

Oh, changeful lake! oh, changeful lake! May I, like theo, to beauty wake, And see the clouds that hide my soul, Away like thy dim vapors roll; Slowly, slowly, etc.

So may I greet the rising sun That tells life's day is well begun, And growing clearer hour by hour, Shine brighter with its growing power.

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Cleveland, May 27, 1868. E. S. W.

For the Ohio Spiritualist.

Deductive and Inductive Research. NUMBER THREE.

To the consciousness of the senses, the universe seems resolved into three great positive facts or phenomena : mind, matter, and motion.

It is assumed that all motion is the effect of mind-action, and although it may appear that molecular movement exists independent of spiritual forces, still a profounder science will establish the proposition of universal spirit-power recognizable in the phenomena of existence.

The effort of mind is ever toward comprehension, and its action is to that Mind cannot comprehend itself end. apart from its contact and unison with the material-since it is only by study of the effects of its own power that it can realize the method of being.

Science has made many and valuable discoveries concerning matter, but no full statement of its nature has thus far been possible. But of the spirit, nothing is as yet affirmed upon a recognized scientific basis, outside the developments of Spiritualism, and therein is more of suggestive idea than of positive elaboration. We must study the mind through matter, the spirit through its action, intelligence through its manifestations.

Matter exists as gross or refined element or substance, and in proportion to the refinement of an element or substance is its liability to be effected or changed by surrounding influences. It is true that certain forms of refined matter in the state of crystalization, as in the diamond, are nearly indestructible by common agencies, still they are at all times strongly affected by electrical forces; hence the true diamond is always colder than the atmosphere. The granite rock is but little affected by the sunshine and rains of thousands of generations, while the more refined soil of the garden seems to kindle into life and glow with flowers every summer ! The discoveries of chemistry are full of examples of this law. It has been utilized until the etherial light is found powerful to produce chemical changes and print upon the sensitive plate of the photographer the shadow of the landscape or the figure. This and similar results in the varied arts are attained by the use of highly refined chemical elements or forms of matter. An investigation of the nature of the more refined elements or substances, requires the most skillful manipulation in the delicate processes of test and analysis, and most critical observation of the effects produced, to discover their order of combination and trace the relationship existing between them. For this reason, discovery in regard to these things has been delayed, but at present the appliances of analytic science are so far perfected and the intellect so enlightened that even light is made a subject of chemical research, and by the solar spectrum proved to be capable of analysis, and composite in character. Aside from all this, the common use of the senses makes obvious wide distinctions in the form and nature of the varieties of matter. Some substances appeal to all our senses and are recognized by them all in any condition which allows the operation of the senses themselves. Others appeal to but a part of our faculties in any circumstances, while still others are obvious to but a

table is heard sharply ringing when struck, its vibrations produce sound, it is hard and cool to the touch, it is perfectly visible in the light, and opaque, but has no smell, and when touched by the tongue is quite tasteless.

A large thin tube of pure glass may be quite unseen in the strongest light It is tasteless and has no smell, yet it is very hard to the touch, dense and heavy, and rings like a bell when tapped by the finger.

We live in an invisible atmosphere. When pure, it is scentless, tasteless, and if at rest and of the temperature of the body, is unfelt; it merely conveys sound. Light, the etherial element, is of pure transparency. Revealing all things, it is itself invisible. Colors are born of it, but it is not a color. Sound, taste and smell, it has none. We cannot perceive it by touch, it is intangible, but most entirely actual and recognizable by its effects

Electricity, everywhere powerful, is discerned by its effects alone; yet no one now doubts its existence, and there are other forces and elements still more subtle and elusive, potent in effectiveness and equally universal in dissemination. Of these are the auras, aromas, atmospheues, etc., roughly designated as MAG-NETISMS, whose use and action enters largely into the problems of Spiritualism.

" It is not perceptible that mind direct ly effects the grosser forms of matter; The utmost effort of will is incompetent to move a grain of sand; yet in obedience to the force of an idea, mountains are leveled, valleys are filled, and the face of nature changed at will. How is it that the mind, incompetent to drill a hole like the worm in the tree, can yet tunnel mountains, bridge great rivers and bore through the geologic strata Mind operates through organization! The human body being the type of its method, is at once physical and magnetic. Conscious existence without organization is not evident, and it appears by the discoveries of Spiritualism, that all intelligences, in every grade of being and sphere of existence, are possessed of bodies peculiar to their state and adapted to their condition. While gross forms of matter are un affected by mind directly, the refined elements are subject to its influence to a wonderful degree. Measured by the quality of that upon which it operates, the more refined the element, magnetism, or aura, the more completely is it controlled by the mind; in fact, it is as sumed that only the most subtle and sensitive of all the impalpable forms of matter can be thus affected. It is impossible at the present time to enter fully into the argument which demonstrates the existence of these clements in the human system. It has been fully done elsewhere, and the present purpose docs not admit a review of the discussion. The fact will be found consistent as we go forward; indeed, upon no other hypothesis can a rational explanation of the phenomena of life be Touted lane. even attempted ! The human body is a complex and perfect magnetic battery and machine; including all the known methods of evolving electric and magnetic currents by friction, by decomposition, and by heat; it has its magnetic conters, poles, and electrodes, its positive and negative surfaces, its magnets and connections. Each bodily organ developes and evolves magnetism peculiar to itself. The organs of the body are voluntary and involuntary, that is, dependent upon or independent of the action of the will. The will cannot regulate the action of the heart, but can control the lungs in health and during consciousness.

But owning to their extreme refinement, the magnetisms of the body generally elude analysis and baffle research.

They are known chiefly by their effects. Still we have the authority of Herschel, the great astronomical discoverer, for saying, we are not to deny the existence of a cause in favor of which we have a unanimous agreement of strong analogies -though it may not appear how such a cause can produce the effect, or even though it may be difficult to conceive its existence under the circumstances of the case. TO BE THE

[Editorial Correspondence.]

Summit County Quarterly Meeting,

THE Quarterly Meeting of the Spiritualists of Summit County met in Empire Hall, Akron, on Saturday, May 30th, 1868, pursuant to notice, and continued its sessions two days. Saturday was mainly devoted to a general survey of the field, the consideration of the practi cability of establishing a Society, Ly ceum, etc. The attendance was small and almost entirely composed of persons from the neighboring towns.

The second day there was a fair audience, and lively interest manifested.

Sunday morning the State Missionary commenced his remarks by saying that, though he felt a strong inclination to dwell upon the Spiritual Philosophy, yet he was admonished of practical work to do, and he must regard the external. He who neglects this cannot truthfully be said to have any great measure of interior growth. A Society and Lyceum must be instituted here in the midst of this wonderfully growing, prosperous community. Their establishment everywhere is a question of time merely. The interests of the present and the opening future demand the Lyceum; it is necessary as a means through which the Spiritual may express itself. It was discovered in the spirit world, and is adapted not to children only, but to every age and condition of life, from infancy to old age. Here the youngest and the oldest may grow together. The speaker would appeal, in babelf of Occavitation ered in the spirit world, and is adapted

eternally with Humanity, and this practical beneficence will unfold you gloriously. Ask not, Is it popular ? but, Is it right? Many are so scaled over, hardened and petrifled in external stinginess that it takes ages almost to get one ray of healthy light in. Come up out of the cellar into the sunlight of generosity - and bring your pockets with you! There is benevolence in this audience, plain to be seen, and it is as sure to work when the proper object is presented, as the eye to respond to light.

What of Organization? Last November the State Association determined to organize the Liberal element. The plan is perfectly free; all sects may come and stand upon this platform. Like Uncle Sam's "farm," it is so broad that there is "room enough for all." No such questions are asked as, "Do you believe in dipping ?" "Do you acknowl-edge the trinity ?" &c. How they differ, but no lordly tree quarrels with the smaller ones that surround it, or say, "I'm oak, I'm close communion-you are hemlock, and you are maple, and you are pine-you must move to another lot, for we can't grow together. God Almighty never knew a Baptist, a Methodist, a Universalist, a Spiritualist, or any other "ist" whatever. If you want a beautiful flower, don't plant it on a rock; don't put your children in vices, as the Chinese do their feet; don't put the little fellows-nor yourselves - in cramping CREEDS, subject to the periodical visits of bigoted teachers, who come around once in so often saying, "Don't believe! don't believe!" much as a cooper goes round a barrel to tighten the hoops! Your own life is the creed you are writing down daily. Life un-foldment demands freedom. This system of organization-so that each may be the peer of every other-is a necessity. But some fear that our platform is too broad, too free. Let us examine it :

done in the way of practical life. Spiritualism has been flooding the world, and by its manifestations making the path of progress brighter. You have been blessed with the proofs of Immortality. It was essential that the membraneous tissue of old beliefs and relations should be broken up; isolation followed, that a more perfect individuality might be attained. The laborers through this condition have needed stout hearts, and but for the evident growth of mind perceptible everywhere, would have retired from the struggle and have fallen back to their quiet homes. But there is work to do, and no time for rest now. Whether we have a liberal or a tyrannical Government, depends upon our exertions, Thank God, there is an Organization that will call the Ohio Legislature to account for its late illiberal medical enactment. We must concentrate and bring a practical bearing on the laws. There are more liberal than conservative minds in the country. Let us work for, our philosophy. The freedom that is manifest in men is the prophecy and evidence of the degree that may characterize the nation. As we have general organization, so we can have special. All nature teaches it. While Bro. W. was speaking, I noticed a little boy in the audience, who had his lap full of flowers some were large and some small, some of brilliant hue and some of the reverse -among the rest was a large and rather coarse white flower, of no particular beauty. But the child instinctively organized a boquet, and that which before seemed commonplace rivalled any of the others in attractiveness. That boquet spoke volumes for organization, If a little self-denial will secure the means for this Lyceum, by all means let it be had. There are many things we can dispense with, without serious inconvenience, but not a knowledge and application of the laws of progress.

M:s Thompson then sang an improvisation on a subject selected by the audience-the Children's Lyceum.

About fifty names were enrolled as

Still more abstracted from our con-

As are the organs of the body, in their single sense under the most favorable relation to the will, so are the magnetisms conditions.

and the Lycoum, not only to those in Akron, but to the friends present from other parts of the county; not only to those having children, but to the young men and the young women; would appeal to them in the interests of a momentous future. Let them take right hold of the work, and there can be no doubt of success, The palpable benefits of the Lyceum will naturally draw persons to its support. Those who have outgrown old forms will be drawn into higher and better. His anxiety was more for the Lyceum than for the Society, but the two must go together. "The great object of life is culture, development, and youth is peculiarly susceptible to training. We must not neglect the tender scion it we would have the thrifty, beautiful tree. Any religious system is faulty to just the extent that it does not care for childhood, and thus carry forward the work of the future. Sectarians understand this. Look at Catholocism. There are six Catholic churches in Toledo. "The Sisters of Charity are ever active, searching out children, whom in many instances, they feed, clothe and educate. It is so in all our cities. Now, is it because they have more generous impulses than other folks? No. To a great extent, the building up of the Church is the animating motive. This is an important part of the external machinery of Catholocism, and so perfect army must have a centre, a body as well is the system that few who are thus se- as wings. Come here, then, with your cured ever get away. Do revival meetings make converts from Catholocism? Why not? Are they less susceptible? forthcoming-with moderate effort. Get No; only as the Chinese walls of preju-dice within their minds provent. In equipments and I'll agree to furnish the Cincinnati, Catholoeism is making more children. Your Socials, if properly conconverts from Protestantism than the ducted, not only pay expenses, but enlatter from the former. What does all able you to have speakers. Finally, this show ?. It shows that the education friends, may we all come up to a realiza-

would appeal, in behalf of Organization future happiness ; that Spiritualism presents the highest, purest, most complete system of religion and philosophy the world has over received; and being desirous of obtaining the benefits of a LEGAL ORGANIZATION, as a branch of the "Ohio State Association of Spiritualists," hereby associate ourselves together under the following Articles of Association :

. Aur: 8. The only conditions of membership in this Association shall be the recording of the name of the person desiring to unite, in the journame of the person desiring to unite, in the jour-nal book of the Society, kept for that purpose, and every member shall be at liberty to withdraw from the Association whenever they feel disposed, by giving two weeks' notice in writing to the Secretize to ernse their name from the journal; and no person shall be questioned by the society, of any member of it, for such withdrawal.

If the good is in you, you are in no danger of being overrun by the vile or immoral; but if you turn your Society into a horse-stealing institution, it may be so. Be good and you starve the devil. Goodness and the reverse speak right out; men meet on their own plane; the thing regulates itself. Now, how many will enter into such a system of organization ? Business and religion are interwoven, they should go together. No matter how many dollars are in the business that is separated from religion, there is no profit in it. You want a reasonable, practical system to carry forward the work that the exegencies of the times demand-a work the revere of making people believe they are "totally Take Akron as a base. An depraved." influence, your means. your children. Get the system, and the children will be Still more abstracted from our con-sciousness are certain elements whose constitution qualify them to develop, that work. It is time we understood this, reward of well-doing.

members of the Akron Association, and nearly 875 raised toward Lyceum equipments. A Social will be held next Friday evening for the purpose of making up the deficiency, and to aid the missionary work.

to many server on the

For the Ohlo Spirituallet, Jewish Confirmation.

On Wednesday, May 27th, the ceremony of Confirmation was performed by the worthy Rabbi Myers, of the Hu-ron street Synagogue, in behalf of a most interesting and intelligent class of young Hebrew masters and misses. The reading of the Scriptures in Hebrew by the Rabbi and his young pupils was interesting. The sermon-following was well delivered, in German, but the glory of the whole was the examination of the children. We were happy to hear such # broad, liberal, wise and progressive principles inculcated in a community which Christian prejudice leads many to discredit. There was very little we should desire to alter in the teachings of the Rabbi, and only the portion relating to the Hebrew ceremonies, Sabbaths, ect., could be spared from the education of every well-trained child. We should be glad to have every Lyceum child as well taught as were these young Jews. Most impressive of all the cermony, was the blessing of the children. After the discipline had been recited in the most creditable manner, they were sent to their parents, who were in different parts of the audience, for their blessing, and as the deep words of fathers and the trembling utterence of mothers confirmed the lesson of the hour, loving hands were laid on the young heads, and a prayer went up from every heart to Israel's God for their welfare. Hardly a dry eye could be seen. Long may the children enjoy life, to honor their teacher and made happy the lives of their parents. Cleveland, June 1st.

THE OHIO SPIRITUALIST.

For the Ohlo Spiritualist. Swindling Land Operations.

The Herald's Washington dispatch contains the following : Eight hundred thousand acres of land in southern Kansas were deeded many years ago to the Cherokee Indians by the government, in return for half a million dollars in gold, held on trust by the government for the Cherokees. The land being apparently unoccupied and unclaimed, was taken posession of by settlers and preempted by fifty thousand farmers, being now settled on the land under the homestead law.

The Indian in 1866 demanded the value of their lands and by some manœuvering, it is alleged of Mr. Harlan, then Secretary of the Interior, it was bought by speculators, and thus the settlers, who could have paid more than the speculators, are in a fair way to be ousted or swindled. The peculiar arrangement was originally fixed up in secret session of the Senate, the House having no knowledge whatever of it.-Evening News, June 1st.

On Wednesday last a treaty was consummated by the Indian Commissioner with the Osage Indians by which, according to a dispatch from Lawrence, Kansas, about eight millions acres of land are ceded "to the Government and the crowned heads as well as the nobilithe Lawrence and Galveston railroad." Why the railroad is to receive this land, for one and a half million dollars, or 19 cents an acre, is probably best known among the swindling speculators who propose to get it at this low price. By this treaty they are to be allowed to keep the lands out of the market for five years, if they see fit, and then sell them at any price which they may demand. This neat swindle naturally attracted attention in Congress on Friday last and was proporly denounced. But the treaty not only proposes to swindle the Government out of millions of dollars and prevent these lands being taken up under the Homestead Law, but it lays the foundation for another at a future day. It proposes, after the Osage Indians have been paid 19 cents an acre, to give them another Reservation in the Indian territory, and after a few years they can again come into market with a new reservation for enriching another ring of railroad land speculators. We hope that Congress will have this matter probed and that there will be such action taken as will 1.140 open up these lands to settlement by any one who may wish to occupy them. The Lawrence and Galveston railroad may be a good thing, but we are unable to see why this eight million acres of land should be donated to the gentlemen who propose to build it.-Cleveland Herald, June 1st.

It is by just such " operations " as those, which involve a breach of faith with the Indians primasily, that the public lands, the patrimony of the people, is being equandered. It is an outrage upon the landless that these immense tracts should fall into the hands of giant monopolies, to create and foster a great corporate landed aristocracy whose piratical tyranny will be the bane of the poor and laboring man here in time to come. There is no independence without a rechoid, and when the greater part of the available domain of the country has been transfered to the relations and friends of demagogue politiclans, what will be the state of those for whose benefit these natural riches exist? Those who own the land control the State, as in England today. Land monopoly means tyranny everywhere. To be sure, it is said the lands are to be "brought Into market." Yes ; with a vengeance ! A railroad is the excuse for the swindle. The company will sell when, where and how they please, for the most part, and always for their own interest. The settlers will make the improvements and the monopolies will share the plunder. - Railroads can be built wherever needed, and without being allowed to own all the country they run through. Land will come into market as fast as men are found to settle it. Let the millions of workingmon see to it that Congress is compelled to do Justico in this thing, and to that end, agitate, goi-Tate, AGITATE, for Land Reform, until not a foot of land can be sold or given away, except to actual sottlors. If the working-men of the country would refuse to support any men, of any party, who had ever been concarned in these swindles, and vote for those only who discountenance them, the work would be done. 111 11. 11.

jobbing and in fact failed to show any case where they could be used. It is a pity that counsel did not ask him to name the winner of the Derby race for 1868. It appears the attempts and failures of other mediums to solve successive Derby problems in advance of the race have done more good than anything else in convincing the British public of the Charlatanism of spiritualism.

PROTEST FROM A SPIRITUALIST,

Eds. Evening News: In your edition of Tuesday, 19th inst., speaking of Mr. Home, the medium, whose trial with Mrs. Lyon is still progressing, you call him the great leader of Spiritualists." Allow me to correct you on this point. Neither Mr. Home nor any other man or woman is the leader, or "the great Leader" of the Spiritualists. They have no leader, else they would not be free to re-ceive and judge of evidence as presented to the intelligent mind for consideration. This prominent feature makes the great difference between Spiritualists and those who are bound by creeds, bibles, theological teachings, falsehoods and tyran-

Mr. Home is simply a remarkable melium for a certain phase of spirit manifestations, which have attracted most of ty of Europe, and by them have been patronized and acknowledged to be what they claimed, namely-the visible or tangible presence of departed spirits.

Mr. Home is a very quiet, retiring, sensitive young man, aspiring to nothing beyond giving those who deserve, an opportunity of testing his astonishing powers as a medium.

As for the odium you attempt to throw upon spiritualism in the conclusion of your article, it is unworthy the pretentions of your paper to fairness on a subject connected with science and religion, that is endorsed by the best talent and most progressive minds throughout the civilized world.

When you become better informed you will probably change your sentiments, as most of your cotemporaries have already done, who once thought they were doing God and the State some service by opposing the only light that is destined to relieve mankind from the bondage of priestcraft and the ignorance of past For humanity and truth, I am agds.

Respectfully Yours,

D. A. E.

For the Ohio Spiritualist. Communication.

ME. EDITOR : The publication of THE OHIO SPIRITUALIST has most certainly filled a large void for the Progressionists of this State, and it descrives to be well patronized. The advantages to be derived from the publication of such an organ are incalculable, and will, if I mistake not, eventually lead to the profit both of the people and the publisher.

But there is one thing that no number of papers, magazines, or lectures, can strange to some who boast so much that Spiritualism can scientifically demonstrate itself, but it is nevertheless true. For my part, I waded through column after column of the various Spiritual papers, listened to innumerable lectures, besides engaging in many discussions on the subject, and had volumes of other people's evidence rehearsed to me in favor of the Spiritual Philosophy, and after all failed to be convinced, and probably should have remained unconvinced to this day, had I not found other and more potent evidence, from other sources. I still find that the evidence I have received of the truth of "spirit intercourse," does not in any way convince my friend or neighbor; it only reaches my case. He will believe me when I tell him that in Cleveland we have a first-rate Spiritual paper. I am considered sane and truthful on such subjects. But when I tell him that I have just heard from my grandmother, who has been "dead" twenty years or more, he begins to think me either insane or rather economical of the truth-and demands the proof. Well, I may show him all the spirit communications of the Banner for the past ten years, it will fail to convince him that disembodied spirits (as they are wrongly called) can manifest themselves to us; and I can hardly blame him, considering my former skepticism on this point. Now I have got so far in the Harmoised to marry him. It is not likely the nial Philosophy as to accept its basic principles as so many truths, and feel thankful that I have outgrown my theological swaddling clothes, and consequently think the cause worth proselyting, acting in accordance every chance I get. I frequently get some orthodoxical friend partially rescued from the pool of ecclesiastical prejudice, so as to admit that if I can give him the same proof as I say I have received, he is ready to believe. On such impartial declaration. I strive to keep him from "going under" again, while he gasps out," hurry up with the evidence." Not being really able to furnish it, for want of moans, "down he goes again," thus constantly missing or eluding the holp-For what reason is the Circle so little cultivated in this city? What chances are there for a skeptical inquirer? Is manifestation were developed in him he to be everlastingly pulling out his pocket-book for the benefit of some traveling "tost medium," or must he wait the return of the " Eddy modiums."

itualists who have had the "demonstration" themselves to work willingly for the benefit of those who are yet in the "old harness?" If you think so, you above all others have the means of bringing this thing about, equally facilitating and helping the cause in this respect.

We that are up a round or two on the ladder of progression find it comparatively easy to go on; but we should bear in mind there are many who desire to join us, yet cannot find the "startingplace," and are anxiously waiting for us to place their foot on the first round. Cleveland, June 5th. THOS. LEES.

The Ohio Spiritualist.

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CLEVELAND, SATURDAY, JUNE 6, 184	
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H. O. HAMMOND, Publisher. 144 Seneca Street, (up stairs.) Ina DAVERTONT, General Agent.

The third number of Tun Onto Srinit UALIST is before you-an improvement, we think upon either of the previous issues, yet in several respects falling short of what we are determined to make it. It requires some time and much labor and patience, as well as money, to get an en-terprise of this kind fairly established, especially where the burden rests mainly upon one person. Very shortly we hope to be able to add about one-third to the reading matter, by using the smaller type. At present we are printing a much larger edition than we have subscribers, so that back numbere may be furnished. This, of course, necessitates an outlay in the inverse ratio of our ability to bear it-that is, the smaller the circulation the reater the expenditure.

We are more than ever convinced of the great necessity that exists for a paper like this in Ohio. The local reports of meetings, lyceums, etc., all over the State, will be publiched, and will be intensely intercating. It is only by such a modium that the Spiritualists of the State can know each other fully, and co-operate effectively.

We trust that YOU will consider it a FLEASURI as well as a DUTT to aid us NOW in this enterprise —by soliciting subscriptions for the year and half year—and that this paragraph of italics will slick to your memory, dcar friend, wherever you may be, like the blessings of Nature to those who obey Her commandments t

WE are compelled to omit a portion of the od itoral which was propared for this issue-also communication from Elder J. S. Prescott, of the Shaker Community-to make room for the very important and interesting report of the State Missionary, for April. 1. 1. 21

Tas Children's Progressive Lyceum of this city will hereafter commence its sessions at half past nine o'clock in the morning; to be followed by a general Conference, instead of the usual lecture. Speaking at half past seven in the ovening.

Signs of Progress.

Is another place may be found "An Extract from a Lecture," on the "Restless Spirit of Man,' recently delivered at the St. Clair Street M. E. Church of this city. Its liberal, definitely progressive tone is a forcible contrast to the theological dogmas upon which said creed and church accomplish of themselves, i. e., demon- are based. If there is any logical connection strate the grand, fundamental principle botween such sentiments and " total depravity," of the New Philosophy. This may seem "vicarious atonement,"" endless hell," etc., we certainly fail to perceive it, and are at a loss to know by what theological abstrusities the relation can be made manifest. The fact is, the invincible spirit of progress and of infidelity to man-made creeds is abroad, penetrating to the the lower end of the hall, " Charity." One of citadel of arbitrary institutions. Only those which are plastic enough to be remodeled can ny." The Rabbi received the close attention of be perpetuated. a -- that is a set of a work of

Akron.

LAST Saturday and Sunday we were present at the Summit County Quarterly Meeting, a synoptical report of which will be found on the first page. The occasion was a pleasant one.

In the evening we visited Dr. Underhill's cozy woodland home, and were surprised and delighted by the mediumship of Miss Elects A. Sanford Though her musical training has been but elight. she plays the most elaborate and difficult airs with facility and accuracy that we have not before heard equalled, while in a semi-trance condition ; at the same time reading aloud from a newspaper pinned against the wall three or four feet above the instrument. Many of the pieces are improvisations, and we are informed that they are seldom repeated, and that the medium is but slightly familiar with notes. Miss S. has also been controlled as a writing and drawing medium, we understand. For many years she suffered from "hip-dislocation," which made one limb several inches shorter than the other, and prevented her stepping upon the bottom of the foot : she could only touch the floor with her toes when walking. We are told that the spirits entranced her a portion of every day for about a month, and have nearly cured her of that inconvenience and deformity, so that she now steps firmly upon the heel of the afflicted limb, and limps comparatively little in walking. ' This case is not instanced as very singular, in this age of spirit ministration, yet it is worthy of being placed on record.

Medical Legislation.

Os page four is a letter from Hudson Tuttle to the Banner of Light, touching the new medical law in this State. This enactment applies, we believe, only to those who shall commence practice after its passage, and not to any who have been practicing herotofore. Nevertheless, the law is oppressive, in view of the fact that there are more charlatans and ignoramuses with diplomas than without them, who use their "parchment" to secure a confidence their measure of commonsense and knowledge of health laws does not entitle them to ; while it proscribes all who have the gift of healing by the "laying on of hands." Mothers, be careful how you assuage the pain of your little ones in this manner ; you are in danger of the lock-up ! Query : Had Christ a license or a diploma when he caused ' the lame to walk ?' We are bound to impute good motives whenever and wherever we can. The desire of the Legislature " to protect the citizens of Ohio from empiricism and to elevate the standing of the medical profession," is praiseworthy ; but mere legal enactment will signally fail here, as elsowhere, in bringing about the desired reformation. Spiritualists need not expect much from that sourcenor blame much when their oppression cometh. "A stream cannot rise higher than its fountain."

Geneva.

BRO. OLDS informs us that a Lyceum was organized in this thriving village, May 1st, and now numbers about seventy members. The Society has speaking nearly every Sunday.

Will the Presidents of Societics and the Conductors of Lyceums furnish us with the necessary data to make the Spiritual Directory complete and reliable ?. Adres 1.

Equality and Freedom.

Os Wednesday evening we had the pleasure of istening to a lecture from Rabbi Myers, of the Huron Street Synagogue, in this city. The discourse was upon the Idea of Equality and Freedom, and was delivered in the hall of the Hebrew Society, " The Sons of the Covenant." This so-

For the Ohio Spiritualist. Missionary Report for April.

HUDSON TUTTLF, Secretary of Ohio State Asso ciation of Spiritualists :

DEAR BROTHER : The first three days of April ound me in Cleveland, engaged in making up the somewhat extended report of my previous three months' labors, together with my efforts in endeavoring to increase the amount of quarterly subscriptions to the State fund. N. E. Crittenden. well known as one of the solid men of Cleveland generously headed the subscription with \$100. hope others in the State, who are as abundantly able, will find it in their hearts (and pockets) to follow his example. I had expected to lecture April 2d and 3d in Beren, but as the friends could not then obtain a place for a meeting. I was obliged to postpone lecturing there until some future time. There are but two or three Spirit-ualists in the place, and both lectures and tests are of course much needed. I went from Cleveland to Grafton, where I

anded from the cars, and in the midst of snow, rain and slosh, and much more mud, I was conrain and stoan, and much more mud, I was con-veyed by Brother Henry Montague, an old and faithful hard-working Spiritualist, to his house in the township of Eaton. An appointment had been made for me to speak, on Sunday, in the Universalist church in Laporte, near Brother Montague's. But as some of the liberal (?) brethren of that denomination suddenly discovered that they desired to use the church, we were obliged to hold our meeting in the school-house. As the storm had rendered the roads almost impassable, but few were in attendance, yet they made up in earnest zeal and devotion to the cause what they lacked in numbers. There are quite a number of Spiritualists in this town, who have held regular meetings in the school-house, for a few summers past, employing as their speaker, Mrs. Ward of LaGrange, a very excellent lady and interesting trance speaker - who has been engaged to speak for them again the coming summer. consultation with the friends, I advised the organzation of a Society at Grafton Station, a central point for the townships of Eaton, Grafton and La Grange, where a hall can be obtained for the meeting of the Society, and also a Children's Progressive Lyceum, which 1 hope, with the assist-ance of the liberal friends in those three towns, to organize soon.

I had arranged for two lectures' at Elgin, the county seat of Lorain county. On arriving there Monday, I found that no notice had been given and no place secured for my lectures. This prevented my speaking Monday evening. I found much opposition to and misrepresentation of Spiritualism, and determined to give one lecture. Accordingly I secured the large and commodious town hall, and although the notice was short. quite a large audience came out to hear what could be said in favor of what is frequently and flip-pantly denominated a "humbug." I gave op-portunity for any person to ask questions, and although there were several well known opponents of Spiritualism present, and one or two taking notes of the lecture, not a question was asked. A clergyman and lawyer of this place had promised Mrs. Brownell that they would discuss the subject of Spiritualism with any advocate of the cause she might select. She accordingly notified them that their chance was good for such discussion, but received the reply that they were not prepared, nor could they tell when they would be. And thus endeth, I suppose, all hopes of discussion with those gentlemen upon this subject.

There is little knowledge of true Spiritualism in this place. The peculiar ideas of a few indi-viduals have tended more to mislead the public mind in regard to the truths of this philosophy and phenomena than to establish them. But from under the cloud of ignorance and misrepresentation will this place soon come, if the right kind of labor be performed here, and great triumphs for the truth will be realized. This is a natural center for a large Society, and a Progresssive Lyceum might be established here that would work wonders in illuminating the darkened, bigoted theological condition of Elyria.

I next gave two lectures at a small town at the mouth of Black River, where I enjoyed the hospitality of Brother Fox, so much in contrast with the nearly lifeless condition of things in Elyria, where the missionary was obliged to pay hall rent, hotel bills, and preach for nothing. I found a good number of Spiritualists and liberal mind-ed people at Black Kiver, and many others ready and anxious to hear and know something about Spiritualism. My lectures were well attended. and enlivened by a few questions from the Methodist minister present, who seemed anxious to know whether " Christ was God ?" In answer to his question, I referred him to the Bible, his authority, which says that he was a man, lived thirty-three years, enjoyed and suffered, was killed and buried like other men. He then asked if it did not also say he was God ? I told him it did, and asked him to reconcile the declaration that this thirty-three year old man was the Infiaite God !' After the Reverend Brother had thus been led out beyond his soundings, and had commenced sinking in his own mire, to the evident originality in some of the peculiar phrases re- delight of the audience, I left him thus fastened in his own theological mud. There is element here for a small society, which, with a small Lyceum, can be organized in the fall. Many of the Spiritualists are away on the lake in the sum-The collection in aid of the missionary mer. work was generous. I next made a hasty trip to Oberlin, where, if "missionaries" are needed at all in this world, is a good place for them to work. My five lectures given here two months previous, had so thoroughly roused the prejudice of the religious bigots, that no public hall could be secured for a lecture. and I was obliged to speak in the private residence of Brother Hart, whose liberality and generosity make him essentially the friend of every reform. The weather and going were most unfavorable, but quite a large audience of earnest souls were present, ready to carry forward the good work so auspiciously begun, in the purchase of a lot, upon which they are determined to erect a building to be devoted to the advancement of Spiritualism, and where a progressive Lyce, m will be organized as soon as it is completed. A subscription list was started, and several hundred dollars subscribed toward building a hall, and the zeal and carnestness with which the friends take hold of this matter, is prophetic of success. Tarrying one night with Brother Hall, that faithful sentinel on the watchtower of our spiritual Zion, I took passage the next morning with Brother N. E. Marcey of Wellington, who with his courageous wife had come ten miles in a double wagon, through the deep mud, to hear the missionary, and help forward the good work of building a hall in Oberlin. At Wellington, I took the cars for Cardington, Morrow county, where I was met and welcomed by Brothers Hager and Durgin, and generously provided for at Brother Hager's hospitable house. The friends of the cause gathered in the evoning, and after a brief lecture upon the necessity of organization, a free interchange of views in conference meeting was had as to the best plan, when it was decided to adopt the form of Constitution for Society and Progressive Lyceum presented by the "Missionary," thereby becoming auxiliary to the "State Association." The Constitution was signed by all present, and the friends separated, feeling that something had been done in the right direction to forward the work of reform. The organization was completed by the election of proper officers. The friends determined also to proceed with the erection of a suitable hall, in which to hold lectures and a Childrens' Lyceum, which they expert to be ready to organize in June. The next day, Sunday, April 12th, although the meeting was held in a private house, and those who attended were obliged to make their way through a driving snow storm, still a goodly number were present to listen to my two lectures, and their carneatness and zeal in the cause was made truly manifest by the prompt and generous donation of \$22, in aid of the missionary work. Pretty good for a ment nere are contain elements where

excellent speaker "Gilead," (where h hodies, as well as whole time to this work. Also Broth at Cardington, and faction of those w ought again to ente hope he will. Monday I went to of Cardington, wi enjoyed the hospit and faithful Spirit Much interest was a general desire to nown of either the What few friends t and courageous, an a small society and ble. Faithful we needed to assist the power to advance t I came from the storm and synshine I had arranged for sparsely attended, weather, in part, b judice and bigotry place as absolutel The storm was so that there was not. "Capitol House" of the " missiona and Brother S. O. unceasing efforts t Spiritual philosopl darkness which en and test mediums willing to work, sl Having an enga Geauga county, th rect line of trave Great Western R overy effort, by wi the road, to make tures, at Mansfiel Seville, the friend meeting, in time 1 through. Hence at Akron. Here

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The Evening News on the Trial of Mr. Home.

The Chancery suit against Mr. Home the great leader of the Spiritualists, still continues to attract attention. As it is now necessary he should show some legal consideration for Mrs. Lyon's £60,000, he alleges that this old lady of 76 prom-Chancellor will attach much weight to the mandates of the spirits, but if Mr. Home can prove the promise to marry, it would be a legal consideration for the gift the Chancellor could not disregard. Among the witnesses examined was Mr. Gerald Massey, the well known writer, who said that Mrs. Lyon's great weakness was her admiration of the nobility and her desire to meet titled persons, among whom Mr. Home's acquaintance was large ; nothing made her so happy as to meet a lady or a lord. Mr. and Mrs. C. S. Hall also gave evidence for Mr. Home, Mr. Hall giving it as his opinion that one good reenling from spiritual manifestations was that they helped to convince persons of "the immortality of the soul. Mr. Hall ing hand. would seem to be almost as weak and

" simple as Mrs. Lyon. "> Mr. Home himself swore that spiritual when he was six months old, which is almost equal to the Roman Catholic Saint. who when an infant, always refused the breast on Friday. He admitted that the

(Investment, June 1

can easily afford them.

"The cause of Spiritualism is gaining grout ad

- " Build your churches ; they are ours, "110 By a law ye have not known. Raise your steeples, flank your towers ;... Truth shall claim them for her own ! " Marble be the solid wall -
- Granite the foundation stone ; Error, build thy princely halls-Truth shall claim them for her own f ----

- I Like Personal.

J. H. POWELL, who has for some time past been an active English Spiritualist, will speak in Geneva the 7th and 14th of June. He will also speak in Cleveland the 21st. Mr. Powell has a good record, and has come to America to remain. We believe the friends of Spiritual progress will be pleased to make his acquaintance, and if his American performance be at all equal to his English reputation, they will be gainers by so doing. E. S. WHERLER leaves Cleveland the 17th of June, for Sturgis, Mich., to attend the Oonvention there, the 19th, 20th and 21st.

A. A. WHEELOCK and wife, the State Missionary, intend a vacation in July, and a probable journey to the scaboard. They have been hard at work and need rest. We bespeak them a welcome East. If a place were found near the sea, friend Wheelook would speak a few times during his visit. (Basser please note.) In fact it might be dangerous for him to be quiet ; he is so full that serious results might follow the ontire cossation of his work, even for a mouth ! Next Sunday Bro. W. will complete the organization of the Society and Lyceum at Akron.

A. B. FRENCH will locture at Milan, June 7th; at Chagrin Falls, June 14th ; at Painesville, Juno 2laL

E. WHITPLE addressed the Spiritualists and Liberalists of Cleveland, last Sunday. We have not had the pleasure of listening to Bro. W., but competent critics inform us that his discourses are vory philosophical and highly interesting. Sunday, June 7th, he speaks at Richfield, we believe. MRS. THOMPSON speaks in Andover, Ashtabula Co., to-morrow.

Tun BANNES OF LIGHT .- We hardly nood sky to the Spiritualists of Obio, "stick to the Banwma." It should not, can not, be superceded. But take this paper also. You need sorts, and

PROM Greene, Chenango Co., N. Y., we hear

ciety is a benevolent order, like the Odd Fellows Their hall, corner of, Superior street and the Square, is very tastefully decorated. Over the platform appears the motto, " Enlightenment," at the mottoes at the side of the room is "Harmoan audience which nearly filled the hall, and which seemed fully capable of appreciating the subject and the manner of its treatment. The lecture was in English, and while the pronunciation was nearly perfect, there was a crispness and freshing to cars jaded with the rhetorical commonplaces of ordinary speech making. Equality did not consist in any imaginary sameness of men, since the verities of character and condition, despite the instances of hardship, were the will of God, the order of nature, and conservative of a life of progress and happiness. The Rabbi gave a criticism upon the Communists, which impressed us as hardly just to the true idea of Socialism. We do not understand it to be the purpose of Socialists to abrogate all distinctions among individuals, but to furnish conditions and allow freedom to distinguish themselves by a full development of their powers, and then deserve happiness by doing good for others, the motto being, " The power to do good imposes the obligation."

Freedom as a moral principle was contrasted with license, and the reciprocal relations between good man and free society fully claborated. The lecture was full of instruction and eminently calculated to train its hearers into an Intelligent comprehension of their relations and duties as citizens of a free Republic and members of an orderly community. deres

From A. B. French, President of the State Association, CLYDE, O., June 2, 1868.

DRAR BRO, HAMMOND ; You will please mention in your next issue that J. H. Randall, who is vory good lecturer and a worthy man in every respect, (as I fully believe,) has located at Elmore, Q., and will answer calls to lecture on Sundays. I at provid all ha milant

Please announce that I shall speak at Paines-Everywhere the light is breaking, and I anticiate soon the inauguration of a glorious day for the Spiritualists of Ohio. Ant alt , the Thurs

When I can got time, I will try and contribute something for your paper.

I am, very truly, &c., A. B. FRENCH.

Tun articlos we are publishing upon " Deductive and Inductive Research," are worthy of careful study, and we commend them to all who are seeking for "more light" upon the Spiritual Philosophy.

PRIMITE OF THE LYCHUM, pavents aspecially, he Now, Mr. Editor, what do you think rapidly in this section of the country. I shall (m- dilligent in the good work of promoting its inter-" spirits yould not be of any use in stock shout this ? Does it not behoove all Spi. deaver to get up a elub for your paper." To but out, and, through it, there of humanity: 10 constitution qualify them to develop, that work It is time we materation this manual this manual this

this place have ra Brother F. to con ister to their want once a month, is their appreciatio: worthy man and of the firm hold a Spiritualism has taining here. in this place are f recent destructive boring under the not owning a build meetings. A very modious hall in for my two evenin well attended. Th izing a legal Social

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Ohio Spiritualist. for April. f Ohio State Asses

three days of April iged in making up rt of my previous r with my efforts in mount of quarterly 1. N. E. Crittenden, men of Cleveland, ption with \$100. I are as abundantly ts (and pockets) to xpected to lecture as the friends could a meeting, I was there until some vo or three Spirit-ectures and tests

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stormy day. Spiritualism has a permanent hold in this place, and great triumphs in the future await the further developments of its philosophy and science here. Brother Ensign, the energetic and efficient President of the Society, both an excellent speaker and heater, living at Mount "Gilend," (where he finds " balm" for "sin sick" "Gilead," (where he finds " baim for " sin ack." hodies, as well as "souls,") ought to devote his whole time to this important and much needed work. Also Brother Henry J. Durgin, who lives at Cardington, and has spoken, much to the satis-faction of these who have had the pleasure of hearing him, being an excellent test medium, ought again to enter this field of labor, and we have be will. hope he will.

Monday I went to Ashley, twolvo miles south of Cardington, where I gave one lecture, and enjoyed the hospitality of that earnest worker and faithful Spiritualist, Brother W. Grangor, Much interest was manifested in my lecture, and a general desire to hear more, as very little is known of either the philosophy or the phenomena. What few friends there are here are most carnest and courageous, and are determined to organizo a small society and lyceum this summer, if possi-ble. Faithful workers and earnest labor are needed to assist those who are doing all in their power to advance the cause. I came from there to Galion, accompanied by storm and synshine, with very little of the latter.

I had arranged for two lectures: The first was sparsely attended, owing to the condition of the weather, in part, but mainly to the religious pre-judice and bigotry that reigns and rules in this judice and bigotry that reigns and rules in this place as absolutely as a tyrant upon a throno. The storm was so severe the second evening that there was not, of saints or sinners, a quorum present. The generous-hearted proprietor of the "Capitol House" provided for the hodily wants of the "missionary," and I congratulate him and Brother S. O. Edson, upon their constant and unceasing efforts to shed abroad the light of the Spiritual philosophy, in the midst of the thick darkness which envelopes this place. Speakers and test mediums who love the causo, and are willing to work, should visit this field of habor. Having an engagement to speak in Thompson,

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Geauga county, the last Sunday of April, my di-rect line of travel was along the Atlantic and Great Western Railroad, and although I used every effort, by writing to different points along the road, to make appointments for evening lee tures, at Mansfield, Ashland, West Salem, and Seville, the friends could not obtain a hall for meeting, in time to accommodate me as I passed through. Hence my first stop on the route was through. Hence my nist stop on the route was at Akron. Here I found a busy, bustling town, full of energy, life and improvement, with quite a number of Spiritualists, and many liberal minded people, where a large Society and Lyceum can be established. Although I sent notices for lectures at this place for two ovenings, when I came I found they had not been taken from the post office, where they had lain for three days and consequently no appointment for meeting had been made. Upon consultation with a few of the friends, it was thought best, as the time was se short in which to give notice of meeting, that] had better improve the day, Friday, by calling around and talking up the matter of organizing a society and Lyceum. I am greatly indebted to the kindness of Brother A. S. Sumner, a promising and intelligent young lawyer and most worthy man, who procured a horse and carriage, and aided the "missionary" in finding the "fow and faithful," who are ever ready here, as in all other places, to aid and assist in rolling onward the car of Progress. I found many who are ready and anxious for organization, upon the proper basis, and especially the establishing of a "Childrens' Progressive Lyceum." Accordingly arrangements were made for a "two days' meeting," to be held at I replied that the roverend gentleman's Akron, May 23d and 24th, at which time the "Missionary" and Brother A. B. French, will lift up their voices unitedly, in trumpet tones, before all the people who may assemble to hear! At that time it is expected to legally organize a Society and Lyceum. My next appointment being at Ravenna, I took Hudson in my way, where I made a brief examination of conditions, while waiting for the train south. I had intended to lecture here on Monday evening, but I found the place so lifeless and dormant, and what few live Spiritualists there are here living so far apart, that I decided not to commence "breaking up" this patch of theological

menced, getting twenty names to the Constitution in one evening, and appointing a committee of three gentlemen o circulate the same for signatures, and committee of three ladies to attend to the matter of looking up the children for the Lyceum. While staying here I enjoyed the hospitable home of that earnest worker and staunch friend of Spiritualism, Brother Antisdale. I found in Brother Waldron and his amiable wife, genuine friends and earnest workers, and many others I saw here, whose further acquaintance, I regreted, time

did not permit me to make. Having left the railroad, I determined on trying the "overland route," the country across" to reach a few inland places on my way to Geneva, where I had already made arrangements to organize a " Childrens' Lyceum," the first Sunday of May.

At South Newbury I halted in my country journey, and gave one lecture. Owing to the fact that the notices for meetings did not reach their destination n season, few were in attendance. Although in the country, and the friends of free thought widely separated, still they possess a very commodious little free hall, or chapel, in which meetings are frequently held, and the few who were present at my lecture, were courageous enough to talk hopefully of establishing a small Society and Lyceum in this beautiful country town. I think it will be accomplished this summer. At the pleasant home of Brother D. M. Allen we found such quiet, comfort and rest as was truly refreshing to both body and spirit. In this harmonious, happy home-an earthly heaven-an intelligent noble woman and mother reigns a queen with a soul keenly alive to the cultivation of every good, the beautiful and true ; this heroic mother dares to practice the glorious reforms so much needed to day, and which requires the loftiest courage for woman, not only to preach, but especially to practice. I could but admire her quiet, most lady like appearance, in her neat reform dress, which she not only wears at home, but appears in before the public, wearing it to Chardon, the county seat, whither, with her sweet little daughter, she had the kindness to conduct the "Missionary" to his next field of labor. At Chardon, a beauitfully located vil-

lage, and county seat of Geauga Co., I found my fame had preceded mo. I had scarcely deposited my baggage in the pleasant house Brother of Henry Utley, when I was informed that the Rev. Mr. Kingsbury, Methodist minister in this place, had told Brother Utley that he "knew that man Wheelock when he was a young man, and he was a hard case.' memory and acquaintance entirely exceeded mine, for I never knew a minister by that name. However, I would be most happy to meet said ministerialKingsbury, and compare notes with him, thus ascertaining which one of us was best entitled to being considered a "hard case." As I was to lecture that evening in Town Hall, and Mr. Kingsbury had utterly refused the invitation. Brother Utley gave him to come and hear my lecture, I was quite anxious to meet the gentleman, and fortunately we did meet in the post office, where, Brother Utley very gallantly introduced us, and I remarked, with a bland missionary smile, "I understand you were acquainted with underbrush, thorns and thistles, until I me when I was a young man." An evicould make arrangements to spend more dent feeling of surprise and incomparatime here than one evening. But I ble meanness was instantly manifest in would say to the friends here, that the his solemn ministerial countenance, as he time cometh, yca, it draweth near, when stammered out, "I am mistaken in the the "Missionary" will come to Hudson man," and without the least apology, (thus entirely ignoring common civility and decency,) hurried from our presence. I speak of this case, as it so clearly reveals the spirit of bigotry and hatred that moves these boastful Christian pretenders and would-be representatives of God and religion. As the reverend gentleman had given publicity to the statement that I was a "hard case," etc., I took occasion to repeat to the audience the circumstance of our meeting in the post office, and what transpired between us; and I gave them to understand most emphatically that a professed Christian or minister had no more right to slander Spiritualists than any other honest and respectable people. As the weather was very unfavorable, and the prejudice in this community so great against Spiritualism, a large audience was not anticipated. But my lecture was well attended, and well received. I moved the few and faithful friends of our glorious cause to action, by urging the necessity of organizing a Society and Lyccum here. Several names were signed to the Constitution, and with a little effective effort a fine Society great measure "making the crooked and Lyceum can be organized. The next morning after my lecture here, the sad news came to us, that by a most fearful and distressing accident, Brother Vaughn, who lived two miles from Chardon, and had been up with his excellent wife, to attend my lecture, on returning home, was suddenly, by his horse taking fright, thrown violently against a tree, and thus was his spirit "born into the higher life." He was a noble man, an earnest working Spiritualist, and his earthly presence will be much missed and sadly felt by all who knew him. To his faithful wife and loving, family, I desire to express my heart's deep sympathy, and to suggest the fullness of that only grief dispelling consolation, found

signing the Constitution for an organi-zation of a Society and Children's Lyceum in CHARDON. And to the friends there, I would say, entulate his noble example, and push the good work forward to success, for he will visit you in spirit.

The weather cold and rainy, I WAS gratefully indebted to our earnest Brother Ultey, who conveyed me in his comfortable carriage, to that well known Spiritualists' Home in Thompson, Brother Henry Hurlburt's. Here the other half-and as Hudson Tuttle says, "the angel half of the mission,"-and our other half, was waiting to welcome and be welcomed in return by the "Missionary." Mrs. Wheelock had been at Painsville instructing the Lyceum, for three weeks, and now, when these two "Missionaries" met, after such a long separation, let the "heathen" and all the rest of the world know that there was great rejoicing." Here, to my great joy, I found our earnest, able, faithful worker and Brother, O. P. Kellogg; hale, hearty and joyful as ever. "We had a fine "love-feast" with Bro. K. He is doing a great work in this part of the State. I wish we had more such workers. I lectured twice at Thomson, to arge audiences, who contributed quite generously to our cause. They are also raising a three months' fund for the missionary work. I showed them the importance of having a Lyceum, and they are preparing for one, and will be ready to organize it in the course of a few months.

We close our month's labor for April, enjoying the generous hospitality of Brother Hurlburt and writing up this report. Owing to the many and severe storms this month, it has been most difficult to hold meetings with much success, pecuniarily or otherwise. Every Sunday but one in the month, it has stormed furiously ! Considering the condition of the weather and other things in the localities I have visited, my success in giving lectures, collecting funds, subscriptions for papers, and sale of books, surprises me. This month I have prepared and laid out much work for next month and the summer. Especially is this true as regards the organization of Societies and Lyceums; so that my labor for April will result in Societies and Lycevms in the following places : Grafton. Elyria, Black River, Cardington, Ashley, Akron, Ravenna, Chagrin Falls, South Newbury, Chardon and Thompson.

The importance of districting the State, as far as possible, so as to still futher perfect the system of Missionary labor so successfully commenced, cannot be too carefully considered. It is necessary to make points at a convenient distance -centers-and the base for operations and work in the District Circle. I would respectfully recommend the following order of organization for District Circles DISTRICT CIRCLE, NUMBER ONE.

Toledo, the Center .- East Toledo. Sylvania, Tremainesville, Genoa, Elmore, Maumee City, Napoleon, Wauseon Perrysburg, Tontoginy, Waterville, West field, Milton, and Portage.

DISTRICT CIRCLE, NUMBER TWO. Clyde, the Center .-- Castalia, Sandusky, Kelly's Island, Green Springs, Tiffin, Fremont, Ballsville, Fostoria, Findley, Bellevue, Monroeville, Norwalk, Milan, and Berlin Heights.

DISTRICT CIRCLE, NUMBER THREE. Oberlin, the Center,-Camden, Wakeman, Vermillion, Amherst, Elyria, Ridgeville, Omsted Falls, Berea, Grafton, Eaton, La Grange, Wellington, Rochester, New London, Litchfield, and Liverpool.

nity, and a majority was declared in favor of the orthodox candidates, but investigation proved the election to have been an illegal one, and the old board held over. The matter was called up held over. again on Saturday, the 30th, and in spite of all the power of church influence, settled adversely to the idea of bigotry and narrow-minded prejudice. Good men have been elected and "the saints" have met a rebuke. In another movement, they will remember that which many are apt to forget, that the days of ecclesiastical dominion are over, and gone forever, and all men have rights to be repected.

The Lyceum in Clyde is prosperous. Their recent Conductor has been compelled to resign on account of ill health and other adverse circumstances. He has been a faithful worker from the first, and has the affectionate gratitude of those for whom he has done so much. The sessions of the Lyceum are held in the morning, and attended by many of the parents and friends of the children. The ages of members range from three or four years to fifty or sixty-all students of the law of life and love. The lectures are well attended by good minds. In other matters the usual progress is accelorated and those who labor have the satisfaction of knowing it is not in vain. bol ontil

Extract from a Lecture Delivered at the St. Clair Street M. E. Church

Wednesday Evening May 27th, 1868, by W. E LOWN, Esq. Not to institute the metaphysical in-

quiry whether man is restless because progressive in his nature, or progressive because innately restless and dissatisfied with his present status, it is evident that continued activity is the normal condition of his being, temporary rest or quietude simply supplying the basis for further exertions; and this activity being a mental characteristic, necessarily partakes of the enduring qualities of the mind, reaches beyond this rudimental plane of existence through the immeasurable wons of futurity. Neither is it dependent or circumscribed, in noble minds, by the mediocrity of the mass, any more than the growth of a stalwart oak is affected by the underbrush which it overtops. There are human oaks in the century forests-men who stand head and shoulders above the crowd, and who are seen afar off over the intervening years which history chronicles. As the clasping ivy around some lofty column is not limited in its growth when it has reached the summit, but continues to reach forth as for something more to grasp; so neither is he who is impelled by the workings of an immortal mind limited in his aspirations when he has reached the level of other minds, but he deepens his research, grasps for the greater; and continually reaches out to infinity. This restless spirit in man, not satisfied when it has attained the summit of the ladder of material or objective so doing the same right is not taken phenomena, reaches away into the profound immensities of subjectivity, becomes mentally perceptive of that which the outward sense ignores, and continually demands more and more comprehensive solutions of the fundamental problems of mental philosophy and spiritual existence. These problems are infinite in extent, but, instead of lamenting the fact, we should regard it as the highest possible evidence of wisdom and the agony of an infinitely progressive intelligence without problems of corresponding magnitude upon which to ex-

Letter from the State Missionary. ARRON, O., June 4, 1868.

BRO. HAMMOND .- We are still hard at work here—can begin to see streaks of spiritual daylight. Our Social promises to be a success-to-morrow night will tell. Will send the May report next week. * * * Will try and obtain some more subscribers for you next Sunday. I shall get up a club for you in Ravenna, next week. I lectured in Kent last evening. I pray for your success with both hands. Write to me at Ravenna, and let me know how you are getting along; send some papers for distribution. Yours truly,

A. A. WHEELOCK.

QUARTERLY REPORT OF THE OHIO STATE MISSIONARY. - Though this report was published in the other Spiritual papers two or three weeks ago, we shall, in our next issue, make room for it, FOR REFER-ENCE, as it is important that the SPIRIT-UALIST should give as complete a history as possible of the proceedings of the State Association from the commencement of its labor.

"THOU SHALT NOT SMOKE."-A "resolution" having been introduced into the Methodist General Conference condemning the use of tobacco and shutting out from the ministry all persons addicted to the weed in any form, the New York Tribune comments thus :---

The liberal and enlightened spirit of that proposal cannot be too warmly commended. As soon as it passes, we trust the Rev. Mr. Bingham, who offered it, will draw up an Eleventh Commandment to the effect that, "Thou shalt not smoke," and will take immediate measures to close the Kingdom of Heaven against all sinners who take snuff, drink tea or coffee, play whist, checkers, cro-quet, or base ball, read Scott's novels, or smile on Sunday.

For the Ohio Spiritualist.

STATEMENT OF GENERAL PRINCI PLES .-I. Principles are self-oxistent, eternal, impersonal, unchangeable and everywhere present. II. Individuals are dependent, and changeable. III. Principles, therefore, and not persons, constitute the only infallible guide. IV. Individual guides should be adhered to only so far as their teachings harmonize with Principles. V. The end of all human existence is the harmonious (normal) development of all our faculties. VI. Every individual has the right to pursue that end in such ways as to him or her may seem best, provided that in from others. VII. Principles, though unchanging in essence, are progressive in manifestation. Those institutions, therefore, which recognize and keep pace with this progressive manifestation are of the highest importance to humanity, and are the only ones that can be perpetuated.

No minor laws logically proceeding love-for who could adequately depict from these general principles can ever oppress the natural rights of any; neither will the time ever come when these fundamental truths will be superceded, however differently they may be incarnated in the methods of verbal and visible expression.

had com he evident s fastened is element small Ly-Many of n the summissionary i, whiere, if is world, is ve lectures thoroughus bigots, r'a lecture. ivate resiy and gen-d of every most unof earnest rward the e purchase ed to creet icement of Lycei.m pleted. A d hundred ull, and the lends take Hall, that our spiritwho with niles in a to hear the d work of Uington, I iw county, Brothers wided for l'he friends , and after ganization, enco meeti it was de-i for Socieed by the liary to the resent, and tething had orward the was comh the erecd lectures y expect to next day, to attended th a driving ere present carnestness \$22, in aid good for a

and put the plow in beam deep. At Ravenna I found Brother O. S. Sutleff, with the "harness on," and as occasion offers, battling manfully for the advancement and success of our glorious cause. Many kind friends and carnest Spiritualists, as well as a large number of liberal-minded people I found here.

I gave two lectures, May 19th, in "Citizen's Hall" to large and appreciative audiences, uging the importance of associative action and co-operation; the ball of organization was set in motion, and quite a number of names secured to the printed form which I presented as the constitution for a legal Society and Children's Lyceum. The element exists here for one of the largest and most successful societies and lyceums in the State. It will take a little time, with the right kind of labor, to bring it up into a living, healthy, growing form. The earnestness of the friends was manifest in a most liberal, collection, to aid the

cause.

My next point of labor was Chagrin Falls. Here Brother A. B. French had preceded me, the Sunday previous, in a paths straight, and clearing the way." His two lectures, given in the "Church of the Disciples," were very highly spoken of, and the fact that the friends in this place have raised the means to pay Brother F. to come from Clyde, to minister to their wants in "Spiritual things" once a month, is not only an evidence of their appreciation of him, as a most worthy man and eloquent speaker, but of the firm hold and steady advancement Spiritualism has secured and is maintaining here. The friends of our cause in this place are feeling the effect of the recent destructive fire, and are also laaboring under the great disadvantage of not owning a building in which to hold meetings. A very convenient and commodious hall in the hotel was secured for my two evening lectures, which were well attended. The business of organizing a legal Society and Lyceum I comDISTRICT OIRCLE, NUMBER FOUR. Cleveland, the Center.-Rockport, Richfield, Copley, Sharon, Akron, Seville. Wadsworth, Hudson, Ravenna, Newberg, Euclid, Willoughby, and Kirtland. DISTRICT CIRCLE, NUMBER FIVE. Geneva, the Center .- Madison, Union ville, Perry, Painesvillo, Saybrook, Ashtabula, Kingsville; Conneaut, Jefferson,

Austinville, Monroe, Harpersfield, Andover, New Lyne Pierpont, and Thompson. OR.) III TO LEADER OF AN AUMBER SIX. 1.1 Chagrin Falls, the Center.-Chardon,

Burton, Newburg, Auburn, Bainbridge, Troy, Parkman, Farmington, Mesapotama, Middlefield, Braceville, and Newton Falls. I but all still I would again most respectfully urge upon the attention of the Board, the importance of convening a State Convenion, at sometime not very distant. Matters of importance ought to be brought before such a body, as soon as practicable, much have along of same Hopefully believing in the final triumph of our cause, with carnest, zealous work, o he I am fraternally thine, all

A. A. WHEELOCK, Missionary Agit. no colle universit ning most over For the Ohio, Spicitualist. alt vit har Clyde. mand of hos On Saturday, May 30th, in Clyde, the combined forces of orthodoxy sustained a Waterloo defeat from the Spiritualists and other liberal-minded people. | There has been, for some time past, an undecided election for school directors pending there. At first the regular and ordinary nominations for those offices happened to include a Spiritualist; and a Rationalist. The "friends of God' could not endure that, and so a new nomination was proposed, and that the fliree officers be respectively a Presbyterian, a Baptist, and a Methodist. As the Presbyterians in the place are to the Spiritualists about as one is to a hundred, this was quite in accordance with the customary justice and sense of soctarians. The issue was sprung upon the commu-| "Christian psalms improved." istaction.

pend its unbounded and untiring energies. re<u>ndrant of dist "ort</u>alism")

"HORRIBLE (!) PROFANITY. - Some one, looking through the Religious Telescope, says :

At the celebration in Boston, on the 31st ult., of the twentieth anniversary of modern spiritualism, were enacted some things which illustrate the horrible profanity of the system. Spiritualism now professes to be a religious faith, and its adherents, religionists. An exchange says:

The exercises were held in the Music Hall, which was adorned with banners and inscriptions ror the occasion,. The inscriptions indicated the beliefs and disbeliefs of this sect, as they must now be regarded. We give a few of them as examples :

The love of God is the beginning of wisdom.

"The foar of God is the beginning of folly." "The stroke of death is but a kindly frost that cracks the shell and gives the kernel room to germinate. What most consummate fools the fear of death has made us."

One of the banners bore the following new version of a stanza by Dr. Watts:

"Broad is the road that leads to LIFE, And thousands walk together there. But ERRORS show a narrow path, With here and there a traveler."

On this banner was represented a host in bright array, surrounded by an effulgent light, and marching forward in triumph; while a man in dark raiment was making his way toward a deep cave. Another banner bore the following stanza, altered in a similar manner :

" Hark | from the SKIES, A JOYFUL sound !

Our cars attend the cry ; OLD KRKORS, come and view the ground Where you must shortly lie."

On this banner was a representation Jonatae Ingligue

-

That was a shrewd girl, and not devoid of sense, either, who remarked, when other girls were mrking fun of her short skirts and pants, and affected to be much shocked at the exhibition thereof, at a party, "If you'd only pull up your dresses about your necks, where they ought to be, they'd be as short as minel'. She was not troubled any more.

her he an -----

A thousand vague fears, wild speculations, and indigested schemes, hurry through one's thoughts in seasons of doubt and danger. But, by arresting them as they flit across the mind, by throwing them on paper, and, even by that mechanical art, compelling ourselves to consider them with scrupulous and minute attention, we may perhaps escape becoming the dupes of our own excited imaginations.

REPUTAT ON .- Reputation 15 as often got by noise as by merit. The man who blows his own horn loudest and most constantly is very apt to be considered the biggest and best out. Plated ware nowa-days, in fact, appears to be preferred by the majority of the people. Modest mertt has very little chance to play a lute where a huge bass drum is beaten. The noisiest politicians commonly get the spoils, the loudest preachers the salaries, and the boldest women the favoring worship. All of which goes to show that the world has yet a field for improvements.

Books .- E. S. Wheeler, the regular speaker of of a grass-grown grave, upon the head-stone of which was the epitaph, "*Hic Jacet* Old Theology. Rest in peace." Upon the stone was perched an owl, and near by was pictured a dilapidated church, its spire tottering to its fall. The stanzas above quoted were styled "Christian psalms improved." Ohio, provide inteller that and the such a theilthus of an extrudued to the

S 1938, Branch and R. R. R. R. R. R.

in the knowledge that Spiritualism bring

to all, in the demonstrated fact that the

dear ones of our household, " only gone

before," " still live and love us and come

to "mis yet." His last public acti was M. O. A advertise of the reader of the second Maddide R. convertised and the second

THE OHIO SPIRITUALIST.

Selected Miscellany.

THE POET.

O, Poet I is this thy bower, This garret, gloomy and poor ? Still weavest thou rhymes of bountiful climes, With the hungry wolf at thy door?

" My bower is builded of crystal

At the gates of the gleaming flay; And rich in grain in its broad domain, And with lilies and roses gay."

But thy check is hollow and pallid, Thine eyes gleam strangely at times Thy chaplet Death weaves of cypress-leaves Whilst thou weavest thy golden rhymes.

" Of laurels green and immortal,

Are my garlands worce on high. Death, joyous and mild, is a beautiful child, That beckoneth me from the sky." What seest thou deep in the sunset,

O, Dreamer of Fairyland? Thy brows are so bright with a rapt delight,

And falleth the pen from thy hand ! I see my palace of crystal TO BUSTER

Uplift its etherial crest, Looking far and free o'er the jasper son And the Islands of the Blest.

'That lady all clothed with sunshine, Who moves through the flowery meads, Is Edith, my bride; and there, at her side, That blooming cherub she leads

" Is our star-eyed baby in heaven, Who passed but a summer before;

They beckon me o'er the shadowless sen, They wait for me on the shore,

" O, glitter and glory of Sunset !

I've wrought my poesy rife With the rythmic seas of their harmonies Till they've entered into my life !

"O passionate purples and crimsons ! The curtains of life are unfurled !

From definito real to dazzling ideal They gather me out of the world !'

Poor Poet !. Thine eyes are glazing,

Courtesy Necessary in Married Life.

Persons who imagine that marriage sanctions rude familiarity and disregard of the amenitics of social life, are wretch cdly mistaken; though unhappily, such an opinion is too generally evinced in the conduct of married people toward each other. In no relation of life is courtesy and good breeding so indispensable as in that of husband and wife, because in none is it so easy to forget and disregard it. In general conversation, no person with the slightest pretentions to good sense and good manners, thinks of interrupting another while speaking; her all the particulars concerning the life of our Lord upon the earth." Stilling but how often do we find husband and wife setting all rules of politeness at naught, by taking the word out of each other's mouth, breaking without scruple no one can read this statement without reflecting that many things which seem into the midst of a discourse, and often to be the mere creatures of our imaginaone finishing the discourse which the other had commenced to relate.

Such conduct to strangers would be us as mediums. Man's mind, in fact, is held anpardonable; how much more so not creative; the receives thoughts in those who should cautiously avoid through attendant spirits, and the visions giving offence!

It sometimes happens, too, that a man will reprove his wife in the presence of others. Now this is what a woman of With this thought before us, how wonthe least spirit will not fail to resent; even if her conduct be reprehensible, she al revelations. cannot endure that others should witness her humiliation, for it is humiliating to be censured even in private—public cen-sure is public disgrace. We know a gentleman, who, though arbitrary and severe, yet so truly respected the feelings of his wife, which were proud and sensitive to a degree, that he never in his life admitted to a third person that she the medical profession," but really it is sitive to a degree, that he never in his

sion. Although your efforts at first, may not be crowned with success, yet every truthful effort will bring you nearer to the perfect life, where, under the calm sunlight of Nature's divine outpourings, you will advance involuntarily, ever drinking in the outgushing streams of knowledge, wisdom and purity. Do you ask what are the conditions on which you can enter this life of heavenly bliss? Nature answers, in one universal song, 'tis truth and purity. Turn, then, to Nature's teachings, and she will never deceive you, nor will she put the mas, where there is one without. cup to your lips unless it is filled with the richest nectar that gushes np from her inexhaustible fountain. Let your spirit flee from the false teachings of men as your body would from the crup tions of a volcano; for reason tells you that while the latter seals up the fountain of physical life, the former will the spirit-

ual at that we quest all

Wonderful Coincidence.

who always rejoiced when a soul was

freed from earth, wrote a glorification

of the departed Lavater. In this poem

he represents the awaking of the good

man in the heavenly kingdom, and tells

of the joyful greeting he received from

his friend Hiess, who had preceded him

many years; and one of the first desires

expressed by Lavater, was to visit the

Virgin Mary and ask her concerning the

Some months after the publication of

the poem, Stilling met an old friend of

Lavater's, who shook him warmly by

the hand and thanked him for the pleas-

ure he had experienced in reading the

" glorification "-and said, " How well

Hiess." "Incident!" said Stilling, "it was an imagination." "Nay," said the

friend, " forty years ago, when Lavater

stood weeping beside the death-bed of

was overwhelmed with astonishment, and

tion, are simple truths written through

of his fancy are his spiritual surround-

ings; they are his inner world, brought

out to the perception of his thought.

derful are books; they are truly spiritu-

in mall to From the Banner of Light.

An important bill has passed both

branches of the Ohio Legislature and be-

come a law, ostensibly for the purpose of "protecting the citizens of Ohio from

aiture l'A Strange Law.

incident.

life of our Lord upon the earth.

Lavater died, and his friend Stilling,

It is true, mediums make mistakes sometimes, and fail to cure; but do M. D.s never blunder? . Are they infallible? For every mistake of a medium, I can show ten made by these M. D.s. Our hearts are still torn with regrets for our daughter and sister, sacrificed to the ignorant conceit of one of these same diplomatized individuals, who now seek to compel their employment by law.

Nevertheless, if the law sifted out the quacks, we should be silent; but it does not. There are ten quacks with diplo-

There is an other point to this law, if possible, still more objectionable : "And also requires a good moral character." Now that sounds, very well, but what is meant by a "good moral character," and who is to decide? . Can a Spiritual ist be said to have such a character No. It is a thrust made in that very di rection, and in favor of the Church. In the absence of all other tests, that of church-membership is the only one which can be applied. The M. D. must not only have a diploma, but belong to the Church. This is a wonderful marriage, truly, between the spirit-killers and the body-killers. Poor humanity, where can you find shelter? This is one of the many tokens which show how the forces of the Old are being knit together, and consolidated against the New. They see the approaching struggle for existence, and anticipate its coming.

Fraternally, HUDSON TUTTLE.

MEDIUMS. - Occasionally we receive slips clipped from religious or secular papers, claiming that some medium has been exposed, or has been suspected of being an impostor, requesting us to copy such articles and join in the clamor. If you brought in that incident concerning we knew a person claiming to be a medium, to be an impostor, we should most certainly expose him or her, but God forbid that we should upon the suspicion, or mere IPSI DIXIT, of another accuse a Hiess, the latter said to him, "weep not medium of being an impostor. ... for me, Lavater, for I will be the one to

There is not now, nor ever has been, welcome you into the heavenly kinga medium of any note who has not been dom." Stilling had never heard of the accused of being an impostor, scamp, liar and cheat; among whom the "gen-Some years after, in turning over a tle Nazarine" is a most prominent exvolume of Lavater's writings, which he had never read, his eye rested on the ample. No, my brethren, let us protect, defend, uphold, sustain, and never be following passage : "When I enter the found maligning the character of mediheavenly kingdom, my first desire will ums, nor each other.-Religio-Philosophbe to seek out the Virgin Mary, and ask ical Journal. 5 619 9

> MORAL BEAUTY OF WOMEN .--- NO WOman can be handsome by the force of features alone, any more than she can be witty only by the help of speech. Nor is she capable of being beautiful who is not incapable of being false. It is a low and degrading idea of that sex-which was created to refine the joys and soften the cares of humanity, by the most agreeable participation-to consider them merely as objects of sight. She who takes no care to add to the natural graces of her person any excelling mental qualities, may still amuse as a picture, but cannot triumph as a beauty. H. h

Light Breaking Everywhere.

No doubt many of our readers have read the following, from the Banner of Light, but we deem it worthy of republication here, as also the succeeding article, entitled, "Elder Grant doll affedt bac me Troubled."

Taking up "The Round Table," of was in fault No matter how vexed he a thrust at those who exercise the heal. New York, one of the ablest weekly might be, before others his lips were sealed; and so grateful was she for this necessary for any one who practices med. The most cultivated men and women, Andrew Jackson Davis' latest works, published at this office, which is so liberal in itself and so illustrative of To the violation of this law is attached the growing liberality in press and pulpit, that we should not pardon ourselves if we failed to give it entire: "We believe," says The Round Table, "in full, free and independent expression for all religious as well as political convictions; and do not believe that Spiritualism can be laughed or sneered down, or that it ought to be; since so And honest conviction of any sort deserves to be treated with respect." paper. Now this is to the purpose. Here is a journal of ability and character, that has the independence to rebuke the timid slanderers who think but which they believe it will for the time help them to deride. And persons of this calibre and consistency assume to guide and form public opinion, while only catoring to its lowest forms of manifestations. But the day for this class of individuals and papers, we are happy to say, is drawing to a close. They can-not go on as they have been going, and be longer tolerated by the more conscientious and intelligent portion would not be tolerated at our State Cap of the community without rebuke. If ital, If he should cast the evils out of they choose to lie down in the bed they choose to lie down in the bed they have been making with so much care, they will have to lie alone. Company is going to be scarce for them, to help them to keep up their spirits after dark. A truly liberal sentiment means more light, and nothing else; and such a sentiment cannot exist in any community that, on the one hand, boasts of its breadth and its progress, and, on the other, turns and sneers at ideas and individuals whose popularity t does not believe to be yet assured We welcome all such evidences of a growing spirit of larger inquiry as the above timely extract from the "Round Table," furnishes for our satisfaction.

Elder Grant Troubled.

The growth and rapid spread of Spiritualism all over the world is giving our contemporary of the World's Crisis some uneasiness of mind. In speaking of his recent debate with Moses Hull on the subject of Spiritualism, he says, None other could accomplish such great résults in so short a time, as we see produced by Spiritualism. We are more and more convinced that it is Satan's crowning work. It is, in short the devil's last effort to convert the world to his religion, and destroy, if possible, all confidence in God, Christ, and the Bible. No effort will be spared to make it popular and general. To accomplish this, special efforts will be made to secure the influence of the rich, the fashionable, the beautiful, the accomplished and educated people, in all parts of the world. In this direction, its success is wonderfrl. Those who do not give attention to facts on this subject, have but a very faint idea of what Spiritualism is doing, and of what it will soon accomplish, if the Lord does not come very soon. We look upon it as a certain precursor of the immediate coming of Christ."

Well, friend Grant, let him come, but see to it that you treat him more humanely than he was received on a previous visit. None but Spiritualists, we venture to say, would recognize and receive him should he appear among men again, as you are ever predicting he will .- Banner of Light.

THE STILL SMALL VOICE .- It is not

amid the scenes of wild excitement, that God is pleased to speak to his children. The Prophet stood upon the trembling Mount until the tempest, the earthquake and the fire had passed. He only heard the noise and din of the elements. But when all was still, he received the Divine communication. It is when the storm of passion has spent its fury-when the powers from beneath no longer move the soul by an impulse that threatens its destruction. When the destroying flame that has filled the mind with terror and dismay is extinguished, and the elements are all hushed to rest-then, the serene and tranquil spirit holds communion with God, and there comes a "still small voice" in answer to its silent prayer.-Brittan.

TREASURES OF THOUGHT .---- If thou hast thrown a glorious thought upon life's common ways, should other men the gain have caught, fret not to lose the praise. Great thinker! often thou shalt find, while folly plunders fame, to rich thy store the crowd is blind, nor knows thy very name. What matters that, if A. A. WHEELOCK, thou uncoil the soul that God hath given, not in the world's mean eye to toil, but in the sight of heaven? If thou art true, yet in thee lurks for fame a human sigh, to Nature go, and see how works that handmaid of the sky. Her own great bounty she forgets is full of germs and seeds; nor glorifies herself, nor sets her flowers above her weeds. She hides the modest leaves between, and loves untrodden roads; her richest treasures are not seen by any eye but God's. Accept the lesson. Look not for reward; from out thee all ends selfish chase, and ask no more than to fulfill thy place.

THE LABORER INDEPENDENT .- The laborer is as independent as the employer. One could not get along very well with-out the other. The employer would suffer more without the aid of the laborer, than the laborer would without the aid of the employer. It is for the interest of both to treat each other fairly and properly. "It is not for the laborer to tell the employer how he shall vote, nor point out the altar at which he shall worship ; nor is it, by any means, for the employer to tell the laborer how he shall vote, nor where he shall worship. The freedom of conscience is a right enjoyed by all American freemen. The serfs of Europe do the bidding of their masters. But in free America there are no serfsthere should be none. The laborer is as free as the employer, and when he does the amount of work which he has agreed to do for a certain sum of money, he has discharged his duty to his employer; he has no right to sell his vote, as he does his services, if he were disposed. It is unlawful to do so. He is protected in the right to vote just as he pleases .-There would be no correct expression of public opinion without the exercise of this right. The laborer has as good means to judge of the right as his employer. His opinion with regard to the proper disposition of his vote, is as valuable as the opinion of his employer. Let every workman, then, exercise this right, fairly and without fear.

HENRY J. DURGIN, inspirational speaker, Carding-

ton. A. B. FRENCH, lecturer, Clyde. W. A. D. HUME, lecturer, West Side P. O., Cleveland.

O. P. KELOGO, lecturer, East Trumbull, Ashta-bula Co., O., speaks in Monroe Centre the first, in Andover the second, and in Thompson

the third Sunday of every month. A. POND, inspirational speaker, North West, Ins. MARY LOUISA SMITH, tranco speaker, MRS. Toledo. HUDBON TUTTLE, Berlin Heights.

Mas. SARAH M. THOMISON, inspirational speaker, 36 Bank street, Cleveland.

E. S. WHEELER, inspirational speaker, Cleveland. PROF. E. WHIPPLE, lecturer upon Geology and

the Spiritual Philosophy, Clyde. A. A. WUEELOCK, Toledo, box 643.

MEETINGS. OLEVELAND, O.-The First Society of Spiritu-lists meets in Temperance Hall, 184 Superior street, on Sunday, at 10% a. m., and 7 p. m. Ly-ceum meets at 2 p. m. Mr. George Rose, Con-ductor; Miss Clara Curtis, Guardian; T. Lees,

CLYDE, O. - Progressive Association holds meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets at 10 a. m. A. B. French, Conductor: Mrs. Mary Lane, Guardian, THOMPSON, O.—The Spiritualists of this place hold regular meetings at Thompson Center, The officers are Henry Hulbert, D. Woolcott, A. Sill-itson, E. Stockwell, V. Stockwell, E. Hulburt and

R. Hulburt, MILAN, O.-Spiritualists' and Liberalists' As-MILAN, O.—Spiritualists' and Liberalists As-sociation and Children's Progressive Lyceum. Lyceum meets at 10½ A. M. Hudson Tuttle, Con-ductor: Emma Tuttle, Guardian. TOLEDO, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7½ r. M. All are invited free. Children's Pro-trastive Lycoum in some place every Surday at

pressive Lyceum in same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian. CINCINNATI, O.-The Spiritualists have organ

ized themselves under the laws of Ohio as a "Re-ligious Society of Progressive Spiritualists," and have secured Greenwood Hall, corner of Sixth and Vine streets, where they hold regular meetings, Sundays, at 101/2 A. M. and 71/2 P. M.

ADVERTISEMENTS. THOMAS LEES, Architectoral and ornamental WOOD CARVER, 24 Prospect Street, CLEVELAND, - - - OH10. READ AND INVESTIGATE!

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The errors of the Bible. By H. C. Wright The Unwelcome Child. By H. C. Wright, ... The Gist of Spiritualism. By Warren Chase,

Or having a

CURERS OF EXTRA

Biography of Satan. By Kersey Graves.

On dist: Where Out sail Beyond By drea 'Tis per No pasi But fre Alone 1 Oh, day " Elysi: Thine They se Oh, air Like su With ve Ye spea Deductiv Commo full staten involved i of the hui Every r sets in a comprehe science. and mater as varied Each and duced in s law of life. evolves th the agents

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forbearance, that when in private he roproved her, she thought no tone or form of speech too humble in which to confess her fault.

In adopting this course, men would find fewer errors to censure, and more sincerity in avoiding them, than they will public animadversion the weakness of those whom they are pledged to love, honor and protect,

The Inward Life.

" There is an inward land of beauty, where harmonious breezes ever vibrate across the nerves of the spirit form. 'Tis while traveling amid the elevating and ever brightening scenery of this heavenly clime, that the spirit bursts the earth-bands that bind it in darkness and inharmony, and walks forth enveloped in the pure atmosphere which yields that joy that is unspeakable and full of glory. 'Tis the haven of bliss of which poets have sung; 'tis the millenium that prophets foretold should crown the earth, make its rugged pathways smooth, and yield to humanity Eden's pleasures. Go; ask at Nature's shrine a life as pure and unassuming as the little flower that springs to life and beauty in Nature's wildest scenes, that holds as firmly on to its destiny of perfection, as well amid the dark convulsive storms of the elements, as under the mild influence of the king of day. Keep as true on thy course as this modest symbol of perfection, and then shall thy life be one unsulhed with the atmospheres of the outer world, which are evolved from inharmonious minds. We can assure you, if you turn from earth's unsatisfying pleasures, to the blissfull joys of inner life, that you will not walk those flowery decked plains alone; for if you have not friends in your social surroundings on earth, who will bear you company, there are kindred spirits in the upper world that will whisper to you ; they have hearts beating responsive to your own. Turn, then, O immortal soul, from the phantom pleasures of an inharmonious life, that fill not the aching void ; and commence culling the immortal flowers that of blind empiricis. grow on the plains of an eternal progres. medical science !

icine "in any of its departments," "to we fell in with a passage of thought, have attended two whole courses of in- in connection with a review of one of struction, and graduated at some school of medicine," and also requires a "good moral character."

for the first offence, a fine of "not less he likely to meet while they expose to than fifty nor more than one hundred dollars," and for the second offence, in addition to the fine, "imprisonment in the county jail for the term of thirty davt."

This law may be all very well, and perhaps may elevate the standing of the medical profession, for which there is many are persuaded of its truth. urgent need, but it is certainly contrary to the genius of our government, and highly suggestive of those arbitrary rules This is the issue of May 9th, of that which bolster up cliques and classes in the tyrannical government of Europe. The people do not know whom to employ, and so the Legislature takes the subject in hand. It says, you must not to make popularity by sneering at a send when you are sick for a medium, religion of which they know nothing, who will cure you by the laying on of hands, or read your disease clairvoyantly, and prescribe what will instantaneousy relieve you, but for some graduated doctor who is learned in the process of killing, and can do it scientifically. If that wonderful healer, Newton, should enter our State and commence healing the sick, he must be fined fifty dollars for his first cure, and sent to jail for the

second. Jesus Christ, were he alive to-day, some Mary Magdalene in the streets of Columbus, he would be fined, and should he raise some dead Lazarus, he would go to the lock-up !

There are hundreds of persons in the State of Ohio who are healers. Some of these, though unknown beyond their immediate locality, are equal to any in the power they possess over disease. They must now desist from the exercise of their gift, or practice it in secret. It is now a crimnal offence, and they are branded by the law, which holds its broad shield over the heads of the anointed M: D.s, who can go on in their course of blind empicioism, called by courtesy-

Fifth National Convention.

The Fifth National Convention of Spiritualists will meet in Corinthian Hall, Rochester, N. Y.,

will moet in Corinthian Hall, Rochester, N. Y., on Tuesday, the 25th day of August, 1868, at ten o'clock in the morning, and continue in session until Friday, the 28th inst. An invitation is extended to "each local or-gantzation of Spiritualists or Progressive Reform-ers to send two delogates, and an additional one for each fractional fifty over the first fifty mem-bers, and each State Organization to send as ma-ny delegates as the State is entitled to represen-tatives in the Congress of the United States," to attend and participate in the business which may come before said Convention. President, Isaac Rhen; 37 Vice Presidents for their respective States; L. K. Jealin, Treasurer, Rhode Island; Henry T. Child, M. D., Secretary, 634 Race st., Philadelphia. (Hudson Tattle is Vice President for Ohio.) for Ohio.)

OHIO SPIRITUAL DIRECTORY MRS. NuLLIE L. BROWNSON, 15th, street, Tolodo MRS. NELLE L. DROWNSON, 13(1, street, 10000, WM. BEATAN Will enswer calls to lecture in Michigan and Northwestern Ohio until further notice, Address, box 53, Camden P. O., Mich. H. L. CLARE, tranco speaker, Welchfield.

Rooms open from \$ A. M. to 5 P. M.

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Charge,

rangement centre of erates a st An Epitome of Spirit Intercourse. By A. Cridge ply of el Spirit Works; Real but not Miraculous. By A. Putnam Thirty-two Wonders. By Prof. Durais cuticle and Is there a Devil ? By John Baldwin..... are the co A Woman's Secret. By Mrs. C. F. Corbin 1 75 and zinc o An Eye Opener. By a Catholic Priest..... Be Thyseif. By William Denton..... being the p the mucus tive. Inco duces frict of the elec while the Nature's Theology. By Gerrit Smith 15 Philosophy of Creation..... whole org: of a therme Any and all other Works relating to the Decompo Spiritual Philosophy and Phenomena, The mainte necessitates TENDENCY TO LIBERALISM food, and t volves ince Will be procured for those who desire them. tissue. 'As of metal ar the acid in ROSE & BROTHER, in the proce body waste PORK PACKERS AND DEALERS. organized, s animal mag voltaic pile SUGAR OURED HAMS & DRIED BEEF wires, and t No. 138 Ontario Street, of, the batte made availa CLEVELAND, OHIO. cal purpose body flow a C. ANDREWS, and surfaces Wholesale and Retail Dealer in and Manufacturer of centres, and available for BEST FAMILY FLOUR, . If we may Ryc Flour, Buckwheat and Graham Flour, Cracked Wheat, White and Yellow Meal, Oat Meal, Pearl Barley and Hominy, also every de-scription of Grain and Mill Feed, Oil Meal and Oil Cake, Corner of Ontario and Prospect Streets, ment of tho netoscope, ment, seems ical contriva presence, n CLEVELAND, OHIO. All articles purchased at this establishmedt will promptly delivered in any part of the city Pres of elements in a Being evol fissues, unde of SPIRIT, the MISS S. A. BOYD, fully tested Clairvoyant and Test Medium. same nature a Grateful for the patronage that has been extended to be since her arrival in Cleveland, would inform the truth-seeking and the afflicted that she is permanently located at they were pr cognizable on Booms No. 22, third floor, Hoffman's Block, human nerves (Opposite the Post Office,) Where she will continue to give TESTS, DELINEATE DIS-EASES, and CUEE by the "LAVING ON OF HANDS." Those who are aniunated by commendable motives and a sincero desire to candidly investigate the phenomens of Clairvoyance, or to have their maladies relieved, seldom s" away disappointed. voyant perce The most obi all magnetism of polarity. what this qua observed as a Delinsation, Advice and Prescription, \$9.00. Simple Tests, 7.00.