

The American Spiritualist.

PUBLISHED BY THE AMERICAN

PHENOMENAL AND PHILOSOPHICAL.

SPIRITUALIST PUBLISHING COMPANY.

VOL. 2; No. 19. CLEVELAND, O., SATURDAY, SEPTEMBER 25, 1869. \$1 A VOLUME.

OHIO STATE ASSOCIATION OF SPIRITUALISTS.

THIRD ANNUAL CONVENTION,

The Third Annual Convention of the Ohio State Association of Spiritualists convened in Empire Hall, Akron, on Friday, Sept. 10th, 1869, at 11 o'clock, A. M., and was called to order by the President, A. B. French.

After a song by E. T. Blackmer, and an invocation by Dr. L. K. Coonly, the President briefly addressed the Convention, offering suggestions as to the business that would come up for consideration, and urged the importance of organization.

The Convention then elected the following Business Committee, with instructions to report on credentials, and present names for permanent officers for the ensuing year: A. A. Wheelock, Geo. Wm. Wilson, Geo. W. Roberts, Mrs. S. M. Bassett, Mrs. Mercia B. Lane, O. P. Kellogg, M. H. Houghton.

Adjourned till 2, P. M.

AFTERNOON SESSION.

Convention met at 2, P. M.

The Business Committee reported the following delegates in attendance:

Akron—Dr. A. Underhill, Lewis Spaulding, J. A. Sumner, Sidney Stone, Mrs. Lucretia Barhhardt, Mrs. Harriet Paine.

Cleveland—D. W. Pratt, A. A. Wheelock, Mrs. S. M. Thompson, Lewis King, Dr. Newcomer, Dr. Rose.

Auburn—George William Wilson.

Milan, Society No. 1—Hudson Tuttle, George W. Roberts, Maria Tuttle, Miss Augusta Crawford, Emma Tuttle, D. J. Starbird, Samuel Fish.

Milan, Society No. 2—Ira Lake, M. H. Houghton.

Ravenna—Mrs. S. M. Bassett, Mrs. Martha S. Swain.

Kirtland—Alexander Williams, Miss Eliza Jennings, Mrs. Mercia B. Lane.

Painesville—M. Burnham, Mrs. H. Burnham.

Thompson—O. P. Kellogg, Wm. Watson.

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Ashley—C. D. Ensign, W. Granger.

Springfield—Mrs. N. W. Palmer.

Alliance—J. R. Haines, Curtis Goddard, Mrs. Haines.

West Richfield—S. S. Clark, Geo. Ingham, Mrs. D. M. Curtis.

Wooster—O. L. Sutliff, Miss Harriet Clever, Mrs. J. R. Naylor.

Seville—H. O. Hossington, Mrs. C. M. Ellis, Mrs. Louise Cronise.

Monroe—John D. Hunter.

Minerva—Henry Criss.

The Committee also reported the following order of business for the afternoon and evening:

1. Conference for one hour. 2. Election of committees. 3. Discussion of the Lyceum question. 4. Address by Dr. Houghton. 5. Conference.

During the Conference hour, remarks were made by Dr. A. Underhill, Dr. Coonly, Dr. Newcomer, A. B. French, E. T. Blackmer and Mr. Stone.

The following committees were elected:

Finance—Dr. A. Underhill, Ira Lake, Mrs. S. M. Thompson, A. Williams, A. A. Wheelock.

Resolutions—J. W. Sumner, Emma Tuttle, Martha S. Swain, Dr. M. H. Houghton, Lucretia Barnhardt.

A. A. Wheelock offered the following resolution, which was unanimously adopted:

Resolved, That we respectfully invite all Spiritualists from this and other States to seats in this Convention, to participate in its proceedings in accordance with its rules, except the privilege of voting when the yeas and nays are called.

Hudson Tuttle said he regarded the Lyceum as the basis of the grand Spiritual movement. We must rally around it. He endorsed the action of the Ohio Association in consolidating Lyceums and Societies; he only regretted that it had not been more complete. Not

much can be expected of mature Spiritualists who resemble boulders, rolled out and cast assunder by floods and glaciers. You cannot get two of them to agree. We must look to the children. He always gave his children Sunday school books under protest.

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Dr. Houghton—one reason why Lyceums are not better sustained, and the interest more universally kept up, is because we have too long sessions; the children are tired out. Not one Lyceum has ever failed for want of interest on the part of the children. If we would rally around the Lyceum, and give it our united efforts, failures would be unknown. He fully believed the Lyceum system to be the only true system of instruction for children, and it has always had his most hearty support.

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Mr. Blackmer—We must work in opposition to all other systems of education which have for their object the crowding of words into the mind. We seek to develop the faculties of the child. We must never forget that we are children. When we remember how much there is beyond our comprehension, we feel like little children. He spoke of the great success of the Chicago Lyceum, and the mode of conducting it, and offered many valuable suggestions.

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Hudson Tuttle, J. A. Sumner and O. P. Kellogg, were elected to report to the Convention a Committee of Seven on Education, and Revision of the Constitution.

Adjourned till 7 P. M.

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Emma Tuttle sweetly sung one of her own songs—"The Unseen City."

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C. D. Ensign spoke of the importance of conference meetings.

Mr. Blackmer sung a song—"The Silent River," and the Convention adjourned to 9 A. M., Saturday.

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The Convention assembled at the appointed hour and was opened by a song from Mr. Blackmer.

The Business Committee reported the following order of exercises for the forenoon:

1. Half hour conference.
2. Report of A. A. Wheelock, State Missionary.
3. Report of the officers of the State Association for the past year, by Hudson Tuttle, Recording Secretary.
4. Report of Committee on the nomination of a Committee on Education and Revising the State Constitution.
5. Report of Business Committee, suggesting names of officers of the State Association for the ensuing year.
6. Election of officers.

During the half hour conference interesting remarks were made by O. L. Sutliff, O. P. Kellogg and Mrs. Sheperd.

STATE MISSIONARY'S REPORT.

A. A. Wheelock spoke of the missionary work in Ohio. We started out without a dollar in the treasury. It is true that money had been subscribed, but a large proportion of it has never been paid. We adopted the plan of receiving yearly subscriptions, payable quarterly. Our friends do not seem to fully understand the plan adopted for raising funds, consequently the treasury is in a depleted condition. He had worked in hope that in time a sufficient interest could be created to insure success. His labors had involved much self-sacrifice. From September to March, a period of seven months, he lectured, organized Societies, Lyceums, &c. During this time he delivered two hundred and seventeen lectures. During thirteen months, assisted by his wife, he had organized twenty Societies and seventeen Lyceums. To carry forward this organic work, and accomplish the most good, we must unite our forces; but in forming an organization we must be careful to give to each member liberty of conscience and action. We must ever stand ready to give a reason for our faith. Work, persistent, self-sacrificing work, (not theories), is the need of the hour.

The Recording Secretary made the following Report which was unanimously adopted:

RECORDING SECRETARY'S REPORT.

Your Secretary begs leave to present the following Report:

At the adjournment of the Association at Cleveland, Sept 17, 1868, the Executive Board met, and by unanimous vote placed the missionary work in the hands of A. A. Wheelock and the Recording Secretary. The work was arduous, and if your Secretary has appeared to act arbitrarily, or to take unwarrantable responsibilities, he hopes the Association will understand the necessities of the occasion.

The Association thought best to assist THE AMERICAN SPIRITUALIST. All that was given to that cause was so much from the available funds of the Treasury. When the Association adjourned, no provision had been made for the missionary labor, and yet it was held necessary that a missionary should be maintained. Mr. Wheelock, as State Agent, set resolutely to work, with a persistency and self-sacrifice deserving all praise. We thought that two agents might be supported, and engaged Cephas B. Lynn to work in the North-eastern portion of the State. After a month, the work proved too severe, and he resigned. Brother O. L. Sutliff went to work with characteristic earnestness, but your Secretary finding that the receipts were not sufficient to support him, wrote him, and received a letter saying
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The Buffalo Convocation.

Another Annual Meeting of the American Spiritualists Association, has become a matter of history. The occasion has passed, and in the extended notice it has received the character of the comments made denote the interest and regard of the public mind.

The "stormy time" predicted by some, with whom the thought may have been the offspring of the wish, did not transpire. The remarks of the popular journals are an expression of the consideration, which such an intelligent body, with effective and dignified action ever deserves. No public meeting in the interests of Spiritualism has ever received the respectful and fair treatment from the press, bestowed upon the last. Not only is this significant of the change of sentiment, in the common mind regarding Spiritualistic claims and phenomena; but is indicative of the nature of the assembly, which compelled consideration and respect alike, by force of its inherent energy, by virtue of its intrinsic character, as well as by the nobility of its motives, the power of its expression.

Within the past year the affairs of this Association have been subjected to sharp, constant and unsparing criticism. Two of the journals relying upon Spiritualists for support, have denounced the movement in decided terms. Some officers of State Associations have been so far ignorant of its legitimate uses, that they from their position, have predicted its immediate disruption and death. Many Spiritualists are jealous of organization in any form, and others bitterly hostile to all that originated and proceeds without their suggestion and personal supervision.

It was the voice of that influential and popular newspaper, the *Banner of Light*, which immediately after the formation of the Association at Rochester, gave tone to these elements of opposition; and most of the adverse arguments upon the subject worthy of consideration, have appeared in its columns.

Had there been less room for suspicion, concerning the disinterestedness of those who assumed the function of critics and advisers, probably the Buffalo meeting never would have been held. But the business relations of some, and the known personal dislikes of others, have been assumed to be sources of inspiration, to the disparagements of utterances avowedly made entirely in the interest of Spiritualistic progress. However, there has been honesty, candor and reason, in a portion of that which has been put forward by those who are distrustful of present organic action, and the effects of their indifference and opposition has been to paralyze in part, a movement which began with the consecration of a solemn enthusiasm.

That this is a fatal obstacle, does not appear. The Executive Board in their recommendations, took counsel of those whose comments were most severe; and the Association were but too ready, to adopt supposed reforms based upon such strictures.

During the year past the discussion has seemed unequal, though other columns than our own were open to both sides of the debate. The journals of greatest circulation, were opposed to the Association effort; and the friends of the movement have not strongly presented their side of the argument, for the reason that very few of them had an adequate conception of the subject. The understanding few, saw that the matter was already beyond dispute, and must proceed as a part of the natural evolution of the time and conditions. Though the development of the Association had been some time contemplated, it was impossible to organize primarily in perfect order; and as was inevitable revision was the immediate work of the Second Convocation of Delegates. Of this work, too much has been done, unnecessary attention having been paid to adverse criticism, the Association going out of its way to conciliate some, whose hypercritical fault-finding had no better basis than their own ignorance, carelessness and lack of comprehension, not to suppose an interested or malicious motive.

Under the financial system of last year, thousands of dollars were raised and expended, and the facts of Spiritualism proclaimed before tens of thousands

Thousands more were pledged for the University, and more would have been done, but for the hue and cry of alarm that arose in the East, and found a Western echo. The fee of membership (five dollars) was made to appear an especial hardship if not an oppression; as if to be a member of the American Spiritualists Association, was a natural and inalienable right in all, not to be fore gone without danger of perhaps eternal calamities.

The character of the body; and the nature of membership therein, both were forgotten, and the attempt made to create a prejudice against the organization—as if human salvation depended on membership—while the aristocracy of a five-dollar fee barred the door against the world!

Really there is no legitimate order of membership in the Continental Organization, except the elective, composed of delegates from the several Districts, States, Territorial and Provincial Associations, and, as each of these Associations sending delegates is part of the Continental body, it logically follows that every member of such a body, is by virtue of that relation a member of the general organization, and such should be regarded as the fact. Then the Grand Convocation of the American Spiritualist Association, will be an assembly, not of members, but of representative persons, delegated from the Districts, States, Territories, and Provinces, and constituents, transacting their important business with more than Senatorial dignity. Into such an assembly not even five dollars could introduce a member, their regular credentials alone could serve that purpose, and that Association would be a weak sister, which could not contribute annually for the general work, ten times as many dollars as delegates. Under the present regulations, we are fearful of an empty treasury; believing that most of those who cared to give, would have given five dollars; and that most of those objecting to that, will give nothing; but there is a hope we are mistaken, and that those privileged to contribute one dollar or more, will mark their remittances, rather plus than minus.

One of the signs of the times, is the appointment and action of a Committee on Education. The change of name from College to University, was a most desirable one, though the grandeur of the idea as expressed in Convention, removes somewhat the day we may expect to see its completion. There was one almost pathetic incident during the discussion upon the reports of this committee, our young and active friend, Cephas B. Lynn, rose and begged that pending the founding of such a great and noble institution, the friends would establish some school, where under the care of more experienced and better informed teachers and mediums, he and other young men and women could be developed, and prepared for the highest usefulness in the work for which they had been spiritually selected.

The demand did not call forth the response it deserved at the time; but such calls must meet a reply ere long. The various sects show open doors to young men who desire to fit themselves for active public labor; while the Spiritualist public, not only keep their speakers at starvation's brink, but tell the young who seek the bread of knowledge, "You must get education yourself, wherever you can find it." It is to be hoped, that ignorance will not long be considered a prime requisite to inspiration, even by those who are themselves uncultured.

The Convocation was blessed by the absence of obstructionists by profession, "Delegates from Almighty God," and lunatics with "Missions," did not report. The riders of spavined and broken-winded hobbies, choose a different arena for the exercise of their equestrianism. Special and partial reforms, were referred, with recommendation to that great Committee on reforms, the public of individuals. Harmony marked the proceedings and, however opinions differed, there was unanimity in the desire to do the best thing in the best manner. But little time was wasted; the resolutions, though bold and strong, were fitly qualified; the ideas advanced based upon general principles, re-

cognized among Spiritualists, and were readily and emphatically endorsed. The delegates convened for business, transacted their business, as business, and went about their business.

The Lyceum Convention which never should have been needed, went out of existence; transferring its affairs, by request, to the Trustees of the Association, thus placing the Lyceum movement where it belongs, with the general interest of the organization, in which it will be one of the most important objects of care and effort. The Lyceum as an independent institution is a failure; in connection with organized societies of Spiritualists, it may be made a grand success. But, as was explained in the Conference in Buffalo, there must be less indifference among members of societies, and a better comprehension of the Lyceum idea, by those who interest themselves in its development. Probably a more intelligent comprehension, will kindle a livelier interest. We hope to see the treasury of the Association kept full, that they may maintain laborers, whose function should be, not so much to supply any temporary and local demand for speaking, as to carry out the legitimate work of the Association in all its comprehensiveness, while fully unfolding the idea of the Lyceum, and qualifying in every state a number of earnest ones to organize and encourage their multiplication and perfection.

Recently organized and but partly complete in form, the American Spiritualists Association has not thus far commenced, even if its agents have apprehended its true work. Perhaps the best has been done that circumstances allowed, and the first requirement is motion, then regulated action in the right direction becomes a duty. The coming year must witness broader and different work than the last, or the agents of the Trustees will make a failure.

The mission of the Continental organization, is not to individuals; its proper labor is to organize minor associations, and so vitalize and advise them, that they shall spread the orderly development of Spiritualism throughout the Districts, States, Territories and Provinces in which they are established. Only able persons can do this work, and haste to commence is less important than ultimate progress in the right way. §

The Gospels.

"The word of God is a sword—an instrument of war and destruction,—it falls on the children of Ephraim like the lioness that darts from the forest." LUTHER.

"The accepted Savior of Christian nations today, is the Theological Christ; a strange Hebraichybrid; half God, half man—a church monster, shapen by the old Ecclesiastic Fathers and Roman Bishops, from the most worthless portion of the cast off drippings of Pagan traditions." J. M. PEEBLES.

Fiesole never painted the heads of the Virgin or the Christ except on his knees, and Renan thinks criticism should imitate his example. Wherefore? Is the Virgin mother more holy than our own mothers? Is Christ a God? If so, why is the Creator to be held in so much greater reverence manifested in this man, than in any other?

It is time this reverence for holy men and places be done away. Our first duty is to gain the truth, and by the simple act of so doing, we pay a higher reverence to the divine, than by all the genuflexions of a life-time.

A Christian is not the proper person to write a history of Christ; nor a Bramin of Crishnu. Both will unconsciously be warped by their prejudices, and the results of their labors thereby vitiated.

Great libraries can be easily filled with ponderous volumes on the life of Jesus, supporting any view it seems possible to entertain, and yet what can the reader gain from their perusal? The authors have all thrown their labors away, and the reader throws away his time in looking through their endless display of erudition brought to support favorite dogmas, and is lulled to sleep by the din of disputation, to which neither reason or science are introduced.

Neander, in his life of Christ, sets out with acknowledging that we cannot free ourselves from presuppositions, or rather prejudices, and refuses to meet the demand that everything must be proven and nothing

taken for granted. He presupposes that Christ is the God-man as a starting point. He exalts "Christian consciousness" above reason or science, and, of course, whirls off in the beaten groove of his educational bias. Science knows nothing of "Christian consciousness." Its evidence is valueless in the solution of any problem. It is not what we think, or what we have been taught; it is what we know.

If the Christian can appeal to "Christian consciousness," the Moslem can appeal to Mohommedan consciousness; the Bramin to Braminical consciousness, and each religious sect can prove its own narrow views by its "consciousness," which is the result of its peculiar education, or its ignorance.

Before us stands the author of Christianity, grand, colossal, awful to contemplate by the religious mind. Is he of the same class as Bondellia and Crishnu? Are they fabulous, and is he reality? We have four histories, or biographies of this man. The last, that of John, has been discarded by critics, but for our investigation it is no material consequence whether we receive or reject it.

Beyond the four gospels we have nothing. The passage in Josephus once considered so full of meaning, has been discarded by the most partial as an interpolative, and the few sentences elsewhere found are undoubtedly of the same origin. The philosophers of the day make no mention of Christ. Strange fact. Yet not so strange when we consider that the Jewish nation itself, was scarcely worthy of mention in the annals of the Imperial Empire. Constantly in a state of fermentation, the only thought given them by the Romans, was how many lyems to assign to hold them in obedience.

It is necessary that the Christ-Idea have an individual to whom it can become atalcent.

Reformers, who have excited more than ordinary influence on the fate of their fellow men, have invariably been selected.

We now praise and love the man who brings us new light; in a former age he was worshiped as a God. There must have been a man who preached a new doctrine in Palastine, around whom the after growth could gather. Who was this man? Of what family?

Our only reliance is the New Testament. This is composed of pertions written at different times, by different men, and for different purposes.

To collect, compare and convict the gospels has been the herculian labor of modern criticism, and it may be said the commentaries thus produced are brightest moments of the keen and subtle discrimination of the human mind.

Uhlhom (*Representatives of the Life of Christ*, page 93.) thinks that the Gospel of Mathew was written in Hebrew, or rather in the vulgar language of the times, the Aramaic, and originally being a collection of the Lord's discourses with interspersed narratives. It was enlarged afterwards and translated into Greek. It must have been made very early, at least before the destruction of Jerusalem.

Baur arrived at the conclusion that Mathew was first written 130 or 139, and Luke not before 150 years after Christ.

Uhlhom says that the Synoptical Gospels must have been in use in the church as early as the middle of the second century.

Celsus quotes from them, and in 130-40 they were familiar to the Gnastics, one of whom worked over Luke for the benefit of that sect.

Zeller thinks Luke was written about 130.

Volchman dates Mark at 70, Luke at 100, and Mathew at 110.

Koslin places the first writing of Matthew at 70 to 80, and thinks it was elaborated between 90 and 100.

Ewald came to the conclusion that Mark wrote after Peters death, and Matthew wrote before the fall of Jerusalem, or about 70; Luke about 75 to 80.

Holtzman places the writing of the original chapters on which the Gospels are based nearer the era of Christ, or between the years 60 and 80.

This diversity of opinion arises from the absence of

reliable dates, and want of certain indications in the works themselves. The most thorough investigations place the date of the writing at least one hundred years after the death of Christ. That it was the third generations that first fixed the traditions of the Messiah. During that hundred years his words and deeds had been retained in the memory, or preserved in detailed written fragments. It was not an age of books and papers. Even writing was too costly to be indulged in, except by the wealthy. At the end of eighty or one hundred and fifty years, the floating traditions were written down. By whom? It is impossible to tell. The first rude draughts were probably made, and as new copies were executed the copiest added or omitted to please his taste. Books were not stereotyped then, and the process of copying effected the manuscript, after the manner of the transmission of oral tradition.

It has not been as many years since the death of Washington, and who is there in this country from memory alone, could write a true history of his sayings and deeds? It is true that the disciples of Christ preserved, from love of their master, his memory with religious care, and from this reason only could as faithful a history as we have been preserved. The Gospels, however, are very different from what they would have been had they been written during the life of Jesus, or even of the disciples. They are written for an object. Legends have gathered darkly around the man of Nazareth, doctrines have to be supported, and theories sustained. Especially is this the fact with the Evangelist. The great difficulty is to ascertain the legendary and lay bare the facts; to discover the motives by which they were first promulgated, and why introduced into the Gospels. It is a difficult task, and the labors of others have been rather to build on the presupposition of infatibility than to show the human origin of the system. Of the latter no better evidence is wanted than the Apocraphal Gospels. They are of themselves only valuable as showing how rankly the weeds of error grew in the fertile soil of religious fanaticism. They are more mythic and legendary than the Canonical Gospels, but filled with equal reverence for Jesus. They differ not in kind but in degree.

Spiritualism.

Spiritualism is the only possible comprehensive system. It is the true Universology. It is a fact, a science, a philosophy and religion. Its method is Baconian and natural. Deduction of ideas and the formulation of theories being held in subjective relation to inductive reason and actual fact.

Heretofore as Science has lacked Spiritual Clairvoyance, intuition and faith, Philosophy has been barren of inspiration and incomplete; while Religion, wanting inductive research, scorning nature, hating knowledge, theoretical, visionary, crude and superstitious, has been mythological in character, unnatural, abnormal monstrous.

In Nature evolved from the one energy are first Forces, Facts, Phenomena. With them developed in the individual, faculties of observation, powers of reflection, sense and reason. Through the senses the inward tending of the influence and impression of surrounding forces and things, and the outward working of spiritual powers—observation, recognition. Hence information, knowledge, ideas, positivism, comparison, classification, method, science; and in natural order by inherent impulse, inferential reason, mental analysis, synthesis, philosophy.

Religion is the ultimate of Science; the unfolding of philosophy; the harmony of reason and sentiment; the union of thought and feeling. Religion is an idea and an experience—a conviction and a process. It relates to the essential spiritual being, directly, as reason relates to the intellect. Religion involves perception of the Universal Good, True and Beautiful, with an appreciation of our relations thereto, and the consequent Morality.

The basis of all is fact and experience. Thus is de-

veloped the perfect system, which is Comprehensive Spiritualism. The greatest good, the largest progress, depends primarily upon freedom, observation, reason, culture. First nature, facts, phenomena, observation, reflection, development; this is the order. Special Sciences are based on special classes of facts—chemical, mechanical, astronomical. Spiritualism as a specialism has facts and phenomena in direct relation to itself; they are thus far imperfectly considered. The teaching most generally needed is objective, material, physical, obvious—to the eye rather than the ear; to the senses more than the reason. The medium must precede the lecturer. The demand is for facts in point as evidence, or phenomena compelling attention, awakening interest.

In aid of progress, such facts should be sought, such phenomena exhibited, and the statement of one or the exhibition of the other should be scientifically exact and in order. Observation must be minute, inclusive, intelligent; and all statement accurate, circumstantial, comprehensive. Time, place, conditions, names, dates and references—all should go upon the record. One thoroughly observed, well described, respectably attested case, is of more value than many carelessly considered phenomena, whose narrative is unsupported by evidence.

Whenever a scientific knowledge of the facts and phenomena of Spiritualism is popularized among thinkers and practical persons, the general discovery of the inherent law will be immediate—the elucidation of its philosophic principles become rapidly progressive, until the harmonies of its religion charm to silence the discords of the world. §

Spirit Communication.

The following communication was written in less than five minutes' time. The light was taken from the room where some dozen men and women were sitting with the medium. The reflection gave sufficient light to let us see the medium, the outline of the paper, and her hand, but not sufficient to enable her to see a word that was written. The medium is a woman of strict integrity—a worthy, noble woman. She lives near Iowa Falls, Iowa. Isaac Thomas, E. Higgins and wife, and others, with myself, witnessed this fact.

MRS. S. E. WARNER.

Dear Friends Beloved:—Since my advent into spirit life, I have been seeking every opportunity to convince the inhabitants of earth that communion with the spirits of those whose dusts are at rest is a *real, tangible philosophical fact*. Many raise as an objection, that there are false teachings among the spirits. Is this strange? Are there not false teachers yet on the earth? Have not many died with their souls full of vice and falsehood? If so, where are such now? Does the passing from this to the immortal life have a tendency to purify? Is there anything in the universe to prove such an assertion? And if they have passed away, they are somewhere, and that somewhere is the place for spirits to dwell. Now, if there is a law by which part of these can return, how shall we hinder any particular class from coming back to their former home? I will tell you. Seek to be pure, both in word, thought and deed. Strive with the mighty power of your souls to overcome the baser part of your nature. Elevate every high and noble impulse. Drive far from you every vicious thought. Invoke the blessings of the higher power in this attempt. Long constantly for truth and make it your strong tower. Ever keep in lively remembrance that both good and evil are extant in the world. You are the sifters, but if you slothfully neglect to sift your grain, you must expect to accept of many tares.

Dearly Beloved—Walk cautiously into this field of labor. Look well to yourselves. Take your bearings occasionally. See that the Gods are your support, and you are assured of the presence of pure blessed angels who will be a lamp to your feet and a light to your pathway through this superstitious, infidel world of humanity. Seek to convert those around you and thus you shall be a blessed benefactor of your race and generation. I love to meet these true, investigating, yet believing minds. Will often be in your midst.

Yours for farther progress, D. N. Cook.

(Continued from 145th Page.)

that if he did not receive anything, he should not expect the State Association to remunerate him. He gave three months to the cause.

Brother J. H. Randall has given his time occasionally in his section, as well as Dr. James Cooper, O. P. Kellogg, Mrs. Mercia B. Lane and D. J. Starbird.

Seventeen Lyceums and twenty Societies have been established by Bro. Wheelock and wife; during the last seventeen months, two hundred and seventeen lectures have been given, and five hundred volumes distributed by him.

Those who are unacquainted with the difficulties which beset the Board from the beginning, cannot appreciate the laboriousness of the task assigned them, and more especially the severity of the pressure upon their Agent. At one time, lecturing in the middle and southern portions of the State, he wrote your Secretary that he had traveled through mud and mire, lecturing almost every night for one month, and had received *fifty cents!* This could not continue in the existing state of the treasury. Your Secretary thought it best that the Agent return to fields yielding a richer harvest of pecuniary aid, if not of spiritual results. It was then thought best for him to visit the Lyceums and encourage them in their efforts.

At a meeting of the Board, called at Akron, Sept. 10th, 1869, A. B. French, D. U. Pratt, A. A. Wheelock and Emma Tuttle were present. It was moved that your Secretary audit the Treasurer's books. In doing this he found:

Subscriptions to date, - - - - -	\$1,685 00
Subscriptions and donations collected, - - - - -	1,317 68
Due on subscriptions, - - - - -	368 50
Cash paid A. A. Wheelock, - - - - -	940 17
" " for expenses, - - - - -	281 45
" Sale of books - - - - -	95 46

I am happy to inform the Association that the treasury is in as healthy a condition as it is, but it must be remembered that another year dawns on the Association, and if the work is to be carried forward, only by the generous support of the Spiritualists of the State can it be done.

HUDSON TUTTLE,
Rec. Sec'y.

A. A. Wheelock, J. A. Sumner, A. Williams, Emma Tuttle, D. J. Starbird, Lewis King, and Mrs. G. W. Shepherd, were elected a Committee on Education, and Revision of the Constitution.

The Business Committee made a report, suggesting names for officers for the ensuing year, which was adopted.

The Convention then elected the officers suggested by the Business Committee, as follows:

President—Hudson Tuttle, Berlin Heights, Erie Co.

Vice Presidents—J. A. Sumner, Akron; Mrs. Zilla Kellogg, East Trumbull, Ashtabula Co.; Oliver Stevens, Toledo.

Recording Secretary—George William Wilson, Auburn, Geauga County.

Corresponding Secretary—Mrs. Emma Tuttle, Berlin Heights, Erie Co.

Treasurer—D. U. Pratt, Cleveland.

Trustees—George Rose, Mrs. S. M. Thompson, Cleveland.

Hudson Tuttle, the newly elected President, was introduced to the Convention by O. L. Sutliff. Mr. Tuttle feelingly returned thanks for the honor conferred, and urged the importance of a thorough and efficient organization, that will unite and concentrate our forces.

A. B. French, the retiring President, eloquently and feelingly returned thanks for the generous assistance he had received from the Spiritualists of Ohio in the discharge of his official duties.

On motion of A. A. Wheelock, the following resolution was unanimously adopted:

Resolved, That the thanks of this Convention, representing the Spiritualists of Ohio, are hereby tendered to the retiring officers of the State Association, for the faithful discharge of their duties during the past year.

O. P. Kellogg offered the following resolution, which was unanimously adopted:

Resolved, That this Convention tenders its warmest thanks to Mr. and Mrs. A. A. Wheelock, for their self-sacrificing labors in our missionary work.

The Business Committee reported the following order of business for the afternoon:

1. Report of the Committee on Resolutions.

2. Report of the Committee on Finance, and discussion of the same until disposed of.

After a song by E. T. Blackmer, the Convention adjourned until 1½ o'clock, P. M.

AFTERNOON SESSION.

The Convention was opened by a song from Mr. Blackmer.

The Committee on Resolutions reported as follows:

REPORT OF COMMITTEE ON RESOLUTIONS.

General Statement.

Spiritualism is the knowledge of everything pertaining to the spiritual nature of man, and as spirit is the moving force of the universe, in its widest scope it grasps the domain of nature. It embraces all that is known and all that ever can be known. It is cosmopolitan.

Those who believe that departed spirits communicate with man, however else they disagree, are Spiritualists; but only as they cultivate the noble faculties, and harmonize their lives are they entitled to the name in its highest meaning.

There are certain fundamental principles on which all agree, as forming the basis of the Spiritual philosophy:

Man is a duality—a physical structure and a spirit. The spirit is an organized form, evolved by and out of the physical body, having corresponding organs, and mental development.

This spiritual being is immortal.

Death is the separation of this duality, and effects no change in the spirit, morally nor intellectually.

The spirit world holds the same relations to the spirit that the material world does to the physical man.

The spirit there, as here, works out its own salvation, receiving the reward of well doing, and suffering for wrongful actions.

There is never any arbitrary decree or final judgment, and no atonement for wrong except through the suffering of the guilty.

Salvation is only attainable through growth.

The knowledge, attainment and experience, of the earth-life form the basis of the spirit life.

Growth is the endless destiny of individual spirits.

In the spirit world as on earth, we receive all we are capable of receiving, all seeking congenial employments and gratifying their tastes.

Hell and heaven are not places, but conditions of mind. Inharmony is hell, harmony, heaven.

All spiritual beings were eliminated from physical bodies.

There are all grades, from the sage of ten thousand years to the idiot and infant.

They are often near those they love, and strive to warn, protect and influence them.

This influence may be for evil as well as for good.

Communications from spirits must thus be fallible, partaking of the nature of their source.

The spiritual communications of all ages emanate from this one source, and must be alike tried by the test of reason.

As love rules supreme in the spiritual as well as physical realm, there can be no miracle.

There can be nothing supernatural.

As all force emanates from spirit, spirit is the reality, and individualized spirit the highest type of creation. In this sense mankind become brethren, commencing and continuing their progress on the same plane of development. In this sense all men are divine, and are endowed with infinite capabilities.

Spiritualism encourages the loftiest spiritual aspirations, energizes the soul by presenting only exalted motives, prompts to highest endeavors, and inculcates noble self-reliance. It frees man from the bondage of authority of book and creed. Its only authority is truth, its interpreter, reason.

It seeks for a whole and complete cultivation of man—physically, morally and intellectually.

It is an all-embracing eclecticism, receiving all that is good, and rejecting all that is bad.

As the departed take deep interest in the affairs of earth, they mingle in all the reforms of the day. The temperance movement, woman's rights, the high duties and responsibilities of parentage, abolition of all slavery, the thorough education of all, the establishment of universal peace, the promulgation of correct religious views in contradiction to prevailing errors, and all movements for the elevation and improvement of mankind, claim its attention.

It can have no creed. Every individual must be a law unto himself, and draft his own creed, but not seek to force such on others.

If Spiritualists organize, it is because organization is the best method to reach desirable results, and the means by which each receives the combined strength of all.

Such organization must be based on absolute personal freedom, and unquestioned right to individual opinion and action, so far as the rights of others remain inviolate. There must be agreement to differ.

It is not the aim of Spiritualism to build up an isolated sect, but to enter into and vivify, by its inspiring truth, all organizations, whether of church or state, and urge them forward.

Resolved, That this Convention earnestly urges upon the Spiritualists of Ohio the importance of liberally patronizing the AMERICAN SPIRITUALIST.

Resolved, That we fully endorse the *Lyceum Banner* as a liberal and unsectarian paper for our children, and heartily recommend it as a powerful auxiliary in the building up and sustaining Progressive Lyceums.

The Report was unanimously adopted, without discussion.

Mrs. Mercia B. Lane offered the following resolution, which was adopted:

Resolved, That we, as an Association of Spiritualists, individually study to control the evil in our own natures, before we exhibit to the public view the weakness and failings of others; when we can do this, and not until then, shall we be true men and women, and true Spiritualists.

Dr. A. Underhill offered the following:

Whereas, As mediumship is the real distinctive characteristic of modern Spiritualism; therefore,

Resolved, That the promotion of mediumistic unfoldment should be a primary object in all the organizations of Spiritualists.

Before the adoption of this resolution, brave and noble words were spoken in behalf of mediums by Dr. A. Underhill, A. B. French, O. L. Sutliff, Dr. L. K. Coonley, Mrs. S. M. Thompson, Dr. Rose, Dr. J. K. Bailey and O. P. Kellogg.

The Committee on Finance presented a report, for raising funds for missionary work, by yearly subscriptions, payable quarterly, and recommending the appointment of two persons by each society to superintend the raising of funds. The report was adopted, after being earnestly discussed by A. A. Wheelock, A. B. French, Dr. A. Underhill, M. H. Houghton, Mrs. Louise Cronise, D. J. Starbird, O. L. Sutliff, Hudson Tuttle, O. P. Kellogg and Dr. L. K. Coonley.

On motion of A. A. Wheelock, the Chair appointed O. L. Sutliff, Mrs. Mercia B. Lane and O. P. Kellogg, to solicit those present to subscribe funds for the missionary work the ensuing year.

After a song by the Akron Lyceum choir, the Convention adjourned to 7, P. M.

EVENING SESSION.

The Akron Lyceum choir sung a song, entitled "Stand for the Right."

The Business Committee not being ready to report, the time was well occupied by O. L. Sutliff, Dr. Coonley and Mrs. Marcia B. Lane.

A. A. Wheelock, Ch'n of Committee on Education and Revision, [reported] that the constitution of the State Association be so amended as to read three Trustees instead of two, and four Vice Presidents instead of three. The proposed amendments were unanimously adopted.

The Convention then elected Dr. W. N. Hambleton, of McConnellsville, Vice President, and N. E. Crittenden, of Cleveland, Trustee.

The Committee on Education and Revision of the Constitution reported the following resolutions, which were unanimously adopted:

Whereas, Freedom to expand the mind in all directions, untrammelled by restraints of religious dogmas, is the birthright of every child; as parents we being responsible for the mental food we furnish; and the Children's Progressive Lyceum supplying the only school which children can attend where principles not dogmas are taught; in its plan being susceptible of infinite modifications and improvements to suit the wants of all; and, especially, to cultivate individuality, and manliness of character;

Resolved, That we regard the Children's Progressive Lyceum movement as the most important and fundamental of any effort connected with Spiritualism; and that it should be cherished with the united energy of Spiritualists everywhere.

Resolved, That the question of woman's rights resolves itself into this plain statement: That the sphere of woman embraces all positions, occupations and professions, which she can fill with ability and success;

and that all laws, customs and usages, which, in the slightest degree, impede her taking such positions, and following such occupations or professions, are opposed to the best interests of true and just government; that as an equal participant as governed, she should be equal participant as governing.

Resolved, That a great reform is demanded in the method of treating with criminals; that the demands of justice should not be satisfied with the simple protection of society, but require the education and reform of the criminal; that such reform should be the only passport from the place of confinement.

Resolved, That liberty is not license; that Spiritualism truly lived, tends to correct all excesses and abuses which relate to social life; that everything which recognizes what is commonly called "free-love" or "free-lust," we most emphatically repudiate; and we regard all assertions of the existing sympathy between it and Spiritualism, as gross calumnies.

Resolved, That while we fully appreciate the benefits of mediumship and spiritual influx, we nevertheless are not unmindful of the necessity of a thorough scientific education, and the fullest mental culture, for all those who become, or desire to become, exponents of the Spiritual philosophy.

Resolved, That we will aid, as far as possible, a practical system of general education, regardless of existing prejudices against race, sex or color.

Resolved, That we inflexibly oppose the reading of the so-called Word of God, and the making of oral prayers, in our common schools; that an entire change in the books now in use in the primary and other departments of learning, freeing them from every taint of sectarianism, is earnestly recommended.

Mrs. Shepard recited two interesting dialogues, on the reformatory movements of the age, prepared by herself for the Geneva Lyceum.

O. P. Kellogg delivered a speech on the "Philosophy of Crossing the River of Life," full of happy illustrations and golden thoughts.

The Business Committee reported the following order of exercises for Sunday:

Forenoon—I. Conference from 9 to 10 o'clock.

2. Addresses, by Mrs. Sarah W. Thompson, Dr. J. K. Bailey, Dr. L. K. Coonley—twenty minutes each.

3. Akron Lyceum, from 11 to 12.

Afternoon—Addresses by O. L. Sutliff, A. A. Wheelock, O. P. Kellogg, Hudson Tuttle.

Evening—Addresses by D. J. Stairbird, A. A. Wheelock, O. P. Kellogg.

After a song by the Akron Lyceum choir, the Convention adjourned until 9, A. M., Sunday.

THIRD DAY—MORNING SESSION.

Song by the Akron Lyceum Choir.

S. S. Clark recited a Poem, entitled "I don't like to hear him pray!"

Mrs. Thompson said: We have been workers, not harvesters. Some must follow the plow and drop the seed that in time will grow and feed the hungry souls of men. We claim to be in advance of the manifestations of past ages, but can we present anything new, except a higher knowledge of the causes of those manifestations? Self-government will control and reform all conditions and classes of society. The dissensions among us will not affect the result. Conscience speaks loud and strong to-day in the souls of men. By following the highest dictates of conscience we are made purer and better men and women. Religions of the past have done their work and failed to satisfy the demands of the human soul. Spiritualism tends to reform the abuses of society. Let us labor for the benefit of all. for, in so doing, we shall grow wiser and better—more in sympathy and harmony with the angel world.

Dr. Bailey remarked that Spiritualism is the first religions dispensation that has ever comprehended human necessities and possibilities. Our aim should be to unfold those conditions that tend to the development of the human character. This can only be accomplished by practical, everyday work—by a free and harmonious exercise of all the functions of body and mind. We can only succeed by continuous effort—by unceasing action.

Dr. Coonley said, he did not expect to say much that is new; he only hoped to make some suggestions that may tend to make us wiser, nobler and

better. In the religions of the past there is a recognition of man, but it is left for Spiritualism to recognize woman and place her upon an equality with man. While we have those with us who have strayed from the path of purity and virtue, we must labor to reform and purify them. Jesus associated with those who were called vile; he labored earnestly for their reformation. Dr. Coonley earnestly urged the need of reforming social wrongs, and the necessity of extending the hand of kindness and charity to all. He stated that in the Ohio Penitentiary, which contains eleven hundred convicts, there are *thirty* orthodox ministers and not one Spiritualist. This is a sufficient reply to the charge that Spiritualism tends to make men immoral.

O. P. Kellogg briefly presented some beautiful truths of the Spiritual Philosophy.

An hour was profitably passed in witnessing the exercises of the Akron Lyceum. The declamations of the children were well delivered, showing what training and practice will do to develop the faculties and powers of a child. The gymnastic movements were gracefully performed, and the marching commanded the enthusiastic admiration of all present. When all do so nobly and well, it is unjust to discriminate, and therefore we will not mention the name of any person connected with the Lyceum, but simply say that its officers are earnest, faithful and efficient in the discharge of their duties, fully comprehending the vast responsibilities resting upon them, as is evidenced by the fact that there is not a more successful Lyceum in Ohio.

Hudson Tuttle spoke appropriate words to the children.

A. A. Wheelock referred to the difficulties and discouragements attending the organization of this Lyceum. He said that the building up of the Akron Lyceum was alone worth all the money and labor expended in the missionary work during the past year.

The Convention adjourned till 2 P. M.

AFTERNOON SESSION.

The Convention convened at 2 P. M., and was opened by a song from the Akron Lyceum Choir.

Mrs. Sheperd, of the Geneva Lyceum, recited another interesting and entertaining dialogue of her own composition.

On motion of A. A. Wheelock, the following resolutions were unanimously adopted:

Resolved, that the thanks of this Convention are hereby most sincerely tendered to the Spiritualists and citizens of Akron, who have so generously opened their homes, and so fully provided for the comfort of the delegates and friends attending the Convention.

Resolved, That when this Convention adjourns, it adjourns subject to the call of the Executive Board of the Ohio State Association of Spiritualists.

Geo. Wm. Wilson offered the following resolutions which were unanimously adopted:

Resolved, That our thanks are due the Akron Lyceum Choir, E. T. Blackmer and Mrs. Emma Tuttle, for furnishing the Convention appropriate music.

Resolved, That this Convention tender thanks to the Akron Society and Lyceum, for the free use of this Hall.

O. L. Sutliff then addressed the Convention at length. He could not think that this is a more favored age in spiritual manifestations than past ages, provided we take into consideration the development of the people. There has been a constant progress towards a higher conception of spiritual truths. The Jews looked forward to the coming of Christ as their earthly king, and the Christians expect that he will come a second time and establish his authority over the earth on the basis of their particular faith. The growth of Spiritualism must be gradual; it is only an infant; but the signs of the times intimate that it will ultimately prevail among all the kingdoms of the earth. He entered into an elaborate exposition of some of the prophecies contained in the Book of Revelations. We regret that we are unable to give an outline of this part of his lecture. His views were novel and original, and his interpre-

tations of these intricate and incomprehensible passages, were more in harmony with reason and the facts of history than those contained in orthodox commentaries. He spoke eloquently of the time when the peace principle shall be recognized and practiced by all men, and he looked upon the Lyceum as one of the most important and effective instrumentalities for brining about this grand and glorious result.

A. A. Wheelock spoke of the work of Spiritualism. No complete revelation of what it will do for the elevation of the human race has been given to us. Instead of searching the musty records of the past, to find out what somebody thought or taught centuries ago, let us talk of our duties to each other. Spiritualism makes a definite issue with all the lifeless religious forms of the past: it builds a more glorious, noble, beautiful temple. Theological systems rest on the basis of belief, faith and feeling. You must believe in a personal God, the infallibility of the Bible, salvation through the atoning blood of Christ, resurrection of the body, &c. Upon these dogmas rests their faith. The church-member says that because he feels good, therefore he has got religion, and knows it must be so. Well, most every person "feels good" after eating dinner, unless they eat too much. Does that prove they have got religion?

The family circle is the most sacred altar that God has set up. Will father, and mother, and child exist and know each other after the dissolution of this physical body? Theology gives no satisfactory answer. Spiritualism substitutes reason for belief; it repudiates ecclesiastical authorities and sectarian dogmas. Reason has been called carnal and corrupt; but we must remember that it is the distinctive characteristic that raises man above the brutes—it is the star that guides him to the bright shores of the Summer-Land. Reason appeals to science and all the facts of the Universe, instead of blindly adoring and worshipping the superstitions of the past.

O. P. Kellogg presented convincing arguments in favor of the immortality of the soul. He then spoke of the future of Spiritualism, and the manner in which it has been treated by the people.

Hudson Tuttle referred to the harmony which had characterized the transaction of the business brought before the Convention. Do we fully appreciate our mission and our cause? Why is Spiritualism better than the old systems of religious faith? For what purpose do we organize? What is our aim? These are vital questions. All religious systems are based on ideas. Eighteen centuries ago Jesus appeared in Judea, but he and his few despised followers had the power to change the religious character of the world, because he had an idea—that of the Brotherhood of man.

We have a grander and more glorious idea than is contained in Christianity—the *divinity* of man. God was not only incarnated in Jesus, but he is incarnated in every human being. Nature points to the immortality of man as the crowning glory of creation. We place upon our banner the noble idea that man is divine; that there is an immortal germ in his nature that cannot be crushed out.

What is the aim of Spiritualism? No system has ever presented such noble incentives to well-doing. There is no escape from the effects of evil-doing—no salvation except by growth. We must work in harmony with immutable laws, and if we violate them we suffer the penalty. It is by growth alone that we become a perfect spirit. The good angels rest over the basest criminal; sooner or later they will find an entrance to his heart, and bless and reform him.

The Churches are organized—the Catholics are marshaling their forces—the Old and New Presbyterians have united; it is proposed to put God into the National Constitution; the Young Men's Christian Association, one of the most secret societies in its operations now in existence, by a preconcerted move, rapidly and secretly executed, last winter sent

a petition to Congress, signed by immense numbers, asking that Christ be engrafted into the Federal Constitution; Catholic Priests are being sent South to convert the ignorant negroes, and untold numbers of Japanese and Chinamen are swarming to our shores. The friends of religious despotism are straining every nerve to accomplish the overthrow of free religious institutions. A gigantic struggle between religious intolerance and free thought is impending. What have we to oppose the onward march of our enemies? We are compelled to organize in very self-defence. He looked upon this State Association as the best form of organization that can be adopted at present. From it we may expect grand results. He believed that the time will come when the delegates present will regard it as one of the proudest acts of their lives that they took part in the proceedings of this Convention.

We have given only an imperfect and brief outline of Mr. Tuttle's philosophical and interesting address; nothing but a *verbatim* report could do it justice.

EVENING SESSION.

The Committee met at 7 o'clock, Vice President Sumner in the Chair, and was opened by a song from the Akron Lyceum Choir, entitled "Rest in Heaven."

D. J. Starbird said that Spiritualism is an acknowledged fact; it is a new revelation to man. Every religious system has had its followers. We favor a union of morality with religion, which have been divorced by the Christian world. Spiritualism proposes to abolish the death-penalty which is simply legalized murder. It is not surprising that those who accept of Moses as a teacher, should advocate the hanging of men. It is the mission of Spiritualism to extend to woman the elective franchise, and all her other rights. It advocates a system of reform that will do away with intemperance.

A. A. Wheelock was introduced, and delivered an instructive address on "The Lights we Carry and the Shadows we Cast." The brief synopsis that we are able to give fails to do him anything like justice. What are the lights we carry? To this inquiry all that is sacred, holy and divine in our being gives answer—truth, love, virtue, goodness. We live to grow, unfold, increase and enlarge, that virtue, purity, and intelligence may so encompass our lives that the world shall be better for our having lived in it. If we take a close survey of human life, we shall find that each person is daily carrying with him or her, lights dim or radiant, or casting faint or deeply darkening shadows. Goodness is godliness. If the lights we carry shine out over the valleys and illuminate the mountain-tops over which poor, weary souls travel, it is because we possess virtue, purity and goodness, and these noble attributes are reflected in our daily lives. If we practically illustrate these beautiful principles the lights we carry will illuminate all our actions, and continually bless us and all our associates. Our happiness is in proportion to our practical recognition of these truths.

What are the shadows we cast? That which we denominate as evil, sin, vice and crime. What is true of individuals, is true of families, society, nations and races. The light that a nation reflects is only the aggregate of that reflected by individuals. In practical religion, if we attempt to appropriate the virtue and goodness of others, or reflect the light they carry, we shall be detected in the base hypocrisy. Our vices and crimes are the shadows we cast. We should hold a conference meeting with ourselves every day, to ascertain, if possible, the shadows we are casting across the pathway of others. In proportion as truth is sought, as love is cultivated in the soul, as goodness, like a never-setting sun, sheds its hallowed light over our lives, in our deeds and daily intercourse with each other, so shall its radiance increase and become a glorious illumination to the less fortunate and already darkened pathway of others.

The realization of a true and noble life may be ours. There are means at our command that will

assist us in the growth to a higher life. There is a constant cry for more light. Step by step we mount up the starry pathway of progress. Only knowledge can save us; ignorance is a crime.

It is the mission of Spiritualism to bring to humanity a positive knowledge of the immortality of the soul. Have any or all the other systems of religious teaching accomplished this? Man still shuddering at the theological gateway of death, sadly responds in the negative. Has any other but the Spiritual philosophy been able to reveal to our longing, anxious souls the glorious certainty that death is only a phantom, and life a divine and never-ending reality? All who have wandered through the mazes of the reasoning of the Atheist, Infidel and Materialist, will readily answer, No! But I am asked *how* does Spiritualism bring us this knowledge? I answer, by *demonstration*. I know that my darling mother lives, and loves, and comes to me yet, as certainly as that I ever felt the clasp of her never-wearying arms, or heard the beating of her faithful heart, when returning to the "old house at home." But *how* do you know it? By the same means that I know anything. The sense of seeing, hearing and feeling—three out of the five senses by which we know aught of the external world, testify of these facts. Nor are these manifestations, which give the only positive assurance of man's individualized existence in an endless future entirely new. They are as old as the race. Each age has grasped them in different forms, under different conditions; illustrating the necessity of that grand law of progress, which carries forward alike individuals and races—atoms and worlds—until all marching abreast in triumph to the heart-beat of God and Destiny, are gathered in, without tasting death, as the golden sheaves that Time is constantly reaping.

The good is eternal. Nothing but the wrong can die. The new succeeds the old; or, as our golden-tongued Poet, Whittier has said—

Of all the good the past has had,
Remains, to make our own time glad,
Each daily common life divine,
And every soul with God's love shine.
Oh human heart, then sigh no more
For older time or holier shore;
God's love and blessing, then and there,
Is now, and here, and everywhere!

O. P. Kellogg spoke of the adaptation of Spiritualism to the demands of the age. Spiritualism is an American religion, and Asiatic superstitions and mythologies cannot take its place. We demand a better religion than the old systems of the past; we demand a system that is adapted to the genius of the American people, for theology is opposed to the spirit of the age. We want a religion with brains and a science with a heart. Science is an accumulation of the experience of the ages. Put together all the religious facts of the past and present, and you have a religious science. Spiritualism is the only religion that claims Science for its basis; it systematizes the scattered facts of the centuries, and thus forms the most grand and beautiful Science that has ever claimed the consideration of the people. It challenges manly criticism, however severe. Whoever fights it lifts his puny hands against the eternal decrees of God, and all the bright array of angels.

The speaker then referred to the scriptural passage where God commanded his people not to consult with familiar spirits. Does not this prove that spirits can return to earth and influence men and women? If God has written a law against consulting familiar spirits, when it is utterly impossible for spirits to communicate with those in earth-life, he has wasted immense quantities of paper, ruined vast numbers of innocent goose-quills, and spoiled a great amount of ink. He next referred to the absurd theories put forward as a solution of Spiritual manifestations. He briefly but forcibly presented the arguments and evidence in favor of spirit communion. The facts of Spiritualism demonstrate the immortality of the soul; the Christian world has long been praying for it.

Those who have heard Mr. Kellogg's brilliant efforts, will readily comprehend the impossibility of giving a report that will even convey a faint idea of the beauty, eloquence, humor and philosophy contained in his lecture.

After a song from the Akron Lyceum Choir, the Convention adjourned *sine die*.

Those in attendance will, through all the lights and shadows of life, retain pleasant memories of the kindness and hospitality of our Akron friends. May the rich blessings of the angel-world rest upon them.
GEORGE WILLIAM WILSON, *Sec'y.*

THE SPIRITUALIST.

OFFICE 47 PROSPECT STREET, CLEVELAND, O.

HUDSON TUTTLE, † - - - - - EDITOR.

E. S. WHEELER §
GEO. A. BACON, § } ASSOCIATE EDITORS.
J. O. BARRETT, * }

A. A. WHELOCK || - - - - - MANAGING EDITOR.

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CLEVELAND, O., SATURDAY, SEPT. 25, 1869.

"RESOLVED, That we are Spiritualists, * * * and that any other prefix or suffix is calculated only to retard and injure us."

Continue in Well Doing.

Under the inspiration evoked by the new and improved order of things which this issue of THE SPIRITUALIST greets its many and increasing list of readers, and which is but a promise of other and greater improvements in the not distant future, it is expected that the sympathizing and earnest friends of this enterprise throughout the country, will redouble their efforts in its behalf to further its subscription list, to the end that our means of usefulness may be proportionately increased, and the good we are capable of doing, in extending a knowledge of the law and order of spiritual life shall be multiplied four fold.

We have succeeded in putting THE SPIRITUALIST on a footing that commands the favorable consideration and respect of the most intelligent patrons of the cause, and we feel duly thankful for the flattering response which they have awarded us. The continuation of these desirable favors we expect to legitimately earn; for not only is it our desire, but our purpose of doing yet better, of fully meriting the hearty co-operation of those who are interested in the spread of spiritual literature—the "Gospel of Gladness" to all the world. Therefore, friends, everywhere, cease not to second the efforts now being made towards securing the result.

B.

The Religious Belief of Humboldt.

The Centennial Anniversary of this pre-eminant *savant* and naturalist was the occasion of no little disagreement between some of his eulogizers respecting Humboldt's religious views. The Rev. Dr. Alger, a distinguished Unitarian clergyman, who gave to his large congregation last Sunday, a deeply appreciative discourse upon the life and services of this great man, affirmed him to have been from first to last a Materialist in the strongest sense of the term; and added, what from a clergyman is most remarkable, "that he was just as good a man, notwithstanding this fact, as if he had been a Christian!" What religious blasphemy!

The editor of the German organ, *Der Pioneer*, Mr. Carl Heinzen, also spoke of Humboldt's extremely radical views in all things pertaining to the other side of life—"claiming him as the founder of the free thinkers' and the leader among radicals.

Per Contra—we have the distinguished Professor Agassiz, probably the greatest Naturalist living, upon whose shoulders the mantle of Humboldt sits most gracefully—Professor Agassiz, the friend and *confrere* of Von Humboldt, and who is generally reputed to be thoroughly skeptical relative to the hereafter, particularly the popular notions respecting it, said in his address on Humboldt, that he (Von H.) was a believer in a Supreme Being, and cited a passage from his works to show that he was also a believer in a special Providence. So it goes.

"For modes of faith let zealous bigots fight;
His faith cannot be wrong, whose life is right."

B

The Commonwealth.

This able journal, published in Boston, Mass., by Chas. W. Black, at only \$2.50 per annum, is without discount one of our very best and most valuable exchanges. It is a family newspaper in the best sense of the term, its columns being replete with the most healthy and progressive reading.

In politics it is refreshingly radical and independent. Its criticisms on all the great questions of the day, are fresh, discriminative and just, while its general tone is characterized by great good sense, liberality and fearlessness. Those of our readers who would like such a paper, will do themselves a service by subscribing for it.

The Boston Course of Lectures.

Probably no series of Spiritual Lectures the coming season, will be more popular or satisfactory, pecuniarily and intellectually, than that held in Music Hall, Boston.

The list of speakers embrace the names of some of the most gifted and brilliant minds known to Spiritualistic fame. Fortunate are those who are situated so they can attend and enjoy this feast of good things.

Hospitaller Hall—Boston.

This is one of the institutions of this Modern Athens, and one which no stranger from the country, or from abroad, should fail to visit. We question if another such gathering, all things considered, as congregates here every Sunday, can be found in this section of the country.

Let us briefly explain. In one of the most central localities of Washington street—the Broadway of Boston—in a three-story plain brick building, up two flights, is a Hall, accommodating about five hundred persons. In this Hall there convenes Sunday afternoons and evenings, an earnest and not unfrequently a somewhat demonstrative body of men and women, to listen to the debated opinions of professional disputants—trained by practice rather than by study—who in the freest and warmest manner meet and compare notes on matters political, social, historical, doctrinal, theological and spiritualistic. The greater interest seems to revolve around those of the latter class, as they usually give rise to the most spirited discussions. Frequently the same topic is continued through several weeks, not to say months, with no apparent diminution of zeal or interest. Especially is this the case when Spiritualism forms the bone of contention, which significant fact shows more potently than any words of ours can, something of the life and vigor there is on the subject.

These meetings have been regularly held for many years, we remember never to have seen them mentioned in the papers here, save one honorable exception—the *Investigator*.

They are emphatically meetings for the people, arranged, conducted and supported by them. A small admittance fee is exacted at the door, to defray expenses. All speakers are limited to ten minutes each, except the introducer, who enjoys the privilege of closing. These meetings are eminently democratic, while the debates are pointed, pertinent and personal; oftentimes sharp and searching. We have heard speeches made here replete with logical force, of rare strength and symmetry, and delivered with a declamatory power that would have reflected high honor on men of vastly more pretensions.

The audiences attending these discussions are quick to detect the slightest show or cant on the part of the speaker, and hesitate not to express their disapproval most unequivocally whenever it appears. Experience in controversial matters have sharpened their appreciation as to the variety and soundness of the points which the ability of the speaker enables him to present, or his creative faculty and calibre to successfully reveal and maintain; and they fail not to award the palm of victory to the successful contestant. If one has the proper material in him and can show it, all right. If not, woe to the luckless wight who ventures and fails; yet withal it is a good, though perchance a rough school for the novice in disputative warfare, who is bound to win his spurs and ride with renown, among those who combat for intellectual superiority.

The objection to this kind of mental fistieuffs, it seems to us, are found in its tendency to confine debate in too narrow a circle, and to unduly stimulate the desire to obtain mere victory over an opponent, rather than the elucidation and application of truth. And though we question whether any of the attendants have ever "changed front" from their own preconceived and established opinions concerning the vital issues pending before the world, and which have from time to time been presented for their consideration, by anything that has been affirmed or denied; still the variety of views expressed relative to the various subjects cannot but add to their general stock of information, and prove of additional service to those who sit in judgment.

Among the more prominent debaters one meets with here, are Messrs. Seaver, Wetherell, Wetherbee, Pinkham, Tewkesbury, Johnson, Banning, Gockritz, Randolph, Davis, Case, Bickford, O'Shea, Colman, Huntoon, Burke, Kenyon, Connor and others whose names we do not now recall.

Let the agitation of thought continue!

B.

The Pious Leader.

The Editor of this ably conducted *News* paper, seems to have had the deep peacefulness of his religious emotions somewhat ruffled, by a declaration of the learned Rabbi Dr. Myer, in his eloquent oration at the Von Humboldt celebration in our city, a few days since, calling said Von Humboldt, "The Messiah of the Civilized World." The *Leader* editor thinks this declaration entirely out of place, because it would be offensive to some present, whose religious prejudice and bigotry, not only make and endorse a poor "carpenter's son," as their "Messiah," but having grown sensitive in their sectarian prejudice, cannot bear to have any "other man" mentioned in their saintly presence, as entitled to that wonderful name.

The oration was delivered last week Wednesday, and the pious indignation of the editor increasing, and doubtless reaching fever heat on his sacred Sunday, he lets fly from his infuriated goose quill, in Monday's issue of the daily *Leader*, a bit of advice for the renowned Rabbi who had so disquieted him.

In response to this, Dr. Myer goeth into his Synagogue on Saturday (his Sunday, and the only Sunday the Bible teaches), and delivers a discourse so replete with sound logic, reason, fairness and truth, that we shall publish the sermon next issue in full, not by request, but for the merit of the discourse and for the truths sake.

Too Late.

Just as we go to press we are in receipt of a most interesting letter from our friend and brother, Charles Robinson, of Andover, Ohio, giving a detailed account of the wriggings, twistings and tricks of the representatives of Orthodoxy in that place.

It seems that a shining light and fit representative of this boasted and boastful Orthodox Christianity, had been imported to the little town of Andover from Buffalo, W. T. Horner by name, to give lectures on the Bible. Spiritualists proposed a discussion, but these prudent and cautious would-be-saintly-representatives of Almighty God were not to be caught by the "snares of the devil," although they pretend that the Almighty is their "support, defense, strong tower and shield!"

We cannot come to Andover to discuss any question next Saturday and Sunday—we are engaged to speak at Grove Meeting, near Columbus—see notice in paper. But say to any respectable clergyman or representative of the Orthodox persuasion, we will discuss any question (?) they dare propose or accept, involving fairly and plainly the issues between Orthodoxy and Spiritualism, or any of the doctrinal tenets of the Orthodox Church, or the Bible question, or the Devil question, or any other question. All we ask is opportunity to arrange preliminaries and to select time that will not interfere with other engagements, and we will be there.

A fair, high-minded discussion we believe in—seek it—like it. Who is their champion? Are there any more crafty ones who would like a "tilt" with the "missionary?" If so, "Come on McDuff, &c."

Personal.

Professor J. H. Powell, has been lecturing to large audiences at Muncie, Winchester, Cadiz, Greensboro, Richmond, Lotus and Kokomo, in Indiana. He is engaged to speak again, at Cadiz on the 2d of October, and at Greensboro on the 3d. He will also lecture at Anderson as soon as their new hall is ready, which is being built by Brother Westerfield.

Societies desiring his services may address him at Muncie, Box 160, Indiana.

The Woman Question, Temperance and other reform topics are included in his Spiritualism.

A note from that brave-hearted reformer and indefatigable worker, Mrs. H. F. M. Brown, announces that she has arrived safely at the "Golden Gate" city of the far West, San Francisco, California. Her address at present is care of "Kimball Brothers," San Francisco, California. Our readers may expect occasional treats from her facile pen. Having lived in San Francisco and traveled over California, we shall look for letters from Mrs. Brown, capable, nay, gifted, as she is, in the descriptive, with more than ordinary interest. Go to the "Big Trees" in Calaveras Co., Francis, and ride through the "hollow tree" on a mule, as we did! Its worth the money!

E. S. Wheeler speaks in McLean, Tompkins Co., N. Y., next Sunday, and lectures during October and November in that State. We are heartily glad to learn by letter that he is regaining his health, and that soon "Richard will be himself again." Brother Wheeler is one of the most brilliant and effective speakers in the field, and our cause can ill afford to lose, by sickness or otherwise, so capable and earnest a worker with both pen and tongue.

Brother Cephas B. Lynn closes his second engagement in Oswego, N. Y., next Sunday, and will then come to Ohio to speak during October and November, at least. He is one of our most promising young speakers, and should be kept employed. Address care of this office.

Gone Before.

Born into the higher life, a noble worker and faithful laborer in the cause of Spiritualism and reform, Brother S. M. Bassett, August 20, 1869. His disease was inflammatory rheumatism, though he had been in feeble health for some time, yet, his courageous spirit strove to make the failing body serviceable as long as possible, so that he did not give up business and was confined only about a week after being taken down by his disease settling upon the brain. He was Conductor of the Ravenna Lyceum—was always "at his post doing duty," and as a faithful worker and leader of it, will be greatly missed. And not only by the Society and Lyceum of which he was an honored member, will he be missed, but by a large circle of friends and acquaintances in Ravenna, where he had lived, and by his quiet, unobtrusive manner in business and social life, had won the respect and esteem of all. To his family and friends thus bereft by this separation, we would say, ye cannot sorrow as those who have no hope. He still lives. We shall soon meet again. Let us so live, that our blest spirit friends who await our coming, will greet us with the joyful shout, as we cross the "Silent River," "Come up higher."

The American Spiritualist Publishing Company.

Pursuant to a published call, legally given, a Business Meeting of The American Spiritualist Publishing Company was held at its office, Aug. 26th; and after being duly organized, by the selection of a Chairman and Secretary, it was voted to proceed to the election of five Directors. Messrs. Gilbert Turner, Greenville, Penn., George C. Roods, Fredonia, N. Y., George A. Bacon, Boston, Mass., E. S. Wheeler, Cleveland, Ohio, and Mrs. O. E. Hammond, Cleveland, O., were duly chosen by ballot. The Directors then proceeded to the choice of officers, as follows:

A. A. WHEELLOCK, President.

GEORGE A. BACON, Secretary.

E. S. WHEELER, Treasurer.

New England House.

This conveniently located Hotel, now reopened, having been newly furnished and refitted throughout, is spreading a sumptuous table to crowds of hungry mortals daily at the exceedingly low price of \$1.50 per day, and \$4.00 per week. How it can be done, we know not, but the gentlemanly proprietor, Mr. Charles Coates, evidently knows all about it and how to do it. Our friends from the country will find the worth of their money, by stopping at the New England House, besides being more convenient to the depot than at any other hotel in Cleveland.

THE PHONOGRAPHIC VISITOR.

This beautiful specimen of Phonographic art reaches us regularly, and we always glance over its pages as we would a fine engraving.

The *Visitor* commenced its Fourth Volume, July 5, 1869, the second year of its weekly publication. Each Weekly Number contains twelve pages in common print, and four pages of beautiful Phonography, Corresponding and Reporting Styles. Only \$3 a Year; \$1 a Quarter (13 Numbers); 12 cents a number. The common print separately, \$1 a Year, i. e., for 624 pages.

We cordially recommend it to all who desire to become proficient in the beautiful art.

TO CONTRIBUTORS AND CORRESPONDENTS.

We have on hand a large fund of most interesting matter from our contributors and correspondents, which are unavoidably left over to other issues, owing to space being taken in this Number, by the full report of our State Convention. We preferred to give the reports complete in one paper, if possible, as many of the friends will doubtless desire to preserve it for future reference. Have patience then, friends, and your able articles will appear in due time. Gratefully we acknowledge our thanks for your favors.

THE AMERICAN SPIRITUALIST.—This ably-conducted Spiritualistic Journal comes to our table at the present writing very much enlarged and improved in appearance, and replete with choice spiritual food for hungering humanity.—*Banner of Light*.

THE AMERICAN SPIRITUALIST is now published by Messrs. Wheeler, Wheelock, Bacon and Barrett—with Hudson Tuttle as Editor-in-Chief. Great improvements are being arranged for in that able representative of religious thought.—*The Universe*.

Experience of Oliver Stevens, of Toledo, O.

(CONTINUED.)

Authenticated facts are the indices of Truth.

I will give another incident. I was in Toledo, and had set out to come across the River. When on the sidewalk, on Adams street, coming from Summit down to Water street, I noticed some men bringing a man from Water street towards me, with his head hanging down, apparently lifeless. I met them just as they were laying the man down upon the sidewalk in front of a saloon. They said he had fallen from a wagon, and a wheel had run over him. He appeared entirely insensible and motionless, except the motion caused by long, heavy breathing.

Quite a number of persons had gathered around, and among them were several women. Some were exclaiming, "Go for a doctor!" "The man is dying!" The idea occurred to me that I might perhaps do something toward relieving him. I sat down upon my feet beside him, placed my hand upon his stomach, and fixed my mind on him. After about two minutes his breathing ceased—I could not see the least sign of life about him. Some of those standing around remarked that he was dead. I was on the point of giving him up, when I removed my hand to the pit of his stomach and felt a slight beating at the end of my middle finger. I could not be positive whether the beating was in him or in my finger. I have, on different occasions, when trying to remove pain, felt a beating under my hand that seemed like a token to me that the pain was leaving. And the patients have almost invariably remarked soon after that the pain had left. Be that as it may, in the present case it encouraged me to continue. One or two men came partly behind and crowded against me, as if to get me away. I do not know what their object was; but I shook my head, and said, "Keep still!" The man had remained without breathing, when he commenced breathing again, perfectly natural, free and easy; and soon after he opened his eyes and looked up at me as bright and sensible as a child on awaking from a quiet, gentle sleep.

Up to this time I had not discovered the least motion in him, other than his breathing and opening his eyes. After giving me and others that were standing around a pretty thorough look, he raised upon his elbow, and asked him where he was hurt. He replied that he was not hurt. I asked him if he had any pain, and he said not any, and got up and stood upon his feet. He soon after sat down, and remarked that he should be sober shortly. I had not noticed the least symptom of intoxication. I looked around at the bystanders and saw no one that I knew, and left them to form their own conclusions. But I cannot help thinking that it is at least possible that the man never would have breathed again if it had not been for my instrumentality.

I have sometimes thought that I could make my mind or thoughts felt. For instance: at several different times, when having a tickling sensation in my throat that caused me to cough, by fixing my mind on it, it would seem to become much worse, so that I could hardly keep from coughing continually; but, by maintaining for a few minutes a firm resolution to not cough it would entirely cease. Soon after I always feel a little loose phlegm in my throat, which is very easily raised, and my cough is gone. I had, one day, been painting—standing upon a ladder—when a rather cold north-east wind was blowing upon one side of me. I had been in that condition an hour or two. And when I came in at evening I heard a roaring sound, and listened to see what it was, and found that it was in my ear, that had been exposed to the wind. It continued the same at bed-time as at the first. I awoke in the night and the roaring was still the same. I had not previously thought of applying the mind to it, but on doing so I almost immediately felt a little fluttering movement, as though it had been a very small insect in my ear. It seemed to continually increase in size until it burst out of my ear and the roaring was gone.

In several instances, when I have been trying upon others to relieve pain, the patient has exclaimed, "It makes it ache worse!" In such cases they have invariably got relief.

A young man had a felon on his finger. I said to him, "Point out the identical spot where the pain is seated." He did so, and the instant that my mind or thoughts were upon it, he gave his hand a jerk. I tried it over two or three times with the same result. I asked what made him jerk his hand so. He replied that "it hurt." But no visible thing had come in contact with it.

I have often been of the opinion that, instead of making our mind felt, it merely formed a channel of communication whereby spirit could come in contact with particular objects, and thereby make its power felt.

OLIVER STEVENS.

MEDIUMSHIP.

Cabinet Phenomena and Dark Circle Manifestations.

(CONTINUED.)

It seems more reconcilable to infer, from that which is supposed or known of the laws operative in these matters, that the diffusibility of the magnetisms of the media was to be regarded in a general way as the measure of the space in which the phenomena can be readily manifested. The atmosphere of magnetic aura which surrounds, as an emanation, the person, is of varied extent, and it is within this "sphere" that the evolution of force and the concretion of form usually occurs. To inclose so much space as the "sphere" of the medium may be supposed to fill, is all that is required of the cabinet. It has been observed that from three to six feet is the general distance within which decided and striking results are produced, though there are many cases wherein the area of action has been very much larger. All things considered, a cabinet some six feet or more long, and from three to four feet wide, by six feet six inches high, inside, will be large and commodious enough even when two persons are to occupy it. At each end, and in the center of the cabinet benches should be immovably fixed. They should be merely large enough to afford a seat, and holes should be bored in them to admit the passage of ropes used in the process of tying. The front of the cabinet should be formed of two or three doors, so constructed as to fasten when closed, and yet capable of being readily opened. In one of the doors a hole or window should be cut nearly a foot square, and over it a heavy dark curtain must be hung. A few hooks upon the sides to hang instruments on, a few staples in the floor, or rings to pass ropes through, and the common cabinet is complete. After the medium is in the cabinet, any method of security may be devised—and the suggestions to this end are well-nigh endless—ropes may be discarded, and the tying done with waxed thread, or silk or other ribbon, it will not alter the result, if the medium remain undisturbed and confident. Fetters and handcuffs, strait jackets or chains, any and all ways, for security and satisfaction, seem to have been tried; still the unseen power triumphs over all, the wonder grows the greater, with every attempt at explanation, outside the spiritual hypothesis. But there are objections to this method of exhibition, though it is one well calculated to excite interest. The brutality of rope-tying and fettering, etc., whenever they are done so as to be a test of security, is painful and sometimes injurious to those confined; indeed, so great is the dexterity which has been manifested in getting free from such bonds, that it becomes a question whether common rope-tying is a test-condition at all.

To avoid all disagreeable conditions, while affording a positive test in the premises, the following course is recommended, without a doubt as to its feasibility, as it has been made the subject of experiment: Let the cabinet be divided, wherever it may be convenient, by a partition from back to front, the same to be securely fastened. Let one door be on one side of the partition and one on the other. The partition may be a stout frame, with a screen of wire-work or gauze stretched over it, and fastened in such a way as to be immovable. Now, one side of the cabinet may be used by the media, and beyond the partition we may place the instrument to be made use of. The hole or window must also be in the door, admitting to the instruments. Then dispense with ropes, tying, etc. Seat the medium in the proper place, and, closing the doors, wait the result. The least manifestation through the instruments would be conclusive, and the faintest apparition of a form satisfactory; and this without torture to the medium, or placing any one under suspicion in any manner. In case of more than one medium, each end of the cabinet may be partitioned off as described, or two may occupy the position allotted to the first, and under certain conditions other persons, agreeable to the media, may also enter the cabinet with them. But it is not requisite to explain the details farther. With these suggestions an earnest mind will find no insurmountable difficulty, and be able to so place itself that it may command the most desirable facilities for thorough investigation.

The Dark Circle is next to be considered.

§

THE AMERICAN SPIRITUALIST,

PUBLISHED EVERY TWO WEEKS BY

The American Spiritualist Publishing Company,

A. A. WHEELLOCK, Managing Editor

OFFICE 47, CORNER OF PROSPECT AND SHERIFF ST.,
CLEVELAND, OHIO.

BUSINESS NOTICES.

Will our friends remember, when they send simply a business notice of a meeting or convention, and enclose a little money, to pay for paper, ink, type-setting and press-work? "Please give notice," "I will be much obliged if you will not tice," etc., will not buy the above necessary articles with which to give your notice. Please remember.

Convention.

A Convention will be held at the Court House, in the city of Racine, Wisconsin, on Saturday and Sunday, October 2nd and 3d, 1869, for the purpose of organizing a Southern Wisconsin Spiritual Association.

Good speakers will be present. Provisions will be made for entertaining all who may come. Then friends let us have a grand rally to this feast of reason and "flow of soul."

By order of Committee.

RACINE, Aug 15th, '69.

West Farmington.

The Spiritualists Regular Quarterly Meeting will be held at their hall next Sunday, September 26. The friends are to be favored with Brother O. P. Kellogg and Mrs. S. E. Warner as speakers, who will "break the bread" of our Spiritual Gospel to the hungry souls that may gather there. None more capable. The "Missionary" was invited, but can only be there in spirit, much as he desired, owing to other appointments.

Will Brother Curtis give notice that A. A. Wheellock and O. L. Sutliff, will speak in West Farmington, the third Sunday in October, if agreeable to the friends.

Still They Come.

The following characteristic note is only a sample of many we are receiving, plainly showing how weary and disgusted people are becoming with the senseless, useless, sectarian cant and theological superstitions of the day:

PINE RIVER, September 17, 1869.

EDITOR:—I enclose one dollar for the AMERICAN SPIRITUALIST. Let me know where it pays to and we will commence anew. I am afraid after all that there are no spirits, but I know there is any amount of superstition to fight against, so go ahead. Yours,

WM. SKULL.

Non-Responsible Agents.

Consequent upon the changes growing out of the re-formation of the American Spiritualist Publishing Company, Mr. H. O. Hammond no longer represents this paper or Company.

Notice.

Bro. Cephas B. Lynn, of Boston, Mass., one of our most pleasing and successful Semi-Conscious Trance Speakers, will lecture to the friends in Monroe Center the 1st Sunday and at Andover the 2nd Sunday in October. Let the friends give him a cordial welcome, for he is eminently worthy.

New Publications.

Hudson Tuttle has written, and Adams & Co., of this city, have published, a new volume on "THE CAREER OF THE GOD-IDEA IN HISTORY," a book that will challenge universal interest and be widely read. The gifted author goes through with an illustration of the "God-Idea" in the history of the Hindoos, Egyptians, Chaldeans, Persians, Jews, Arabians, Greeks and Romans, the early Christians, the later Philosophers, the Bible, and the Border Religions, viz: the Chinese, Druids, Scandinavians, and Aztecs. At the close he gives the ultimate of the God-Idea, which is a piece of writing, out of his best and clearest faculties. The faithful application of the author's views to current history and modern growth is the life and strength of this attractive volume.—Banner of Light.

Grove Meetings.

The Spiritualists of Mifflin township will hold a meeting in "Gins' Grove," on Elm Creek, six miles from Columbus, Friday Saturday and Sunday—the 24th, 25th and 26th of Sept. A. A. Wheellock, State Missionary, O. L. Sutliff, C. D. Ensign, and other able speakers, will be present.

The Spiritualists of Portage County will hold a Grove Meeting in Hiram Township, on the farm of Truman Vaughn, the last Sunday of September. Good speakers are engaged for the occasion.

D. M. KING.

West Richfield.

A grove meeting will be held at the above place the second Sunday in October, to which the friends from near and afar are cordially invited.

Speakers engaged for the occasion are the following well-known, earnest and faithful workers:

A. A. Wheellock, State Missionary; Hudson Tuttle and O. P. Kellogg. Let all who wish to hear an able exposition of our beautiful Philosophy and the truths of Spiritualism proven attend.

GEO. INGRAM,
A. ALEXANDER, } Committee.
S. S. CLARK,

ADVERTISEMENTS.

Our readers are especially requested to patronize those who advertise in these columns. Every house whose card appears is noted for fair and honorable dealing. Care has been taken by the publishers to exclude advertisements of any others. You will not only do the advertisers and the publishers a favor by making your purchases of these firms, but save money.

TERMS: Six cents a line each insertion, with privilege of change of matter often as desired. Only one house advertised in each branch of business, in the same place, except by permission of first advertiser.

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Brief Items.

Julia Ward Howe's latest lecture is on "Moral Trigonometry."

The American press now have several lady correspondents travelling in Europe.

"A twofold cosmos, natural things and spiritual,
Must go to a perfect world,
For whose separates those two,
In arts, or morals, or the social drift,
Tears up the bond of Nature and brings death."

It is often debated which is the most enjoyable—the anticipation of a pleasure, or its realization; but the power of recalling, mellowed and hallowed by the lapse of time, is more potent than either.

Let us only think of achieving the present day well; and when to-morrow shall have arrived, it too will be called to-day and then we shall think of it.

"When you consult the oracle, or those
Who the deep secrets of the Gods disclose—
Who filled with a divine, prophetic rage,
The will of Heaven and its decrees presage,
'Tis plain the dark you cannot tell,
Else why do you consult the oracle?"—*Epictetus*.

A Lawrence man claims that his sewing machine will use even the thread of a discourse.

"Stubbs, my dear fellow, isn't it about time that you repaid me that little loan?" "Augustus, my boy, it isn't a question of time, but a question of money."

A Spanish journal in Havana is guilty of this expression;—"Not one of the volunteers dies, for God is a Spaniard."

A Williamsburgh (N. Y.) merchant married his son's widow on Saturday.

George R. Sawyer, of Middlesex, who cut his throat some weeks since, because some of his family wanted to go to the circus, has just died of his wounds.

The suit brought two years ago by J. T. Allen, of Newport, N. H., against Rev. H. Fowler, of Irasburg, for taking indecent liberties with Allen's little daughter, in which \$10,000 damages were claimed, has been withdrawn.

An Extraordinary Marriage Incident.

Under date of Aug. 14th, the Berlin correspondent of the London Times writes: "A bridal couple was standing before the altar in Berlin to be married. Unfortunately for them the officiating clergyman had heard that the young people would, in a few weeks, have again to request his services at the baptismal font. In the speech, with which, according to custom, he opened the ceremony, he allowed himself to allude to the prospective event. Then becoming heated with his theme, he took upon himself to enact the representative of an avenging Deity, reprimanded the weeping bride, and wound up by boxing her ears. Against this terrible affront the bridegroom remonstrated with wonderful meekness. His one object being to be married, and by marriage to repair the past, he said a few words to the vituperative priest, and calmly requested him to proceed. Amid the tears of the ladies and the rage of the gentlemen present the rite was accomplished. On arriving at home the bride became ill, and the following day was delivered of a dead child. The thing got wind and was discussed in the public press, though, of course, those immediately concerned would have preferred to keep it a secret. Upon this the pugilistic clergyman at once wrote to a conservative paper, declaring the whole story a lie, and not even condescending to explain how it was that such an extraordinary invention could have been fabricated at his expense. At this juncture the young husband, a music master, finding concealment out of the question, resolved upon having the only satisfaction possible, and brought an action against the self-alleged innocent. At the hearing of the case eleven persons took their oath that the blow had been given. Unheeding their depositions, the clergyman persisted in his denial, and, as his sole defence, referred the judges to the evidence of his own conscience and God's knowledge of his inward thoughts."

That is a pretty good sample of clerical impudence and brazen falsehood. The scene is a foreign one, but the same spirit predominates in this country, though not always so openly manifested. It is full time in the old world and the new, that the last vestige of priestly arrogance was swept from its insulting position, and religious assumption replaced by the mandates of Reason and the teachings of Science.

Bishop Colenso.

A short time since the Pope expressed his regret that no Bishop of the Protestant or "schismatic" Church had accepted his invitation to attend the forthcoming Ecumenical Council at Rome, and that all who made reply denied his right or authority to call such an assemblage as Head of the Church.

He will have occasion to make this complaint no longer. Colenso, Bishop of Natal, originator of the famous controversy relative to the Pentateuch, and real beginner of the Tractarian warfare in the Church of England, announces that he will attend the Council as a delegate, upon the terms accorded by his Papal Highness. As the movement to expel Colenso from his Bishopric was a failure, he must be considered a representative of the Protestant Establishment of Great Britain.

The character and history of this man and the nature of the Council, will cause this announcement to be widely and earnestly discussed. Probably there are many High Church Bishops and Liberal Priests who would like to do as Colenso has done, if they had sufficient boldness and enough contempt for the feeling they would excite. As it is, this sturdy assailant of orthodox forms and creeds will figure as a representative of the prevailing tendency among certain classes of Protestants, in their quest of "liberal principles, to go from one extreme to another—to slide from the mechanical formulas of the "schismatic" establishment, into the poetic superstitions and hoary traditions of Rome.

Free Love and Adventism.

A PIOUS LIBERTINE—LICENTIOUS EXPLOITS OF A REVEREND RASCAL.

A wolf in sheep's clothing has appeared in Wellsville, N. Y. A correspondent in that place gives the following narrative of his misdeeds:

An aggravated and astounding case of adultery has come to light in our town, that causes us to open our eyes in astonishment, horror and disgust. The guilty offender is a clergyman, Rev. Nathan Fuller, pastor of the Advent Church, in what is called the Nile Settlement.

This Fuller has been a preacher here for some twelve or more years, and has borne a good character, so far as most people in this section are aware; but facts that have been developed during the past week, go to show, that while he has been preaching, with much apparent earnestness and considerableunction and acceptance, he has been at the same time a most outrageous villain of the blackest dye. Anticipating an explosion, he coolly wrote a number of letters to different parties, soliciting certificates of good character; but before the important documents arrived, the volcano burst upon him, and he is completely overwhelmed. It appears for the past twelve years he has been in the habit of taking improper liberties with young girls, at the same time reading to them from the bible, showing them that there was no impropriety or wrong in it. Not only have young girls, but young ladies and married women been the victims of this Lothario. My pen almost blushes to record the seductive wiles of this "wickedest man of Wellsville." There is no knowing the extent of his hellish work; neither do I care to know, for it is now as black as midnight. He confesses almost every thing, and is now a most lamentable picture of despondency, hopelessness and despair. I was told that a fellow went to see him with the express purpose of tarring and feathering him; but when he beheld such a picture of mental agony, he relented, and said Mr. F. was being punished sufficiently. He says were it not for his family he should commit suicide. He does not ask any one to pray for him—he expects no mercy at the hands of God. A terrible warning to any who are tempted to deviate from the path of virtue.—*Police Gazette*.

Resolutions of the American Convention.

Resolved, That the rights of minorities are in no wise compromised by the acts of majorities, and therefore all resolutions of this convention embodying a declaration of principles or purposes, are to be interpreted as the responsible opinions of those only who vote in the affirmative.

Resolved, That we recognize the necessity of the entire separation of religious creeds from political organizations, and that we will oppose by our voices and our votes the engrafting upon the constitution of these United States the recognition of any particular God, Bible, or Savior, and that all attempts to do this by any convention or ecclesiastical combination should be denounced by every lover of religious liberty.

Resolved, That all legislative enactments by any government for enforcing the observance of any day as a Sabbath or sacred day, are a palpable violation of the United States Constitution and the rights of man, and should be expunged from our statute books.

Resolved, That Spiritualism is a religious eclecticism embracing universal truth; that it includes all the facts and phenomena of nature, and interprets them to human consciousness; that as a demonstration it takes away the fear of death, adds new significance to this present life, and presents to the world the only system of religion compatible with the facts of human history and the principles of science.

Resolved, That all punishment for crime which does not aim at the security of society, reparation for the injury done, and the reformation of the criminal, is wrong in principle and pernicious in practice; hence, the death penalty, being destructive of each of these ends, should be abolished, and that houses of correction and hospitals, instead of prisons, should be established for those unable to govern themselves.

Resolved, That we deeply sympathize with the new labor movement, and that we will heartily co-operate with those who are striving to lessen the burdens of the working men and women of the country, and to adjust properly the relations between labor and capital.

Resolved, That we deplore the universal spirit of war, the alarming increase of intemperance, including tobacco, intoxicating drinks and the practical disregard of the laws of life and health; and that we will co-operate with any and all agencies to promote temperance, purity, peace, and universal charity and love.

Resolved, That the age demands the individualization of women, politically, religiously and socially; and therefore demands her thorough and practical enfranchisement.

Resolved, That the property owned by all ecclesiastical and other associations, should be taxed the same as that of individuals, to prevent the establishment of an untaxed monopoly, which may hereafter overthrow the best institutions of the country, and prove, as in times past, destructive to civil and religious freedom.

Resolved, That in realizing the difficulties connected with the Indian affairs of the United States government, we heartily approve of the selection of men for agents, whose avowed peace principles are significant of the purpose of the administration to secure protection to the whites and justice to the Indians, without the exercise of a barbarity equal to that of the savages we seek to civilize; and that we deem it the duty of the government, while restricting the Indians to their reservations, to furnish them facilities for such agricultural and other pursuits of civilized life, as may be adapted to their condition; thus developing these hostile red men into peaceable, tax-paying citizens.

Resolved, That we extend our thanks to the Pennsylvania Railroad from Philadelphia, the Northern Central from Baltimore and the Philadelphia and Erie, for having given free return passes to such delegates as have paid full fare coming to the Convention; to those hospitable citizens of Buffalo, who have generously entertained as many delegates as their circumstances would admit; to the representatives of the daily press of this city, for their fair and manly reports of our proceedings; to the choir, for their sweet music; to Dr. H. T. Child and George A. Bacon, for the faithful discharge of their duties as Secretaries; and to our retiring President, Col. Eorus M. Fox, for the able and impartial manner in which he has presided over our deliberations.

Clerical Croquet.

A writer from the Camp-Meeting at Martha's Vineyard says: "The only development liable to lower the moral standard of the camp is croquet. This is played incessantly for weeks before the meeting, and we have yet to witness a game in which cheating and lying are not common occurrences, especially among the fair sex, we deeply regret to say. It is the general practice of the ladies to push their balls into more favorable positions when unobserved, and if detected to deny it. We have seen ministers do it time and again."

During the recent freshet in Connecticut, a Waterbury editor telegraphed another at the scene of action: "Send me full particulars of the flood." The answer came. "You will find them in Genesis."