

The Ohio Spiritualist.

"CHARITY FOR ALL: MALICE TOWARD NONE."

VOLUME I. [SPECIMEN NUMBER.]

CLEVELAND, O., SATURDAY, MAY 16, 1868.

NUMBER 1.

Selected Poetry.

THE SPIRIT WORLD.

The following exquisite poem is from the pen of Mrs. Harriet Beecher Stowe. For a long time we have treasured it in our memory, and are now glad to help extend its publicity by giving it a place in a Spiritual paper:

It lies around us like a cloud,
A world we do not see;
Yet the sweet closing of an eye
May bring us there to be.

Its gentle breezes fan our cheek
Amid our worldly care,
Its gentle voices whisper love
And mingle with our prayer.

Sweet hearts around us throb and beat,
Sweet helping hands are stirred,—
And palpitate the veil between
With breathings almost heard!

And in the hush of rest they bring,
'Tis easy, now, to see
How lovely and how sweet a pass
The hour of death must be!

To close the eye and close the ear,
Wrap in a trance of bliss,
And gently drawn by loving arms,
To swoon to that—from this.

THE REAL AND THE IDEAL.

BY W. DENTON.

Ever before the Real,
Floats the beautiful Ideal;
And as, to guide the sculptor's hand,
The living forms of beauty stand,
Till from the rough-hewn marble starts
A thing of grace in all its parts,—
So, ever stands, before the soul,
A model, beautiful and whole;
The perfect man that each should be,
Erect in true integrity;
Keep this, oh, Soul, before thy sight,
And form the inward man aright!

Communication.

For The Ohio Spiritualist.

Popular Education.

SPIRITUALISM, when fully appreciated, recommends itself as a system of Universal Education and development. Being, within and of itself, at once a fact, a science, a philosophy and a religion, it concerns the student, the utilitarian and the spiritually-minded. Individual character, social organization and the form of government, all have their origin and derive their nature from the Ideas which possess the popular mind. Superstition, falsehood and bigotry incarnate themselves not only in ecclesiastical tyrannies, but, universal in their influence, their baneful power is felt in every department of life. Thus inspired by intolerance, mankind have perpetrated most infamous crimes in the name of religion, and the block, the faggot and the rack are displaced only to give activity to other forms of persecution, in the degree of social ostracism and political opposition, which is the penalty spiritualized intelligence must suffer at the hands of egotistical ignorance and stultified stupidity.

While keen research and careful analysis have been encouraged in every other department of human attainment, all that relates to the domain of spirituality has been ignored as a matter of scientific demonstration, and left to the idle speculations of theological quacks, or the fear-engendered phantasies of mad delusion. Thus fanaticism and sectarianism have flourished in the soil of ignorance, and the sects which have governed the world have owed their vitality to the frands of the intelligent and designing upon the credulity of the simple. Of a necessity, therefore, government has been an engine of oppression in the hands of the few for the robbery of the many. Society has only accumulated to a compacted barbarism, while individual character, predicated upon the supposition of "total depravity" in men and women, awed by the terror of imaginary hells and cheated by the hope of fabulous heavens, has been checked in development until moral cowardice has become nationalized and personal meanness finds itself at a premium!

The oppressions of government, the woes of society, the robberies of commerce and the meannesses of personal character are all the bitter fruits of an infernal theology, the reception of which marks the besotted ignorance of mankind and betokens a superstitious credulity which is the fatal hindrance to all harmonious progress; as it makes vast numbers mere puppets in the hands of impostors, who, claiming to be conservators of public morality and educators of the popular mind, are in fact the self-

ish parasites of "respectable" systems of error, and the malignant persecutors of all whose broader culture compels to liberal thought.

Against all, the friends of progress have to oppose only Popular Education—Light against Darkness, Education against Ignorance, Freedom against Slavery, Truth against Error, Spiritualism against Superstition.

This Education is an imperative duty, binding upon all who have Spiritual powers, or material means, to aid in its furtherance. The text-books of the common schools are interpolated with unscientific statements made to do service, as pious frauds, in biasing the minds of our children. The pages of literature, the leaves of the periodical, the columns of the newspaper, are subsidized in the service of the absurd theology which is the curse of the age. The avenues of trade, the paths of public preferment, the walks of social life, are filled with obstacles for those who do not "belong to our church." The "finger of scorn" and the "tongue of slander" are instruments used among "the elect," to blast the prospects and break the hearts of the free in soul. Born of ignorance and stimulated by the appeals of designing scoundrels, the passions of the mob reflect themselves in the courts of law, until the murderer Lindsey escapes with a petty fine because a Christian priest, while the misdemeanor of Williams is atoned for by years of imprisonment, because he is called a Spiritualist. Gaining impudence by success and made desperate by just criticisms, an attempt is now made to subvert the Constitution of the country, engrafting upon it a recognition of sectarian ideas and "standards of faith," opening the door for the union of Church and State, and facilitating the passage and enforcement of laws which are intended to be legal weapons in the hands of the conspirators, who are combining the forces of Church influence for the meditated destruction of Religious Liberty.

The conflict is "irrepressible." The "crisis" is impending. On the one hand, marshaled in line by the Pope of the Vatican, (the legitimate hero of the conflict,) are the unreasoning millions he commands. He has recently held a meeting of his officers, and, fulminating his defiance to progress, civilization and liberty, forms his line of battle. The camp-followers and guerrillas of this regular force are a rabble of Protestant churches, who, less bold for the open battle, hope to do efficient service in their own way and time.

Against all these forces entrenched in the bigotry and passions of the credulous and ignorant—the interests of the selfish—the vanity of the proud—stand opposed the Spiritualists. On the side of ecclesiastical despotism and superstition we see order, method, purpose, determination, with wealth used unsparingly at every point. Subsidized intellect and fanatical enthusiasm unite to serve a cause which trains the cowardice of mankind to usefulness, compelling help alike by promise and threat—as it rattles the glittering tinsel of its spurious Heavens to the sound of holy fiddling, or stops the choir to uplift the lid of a theatrical Hell, while it mumbles the lingo of Damnation.

Among Spiritualists and Radicals, confusion and disorder are common and excessive. Though they have in possession the terrible effectiveness of an Idea, yet they seem, for the most part, incapable of evoking its power, or directing its use. Strong in the right, they are careless of their position, and, though clairvoyant, "discern not the signs of the time." Possessed of immense numbers, they give no adequate token of their power. The uneducated make their freedom an excuse for disintegration and sloth. The wealthy hoard their means, or lavish their money on popular churches—institutions for teaching that which these men know to be false—thus giving criminally for the mis-education of the people, training troops for the enemy, shaping bludgeons to break their own skulls and beat out their own brains. The teachers are in poverty and the "Judges" counsel inaction, compromise and compliance. And yet, with us and for us are Success and Victory! Against all we oppose POPULAR EDUCATION—education not only in that which pertains to moods and tenses, to rivers and mountains, to sines and cosines, to painting and sculpture, but that sublimer Education which teaches the language of Nature in mood and tense, the geography of the heavens and the mathematics of spirit, while instructing us how to make beautiful with artistic touch the House of Life, and glorify with lines of loveliness the Temple of Character.

Danger is to be apprehended alone from ignorance. Mankind are not, "totally depraved," but misinformed. For our own safety, as well as for the benefit of the whole, the vast work imposed upon us by the fact of our receptivity and clairvoyance, our intelligence and wealth, must be performed! Means must be had to ends. Association, order and system are already at hand. Means are needed to urge forward associative labor—they should be put in motion at once, and the light be spread abroad. The facts revealed by our best mediums and the thoughts of capable writers and lecturers, should be sent to the people, that we may be understood, that those now ignorantly opposed to us may become our friends and share with us the happiness of liberty and the blessing of truth. Our work once fully commenced, a power shall be evoked among the people, institutions shall be remodeled, society reformed, and individual phases of character recast, in the Light of that new near Day which shall be "buildd out of Heaven to God."

Sincerely yours, E. S. WHEELER.
Cleveland, May 1, 1868.

Striking Evidence of Immortality from Analogy.

Bishop Butler's memorable Analogy of the Constitution of Man as adapted to Virtue, contains nothing so wondrous or beautiful as the following from a work by Dr. Guyard, published in Paris in 1854. Mrs. Willard in her Sexology approaches the argument, but we give it from the eloquent Frenchman in full:

Imagine for an instant that the human ovule were gifted with sensibility and intelligence; would it not take for symptoms premonitory of its end those painful rendings of the ovular organization to which it is subjected? Would not the approach of its dissolution give to it (as that of ours does to us) both the doubt of continuous life and the dread of annihilation? Delusive apprehensions! Ignorant error! The ovule becomes a fetus; that is to say it evolves, or passes, from an inferior to a superior life; for the fetus has an organization and lives a life of its own quite distinct from the life both of the ovule and of the infant after its birth.

Now, let us suppose of the fetus, as we have of the ovule, that it has intelligence and self-consciousness; and let us imagine what it would think, when, after the nine months of its fetal life, it should experience the consequences of the pains of child-birth. Would it not suppose—it also—that the convulsive claspings of the womb were the very embrace of death itself? And the doubt of continuous life, and the dread of annihilation, would they not assail it also? Once more, delusive apprehensions! ignorant error! For that which it has taken for its death-ery and its last adieu to existence is the first wailing of a new-born child and the joyful welcome to a new existence.

And so the death of an ovule is the birth of a fetus; and the death of a fetus the birth of a man. So the end of one life is the commencement of another life less imperfect; in other words, the death of man is the birth of a spirit, an angel; of a new being by whatever name we may call it; of a being more complete than man, of whom, however, it is the supplement, the continuation, the development and aggrandizement, even as the fetus is of the ovule, and the infant and the man of the fetus."

Children in Eastern Factories.

It is the nineteenth century, whatever facts in our progress may seem to be of the ninth, or before. New England claims to be a source and center of modern civilization, and Massachusetts its chief reservoir. But in that boasting State are too often found indications of barbarism and cruelty to chill the blood. At the disclosures of the last two years in some of its charitable and reformatory institutions, humanity almost stands aghast! An ancient river was said to sink in the sands of one country, and, flowing on in its hidden channel, appeared at length in another far distant country. Did the bloody stream of slavery sink in the Carolinas and Mississippi, to gush up with almost equal horrors in Massachusetts? The State has a law that prohibits the employment of children in factories under ten years of age. Children so employed under the ages of ten and fifteen years, must have had at least three months' schooling during the year next preceding their employment. Such children are not to be employed more than sixty hours in one week. How far the law is observed appears from the report recently made by the officer appointed to have charge of

its enforcement. In Fall River he found one thousand children employed in factories, mostly of foreign parentage, in a generally low condition, ignorant in many cases of their own ages, earning very low wages, and deprived in great part or altogether of the school privilege which the law requires. To illustrate the spirit of some of the employers, the officer inquired of the agent of one of the principal factories, whether it was the custom to do anything for the physical, intellectual or moral welfare of the work people. The answer would not have been out of place in the master of plantations, or the captain of a coolie ship: "We never do; as for myself, I regard my work people as I regard my machinery; so long as they can do my work for what I choose to pay them, I keep them, and get out of them all I can. What they do, or how they fare, outside of my walls, I do not know. They must look out for themselves, as I do for myself. When my machinery gets old and useless, I reject it and get new; and these people are a part of my machinery." Another agent in another part of the State replied to a similar question, "that he used his mill hands as he used his horse; as long as he was in good condition and rendered good service, he treated him well; otherwise he got rid of him as soon as he could, and what became of him afterwards was no affair of his." That man, the report says, had upwards of one hundred children in his employment, most of whom had never attended school. These are cases of exceptional hardship; but in the majority of establishments it is believed that, by the connivance of parents and employers, the law is violated, at least in some of its parts, to a most fearful extent.—Parker Pillsbury.

Consistency.

Of all nations, this America of ours ought to be the most free from superstition and conformity; yet at this moment it is doubtful if any nation that can be called civilized is so thoroughly governed by superstition and fashion. The author of a recent book, with the curious title, "El Bib: God and Man by the Light of Nature," says "there is no natural proof of immortality," but "that we are dependent wholly upon the revelation of Jesus Christ as asserted by Paul, for all real knowledge upon that subject." It is not true that there is no natural proof of immortality, because millions of men have had intense faith in the fact of another form of life, who lived before the revelation referred to was made. But even if it were true that there is no proof of immortality outside of the revelation of Jesus Christ, by what authority is that pronounced other than natural? All we know of it is that it is a printed book, made like all other printed books, and written as all others are, by men. There is not the slightest proof that it had any more unnatural or supernatural an origin than the sacred books of the Hindoos, or the Persians, or the Chinese, all of whom are unquestioning believers in immortality. This revelation was, doubtless, written by those who had had natural proof of the truth of immortality, as multitudes are having every day. Is it not about time to apply our common sense to these subjects, as we do to others, and cease to use words to pervert the truth at the bidding of superstition and fashion? Is there not a revolution needed here? Is it not time to substitute science for superstition, and individuality for conformity?

There is no more mortal foe to religion than superstition, and it inflicts its deadliest wounds under the guise of friendship. It is instructive to see how all the enemies of the emancipation of woman gather around the banner of superstition and fashion. But let us have the light thrown upon them; let us see them as they really are, and their power is gone.—Cor. Revolution.

Distinguished Spiritualists.

Dear Banner: In your issue of April 25th, 1868, there was printed an extract from the Boston Sunday Times giving quite a list of distinguished clergymen, journalists, authors and artists, believers in Spiritualism, including H. Ward Beecher, the two Tyngs, Dr. Bellows, Dr. Cheever, O. B. Frothingham, Chamee Giles, Theodore Tilton, Horace Greeley, Thurlow Weed, Geo. W. Curtis, Henry J. Raymond, Bayard Taylor and others. It may not be uninteresting to some of the readers of the Banner to notice the remarks of another distinguished clergyman, Bishop Whitehouse of Illinois, upon a recent occasion, in the funeral sermon of the late Bishop Hawks, at St. Louis. These remarks in Bishop Whitehouse's sermon, tend to show that the thinking

men of different branches of the church are fast becoming convinced of the truths of Spiritualism, and being added to the multitude of believers. Let the good work roll on; the truth is mighty, and will prevail. The remarks are, as reported in the Daily Missouri Republican of April 25th, as follows: "He enjoined them not to feel aggrieved at the loss of the deceased from their sight, for his spirit was with them still. He saw them now with spiritual eyes. He bid them not to think that the disembodied bishop was lost to his work."

Yours truly,
Dr. W. M. LAURY.
St. Louis, Missouri.

From the Religio-Philosophical Journal. A Remarkable Test—A Young Girl Speaks in an Unknown Tongue.

BY WM. B. GUSTINE.
Mr. Editor: On last Sunday evening, I attended the congregational church, in this city, to hear a discourse, from the pastor, on "the powers of the human mind." During his discourse, he related a circumstance, which he said was well authenticated, of a young German girl, who was taken strangely ill, and that during her illness was heard to talk in a language which proved, on investigation, to be very good Hebrew—a language which she could not have had any knowledge of. But on investigating the matter, it was found she had, some time before, lived in a family where a Lutheran minister boarded, who was in the habit of reading Hebrew aloud, in his room, and it was supposed the girl had heard him, and that her sickness, like that of a drowning person, had brought every thing afresh before her mind that had previously transpired to her knowledge.

The next day, in conversation with said preacher, I told him I was acquainted with a circumstance which I thought his explanation of the German girl, in his discourse on Sunday evening, would not reach. It was as follows: One of my daughters, when about twelve years of age, and in good health, would talk at times, in what appeared to be a language which I could not, nor any of my family, understand, nor could I find any one, for some time, who could, although hundreds had tried to solve it. At last, a gentleman was stopping in our city, for a few days, who was a native of Burmah India, who had been educated in this country for a missionary to his native people; I introduced myself to this stranger, and then invited him to my house without giving him any reason for so doing. I also invited about fifteen of our citizens to meet this stranger. When the hour came, and all had assembled—my daughter was in a room by herself—I invited the stranger into the room where she was, by saying, as he entered the room, "a gentleman from Burmah." She received him in an unknown tongue, in which he replied, and they conversed together for over an hour, in the presence of all there, and he would interpret the conversation, with my daughter, to us, as long as it was continued. He said it was the pure Burmah language, far beyond anything he had ever heard from one of her years in his own country. He said my daughter told him it was strange he should wander off from his native land to the head of the lake, which was always designated by school children, in his own country, when studying the atlas as the lake that looked like a glove without fingers. As mittens are never worn there, he said, only by foreigners, they have no word for mittens, only gloves without fingers, and that Lake Michigan was always called by that name, to impress it more fully on the mind of the pupil.

The minister replied, that it was the most wonderful circumstance he had ever heard of; and as my daughter had never been where she could have heard that language spoken, that his explanation of the German girl would not apply to her.

I left him without giving him the sequel to the whole matter, which is, that my daughter had been for some time controlled by the spirit of Dr. Judson, who, in his life time here on earth, had been a missionary to Burmah, and he had introduced this Burmah spirit as a proof of spirit-power, and as a test of spirit control. And he also gave a history of this spirit, which perfectly corresponded with the one given by the native gentleman when in conversation with my daughter. In fact, I have received some of the most remarkable evidence of spirit-control through my daughter of any I have witnessed elsewhere or seen in print.

Michigan City, April 2, 1868.

Some writer says, "The power of refinement is greater than that of strength."

Healing by "Laying on of Hands."

During the last week our citizens were considerably exercised over the announcement that Dr. W. I. Veselius would heal the sick by the above method. On account of the dangerous illness of a wife and child, we were among the number who felt that we had need of his services, and accordingly called on him for aid, the difficulty being a combination of diseases, such as malignant fever, bloody dysentery, pain in the limbs and head, etc.—the child being in a perfectly helpless condition for twelve hours. In fifteen minutes time the fever was entirely removed, and the pain had ceased in the case of the mother; ten minutes removed all traces of fever, and the natural expression returned to the face and eyes of the child, he being able to be dressed, and ran about the house in the usual manner the next morning. Below we give a few of the many cases that came under our own observation, and who can at any time be referred to for the truthfulness of our statements:

Mr. P. R. Wright, of this village, cured of dyspepsia of ten years standing, in two treatments.

Mrs. Wm. Lawrence, of Sempronius, inflammatory rheumatism and ossified joints; greatly benefited by first treatment, could walk with ease after third treatment.

Wm. Jenks, of Sempronius, cured of dyspepsia, torpid liver, spinal affection and sciatic rheumatism, two treatments.

Miss Mary E. White, of Sempronius, cured of asthma, fifteen years standing, four treatments.

Wm. Sweet, granulated eyelids, was so affected as to be scarcely able to see across the room, also unable to use his arm; with a few treatments could see a distance of three-fourths of a mile and distinguish trees of the different kinds, and raise his arm and move it about, with perfect freedom.

Many more cases might be cited where the patients have been restored to perfect health and the use of their limbs, but we think that enough has been done to show that Dr. V. possesses remarkable healing powers. We know that prejudiced minds are inclined to ridicule his manner of treatment on account of the source from whence he professes to receive his healing powers, (Spirit Influence,) but to us it matters not by what means the cure is effected; if he succeeds in giving relief from pain and disease, he has accomplished all that is desirable, and persons are permitted to attribute the power to come from whatever source they choose; but as we are aware the Divine Father is the author of "all good," we must believe that God takes this method to bestow his blessings on mankind.—A. J. Hicks, Editor Cayuga County Courier, Moravia, N. Y.

From the Atlantic Monthly.

Extract from Motley's History of the United Netherlands.

It seems to us it is in his best manner that Mr. Motley, reminding us of a lull in the persecutions, and their revival by the Jesuits in 1597, goes on to tell of the martyrdom of Anna van den Hove.

"Two maiden ladies lived on the north rampart of Antwerp. They had formerly professed the Protestant religion, and had been thrown into prison for that crime; but the fear of further persecution, human weakness, or perhaps sincere conviction, had caused them to renounce the error of their ways, and they now went to mass. But they had a maid-servant, forty years of age, Anna van den Hove by name, who was staunch in that reformed faith in which she had been born and bred. The Jesuits denounced this maid-servant to the civil authority, and claimed her condemnation and execution under the edicts of 1540,—decrees which every one had supposed as obsolete as the statutes of Draco, which they had so entirely put to shame.

"The sentence having been obtained from the docile and priest-ridden magistrates, Anna van den Hove was brought to Brussels, and informed that she was at once to be buried alive. At the same time, the Jesuits told her, that, by converting herself to the Church, she might escape punishment.

"When King Henry IV. was summoned to renounce that same Huguenot faith, of which he was the political embodiment and the military champion, the candid man answered by the simple demand to be instructed. When the proper moment came, the instruction was accomplished by an archbishop with the rapidity of magic. Half an hour undid the work of half a lifetime. Thus expeditiously could religious conversion be effected when an earthly crown was its guerdon. The poor serving-maid was less open to conviction. In her simple fanaticism she too talked of a crown, and saw it descending from Heaven on her poor forlorn head as the reward, not of apostasy, but of steadfastness. She asked her tormentors how they could expect her to abandon her religion for fear of death. She had read her Bible every day, she said, and had found nothing there of the pope or purgatory, masses, invocation of saints, or the absolution of sins except through the blood of the blessed Redeemer. She interfered with no one who thought differently; she quarrelled with no one's religious belief. She had prayed for enlightenment from Him, if she were in error, and the result was that she felt strengthened in her simplicity, and resolved to do nothing against her conscience. Rather than add this sin to the manifold ones committed by her, she preferred, she said, to die the death. So Anna van den Hove was led, one fine

midsummer morning, to the hay-field outside of Brussels, between two Jesuits, followed by a number of a peculiar kind of monks called love-brothers. These holy men goaded her as she went, telling her that she was the devil's carrion, and calling on her to repent at the last moment, and thus save her life, and escape eternal damnation beside. But the poor soul had no ear for them, and cried out, that like Stephen, she saw the heavens opening, and the angels stooping down to conduct her far away from the power of the evil one. When they came to the hay-field, they found the pit already dug, and the maid-servant was ordered to descend into it. The executioner then covered her with earth up to the waist, and a last summons was made to her to renounce her errors. She refused, and then the earth was piled upon her, and the hangman jumped upon the grave till it was flattened and firm.

"Of all the religious murders done in that hideous sixteenth century in the Netherlands, the burial of the Antwerp servant-maid was the last and the worst. The worst, because it was a cynical and deliberate attempt to revive the demon whose thirst for blood had been at last allayed, and who had sunk into repose. And it was a spasmodic revival only; for, in the provinces, at least, that demon had finished his work."

Our Roman Catholic Brethren.

Father Hecker and his colleagues propose to convert us by convincing our reason. There is nothing which they deny with so much emphasis and vehemence as the common assertion, that the Roman Catholic Church demands of man the submission or abdication of his reason. Father Hecker, in his spirited and eloquent little book entitled "The Aspirations of Nature," is particularly strong upon this point. "Man has no right to surrender his judgment," he tells us, "Endowed with free-will, man has no right to yield up his liberty. Reason and free-will constitute man a responsible being, and he has no right to abdicate his independence. Judgment, Liberty, Independence, these are divine and inalienable gifts; and man cannot renounce them if he would." Again he says, "Religion is a question between God and the soul. No human authority, therefore, has any right to enter its sacred sphere. Every man was made by his Creator to do his own thinking." And again: "There is no degradation so abject as the submission of the eternal interests of the soul to the private authority or dictation of any man, or body of men, whatever may be their titles." And again: "Reasonable religious belief does not supplant reason, nor diminish its exercise, but presupposes its activity, extends its boundaries, elevates and ennobles it by applying its powers to the highest order of truth." And once more: "There are several primary, independent, and authoritative sources of truth. Among others, and the first, is Reason." These passages are in curious contrast to the wild denunciations of human Reason in which Luther indulges, and which Father Hecker quotes only to condemn: "Reason, you are a silly blind fool;" "Reason is the Devil's bride, a pretty strumpet," etc.

Our Paulist friends, too, are the furthest possible from being alarmed at the discoveries of science; for they do not insist on the literal infallibility of the books composing the Bible. They would not feel that either the Church or the public morals were in danger if a bishop on the other side of the globe should catch Moses tripping in his arithmetic. With them it is the Church that is infallible, i. e. the collected, deliberately uttered moral sense of mankind, enlightened by the Author of it, and which is therefore for individuals the supreme, unerring conscience. Galileo would be in no danger now-a-days if his discoveries should appear to cast a reflection upon the statement that Joshua commanded the sun and moon to stand still, and they obeyed him. "The geologist," observes Father Hecker in one of his most eloquent passages, "may dig deep down into the bowels of the earth till he reaches the intensest heats; the naturalist may decompose matter, examine with the microscope what escapes our unaided observation, and unveil to our astonished gaze the secrets of nature; the astronomer may multiply his lenses till his ken reaches the empyrean heights of heaven; the historian may consult the annals of nations, and unriddle the hieroglyphics of the monuments of bygone ages; the moralist may expose the most delicate folds of the human heart, and probe it to its very core; the philosopher may, with his critical faculty, observe and define the laws which govern man's sovereign reason—and Catholicity is not alarmed! Catholicity invokes, encourages, solicits your boldest efforts; for at the end of all your earnest researches you will find that the fruit of your labors confirm her teachings, and that your genuine discoveries add new gems to the crown of truth which encircles her heaven-inspired brow."

How interesting to observe the noble heart endowing with its own nobleness whatever it loves! How resistless the influence of this large and free America, which transfigures all things and persons into a likeness to itself!

[The above from the Atlantic Monthly contrasts strangely with an account of the murder of Anna van den Hove as committed by the priests of the same Church, and described by the historian Motley in his work on the United Netherlands. The two articles are referred to editorially.

The Ohio Spiritualist.

CLEVELAND, SATURDAY, MAY 16, 1868.

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Introductory.

THE subjoined Circular, which was published and distributed among the Liberalists and Spiritualists of this section of the State, some weeks ago, sets forth the considerations which have led to the issue of this Specimen Sheet. We are sensible of its defects, incident in part to the disadvantages under which it has been gotten up, the absence of full and reliable data, etc., and trust that these facts will be borne in mind by the reader. A meeting of those interested in the matter was subsequently held, and it was resolved to inaugurate the enterprise by printing this sheet for canvassing purposes. Doubtless the continuance and enlargement of the favor which has greeted the project will enable us to prosecute our labors in the spirit with which it was conceived, and to fully carry out the purpose intended, namely, to publish a paper which shall as well serve the interests of Spiritualism and its cognate reforms, in its way, locally, as the *Banner of Light* does in a larger field.

If the same encouragement extended to us thus far is continued by the Spiritualists of the State, our own best efforts will suffice, with the inspiration of the angels, to give us all the success our hoped-for usefulness may reasonably lead us to expect.

To the Friends of Human Progress:

DURING the past week some conference has been had with Liberalists of this city as to the propriety and practicability of establishing a journal of Free Thought—one that will disseminate the fundamental facts and principles of a Scientific Religion, of General Reform, and advocate their application to the every-day life and wants of the people. It is for the purpose of laying the matter more directly before you that this Circular has been prepared.

Justice requires that we consider what bearing the proposed undertaking would be likely to have upon the present Spiritual Press, and prudence dictates that we carefully weigh the probabilities of success or failure.

The great progress that has been made within the last decade in the discovery, generalization and application of spiritual laws to the wants of society and individuals, is truly astonishing, when we thoughtfully review the matter. Modern Reform is passing from the fragmentary and chaotic condition to the unitary and orderly. This is mainly due to the beneficent ministrations of the Angelhood, whose seen and unseen presence has been a continuous blessing and benediction to humanity—even to millions who do not recognize the source from whence their "help cometh." It is therefore of great importance that every new proceeding be "in order"—in consonance with the General Movement.

The *Banner of Light* is undoubtedly the esteemed organ of both spheres. Can the enterprise under consideration be inaugurated in justice to it? The circulation of that paper is now remunerative and rapidly increasing, having been greatly augmented within the past year. Its future sphere of labor is clearly defined—the general survey and viceregency of the field; and such is the growth of the ideas it represents that it must continuously become more and more occupied with generalities, and less and less mindful of details. Though largely and closely-printed, many meritorious articles must be rejected, materially abridged or delayed even months for publication. State organizations have been established, and each will soon have its local journal, for the convenience of conventions, lectures, grove-meetings, lyceums, pic-nics, etc., which can publish more extended notices and detailed reports of proceedings within its special province than it is possible for a sheet to do whose jurisdiction extends from Maine to California. Michigan starts a Spiritual paper the 10th of June next; Illinois has two already; Vermont has just commenced such a publication; and if Ohio does not establish one now, it will only be delayed a year or two at most—far where there is a demand there will be a supply. Speaking of the Michigan paper, the *Religio-Philosophical Journal* says, "God speed! there is room enough for all; the more the merrier."

These papers, instead of being a hindrance to each other, will be a help, and the time has now arrived for a systematic and orderly establishment of Spiritual journals wherever there is a practicable opening, no obvious conflict with the General Movement, and a clearly defined spiritual prompting.

It remains to consider those probabilities of success or failure which have not been incidentally embodied in the foregoing remarks: First, the writer is a practical printer, of fourteen years' experience. Second, he has been a writer and publisher much of that time. Third, for ten years he has been much interested in the phenomena and philosophy of our beautiful faith. Fourth, a humble measure of interior guidance, good health, and habits of temperance and industry, may be mentioned as not unimportant auxiliaries to the work.

Friends, the foregoing is respectfully submitted to your thoughtful consideration, and should the project meet your approval, your co-operation is earnestly solicited. Having it, we can confidently invite the support of the progressive minds all over the State, and their our united efforts will, through the potent instrumentality of the press, carry the blessed knowledge of a truer Philosophy and Religion to thousands who otherwise might still remain in the bonds of superstition and bigotry. Hearty advocacy of the various reforms of the day, in a temperate and tolerant spirit; absolute freedom from personalities; a recognition of what is truthful and elevating, wherever found; will characterize the publication, if it be undertaken.

Worth Remembering.

JOHN IGNATIUS DOLLINGER, D. D., an eminent theologian and bishop, says: "From tradition came the common teaching about the resurrection, the judgment, Paradise and Gehenna, without any distinct evidence from the Hebrew Canon. A great deal in the New Testament about the angels and fallen spirits comes, not from the Bible, but tradition. The assertions of St. Peter and St. Jude about the sin and punishment of the fallen angels are similarly drawn from Jewish tradition."

The foregoing extract is from a work in the Y. M. C. A. Library, of Erie. Not desiring to have the committee remove the book from their shelves, we do not give its title. In another place the same writer says: "Catholics no longer hesitate to avow that many of their doctrines, practices, &c., are of Pagan origin.—Not Catholic because Pagan, but both Jewish or Pagan and Catholic, because they have been regarded as divine. Elaborate treatises have been published with the express purpose of tracing out these analogies."

Our Roman Catholic Brethren.

THE last two numbers of the *Atlantic Monthly* contains papers from the pen of Mr. Parton, under the above title. Appearing as they do in the *Atlantic*, we look to find them interesting and instructive. Nor are we disappointed. One would suppose that the army of priests and the thousands of instrumentalities at the command of the organization would suffice to create a full comprehension of Romanism in the popular mind. Still we are pleased to read these articles where they are, inasmuch as they condense the information which might otherwise cost much time and labor to acquire. The prominent character in these sketches is Father Hecker, Superior of the Community of Paulists, in New York, editor of the *Catholic World* and director of the Catholic Publication Society. "It is he who is putting American machinery into the ancient ark, and getting ready to run her by steam," says Mr. Parton.

Father Hecker is one of the famous Hecker Brothers, bakers and flour merchants of New York—and the progress of one of their number from the oven's mouth to his present position is briefly given. We can only say, that from being the companion of Thoreau, a resident at Brook Farm, Massachusetts, an associate of Hawthorne, Ripley, C. A. Dana, G. W. Curtis and others in that enterprise, as well as a fellow student of Brisbane, Mr. Hecker has gravitated to his present vocation.

Years ago we were repeatedly told, by the intelligences of the angel order that there were women to be sent into the Roman Catholic Church to reform and spiritualize that institution. Two hundred and eight millions of souls acknowledge the authority of Rome, and surely the object was worth immense labor by those in and out of the form. We see in Father Hecker a fulfillment of that prophecy, as in scores of others who have taken a similar course. Nor is it to be supposed that, in joining the church, this good disciple has left his manhood behind. Reme is not prudish—she accepts the money from the politician and the gambler—"the use sanctifies the means." Nor will she, it seems, refuse brains and vitality, devotion and sincerity, because those who contribute them bring the rationalism of Thomas Paine and the politics of Jefferson under the same roof that sheltered the Inquisition and the far-famed "Society of Jesus."

There is a vast difference between Father Hecker in New York, writing the "Aspirations of Nature," and those two worthy brothers in the Lord of his who conducted Anna van den Hove to the hay field, outside of Brussels, and buried her alive, because she exercised this very reason Father Hecker venerates.

The fact is good men are good in spite of churches as well as by any help of theirs; and we imagine the new American machinery the Paulists are fitting to the old Roman hulk will so shake and strain her timbers that it will be found requisite to beach the old craft after all. Father Hecker finds a hull for his engine, but we fancy something of more improved model will better bear the movement of modern motive powers. We are confident the old ark is a little rotten, and prefer building a new steamer to converting a slow going barge for our purpose. Aye! better to "paddle our own canoe" and make the voyage alone. Still, when we read such things as are quoted in these articles we indorse them. They are ours, and if to receive them makes us a Catholic, then *Catholic* are we! But behind these things so temptingly held out to bait us by this noble fisher for men, we see dogmas not so pleasant—"Immaculate Conceptions," "The real body and blood," etc., etc. Perhaps we do not understand, and are glad the Paulists are about to enlighten us; but, although we are not much more in love with one church than another, it will take a great deal of smooth talk to banish the memory of Smithfield and St. Bartholomew, or reconcile us to the "Encyclical Letter," that recent papish Bull against civilization and progress. But we have as much sympathy with the early persecutions in the name of Holy Mother Church, as for John Calvin roasting Servetus outside Geneva.

The age and humanity make institutions, and Father Hecker is good and liberal where he is, just as he was in the bakery, in the community, and the student's closet. He was so begotten, so born and so grew. It is encouraging that such men invade old conventions, and by a fresher inspiration reinterpret the old text. We shall have more confidence in the assertion that Catholicism is the natural basis of republicanism, when the disgusting political condition of the headquarters of the church is changed. We shall have more confidence in the power of the church to assist progress when the lazzaroni of Rome are transformed into the peers of Boston mechanics. And we shall believe more heartily in toleration, as a fundamental of the creed, when Protestant worship has the same privileges in the Eternal City as any other, by order of the Vatican!

It is not in America we are to look for an example of the Roman system, but in Rome, in Spain, and until Sadova fight, in Austria.

It is not Father Hecker who is the head and center of the whole, but Pius the IX., hedged in by French bayonets and fulminating his harmless thunder at everything in Europe and the world, that moves. It is not in sweet faced nuns and tender sisters of charity, chaste priests and sacrificing missionaries, we find a complete representation, but in legates crying Kill! Kill! and inquisitors racking noble ladies for opinion's sake, or Jesuits burying servant girls near Brusaels.

These are the fruits of bigotry everywhere and always. The world has grown, thanks to Science, thanks to Reason, thanks to the Spirits, thanks to God. In spite of priests, churches, faggots and racks—grown until now the world shall re-make all anew, by the light of a new, a holy, a fresh inspiration. In the church and out of the church true spirits shall come in sympathy, until the angels shall sound the trumpet blast of Fraternalization, at whose echoes the walls of spiritual and ecclesiastical Jerichos shall fall down flat forever!

In another place we quote a few paragraphs from the *Atlantic*; the first from the article under consideration, the second from a review of Motley's History of the United Netherlands.

Mr. Wheeler's rooms are over Wick's bank, (No. 1, third floor,) Bank street.

The Religion of Facts.

THE prevailing supposition among those who have not investigated our philosophy, that Spiritualists are a credulous people with willing ears and ready assent to every new tale of wonder, is a great mistake. Undoubtedly there are some who too unquestioningly receive what purports to emanate from the world of spirits, and are, in some instances, fearfully misled thereby. That would be an unwise zeal which would deny so palpable a fact. Nevertheless it is true that Spiritualists as a whole are exacting in their demands for rational evidence, and that their firm conviction of immortality and intercommunion is based upon the solid foundation of facts which are regarded as acknowledged and indisputable by the closest thinkers and most scientific minds of the age.

The popular theology and churchianity are suspiciously jealous of "natural evidences" of a future state of existence, and deride facts which even infidels and materialists are forced to admit, when they come under their personal observation, are proofs of the truth of a cardinal idea in the Christian system, namely, Immortality. Singular anomaly! Though professing the greatest interest in all that pertains to futurity and the spiritual state, nowhere else are so great opponents to be found to what empirically substantiates the leading truth of their own doctrines! This paradox would be inexplicable but for a recognition of the blinding effects of theological prejudice.

Spiritualism is a religion of facts, not of fables, of truths, not of errors. It is, so far as it has been developed, a Scientific Religion—one that tells you to take nothing for granted, instead of giving you a "thus saith the Lord;" and for this reason it has a far greater hold upon the intelligent and scientific minds of the age than casual observers suppose; while, on the other hand, the influence of popular Christianity upon the same classes is steadily decreasing, until men like Professor Agassiz, with a sublime indifference to theological dogmas, announce to assembled thousands that the literal Biblical account of the creation of Man is untrue, and the orthodox Adam a myth.

Commencing with the every-day facts of physical existence, Spiritualism, in strict accordance with scientific methods, inductively mounts through physiology, mesmerism, psychology and clairvoyance, to IMMORTALITY; or, starting from this great fact, deductively descends, in an orderly and intelligent manner, to the commonest material phenomena, explaining every step of its progress, and appealing at the same time to every department of the human mind—convincing the intellect, satisfying the moral sense, and elevating and intensifying the affections.

Spiritualism, instead of being an aggregation of fanciful vagaries, as many suppose, is a substantial structure of imperishable facts. The article in another column, entitled "A Remarkable Test," is a sample from ten thousand of equal or greater significance. It is too late in the day to satisfy even yourselves, good skeptics, much less the unprejudiced, by dogmatically shouting your utter disbelief. Names, dates, references, are all at hand, and the weight of rational evidence and indisputable testimony is irresistible.

"Will Not Believe."

OUR infidel friends of the *Chicago Liberal* and the *Boston Investigator* are displeased with the *Religio-Philosophical Journal*, inasmuch as it asserts that "The editor of the *Investigator* is persistently obstinate"—"a cogent reason for which is that if convinced of the facts and philosophy of Spiritualism, like Othello, the occupation of the *Investigator*, which is to preach infidelity and negative Spiritualism, would be gone." We know how much a pride of opinion is to be taken for, and we know that many "a tough old Materialist" takes pride in being tough and old and materialistic. "Thus," said Diogenes, striding across the beautiful couch of Plato, "thus I trample on the pride of Plato!" "Yes," said the philosopher, "but with greater pride!"

We should be sorry to think that friend Seaver is aught else than we have supposed him—an honest, candid man, opposing a popular idea because convinced of its mischievous falsity. It is not possible, sometimes, for men to believe even the truth upon good evidence. Long habit engenders a fixedness of thought not to be overcome by any ordinary means, perhaps not at all. No physician over thirty years old at the time, ever believed in Harvey's discovery of the circulation of the blood. Have patience with the old fogies on both sides the house; they may be very stupid, but they are probably also very honest. Friend Seaver of the *Investigator* has been heard often on the Spiritualists' platform, and, if we mistake not, has on hand still more such "calls to preach." We are glad to see that both the *Liberal* and the *Investigator* have turned their attention to Spiritualism. The writer in the *Liberal* has "Twenty Years with the Spirits," and Mr. John Jenkins (?) gives, "My Experience with Healing Mediums," in the *Investigator*—an account of his sickness, his bad luck with all sorts of doctors, his employment of a medium—Mrs. Smith (?), and her prescription of "Positive and Negative Powders," and his "final recovery, as he says, 'because he left the doctors alone.'" He learned from his chemist that the P. and N. powders were simple and harmless. (Perhaps that explains their efficacy, Mr. J. J.) We know there is more imposition connected with the treatment of the sick than anything else, except, perhaps, religion. But Mr. J. J.'s article would have been as *apropo* had he headed it "My Experience with Allopathic, Homoeopathic, and other kinds of Doctors, and Final Recovery while under Treatment by a Medium." It is probable that any physician, situated as Mrs. Smith was, would have claimed the credit of his recovery, had he gained his health under his treatment, even if the prescription had been simply *R aqua pura q. s. spiritus fermenti ad lib.*; yet J. J. thinks it outrageous that she did so consider it. Now will the *Investigator* be true to its title and publish the statements men are ready to affirm of their "Experience with Healing Mediums?"—men, too, who do not desire to dodge behind a *nom de plume*, but can testify to facts which demonstrate the existence of a "healing power" outside of drugs, and spiritual in its nature, wherever it originates. The *Investigator* heads the article by John Jenkins, "An Original Story." Is it fact or fiction? The details seem a little too complete, and does it not ill become one who must, as an

In the practical reform, to affect to sneer at a dress which is a physical blessing to any woman who has the sense to make and the courage to wear it?

There are many things about Spiritualism which need sharp criticism, but they who attempt the task had best be sure of their competency, or they may find they are unwittlingly done for themselves that which Dogberry desired his companions to do for him.

What's in a Name?

What, no doubt. Would you christen your baby-boy Nero, or Caligula, or J. Wilkes Booth? The name of a periodical is scarcely less important, and generally more suggestive, than that of an individual.

A great variety of names have been mentioned for this paper, ranging from the most solid and prosy to the most ethereal and poetical. After due conference and consideration, THE OHIO SPIRITUALIST has been decided upon as the best, all things considered.

Some have objected to the termination "ist," that it is not euphonious and that it grates alike upon the ear and mental sense. We claim that the prefix "spiritual" redeems it from the secular significance that frequently attaches to it, and makes the affix broad and cosmopolitan in its meaning—eclectic enough to recognize all the truths of all the "isms," whether orthodox or heterodox; and there are truths in them all.

Human nature is homogeneous, and there are noble souls struggling within the environments of false intellectual theories, everywhere, whose intuitions respond to the sweet and invigorating influences of a freer atmosphere. Disagreements come from the head more than from the heart—from the intellect rather than from the intuitions—and hence we would adopt a name and pursue a course that is not calculated to engender intellectual warfare, but to develop the unspeakable beauties of the inner being and strengthen the bonds of human sympathy; revealing brotherhood, sisterhood, fraternity, where only conflicting intellectual opinions (isms) stand out in bold relief.

Spiritualism is a sound, legitimate English word, with a momentous significance for humanity! If it has in any way been dishonored and brought into obloquy by individuals, or been rendered odious to the ears of the uninformed by the misrepresentations of the vicious, let us all be zealous in the good work of its defence.

No better name than THE OHIO SPIRITUALIST could be found for this paper.

First Society and Progressive Lyceum of Spiritualists and Liberalists of Cleveland Ohio.

This Society was reorganized February 24th, 1868, under State Charter. The following is the LIST OF OFFICERS.

- President.—D. U. Pratt.
Conductor.—George Rose.
Vice President.—L. King.
Guardian.—Clara L. Curtis.
Recording Secretary.—Thomas Lees.
Librarian.—M. C. Parker.
Corresponding Secretary.—Sarah M. Thompson.
Musical Director.—George Holmes.

Some historical and statistical data which we had hoped to receive relative to the Society, has not come to hand, also the Preamble and Resolutions. Like the other Spiritual Organizations of the country, it is purely of a business character, and in no way proscribes individual freedom of thought and expression. Below is the

FIRST QUARTERLY LYCEUM REPORT.

To the Society, Lyceum, and its Friends:

Our Lyceum has been organized about two years, and has made considerable progress in the several exercises in which it has been engaged. There has been a very deep interest taken in it by the friends in the Society, and by their combined efforts the Lyceum has become a flourishing institution, which promises ere long to furnish many great and good minds—educated in Freedom and Love, without any of the cramping ideas of popular Theology, or the Divine (?) authority of a written book; taking their lessons from anything in nature and seeing God only in his works, but more especially manifest in our Brothers and Sisters of the Human race.

Within the last winter our Lyceum has given three public exhibitions, in which it fully met the expectation of its friends, and inspired its members with confidence in the present and hope for the future.

During the last two months, we have passed through (perhaps) one of the most critical periods of our existence, namely, the merging of the Lyceum and Society into one legal organization, under the laws of the State, which we hope and trust will give it a strong and lasting foundation.

It has been the cause of much anxiety on the part of some of its very dear friends; but we hope all have become satisfied that the step was well taken and one that will be the means of promoting the welfare of the whole organization.

The weekly attendance, before our last election of officers, had reached one hundred and twenty-five or one hundred and thirty scholars; but the unsettled condition of affairs and the inclemency of the weather have somewhat reduced the number.

The average attendance at present is about seventy-five or eighty scholars. With a settled state of things, good weather and a deep interest manifested by the Leaders and Officers, we hope soon to more than make up the deficiency in numbers, and make it more interesting than ever.

There are many obstacles to contend with in our growth. The Conductor and many of the Officers and Leaders are inexperienced in the management of the Lyceum; and there is a lack of attendance at the Leaders' Meetings, which are so necessary for the organization and good government of the institution; but with perseverance on the part of its friends and a continued judicious selection of Officers and Leaders, we hope to overcome all difficulties and make the Lyceum one of the best institutions of the day.

The very able Report of our worthy Secretary will give the Financial condition of the Lyceum, the separate weekly attendance, and other matters that will be of special interest to its many friends and supporters.

GEO. ROSE, Conductor.

Disquisitions

The Ecclesiastical Minister, the Theological Professor, and the Orthodox Death-Warrant, are among the names that have been suggested for this paper.

Supposed Spiritual Manifestations.

Most of our readers, no doubt, have read the account in detail—published in many of the secular papers—of the wonderful manifestations that have occurred lately at the "Winslow House," St. Anthony, Minnesota. The spirit of Dr. Jewett, who departed this life some months ago, and who was formerly an inmate of that hotel, has been seen, conversed with, and even shot at—so respectable resident disbelievers in Modern Spiritualism positively affirm over their signatures. The account was first published in the Minneapolis Tribune. Its length, the late hour at which our attention has been recalled to the subject and the general publicity which it has had elsewhere, are good reasons for not reproducing the article. The following correspondence explains itself:

CLEVELAND, O., April 29, 1867.

Post Master, Minneapolis, Minn.—DEAR SIR: Presuming that you know something of the Ghost Story—an account of which you will please find enclosed—I have taken the liberty to address you on the subject. With your permission I would like to make a very few inquiries. 1st, Are those genuine names attached to the statements? 2d, And if so, are they men whose statements can be relied on? 3d, What is the general opinion entertained by those in your city qualified to judge in a matter of that sort? A reply at your earliest convenience will oblige.

Yours truly, D. A. EDDY.

MINNEAPOLIS, May 4, 1868.

D. A. EDDY, Esq., Dear Sir: The names signed to said article are genuine—citizens living here. Of course a great many take stock in it, and some do not. Some think the story got up to get some tendent out, and of course many stories are afloat concerning it. The men alluded to are respectable and good citizens, and stick to it that it is so. As far as I am concerned, I don't believe it—and no one will, I presume, until they see it for themselves. Truly yours, (Signed,) A. U. KERRY, P. S. One of said men is a Spiritualist. [For P.M.]

Dr. Vesceilius.

The angel visitants are eminently practical in their ministrations, recognizing physical righteousness as the basic fact in Nature's "plan of salvation." They do not commit the common blunder among us of attempting to reach the mind without reference to the physical conditions that surround and continually affect the mental powers. Healing media have been developed all over the country, and the remarkable cures they are effecting challenge the admiration and extort the reluctant acknowledgment of the most faithless. Unprincipled impostors still "steal the livery of heaven to serve the devil in," and this phase of mediumship has been particularly desecrated by them. These come prominently before the public, and resort to dishonorable expedients to obtain notoriety; and, very naturally, the community consider them average representatives of the class to which they claim to belong. The great majority of true healing media are not known beyond the neighborhood circle, and if but a moment's revelation of their aggregate benefactions could be made to the world, what astonishment and gratitude would be manifested by those who now openly and contemptuously deride! Some persons, like the gentleman whose name heads these remarks, are urgently constrained to devote themselves to the work whereunto they have been called by the spirit world, and cannot rest until they have entered upon their appointed mission. Dr. Vesceilius was formerly principal of a thriving Commercial College, in New York, but was impelled "to leave all and follow" the angel bidding. The subjoined is his first public announcement of that intention.

ELMIRA, N. Y., May 25th, 1866.

Gift of Healing by the Laying on of Hands.—I have been before the public for several years in the capacity of teacher. I have always endeavored to deserve a good reputation, and the large amount of patronage I have received from the most respected citizens warrants me in saying that my efforts have been appreciated, for which I feel truly thankful. I am confident the great God has been pleased to bestow upon me "Healing Powers." Some of my friends have advised me to use those powers for the benefit of suffering humanity; other friends have advised me differently. It is my conviction that we should always act according to our highest ideas of right, and I can discover no harm in trying to relieve mankind from pain and suffering; therefore, on Saturday, June 2d, I shall be happy to receive calls from all who are suffering from any disease whatever, and I will give them treatment free of charge. Respectfully, W. I. VESCELIUS, Principal of Vesceilius Commercial College and Telegraphic Institute, 20 and 22 Lake street.

The Dr. impresses all with the manliness of his character and the honesty of his professions, and is, we believe, very successful in his practice. In another place we print a convincing testimonial under the caption "Healing by the Laying on of Hands." His rooms are at the Cleveland Hotel.

The Davenport.

It seems that the spirits have forsaken the Davenport Brothers, who are now in England. They cannot get a single manifestation, and when bound remain so, greatly to their mortification.

This paragraph, from the Herald, has gone the rounds of the press. Mr. Ira Davenport, father of the brothers, now in Cleveland, has no knowledge as yet of the truth of the statement. Like all other media, they are subject to the conditions upon which mediumship depends, and these may have been temporarily wanting—just as the telegraph operator cannot transmit messages in a thunder-storm. We are pleased to see that the press, impliedly at least, admits the spiritual origin of the manifestations; and if there is a cessation thereof, the fact is presumptive evidence of their dependence upon invisible aid.

The Brothers, it is expected, will very soon be here, and we intend to give a weekly report of their doings.

In this connection we may state that Mr. Davenport is our authorized traveling agent, and contracts made with him for subscription or advertising will be duly acknowledged.

Miss S. A. Boyd.

This test and clairvoyant medium has been for some months before the Cleveland public, and is, we believe, a lady of intelligence, refinement and moral worth. We advise well-intentioned inquirers to consult her.

Mr. E. S. Wheeler.

Two services of this gifted inspirational speaker have been engaged by the Spiritualists and Liberalists of Cleveland, for one year. His audiences are large, and steadily increasing. It has very seldom been our pleasure to listen to an interesting and instructive discourse as his lecture, last Sunday evening, on "Mediumship." We expect in future to give at least a synoptical report of his remarks.

Mrs. J. C. Dutton, M. D.—This lady for a considerable time past has practiced medicine in Cleveland, with good success. Her powers as a clairvoyant have often been tested, and in connection with an education as a Physician qualify her to largely benefit those who may need intelligent and Spiritual treatment.

Mrs. S. M. Thompson.—This well known medium and speaker, still remains at her residence on Bank street. The friends of "Philly" will be pleased to know that he still paddles his canoe along the shore of the ocean of Spirit life, so near that at times we can catch the notes of his happy song and his words of cheer. Mrs. Thompson has been a very active and useful medium, in many ways, but like many others of her class she often suffers from the conditions in which we live.

There are other mediums in the city known and unknown to us, and many circles are forming. Heaven guard and keep our true mediums, the light of Spirit life alone can reveal their sacrifices, their trials, and their unbounded usefulness.

Ohio Directory.

While it is our intention to note in a general way the movements of all lecturers and public media, it is not deemed advisable to publish a full list of speakers, appointments, places of stated meetings, &c., except for Ohio. If we are sufficiently prospered in this enterprise, and thus enabled to enlarge the SPIRITUALIST, by and by, we can then do so without encroaching upon the space that should be devoted to reading matter. Will the friends throughout the State promptly aid in completing this Directory, by forwarding the requisite data? No doubt important corrections and large additions should be made to what we have published this week.

Spiritualism not a Religion!

This following little occurrence is a good illustration of the singular misconception of our scientific religion, which gives us the rationale of immortality and intercommunion, but which is considered out of the pale of "religion" by persons whose standing as public teachers ought to justify the expectation of better things from them: Not long ago we overheard the editor-in-chief of a daily paper instructing the foreman "not to put the notice of Spiritual meetings under the department headed Religious, as it did not properly belong there." (!)

STATE RECORD.

CINCINNATI.—We are greatly pleased to hear from Cincinnati that a deep interest in Spiritualism has been renewed through the mediumship of Mrs. Nellie Wiltse Brownson, and her associate, Miss Lizzie Keiser. The tests given through their circles seem well adapted to arouse and convince the materialist and the unspiritual churchman. We hope this is but the beginning of the good work in Cincinnati. The number, the character, the intelligence and wealth of Spiritualists in our sister city justify the hope that they will sink all minor differences and unite for action in a manner which will make their influence a mighty power for good in the State.

BERLIN.—Brother Wheelock's visit has shaken Oberlin, (can any one wonder who has heard the State Missionary?) Some of the Oberlin Professors tell their pupils that there is something in Spiritualism, but they don't know what. They "make use of all occasions to investigate that come in their way." Would it not be well for them to take the trouble to seek the truth diligently and be able to speak positively about so important a matter? It makes little difference, however, the people are moving and the students will soon teach the teachers. We understand a new hall is soon to be erected, and the organized activity of the Society fully maintained.

CLYDE.—The town of Clyde is as firm as a rock in its resistance of all dogmatic assumption. When such men as Bros. Tuttle and Whipple lay the foundation of the temple "down deep on the old red sandstone," it will require "a stronger than they" to move the structure. The Spiritualists have had the audacity to take their religion to the ballot box of late, and of course they carried their point. The time is at hand when an influence of this kind shall be felt over all this land. Heaven speed the day!

GENEVA.—Spiritualism in this pleasant town is progressive in defiance of all opposition. The friends have had the good sense to cultivate the social element, and their Sociables, while offering large enjoyment to those who attend them, have not only raised the standard in such matters for the place, but, have contributed largely to the revenue of the Society. Our young and growing friend Cephas Lynn, has recently been among them, and we learn the intention is to take no step backward.

KINTLAND.—Here too we are called upon to chronicle an advance of the Spiritual army. The shadows of the old Mormon Temple are being illuminated by the morning sunshine of Spiritualism. A Society has been organized and has held meetings for some time past. Bro. Clark has done his part in the matter. Bro. Andrews and other friends on the ground have made the matter a success. Bro. Wheeler recently gave two discourses here like broadsides from an iron clad. Sister Coles has also labored in this field of late. Funds are on hand. A Lyceum is to be inaugurated and spiritually, socially and financially, a satisfactory condition exists.

There are many other places from which we hear cheering news, in fact all over the State an awakening interest in Spiritualism, as a fact, a science, a philosophy and religion, is manifest. We would thank the friends in every locality to "COMMUNICATE." As our paper is for the local service of the Cause, we desire to make it interesting and useful, by reports from all. The names of mediums, speakers &c., in the State will be welcome, when their character and development can be endorsed by intelligent men and women. Let us hear from you all; write briefly, and to the point, give the news first, your reflections afterwards. Address the Ohio Spiritualist 144 Seneca St., Cleveland, O.

D. A. EDDY.—This gentleman who resides in Cleveland, Ohio, is one of the most efficient workers in the ranks of Spiritualism at the West. Writing us in regard to the importance of the late spiritualist celebration in different parts of the country to commemorate the inauguration of Spiritualism at Hydesville, N. Y., twenty years ago, Mr. Eddy concludes his letter by saying that "the observance of our Anniversary just passed may be regarded as the greatest event in the history of Spiritualism. It has demonstrated to the world that we are in earnest, and that we do not despise the day of small things. It has brought us out; it has inspired us with new courage, with a commendable zeal and enthusiasm. It has made us more united, and, consequently, increased our strength. It has inaugurated a day that will be observed in all future time, not only on this continent, but throughout the civilized world."—Banner.

PAY OF GOVERNMENT OFFICIALS.—The members of the English Parliament receive no pay, and the acceptance of such a post is, therefore, almost impossible for a poor man. The Trades Council at Birmingham, who have resolved on having a "workingman" as their third representative in Parliament propose therefore to pay him \$1,500 a year and his election expenses.

American patriotism would soon be at a discount were there no pay. Nor would "fifteen hundred dollars a year" awaken it up to a membership in Congress. It is estimated now that a seat in Congress is worth ten thousand dollars a year. Hence, such love of country as is almost everywhere apparent when an election is at hand.

ABOUT BRAINS.—The doctors have observed that the cranium of Mr. McGee, who was recently murdered in Canada, was very thin, almost transparent. A thin, bony envelope is the indication of a superior mind, and the thinner it is the stronger is the talent. Such were the heads of Sir L. H. Lafontaine, and of the Hon. A. N. Morin. The brain of Mr. McGee weighed fifty-nine ounces. The mean weight in man is forty-five ounces. That of the great Irish orator, O'Connell, weighed fifty-four ounces.

Philosophy of Curis.

We do not know that in all the wide range of philosophical speculation, which has included almost everything animate and inanimate, from the snail to the mastodon, and from the pebble to the mountain, the subject of curis has ever engaged the serious attention of the philosopher. The poet has sung their beauty; the painter has employed his highest genius in decorating the creations of his fancy with their rich clusters; the lover has sighed for them; in all ages, and by all sexes and conditions, they have been sought as a cardinal and indispensable condition of true loveliness. The ideal of beauty fails without them; the highest beauty is only possessed with them. Select, if you please, the loveliest lady of your knowledge in all that goes to make symmetry of form and feature, grace and ease of carriage, magnificence of stature and dignity of mien, but who lacks the crowning glory of a head of rich, luxuriant curis, and you will instinctively discover the defect, though all else should be of the most unexceptional type. Place in juxtaposition to this lady, another, who has nothing to commend her in form and feature but what is common to her sex, who possesses the great boon that the other lacks, and though her eye wants the brilliancy, her face the roscato hue, her teeth the pearly whiteness, and her form the stately grandeur of her companion, yet do her curis atone for all other wants, and like the gorgeous veil of Khorassan, cover up all deformities, shedding a halo of glory around the wearer that allures all who behold by an irresistible spell, and winning admiration from the most stoical equally with the most romantic.

From these considerations we conceive that no one will fail to admit that there is philosophy to be derived from curis. The fact that there is an instinctive admiration for them that works with a magic influence in favor of the possessor, and that the richer and more luxuriant their character the greater the admiration, invests them with a character more than worldly allying them to those special gifts of Providence for the gratification of His children, which being commonplace would fail to divert and charm. Their errand is to make beauty more beautiful, as the rich green lawn to the landscape; but equally with the lawn, though separated from all appropriate surroundings, they lose nothing of their own loveliness, but rather appear more enticing and bewitching in their solitude and the contrast they invoke. As we have said before, people of all countries and all sexes and conditions have shown a partiality for curis, and as civilization and a refined taste for the beautiful increased, this favor grew; and to-day we find it in a far advanced state, and extending daily. Never before were the fair heads of our ladies so luxuriantly embedded in rich glossy curis, as at the present day, and the best skill of the artist in this line has been

called into play for the manufacture of artificial representations of this much desired and most desirable adornment, and the business is rapidly becoming an extensive branch of industry, as it is already most lucrative to those engaged.

SPAIN.—Buckle thus closes the history of Civilization on Spanish Intellect from the 5th to the 16th century:—"Spain sleeps on, untroubled, unheeding, impassive, receiving no impressions from the rest of the world, and making no impressions upon it.—There she lies, at the further extremity of the Continent, a huge and torpid mass—the sole representative of the feelings and knowledge of the Middle Ages. And what is the worst symptom of all, she is satisfied with her own condition. Although she is the most backward country in Europe, she believes herself to be the foremost. She is proud of everything of which she should be ashamed. She is proud of the antiquity of her opinions; proud of her Orthodoxy; proud of the strength of her faith; proud of her immeasurable and childish credulity; proud of her unwillingness to amend either her creed or her customs; proud of her hatred of heretics; and proud of the undying vigilance with which she has baffled their efforts to obtain a full and legal establishment on her soil.

We are not to deny the existence of a cause in favour of which we have a unanimous agreement of strong analysis, though it may not appear how such a cause can produce the effect, or even though it may be difficult to conceive its existence under the circumstances of the case. HERSCHEL.

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For the Ohio Spiritualist.

Deductive and Inductive Research. CHAPTER TWO.

INVESTIGATION is more than observation. The simple perception of forms and facts is within the scope of powers possessed by animals even of a low type of organization. But to investigate implies observation and study, the exercise of reason, and is the function of highly developed spiritual beings. The merely curious observer of phenomena becomes the careful student of facts and the successful discoverer of truth and law, only when the spirit is inspired with an aspiration for positive knowledge, and the methods of science are adopted as the order of investigation.

Scientific investigation may be properly and successfully conducted only by minds entirely free from bias, prejudice and bigotry, since it is an effort to discover the real and develop the actual rather than corroborate any special theory or establish preconceived opinions.

History from the earliest ages has recorded the facts and phenomena of Spiritualism as part of the general experience of human life.

Spiritual facts and phenomena are developed in harmony with principles ever existing and operative in the universe. Though varying, from time to time, in consequence of changing conditions, they always exist in the same general relation to the causes which produce them and the objects of their action.

Spiritualism is at once a phenomenal fact, a positive science, a rational philosophy and a natural religion. It includes the spiritual facts demonstrating continued life beyond the changes of death, in such forms that they may be critically investigated until they become a matter of positive knowledge; by analysis of which true philosophy discovers the relations of humanity to the whole of matter and of mind.

As the forces of gunpowder, steam and electricity ever existed unappreciated and unapplied by man until the requirements of civilization stimulated research into the elements of nature, so the powers producing the phenomena of Spiritualism had a being, and developed their manifestations, without receiving the consideration requisite to discover the practical usefulness of their nature, or their significance as the basis of a grand philosophic statement of truth.

The intuitive deduction of Spiritualism is the result of a clairvoyant perception of natural laws and absolute principles. Its assumption being, that SPIRIT is the great positive fact of the universe; that all spirit is correlated and in sympathy, and that the cosmic whole of life power, intelligence and consciousness, has being as the Infinite and Eternal Mind, of which all individual spirits are constituent parts existing under laws inherent in the whole, and by virtue thereof themselves progressive in life and immortal in destiny. The fundamental statement of inductive Spiritualism is, that the conscious individualized progressive existence of the human spirit as a personality subsequent to physical dissolution is demonstrated, and immortality made a matter of philosophic certainty by logical inference from the known facts of nature and human experience.

To prove the personal existence of the spirit after the dissolution of the primitive or physical is not a positive demonstration of immortality. eternal life alone can prove itself. But a knowledge of the secondary (or spirit) life and spiritual communication makes plain so much of the universal law of being that it becomes an absurdity to deny the proposition.

The idea of Immortality gives significance to life: to assert it is the grandest affirmation of religion; to prove it the noblest triumph of reason.

Immortality has been taught dogmatically as part of a creed. Spiritualism assumes to demonstrate it positively, as a law of nature.

Spirit is recognized as conscious force, and personified reason. Intelligence is an attribute of spirits who, as persons, exist in various conditions of life, both in and out of the primitive or external body peculiar to the primary or earthly degree of existence.

"Spiritual intercourse" is the intelligent communication and reciprocal influence of all spheres of mind in all conditions of being, by varied instrumentalities or media, through common and natural faculties, by virtue of the general law of life and its relations.

The advantages of Spiritual intercourse, in natural order, and by scientific method, enable the investigating mind to solve the problems of life present and to come; to recognize the dignity of humanity and the glory of the Infinite; to develop a philosophy invested with the force of fact, and establish a conviction of religion with all the positivism of actual science.

This is possible, since the facts made known by such spiritual and scientific investigation give significance to human existence by logically demonstrating immortality and exhibiting universal life as an eternal progress in Infinite wisdom, love and truth!

Thus the verities of faith may be established in the axioms of a positive Spiritualism, and the ideal of the spirit become incarnated in the forms of living use and beauty.

Having recognized and considered the natural process of reason in the order of investigation, and discovered Spiritualism as a comprehensive system of scientific, philosophic and religious

truth, Spiritual intercourse becomes of manifest importance and transcendent usefulness.

The deductive process of reason in spiritual matters has not been neglected, for, aside from the absurd teaching of supposed infallible standards, it has been the only authority in all matters of religious faith and practice. The theories and systems of the world are full of inspired thoughts, which run like golden threads through the coarser warp and woof of dogmatic theologies and assumptions.

But the results of research by deduction alone indicate that, although competent to propound plausible theories and construct "systems of faith" acceptable to many, this process is insufficient to establish, in positive order, the fundamental principles of a universal system of truth, or enforce upon the popular mind a conviction of the actuality of the Spiritual Hemisphere of existence. Still it is asserted by the ignorant and prejudiced that inductive reason and science have no definite relation to the spiritual, and that only evil could result from any and all attempts to apply to matters of such a character the process which has been implicitly relied upon in every other direction.

But the astonishing phenomena of the last score of years have arrested the attention of multitudes, and it is thought practicable, in view of the psychological discoveries which have been made, to found upon the facts of Spiritualism a demonstrable theory of existence; to corroborate the lucid perceptions of spiritual deduction and establish the truthfulness of universally recognized principles as the groundwork of a positive and natural religion.

To fully develop the inductive argument of natural religion is the object of the present investigation. The inspirations of deductive reason only require proper conditions that they may reveal themselves; but the processes of induction, which establish or disprove the vision, are many and laborious, and demand a vast accumulation of facts, by the diligent study of which to develop knowledge.

The basis of inductive reasoning must be known facts and phenomena, or authentic records of similar manifestations. Owing to circumstances, and the nature of the case, the records of Spiritualism are imperfect. Indeed the facts observed appeal so strongly to the faculties of wonder that very few have been found to give a full and unexaggerated statement of their experience. Even then, the things related are in their nature so marvelous and extraordinary that they provoke the incredulity of those who have never witnessed anything identical in character. But even when setting aside entirely the evidence of others, and deciding to trust the senses only, the free and honest investigator may be confident of satisfactory progress, since the facts which he has determined to analyze may become subject to observation merely by the observance of a few simple rules recognized by those familiar with Spiritual intercourse as the law of its development.

Being satisfied of the importance of Spiritual intercourse and the desirableness of a scientific investigation of the matter, it becomes necessary for the development of truth to consider the requisites of such a research and analysis.

Phenomena and facts illustrate principles, and being really in pursuit of a knowledge and appreciation of principles, the first step in progress is to secure such conditions as shall afford a favorable point of observation.

The arrangement required is denominated THE CIRCLE, and to organize it in the most common form, is a matter easy of accomplishment. But to secure the best results, to avoid a loss of time, as well as other evils, it is requisite to arrange the conditions with reference to the laws which govern them. In order to do this, there must be a study of the known principles and facts related to the circle, as they may have been perceived clairvoyantly or discovered in former experience.

A TRINITY.—God is the soul element of the universe, and the orbs that roll in space are his material organism.

Man is the ultimate of organic life rising up through all the forms of the animal and vegetable kingdoms below him.

Spiritualism is the fruit of the spirit of the Father coming through the material living organism of the world, and ultimately in a manifestation through man, bringing him nearer to the Divine.

Goethe says, if you plant an oak in a china vase, one of the two things must happen; either the vase must be broken or the oak must be dwarfed.

Educate the poor everywhere, and give them trusts to discharge. It will not dissatisfy them with their station, but by increasing their self-respect, place them in a condition to improve it.

It is astonishing how little love we can be satisfied with, when that love is more than the person giving it gives to anybody else.

A child is a love made visible—sometimes—and sometimes a hate!

Among the base, merit begets envy, among the noble, emulation.

Those who are frugal by habit hardly know that temperance is a virtue.

Draw from content for the deficiencies of fortune.

Punch says poverty must be a woman—it is so fond of pinching a person.

The Ohio Spiritualist.

CLEVELAND, SATURDAY, MAY 23, 1868.

Subscription Terms: One copy, one year, \$2.00; Five copies, one year, \$8.50; Ten copies, one year, \$15.00. Subscriptions received at proportionate rates for three or six months. Tearably in advance. Advertising by special contract.

H. O. HAMMOND, Publisher. IRA DAVENPORT, General Agent.

The weekly publication of this paper will commence Saturday, June 6th.

MISS CARRIE EDDY will retail THE SPIRITUALIST and the RELIGIOUS-PHILOSOPHICAL JOURNAL at Temperance Hall. Master WARD sells the BAXTER or LITOUR, at the same place. All three for sale at the bookstores generally.

Fifth National Convention. The Fifth National Convention of Spiritualists will meet in Corinthian Hall, Rochester, N. Y., on Tuesday, the 25th day of August, 1868, at ten o'clock in the morning, and continue in session until Friday, the 28th inst.

An invitation is extended to "each local organization of Spiritualists or Progressive Reformers" to send two delegates, and an additional one for each fractional fifty over the first fifty members, and each State Organization to send as many delegates as the State is entitled to represent in the Congress of the United States, to attend and participate in the business which may come before said Convention. President, Isaac Rhen; 27 Vice Presidents for their respective States; L. K. Joslin, Treasurer, Rhode Island; Henry T. Child, M. D., Secretary, 634 Race st., Philadelphia. (Hudson Tuttle is Vice President for Ohio.)

Quarterly Meeting. The Quarterly Meeting of the Spiritualists of Summit Co., Ohio, and vicinity, will be held in Akron, Saturday and Sunday, May 30th and 31st, 1868. Mr. Wheelock, the State Agent, will be present, with the intention of organizing a Progressive Lyceum. A general invitation is extended to all friends of progress.

A. UNDERHILL and others, Com. AKRON, O., May 7th.

Mich. State Spiritualist Association. The semi-annual meeting will be held in Paw Paw, Van Buren Co., commencing Friday, June 12th, 1868, at two o'clock, P. M., and continue over Saturday and Sunday following. Col. D. M. Fox, President; L. B. Brown Secretary.

Amusements.

Repression and stultification of many of the primary faculties, not their cultivation and development, have been the animus of secular and so-called religious training, in the main; and the natural result is the abuse and misdirection of some of the most elevating, refining and ennobling capacities which distinguish the human family from the brute creation. There is scarcely a mental quality that has not been anathematized and berated, and which, were it possible, would not have been trampled out of existence by zealous sectaries. What else could be expected from those who assert the "total depravity" of all by nature? But this repression has prevailed particularly in relation to Amusements—to whatever is enlivening, cheering and restful, and has a tendency to make us contented and unambitious. This view is a relic of the old-time notion that God and Nature are at perpetual enmity, and that the former is the Devil's most potent instrumentality for leading souls astray. Hence, not only has physical beauty and grace in the individual been considered adverse to moral excellence, but the very flowers that bedeck the landscape in wondrous loveliness and the enchanting music of the winged songsters have been derided from a million pulpits and firebrands as calculated to divert the youthful mind from God and the highest interests of the human soul and to-day doctrinal Christians are inconsistent to just the extent that the same idea does not now prevail! Music, identity, mirth, wit, and all the aesthetic qualities—and their corresponding outward expressions in the finer arts—have been bitterly lamouted and vigorously persecuted. How many times the smooth-shaven, long-visaged orthodox has raised his eyes from the family bible to gravely administer a rebuke, if not a peremptory command, to his beautiful daughter, because, in the natural innocence of girlhood, she would heighten her charms by a favorite bit of ribbon, or some modest flower that had been bathed by the dew of heaven and warmed into maturity by the generous effluence of the sunbeam.

These qualities, faculties, intuitions, (whatever you please to term them,) are inherent, constitutional, and cannot be eradicated. If their natural, healthful activity is proscribed or disreputable by a false public sentiment, they will still act—though it may be in a clandestine and imperfect way.

"The devil has had all the amusements quite long enough," says an eminent author, "and it is high time religious people had their share." We need not go far back to find instrumental music generally condemned by pious people, and the sweet violin looked upon as "the devil's arch persuader," while the drama and the dance even at the present time are severely reprobated by the larger portion of so-called Christians, excepting the Mother Church, which takes a much more sensible view of the subject. A violin is a very different thing in the hands of a cultivated and refined performer—a Paganini—from what it is under the touch of a gross sensualist; and this is equally true of song, dance, and drama.

A fundamental error is this "get-out-of-the-way-because-I-am-holier-than-thou" feeling that so generally prevails. Educated in the idea that there is an impassable gulf between God's creatures in the next world, multitudes are determined to have one in the present. "Evil communications corrupt good manners," has been dwelt upon to an unreasonable extent; until it is as much as a pure-minded woman's reputation is worth to encourage an erring sister. It is not safe to bring gunpowder near fire, nor impurity into the atmosphere of moral degradation. Better keep your merely nominal temperance, virtue, etc., in orthodox salamanders! The genuine article is not so easily injured. Real good, to just the extent that it is good, is positive to evil; but

no one is infinitely good, nor infinitely capable of resisting evil. Let those who have the consciousness of sufficient moral strength, do valiant service in the vanguard of reform, where they are most needed; and let the others stay behind the conventional and ecclesiastical barricades which a false theology has erected for their protection. The attitude of Christians toward Amusements is the most convincing proof of their moral weakness. They have left them in the hands of the immoral, and of course immoral characteristics—with some notable exceptions—have been imparted to them. The dance has been made tributary to the bar-room, and the theatre to the brothel, in too many instances.

Now, Spiritualists propose to rescue the dance, the drama, etc., from the exclusive control of the mercenary interests to whose hands a self-righteous Church has thrust them, and who make them subservient to the gross propensities, and elevate them to their legitimate position as efficient aids to true and noble living. Friends of the Lyceum, everybody, cherish amusements!

Falsehood!

THE New York Evening Post, edited by Wm. Cullen Bryant, lately published an article devoted to the wholesale slander of all Spiritualists. We cannot believe the pen of Bryant wrote the thing, or that he read it before its publication. Its very title is a falsification. "A Trickster Unmasked," is not a truthful heading to a partial report of a trial not yet concluded. The reference is to the case of Mr. D. D. Home, and the only ground there is for the assumption of the Post is the statement of an angry old woman that Daniel is "a greedy, fawning, lying hypocrite." After referring to the facts in the life of Mr. Home, his career as a medium before emperors, kings, and courts, his marriage with the god-daughter of the Emperor Nicholas, etc., etc., the Post affects to demolish Mr. Home and Spiritualism by a quotation from a poem by Robert Browning. The Post says of the poem ('David Sludge,') "it has opened the eyes of many to the character not of Mr. Home alone, but of the whole class of impostors to which he belongs—a class formerly found in good society, but now banished to that of the superstitious and grossly ignorant." If the writer of this atrocious libel knows anything about either Spiritualism or good society, he should be aware that the above statement is untrue. But there have been impostors connected with Spiritualism—parasites on the tree—just as the church has its Rev. Mr. Judd, its Lindsey, Merrill, Wendt, Sereno, Howe, and other very reverend scoundrels. There are, in all grades of social life, Spiritualists and mediums of different degrees of development. The quarrel of Mr. Home and his former patroness does not change the case. We only hope the Post and its venerable editor may live until they learn that Spiritualism is no longer an unpopular truth, and that it will not pay to slander those who receive it.

Fraternity.

My friend is a person with whom I may be sincere. Before him I may think aloud. Should not the society of my friend be to me poetic, pure, universal, and great as nature itself?—Emerson.

We not infrequently hear many beautiful things said about "disinterested friendship," "Platonic love," and so forth, but genuine manifestations thereof are comparatively rare in practical life. How many very excellent people sorrowfully express their conviction that really true and pure friendship and love, without selfish admixture or lustful alloy, are not to be found "here below," in these degenerate times! Poor souls! what a saddening history is often revealed in the brief statement! The clinging vine rudely torn from its support! The oft-repeated tale of misplaced confidence and unrequited affection! It is indeed painful to thus be thwarted in our efforts to secure the Ideal, but are we quite certain its full possession would not beget in us the spirit of idolatrous attachment, the weakness of unrelievable perception, the misfortune of a retarded growth? If we fondly invest our friend or lover with perfections that do not belong to him in fact, Time, the great revealer, will surely bring us face to face with the Real, the Unadorned!

But, thanks to the infinite possibilities of the human soul, we

"rise on the stepping-stones Of our past selves, to higher things," and find in our progress more and more satisfactory incarnations of that which we first supposed we had gained, then grieved that we had lost, and now passively accept without unreasonable expectations and demands.

Disinterested friendship, dear reader, is exceedingly precious, but would not be the loss so if it were ever so common! In this it differs from most objects of great worth. Have you ever experienced a love for a friend which eclipsed all incidental considerations, and made you forget differences of intellect, religion, nationality, and sex? If not, you have but half lived! Only a small percentage of humanity realize, even in their best moments, the full wealth of meaning expressed by FRATERNITY—which embraces all special and partial regards as the ocean its tributaries.

These reflections have been suggested by the perusal of a correspondence between two gentlemen. The writer of that from which we extract the following, it should be borne in mind, is an uneducated person, (it would puzzle you to read his writing,) a hard-handed mechanic; but his soul has been quickened by the golden light of inspiration, and a higher wisdom developed than it is possible for mere intellectual attainment or scholastic lore to impart.

DEAR BRO. HENRY: You know it has not been our habit to write to each other; we have not needed to do so, though there is a strong inclination to commune when we meet. Thank "the Lord" for so much! Why I am writing to you is more than I can tell, but the cause may become apparent as I proceed, though it does not rise before my mind as majestically as the snow-capped Sierra Nevada, that looks longingly into the face of the sweet placid waters of the grand old Pacific; but it nestles cozily and quietly in the still waters of our soul-life—it rests where the sweet tender flowers, shielded by frowning mountains that exult with power unrelenting—where two souls laden with sorrows the world cannot know, unburden themselves without an effort, as the sun darts its rays or the dew meets the flower—where true friendship asks no guaranty, and claims its own because it owns no claim! Henry, why try to express in words what is known to us before—that we are one? I feel the weight of a universe pressing us together. I have

had kind friends and dear in the past, I have them now, but when I compare the soul-interest I have from them with that peculiar joy you make me feel, I know that degrees in friendship exist, and great degrees and marked. I think of you and thinking makes me feel. There are others of whom I think, and thinking stands alone! Yes, I can think them out, but cannot feel them out. The soul has feelers—these reach out after friends;—it also has a lock and key. When friends are found, these feelers bend and form a hook: the eye is the friend, knowledge is the key—it turns, the friends are bound forever. The silken cords may never be less, but grow more strong! If you say you cannot come where I am, I will go to you. Your Bro. E.

No doubt the foregoing letter and prefatory remarks are only rhapsodical verbiage to some; but to others the quotation embodies a profound philosophy and is prophetic of that "good time coming" when the selfish and lustful miasms that onrushed society shall roll away before full-orbed FRATERNITY, as the morning mist vanishes before the sun. It is not the production of enthusiastic youth, but of a mind that has done valiant service for humanity, and a head besprinkled with gray.

At the imminent risk of being considered extravagantly sentimental, we venture to introduce still another extract illustrative of our subject. Having made this article much longer than we intended, it is not worth while to stop just yet! The subjoined is from a letter which we have been permitted to peruse, written by a lady of culture and moral worth:

"Oh, Ernest, I seem to see God this spring, not in the 'burning bush,' as Moses of old, but in the tender green of earth's foliage. His voice has not come like the rushing of many waters, but in the rippling rills, and songs of birds. The breath of the soft winds has born His kiss of peace to my brow! God has been revealed to me through Nature as never before. Our friendship has taught me how fraternally angels regard one another. You have been to me, or rather you have shown to me, the divine side of man's nature; and in all encounters with grossness, selfishness, or any other shape which the devil takes, I can never doubt that God is 'manifest in the flesh,' for I have known you. I have learned that a man can love a woman as he does his brother. Em.

Catholicism and the Republic.

TUESDAY evening last a lecture was given at Case Hall, Cleveland, by Father Hecker, of the Roman Catholic Church, upon "Catholicity and Republicanism."

The effort of the speaker was to prove that while Protestantism in its very nature and theory is opposed to Republicanism and Democracy, the Catholic creed affirmed the principles fundamental to our government. He asserted that "every religious dogma embodies a principle in politics, and every principle in politics presupposes a religious dogma." Protestantism was based upon the idea of "total depravity," that man had lost his right reason, and could only sin and do no good, in and of himself. Martin Luther, Melancthon and others affirmed it, and the Ecclesiastical Association acknowledged it. How could a man who was totally depraved be capable of self-government? as was affirmed at the very basis of our theory of American politics. The nature of Protestantism is to disintegrate; it lacks unity as it wants truth; and is in this respect also unfit to be trusted as an influence to cement our nation and hold it in one. The argument was very clear, and showed, what all intelligent Spiritualists know, that Protestant theology has no logical relation to the actualities of life, political or otherwise, simply because, as the speaker asserted, it was, as far as it is doctrinal, based upon a false estimate of human nature, i. e., that it is totally depraved.

The remaining proposition did not seem to be quite so clearly established. Popery taught that man was of himself capable of virtue, and that God could without derogation to His character, create man as he is. Man possessed free will, and was responsible—capable of self-government. This was the essence of Democratic Republicanism, and when a man becomes a good Catholic, he must become a citizen and a patriot, as a republican.

The Old Church was one! All classes met in her sanctuary as equals, and the force of her influence and example was needed to hold in union the elements of our nationality.

The lecture was replete with quotations apposite to the subject, and was most certainly true, as far as it went, but did not go far enough to convince us that Catholicity, any more than any other form or institution, is to be trusted. Truth is older than Rome, and the men who wrote the Declaration of Independence and formulated the Constitution were not Christians, but Rationalists—disciples of Nature—even as Spiritualists are. The new wine of American Life cannot be put in the old bottles, and they who attempt it will see their bursting. We can no more import our religion from Rome or Geneva than we can re-establish the Inquisition to deal with heretics, or recognize "the divine right of kings." The land is broad, the soil is strong, and our religion must smack of the ground, must taste of American earth, and not of Roman dust! The miracles that attest the genuineness of our inspiration are before the world, horn among us! Judea never saw their equal! Nowhere else are they possible. The Earth is conquered; the Heavens are opened; and the angels visit us in our homes—here in this new America. A new age, a new country, a new religion! The Old Church is here, but like all else, she is to

"Suffer a sore change Into something new and strange."

The old gods remain, but the temples are new, and the priests are of another race.

The new movement of the Roman Catholic Church, through Mr. Hecker, is a bold one, as most of her measures are. The intention is, by holding up Catholicity as a reasonable religion, to captivate the liberal, spiritualistic, democratic mind of America, and secure for the Church the domination of the continent. Precisely similar is the Unitarian movement of propagandism.

The time is past when we think to measure by any one's leave, and the Church must be reconstructed to fit the Thought, and not the thought cramped to fit the creed. Sectarists have discovered this, and are willing that men like Mr. Hecker and Mr. Collyer remodel the boat to suit the passengers.

Meanwhile Spiritualism grows apace, and angels and humanity are building in its name THE CHURCH OF THE FUTURE—AN AMERICAN RELIGION.

Gleanings.

BY LOIS WAISBROKER. The principle involved in the following quotation from the Galaxy demands the serious consideration of every lover of his race.

The writer of the above is evidently orthodox and believes in the declaration that if one offends in one point, he is guilty of all; at least he would make it true so far as woman is concerned.

When the lesson is fully learned that the human family is one body, and that there cannot be a wretched class, a sore upon that body, without the whole body suffering, then such classes will be redeemed.

Message Department.

As soon as possible, arrangements will be made for this indispensable feature of a Spiritual paper. The space which we shall devote thereto will be about two columns, in brief (this) type.

On page four we print a purported spirit communication through the mediumship of Mr. James Lawrence, of this city. We believe it was first publicly presented at the last National Convention.

Dr. Vesellius.

Owing to the dangerous illness of a sister, Dr. Vesellius has gone to Watkins, N. Y. We hope he may soon return. The Cleveland Herald says many who hitherto have been objects of city charity are now able to provide for themselves and their families, through the benefits derived from his treatment.

Lycium Sociable.

On Thursday evening, May 14th, the children and a number of their friends belonging to the Cleveland Progressive Lycium, met at Garrett's Hall, for training in dancing, deportment and callisthenics.

Reader: You are invited, urgently requested, to practically aid us in this undertaking. Now is the time!

Personal.

E. S. WHEELER will speak in Clyde, May 31st, exchanging with E. Whipple, who will address the Society in Cleveland at that time.

A. A. WHELOCK, the State Missionary, when last heard from, was proposing to visit Farmington and Braceville, where he has doubtless been heard ere this. Will he please keep us "posted."

LOIS WAISBROKER has been in town a few days. She has recently been speaking in Tennessee. She can be addressed at St. Louis, Mo., (care of Henry Stagg,) during June. Permanent address, Box 58, Hudson, Summit Co., Ohio.

TEA DAVENPORT writes us, from Akron, that a Progressive Lycium is to be inaugurated there next week, and funds are now being raised for its equipment. Very glad to hear it. No doubt it will be a success. Keep the ball rolling! Bro. D. adds: "Don't be discouraged; all the world here says the paper must and will live."

Important.

A Special Meeting of the First Society and Progressive Lycium of Spiritualists and Liberalists of this city will take place on Sunday, May 31st, at 12 M., to consider the propriety of altering By-Law No. 1—the object being to change it so as to hold the Lycium session in the morning, to be followed by a General Conference, in lieu of the regular discourse. A full attendance of the members is desired. T. LEES, Sec.

COMMUNICATION.—The following was received through the "Dial," before our first issue:

In answer to your inquiry what should be the title of your paper, I would say there's something in a name, although it is often deemed of little moment. Who is there that thinks but little of unworldly either, more particularly when attached thereto may be a record of some act emblemizing merit or distinction, earned honestly and well-deserved.

SPIRITUALISM.—We learn that Mrs. Lois Waisbroker, a lecturer, late of St. Louis, is in our town for the purpose of lecturing on Spiritualism. Of Mrs. Waisbroker's abilities as a lecturer we know nothing; but we do believe her subject a dangerous one, more particularly to the young; while we are willing to investigate any subject belonging to us mortals, we think the attempt to investigate any subject belonging exclusively to the spiritual world, and which is excluded from us by the Great I Am, cannot result in that peace of mind which it becomes us to cultivate.

THE MICHIGAN CONSTITUTION.—The present Constitution of Michigan contains in its bill of rights the following wise provisions:

"No person shall be rendered incompetent as a witness on account of opinions on matters of religious belief. The political rights, privileges and capacities of any person shall not be diminished or enlarged on account of opinions or belief concerning matters of religion. That no other oath, or declaration, or test, shall be required as a qualification for any office or public trust."

The Constitution lately submitted by the Radicals to take its place, and which the people voted down, omitted these clauses! Why were they omitted? There can be no reason for it, except the fact that it was contemplated by-and-by to make religious tests; and to punish and prosecute men if their religion did not come up to a certain defined standard!

We presume that the writer of the above was not aware that this very Spiritualism against which he so earnestly warns the people, was the cause of the defeat of said Constitution, and that, because of the absence of said guarantees of religious freedom, Michigan is largely Spiritualistic. If the editor of the New Era really fears for the safety of his rights in this direction, he had better encourage instead of warning the people against Spiritualism.

ATTEMPT TO ASSASSINATE THE SPIRITUALIST HOME.—A diabolical attempt was made on Thursday evening to assassinate Mr. D. D. Home, on his way from the Court to Cox's Hotel, Jernyn street.

Having turned down Duke street from Piccadilly, he observed two men who crossed the street towards him. One, who was a little in advance, said, "Are you Mr. Home?" and at the moment raised his hand, aiming a blow at the left side of the neck, a more fatal place than the heart. Mr. Home did not observe that any weapon was in the man's hand, but being very nervous since he has been so hooted by the mob, he instinctively raised his left arm, and the dagger pierced the sleeve of his coat. As he brought his arm suddenly down, the point passed through the breast of his overcoat, his coat and vest, and touched the skin, but slightly. He made a sort of backward blow with his hand, and ran towards his hotel. He struck backwards, the point of the stiletto entered the back of his hand, and the

wound bled profusely. The surgeon is of opinion that a nerve has been injured, so that much care is needed at present. Mr. Home, however, save for the shock to his nervous system, is now very well, and will be ready, in all human probability, to face the ordeal of the forthcoming cross examination in the Vice-Chancellor's Court.—London, April 25.

Similar arguments against Spiritualism have been advanced in this country; but with an effect quite opposite from that intended. People always use the best arguments they have.

For the Ohio Spiritualist.

The Police President of Berlin has recently published a small but rather startling official document on prostitution in Berlin. He says the police have registered the names of 25,000 professional prostitutes, and knows that as many more, though seemingly respectable, lead a life of shame. He says also that the 25,000 prostitutes spend annually on an average at least \$800 each, or \$20,000,000 together, and that they have to pay for all the necessities of life at least three prices.

The Chicago Tribune tells of a girl not yet twelve years of age, who was discovered the other day, proprietress of three establishments of prostitution, the inmates of which were girls ranging between fourteen and sixteen years of age. She is said to have exhibited a respect for greibacks when she was taken in charge.

Miss Florence Nightingale has joined the National Society for Woman Suffrage.

Miss Anna E. Dickinson spent Sunday in this city. She is filling her engagements at Roundout, Kingston, Newburg and Harlem this week.—Revolution.

And Elizabeth Cady Stanton edits the Revolution, every week, of which Susan B. Anthony is proprietor. Put such women as Mrs. Stanton in office as President of Police in Berlin, or New York, with Misses Dickinson, Nightingale and Anthony as her councillors, and there would be a police which could do something more than give awful statistics and talk of "necessary evils," while it stared in stupid wonder at the perverted, because repressed, energy of unlearned girls in Chicago. We must have a new management in these matters. Place our dances!

For the Ohio Spiritualist.

The Law of Inspiration.

BY LOIS WAISBROKER. Christians tell us that the Bible is especially inspired, and yet everyone draws therefrom just what he goes after, thus proving that the sources of life are within instead of without ourselves. Let us take, for example, the blooming rose; now if you examine it closely you will find, perhaps, a nauseous bug long hidden away amongst its beautiful leaves, drawing therefrom the elements of a stench. Look again; yonder comes the busy bee and gathers honey from the same source; and you and I, while gazing upon it, find our hearts swelling with joy unutterable, as it calls forth thoughts of God's power and goodness. Each according to its own condition, the bug, the bee, the man, and all from the same source, the flower. Now is not this law universal? If God is in all things as their highest and best life, why go to the Bible for special inspiration; why not seek and find it just where and of just the quality the soul needs.

That the Bible is not special in its inspiration is shown from the fact that its devotees find just as good inspiration in a mis-read text as though read correctly.

I heard once of a good, honest man, who was somewhat ignorant and still a preacher, nothing very strange in that; well, he read a text and read it wrong. The words were "He maketh my feet like unto hind's feet," and he read it hen's feet; and he drew just as good inspiration from it as though it had not been changed from the original; and why not? Why should not a hen's foot be just as good a channel for inspiration as a hind's foot? both are of the animal kingdom; one domestic the other wild.

"You see, my friends," said he, "how secure those are who trust in God, as the hen can clasp her feet around her perch and go to sleep in perfect safety, even so may God's children rely upon him." Just the elements of love and trust that were predominant in his own nature.

But there was another who took a text and read it wrong, and he, being of a different nature, having different elements predominant, draws a corresponding inspiration from his mistake.

He took for his text the words of the revelator, "He had a pair of balances in his hand," but read it, a pair of bellows. "Now, my friends," said he, "this was not the bellows that the housewife uses, not those that are used by the blacksmith at the forge, but God Almighty's eternal great bellows to blow sinners to hell with!"

Do not these two illustrations cover the ground, demonstrate the principle, to-wit: that inspiration is according to condition; that God never violates the individuality of the medium so far as to destroy it, or in other words, that all inspiration is modified by the channel through which it comes?

For the Ohio Spiritualist.

Children's Progressive Lycium. Mr. Error: With your permission, I would like to say a few words through your valuable paper in regard to our Lycium. The discussion of questions is one thing that particularly draws my attention. The answers of the children are often very

sensible and directly to the point. Last Sabbath the question before the Lycium was, "Why do we like to come to the Lycium better than to the Orthodox Sunday School?" There were several very good reasons given, but the one I wish to speak of particularly was, I think from "Excelsior Group," viz: "Because the Lycium teaches of life, the Orthodox Sunday School of death." The answer was so pointed and so true that it drew my special attention, and brought vividly to my mind a circumstance of the day before, when I attended the funeral of a gentleman who was killed on the Fort Wayne Rail Road.

The man had but few friends here, and by an intimation of the fact from some one, I attended the ceremonies, which were conducted by an orthodox clergyman, the purport of which was death, all death. And the consolation to his wife, his bosom companion and friend, the sharer of his pleasures and his troubles, his prosperity and his trials, was the intimation that God had been instrumental in removing him from this life, not for his good, by placing him above the contaminating influences of sin, selfishness and ignorance, which tend so much to make and keep us unhappy, but to draw her nearer to himself, nearer to God, when her dear companion might be suffering the pangs of eternal torment. What a consolation to the poor wife! That is death and worse than death, it is damnation!

Compare it with the teachings of our beautiful philosophy: that our Father is ever working through nature for the good, and only for the good, of his children, and if by accident, or by an imperfect knowledge of the laws of nature, or by any means, they come to premature death, as we call it, or change from this form of life to the next, He does not forsake them, nor withdraw his love, but will elevate and lead them to higher and better conditions. R.

LAZY MEN.—Genius unexercised, is no more genius than a bushel of acorns is a forest of oaks. There may be epics in men's brains, just as there are oaks in acorns, but the tree and the book must come out before we can measure them. We very naturally recall here that large class of grumblers and wishers who spend the time in longing to be higher than they are, while they should have been employed in advancing themselves. These bitterly moralize on the injustice of Society. Do they want a change? Let them change—who prevents them? If you are as high as your faculties permit you to rise in the scale of society, why should you complain of men? It is God that arranged the law of precedence, Impeach him or be silent! If you have capacity for a higher station, take it—what hinders you? How many men would love to sleep beggars and wake up Rothschilds or Astors! How many men would fain go to bed dunces, to be waked up Solomons! You reap what you have sown. They who sow dunce seed, vice seed, laziness seed, usually get a crop. They that sow the wind, reap a whirlwind. A man of mere "capacity undeveloped," is only an organized day-dream with a skin on it. A flint and a genius that will not strike fire, are no better than wet junk wood. We have scripture for it, that a "living dog is better than a dead lion." If you would go up, go—if you would be seen, shine. At the present day, an eminent position in any profession, is the result of hard, unweary labor. Men can no longer fly at one dash into an eminent position. They have got to hammer it out by steady and rugged blows. The world is no longer clay, but rather iron in the hands of its workers.—Emerson.

THE DAVENPORT BROTHERS.—These excellent mediums for physical manifestations, now in England, have not lost their mediumistic powers, as asserted recently by the Boston Journal and other kindred prints; but, on the contrary, the manifestations through their instrumentality are now more powerful, if possible, than ever. They made their reappearance at the Hanover Square Rooms, London, on the 11th of April last, and were received in the most flattering manner by a crowded and enthusiastic audience. Mr. Benj. Coleman, who was present at the séance, says that, in the cabinet exhibition, spirit hands lifelike in form and texture, were frequently seen before the doors were closed, and where, from the aperture, there were protruded at one time two naked, femininely-formed arms, and also a group, of not less than five of various sizes at the same instant!—Banner.

How little we know who hears our words when we speak, or reads our thoughts when we think. He who thinks of spirits has them with him, and when he speaks good words they listen to him. We have been conscious of partially waking from a sound sleep and speaking for an hour with a flow of thought we cannot command in a normal state, with nothing visible but the dark night, yet conscious of the presence of spirits. It seems to us that this was not all a dream, but actually speaking to those who had carried the bondage of superstition and ignorance into the spirit world, and were there in prison, seeking relief from the earth.—Dr. Griswold.

Never make money at the expense of your reputation, [character—hang the reputation!]

SOMETHING BEAUTIFUL FROM EMERSON.—"Grief and Joy—Hope and Fear—Tears and Smiles—Pain and Pleasure—are all twins, children of the same mother, linked together throughout the whole of humanity. No lot, no country, no climate, no scene, no condition may claim the enjoyment of one, without the rebuking companionship of the other. No cloud, however, is without its inner light. The blue sky still harbors behind the gloomy canopy ready with its sunshine, and keeping the sad soul from being entirely delivered to despair. No condition is so lowly, as to be without hope; no sorrow so poignant and oppressive, as not to permit the consolation of some sweet minister, interposing at the right moment, with compensation and perhaps delight. There is no such thing as unmitigated evil; as there is no such thing as pleasure and joy, without cloud or qualification. We have only to open our hearts to the smile and sunshine; not turn our backs, or shut our eyes to the angelic visitor, who is always sure to stand upon the threshold, whenever we deserve most need and are willing to give him welcome.

Aspiring beggary is wretchedness itself.

Affected simplicity is refined imposture.

A bitter jest is the poison of friendship.

He who plays with caustic wit often burns his fingers.

Never purchase friends by gifts, for if you cease to give, they will cease to love.

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Grateful for the patronage that has been extended to her since her arrival in Cleveland, would inform the truth-seeking and afflicted that she is permanently located at

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Original Contributions.

For the Ohio Spiritualist. Healing by the Laying on of Hands. DRUGS of all ages of the world's history, remarkable cures have been effected by the above method; simply because the laws governing mind and matter have been enforced. All phenomena are based upon law. Disease, except that which is induced by accident to body or limb, originates in the disturbed condition of the blood, the nervous system, or of the electrical and magnetic forces that combine to supply the life principle. When the various elements that constitute the human body are properly distributed, health ensues. These cannot be harmonized and equalized by simply manipulating, without regard to judgment, or the laws governing our being. Force to excite action may be employed upon one part of the body to good advantage, while upon another part it would produce a positive injury. If we desire to impart strength to the nervous system, we must commence at the brain, and not at the feet, nor yet at the stomach. The brain is the battery that supplies the nerves with vital electricity. By the aid of will-power and magnetic force given us by the angel visitants, we may send this vital electricity to the very extremities of the nerves. If the blood is impure, internal remedies have a tendency to create more impurities, but if we excite action in the region of the liver, we increase the flow, and by the increase of flow we throw the impurities to the surface, where they can be controlled. The cures effected by this mode of treatment are not miracles, but the result of scientific, natural laws brought into requisition by magnetic action, positive will force, Spiritual aid, and perfect faith on the part of the operator or patient. W. I. VESCELIUS. Cleveland Hotel, May 18.

For the Ohio Spiritualist. True Life. WHAT a life is this we are living! When we remember our time here is so brief that we are scarce out of infancy before gray hairs sprinkle our brows and the angel of death draws near, how all things false and external fade away and we come to a sense of what we really are! Nothing but real worth can pass beyond the golden portals of eternal life. Those who seem the humblest here on earth may pass among the highest there. The proud, the boastful, the conceited, shall fall below the level of the lowliest. The loftiest intellects may lack true, warm, noble hearts. Heaven judges hearts, not heads alone. Existence is given us for use, and the highest use is found in the exercise of sympathy, benevolence and laboring kindness. As we would attract ministering angels in our own behalf, we must first needs become pure ministering angels to each other and to all our kind. Only in blessing others can we invoke God's blessings on ourselves. S. A. B.

For the Ohio Spiritualist. Anniversary of Modern Spiritualism THROUGH J. L., MEDIUM. [See editorial reference, on second page.] We desire to say something upon a subject which has been but little noticed by your lecturers, although it is one that should excite the interest of all who profess to give credence to our beautiful Philosophy—indeed it is the foundation upon which we attempt to raise our superstructure; therefore are we desirous that it should be placed upon your book of record. Do you imagine that God or Nature ever intended that man should be neglectful of aught that seems so closely connected with his duty as we conceive he is when he fails to recognize that beneficence which has been and is every moment manifest in the various efforts of the angel-world to raise him from the abject state in which he has remained for ages past, until the glorious advent of Modern Spiritualism, in which has been exhibited such infinite wisdom, love and compassion towards the erring souls of humanity as should call forth from each individual songs of praise and thanksgiving to the Almighty projector of such a plan, as will shake from the eyes of humanity those darkening scales by which they have hitherto been so cruelly blinded as to stultify every bright and beautiful influence which coming angels bring to men and women of the present era? Surely, acknowledgment should be made for this most glorious change, the advent of which has never yet been celebrated as worthy of rejoicing by the assembled multitudes of Spiritualists throughout this land of glorious liberty. Shall all the minor circumstances of earth-life have their days of commemoration, and this glorious, new and holy dispensation be neglected as it hitherto has been? Forbid it, Heaven! that, in gratitude as man has ever been, this neglect should be continued. Then hasten, ye who are thus so blessed as to become recipients of Spiritualism, and acknowledge publicly before your God and the Angel-World the unspeakable boon, as evidence of your gratitude. 'Tis time some tribute should be paid to him who in the inscrutable ways of his own divine wisdom has thus presented to the world the means of emancipation from error, such as will meet the requirements of all, and by all a day of universal jubilee should be held in all coming time throughout the world.

THE BLIND CANNOT SEE.—The more we observe, the more clearly we see that

the reason mankind do not more generally receive Spiritualism is because they cannot understand it. There is a total incapacity on the part of many otherwise enlightened minds to comprehend the principles involved in the spiritual philosophy, and much less the divine elements embraced in spirit life; hence it is that they pick up the bedraggled skirt of its outer garment and say, this is Spiritualism. He only, who enters the palace can see its internal beauties, and the passer by who proclaims the interior to be the same as the exterior, commits a grievous error, whether it be from ignorance or otherwise. Blame not the blind who cannot see, but rather he who can see but will not.

For the Ohio Spiritualist. Constitution of the First Society and Progressive Lyceum of Spiritualists and Liberalists of Cleveland, Ohio.

As adopted by the Society and Lyceum on their consolidation and reorganization under State Charter, Feb. 24, 1868. WE, the Spiritualists and Liberalists of Cleveland, Ohio, believing that life, liberty and the pursuit of happiness, are the inherent rights of every human being; that the harmonious development of man's physical, intellectual, and religious nature, is the foundation of his present and future happiness; that Spiritualism presents the highest, purest, most complete system of religion and philosophy the world has ever received; and being desirous of obtaining the benefits of a LEGAL ORGANIZATION, as a branch of the "Ohio State Association of Spiritualists," hereby associate ourselves together under the following Articles of Association:

THE NAME. ARTICLE 1. This Association shall be known as the SOCIETY AND PROGRESSIVE LYCEUM OF SPIRITUALISTS AND LIBERALISTS OF CLEVELAND, OHIO.

OFFICERS. ART. 2. The Officers of this Association shall consist of a President, Conductor, Vice-President, Guardian, Recording Secretary, Librarian, Treasurer, Corresponding Secretary, Musical Director, Band of Guards, and Corps of Leaders for the Groups, who shall be elected annually; but in case of any vacancy occurring, it shall be filled by the Executive Board.

DUTIES OF OFFICERS. ART. 3. The President shall preside at all meetings of the Association, and perform all other duties which usually pertain to that office. In his absence, the Conductor shall discharge his duties, and in the absence of both, their duties shall be performed by the Vice-President or Guardian.

The Recording Secretary shall make and keep a permanent record of all the doings and transactions of this Association, and shall draw all orders on the Treasurer for money, at the written request of the President or Conductor.

The Treasurer shall receive all moneys belonging to this Association, and pay out the same upon the order of the Recording Secretary, countersigned by the President and Conductor. In case of disagreement in countersigning orders on the Treasurer, the Secretary shall convene the Executive Board, and a majority vote of the same shall decide all differences, and the Treasurer shall then pay out the money, as directed by the Board.

The Corresponding Secretary shall conduct the correspondence of the Association, and initiate and maintain a fraternal correspondence with similar organizations, and make an annual report to the Association.

EXECUTIVE BOARD AND ITS DUTIES. ART. 4. The Executive Board of Trustees shall consist of the President, Conductor, Vice-President, Guardian, Recording Secretary, Librarian, Treasurer, Corresponding Secretary, and Musical Director. They are hereby authorized and empowered to receive, hold and convey all property belonging to the Association, for its general welfare, and the advancement of its aims and purposes, and make such by-laws for their own government as they may deem proper.

GOVERNMENT OF THE LYCEUM. ART. 5. This Association hereby adopts all of the Constitution, Rules and By-Laws published in the "Lyceum Manual," for the direction and government of the Children's Progressive Lyceum, not in conflict with any of the articles of this Constitution.

FUNDS, HOW RAISED. ART. 6. All moneys shall be raised by voluntary donations, subscriptions, or by any other means which the Association may deem best.

AMENDMENTS. ART. 7. The Constitution may be changed or amended, at a meeting called for that purpose, by a two-thirds vote of the members present.

CONDITIONS OF MEMBERSHIP. ART. 8. The only conditions of membership in this Association shall be a good moral character and the recording of the name of the person desiring to unite, in the journal book of the Society, kept for that purpose, and every member shall be at liberty to withdraw from the Association whenever they feel disposed, by giving two weeks' notice in writing to the Secretary to erase their name from the journal; and no person shall be questioned by the society, or any member of it, for such withdrawal.

At the time of reorganization under "State Charter," and becoming a responsible institution, the Society was \$417.00 in debt, (and still on the wane), with rather gloomy prospects of its liquidation, but the following report will show

some of the advantages derived from a legal and systematized organization.

Although this is designated the First Quarterly Report, in reality it comprises only six weeks, owing to the stated time laid down in our By-Laws for holding our Quarterly Meetings.

Table with columns for RECEIPTS and DISBURSEMENTS. RECEIPTS: Cash by regular collections, 8 85 95; monthly subscription, 85 00; special subscription for liquidating "old debt," 180 95; proceeds of "Celebration," 146 90; Lyceum collections, 5 65; net proceeds of two societies, 86 60. Total: \$591 05. DISBURSEMENTS: Expended for lectures, 8 75 00; advertising lectures, 24 75; sundries, 65 60; Celebration, 169 75. Total: \$417 00. Balance, \$174 05.

The above figures proclaim fully the advantages resulting from a thorough organization, and afford a striking contrast to the financial depression of the Society, heretofore existing through disorganization. THOS. LEES, Sec'y.

Who are Spiritualists?

BY LYMAN C. HOWE. To acknowledge immortality and recognize the fact of Spirit Communion, is to be a Spiritualist. All other considerations are incidental. Spiritualism has no creed. It needs none. The conception of unending individuality to the human spirit, reaches over all, through all, and embraces all beside it. But this by no means holds all to see everything in the same light. On the contrary, it spreads the carpet of free thought for all to tread upon.

Spirit teachings prove beyond controversy that personality of thought reaches as far as the person evolving thoughts. Hence, no one creed can be found compatible with the immortal philosophy. But every soul has its own creed, and no other soul can be bound by it. The great mistake of the world has ever been that Truth must have a Constitution and By-laws to regulate its growth.

Organization demands a creed; and hence cannot be tolerated by a free people. Union of action does not require it. Souls will unite in spontaneous sympathy for mutual growth whenever the development of life shall bring coalition of interior sentiment; and not till then. Those who are on the same plane of thought will act together, when unobstructed by creeds and by-laws. But those on different and antagonistic planes will forever jar and discord when bound by external forms together.

The Church complains of Spiritualism because it has no hook for them to hang their objections upon. Hence, in imitation of their own contractedness, they manufacture, from various individual notions, such creeds as best suit their proscriptive purpose, and attempt to cram it down our throats, whether we will or no, and because we won't swallow a creed, and thus commit ourselves to their own dwarfing style, they complain that we "Have no foundation!" "Nothing to build upon!" The truth is, our foundation is too broad for them to reach around it. Our religion too expansive for sectarianism to circumscribe.

But because Spiritualism is not local and dogmatic, it does not follow that angel teachings signify nothing, beyond the fact of immortality. True, this is the pedestal, but the superstructure is high as heaven and expansive as the universe. The opening of the immortal port has dappled the mental seas of earth with thought vessels from every kingdom on high. The flag of progress flutters from every mast, and the commerce of ideas is storing our Spiritual custom houses with golden treasures of wisdom.

But evil spirits communicate! Well, what of it? So do evil men; but we are not bound by their counsel. Shall we ignore all commerce because certain banditti trade in human flesh? Shall we repudiate the post office because ill disposed men mail evil letters? Evil men have evil creeds, but we are not bound by them. But happily for the race, good is positive to evil. Truth is eternal, error is temporal. And though undeveloped spirits may communicate, we need not adopt their ideas. The balance is in favor of the good, and while we earnestly pray for the right, all transient evils will flee before our search.

Three-fourths of the people of America are Spiritualists; but many are ignorant of it, because they have never inquired what a Spiritualist is. But I would not be understood that they are all Reformers, or practical progressionists. But Spiritualism will make them such, only give them time. Angel life, as a whole, is far above the life of earth. The gate is fairly opened that hinges the visible and the invisible worlds. The glow of higher spheres already reaches far through the shades of materiality.

The slow progress of ages is ripening into visibility, and the march of thought has taken a new impetus. Many crudities of life stand forth exposed to view, that have long been mantled in hypocrisy. Ultraism is natural to sudden growth, and fanaticism must needs be rampant amid such stirrings of thought and spiritual awakenings. It is not mine to vituperate the fanatic, nor to impugn the ultra-radical. Each has his own creed, and to him it is the best in the world.

But has spiritualism no philosophy by which it can be measured? No teachings by which it can be judged? Indeed it has! But it must not be judged by personal opinions or personal acts; nor must individuals be measured by the name of their religion. The philosophy of Spiritualism is written in every flower, and proclaimed in every thunder note that bursts from the storm-king's breast. Would you know what it is; read it for yourself.

The philosophy of Spiritualism is the philosophy of nature: both visible and invisible. Hence to every man it is different according to his soul-creed which measures it. If a man study it with sensual emotions, to him it be lecherous philosophy. If he read it through monetary goggles, to him it will be a scheme of speculation. But if he study it with philanthropic soul, and an earnest desire to know the truth, irrespective of its personal bearings, he will catch the low, sweet murmurs of love, as whispered from spirit lips, and read a lesson of reform in all the chimings of the varied phenomena that come at the call of a diversified mentality.

None can deny that free thought and investigation are the result of Spiritual intercourse; and all who have faith in truth will welcome this as a favorable omen for the world's redemption from bondage, ignorance and vice.

The charity which "thinketh no evil," but leaves every one to be judged by the God within him, can fraternize with all and be bound by none — can sympathize with the erring without endorsing their errors. Can walk with the lowly and remain uncontaminated. In fine, the no-creed system of our beautiful faith begetteth charity to all who are bound by creeds; and forbids proscription to any who differ from our sentiments. All, then, are Spiritualists who wish to be; without baptism or pledge. No one is responsible for another's faith or acts, but each must defend his own creed, and answer for his own conduct. Spiritualism is the broadest of all religions. It embraces them all. Calling Truth from every flower, appropriating the Beautiful from every sect, it is destined to swallow them all into its ample folds, while the dross and proscriptive tenets shall be scattered to the winds.

* Business organization, without a creed or articles of belief, is, doubtless, not referred to.—Ed.

The External and the Internal Man

BY SARAH E. GRISWOLD. The great wheel of Time is moving the same as it ever has, with no greater rapidity, no slower measure, yet to some how much more of wisdom and knowledge is cast off from this wheel as it rolls round in its yearly revolutions! More and more visible grows the hand that moves the mighty machinery, and infinitely greater and more lovely does that hand appear. They are not resting in passive quietude, feeling that an Infinite power is moving the world on, and all will be well, without seeking to comprehend the great cause and ruler, but they are laying aside the massive folds of the dark veil that has shrouded them and hidden from their vision the Maker of all things animate and inanimate. They are gathering together the effects cast off and they study them, and find all things touched with the finger of divinity.

Yet, positive as this fact is to some, how many there are—God's own children—that fail to realize why this is so. They refer back to the age when Christ came to the world, and exclaim, how changed are things. They speak of the days of their ancestors and say, how changed; yet why is it so? The reply comes from the external man; the thought escapes from the external condition of the mind. To them God has grown more perfect, he has become wiser, and reveals himself more perfectly, he understands mankind, and can make himself appear to their understandings.

Wrapped in the garb that excludes all reason, all conception of infinite wisdom, all true love of their Heavenly Father, do this class of mankind travel the path of life. Never do they unlock the gate of the inner temple and allow one ray of light to fall upon the altar of the spirit, but, relying upon another's world, they cross the threshold of the spirit world, and, virtually are they "strangers in a strange land."

They are the external men, they have made their existence of earth subservient to one purpose, materialism, and spiritual things have been forgotten.

Of the two conditions that make up life—the inner and the external—only one has been educated, the external. They have lived and the world has moved on, men and things have changed, they have looked out and seen and experienced changes, the great surface of life has been as a calm sea, they have floated on and not one deep stirring element from within the depths of the inner condition has moved them—they have lived but one life, they know but one world, the external.

The inner life that is dependent upon the external to manifest itself, has only existed to support the external. Never has its true mission been performed, never has the spirit had given it the way that it might unite and with the life external blend its existence, and the two lives become one in the development of all true knowledge.

There are ever mysteries to the external man, for the reason that the inner has never been called into action to interpret them. Thus it is that God cannot be seen only in an external sense, he

is unseen to material eyes, he lives and moves in the interior, inner chamber of all things, and away in that existence that has never been educated, he lives, but only in the sense of an unapproachable being.

The school for the development and true culture of the inner life, has no teacher but one, he the Father, the creator of the life, that makes himself visible to the impartial vision through all his works. It requires but the will and desire to know, and the things of the interior are revealed.

Fleeting and shadowy are the changes in the external man, but immortal, and changing only as they brighten with divine lustre, are the developments of the interior.

How visible are these conditions to every one if they will but see! The external man of years is suddenly transferred from the brilliant gilded home—the structure of the imaginative conceptions of the brain of external minds—which to him was happiness—shadowy happiness—and upon the world of external life he is thrown, a child that knows nor sees no spiritual love to pillow the weary head. He looks upon nature, upon all things with the vision that represents all shrouded in gloom. If he turns to God for succor, what does he see? an external one. No love, no refuge to the altar within the home of the interior, for it has been reared. A stranger to himself is the life of his own inner being.

Again we see him at the time the two lives are about to separate, one to cast itself back upon the bosom from whence it came, the other to go to the home where life is eternal. Two lives that have inhabited one sphere, but unknown to each other, yet the parting brings anguish, for where is life to be? Now does the spirit or inner life speak through the external as it never did before, asking the question that the external being has never allowed the inner to ask previous. Weak, undeveloped life, an infant in strength, it shrinks back at the thought of entering the world of spirit, and well it may, for spiritual things can only be realized by the inner or spirit existence.

But to the man who has made life real, who has harmonized the two lives—the external and the internal—his life is doubled. For only by the inner life can the external life be realized in its fullness, and in addition comes the knowledge of the life of the the spirit—his sources of happiness are unlimited.

The revelations of Spirits are in perfect harmony with all known laws through which mind and matter is governed. Spiritualism is therefore sustained by the visible revelations God has made in the rolling stars of the Universe, in the rocky record of the world we inhabit, and in the chemistry of atoms of matter.

THE WORSHIP OF WOOD AND WATER.—The Liberal Christian (Unitarian) groups and notes the following:

"We read the other day of an English Church preacher who paid the expenses of a trip to the Holy Land by bringing back a jug of water from the Jordan. The Lambeth Conference celebrated the Eucharist with bread made of wheat grown at Nazareth, and wine from a vineyard at Bethlehem. Not to be outdone by others, Mr. Beecher has had a pulpit constructed of wood brought from Mount Lebanon. Yet all these parties pity the poor deluded Catholic who kisses a bit of the true cross, and falls upon his face when shown a vial of the blood of Christ."

OHIO SPIRITUAL DIRECTORY

- Mrs. NELLIE L. BROWNSON, 15th, street, Toledo, Wm. BRAYAN will answer calls to lecture in Michigan and Northwestern Ohio until further notice, Address, box 53, Camden P. O., Mich. H. L. CLARK, trance speaker, Welchfield. HENRY J. DUNN, inspirational speaker, Cardington. A. B. FRENCH, lecturer, Clyde. W. A. D. HUBB, lecturer, West Side P. O., Cleveland. O. P. KELLOGG, lecturer, East Trumbull, Ashtabula Co., O., speaks in Monroe Centre the first, in Andover the second, and in Thompson the third Sunday of every month. A. A. POND, inspirational speaker, North West. Mrs. MARY LOUISA SMITH, trance speaker, Toledo. HUDSON TUTTLE, Berlin Heights. Mrs. SARAH M. THOMPSON, inspirational speaker, 36 Bank street, Cleveland. E. S. WHEELER, inspirational speaker, Cleveland. Prof. E. WHITTLE, lecturer upon Geology and the Spiritual Philosophy, Clyde. A. A. WHEELER, Toledo, box 643.

MEETINGS.

- CLEVELAND, O.—The First Society of Spiritualists meets in Temperance Hall, 184 Superior street, on Sunday, at 10 1/2 a. m., and 7 p. m. Lyceum meets at 2 p. m. Mr. George Rose, Conductor; Miss Clara Curtis, Guardian; T. Lees, Secretary. CLYDE, O.—Progressive Association holds meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets at 10 a. m. A. B. French, Conductor; Mrs. Mary Lane, Guardian. THOMPSON, O.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are Henry Hulbert, D. Woolcott, A. Sillitson, E. Stockwell, V. Stockwell, E. Hulbert and R. Hulbert. MILAN, O.—Spiritualists' and Liberalists' Association and Children's Progressive Lyceum. Lyceum meets at 10 1/2 a. m. Hudson Tuttle, Conductor; Emma Tuttle, Guardian. TOLEDO, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7 1/2 p. m. All are invited free. Children's Progressive Lyceum in same place every Sunday at 10 a. m. A. A. Wheeler, Conductor; Mrs. A. A. Wheeler, Guardian. CINCINNATI, O.—The Spiritualists have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Greenwood Hall, corner of Sixth and Vine streets, where they hold regular meetings, Sundays, at 10 1/2 a. m., and 7 1/2 p. m.