



DEDUCTIVE AND INDUCTIVE RESEARCH.  
NUMBER SEVEN.

MANY things in the formation and conduct of the Circle seemingly inconsequential, are shown by experience to be of the most important character, and it is thought that the foregoing Constitution, embodying points of order not to be disregarded with impunity.

The Circle is instituted as the correspondent of an electrical machine or magnetic battery, for the purpose of developing and making available those spirit-magnetic elements which are required in the order of manifestation.

All should be actuated by a sincere desire for the discovery of truth and possessed of a spirit of patience. They should be of such a moral character that mutual confidence may allow the exercise of a well-regulated social freedom.

A spirit of kindly, fraternal co-operation for the end desired should possess the spirit of each and all, while no one should abrogate for one moment his reason, or forego the use of his senses. The utmost pains should be taken that the spirit of an obstinate, unreasoning skepticism have no opportunity to become manifest.

The several forms of the Circle are all subject to the same general laws, but their special purpose dictates peculiar rules for each, in conformity with the particular object.

The various forms of the Circle may be designated by the use for which it is designed: 1st, the Developing Circle; 2d, the Phenomenal Circle; 3d, the Message Circle.

The Developing Circle may be held for the purpose of detecting and developing the mediumistic capacity of the Circle, and for harmonizing the magnetic elements thus brought in contact.

The Circle is composed of individuals as the body consists of organs or the Voltaic pile of plates of metal. The object of the Developing Circle is to stimulate the evolution of magnetic forces from individuals and combine their several emanations into one harmonious and homogeneous magnetic current of exceeding power and transcendent quality; nor this alone, but special conditions are produced in certain persons, who, because of some peculiarity, are susceptible to magnetic or spiritual forces.

Such persons are denominated mediums, because they are supposed to be used as agents or mediums of communication between "spirits" and those still in the primitive body.

The first form of the Circle will naturally be for development, as it is not to be presumed that proper mediums are to be found, even if they were advisable to lose the opportunity for study the Developing Circle can best afford; for in it we may see the primitive forms of those phenomena which afterwards are so wonderful.

The Circle, for whatever purpose convened, should meet at a regular hour, not less than once nor more than twice a week. The room in which it assembles should be quiet, large and airy.

The members of the Circle having assembled, the place of meeting should be secured from all intrusion, since the admission of others would derange the working of the Circle by breaking up the magnetic conditions.

It may be sufficient to say that the arrangement of the Circle should be with the positive and negative in alternation, and with opposite temperaments beside each other. This is only a general principle, which cannot be elaborated here.

It will add exceedingly in the progress of the Circle if some well developed medium can be secured through whom the spirits themselves can offer suggestions in regard to seating the circle; nor this alone, but the presence of a medium through whose person the spirits can operate properly will hasten the development of individuals by the action of magnetism imparted by manipulations.

There should be provided for the use of the Circle a table, made of soft wood—white pine is sometimes preferred, and may be recommended on account of its lightness. The table should be unpainted and neither oiled nor varnished, to secure the readiest results. The top of the table should be oval in form, four feet long and three feet wide, the frame-work beneath three feet long and two feet wide, with legs at each corner to make the table two feet six inches high. Eighteen inches from the top, a shelf or platform should be fitted to the legs, to be of the same size as the frame-work of the table. A thick black cloth curtain should be fitted to the frame of the table, and fall four or six inches.

Below the platform this curtain should be neatly arranged to exclude the light from the space above the platform, and yet allow easy access from all sides by lifting it at any point. Upon the platform may be placed several small bells, an accordion, a triangle, guitar, or any common and handy musical instrument. The Circle being gathered around the table thus constructed and arranged, it often happens that the instruments upon the platform will be struck or played upon in a wonderful and satisfactory manner; thus giving a test of the presence of some power aside from the muscular force of any one in the circle.

The Circle being seated in the order indicated, should remain for about five minutes perfectly quiet and silent, and then join hands. The Mentor takes the hand of the woman or negative person of a temperament differing from his own, on the right, and the members of the circle join hands all around. The five minutes of silence should induce composure and passivity in mind and body, and the will of the circle should be for such a condition.

Then joining hands, the magnetic emanations mingle together more intimately, and form the current of the Circle, just as the joining of the plates of the voltaic pile, by means of the connecting wire, sets in motion the current of the battery. If any members of the Circle are educated and judicious magnetizers, they may aid in the commencement of the circle by inducing the magnetic slumber in those who are susceptible, but great care should be taken not to interfere too much. If the magnetic slumber be induced, the spirits always in attendance at the Circle assume control of the "subject," who from that time becomes "a medium." If no medium can be had whose condition of development has well advanced, and if no magnetizer be present, then the Circle must depend upon itself and spirit friends alone.

The members should lay aside all care and anxiety when they enter the Circle. Business and all other matters foreign to the time and place should be forgotten, and a quiet peace and calm rest pervade the spirit of each and all.

Good music is a charm to banish care and harmonize the mind, and if the Circle can sing pleasantly they will aid the developments desired. Instrumental harmony is useful. In any case the music should be chaste and cheerful, yet gentle and sweet.

PLANCHETTE.  
(Through J. L., medium.)

This instrument tends to illustrate that which is mysterious, and many are becoming interested in its movements, viewing it as a means by which the future of life may be discerned; hence, to some extent it is regarded as an oracle. Who can divine the purpose of its introduction into society? Is it more wonderful in its demonstrations of intelligence than many of the works of nature? and are not the most simple means she uses the most efficacious in producing the grandest results? Who can say Planchette is not destined to do a great work? The primary effort made to educate a child in earth-life is through amusement, taking it from the arduous task of study; the child engages with pleasure, and hence improvement rapidly ensues. Are not men and women children of a greater growth? Each one being but an infant in etherial study needs to be treated in the selfsame way. Thus this simple means will work a revolution in the minds of all who, while seeking amusement, may be taught lessons of more importance than they imagine.

Who knows the origin of Planchette? There is substantial argument to convince the enlightened Spiritualist that it comes from a higher source than earthly intellect, for it gives such potent proof of intelligence that the learned of earth are astounded, and cannot account therefor. Why pronounce it humbug? None but those who are steeped in ignorance and

bigotry can forget that there are others in this lower world whose intellects are clear, with angel counsel to assist them—enabling them to draw more reliable conclusions—so that while the egotist denies a truth from ignorance alone, the true investigator finds substantial proofs of its existence.

The man who says Planchette is but a toy suitable for a child or befitting an idiot, will find himself mistaken, for each experiment perceived by eyes observant, shows a something underlying its simple external form—even a principle directed by intelligence. The many thousands who are now making a mere amusement of it, are in the rudimental stage of spiritual acquirement, and in due time will find a change within themselves they little think of! Oh, mortals, while you seem to doubt, you are drinking in large draughts of that which is presented to you! You cannot resist the reasonable assaults that are made upon you, but they must sink deep within the soul, and there await the corroboration of other truths received, until reason becomes awakened to a closer and still closer scrutiny, and thus the darkening influence of earthly misteachings first are doubted, and at last conviction seizes on the intellect, and Error, coward-like, quits the field, never to repossess a mind thus enfranchised!

This is the use and end of that simple but effective instrument that is working a greater revolution than is generally supposed, and which no human power can stay. "He that makes the essay to arrest its progress will find himself at fault, and wondering whence comes the power by which it is upheld and fostered, and will soon desert the decimated ranks of orthodoxy and seek fraternity with more liberal minds, and move in true, harmonious relations with the wise and good of earth. The injunction, "Despise not the day of small things," is a wise one. The insertion of a wedge by degrees becomes irresistible, and it is not so with God's own truth—Spiritualism! From what a small beginning has sprung this mighty power!

Planchette's mission is to give freedom to the thinking mind; to remove tyranny in all its phases; to banish superstition and ignorance from the haunts of men; and to open wide the gates of heaven to those who seek it as the haven of eternal rest.

This simple compound of wood and metal will prove a most potent engine to remove from the minds of society all that would obstruct spiritual progress and retard the upward and onward march to happiness celestial.

Everything connected with so-called supernatural phenomena should be closely scrutinized before it is admitted to be a fact, and without external proof there should be no acceptance of it.

Now what is the extent of the intelligence produced through this instrument? Questions, mentally propounded, are responded to with varied pertinence and success—just as you would expect from your friend or neighbor, if similarly addressed, showing beyond all doubt the presence of some living invisible agents. Suppose it does make mistakes and tell untruths—does this destroy its purpose or intent? Do not your earth-friend, sometimes err in judgment? Are all inquirers about the Planchette table truthful? If you are not properly guarded, untruthful auditors will, by the law of attraction, draw around them undeveloped and untruthful spirits—liars sent from earth, life-educated, practiced liars, from whom you can expect no truth; hence their communications have to be subjected to the analysis of human reason, before acknowledged as valid. Does a fact like this lessen the value of Planchette? We opine not. Therefore would we defend the little monitor and claim for it a character for usefulness far exceeding all its antecedents.

Beautiful Passage—Intellect is an enchantment. Long years after loved friends are entombed, the waves of memory waves over the chill vaults of the sepulcher, and the dead start into life—pale, pathetic, passionless as the seraphs, their sweet faces beam again upon us. The fragrance of their spirit breath sits in our time-blessed locks; their thrilling kisses are again upon our lips. With their spirits, air spirits, again in a better fraternity of feeling than ever, or bound us before. We invest them with transcendent beauty; they are now nobler than the queens of the East. Can a position be so beautiful as this? sympathy, their eyes look deep into ours with crystal love. Strange intellectual power! What a contact of spirit with spirit! What a reunion between the spirit world. In the arms of my soul, I may, with due submission to the great Father of spirits, clasp the spirit of my dead. Again upon my heart can I lay the spirit babe to whom I sobbed farewell, and wept. Not only in the arms of my father, but really and indeed, in the arms of my dear, my sweet, my departed daughter, whose angel spirit in life played for my happiness, and whose last words, best thought froze in death, murmured my name.—M. W.

Art, like religion, leads the soul up to the Divine. In the words of our great painter, Allston, we may speak of the great artist. Art is in pouring out his spirit in mystical forms of beauty. Art is holding all truth in harmonious relation. Art is in seeking sympathetic response to his creative thought and never receiving. He is not lonely, always giving and never receiving. He is in his loving and joyful relation to the universe which he has created. Father and Son, as all, he needs and welcomes our love, and we, best as we may, become one with him.—E. D. CURRY.

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QUARTERLY MEETING.  
The Friends of Progress of Lake and adjoining counties will hold their second Quarterly Meeting in a grove on Mr. Asa Talbot's farm in Madison, Lake Co., Ohio, on the third Saturday and Sunday in August. The grove is situated half a mile from the station, in the pleasant village of Centreville. Ample arrangements will be made to accommodate those coming from a distance, and a number of the best speakers of the State will be in attendance. A cordial invitation is extended to all. By order, H. L. CLARK, Secy.

The Christian Standard quotes the following from the Circular of Wm. B. Potter, referred to in our last: To the Spiritualists of America, in National Convention assembled at the Hotel Hamilton, New York, July 27th. Again we appeal to the orderly and virtuous portion of your body in the name of God and humanity, those who do something to purify and elevate Spiritualism. We will not allow you to be an ally of those who are enemies and pre-lovers of head leading and honorable to the dead, and who are the cause of the death of the dead, and who are the cause of the death of the living. We will not allow you to be an ally of those who are enemies and pre-lovers of head leading and honorable to the dead, and who are the cause of the death of the dead, and who are the cause of the death of the living.

There are many "disorderly" men and women among the millions of spiritualists, and perhaps it is well that the public are kept in mind of the fact. The Spiritualist has no formulated creed, no church establishment, and as there is nothing to be admitted to, so there is nothing to be expelled from. In the presence of such a state of things, all the talk about "fellowship" and "disfellowship" is merely meaningless twaddle. We may be among the deluded, but are aware of no such state of things as would appear by the above statement. In regard to the matter of "Free Love" (Lust) as understood and set forth by Mr. Potter, Spiritualists have not been silent, as Mr. Potter and Mr. Errett very well know. Will those who are ignorant in regard to the matter consult the writings and speeches of Britain, Colby, Davis, Denton, Edmonds, Ferguson, Finney, Griswold, Gasparin, Hazard, Howitt, Harding, Newton, Partridge, Peabody, Storey, Tuttle, Willis, and many others? and they will learn that so far from keeping silence on the subject, they have borne uniform testimony in favor of the highest morality.

The sectarians speak of two classes of Christians, first, "nominal Christians"—those who have an intellectual conception of the truth of the system—and second, "professing Christians" or "Church members." These are the choice ones of the whole as to moral and spiritual qualifications. Any criticism applicable to the whole of Christendom would be quite unjust to the church and its members. The sects select those they consider the best men and women among their adherents and from them form a church, and say, "Behold the representatives of our faith." Spiritualism is a fact, and millions perceive the truth of its existence; yet no one of these millions is entitled to denounce another any the more on account of a similarity of opinion. All kinds of people are Spiritualists, just as all kinds of people believe in the existence of electricity. The perception of a fact has no direct moral influence upon us. We need the philosophy to be inferred from the fact, before we acquire a new motive. But says the Standard, Spiritualism is an "abominable delusion" because Mr. Potter charges sundry Spiritualists with sundry crimes, and that Spiritualists do not disown them therefore. We have already shown that there exists no fellowship among Spiritualists which any one may be disfellowshipped from, any more than the individual preferences and antipathies of each may regulate the relations of all. No one assumes responsibility for another; no one is responsible to another. Hence conventions refuse to hear and spiritual periodicals to publish "propositions to disfellowship the persistently immoral and licentious," simply because neither conventions nor papers possess or assume power to regulate either opinion or action in the individual. Mr. Potter's grievance to be quite as much that he is not listened to and agreed with in his desire to form a Spiritual closed corporation for any thing else; hence, probably, the lurid tone of his word-painting, and the seeming rant of offended groups. Messrs. Potter and Errett must bear in mind the nature of the conditions in which we as Spiritualists are placed; then both of them may be helped to a criticism as fair and wise as their probable good intentions would make desirable.

But even if all and worse than Potter asserts and Errett believes were found to be true, the inference that Spiritualism is an "abominable delusion" does not follow. Do the acts of sectarians prove the truth or falsity of a creed? The Rev. Sereno How, of Abington, Mass., pastor, school superintendent and legislator, has his study in the church and turns it into a seraglio and harem, where the boys of his parish are taught self-pollution and the young girls receive similar lessons according to their years. Yet the Rev. Mr. How is allowed to resign and to betake himself comfortably elsewhere. Had he been a Spiritualist, the penitentiary would have had a new convict, and that justly. The Rev. Mr. Wendt, of Pottsville, Pa. (we think), was dismissed from his congregation because of his extreme sociability with several of the female members of his flock. His migrant and the next heard from him he was in the land of the living, and for the protection of the daughters of deceased soldiers. Did those Christians who knew him and his ways denounce or expose him? Not at all. He was still Bro. Wendt, and they left him alone till the young victims of his lusts made their own complaints, and then it was found that this good priest had seduced and debauched twenty of the girls he had sworn to protect, guide and educate! Are these isolated instan-

ces? Alas! no. A friend of ours has in manuscript book and filed in the history of some three hundred and fifty of the Rev. ministers, all of recent date. Deacon Andrews of Kingston, Mass., is on trial for murder. We believe the wretched Mrs. Victor was an active church member once, and now she sings religious hymns. Nor this alone, but nominal Christians the world over are adulterous, brutal, cruel, drunken, evil-minded, false, greedy, heartless, insolent, etc., etc., through the entire alphabet. Have we a right to say therefore that Christianity is an "abominable delusion"? But it may be said, "We denounce all this!" Yes; and so do millions of Spiritualists—denounce purity and disorder. Their conventions, etc., have no justification. We are unable to see, despite Mr. Potter and his crew, any particular difference between Christians and Spiritualists in the matter of morals. The argument is as good in our hands as in his, and in each proves nothing to the point. There are so many POTTERS. If we followed the lead of friend Errett, we should be compelled to say of Christianity, as he does of Spiritualism: "Excuse us if, in the light of such warnings from those who know, we warn the unsuspecting of the danger of an alliance with a system which begets such a host of vices, or allows them as unworthy of respect?"

THE MINORITY.

EXPERIENCE decreases rather than augments the original estimate most persons put upon the goodness, sound judgment and moral principle of collective bodies of men and women. There is a tendency to rate communities up to the standard of their best members instead of at the average or real status. The better constituents of any club, society, or neighborhood, necessarily are a minority. Time enough and diversity enough of conditions granted, it is the minority that rules and gives character to a people, and not the reverse, as generally supposed. Half a dozen earnest, capable souls stamp a century and its teeming millions with an impress as imperishable as the tablets of history, and mark their age chivalric, scholastic, scientific or liberal, as the case may be; yet no one supposes the multitude are like the notable minority, except to the very small degree that they reflect the light shed upon them and the qualities imparted to them by the illustrious few. Go where you will, in latitude or in belief, for the thinking and the working. They uphold, sustain and perpetuate the religious, fraternal, and aesthetic institutions that elevate, socialize and refine the many. It is an old saying, that "those who will do it, do," and the doers are always sharply criticized by such as take the time to inspect lazily, and talk, but not to work. They positively cannot serve an hour on a committee, but can waste a day in factious opposition to the well-intentioned efforts of others. The majority are not fit for co-operation; and the farther we progress from the old landmarks and conventional restrictions, the smaller is the minority who are. It is one thing to co-operate on the old basis with disenfranchised minds, and quite a different to join hands with the advocates of individual sovereignty. The men and women are still scarce who are so thoroughly established in the New order, and so philosophically apprehend its invincibility that they can afford to be generous to the Old, and not manifest a certain distrust, when assailed, that reveals the limit of their confidence in the stronghold they have sought refuge in from the errors of the past; and the number is still less who have learned to plant their efforts on the basis of principle, where the kaleidoscope of circumstances and the flux of human ties is impotent to dazzle and mislead. Only the self-poised, the serene and harmonious, are really individualized. Only they are fit to co-operate. Only they can be relied on in emergencies. The spirit of Voluntarism exists to a great extent among so-called reformers, and with all their affected stoicism, destructive reformers are in the sensational realm, not the coolly philosophic. The classification of natural facts or orderly methods finds comparatively little favor at their hands. A sentimental or rhetorical extravagance that still stimulates the marvellousness and call forth the admiration of an audience, is especially wanted, rather than the imparting of useful knowledge. There is an insane craving after the new, the novel, the untried, that is discreditable to masses; that is deplored by the better minority; that is, perhaps, the greatest obstacle to successful achievement the constructive worker has to encounter.

KIRTLAND.

The Kirtland Progressive Lyceum held a picnic, July 25th, which, considering the unfavorable weather, was a decided success. Arrangements had been made to hold the meeting in a large grove near the village, and the rostrum, seats, tables, etc., had been erected. But the rain compelled the use of the town hall. For some time indecision prevailed as to whether it was better to go on with the proceedings or adjourn to another day. It was finally concluded to make the best of the existing conditions and have a good time anyhow! Remarks were made the Lyceum performed its exercises creditably; music was discussed, recitations, and good cheer prevailed generally. As previously stated, this Lyceum, though only four or five weeks old, numbers about seventy scholars, exclusive of leaders, and has a very large number of its members. In the evening a dance came off for the benefit of the Society, which was also a success. It will be remembered, that Kirtland was one of the rendezvous of the Mormons, and the site of their noted Temple. A friend showed us through it, and from him we learned its dimensions, viz.: eighty feet long, sixty feet wide, and twenty feet high. It was not very far distant "the faithful" will again possess the land, and this "House of the Lord" resumed once more with the voices of the Latter Day Saints, and the cry of "Hallelujah" to the Mormon, has possession of the Temple, and will not open it to secular and other meetings. It is thought that the Temple could be purchased for very small sum compared with its real worth.

H. L. CLARK, trance speaker, Painesville.  
H. J. CURRY, inspirational speaker, Cardington.  
A. E. FRISCH, President State Association, Leavertown, Clyde.  
O. P. KELLOGG, lecturer, East Trumbull, Ash-  
mohawk county, speaks in Monroe Center the first of the month, and in Springfield and Thompson the third Sunday of every month.

**RUIED FOREVER!**

If the basic proposition of a theory be false, it becomes a matter of necessity that every direct inference from such a proposition must also be untrue.

Everything receives the impress of the popular notions. It is interesting and instructive to trace the origin to some feature in the prevailing creeds. There is no possibility of estimating the mischief of a falsehood. The idea of everlasting punishment of the miserably wicked is the basis of an assumption which has been the cause of misery to thousands. It has become common to speak of persons, especially women, as ruined. For some act committed early in life, under circumstances of strong and most abject temptation, and to assume there is no redemption; and society hastens to prove itself the obsequious lackey of sectarian theology by assuming to act in accordance with such an idea. We hear, often, of fallen women as of special sinners; and it is thought the class thus designated is actually and forever irreclaimable. It is a melancholy fact that the unhappy and disorderly lives led by so many of our earth's children are due far more to the bitter and relentless persecutions incessantly heaped upon them than to any inherent evil in their own constitution. But our popular teachers, starting with the assumption of "total depravity," and concluding with the dogma of an eternal hell, find nothing incredible in the idea of a woman being thrown down to the depths of degradation, and compelled to remain there. She is ruined. There is no hope for her on earth, no forgiveness beyond the grave. A disorderly life in this world, and a life of suffering and pain in the next, seems rational and consistent. They really imagine that a human being may be as they say, ruined—and certainly, if their theology is true, there is no hope for her. But those who have reflected upon the matter are often the best women. It is the sweetest vice that makes the sourest vinegar. Very few men were ever contented and punished for stealing upon their own feet. And many of these women, fallen, ruined, degraded and dissolute as they are, are so because, although miseducated, they were valuable enough to attract the attention of robbers.

Spiritualism teaches a better theory than the church, consequently another order of judgment. We shall have to share our heaven, at last, with the thieves and prostitutes of this world, but they will be thieves and prostitutes no longer; the circumstances which controlled them will have been out-lived, the organs that were made for such a life will have been out-grown, and even from the falsest and impurity of their past lives they will have gathered that strength which is born of suffering. It is an approved teaching, though fraught with misery to many an unfortunate, that we are radically bad, because we have done wrong. The wrong we have done may be direct proof to the contrary. Our vices grow as often from an excess of virtues as from any other cause. Nothing holier or purer can be imagined than the gentle love of a mother. Nothing nobler or more beautiful is to be conceived than the strength and vigor of manhood. Yet simply from an excess of that which is, in and of itself, good, come the direst evils which fill our earth.

The woman is a ruined woman because she has met her match in sympathy, more womanhood than could be appreciated by those around her; and he who shared whatever of crime there was may have become what his action made him, because he possessed in some extraordinary degree the elements which would have made him all that is correct. These pervasions, in time, correct themselves. They may make deep and cruel wounds. They always bring untold and inevitable suffering, and by that comes redemption. It has been said that the only way to heaven is through hell. We say let no one be counted ruined or unfortunate until eternity has revealed the consequence of every human action.

Let the unfortunate take courage! The old wrongs are being uncovered to be errors. There are points all along the road-way to life where openings present themselves into which we may turn, and climbing the hill of difficulty and self-denial rise to a higher level, where the better life becomes possible for us. No man need ever fall, and no woman fall, lives within each and all an immortal spirit that only waits time and conditions that will surely come, to shake off circumstances, to assert its own nature, rise to its proper position and redeem all the waste and sorrow that lies behind.

**PRESENTATION TO E. S. WHEELER.**

SEVERAL of the numerous friends of this gentleman met at his rooms, a few evenings ago, to express in a modest and appropriate way their esteem for him as a man, and laborer in the liberal field, and to enjoy the good and generous attention upon such occasions. As one after another came in, until the sanctum of our Bro. was pretty well filled, various expressions of inquiry and surprise passed over his face. In due time Mr. George Rose requested attention, and Mr. C. L. Lynde spoke as follows:

**LADIES AND GENTLEMEN—Fruits of Progress.**—Let me meet here for the purpose of uniting another link in the golden chain of fraternal love; one which shall encircle humanity like a garland of flowers. Not many years ago, a little band of friends dared to draw aside the screen of ignorance and reveal to mankind the beautiful truth which for many centuries have filled the world with a halo of refracted light. Yes, my friends, Nature and Science have blended, and opened wide the windows of God's laboratory. We no longer live in an age of Pagan darkness. We look to God and the angel world, we now behold the light of dawning day; the verdant fields of Paradise lie open before us, and angel hands are beckoning us onward where our pathway grows brighter, and the spirit world draws nearer. The basic principles of our beautiful philosophy are founded upon reason, science and intuitive knowledge. Why then should we cast about for a better foundation to build upon? Have we not all the necessary elements for constructing a grand temple for the dissemination of light and truth? We have the whole world to give the form, and truth is manifesting itself in a thousand forms. Our orators, statesmen and press are sounding the key-note of universal liberty from one end of our land to the other, and the echo of their voices is heard on the gates of heaven. They are the work of redemption go on. Away with mythology and superstition—away with creeds, doctrines and dogmas, and everything that shall retard the golden chariot of advancement. Shall we bow the suppliant knee to any mortal deity, and wear the tinsel and celestial band of progression and be marching onward? Our Brother has come among us with his heart full of the noble purpose for which he is so zealously working. He has come to us as one who is zealous to measure him that we appreciate his noble endeavors, and vie with him in disseminating knowledge and developing the Harmonial Philosophy. May earth's choicest gifts be his, and heavenly laurels crown his brow.

As the speaker concluded, he placed a purse of \$50 and the following testimonial in the hands of Mr. Wheeler:

WE, THE UNDERSIGNED, friends and co-workers of the above-named and much esteemed Brother, Mr. E. S. WHEELER, fully appreciating his earnest and zealous efforts to enlighten, elevate and promote the happiness of all with whom he is associated, and wishing to present him with some token of our love and appreciation of his noble work in behalf of our glorious

cause, take this method of expressing the same, by the following resolutions and presentation; assuring him that we heartily endorse and sustain him in the cause which he so ably and faithfully represents. Resolving, That we, the undersigned Spiritualists and friends of Mr. Wheeler take pleasure in announcing to him that while sojourners here, and recipients of the same facilities of understanding and appreciation that we now possess, we will ever sustain, help and encourage him in the cause of science, philosophy and spiritual unfoldment; and as it is our privilege to meet with him and receive his excellent teachings and beautiful thoughts, drawn from the Fount of Inspiration, sparkling like jewels among the sands, so shall our hearts and hands ever be open and willing to assist him in his noble work. We are glad to be among that happy band of Liberalists whose object is progression, and who are pressing their way through skepticism, mythology and superstition, and trust the day is not far distant when natural and scientific truth will find its way into intelligent mind, like the pure diamond upon the rough glass. May it be that our Brother's pathway through this life shall be strewn with many flowers, and his heart made happier by this small token of our friendship, is the wish of his sincere friends.

Mr. Wheeler very feelingly responded as follows:

**MY DEAR FRIENDS**—I really do not know what to say to you. I think you will all bear me witness that I am often at a loss for something to say; but this expression of your kindness and regard has come so suddenly and unexpectedly upon me that I scarce can frame in words the acknowledgment I would make. That I thank you for my heart for what has been so kindly and so graciously bestowed upon me, I have never known such a moment as this. My life has been blest and filled full of the friendship and love of true and noble men and women; but, situated as I have been for many years, I had no permanent friends, and consequently I had never had an opportunity for them to come together and meet me with such words of love and encouragement as you meet me with to-night. My friends, perhaps you will not know how much I stood in need of your good will and trust, or how nearly I have come, at this, to sinking under the weight of responsibility resting upon me. It is not so much the words that have been said to me to-night, but the kindness and confidence that I see in your faces toward me. I know by your coming together thus, and by the good will manifested, that you are earnest in the cause for which I am working; and I feel that I can rely on you all to sustain me in building up the Society here, and establishing a bond of fraternal union in your midst. I have labored for that purpose with, I think, an unselfish motive; and now that I am assured by these expressions of your interest in, and sympathy for my endeavors, I shall be inspired to go on with renewed courage and increased strength in the work I have laid out to perform. My friends, once more I thank you, with the wish that this occasion may be the means of bringing us nearer together in social intercourse, and establishing a firmer basis upon which to act in the future for the dissemination of those truths inherent in the Harmonial Philosophy.

Appropriate remarks were made by Mr. Geo. Rose, Mr. Jas. Lawrence, (under control), and others; delicacies were served; and song, chat, planchette, etc., brought to a close an exceedingly pleasant and interesting occasion.

**PERSONAL.**

**Mrs. Nellie Wiltsie Bronson** is filling an engagement with the Cleveland Spiritualists for August and September, and is drawing crowded houses. Next Sunday morning her subject will be "Psychometry." In the evening she will speak on a subject chosen by a committee—of skeptics, it is hoped.

**Miss Susie Johnson** will address the Cleveland Society through October. She has many friends here who anticipate her coming.

**Cephas B. Lynn** speaks in Painesville, O., next month.

**E. S. Wheeler** has gone East. He will be at the National Convention, to which he is a delegate, and back in time for the Ohio State Convention. Blessings attend you, Brother!

**Mrs. S. M. Thompson** and **H. O. Hammond** are additional delegates to the National Convention from this Cleveland Society.

**A. A. Wheeler** writes us from Reading, Mass. See letter in another column.

**Mrs. S. M. Day** has our thanks for Ravenna intelligence.

**A. B. French** spoke at Richfield last Sunday.

**Hudson Tuttle** spoke at Chagrin Falls the same day.

**The Davenport Brothers** are en route for America—so says the Banner of Light.

**From the Phenological Journal.**

**DIVERSITY OF GIFTS.**

Although the new dispensation did away with the necessity of prophesying, it did not therefore make the prophecies of no effect, or prevent the visitation of the sins of the fathers upon the children, even unto this day and generation, as we are abundantly able to testify. We are continually building new edifices on the foundations of old ones, and coming ages will but repeat the processes of reconstruction. Such has been the course of events since the first day of creation, and it bids fair to continue until the end of time. On the principle that counter-currents produce the agitation necessary to preserve the health of the moral and physical world, nations and individuals organize, reorganize, and disorganize with a facility that makes anything like order an impossibility. "Order was Heaven's first law," which has been repeated by man so frequently as to cease to be incorporated in the statutes. Congress votes against it every session. Disorder is the order of the day.

I began this article with the idea of directing attention to the diversities of gifts, their uses and abuses. In this day, when the great cry of "equal rights" has gone forth, and received an echo from almost every quarter of the globe, it would seem strange if women—even those very far removed from strong-minded—had not undertaken to think for themselves. I fancy a great mistake has been made at the outset, in supposing that women were only waiting for something to do; that men were to crowd themselves closer together to make room for the advancing army of female workers.

Real genuine ability never waits for a sphere. The child that is ready to try his feet never frets at limited advantages, but makes use of those which he has. Women's elevation is to begin in the cradle; and it very much depends on the mothers of this generation what sphere their children are to occupy in the next.

How forcibly the truth of that familiar text is impressed upon our mind!—there

are diversities of gifts, and different operations of the same spirit." And you can no more train a gray-horse into a racer than you can make a genius out of poor material.

This mistake in educating at the start is the mistake we are to guard against, if we are ever to hope for the millennium of reconstruction. Julia has a taste for needlework and fine embroidery; but Julia's mamma—who ruined her own eyesight by close application to tent-stitch, satin-stitch, English-wheel, and similar needle gymnastics—is determined that her daughter shall not sacrifice herself to such foolishness. Besides, what will fine needlework be in the society she is expected to adorn? So Julia is driven to the piano-stool, where she vents her spite on the unoffending key-board and the ears of her audience.

To be faithful in pursuing that which is distasteful to every sense, implies a sacrifice as great as human heart has power to endure. We can get used to it, of course, as we can get used to everything but hanging; but where there is no love to sweeten the work, how bitter it must be! But human shortsightedness makes it next to impossible to determine what sort of an education is necessary for a woman. Whatever trade a boy may be apprenticed to, he is at liberty to make it his life-work, and to go wherever it can be made most available. But a woman's lot is so uncertain—beginning in the kitchen and ending in the parlor, or more frequently beginning in the parlor and ending in the kitchen—that, after all, it is not so much education as the power of adaptability that fits her for any station that she may be called upon to occupy. And this is a gift of grace I am reminded of one who, in her early youth, was endowed with dignity of carriage and the attractive graces of true womanhood, which, supplemented by an education suited to her position in life, made her, as her friends were accustomed to say, "fit for the White House," which, in America, is equivalent to royalty. Her performance on the piano was masterly; she spoke French fluently; was skilled in wax-work, needle-work, painting, and everything requiring delicate manipulation, besides having a mind capable of discussing the weightiest subjects in detail.

Well, she married, and in a little Western town is bringing up her family, whose care prevents her returning to what are veritably the "lost arts," and keeps her vibrating between the kitchen and the nursery.

I could cite hundreds of similar cases. Marriage makes a vocation for most women. With so many avenues open to honorable employment, it seems unnecessary for single women, properly educated or moderately gifted, to cry for "something to do." Fill some niche; if that which offers is not exactly the one you desire, still accept it until something better turns up; it is infinitely better than doing nothing.

There is a great talk about doing kitchen duty, as being far more preferable and praiseworthy than many other occupations. Forbid that any should accept the position unless they have an unmistakable call in that direction! Try your hand at everything else before you swell the ranks of the undisciplined, whose manoeuvres have resulted in a devastation and destruction appalling to gastronomy. The laborer should be worthy of his hire.

I appeal to mothers. Have you a boy to educate? No matter what his social standing, put him to some trade that will make him a useful member of society, capable of supporting himself in any emergency, wherever fortune may throw him. And the girls. O that I had the wisdom of a Solomon, that I might instruct you! Finite judgment can cut but; but you will have done your duty if you give them a specialty of some kind, if it is nothing more than making the bonnets or the dresses of the family. Even that may be a "saving ordinance" in days to come; for "thou knowest not which shall prosper, this or that." Above all things, whatever their station in life, teach them, or have them taught, if you are not able to do it yourself, the use of the needle, that they may never confess, boastfully or with shame—I have heard young women do both—that they "do not know how to make a garment." The sin of the parent visited upon the children.

I remember how amused I was at a soldier's society, where hospital garments and necessities were being made by ladies connected with our city churches. There was a great amount of enthusiasm displayed, and the presidentess was as her wits' end. All the ladies wanted to do the plainest part of the work—hemming handkerchiefs and the like—and were horrified at the idea of their making a button hole. They could gossip so easily while they were hemming, it was tongue against needle, and the former won by fearful odds. So those who had served a long apprenticeship, and were qualified by grade as well, took up the bright little shirt and sent it flying through "seam, gusset, and band." But the credit was more equally divided, and who was the wiser? The lady president took up a flannel shirt, and with a most woeful expression of countenance showed me the sleeve put upside down, and one of the wristbands put on the neck; and such mistakes occurred at every meeting.

But to return. Girls manifest their tastes more readily than boys, and taste requires cultivation. I speak to the ear of teachers, with a sigh for "what might have been," had those who undertook to instruct me, discharged their obligations. Superficially educated, with a smattering of generalities and no idea of concentration; praised for a God-given talent, yet never taught how to use it, when necessity threw me on my own resources, from the depth of a tortured soul, I exclaimed, "What can I do?" "Pencil dissection," and for want of confidence in a needle slipped into the convenient position of a needleman, and wore my heart with continual fretting. Patient sisterhood! I know,

by painful experience, all that you have to undergo, and my heart, my back, and my fingers ache for you.

I knew I could do better, and never forgetting to fan the spark of desire that burned within it, gradually brightened and brightened, until by its light I saw more clearly, and resigned the needle for the pen. It was the issuance of an emancipation proclamation; and my soul rejoices over her deliverance from bondage to this day. But my gift may not be yours, remember. Many kind friends declared it was injuring my health to sew so steadily. It has been proved that mental labor is exhausting to the nervous system; and for physical ends merely, housework has been recommended. What the soul approves, the body will sanction. I can do many things; but certain plans require certain soil, and I am pretty sure I shall not grow as God intended I should, unless I find the place where he intended me to be.

Teach the children some one thing, and teach that so well that they will be able to handle it on all sides, to be so familiar with it that should any new feature develop itself it will at once be apparent to their understanding. Remember there are diversities of gifts, do not educate Paul for the ministry when he proves himself to be a "child of the devil," or put James in a machine-shop when he has no taste for tools or machinery, and don't care to know the working principles of a steam-engine.

Every child is a compass-bearer, and if you set the craft afloat, you have but to watch the course it is carried by the force of circumstances to decide what influences will control it most effectually. It is scarcely necessary to add that science can aid you if any uncertainty should arise in forming your decision.

**ETHNOLOGICAL.**

Karl Voght, the celebrated German ethnologist, concluded, in January last, at Leipsic, a very remarkable series of lectures on Man, considered especially in his relations to other grades of organized beings. His remarks were of more than ordinary interest; and their publication in book form will be looked for with interest. He is charged, especially by the Roman Catholic clergy in Germany, with elevating the brute at the expense of man, and with materialistic tendencies; but we think no one can gainsay the value of the facts which he has presented to us, when they are properly estimated. His assigning to the principles of the phenological examination of the brain "the most important" place in his ethnological researches, is a grand movement in the right direction. We translate the following condensation of his remarks from a German report:

**THE PROGRESS OF THE BRAIN WITH CIVILIZATION.**

The lecturer began, in his concluding lecture, by submitting a picture of the exerted activity through which man, in the pre-historic period, had had to defend his existence against other species, and then proceeded to trace out the influence which work and culture exercised upon him in the earlier stages of his mental advancement. With the progress of civilization, he said, equally progressed the development of the human figure in the harmony and symmetry of its members, but more especially the development of that most important organ in man, namely, the brain. The skulls belonging to the earlier periods are, in their formation, but a degree advanced from wildness—yea, brutishness; and with many races and tribes these vestiges have not been wholly removed. As the muscles are made perfect by exercise, so also is the volume of the brain, and its corresponding skull, enlarged by the progress of thought. It is that (the progress of the brain from a lower to a higher state) which is the chief measurement of intellectual power. This development of the brain is, too, related to the form of the face; the more the latter approaches the animal type, the less becomes the circumference of the brain.

The brain which is connected with the lowest grade of human civilization, viz., the native Australian, has an average volume of twelve hundred cubic centimeters, and that of the civilized European, one thousand five hundred centimeters. A European with a brain of only one thousand cubic centimeter measurement would be considered an idiot; yet the Australian and Hottentot have scarcely more.

Even within the historic period, the volume of the brain has increased with the progress of civilization, yet without the external form of man being essentially changed. In Paris, a short time ago, three distinct classes of burial were deprived of their contents, and were subjected to comparative examinations by eminent physiologists of that city. One division consisted of the oldest remains taken from the vaults; they were from the higher rank of society existing at the time of Charlemagne, in the twelfth century. Another division was made up of the remains of all classes, representing the period from the twelfth to the eighteenth century; and a third, of the same classes, represented the later civilization of 1781 to 1814. In general, the cavity of the skull of those of the highest social and intellectual grade was found to be larger than that of the others, while, examined singly, the modern skull of the people had a greater brain capacity than the skull of the ancient baron. The increase in the size of the brain during the space of from six hundred to a thousand years amounts, in the mean, to seventy

cubic centimeters. And this development has taken place in the above-mentioned types.

NOMINALLY, freedom is on the tongue and pen of the age; it is the declared aspiration of millions; yet as conceived, it is but a misty imagination, little understood, and but seldom really desired. Political freedom is a visionary conception of a power in a people, to control legislation by legal suffrage, which produces no effect on such legislation, and which is itself controlled by the necessity of concert, and the dictation of blindly followed leaders; and even if such suffrage was really the source of power, the plain proposition of a revolution, or a participation in government which constitutes the freedom of the citizen, but his exemption from the power of that government, however it is formed. Freedom cannot be the result of peculiar forms, and the chains of power do not press less severely on the subject because imposed by his own associates.—The Political.

**STATE CONVENTION.**

To the Spiritualists of Ohio:

The Second Annual Convention of Spiritualists of Ohio will be held at Cleveland, on the 8th, 9th and 10th of September next. It has been proposed to hold a Lyceum Convention at the same time, but, after due consideration, it is considered inexpedient. What we want is a gathering of ALL WHO FEEL AN INTEREST IN THE CAUSE OF LIBERALISM AND SPIRITUALISM. The Missionary Work, so well begun; the establishment of a Paper devoted to the interests of the Organization; a General Survey of the Field of Future Labor; is the actual work before the Convention.

The work of the past year has been prosperous, but it was experimental. We can now meet, enriched by that experience. The combined wisdom of all is needed, to push forward the general cause against the consolidated phalanx of bigotry and superstition. Every Lyceum and Society is entitled to two delegates each, and one additional delegate to every fifty members over the first fifty. The Spiritualists of Cleveland will extend a generous hospitality to the delegates.

We need not now urge the importance of the movement. Especially in those places where legal societies have been established is the benefit of concerted action felt. It is a movement led by no man or party of men, but by all the Spiritualists of the State, seeking to unite for the sole purpose of gaining greater individual freedom through the united strength of all!

By order of the Executive Board,  
EMMA TUTTLE, Cor. Sec'y.

**OHIO SPIRITUAL DIRECTORY.**

**MEETINGS.**

**CLEVELAND.**—The First Society of Spiritualists meets in Temperance Hall, 184 Superior Street, on Sunday, at half-past ten A. M. Mr. Geo. Rose, Conductor; Miss Clara Curtis, Guardian; T. Lees, Secretary.

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

**THOMPSON.**—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are: Henry Harburt, D. Woollett, A. S. Little, Secretary; W. Stockwell, E. Harburt and R. Harburt.

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

**TORONTO.**—Meeting on Sunday, at 107 St. Nicholas speaking in old Masonic Hall, Summit Street, at half-past seven P. M. All are invited. Progressive Lyceum in the same place, every Sunday at ten A. M. A. A. Wheelock, Conductor; Mrs. Wheelock, Guardian.

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

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

**KIRTLAND.**—Society and Lyceum. President, M. Milliken; Secretary, W. G. Rich; Secretary, Thos. C. Brown; Treasurer, M. Milliken.

**CLAIRVOYANT AND TEST MEDIUM.**

**MISS S. A. BOYD**, grateful for the patronage that has been extended to her since her arrival in Cleveland, Ohio, and for the kind and generous assistance that she is permanently located at the rooms No. 23 Third Floor Hoffman's Block, (opposite the Post Office) where she will continue to give tests, delicate diseases, and cure by the "laying on of hands." Any one who are animated by the desire to see and to understand, and a sincere desire to candidly investigate the phenomena of Clairvoyance, or to have their maladies relieved, seldom go away disappointed. Delimitation, advice and prescription. \$2; simple tests, \$1. Rooms open from 9 A. M. to 5 P. M.

**MORSE'S FOUNTAIN PEN IN USE!**

THESE PENS WILL HOLD INK ENOUGH to write once dipping to write a business letter, and will out wear six of the best stock pens ever made. They are made of brass, and have a smooth as a gold pen. Agents wanted. Terms liberal. Sent by mail for thirty-five cents.

**W. M. WILSON,** General Agent for Ohio, Auburn, Genesee Co., Ohio.

**FIRE PROOF COMPOSITION.**

**L. A. WILDER & CO.**, Manufacturers of a standard fire proof composition, New York, Ohio, and on Rockwell Street, Cleveland. This Cement is applied to Shutters, Tin, Felt and Slate Roofs; is fire and water proof, will not crack, chip or peel, and is cheaper than any roofing composition in the market. Call and examine specimens at 196 Bank Street, New York, and O. C. 146 Broadway, New York, and 7, Chicago, Ill.

**MAGNETIC REMEDY.**

**G. NEWCOMB, M. D.** 144 Seneca Street, Cleveland, Ohio, proprietor of the MAGNETIC REMEDY, specific for Catarrh, Canker, Sore, Sore Throat and Inflamed Eyes. Price \$1 by mail.

Also, patentee of the "DODGE REACTION SPRING BOTTLE" for beds, lounges, chairs, etc.

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**JOB PRINTING.**

such as Cards, Bill Heads, Letter Heads, Note Heads, Circulars and Catalogues, Programmes, &c., promptly executed in the neatest manner, on short notice and at lowest living rates. 164 Superior Street, Cleveland, O.

THE STRUGGLE.

BY MYRON FOX.

' Truth crushed to earth will rise again,
And from the struggle and the pain
Bear scepter o'er her own domain.
So men have taught, so birds have sung,
And through the world the words have rung
As though sent from an iron tongue.
Worthy the gods the grand old song
Which tells to many a waiting throng
That Right shall triumph over Wrong.
The song shall ring forevermore,
Till all of merely human lore
Has drifted on the Lethian shore;
And then the notes may die, and be
Followed by grander minstrelsy
Of Truth's completed victory.
But with to-day's unfinished song,
Which tells of Truth, and Right, and Wrong,
To those who, weary, battle long,
There comes a low and solemn tone—
A rhythmic kind of monotone—
Flashed, as if spoken near a throne:
" When Truth is crushed, help her to rise,
For though Truth never, never dies,
Error has lived through centuries.
" Truth crushed to earth may rise again
Through all the wildering maze of pain,
And then begin a grander reign;
" But she may need a thousand years
To mount to where her throne appears,
And all those years bear stain of tears."

THE SHAKER'S ANSWER TO A LETTER FROM AN INQUIRER.

This article will extend through the next issue of THE SPIRITUALIST. We reserve comments till it shall have been concluded. The writer, R. W. Pelham, prefaces the letter as follows:

We believe that the time for the more perfect development and organization of this great conservative principle is come, and that it will operate and be gradually extended, in order that it may be fully and practically investigated, clearly understood and firmly established, for future and more general adoption, as it becomes more necessary.

Hear what A. J. Davis says on this subject:—"When mankind shall have become spiritually larger and finer in body they will have fewer and fewer children. Down in the lower stratum of society, behold how populous! Take the early races; they propagated rapidly. Earth's mothers have been broken down by their exceedingly numerous progeny. Rise higher in the scale, and the married have fewer children and less frequently. Rise still higher in the mental scale, and you can easily believe that the time will come that reproduction will cease. There will then be fathers and mothers with their descendants, and their progeny will become as angels, neither marrying nor giving in marriage, having risen above the mission of reproduction. The cerebellum, I repeat, will, one of these days cease to have any furniture with reference to reproduction. The finest and most spiritual and poetical minds gather nearly all their propagating powers and essences into the front brain and top faculties. Only friends to truth dare to speak the whole truth on this subject."

Dear Friend.—Your letter of inquiry and suggestions, for the improvement of our religious community, came duly. It being addressed to the Society, fell into the writer's hands, who respectfully returns you an answer.

Looking into the spirit of your epistle, notwithstanding the remoteness of its views from our own, we see the unmistakable marks of candor, which always command our respect; and we hope we shall succeed in giving you both a sincere and friendly reply.

You begin where most others do who controvert our principles, arguing the awful consequences of living continent lives if universally adopted. We hesitate not to acknowledge, that in such a case the consequences you depict would certainly ensue; but we fail to see that the bringing to an end of this wicked world would be "a great wrong."

Most nominal Christians believe it will come to an end in a much less merciful way. You further observe: "No one can conscientiously advocate anything which he or she would not wish every one else to advocate and practice." This sentiment, doubtless, appears from your stand-point as an incontrovertible truth; but, from our point of view, there is no truth in it. The Great Architect has divers grades of workmen, all necessary in their places, in order to carry on the work and complete the building.

Let not those whose business it is to work in the mud, and make brick, imagine that theirs is the all important business, and strive to pull down the brick-layer, the plasterer, the painter, and those qualified to give the finishing touches of taste and ornament, into the mud and drudgery of brick making. Nor let these brick-makers imagine that they can do the work of all the other classes of workmen, and make the bricks too. Let every one of each class work on in his own calling till the Master shall call him to another grade of duty, and not foolishly "wish every one else to advocate and practice his trade." My friend, we are Christians; believers in, and followers of, Jesus the Christ. He clearly recognized this distinction in the condition of men. On a certain occasion His disciples said to him, "If the case of the man be so with a wife, it is not good to marry. But he said to them, All men cannot receive this saying, save they to whom it is given, \* \* \* there be eunuchs who have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it." Mat. 19: 10. Again, he says, "Many shall be called, but few chosen. Straight is the gate, and narrow is the way that leads to life, and few there be that find it." Jesus both advocated and lived the life that we practise; and as he evidently did not believe that many in his day

were qualified or "able" to live the same life, but considered such ability as a peculiar gift of God, it is not probable that so wise and good a man "desired" that which he knew to be impossible; and so it is with us. We leave this matter in the hands of the Great Master-builder, knowing that none can come to us except the Father draw him; and that all in their several stations are "Safe in the hand of one disposing power." In what I have further to write, I shall be more general in my remarks without noticing other passages in your communication.

Most of those who object to our faith and practice bring forward, as you have done, the formidable charge that we abstain from multiplying the human species. They argue that abstinence from marriage and procreation is a violation of the laws of nature, and therefore "a great wrong." This argument and conclusion are based on the fact of the existence of the two sexes, and that nature has furnished them with reproductive organs. If we appeal to the laws of Nature, we must ascertain, as far as we can, the operations of Nature in her varied productions which we see around us. It is undoubtedly a law of nature that the use of the reproductive organs, under normal conditions, will produce offspring; but that nature has no law requiring that those organs should absolutely be used, is most obvious. If it is a law of Nature that reproductive organs, in every individual being and thing possessing them, must be used for reproduction, then Nature violates her own laws. Every vegetable seed has organs of reproduction; and every bird or other animal that devours such seed, though actuated by nature's laws to do so, must, according to those objects, violate nature's laws by preventing those reproductive organs from being put to the only use they are in their esteem, designed for. Every man, woman and child that eats bread, and every animal that devours vegetables or seeds of any kind, would violate nature's laws, as every kernel of grain thus consumed has the organs of reproduction. The fact is plain; Nature has no law requiring the reproductive organs to be used merely because they exist. The sacrifice of these organs to a higher use and nobler purpose, is Nature's general law. Their use for reproduction is incidental and exceptional. Nature evidently designed vastly the greater portion of vegetable seeds for the support of animal life, and thus to pass into a higher grade of being; at the expense and destruction of their use for reproduction; only reserving a small proportion for reproductive purposes.

When the farmer raises 1000 bushels of corn does he feel that nature's laws require him to plant every grain of it because it has the organs of reproduction? This would, indeed, be a breach of Nature's laws, as she evidently designed the greater portion for the support of animal life. Nature produces more seeds annually than there is room on the globe for reproduction, and more animals than the earth could furnish with subsistence, if all of them should use their generative powers with effect, to the extent of their ability; which they should do, if the laws of Nature require it. Hence millions of insects and small animals are every day devoured by birds and other larger animals, and are thereby prevented from producing offspring; and all this is done in conformity to nature's laws, and not in violation of them. Millions of animals having generative organs are every year emasculated, slaughtered and otherwise prevented, by man, from using those organs. These animals being used by him for food constitute at least a portion of his more refined organism, and thus subserve a higher purpose in the great scale of Nature. But we would ask if the law of nature is violated by man in each case of this kind? If so, why do not those sticklers for nature's laws raise their voices against all those enormous violations, as well as against those of the Shakers, so few in comparison? Nature's laws are like the laws of God; "He that offends in one point, is guilty of all;" and while men violate what they call the laws of nature to such an enormous extent themselves, we are led to doubt their sincerity, when they express so much horror because others, as they allege, break them. Do the fishes violate the laws of nature when the large ones devour the smaller? Do the myriads of sea-fowls which devour whole shoals of young fish violate nature? Who taught them to do this? Would not the ocean itself fail of room and subsistence for them, if this were not the case? The naturalist, Linnæus, counted over a million of eggs in a single codfish. It cannot be the design of Nature that each of these should produce a fish, each of which should in its turn, produce a million more, and so on, without subserving a higher purpose. In Nature's economy there exists a stern necessity, that far the greater portion of them should serve for the subsistence of superior grades of animal life, as well as for the continuance of their own species; which would inevitably perish for want of subsistence, were it not for this great conservative law to check their increase. The time is approaching when the un-

restrained generation of the human species will over populate the earth. A modern writer informs us that our earth contains thirty-two billions of acres; that the present population is one billion and one hundred thousand, and that this population doubles every sixty years, despite of wars and all other calamities. At this rate, in less than three hundred years there will be only one acre each for every human being, and in five hundred years there would be about nine human beings for every acre!

To be concluded next week.

THE SOCIAL ASPECT OF SPIRITUALISM.

BY HUDSON TUTTLE.

The universal grasp of Spiritualism has gathered the floating rubbish of the sea of mankind, as well as heaven born truths. All the restless, reckless charlatans of the age have at convenience taken its name. It has been basely prostituted to purposes of quacks; its sacred name has been used to bring senseless verbosity before the public; the traveling doctor has found his patients increase in number when he claimed that he was healing by spirit power, or had a clairvoyant with him; the added lecturers on mesmerism or phrenology, finding their audiences growing thin, discovered that they created greater interest by notifying the public that they would speak on Spiritualism, in a normal or abnormal state, as suited their convenience.

I sicken at the black list of abuses which have weighed to earth the Divine Philosophy. Enough, truly, to crush a less truthful system into oblivion. That it has survived seems miraculous, and not only survived, but gather millions under its standard.

But this debasement to the vile purposes of gain has not sufficed. Charmed by its rapid growth, the supporters of the innumerable hydra-headed isms, have one and all strove to attach themselves to its triumphal car, and thus be drawn into miserable notoriety.

The Land Reformer was sure the spirits were Land reformers;

The advocate of Woman's Rights was equally sure that they advocated his hobby; The Reformer whose speciality was the abolition of Capital Punishment was sure the host of heaven were on his side;

And the Socialists resented the imputation of their opposing him and his.

So through the interminable catalogue, I neither affirm or deny its support to any or all of these. Wherever a truth exists, it unhesitatingly embodies it, and as it would be impossible for a theory to exist entirely false; some portions of all it supports, but of none makes a SPECIALTY.

Of the reforms the last few years have presented, its support or censure is far from vital consequence; in one only can its influence work immeasurable happiness or woe.

The spirit world may go with labor or with capital; with the low or the criminal; with the supporters of woman's rights, or against; the world moves on calm and serene. But when it deigns to lay its finger, however lightly, on our social fabric, society totters to its base. When an immortal agent steps into the domestic circle, bearing the upas branch of enmity between husband and wife, insecurity, instability and social anarchy are at once inaugurated.

A large class of professed Spiritualists have allowed this to occur. They have placed more reliance on the word of a spirit than the tenor of philosophy or the voice of reason. I shall not pause to explain how, but will state the fact that strange and chimerical views have slowly crept into the vaguely understood system known as the Spiritual Philosophy. I shall now deal with those opinions only which are related to its social aspect.

One of these vague conceptions is that of "affinity"—that there is only one woman and one man made for each other, and that these two halves can never be happy unless united; that they will be united in heaven, if not here.

The patient husband consoles himself with the reflection, while pelted beneath the stormy wrath of his Xantippe, that his beloved and true wife exists somewhere in the world, and in the spirit-world they will inseparably meet. He bides his time—a social martyr. Does he strive to please Xantippe, to improve her turbulent disposition and harmonize her mind with his? Far from that. He is like a western squatter, who has no title deed, and feels in duty bound to improve as little as possible. He is not sure but to-morrow he may find his lost mate. If he exerts himself at all, it is in the search of her. If we receive such a conjuncture as this, where are we? We are not sure a true marriage exists in the wide world—we never can be sure. To what a depth it leads! Very plausible at first, but woe lies beneath. Plausible, but totally wrong, being neither based on human experience nor moral desire, nor supported by a fact.

What is the teaching of common sense? That for every man thousands of women can be found equally adapted, and vice versa. A young man selects a young woman of congenial qualities. Can it be for a moment supposed that he could not find another equally so? I put this question direct to the heart of every one who inclines to dispute it. It is true, after he has learned to love, others may produce no impression. I do not mean that, but provided the first had not been met. The contrary—that only one exists—if believed, would convert every man into a Quixotte, and send him round the world after his Dulcinea of embodied perfection. If marriage is submitted to under such impressions, it is only as a temporary expedient—a necessary evil. If it be true, how is it that many are married to more than one company,

and are as happy with one as the other? and that, too, after the first has for long years moulded the mind to be mated with the second?

The young man and woman sufficiently alike to develop rational love, are married. There are a thousand others who might as well take the place of each; or might have taken it as well previous to its assumption. But mark; a change occurs here. Their souls are educated by each other. They become more and more alike, as can be observed in married people, if at all in unison. Year after year this assimilation goes on, until the two are one. Every year widens the interval between the companions and those who once might have been as "congenial."

Such we consider the true doctrine of "affinity," which supports the entire system of "free love." Its vaunted "affinity" is an idle dream, without existence.

We do not wish to be understood as saying that the present marriage institution is perfect. On the contrary, it is liable to great abuses. We mean it is the best we can now have, and decidedly preferable to any yet proposed. It was never intended to procure the union of the "right halves." Its entire office is to protect the rights of the contracting parties and those of the offspring. Beyond these, it leaves to the discretion of the parties. It is not the abrogation of marriage, or the universal assumption of the theory of "affinity," that the world demands, but education into the laws of our social nature—a domain as yet untouched, and wholly excluded from the schools. Youths should receive this all-important knowledge with their first lessons, and seek by every means to understand their duties to themselves and the world. Then there would be little ground for complaint against marriage, for its sacredness would not be polluted.

To those who are rightly mated, the ceremony is nothing, but it simply becomes a legal guaranty, preserving the rights of the offspring from the rapacity of relatives. To those who are mismatched, the institution becomes galling; yet to them is extended the right of divorce.

It is not variety in love that is required, but universal dissemination of knowledge—a superior spiritual cultivation—which shall break down all those foolish barriers which pride and arrogance have reared, dividing humanity into castes, sects, divisions and parties—into the low and the high, rich and poor, noble and ignoble. Allowing these attractions to operate unrestrained, then there would not arise complaints of mismatching, of misery and wretchedness of human life, but it would be the happiest of relations.

The promulgation of this doctrine shows the want of a broad and elevated spiritual culture—a want of knowledge—which is a satire, a stern and bitter satire, on those who place themselves in the position of spiritual teachers, and only by supplying that culture can the evils it brings to light be eradicated.

FROM RAVENNA.

RAVENNA, July 19.

MR. EDITOR: Thinking it might not perhaps be uninteresting to you to hear of our progress, I will say that our Children's Progressive Lyceum meets every Sunday morning at half-past ten o'clock, in Citizen's Hall, Mr. S. M. Bassett, Conductor and Mrs. S. M. Day, Guardian. The subjects under consideration have been very interesting. Last Sunday the topic was "The uses and number of the external senses," and afforded us useful and instructive information. Some of the children gave recitations with honor to their powers of memory. Although there are some "shady" Spiritualists in Ravenna; some children warned not to go to such a place, and some have left our Lyceum; we are determined it shall succeed, if perseverance and energy can accomplish anything.

SARAH M. DAY.

FROM THE STATE MISSIONARY.

READING, MASS., Aug. 5, 1868.

BRO. HAMMOND: We are justifying away up here in the land of the Yankees, among the New England Hills, gathering fresh inspiration and strength from their rocky crests, taking in huge draughts of healthy sea-breeze and frequently baptizing our weary limbs in Old Ocean's loving flood, but most of all, receiving a soul-invigorating joy and spirit-strengthening, by such a hearty, earnest welcome not only from the dear friends and acquaintances we expected to see, but new friends we have had the pleasure to meet, whose earnest greetings and golden friend-ships are now and forever more living realities in our souls.

If time and opportunity permit, I shall give the readers of your paper an account of what we have seen and heard regarding the growth and progress of Spiritualism in the East. I should have written before, but could not find the time, moving about from place to place, the subjects of endless invitations and visits.

Please say to the friends in Ohio that we shall be back to our labors again, with a renewal of strength, by the 1st of September, and let those who desire lectures, societies, or lyceums, communicate with me at once, so that proper arrangements can be made to supply all calls promptly. Address Box 643, Toledo, Ohio.

A. A. WHEELOCK.

OUR TEACHINGS.

An Essay read before the Ravenna Lyceum. In the first place, we would wish to dispossess our minds of the ideas we have always been taught to believe—that man is

naturally totally depraved; that there is no good in the natural heart of man; that we are born in sin; that the human soul is filled with hatred and bitterness toward God; that our ways are constantly evil and there can be no good in us; that God is angry with us every day; that his wrath and displeasure are ever around us, and we are as prone to do evil as the sparks are to fly upward. Now, this we do not believe, and we do not believe that such teachings tend to make us wiser or better. Tell a child daily and constantly that it is evil and ugly, and there is nothing good about it—how soon it will in truth become so! Talk to the child in love and kindness, teach it that to be happy it must be good; that to be loved it must be lovely; that to win kindness it must be kind—and it will grow up good, kind, loving and happy, unless so warped in its organization that only loving hands from the summer-lands can melt the icy barriers that surround this spark of life divine. God is good, God is love, loving us with a father's unalterable affection, grieving over wrong doing, ever surrounding us with the beautiful and true in nature, trying to teach us by nature's laws that to be happy we must live true to those laws—true to ourselves. Our souls and intellects, if rightly understood and cultivated, are capable of becoming equal to the highest angels that tread the bright shores of the Spirit Land. There is a spark of life divine implanted in every human breast, and whatever is divine can never be lost, though the soul may become so encrusted with sin and wrong, bigotry and superstition, with selfishness and pride, that thousands of years may be passed under the genial rays of the Summer Land before the soul will emerge, like a chrysalis, from its shell, into the full light and glory of the upper sphere.

There are treasures of good in the human soul, That can never be counted, sung or told; The lowliest son of the valley sad, An image bears of his Father God."

LIBERAL SENTIMENTS.

Mr. Everett, Unitarian minister at Bangor, Me., made some pointed remarks at one of the meetings of that denomination during Anniversary Week. Among other things of a like nature, he said,—"The truth is, that all sects and all churches are moving in one direction, borne on as if by one mighty stream, and I sometimes think that we Unitarians claim too much as our share in the great work. If we happen to hear a liberal sermon from an Orthodox pulpit,—and all good sermons are liberal,—we say, "See the effect of the Unitarian faith!" Or if we happen to read a liberal novel,—and all good novels are liberal,—we say, "See what our Unitarianism is doing!" The fact is, we are all drifting along together. We are like a "drive" of logs, borne down a swollen and rapid current; and, because we happen to be first, it does not follow that we are the leaders, and all the rest are following us, any more than it is true that because the autumn flowers, the golden-rod and the aster, come after the violets and the crocuses, that they are their followers. I believe we have our work to do in liberalizing the world, but I believe that is not our chief work. I believe the age has done more to liberalize Unitarianism than Unitarianism has done to liberalize the age, and I believe that the great work of our church is not so much to liberalize Christianity as to Christianize Liberalism. For every force in the world is working in a liberal direction; all art, all literature, all the great strides of commerce, all the mighty triumphs of democracy, are working in one direction. And no wonder, when we think that our great work is to liberalize the world, and see the work growing liberal faster than ourselves, we think there is not much for us to do. I went to a friend of mine to ask him to contribute to the support of a liberal church that was just being built in a new place. He gave me the money, but he did it hesitatingly. He said he had always noticed that Liberal Christianity thrived best under Orthodox preaching. But, if we feel that our work is to Christianize the Liberalism of the age, then we shall see that we have much work before us.

Obedience to the Law of Growth is indispensable to success; its observance precludes the possibility of failure. It is folly to expect oaks from acorns without nourishment and time; and the more sterile the soil from which a tree is expected, the smaller should be the infant shrub placed in it and the longer the period allowed for it to attain a given size. There should be a due proportion between the dimensions and demands of the young shoot and the available nutritive elements in the soil and atmosphere where it is put. A small shrub may prove a success under such conditions, but the larger it is the smaller its chance of life. This Law of Growth is universal, of course, and applies equally to vegetable, animal, human—societies, institutions, enterprises.

"THE ANOMALOUS DELUSION."—There are nearly eleven hundred convicts in the Ohio Penitentiary, and not one Spiritualist among them. There are about twenty negroes in bonds for various crimes, and some thirty clergymen keep them company. We ought to hear of a revival there before long. How such statistics establish the assertion of the religious press that Spiritualism begets a disregard of law and order! They also prove that—!