity are so many conditions of refinement?

Yet, even in their very simplicity are we confounded, and turned back while yet uncomprehending the final causes, which act in the production of these visible effects. There are bounds, set limits in every department of science. There are limits which we cannot pass, and beyond which all is hid from our vision. The time was, when mind sought to understand the workings of law, and when it was said that laws were the governing powers, yet, as all things are governed, by what power are the laws governed? We may answer, that laws are governed by Divinity, but by what power is Divinity governed? Here, we arrive at the verge of investigation, where it turns away with disappointment, and completely baffled in all its attempts to discover the first cause of causes, and where, though it may have discovered a cause by which all unknown causes are caused, yet it cannot reach the great primary of all.

Turning to the kingdom of animate forms, we find that that rigorous mathematical precision which is exercised in every department of the inanimate realm, is partially dispensed with; and the rounded contour and beauty of multiplicity of proportion is more pleasing to the mind. But, we fail to perceive that regularity of chemical composition and consequent influence of crystallization, which is the beauty of the world. In these last all forms yield to the molding influence of one law, which gives its impress to the relations in which all the elements combine. In the inanimate realm of existence, this principle is set aside, yielding the sway to a higher law—that of life. Life, the ascending production of the crystal,

and of the monad cell which floated upon the primeval motion of the earth in its action upon unorganized elements, for the time annuls the tendency of those elements to resume the crystalline form, and between the varied action of these two, together with the ever changing outer and inner conditions, a multiplicity of forms are produced exceeding the power of numeration, and to which the entire aggregate of the inanimate portion would compose but a unit.

Morse's Fountain Pen, advertised in our columns, is the best we have ever seen. The one with which we write this notice has had shameful usage for four months, but bids fair to outlive its owner. Brother W. please send us another box.

EDITORIAL NOTICES.

The attention of the reader is called to "A Panorama of Wonders, by the Great Spiritual Remedy," in another column. Read the testimonials, in which names, places of residence, etc., are given. A gentleman informed us the other day, that the P. & N. Powders cured him in four days, of a difficulty that had baffled physicians for months.

Dr. J. H. NEWTON, the world-renowned healer, whose cures have been apparent miracles in thousands of cases, is now at the Bates Hotel, Indianapolis. See advertisement.

Dr. JAMES V. MANSFIELD, the celebrated Test Medium, has a card in our advertising columns. Our readers will remember the wonderful account published in No. 5, of a test given by J. H. Powell. Parties writing sealed letters should address the departed by name, and sign the name of the person soliciting a response. Seal the questions securely in blank envelope, and enclose that with the Doctor's advertised fee in another. Address 102 West 15th st., N. Y. City.

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.

THE BLACK PRINCE.

FIRST PREMIUM COOK STOVE. The Black Prince is incomparably the Best Coal Cooking Stove in use, for perfection of operation, economy of fuel, and for cleanliness. First premiums have been awarded to it at every State Fair at which it has been exhibited. For sale by E. JOHNSON, 13 Prospect street, just above Ontario.

The subscriber has also a large selection of perpetual burning and other Stoves, for hard and soft coal and coke.

THE SPIRITUAL ROSTRUM.

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A PANORAMA OF WONDERS! BY THE GREAT SPIRITUAL REMEDY!!

I AM overwhelmed! There is nothing, ancient or modern to compare with it—nothing. I am overwhelmed with its vast power, its extensive range, and the countless wonders which it panoramas before me. For four years the uninterrupted stream has continued to pour in upon me, daily increasing in volume and power. Here comes a letter from H. A. Tatum, of Aberdeen, Miss., telling me of the cure of Consumption, Chills and Fever, Bilious Fever, and other diseases, by the POSITIVE AND NEGATIVE POWERS; and here comes one from N. Church, of Oskaloosa, Iowa, saying that the NEGATIVE POWERS have cured a child of Deafness of six years duration. There is a letter from A. Idlebrook, of Matagorda, Texas, who rejoices that the POSITIVE AND NEGATIVE POWERS have cured his child of Cholera Morbus, his wife of Neuralgia, and there is one from Mrs. M. Calvin, of Danby Four Corners, Vt., informing me that the GREAT SPIRITUAL REMEDY, the POSITIVE AND NEGATIVE POWERS, have cured her husband of Jaundice and of that unmanageable disease, Diabetes, her daughter of Erysipelas, and herself of Neuralgia. In one case it is a lady in Sacramento, Cal., who is cured of Catarrh by the POWERS, and straightway administers them to others and "cures up Spasms, Fevers, Measles, and fairly routs everything;" in another case, as reported by Mrs. P. W. Williams, of Waterville, Me., it is a lady whose eyesight is restored from a state of Blindness, caused by a shock of Palsy two years before. Away off in Marysville, Cal., Thos. B. Atkinson, who has the Chills, buys a box of MRS. SPENCE'S POSITIVE AND NEGATIVE POWERS of a passing tin peddler, and though having "no more confidence in them than so much dust," yet "they cure his chills like a charm," and John Wreghit, nearer by, at East Walnut Hill, Ohio, has "a great and unexpected worked on him by the POWERS," they cure him of a Rupture of twenty-five years duration, to say nothing of his cured Rheumatism. From the East, Mrs. N. S. Davis, of West Cornwall, Me., reports that the doctors declare that Mrs. Melville Lincoln must die in three days, and thereupon she takes the POWERS and in four days is seated at the breakfast-table with her family; from the West, C. L. Child, of Decorah, Iowa, reports that the box sent to him Moore put him on his feet again, and the box sent to himself cured his wife of Kidney Complaint of four years standing. Setn Tobey, of Tunnel City, Wis., had his hearing restored; and Jacob L. Surgeant, of Plainville, Minn., had his sore lips of fifty years duration cured by a single box of the POSITIVES. But enough. The panorama is endless. The stream flows onward—a living, moving demonstration of the power of spirits and their mission of mercy to humanity.

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CATHOLICISM AND SPIRITUALISM: THE OPPOSING RELIGIOUS SYSTEMS OF THE WORLD. (CONCLUDED.)

PROTESTANTISM is a protest against the old—the assertion of the right of private judgment. But its end is different from what Luther or any of its founders desired. The right of Luther or Calvin to protest, allows John or James to protest against Luther or Calvin. Protestantism ends directly and inevitably in infidelity. Protestantism declares this, and Catholicism declares it. Protestantism is, in its ultimate, nothing more nor less than infidelity to all mythology; and, consequently, belief in the divinity of man, and the principles of Spiritual Philosophy. It is either *Catholicism* or *Spiritualism*. Inasmuch as it denies the right of free thought, (and where is the Church but has a gag in every member's mouth?) it is Catholic. Perhaps it is not quite as rankly given to *fetichism* as Catholicism.

The savage worships roots, trees, beasts, reptiles; the Catholic the dead bones of saints, the scraps of the shroud of their Saviour, the despicable traps of Jesuitical mumbo-jumbo; the Protestant transfers his worship to the Bible, the Church, the holy Sabbath. It is *fetichism* through and through. Learned divines make a difference *appear* by calling the same manifestation in a savage, or themselves, by different names. In one it is Mythology, in the other Theology—*fetichism* in one, holy religion in the other. In vital essence, however, where is the difference? Is it in forgiveness of sins? The Catholic is pardoned by a priest, a man ordained by Christ to forgive in his name by reason of the sacrifice he has made. The Protestant confesses *directly* to Christ, and is forgiven in the same manner. The Catholic is denied the reading of the Bible; the Protestant is allowed to read. But where is there a Presbyterian, or a Methodist, or any layman that dare assert doctrines contrary to the established creed? Chas. Beecher happens to believe that the devil was once an angel, and demons were all very good beings around the throne of God, and other singular ideas, drawn from his method of Biblical study. Well, does the Church retain him? The synod meet—recent, or be excommunicated! The rack is withheld from them; they cannot put Mr. Beecher to thumb-screw torture, or burn him with fagots, but they show the spirit of the inquisition. He has no right to believe different from them. God is on their side. Why not compel him to believe? Do you doubt that, one line of the law placing the power in their hands, would compel Mr. Beecher to believe or suffer? I have great confidence in the progress of the age, but I have more in the pertinacity of bigotry.

Let a Churchman, deceived by the idea of the right of private opinion, deny the absurd doctrine of the Trinity—disputing that God was his own Son, and Christ was not only the Son, but his own Father, and the Holy Ghost was Son and Father, both and yet neither; that the only way an infinite God could redeem man, whom he had made the best an infinite being knew how, was to take on human nature, and die on a cross—I say, let him deny such heathenism, at which African *fetichism* would blush, and the D. D.'s and L. L. D.'s, like well trained hounds, will utter one simultaneous howl.

The ideal of Protestantism is very well; its actual is Catholicism—mild Catholicism, divested of its rack and tortures, not by any grace of its own, but by law. The spirit of the inquisitor is present in all. It has other and keener tortures which it brings to bear. I need not illustrate this to you who are Spiritualists. Perhaps you became so peaceably, easily, and met no opposition; but the chances are that you were brought to feel the keen shafts of malice and bigotry.

Gotomozia smiled on burning coals. Well, he would not, if turned out to bitter winds of bigotry and the simoon of superstition. What are burning coals, racks, thumb-screws and the diabolic inventions of the holy hierarchy to the spiritual cinders, racks and tortures to which the holy Protestant hierarchy damn the excommunicated thinker? You, my infidel reader, simply asserted the right to think. The Church held a meeting and excommunicated you. Your former brethren pass you in the street with a leer; they scarcely recognize you. They will not deal with you. You may starve and they hope you will. What care they for an infidel? They call to their aid the forked-tongued demon of slander, and the viper-brood of hate, envy, malice, falsehood, and set the pack on your path. Death is no relief; from year to year it is related how awfully you died in your sins. Thomas Paine died peacefully as a saint. What difference does that make to those who make a merit of lying for God's sake, and are in want of examples of infidels dying horribly? "Ah," say the preachers, "Paine screamed, and raved, and tore his hair, and cursed, and implored! He repented of his sinful life, and called vainly on the Creator he had cursed." In their treatment of him you see how they will treat you.

"The Infidel!" say they to their Sunday-school children. If there be a name of honor, of glory, of everlasting fame, it is Infidel! I would rather have it attached to my name than all the degrees that the colleges and societies of the land can bestow, for it means a thinker. It means more. It means one who dare think for himself, and says to Bible, creed, church, priest, and all their rubbish, stand *there* while I think.

I have approached the point where the second grand division forces itself on our observation. Catholicism is one class, Spiritualism is the other. There is, as I have shown, no *mean*. All I have said of Catholicism is true of Protestant Churchmanship.

It has not the courage, but it is equally intolerant and bigoted. Witness the effort it is putting forth to make this government religious, and the conventions recently held to insert the Trinity into the constitution. Only men imbued deeply and fully with the spirit of Jesuitism could have penned the following, which is a summary of the resolutions of the three conventions:

"That a national recognition of Almighty God, of his Son Jesus Christ, our Lord, and the Holy Scriptures, is clearly a Scriptural duty which it is national peril to disregard.

"That in view of certain and sundry circumstances, it is a striking and solemn fact, that our present National Constitution is so devoid of any Christian feature, that one of our Chief Magistrates once refused to appoint a day of fasting and prayer in an hour of public calamity, because the nation in its Constitution recognized no God," and more of the same sort; and,

That 'such an amendment of our National Constitution is only the exercise of the inalienable right of a Christian people to recognize their God and Preserver.' This is the "tiger step of despotism," the entering wedge by which our religious freedom is to be completely overthrown. When America becomes thus Christianized, may we and our children's children contemplate it from a higher sphere!

Spiritualism, embodying the glorious ideal of the freedom of body and mind, absorbs all that elevates and ennobles our conceptions of this life, and the life hereafter, of Nature, and of human relations. It is a gigantic system of eclecticism. It seizes the good everywhere. Like the bee drinking nectar from the poisonous nightshade as well as from the fragrant rose, it absorbs the *truths* of Catholicism, of Mahometanism, of Buddhism, of Philosophy. It is not a religion; it is not a philosophy; it is a perfect union of the two with Science.

Witness its results in the world. All reforms are marshaled under its banner. The temperance movement, woman's rights, land reform, magnetism, phrenology, all the new and unprotected issues which look to the amelioration of human burdens, whether physical or mental, have become parts of its gigantic scheme. Their only advocates are the spiritual press. A conservative Spiritualist is a rare object, and either becomes a reformer or goes over to the party to which he of right belongs.

You have heard of Spiritualists becoming Catholics. It is a very wonderful change—not so wonderful when understood. As Spiritualists, they learn that there are but two issues—going ahead and going back. They are not capable of going ahead, and hence at once take the fearful leap into the lap of the Mother Church.

The educated Catholics see it, too. The Pope orders Home to leave Rome. A hundred years ago he would have made an *auto da fe*; now England's strong arm stretches across the ocean to save the citizen. One or the other must go to the wall.

In Spiritualism Protestantism has worked itself clear of Romanism; cast off creed, church, priest, and allowed freedom to all. Its tendencies are opposed to organization; of Catholicism, to ignore the individual, to absorb the individual into a system—that system sacred, holy, and blasphemous to assail. Spiritualism teaches that the individual is superior to all systems; that there is nothing sacred or holy except truth.

I say you cannot organize Spiritualism, except as its supporters are drawn together by the ties of universal brotherhood. Its purpose is to disintegrate and individualize the individual.

For a moment glance at its origin. It has not, and never had a leader. No Christ, no Mahomet, no Smith, to herald its claims. Scores and thousands have arisen in obscure corners, and, as if by one breath, proclaimed its truths. There are a few instances where men have attempted to organize and lead, but always with disastrous results. It is willed by the vast motive power of this measure, that hero-worship shall form no part of its gospel. Truth alone shall be praised. You might as well take the fragmentary granite boulders of the field, and endeavor to mold them into one, as so many Spiritualists, and form them into an organization, acknowledging a creed or a leader. All the creeds in the world cannot hold them. There are no holy books for them, no holy houses, no holy days. If you appeal to their superstition, you appeal in vain.

I say leaderless. The first mediums are heard of no more. They were wonderful rap-

ping mediums, and after serving their time, their oracle departed. A short time since one of our prominent speakers waited like Jeremiah over the departure of former workers in the field. He did not understand that men, like seasons, have their time, and afterwards wither away. The spring gives us blossoms, the summer fruit; each is good for its time.

The individual is his own priest. If he has sins, he must confess them to himself. If Christ did not die for him, God did not make Satan to torment him. What he loses here he gains there. If he has sinned, he must work out his own salvation. This doctrine is wonderfully eclectical, and brings with it the pains and burdens of isolation. Out of such material are the spiritual ranks filled. It necessitates thought and constant warfare. It is not an easy doctrine. Do you wonder, then, that sometimes recruits go over to the other side? They are tired of the conflict. There is no certainty. The old, loved, and revered, may any day be overthrown, and wholly unexpected results obtained. They go over where there is certainty and rest. Infallibility of a creed is an easy doctrine. To all questions an answer is ready—"God willed it." Nothing unexplained; everything set at rest by the mystery of Godliness.

Shall we think it desirable that Spiritualists shall have one cut of garments? The Catholic said that Catholics should have, a thousand years ago. The priests made a suit of baby clothes, and the laity have worn it ever since. They tied leading strings to these children, and have never untied them. That we consider folly. The difference between it, and fashioning garments for the present, however, is only a difference of time, not of character. Baby-clothed Catholic, or frock-coated Spiritualist—in principle the fitting of garments is the same. It is fashioning all men's garments after one pattern—not the pattern that is disclaimed.

A creed advocating vicarious atonement, or discarding the same, are equally acceptable. It is not what the creed contains, it is the creed itself which we repudiate. To subscribe to a creed, acknowledges the supremacy of its doctrine over the individual. Its boundaries are those set by its makers, and yielding to it is hedging one's self by those boundaries.

Such are the two great systems which now divide the world.

On one hand, Conservatism or Catholicism, resting on the infallibility of a book expounded by infallible teachers, surrounded by gorgeous trappings calculated to excite the attention of rude natures, to stifle inquiry, it denies the right of reason, ignores the individual, absorbing all into its masses.

On the other hand, Spiritualism, setting the individual free, trampling on the traditions and mythologies of the past, and declaring man to be the most sacred object in the universe.

The two systems are diametrically opposed. One looks to the past; the other to the future. Which shall triumph?

Humanity never goes backward—it moves ever toward the right; for there is a Divine Power which wrenches human actions, after an omnipotent plan.

The leaf torn from the branch by autumn winds; the bird caroling its song of gladness; the sand-grain rolled by the tide; the drop of dew on the flower, all things, from the least active of tiny life to the gigantic efforts of the elements, work after a prescribed plan, from which there can be not the least departure. So with man. He works, seemingly fortuitously; but there is no chance. He puts forth his bravest efforts in the tide, striking out for this or that object, but the strong current bears him onward to a goal well known and undeviatingly approached, however unknown to him. The Divine Energy has marked out a plan, an archetype to be attained in future ages, and the Powers of Darkness, though they ally themselves to the wheels of progress, will only find that they do so to be crushed into oblivion. They will stay it only for a time. The bringing of such opposing forces together, will of course produce conflict. They already begin to mingle in our national affairs—in the affairs of all great nations.

Spiritualism in France speaks through its past heroes, and she feels the effects of superior wisdom. It is the dawn of a new day, when departed intelligences will mingle in the affairs of men. Again it speaks to the Czar of Russia, through a spiritual medium, and the people of the vast steppes, stretching from the Baltic to the Pacific Ocean, from the Altai to the Arctic sea, feel its breath—the chains of the serf fall from his festered limbs, and millions arise free men, ready for a glorious career of progress.

In England, the higher classes are irresistible to spirit thought, and its civilization begins to glow with new vigor.

The garroted masses awake at the new voice. Priest and king feel that what they considered solid earth—earth formed of prostrate human beings, cemented together by concrete blood and tears—has no consistency, but heaves like the billows of the stormy sea. The breath of the Divinity is abroad. They hear its call, and arise.

Catholicism is a child of the old world, Spiritualism of the new. The former has grown old, is in decay; the latter is in its infancy. The result is easily seen—it is not in a distant future.

The intelligence, learning and hope of the age are on one side; on the other, bigotry, superstition, and darkness. Be not alarmed if men forsake the light, and return to the old. Leaders may desert

the standard of the new to rest at ease in the lap of the Mother Church, or enjoy the offices she gives. These are accidents to be expected; they have no universal significance, except as they show the necessity of standing with one or the other cause. Those who are fully vitalized by Spiritualism never can desert; with them, there is no falling from grace.

Thus marshaled, the two forces are to wage a war of extermination. Not here alone, but over the whole world, and the end, after misery and suffering, will be the destruction of creeds, superstition, and dogmas, the severing of all shackles, whether of body or spirit, and the production of a universal brotherhood of free men.

THE CAUSE IN MICHIGAN.

WE spent a part of August and all of September in Michigan, and are more than happy to bear testimony to the onward march of our cause in that State. Michigan has finally proved that sober, industrious, steady, harmonious and talented labor will bring its reward. The Spiritualists in that State have, for the past twelve months, enjoyed a revival—a regular pentecostal feast, as the result of the labor expended in that State.

Bro. D. M. Fox, of Lyons, has proved himself worthy, so far as earthly forces are concerned, of being commander-in-chief of the Spiritual army. If the position assigned him by the "American Association," does for that body, what his position as President of the State Association of Spiritualists of Michigan has done for that Association, then as Thomas Corwin said of Gen. Jackson, "all hell can't stop the work." The Present Age, not yet six months old, is a large, healthy, neatly printed sheet, with a paying list of subscribers, and backed by a paid capital stock of between five and ten thousand dollars. Brothers Fox and Brown are certainly successful as editors. There are few papers that give the general satisfaction to their readers as that manifested among the readers of the Age.

Our labors were principally in Kalamazoo county, and to appreciate our feelings one would need to have been in among the running gear of the Spiritual machinery of that county four years ago and now. Four years ago the best workers of the county were killed—literally crucified, but thanks to the powers above, on the third annual day they had a resurrection, and now the cause in their hands is moving with almost lightning speed. Wm. Weyburn, M. D., of Kalamazoo, is President of the County Circle, an honest, faithful servant of the people, quietly but always steadily at work. The people have unbounded confidence in his zeal and practicability, and hence second any move he makes for the advancement of the cause. Mrs. S. E. Weyburn, the wife of the Dr., works all the time with head, heart and hands for the advancement of our common cause. In her life, preaching and practicing is so perfectly interblended that it would be hard to find the dividing line.

Mrs. Frank J. Reed has spent several months of the present year in that County. Her lectures, poems, singing and tests, all of which are given under spirit control, have won for her hosts of warm friends; every day increases her popularity, and one month's services always bring the demand for another. She loves the labor and suffering in behalf of the truths which are more dear to her than all else.

A Sanctuary of the "Order of Eternal Progress" has been organized in Kalamazoo, and is in fine running order. They now have their own hall, one of the neatest in Kalamazoo, which they rent to the Spiritualists, thus insuring regular Spiritual meetings in a neat and tidy hall.

We are happy to announce that Dr. Slade has resumed his regular visits to Kalamazoo. His fine clairvoyant perceptions, together with his physical manifestations, all in the light, are making hosts of friends for Spiritualism.

Our work is onward, Angels are blessing; and we feel encouraged to buckle on the armor anew, to fight with more zeal than ever before. Friends hold up the hands or the workers. Assist them not only with greenbacks, but let good, healthful currents of magnetism, from hearts welling up with a love of truth and purity, go to their souls on the magnetic chains of your prayers—chains which hold this and the spirit world in close communion.

EXTRACTS, CLIPPINGS, ETC.

AN earnest appeal, from Mrs. Prudence K. Sinton, of Angola, N. Y., is published in the Tribune, addressed to the trustees of the Cornell University, urging on them the justice and propriety of admitting young women to all the opportunities and advantages for education afforded by that institution.

At a late ordination of a pastor over a Universalist church, in Barnstable, Mass., Rev. Mrs. Hannaford gave the charge, and Rev. Olympia Brown offered the closing prayer.

Twenty-eight ladies, members in good standing of the Congregational church in Elmwood, Ill., have seceded because denied the right of taking part in the church meetings.

A Boston lady, summing at Somerset, drove her own mowing-machine to cut ten acres of grass, because she could not hire a man to do it. The work was well and skillfully done.

There is a lady in New York who owns and runs a large wholesale harness and saddlery establishment on Pearl street. She transacts her own business and is daily at the store. She has traveled extensively, in this country and in Europe, and is said to be "the smartest woman in New York."

The largest real estate owner in Mount Vernon, N. Y., is a woman, and more than sixty per cent. of all the real estate in that place is owned by women; some of them widows, and some of them married women whose husbands own no property there. As only property-owners can vote for the appropriation of money for village improvements, and the women do not vote, "more than sixty per cent. of the property is taxed without the consent of the owners, and often against their wishes." A call is there fore made—signed by fifty women of the place—through The Revolution, for a public meeting, to consider the legal rights and disfranchisement of women.

In the parish of Ashford, in East Kent, England, the names of 33 women have been registered as voters. The magistrate has decided that he cannot strike them off, and his decision appears to be final.

DEER hearts, wise minds take life as God has made it; it is a long trial, an unintelligible preparation for the unknown destiny. This destiny, the true one, begins for man at the first step in the interior of the tomb. Then something appears to him, and he begins to discern the definite. The definite; think of this word. The living see the infinite; the definite reveals itself only to the dead. Meantime, love and suffer, hope and contemplate. Woe, alas! to him who shall have loved bodies, forms, appearances only. Death will take all from him. Try to love souls, you shall find them again.—Victor Hugo.

A SAN FRANCISCO girl has made a bed quilt of 2,000 pieces.—Ex.

The more pieces, the more to her discredit. If women ever expect to vote, they must think of something else than sewing scraps of cloth together, crochet, or fancy pin cushions.

DIVORCES are becoming so common that some lawyers are beginning to advertise their facilities in the special business of obtaining them, adding the further inducements, "no publicity, no charge until divorce is obtained. Advice free." Can a more forcible satire be published?

The Lot of Reformers.—Miss Susan B. Anthony said in the National Labor Congress, in session in New York last week, that she had been engaged in reformatory movements for the past twenty years, and that now she did not possess five hundred dollars to her name.

How is the Paris surgeon who has been engaged to cleave Chang and Eng going to get around the Scripture, "Whom God has joined together, let not man put asunder?"

A clergyman in England, on a salary of £40 or £50, received a present of £2, and his official members, hearing of it, claimed it as a part of the salary.

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.

CLEVELAND HOMOEOPATHIC COLLEGE and Hospital for Women.—Mrs. C. A. Seaman, President. The Winter Course of Lectures will begin the 24 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. SANDERS, 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 Ague 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. Magnetized paper sent to any address on receipt of 50 cents. 14

ROOT & GALE, Dealers in Massillon, Chippewa, Mineral Ridge, Briar Hill, and Massillon Slack and Nut Coal. Also all kinds of Hard Coal. Office No. 3 Center st., Cleveland, Ohio. 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 Circulars 25 cents. Advice gratis. 14

DR. NEWCOMER, the Healer and Medical Physician—office 288 Superior street, Cleveland, invites the sick and variously afflicted to call and test his skill as a physician, and his powers of healing.—He has a Specific Remedy for Catarrh, Canker, and Throat Diseases, as well as inflamed eyes. His mode of treatment is, 1st, Mechanical, 2d, Medical, 3d, Vital—direct from the fountain of life—and relief is immediate. No charges where no relief can be given. Fees moderate. 14

WESTERN DEPOT FOR LYCEUM EQUIPMENTS.

WE are now prepared to furnish Lyceums with Equipments, 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. SEXTON & Co., Geneva, Ohio.

FIRE-PROOF COMPOSITION. A WILDER & CO., Manufacturers and Dealers in N. Blake's FIRE PROOF COMPOSITION, on ROOFING CEMENT. This Cement is applied to Shingle, Tin, Felt and Slate Roofs; is fire and water proof, will not crack, chip or peel, and is cheaper than any roofing composition in the market. Call and examine specimens at 136 Bank street, room 1, Cleveland, O.; 146 Dearborn street, room 7, Chicago, Ill.

A. EDDY, Baled Hay and Straw, Corn, Oats and Mill Feed, 182 Seneca st.