Ashta-

West.

caker. Clevegy and

perior

holds dren's A. B.

rdian,

place The Sill-

rt and

'As-

ceum. Con-

et, at Pro-

Re-

R,

E!

t!

ads

Ι,

H

50

4.

M,

RS,

EF

10.

51

of

ſR,

10.

tes of

um.

to her truth-

Block,

NUMBER 4.

# Original Miscellany.

### JUNE BY THE SEA.

Written at Peverly Heights, Mass., June 15, 1867. Oh, peaceful ocean, blue and deep! Would that I like thee might sleep, A summer's day of rest profound. By music drunk without a sound.

The clouds are few, and reek with light, Faint purples disappear in white, As onward slowly still they creep, Slow piling up snow mountains steep.

I see the far horizon drop, And abrupt on the waters stop I see the magic sunbeams full On distant seas, on clouds o'er all

Where yonder skies in blue waves dip, Out sails, full slow, the white-winged ship, Beyond the bold horizon bar, By dreams of breezes wafted far.

'Tis peace beneath, 'tis peace above, No passions stir, no tempests move, But freed from care, from trial free, Alone I rest beside the sea.

Oh, day of calm, of peace, of love! "Elysian day of wave and grove," Thine airs are a quintessence fine, They soothe and heal like gifts divine.

Oh, airs of love! oh, thoughts that roll Like sunlit billows on the soul! With voice mysterious like the sea, Ye speak of life and hope to me.

E. S. WHEELER.

For the Ohio Spiritualist. Deductive and Inductive Research.

Common physiology is by no means a full statement of the facts and principles involved in the construction and action of the human organization.

Every movement, emotion or thought sets in action forces and powers not comprehended by any department of science. Chemical changes are created, and material transformations developed, as varied as the sensations of being. Each and all of these effects are produced in strict accord with the common law of life, and every action and reaction evolves the subtle emanations which are the agents of the mind in its dealing with

In the voltaic pile, as constructed by the electrician for the production of the electric current, the plates of copper and zinc are arranged in alternation, and being connected and submerged in acid, during their decomposition give off the desired element, which may be conveyed to any point by a conducting wire. In the electrical machine the effect is produced by means of a rapid friction of suitable substances upon each other, the same means being taken to conduct the current. In the thermo battery the arrangement of parts is around a flame or centre of heat, the action of which generates a strong, intense and steady supply of electricity. In the body, the cuticle and the surface of the membranes are the correspondence of the copper being the positive or copper surface, and the mucus membrane the zine or negative. Incessant action in the body produces friction, and the correspondence of the electrical machine is observable; while the animal heat pervading the whole organization produces the effect of a thermo battery continuously.

Decomposition is the basis of life. The maintenance of physical existence necessitates constant consumption of food, and the action of the faculties involves incessant decomposition of living tissue. 'As in the voltaic pile the plates of metal are consumed by the action of the acid in which they are immersed, so in the processes of life the tissues of the body waste away, and as they are dis-organized, give off a perpetual supply of animal magnetism. The currents of the voltaic pile flow over the conducting wires, and through the coils and magnets of the battery, becoming regulated and made available for mechanical or medical purposes. So the currents of the body flow over the conducting nerves and surfaces to its magnetic poles and centres, and are distributed and made available for the purposes of life.

If we may credit the positive statement of those who have used the magnetoscope, it, though a simple instrument, seems to be the best of all mechanical contrivances thus far, for testing the presence, nature and action of these elements in and around the human body, Being evolved from refined and living tissues, under the inconceivable influence of Sprit, the bodily magnetisms may be fully tested only by instruments of the same nature as the substances from which they were produced; they are fully recognizable only by the most susceptible human nerves and organs, and the clairvoyant perception of developed mind. The most obvious quality or attribute of

or points of centralization, in all things which manifest magnetic action. If a bar of steel be suspended by the centre, pointing north and south, and allowed to remain for a long time at rest, it will be found that the bar has gained, as it were, a magnetic habit. The end which has so long been directed toward the north will incline to remain there, and if diverted, will slowly resume its old This is a manifestation of polarity. The magnetic forces have centralized in the ends or poles of the piece of steel, and are manifest by attractions and repulsions from those poles. The end of the bar which has a tendency toward the north produces different effects from the one turned south. The northward end seems to be the seat of the active principle, while the southern point is passive. If the position of the bar be deranged so that it cannot readjust itself, it will still retain for some time its polarity; but if the magnet be reversed and forced to remain so, it will become in time demagnetized, and then ultimately polarized anew, but in an order the reverse of that manifested when the steel bar occupied its first position. The point inclining north is denominated the Positive or excited; the one turned south, the Negative or passive.

These conditions may be very much intensified if the magnet be manipulated with another stronger than itself, or treated by the current from a machine or generator. The magnetic needle is an illustration of the law of magnetic polarity. Each end of a magnet radiates a condition of magnetism peculiar to itself. The end attracted north is positive or excited, and the other negative or passive. If the positive end of one magnet touch the positive end of another, repulsion will occur; or, the same if the negative ends come in contact. But if the positive or excited end of one, and the negative or passive end of the other, be brought together, instant attraction and adhesion is the result. We discover that positives repel positives, but attract negatives, while negatives repel negatives but are attracted to positives. Without attempting to state the special methods by which magnetic polarity is established, it may be safely assumed that its manifestations are in accordance with a law which holds good in relation to all magnetic elements in all known forms of ex-

The living human body is not only an electro galvanie, spirito magnetic apparatus, but is as a whole a complete magnet, of which the brain is the positive pole or end, and the feet the negative point. Nor this alone, but every limb or division of a limb is a magnet as well, orbits and inhabitants! Many physiological phenomena can be explained only by a knowledge of the forces inherent in the vital organization. Attraction and repulsion, ever active through all its interdependent magnetic mechanism, are levers which move the wheels of life, and set in motion the functions of the body, in obedience to the impulse of the spirit. The nature of these forces is as yet

but partially known, but an investigation of their character will enlarge the boundaries of science, and establish by a perception of the universal method of the law of Life and Being, the absolute basis of positive and natural Religion,

In the phraseology of many Spiritualists, the etherial elements evolved by the body, and vitalized into sensitiveness by magnetism, and from them to the body is forever the inseparable adjunct of the spirit. The soul operates through nerves, muscles and limbs, to reach the objects of physical activity; while the spirit can affect the body and manifest itself only by creating an impression upon the mag-netisms of the soul. The spirit can and does impress or photograph itself upon sublimated magnetic matter in this way, whenever brought by attraction in contact with soul elements in harmony with itself, whether they are evolved by one body or another; nor can it refrain from so doing, since such is the law of life and spiritual manifestation.

The aucients assumed the heart or stomach to be the seat of the spirit; the moderns locate it in the brain, and claim to found a definite science upon that assumption. The spirit is assumed by both to be confined in the body some where. The inference of Spiritualism is that the body acts to the spirit in a cer tain sense, only as an anchor among the materialities, while it swings freely from all magnetism, gross or refined, is that its moorings, and passes consciously at of polarity. It is not perfectly plain in times through vast spaces and experien-

Death." It is death in all except the completion of the process; the one libcrates the spirit in part for a time; the other frees it entirely and forever. Abstraction, revery, dreaming, sleep, entrancement, death, are the successive stages of the spirit's departure from the

The facts of Spiritualism cause a thorough revision of ideas concerning the nature of spirit, its relation to things and its method of operating upon them.

If a magnet is held horizontally under a sheet of paper, and steel filings sprinkled on the paper, the paper being agitated, the filings will arrange themselves at and over the ends of the magnet, in the form of a halo or semicircle, showing the nature and form of the magnetic radiations from the poles of the magnet.

The human body (itself a magnet) radiates an atmosphere or magnetic emanation, which can be felt and appreciated by others at distances varying with conditions and the will of the person from whom such emanations proceed.

These emanations are substantial and material, and are subject to the same chemical laws which govern all other

All things, minerals, plants and ani mals, radiate or throw of emanations peculiar to themselves, and are attractive or repulsive as these magnetisms are compatible or incompatible with those of the things or persons they are brought in contact with. Many persons have "an antipathy" to certain things. They faint if a cat be in the room, or at the smell of a rose, or certain kinds of food being overcome when they are brought near them, even without their knowledge. Others are poisoned simply by passing certain plants, even at considerable distances. Nor are their natural likes and dislikes any less marked in the case of persons. The facts exist, and the law is

not beyond comprehension. These phenomena are the result of a magnetic and chemical action among the emanations or atmospheres of the several persons or things operating or affected. This action is as positive and definite as the combinations of chemistry or the axioms of mathematics. It is to be understood that positive and negative conditions of magnetism are evolved in each body, and from each organ and member of the body; but the magnetisms or negative in character and power, as into if all are sayed. they compare with their surroundingstheir character in the human body being made to depend on temperament, sex and condition These magnetisms are subject to the will in a degree determined by their refinement and delicacy, and it the blood are (like that larger globule, the earth,) possessed of opposite poles, orbits and inhabitants! Many physics from which they are evolved, but they are also sensitive to any spiritual influence in proportion to its power. Thus it happens that a positive will and a persistent purpose are sufficient at times to enable some persons to impress the magnetisms of another with greater force than that exerted by the spirit to whose body they belong. We impress our thought upon another; our idea is as it

magnetic currents, and the spirit reads them as so presented. The spirit is magnetically positive to all the fluids of the body, constantly attracting them toward itself, wherever the point of its greatest activity may be. This attraction is from the spirit to the the spirit, constitute "the soul," which, and thus is vital adhesion and action inherent in the body until its dissolution, maintained. This mutual attraction of spirit and body through the magnetisms, is the tie which binds the spirit to external life; and if it be disturbed, the spirit at once begins to be drawn away toward that inner life to which it is continually attracted, just as it draws the body's magnetisms to itself.

It has been said, God is the great Central Magnet of the Universe! The spirit is the God of the body, and its magnet isms the angels of that universe.

> For the Ohio Spiritualist. From Elder Prescott.

NORTH UNION, May 20th, 1868. FRIEND HAMMOND: The following is a copy of a communication spoken at North Union, through a female instrument, September 4th, 1852. If you think it will be interesting to your readers, you are at liberty to give it pub-

"Luther Calvin A. Wyat was once a resident of South Carolina, but is now an inhabitant of the rudimental sphere a spirit worker for the good of mankind We envy not the glory of sinners; we

ashes are proud; but what are earth's enjoyments? Fading and fleeting are all its pleasures and vain allurements. There are none so high and honorable as those that are serving God in spirit and in truth while here in the body.

We, the spirits of our circle, do revcrence and respect you that are of a higher station of good here in time. Ye are refined by the cross, and led by the spirit of truth unto the living God. know that your natures here have been opposed to this discipline of eternal life, that ye do now reverence and obey. We know that your reward will be great for the struggle that ye are engaged in will draw blessings and crowns of honor upon your heads, if the weapons of faith

We are good spirits, industrious to fulfil in works what prophets and prophetesses have spoken in your sphere. We will work a work of righteousness among priests and people; we shall give no small degree of provocation for great interruption in their places of worship; we shall work if their natures should twist up into ropes; we will not surrenderour war is delightful, our weapons are good, the battle is enduring, our arms are strong and powerful. We intend to fear God and not man.

We shall put the buzzard into a strange confinement, and keep the fowls away, that he may preach at his own wrongs, and learn in silence that the worst evil is lodged in his own bones. We will give him his favorite dish, so that he may open wide his mouth and gape at the spirits of our circle. We know what will make him bow his head, and appear as beautiful in our sight as the lily of earth's fields. He shall lend a listening car to the crowing of other fowls, and learn wisdom by the sparkling of their feathers. We have found the hearts of the children of men scaled over like fish. We have the enemy before us, but we have power to force men and women to believe there is a God. We will plow our furrows deep in the hearts of the children of men, and prepare the soil for a fruitful harvest. We will scorch their hearts with spirit brands of fire, to melt them in righteousness. We will open a door of good for all mankind. Our harvest is not yet ripe, but the sweet still mist has gone forth, and ye shall receive good fruit from our labors. of the body as a whole will be positive and some ye will have to put the good

Ye receive instructions from the high King and Queen of Light-ye are the noble men and women of this earth. We are but infants, nursing at our mother's breast, yet we will teach like the strong. We have longed for this day to work is in our hands—it is ours and wewill accomplish its end. We can boast, but not of men. We will have control over their bodies; they shall speak what they would not speak, but rather seek to hide. We will teach mankind the way that they should walk in; they have been led and governed by their evil natures long enough. We do not like to see souls sin with their eyes wide open. were photographed on the surface of the Man was not made to become a beast in the sight of his Creator.

We will teach them that we are "spir its," and the work of our hands shall prove for the good of their immortal souls that will eternally exist. We are good spirits; we will not withhold the manna from the rich and the poor; we will feed them that do not thirst for our food; we will give drink to the thirsty, and to those that are filled with old wine they shall taste of a more noble kind, that shall do their souls good. We are thankful to work for God our Father upon this earth.

We will yet make man and woman appear far more beautiful in our sight than the majestic clouds that do hang over their heads. We will keep the secret hid a little longer from the dim sight of man, until his passions and senses are cultivated by the spirits of our sphere. Man shall not always stumble for the want of light; we will teach him the way to walk, and how to fear God,

We came in without permission of you, but we knew that ye were willing to have us view your worship. We keep an eye single to the glory of God."
Thy friend, JAMES S. PRESCOTT.

INDIVIDUALIZED, .- There is a family of Fords, living in Peru, Massachusetts, consisting of three old maids, all over sixty, and their brother and his family. These all occupy one house, but each of the dames maintains her own domestic what this quality consists, but it may be ces to return and reanimate in full vigor know what their end will be when their guard their apartments so jealously that see.

See to return and reanimate in full vigor know what their end will be when their guard their apartments so jealously that see.

I am well acquainted with most of the

locks her door securely, that the others may not peep in. Three or four years ago, one of them took a notion to marry, but after a trial of two or three weeks, found it too expensive, and offered her husband \$50 to leave her forever, which he did, and she relapsed hopelessly into herself.

Now all ye who are so very much afraid of all forms of organization, and are so insane upon the idea of individualism, behold the ultimate of your no system. "There is reason in all things," and progress all the way from the state of the Ford sisters on to the highest! forms of social organization.

### A Verdict.

The Vice-Chancellor of England has a very nesitate to declare it. He says it is " mischievous nonsense, well calculated on the one hand to de-lude the vain, the weak, the foolish and the superstitious, and on the other to assist the projects of the needy and the adventurer." This ruling occurs in the celebrated Home-Lyon case, in which the Spiritualistic juggler is ordered to refund money extracted from his victim by pretended supernatural influences .- Erening News.

Undoubtedly that settles the matter! If the Vice-Chancellor of England is not authority, who can be? Still it may be remembered that great men are sometimes mistaken. Why the Vice-Chancellor should be authority concerning a matter he probably never investigated, is hard to tell. The lawyers and doctors have not been courts of final reference when anything of a progressive nature has been decided. But the ruling of the Vice-Chancellor authorizes the News to denounce Home as a "Spiritualistic juggler." Any one who has read the report of the trial will find need of more evidence than there appears to convict him upon such a charge. It would have been the greatest spiritual phenomena of the era if any other verdict had been reached than the one given; it would have been a verdict against the established church, and against that god of English courts and society, custom and precedent. Among the vain, the weak, the foolish and the superstitious, "deluded by Spiritualism," the Vice-Chancellor may count many of the finest minds of the age; jurists in both hemispheres, who are equally learned with himself; bishops in the churches, and men of science out of it; royalty on the throne, and statesmen in court and congress. The "needy and adventurous," if dishonest, will make a place for themselves as parasites of any idea or movement, in the pulpit, the editor's chair, or on the bench of justice, as well as in connection with the developments of Spiritualism.

### Prospectus of the Tennessee Manual Labor University.

The Trustees of the "Tennesce Manwould inform the public that they have effected the purchase of a nice location for the school, which for beauty of locality, and its attending advantages of healthfulness and fertility, is unsurpassed in our country; consisting of three hundred acres at "EB-ENEZER," near the National Cemetery, twenty-seven miles from Nashville, Tennesee, and three miles from Murfreesboro, Rutherford county. We have a few temporary buildings which are inadequate to our requirements, and we urge upon the friends of education and human improvement to give us their material aid and support by Donations and Subscriptions until we can put our me-chanical and manufacturing departments in successful operation. Any person wishing to bequeath means to carry forward this institution can have any investment made of it promptly as they direct to the incorporators, and the proceeds will be applied to the institution.

We need at this time to secure us proper buildings alone \$20,000, besides the expenses we may be forced to make to continue our school now in progress, consisting of one hundred students, which we hope to double in number in another year. Certainly, the amount can be easily supplied by the benevolent, humane and generous of our land.

Our Agent will receive whatever subscriptions and donations persons may be willing to contribute, whether moneys or articles of service in conducting the Agricultural Farm, and Stock, and Tools of all kinds; so that we can commence the instruction of youths in mechanics, and the establishment of Cotton and Woolen Mills for further development, and to make this enterprise self-sustaining in all the necessaries of life, required by an advanced civilization: all of which will be duly acknowledged" and thankfully received. Address the General Financial Agent and President of the apartment in a separate room. They Board, Peter Lowery, Nashville, Tenne-

incorporators of the Tennesco Manual Labor School, and therefore condially commend the Institution to the charitable people throughout the country.

GEO. H. THOMAS, Maj. Gen. U.S.A. We recommend the above to the consideration of the public. Manual labor schools, if properly conducted, embody our idea of integral education. The education of the colored population is a duty the people owe them, and one chroumstances render imperative as a measure of policy and safety. The extension of the franchise to large classes of ignorant persons, black and white, is an experiment fraught with danger to the Republic, against which the only insurance is in a corresponding enlargement of the means of education. The poor never can be educated except by some plan which enables them to earn their living while engaged in study, and the mannal labor school, in proper hands, is capable of supplying the domand. We hope means may be found to inaugurate the Tonnessee University, that it may be kept as it is intended, free from

sectarianism, and that other similar institutions

may follow.

#### For the Ohio Spiritualist. "Planchette."

" Planchette" is a wonder, at least to those who still live in the sphere of won der. A small, thin piece of mahogany, shaped like a heart, (reminding one of the confectionery hearts, emblazoned with soft, sentimental nonsense, we used to give out sweethearts "long time ago,") is mounted upon a pair of small easters. Through the point of the heart-shaped bit of wood, a hole is made, and a pencil thrust. Then we have "Planchette," a queer looking sort of little tripod, two Delphie oracle ever came such astonishing revelations. "Planchette" is edneated! it can write-and very Intelligently, too, at times, in different languages, and is no botch at prophesy. It can read one's thoughts, and give information in a most remarkable way. Like other gifted beings, "Planchette" is coquettish, and has her favorites. She converses freely with Jones, and refuses n word to Brown. She tells the oddest and and most solemn things in a breath. "Planchette" is not particular. She has, despite her curious tricks and remarkably odd sayings, the entree of society in Europe, and the favor of the "upper crust" in our republican pie. The explanation of Planchette is this: "Tis electricity!" No doubt; clear as mud! If any one by constitution adapted to development as a writing medium, con-sults "Planchette," they will find it but little worse than holding a pencil in their fingers and allowing the electricity (1) to make a Planchette of their hand, as is done for thousands every day. But as long as we have such a superabundance of wooden heads, we shall need wooden preachers, and we welcome Planchette among the ordained. It requires mind to recognize mind, and until those who amuso themselves with Planchotte, learn that a force like electricity cannot manifest intelligence, they need not acknowlodgo the truth of Spiritualism. Meantime, great is Electricity!-and Plan chette is its Prophet!!

### For the Ohio Spiritualist. From Ravenna.

RAVENNA, June 14, 1868.

Ruo, HAMMOND: Warm weather and warm work to lecture, organize societies and lycoums, or got subscribers for THE SPIRITUALIST, and yet I am happy to report that the "Missionary" has succeeded in "troubling the pool" in Ravenna, to that extent that a society of near fifty members was organized here to-day, by the election of the following persons for officers:

William Bradley, President; Mrs. M. B. Skinner, Vice President; Mrs. S. M. Basset, Recording Secretary; Wm. P. Hazen, Treasurer; S. M. Bassett, Corresponding Secretary; Trustees in Trust, Wm. P. Hazen, E. P. Brainard, Silas

Preliminary steps were taken to complete the organization of the Children's Progressive Lycoum next Sunday, which Mrs. Wheelock will attend to, while the "Missionary," at the same time, will be organizing a Lycoum in Kirtland, where I prepared the way somewhat for it, by organizing a Society, in April. The Lycoum once established here, and this place will rouse from its seeming almost lifeless condition, and long repose in Spiritual matters, and will attain a living, healthy growth that will gladden the heart of not only Spiritualists but every liberal minded person in this beautiful thriving village.

Although not very much has been said or done publicly in regard to Spiritualism in Ravenna for a few years past, still I find, in taking an inventory of me yesterday, by an old resident and Spiritualist, is true. Said he, There are more Spiritualists in Rayenna to-day than ever before. Our theological friends, with an appalling catalogue of "backsilders" in each creed, cannot understand why Spiritualists will "stick"as Stanton did to the War Office! The reason is, good friends, that the Spiritunlists like the believers in the old Calvinistic, prodestinarian election dectrine-"once in grace, always in grace" -know that Spiritualism is true, and as it is impossible for a man to "backslide" plainest principles of a now fully estab. tons .- Independent. lished and easily demonstrated science,

amusement, and the devil as the most of feetive "cudgel" with which sinners may be driven from the "broad road" into the "narrow way" of our enuren Bosides lecturing twice to day, and or ganizing the Society, I secured, with the assistance of Sister Day, who is a most carnest, faithful Spiritualist, and noble, whole souled woman-the required number for a club of ten subscribers for THE SPRITUALIST. Think I will add five or six to the list to morrow. Friends were in from Kent, Charlestown and Rootstown, all of whom I think will send you small clubs from each of those towns. If they full to do so, whisper in their car that the "Missionary" visit them in spirit, and like a "ghost," wrapped in the "winding sheet" of memory, haunt their every footstep until that duty is performed!

I go to Nowton Falls to lecture, Wednesday and Thursday evenings, to Garrettavillo Friday ovening, and to Kirtland Saturday. Prosperity and the most abundant success attend your efforts. Working over, I am,

Fraternally, A. A. WHEELOCK, State Missionary

# Milan Ahead.

OLYDE, O., June 8, 1868.

EDITOR STIRITUALIST: It is a pleasure to notice the untiring industry of many of the societies and lycoums in this State. I am indeed glad to observe that I know of none that do not fully realize the importance of their work. The friends in Milan, however, deserve a special notice for their extraordinary zeal, which the intolerance of their seclegs, castors, one a pencil; but from no tarian neighbors has not abated. A few days since, the citizens of that quiet village met for the purpose of decorating the graves of their immortal patriots with flowers. Of course all parties and sects joined in the ceremonles; old and young, sinners, saints and clergy, all met to pay a tribute of respect to the honored dead. Nover did their public square present a more imposing scene than on this occasion. As Major Marsh, the officer of the day, was forming the procossion, a stream of children came pouring down from Spiritual Hall, to the number of one hundred or more, followed by their able corps of leaders and excellent conductor and guardian, Hudson and Emma Tuttle-each one carrying a beautiful national flag and boquet of flowers. Had a clap of thunder rolled through the clear sky, it could not have surprised the orthodox fraternities more than this unexpected demonstration. Major Marsh, however, is a sensible man, and seeing the lyceum far more appropriately equipped for the occasion than the others, placed them at the head of the procession. Their excellent behavior and discipline won for both children and officers the highest commend ation from all. Is there not something prophetic in this? When we assert our rights upon all occasions, and maintain them, then shall we command respect If we fail to do this, we cannot expect those who oppose us will do it for us.

Brother Tuttle has "shown his colors," and set an example that every lyceum conductor in the State should emulate. Fratornally, otc.,

A. B. FRENOR.

Sensible Marriage Ceremony. Brigadier-General Llewellyn F. Haskell, of Now Jorsey, was married at Orange, on Thursday, June 4th. This young soldier, who fought in the first and last battle of the war, who entered the army as a private and came out as a brigadier-general, who was one of the carliest officers of the colored troops, and whose record of heroism is in the history of twenty-one pitched battles, surrendered at last to Miss Emma A. Gilmore. The marringe ceremony was unique and beautiful. It was performed in Llowellyn Park, under an ancient pine tree, just after simrise. As both groom and bride hold extremely liberal, as distinguished from orthodox, religious views, they requested the Roy, Henry Ward Beecher, who officiated, so far to respect their conscientious independence of churchly words as to omit from the service any form of words based on these. Accordingly, after the young couple had presented themselves on a moss-carpeted spot, and were circled at a close distance by their friends, the groom clasped the bride's hand, saying, "I take you, Emma, for my wife;" the bride responded, "I take you, Lowellyn, for my husband;" and Mr. Beecher add od only these words: " In behalf of the sentiments of the community in which we dwell, and of the laws, I declare, in virtue of what you have now done, that you are husband and wife, May the love which has thus been declared, be strong as these evergreens [throwing at conditions here, that a remark made to their feet some evergreens and flowers to endure the storms and winters of life, and as fragrant and tender as the flowers of summer. Mny God bloss you!" The friends then stepping forward, throw down before the married pair many handfuls of similar dew-bosprinkled of ferings. And this (together with multi tudinous kisses, hand-shakings and con gratulations) concluded a ceremony which, to all who beheld it, appeared unusually simple, graceful and beautiful. Over the rustle scene, one of the most golden of June mornings seemed to be it is impossible for a man to "backslide" repeating the old proverb, "Happy the from knowledge, therefore, "once a bride the sun shines on." An old poet Spiritualist always a Spiritualist." But has sung, "None but the brave deserve as backsliding properly belongs to a the fair." To the brave soldier and his theology that does not investigate the fair bride we wish a thousand benedic-

let it have the backsliding business for l'integrity, intelligence and industry are invincible

### The Ohio Spiritualist.

CLEVELAND, SATURDAY, JUNE 20, 1868.

Bubseription Torms One copy, one year, (or fifty two numbers,) ... Subscriptions received at proportionate rates for three or is months. Invariably in advance. Advertising by special contract.

H. D. HAMMOND, Publisher.

Ina Davagrent, General Agent.

BW It has been concluded not to commence the verkly publication of THE SPIRITUALIST just yet. Until further notice, it will be issued containing. as heretofore. As each subscriber will receive the number or corise for which he pays, the only lifference will be the semi-monthly instead of the weekly receipt of the paper for the present. Priends, Brothers and Sisters: When we took

hold of this enterprise, we were not unaware of the money, laber, and time, required. Long familiarity with publishing prevented extravague expectations, and we deliberately took up our stick and rule, not for a few months merely, but for YEARS, if necessary. Nor are we discouragedthough, so far, it has been day-work and night work, brain-lader and body-labor combined, with us. Very satisfactory arrangements have just been completed for the printing, and the outlook from the present point of observation, upon all matters connected with the Brinitualist, is more

Language cannot fully express the gratitude felt at the earnest sympathy and co-peration extended by the officers of the State Association, the Missionary, the Cloveland Society, and others May the blessings of the Angel World and of the Interior Life rest upon them, a perpetual benedio tion. Practical duty, friends, is the indispensable requisite!

Our confidence in humanity is too strong, and our faith in the many thousands of Spiritualists and Liberalists is this State too great, to permit single doubt of the success of this publication. The MROESETTY that exists for it is abundantly demonstrated by the Local Reports that appear in its columns -and they must increase.

Reader, these remarks are addressed to You personally; your intelligence obviates the necessity on our part for a formal statement of the in ference we would have you draw.

### Spiritualist and Spiritual.

Nor every one who is a Spiritualist is piritual. The affix denotes, in the first ustance, a merely intellectual conviction. in the next, a quality or condition of the entire man. A person may be present unexpectedly at a scance, and receive such positive evidence of communication with a deceased friend or relative as to render longer disbelief in spirit intercourse an impossibility. From the moment of conviction, he is a spiritualist but not therefore spiritual. The per ception of any truth, intellectually, has, indirectly, an improving, elevating, spir itualizing tendency, in the ratio that if affects the perceiver through the feelings. But until the truth or fact has become an object of regard, of attachment, its modifying influence upon individual character is not approciable. There must be affection as well as perception, warmth as well as light—in short, soul as well as sense. This corresponds to light, that, to heat. There is as much light in wintor as in summer, but nothing grows.

No doubt, in time, every truth seen intellectually becomes loved affectionally; but the man who last evening went out from the scance a Spiritualist, is very much such a man to day as he was yesterday. He was penurious then, he is now; he was vindictive then, he is now; he was dishonest then, he is now; he ho was unspiritual then, he is now; yet he is a Spiritualist, unquestionably.

Frequently there is more spirituality among a people who adhere to an intel lectual falsity than among those whose loctrines are rational! A minority of Spiritualists are the most intellectual, the purest, the most refined people livingand this minority numbers tens of thou sands; but some of the sects (in our opinion) surpass the majority of Spirit ualists in this quality. The reason is obvious. The rationalists, the thinkers, have broken away from the theological absurdities of the creeds, and have as a class been attracted to the Philosophy of Spiritualiam-oven where they could not accept the phenomena - and they are combatively intellectual, not spiritually intuitive; another class of destructive re not the spiritual unfoldment to gramp much of the philosophy; and, further, Spiritualism has no power to excommu nicate, but tolerates whatever the Author of All tolerates.

Let us strive to add to the light of our knowledge the warmth of a spiritualized practical life, and thus hasten the joyous union of Wisdom and Love upon the

"Joy in Suffering,"

We quote the following from a private otter. The writer is a young woman of culture and refined taste, disabled for years by sickness, and for the most part confined to her chamber; but she is a piritualist, and strong in the inspiration of its philosophic religion, she writes as follows:

DEAR FRIMED: Swift as is the flight of time, yet often in thought do I find myself hastening its onward course, hoping each successive day will bring to me some healing influence, and that oach now rising sun will reflect towards me some bright, electric rays, to readmate and strongthen my workened vitality; for

What avail the largest gifts of heaven,
When drooping licalth and spirits go amiss;
How tasteless, then, whatever can be given, Health is the vital principle of blise."

My daily and carnest prayer is that I may live why pres angident attendin Brati me to carry pr-

to action some of the higher and nobler impulses of my nature, enabling me to enter a sphere of active usefulness, and in home way contribute to the happiness and welfare of my fellow creatures. I dare not say that mine is an aimless existence, as I am doubtless fulfilling the destiny apportioned me by my Heavenly Father; and through a submission to his wiss decrees, he may in his own good time allow me a realization of the happiness I crave. So in trusting faith I will hope for heterdays to come. ter days to come,

" Bobind the cloud the starlight lurks Through showers the sunbeams fall, And God, who loveth all his works, Hath left his hope with all."

What cheerful courage and gentle sub mission in patience to the inevitable trusting in the everlasting justice of the Infinite! Truly, Spiritualism has sent a sunlight to the spirit of our sister. Surely there are mountains in the spiritual country of our faith, and our friend is on them. May the sun and the angels shed healing upon her, and she realize the usefulness she longs for. But is she not useful oven now, when she so exempliftes the inward life of spiritual peace, unid the suffering of the body?' Her full use may not come, perhaps, in the form, but the hereafter, too, is full of work, and we shall all find our sphere of action praising God forever in the service of his creatures.

### Sunday Cheese Excommunicated. SIXTEENTH ANNUAL MEETING OF THE COM GREGATIONAL CONFERENCE OF OHIO.

The two hundred ministers who composed the Conference at Painesville last week, have considered the question of choose, and passed a resolution expressive of the usual assinine stupidity o the clergy, when undertaking to moddle with secular matters. The resolution they take early in life, "to know nothing but Christ crucifled," is generally carried out as far as regards the matter of knowing very little about practical affairs, and though they may be as good judges of the quality of cheese as of patent medieine, still they will have trouble before they are able to enforce Sabbatarian ob servances in all departments of business We are heartily in favor of more time for culture, for recreation, and for reli gious growth; but we want to see every day a Sabbath, divided by the masonic rule-eight hours for labor, eight hours for study and good works, and eight hours for sleep. If all would live by this, none would lack for anything in this world, and life would be a continual Sabbath We should need no special holy days, for all would be blessed But to the resolution of the clergy:

"The conference then listened to a very brief but strong and able paper from Dr. Wolcott of Cleveland, upon Observance of the Sabbath.' The following resolution, after a discussion by Roys. Porter, Paul, Darling, Buchanan, Dana, Showell, Bates, Browster and Baldwin, was adopted.

Resolved, That the conference regard the transportation of milk to choose factories, and the employment of persons in the manufacture of cheese upon the Sabbath, as a palpable desceration of the day. The milk which is devoted to this use might one day in seven be appropriated to other uses, and the persons thus employed might in this way be released from labor, and left free to attend to the religious duties of the Lord's day.

The report of Dr. Wolcott, and the resolution were ordered printed, and it is understood they will be read in all the Congregational churches in the dairy section of our State."

Now we have a suggestion to make, which we are not certain will be well recoived, but we ask nothing for it, and it seems calculated to do the business. Let all these two hundred clergymen, and as many of their friends as they can get to help them, resolve themselves into a committee of the whole, to pray that God will save all the trouble a strict obsorvance of Sunday would cause. He might do it consistently, according to their theory; and by the same theory he is bound to do all they ask him to when they pray in faith. Now let them get on a good head of faith, and pray God to dry up all the cows on Saturday, so that they be "farrow" until Monday; then nobody will be compelled to break the Sabbath by making choose, or butter either, for that matter. We are at a loss to know what the ministers would recommend to do with the milk, as long as God makes the cows give it, and suffer if they are not relieved of it by milking every day. Making factory cheese is about the easiest way of disposing of it, but if they will accept our suggestion, and get a breed of intermittent cows started, we shall then have some hope of the ungodly hons, that always would lay Sundays. They may finally have such "power in prayer" that we may get an injunction served on the "cussed woods" the Lord caused to grow out of the ground on purpose to plague old Adam, and those who became heirs to the little bit of real ostate that fine old gentleman left at his somewhat tardy decease. Seriously, the requirements of an ad-

vancing civilization are compelling the abandonment of many outgrown usages and customs, and the choose factory will be too much for the church, unless the church lets go its fossilized traditions and forms, and comes down from its affected dignity, and works among men for practienl ends by sensible means.

THE PRESENT AGE .- This now Spir itual weekly, hailing from Michigan, is a large and well-printed follo. May it deserve and have abundant success. It is devoted to Spiritualism, Literature, Ag riculture, News and Advertising. It has

already about fifteen hundred subscribrs-or, at least, that is the minimum with which it was proposed to startand we are credibly informed that there is a reserve fund, of about three thou sand dollars, to insure its continuance. This new co-worker is hardly so distine tively Spiritualistic now as we hope it may become in the future.

### How Account for It!

"You what?" Why, for the hundreds of housands of well-catablished phenomena unmentioned in text-books of science, ignored by popular naturalists, and scouted by would-be phi-

A little girl of Mr. Edwards, of Montville, O., when about fifteen months old, saw a "spiritwreath," with her mother, who is a medium, and cried for it. When she could only talk a little, she grieved because her invisible playmetes did not partake of some grapes she repeatedly offered them, saying, " Mamma, they won't take them."

A sister of this child, about four years of ago, announced the spirit presence of a Mrs. Palmer, the day she loft the outward form, and before any of her (the girl's) friends had intimation of the

The editor's little daughter, now three years old, has often been partially entranced, before as well as since she could talk. Her eyes have a peculiar lustre and her face is radiant when thus affected. She looks watchfully upward, turning her head as the object of her vision moves, and exclaims "The protty boy's come; the pretty boy's come !" She has never mentioned a little girl. Her baby brother, who left the visible form when he was eleven months old, has been in the Summer Land about seven years. When the vision is broken, she regretfully says, looking enquiringly about, "He's gone; he's gone! The pretty boy 's gono!"

It sometimes happens now, as in olden times, that the "wise" are confounded "out of the mouths of babes." Those fragmentary systems of science, philosophy and theology which scorn spiritual laws and facts, cannot answer the demands of this progressive age, or keep up in the Excelsior march of the universe. Orthodox Christianity is doomed. Whatever there is of truth in it is as immortal as the truths of Paganism, Mahommedanism, or Spiritualism, and is excedingly precious.

The area of ascortained facts, the terra firms of absolute knowledge, is continually increasing. How the fields of observation and investigation have widened within a score of years; and what astounding acquisitions have characterized this century! Perhaps half of what all intelligent persons now consider to be results of immutable and unvarying laws, one hundred years ago was attributed to a mysterious, unscientific and indefinite "Providence." Mind, standing upon the Ascertained, reaches out into the great Unknown and enthrones Order and System where apparent Chaos reigned supreme.

Yes; a multitude of phonomena like the foregoing press upon intelligent minds every daypleading for examination and explanation. Upon the solid basis of these facts, in accordance with rational and not merely conjectural methods, the foundation of an oclectic and cosmopolitan l'hilosophy has been laid, which is surely destined to eclipse and absorb to itself all partial systems, as the rising sun the dim light of the stars.

# Too Dear!

Some persons have hinted that our subscription rates are too high. Is it really so ? The question can be answered as follows:

Spread the Banner of Light, or the Religio-Philosophical Journal, or The Present Age, on your table, and compare either with this sheetdeducting the advertisements. It will be found that we are giving as much reading for a dollar as the Banner, about one-third more than the Religio, and about the same as the Michigan paper; while in strictly Spiritual literature Tun Spin-ITUALIST, as compared with its price, exceeds any of its cotomporaries in amount !

When our present limited circulation is considered, we think those who give the subject a little thought will not complain.

To Cornescondents .- Glad to receive your favors; but write plainly (names especially,) with black ink, and do not crowd the manuscript, nor interline. State news and facts first, opinions afterwards. Nover mind slight inaccuracies of expression, nor lot them deter you from sending an interesting item or a sterling thought.

S. S .- Your fraternal letter is heartily appreclated. Such sontiments as it expresses "lift the soul above the selfish and sensual, into the divise and truly spiritual department of life."

Ina .- Both your letters received. Will send the papers.

Mus. II. writes, " We feel in every fibre of our being the great fact of Immortality; and sometimes look impatiently beyond this school of sighs and tears, of vain regrets, unreasonable expectations and consequent disappointments, to a more tranquil life, wherein we shall more perfeetly understand the laws of our being and our rolations to each other,"

EL .- Vory sorry we didn't see you. However, Whatever is is," you know. Please contribute.

#### Obituary. AMOS BAKER, one of the oldest citizens of

Olyde, passed to a higher life on the 9th inst, aged 56 years.

lie was sitting near a steam boiler, which exploded, terminating his earthly existence almost instantaneously. The funeral services were conducted by Prof. E. Whipple, in the Universalist church, who made a very brief and pertinent addross, giving the friends of the deceased such comfort as can only be obtained through the spiritual philosophy. Dark indeed must be the hour, and intense the gloom which surrounds the event of death, unchoosed by the bright surbeams of immortality and spirit communion Oolder than the solitude of the grave is that the ology that refuses to hear the "loved and lost," whisporing, Poaco, bostill, to the weeping mouraor ; and blind the eyes that will not see the angel hands that point us heavenward.

Every action is governed by absolute law

LOUAL H We request reports of ventions, etc., of Spiri grossive people in the

CLEVELAND.-The Ho city are making considered atanding acome actions of lectures given by E. appreciated by many, and positive in their affirmation being that ? phenomena, a science, gion." The large chi etures on mediumship lectures on mediumship gives at a glance the ments, phenomena, ma-cations which are invol-hour for the Lycoum 9½ A. M., and the lect an increased attendance blo. A Temple Gro-contly, with E. S. Voilleers and leaders a are being overcome, grows plainer. The a tion recurs now and last season's sociable last season's sociable charged the indebted those profits are suspe the payment of regul true basis, must be re-prospect is cheering, r have struggled throu-

A strawberry feative for two nights, by the ety of circumstances, ed expenses; but satisfaction was deeln in the festivities of the in the festivities of the tastefully decorated with signs, letters, etc. tiful with pictures an in artistic order. A post of honor, surme and stripes. The tal tastefully ornamentes of the volunteer cor well and harmonious except the matter of MILAN .- Reference

pleasing communica another column, will Society in Milan is r progressive. The er son Tuttle, is well u it be otherwise who Emma for a Guardin was a good thing, co proper spirit. Let of where thus show th nonorably recognize RICHFIRLD.-Arra have lectures once in

and E. Whipple labe FARMINOTON.-A 1 is nearly enclosed; i by thirty wide. The bors. The place ha orthodox sentiment, been the luminary; baloful gleam, as of spiritual horizon. piritualism has dist logical bats and ow croak in opposition, accelerate the forwa ly inaugurated.

CHARDON.-The S P. Kollogg once a r PAINESVILLE.-TI Friends in this town in the habit of re dence of Cloveland of over sixty memb thing progressing. Leaders' Meeting, I glad to note the int

Rivan Sryx .- Th and lectures are wa AKRON,-Mrs. W much pleased at the Every one says the can scarcely imagin place since the Su had been in Empire hours of ten and known that it was t people you spent the cient Conductor, wi dian and Leaders, and I warn them all or the Akron Lyce the friendly strife They are going to leavening, and will they got money one have speaking. • ber the many friend

stay there, with mu attended with much a pleasure when au See communication CLYDE.-The Sec the 17th inst.; we s the proceedings. The Lycoum has re Conductor, and Mrs Ulydo Lycoum is a Olydo Lycoum is a the first requisites to by. Music is the l cultivated; a great ticular. We can a that he will not neg perience in training a model Conductor,

the drill and evolut MONRON CENTRE. place once a ment The Society is a larg Annovan.-Regul son has spoken here man was in attendar

Kintland,—A go tablished. Will the cors, etc.? The St ORAGBIN FALLS. forty members. "Coodw Vice President; G. Waldron, Treasurer James Cooper, True whose offerts have the Society, is ong

RAVE BRO. HAMMOND : fully organizing the social party and fost Although the weather thunder storm comb

there was quite a ! was realised over an The Constitution alonary" was signed organization, by ove following officers we

Julius A. Hamner

subscribninimum startat there ee thouinuance. distinchope it

idreds of nena unnored by d-be phi-

ville, O., " spiritium, and a little, nates did v offered thom." s of age, Palmor. fore any n of the

o years ofore as have a on thus turning cs, and protty a little o form in the in the ng en-The

of tho stems scorn io dein the rodox is of f Paand is firma

timea

using. ation this igont table ) Was ndefthe nown arent

forelay-Upon with , the Phied to

uesgic-, on ctund llar the pa-PIR-

eeds Bidittle fawith nor afof ling

vine end our me-1 of OXto a por-

our

VOL

juto.

-91C

the

B of 1 0xmost conalist

ad-Buch tho the the sunilon.

the-

ost,

urn-

ngel

M.

affirmation being that Spiritualism is at once " a phenomena, a science, a philosophy and a reli-gion." The large chart which illustrates the lectures on mediumship is very instructive, as it gives at a glance the degrees, phases, developments, phenomena, manifestations and communi cations which are involved in the matter. The hour for the Lyceum session being changed to 916 A. M., and the lecture deforred until evening, an increased attendance and interest is observable. A Temple Group has been formed re-cently, with E. S. Whoeler as leader. The officers and leaders are improving, difficulties are being overcome, and the road of progress grows plainer. The all-important financial question recurs now and then. The profits of the last season's sociables (some \$600) have discharged the indebtedness of the Society, but those profits are suspended with the season, and the payment of regular subscriptions, the only true basis, must be resumed. On the whole the prospect is cheering, and encourages those who ave struggled through so much, still to per-A strawborry festival has been held recently,

please communicate?

for two nights, by the Society. Owing to a vari oty of circumstances, the proceeds barely cancelexpenses; but a very heavy dividend of satisfaction was declared by all who participated in the festivities of the occasion. The half was tastefully decorated with overgreen wreaths and designs, letters, etc. The walls were made beautiful with pictures and Lycoum banners, grouped in artistic order. A portrait of Lincoln held the post of honor, surmounted by an array of stars and stripes. The tables were fully furnished and tastefully ornamented with flowers. The labors of the volunteer committee were arduous, but well and harmoniously performed. In everything except the matter of finance, the festival was a

LOCAL REPORTS.

We request reports of all meetings, conven-

ventions, etc., of Spiritualists, and other pro-

grossive people in the State. Will the friends

CLEVELAND .- The Society and Lycoum in the city are making considerable progress, notwith-standing some serious disadvantages. The able

appreciated by many, as they are constructive and positive in their character; his constant

given by E. S. Wheeler, are highly

MILAN. - Reference to the very acceptable and pleasing communication of friend French, in another column, will demonstrate that the fine Society in Milan is moving on, and the Lycoum progressive. The enterprising Conductor, Hud-son Tuttle, is well up to his work. How could it be otherwise when he and the Lycoum have Emma for a Guardian? That turn-out of theirs was a good thing, conceived and executed in the proper spirit. Let our Spiritualist friends everywhere thus show themselves, and they will be honorably recognized.

RICHFIELD .- Arrangements are being made to have lectures once in two weeks. A. B. French, and E. Whipple labor there at present.

FARMINGTON .- A new hall is going up here and is nearly enclosed; it is to be seventy feet long by thirty wide. The Society numbers fifty members. The place has long been a stronghold of orthodox sentiment. A Methodist Seminary has been the luminary; and its lurid glare has cast a baleful gleam, as of fire and brimstone, over the spiritual horizon. The advent of the sunlight of Spiritualism has disturbed the slumbors of theological bats and owls, and they flap, flutter and croak in opposition, all to no purposo, except to accolorate the forward movement now successful-

CHARDON.—The Society here have engaged O P. Kellogg once a month.

PAINESVILLE.—The zeal and energy of the Friends in this town are commendable; nor are their numbers as small as interested parties are in the habit of representing. (See correspondence of Cloveland daily paper.) A fine Lyceum of over sixty members is in operation, and everything progressing. A better hall for marching, sociables, etc., is needed. We were present at a Leaders' Meeting, last Friday evening, and were glad to note the interest felt by some of the offi-

RIVER STYX .- There is a fine free church here, and lectures are wanted. Address A. Munson.

AKRON.-Mrs. Whoelock writes: "I am very much pleased at the interest manifested in Akron. Every one says the Lyceum Must Go on. You can scarcely imagine the change that has taken place since the Sunday you was there. If you had been in Empire Hall yesterday, between the hours of ten and twelve, you would not have known that it was the same place and the same people you spent the Sunday with two weeks be-fore. • • Under the leadership of their efficient Conductor, with the assistance of the Guardian and Leaders, they will grow so fast as to soon overtake other Lyceums older than they; and I warn them all to look out for their laurels, or the Akron Lyceum will be ahead of them in the friendly strife of progression and growth. They are going to have another Social on Friday evening, and will keep them up. As soon as they got money enough in the treasury, they will have speaking. • • We shall always remem-ber the many friends we found in Akron, and our stay there, with much pleasure. Although it was attended with much hard work, that work seems a pleasure when such glorious results follow it." See communication headed "Akron Mutters."

CLYDE.—The Society held their anniversary on the 17th inst.; we shall soon publish a report of the proceedings. The Society numbers about 150 members, and they are 'a power in the land. The Lycoum has recently elected Mr. V. Ganson, Conductor, and Mrs. C. Whipple, Guardian. The Ulyde Lycoum is a very good one, and has one of the first requisites to success—good music to march by. Music is the life of the Lyceum; let it be cultivated; a great reform is needed in this particular. We can answer for Conductor Ganson that he will not neglect it. He has had much experionce in training the young, and should make a model Conductor, at least in all that pertains to the drill and evolutions of the groups,

MONROE CENTRE .- Meetings are hold at this place once a month; O. P. Kellogg, lecturer. The Society is a large one.

Andover.—Regular monthly meetings, addressed by O. P. Kellogg. Mrs. S. M. Thompson has spoken here of late. A Methodist clergy-

man was in attendance, and made some remarks. Kirtland.—A good Society and Lycoum established. Will the friends report names of officers, etc.? The State Missionary has labored

Onaghin Falis.—A Society is organized with forty members. "The work goes bravely on." Officers: E. Goodwin, President; H. B. Vincent, Vice President; G. S. Antisdale, Secretary; Wm. Waldron, Treasurer; Lewis Pope, M. Bullock and James Cooper, Trustees in Trust. A. B. French, whose efforts have contributed to the creation of the Society, is engaged every fourth week for

### Akron Matters. RAVENNA, Ohio, June 11, 1868.

BRO. HAMMOND: We succeeded, in Akron, in fully organizing the Society and Lyceum. The social party and festival was a decided success. Although the weather was unfavorable, a heavy thunder storm coming up just before dark, yet there was quite a large attendance, and \$36,25 was realized over and above expenses.

The Constitution presented by the " State Missionary" was signed and adopted as the basis of organization, by over sixty members, when the following officers were duly elected:

Julius A. Sumner, President; James A. Sum-

ner, Conductor; T. E. Kilbourn, Vice President; Mrs. L. Barnhardt, Guardian; J. S. Hawkins, Recording Secretary; Mrs. J. Jennings, Librarian; Honry McMasters, Treasurer; Miss Sarah J. Stone, Corresponding Secretary; William Payne, Musical Director; Dr. A. Underhill, Sydncy J. Stone, Lowis Spalding, Trustees in Trust

Sunday morning came, bright and beautiful, as did thirty children and many older ones, to " Empire Hall," to assist, and witness the organization of the Lycoum. I nover saw better marching to commence with, in which young and old freely joined, as also in "wing movements," and other exercises, which make the Lyceum so entertain ing to all. A most efficient and carnest corps of leaders for groups is selected, who, with the able officers appointed, together with the zealous members, will make this Society and Lycoum one of the largest and best in the State. There have been many discouragements, but the friends have most courageously surmounted them all. And now, from the depths of our "missionary soul" would we counsel the friends of our cause in Akron, of three things most essential and necessary to the continuance and success of the work so auspiciously begun : First, harmony second, back bone; third, continual, constant, persistent work ! A. A. WHEELOCK,

P. S. The third number of THE OHIO SPIRIT-UALIST came before we left Akron, and many were the words of commendation we heard regarding it. There is not only a general satisfaction with it thus far, as near as I can learn, but a general determination that it must and shall live and flourish. You may expect more than one club from the " Missionary."

# Organization.

[Printed from the original manuscript.]

Organization for the sake of power; power for the sake of use; use in the service of good. The question of organization is not one of speculative metaphysics. The forces which compel substances to organize are inherent in the powers of universal life. Each atom journeys through the universe, until, drawn by the cternal affinitios, it completes its circle in the embrace of congenial mates, and there fast anchored, abides the evolutions of ages. Nothing can escape this law. It is, felt from the crystal, which atom by atom slowly-aggregates in the subterranean recess mid Plutonic night, up to the banded millions of spirits imand societies of power and beauty to us inconceivable. Science teaches us that mid all possiblo forms of combination, no atom or particle touches another, but forever remains free, centralized upon itself, true to its own polarities. Yet such is the force of this organizational tendency in nature, that attraction retains myriad millions of particles in absolute relation in organic forms. And it is suggestive that the beautiful and precious diamond derives its value from the force of this law. It is better for us to forward our researches into nature, and elucidate the law of life, than seek to establish our own vagaries, or reactionary impulses, as the code of the Infi-

nite. Made conscious by observation of the facts of nature, that life must forever organize into form in order to know and manifest itself, we inquire what determines and compels in the matter. Bearing in mind the great central idea of Spiritualism, the universal correlation and equality of law, and the harmony of positive life, and finding that the same system and method which obtains in the grossest material, also rules in the hest development of the spiritual, we conclude that the same principles which govern harmonious combinations of the grosser qualities of matter, must rule in the aggregations of humanity, the organizations of society, as the individual is but a human particle in more or less regular and perpect form of spiritual crystalization. Particle adheres to particle, atom organizes with atom in the material universe, upon the basis of chemical affinity and compatibility, to form a homogenous his to without at to land

The basic principle of affinity and sympathy is the law of similarity-that "like attracts its likeness." Love has been defined as "the chemistry of magnetisms." The law of the granite ledge is the law of mind, and we organize and associate ourselves by the laws of chemical affinity, which are as rife and potent in the soul as in nature. "A fellow feeling makes us wondrous for organization, and as organization depends on port of the Convention. affinity or sympathy, it becomes evident and it is natural and right that organization in the world of mind should be predicated upon some recognized and determinate basis of sympathy and cohesion. It amounts to this, that those who harmonize most in thought will most closely affiliate. An organization may be more or less intimate, in accordance with the law of sympathy, and among us as men and women the closeness of the cohesion may be inferred from the character and number of our points of mental contact; a union of purpose must come from a similarity of conviction, and however unready we may be to express it, still such harmony of opinion and interest is at the last analysis the legitimate and absolute basis of all forms of social organization. True, this does not require absolute likeness of ideas to insure all the available good organization has for us as Spiritualists, yet something of a community of sentiment must be supposed to precede an asserted community of aim and purposo. Honce the necessity, not of the generally received idea of a creed-an agreement to believe-but a simple announcement of such obvious points of harmony in thought and purpose as shall serve to define the scope and character of our movement. And the breadth of our genoralization, or the sharpness of our definition of principles and views, will determine the multitude of our sympathizers or the lesser number of those who are ready to co-operate in more intimate relations and with a more defiulte understanding. Here wisdom is called to meet the requirements

Spiritualism is at once a fuet, a science, a philosophy and a religion. Facts rest at the base of science, from which philosophy unfolds into a whose appreciation fills the life of man with har-

nal brotherhood. But Spiritualists are as yet in MILAN-Mrs. M. L. Tuttle, 5; J. M. extract just quoted, the main only observers of facts, not investigators, because a true investigator has laid aside all bias and prejudice, being anxious to penetrate to the region of cause and law, and there discover the eternal truth, which attracts his soul by divine affinities which are the compulsion of his nature Spiritualists are not as yet wholly free from bias or projudice, nor have they become sufficiently methodical to comprehend fully the nature of the system whose facts and phenomena arrest their attention. They are for the most part observers morely, and in many cases speculators, without system, science, method or philosophy; groping painfully and wildly in all directions, still with a general impulse which is progressive. While a natural impatience may possess those who see these things, we may not forget the significance of this manifestation. It is the sign of life; and it is an immense gain when we learn we have common senses to use, and a great step when we persistently insist on using them. Spiritualists are the foremost pioneers of spiritual progress They have learned to use their eyes and ears Their sectarian neighbors are unready and unable to do this, asserting, indeed, that it is a blasphomy to search into "God's mysteries," or be wise above what is written" (in their version of the bible, of course,) forgetting that every force of nature has remained a "God's mystery until science has made it a helper of humanity.

The present condition or phase of Spiritualists a matter of encouragement. They are living, moving, in the first natural, legitimate steps of a magnificent progress, the outlines of which may be discerned "from the mountains," but whose incidents and details oppress the imagination. It is botter to accept conditions as they exist, and make the most and best of them while working for the better and the best. Spiritualists are observers in the main, inquirers in part, and investigators in only a small minority. This is the fact, and it is a grand advance on the conditions of our past, promising everything, since it prosupposes so much of liberty as shall forbid our progress being hindered by the terrible obstructions of absolute blindness and deafness, from bigotry, prejudice and cowardice. Although satisfied of many important facts, and able to detect much of the law working through the experience of our lives, we are not ready as a class to make grand and positive affirmation, nor formulate in scientific and philosophical expression, mortal, whose congregated lives blend into orders the results of our study. Thus our condition indicates the purpose of our organization. The form should be in the ascending line of progress, and as we are but observers, we may organize as investigators, bringing ourselves by will to that plane of thought and action. And now as wo have a simple purpose, a very simple expression will serve as a

BASIS OF PRIMARY ORGANIZATION.

WHERRAS, We recognize progress as the law of life and happiness, truth as the beauty and good of existence, the power of the spiritual as the universal benefactor, and general education as the means of infinite wisdom and love, there-

We organize and fraternally unite for the purodse of investigation, for the discovery of truth, or the development of Spirituulism, the popular education therein, and for mutual improvement. So much is required and so little is sufficient, it would seem no soul who has outgrown in any definito degree the stagnation of dogmas and assumptive creeds can demur with any show of reason. Only those reactionists and impracticables who live but to object can refuse co-operation in an organization on a basis as broad and free as this. We are investigators, anxious to discover truth, ready to share our treasures with all whose progression makes them capable of comprehension and appreciation. Thus searching, learning, teaching, we may live, progress and hope for mutual improvement. These are our points of intellectual contact and spiritual sympathy, which guarantee that affinity whose attraction shall secure for us the benefits of organic cohesion, by the same law which rules all acts of formation in every department of nature. Conditions determine the form of organization as they create the necessities which modify the results of action. The conditions of the present, and an attempt to suggest a form of order applicable to them must tnext occupy our thought.

E. S. WHERLER. The above is part of a discourse given by the uthor, before the Massachusetts Spiritualist Association, at their last Annual Convention. The basis of primary organization was adopted by that Association. It is brief, but comprehensive. The importance of the subject and the the laboratory of the chemist or the elements of character of the composition have led us to republish so much of the address, as it originally kind," and as there exists a natural requirement appeared in BANNER OF LIGHT, as part of its re-

> THE QUARTERLY MEETING OF LAKE AND GE-AUGA COUNTIES took place last Saturday and Sunday. We were unable to he present, as we had promised and anticipated. Those who attended inform us that there was a large audience the second day, and that the proceedings were very interesting. / Particular mention was made of Bro. Clark's remarks, as being very pointed and appropriate. Mrs. Hall (we think is the name) and daughter added to the harmony of the occasion by their musical contributions, a to at

> CHAUTAUQUA Co., N. Y This stronghold of Modern Spiritualism was visited by the editor last week. Lyman Callowe resides at Ladnathe lmb of the radical universe, so far as that section is concerned-and is doing a good work "in the region round about." For some reason, notwithstanding the number of liberalists in Chautauqua, practical co-operative effort in the way of lycoums, otc., does not exist there yet.

> For the Ohio Spiritualist. Quarterly Financial Report of the Ohio State Missionary from Jan-uary 1 to April 1, 1868.

> The following is a full report of all monies received in aid of the missionary work, for the first quarter of 1868: Subscriptions at the Clyde Convention,

subject to assessment to full amount, at the discretion of the Executive Board:\* Tolkbo-C. Bronson, \$50; C. B. Eells, 10; M. Knight, 5. CLYDE-B. Kline, 50; R. Mason, 5; J. K. Richards, 10; J. S. Dewey, 2.50; J. Vandercrook, 5; perception of the beautiful, the true and good, I. H. Stewart, 10; R. E. Belts, 2.50; L. Taylor, 2.50; A. Bush, 2.50; A. B. mony, and thrills the soul with sublime emotions French, 15. Castalia-Gilbert Knapp, heaven, have not to be consulted when a of devotion, which incarnate themselves in all 10; O. Selvy, 2. Norwalk-J. Vreden stranger applies for citizenship in this

Tuttle, 10. BERLIN HEIGHTS--Hudson and Emma Tuttle, 25; A. F. Page, 5; H. C. Gunn, 5. OBERLIN-J. M. Hall, hypocrite who did not "of Wellington - N. E. Marcy, 10. his real belief. If the Methods CLEVELAND-D. H. Pratt, 15; D. S. Newcomer, 5; Mrs. L. M. Thomas, 5;

Mrs. J. II. Ammon, 10. CARDINGTON-Religio-Philosophical Society, 50. Kel-LY's ISLAND—Addison Kelly, 20; J. D. Worden, 10. BRECKSVILLE - Chesman Mills, 35; Mrs. Julia Miller, 5. Richstrike at native-born American citizens FIELD-S. S. Clark, 10. Bowling Green of every grade. The Western farmer, -R. A. Dunbar, 3. GENEVA-W. H. Sexton, 250. Total, 8434.

Subscriptions to be paid in full in quarterly installments:

Spiritualists of GENOA, \$12, paid \$3: Spiritualists of Tremont, 85; Spiritualists of Oberlin, 13, paid 3. N. E. Crittenden, 100; George Rose, 15. GENEVA -G. W. Shepard, 8, paid 2; N. S. Caswell, 8, paid 2; Benoni Webb, 8, paid 2; P. F. Olds, 8, paid 2; Wm. Crowell 8, paid 2; Lowell Cram, 4, paid 1; C. Snediker, 4, paid 1; C. D, Lane, 2, paid 50c; Robert Pritchard, 4, paid 1; Wil ber F. Olds, 2, paid 50; C. A. Parmenter, 2, paid 50; W. R. Spring, 2, paid 50; S. G. Mack, 2, paid 50; J. D. Palmer, 2, paid 50; A. A. Carey, 2, paid 50: Charles Button, 1, paid 50; O. Adsit, 4, paid 1; P. Knapp, 4, paid 1; M. Johnson, 3, paid 75; Mrs. M. Crowell, 4; Mrs. L. Babcox, 4, paid 1; E. M. Egleston, 4, paid 1; S. Butler, 4, paid 1; Mrs. J. B. Baker, 2, paid 50; Mrs. O. II. Price, 1, paid 25; Mrs. Bartholomew, 1, paid 25; —— Adams, 1, paid 25. Total, \$322.

Donations and contributions:

CLYDE-B. Gass, \$2; J. Bush, 1; S A. Stone, 1. Springfield-Mrs. M Rose, 5. GENEVA-Lowell Cram, 3 collection, 3.50. BERLIN HEIGHTS, collections, 15-2.33. CLEVELAND-Collections, 15.86-13.60; L. S., 10; James Lawrence, 5. Norwalk-Wm. Joshin, 1. Green Springs, collection, 1.25.

Genoa—collection, 2. Painesville— Society of Spiritualists, 25; collections, 3.70—6.65. OBERLIN, collection, 6. PITTS FIELD, collection, 2.43. MADISON—col lection, 95c. Kirtland—collection, 4.40 WILLOUGHBY—collection, 5. S. Buhrer. C. B. Lynn, 2. Total, 155.18.

SUMMARY.

Reserved fund, \$434. Subscriptions paid quarterly, 322. Donations and contributions, 155.18. Book fund—nearly \$200 worth of books have been sold, yielding a profit estimated at \$50. To tal, 961.18.

Several Societies and Lyceums have been organized on the consolidated plan, and established Societies reorganized on the same uniform basis. The State Missionary and his estimable wife have reaped golden opinions wherever they have gone, and may be safely placed among the most indefatigable and worthy workers in the field.

HUDSON TUTTLE, Recording Secretary O. S. A. S.

\* With the consent of the subscribers, the greater number have been changed to subscriptions payable quarterly.

### For the Ohio Spiritualist. Financial Report for April.

The following report of collections received by the State Missionary during the month of April, was omitted from the monthly report published in last week's issue. by mistake in sending the report for publication:

COLLECTIONS FOR APRIL.

	April 5, coll.	at Eaton\$3	70
	" 8, "	Black River 6	25
	" 12, "	Cardington 9	46
	" 13, / "	Ashley 2	
	" 19, "	Rayenna 9	
	" 22, "	Chagrin Falls 1	
1	" 23, "	South Newbury	
	" 26, "	Thompson 7	
8	out die	A second to the fall of the	_
		scriptions paid41	
	Cardington S	ociety, 1st quarter12	50

lift sainma i Muse of the A. A. Wherlock, State Missionary.

C. Bronson, Toledo, 2d quarter....12 50

# "Infidelity and Citizenship."

Under this head the Methodist Home Journal of Philadelphia, commences an article in the following strain:

"The corner-stone of our civil government is its civil jurisprudence-and this is founded upon a belief in God; in a future state and a sanctity of oaths. Citizenship in the right sense is impossible without this acknowledgment. No one can admit this without admitting the doctrine of Christianity; no one can allow the doctrines of Christianity without in some sense being a Christian. They that deny the doctrines of Christianity, ignore the basis upon which our governments is founded. Can they consistently be regarded as citizens? Ought any who hold this position, to be admitto or permitted to hold citizenship under this government? We hold that to be consistent with ourselves, infidelity should not be tolerated in our country, much less encouraged by giving citizenship to those who openly avow and teach its principles."

The latter part of this phrase is peculiarly Methodistical. That phrase, "openly avow" infidelity, is so well worn by Methodistical canters that they get it off whenever they speak or write. It is a pet form of speech, characteristic of the whining class. The Methodists, thank moralities of life and beneficent duties of frater- berg and lady, 20; B. P. Barnum. 5. free land; or, if we may judge from the

the truthful man who co ions frankly, and they wo have a State to themselves, we show heartily satisfied with their adoption the policy indicated, they might take in the hypocritical knaves that wanted to join them, and welcome.

But the outlawry of Infidelity would

the New England artizan, the soldier who has left a limb upon the battle field fighting for his native land and its liberties; it would disfranchise the better half of the intelligence of the country, including most of our scientific men. Much as we should be interested to see an experiment of Methodistical government—which would no doubt be the real Simon Pure article of propriety and order,-especially in avoiding crowds at the polls—the sacrifice of so much of the valor and wisdom of the country as is implied in the proposition to make a clean sweep of infidelity, would be rather too dear a price to pay for it. With many others we should prefer that the Methodists go clsewhere to set up their pecular form of government, and in doing so they would doubtless take with them no small number of the "unavowed" whom they so much prefer over the "avowed."-Chicago Liberal.

THA WAY TO WORK .- The rounded shoulders, rheumatic limbs and sluggish brains of many working people testify to the heavy expense at which farms too often increase in acres and fertility. There is no reason in the ceaseless drudgery which many farmers make of their work. They wear out too soon, they lose the cream of life. They resolve that their children shall have a better start than they had-perhaps it proves more of a harm than a help to them. They work by the job; they ought on the contrary to work by the day. It is economy of health, of days, of comfort, to work more leisurely. Moderate, continuous labor establishes health and promotes digestion. The ten-hour rule ought to be a farm rule, and no "chores" be done after the ten hours are up. No wonder the boys run away from the farm where work in the field begins at six in the morning and closes at seven at night, with farm yard chores to be done afterward. That may be the only way to get rich, but getting rich is a matter of very little moment compared with the comfort, the culture, the sympathies which are inevitably missed by such a life.

Woman.-Do you love her? Has she left home, her parents, her sisters, broth ers, her friends, all, all for you? Do love her? has familiarity induced you to carelessness? have you forgotten the vows you made her before heaven's tribunal? have time and the troubles incident to all life made her physically less favorable in your eyes? have you forgotten that her youth, her hopes, her aspirations, for that sphere that all honorable women covet, were pleged to you? and have you cherished her, and are you still to her all in all? If you are, then she is happy, and you have acted a part to be applauded by your fellow-men, and you will one day receive your recompense of

But, on the other hand, have you become satiated? have you forgotten the being you swore to cherish? have you left her to her own resources, and by your continual absence caused her to pine in solitude, like a meek, yet gentle sufferer? If you have, remember, oh man! you will one day pay the penalty of your neglect.

THE MAN IN LOVE.—Thackeray says that "when a man is in love with any woman in a family, it is astonishing how fond he becomes of every person connected with it. He ingratiates himself with the maids; he interests himself with the footman; he runs on errands for the daughter; he gives and lends money to the young son at college; he pats little dogs that he would kick otherwise; he smiles at old stories that would make him break out into yawns were they uttered by any one but papa; he bears with the old maiden aunt; he beats when darling little Fanny performs her piece on the piano; snd smiles when wicked, lively little Bobby upsets the coffee over his shirt."

Too much reservedness or affectation in our manners toward others (and thisapplies equally to those of the opposite sex), is equally reprehensible with too much confidential intimacy, or unbecoming openness. The great point, in securing a happy and useful social life, is to carefully and fully develope those functions of our being which give symmetry, beauty and bliss to the whole of our immortal existence.

A man in Toronto purchased a horse recently, and was so delighted with his bargain that he arose at midnight, in his sleep, saddled the steed, and galloped wildly through the streets in his night garments, A policeman halted, aroused and arrested the somnambulist.

In England, 1868 is called by bigots "The Year of Peril," because of the movement against the Irish Church. Others will regard it as the year of hope, seeing that the war against an ecclesiastical enormity and nuisance has opened hopefully.

Study the utility of the beautiful.

# Selected Miscellany.

VALISNERIA.

[Jean Paul Richter tells of a flower called Valisneria, the female of which lies rolled up under the water, out of which it lifts its bud to bloom in the open air. The male then loosens itself from the too short stalk, and swims to her with its dry blossom dust.]

All living things In earth or air, In earth or air,
In perfect faith,
Twin beings wear;
Links of loving all through living,
The outer world the inner giving;
And wheresoe'r thy heart shall be,
Mine shall find its way to thee,
Valisneria!

The surging sea Sweeps grandly on— One vital heart, One monotone,
Chiding, chanting, chasing, cooling,
So the tide the tide is wooing;
Just as the billows meet and roll, Into thy soul would melt my soul, Valisneria!

E'en light and life But co-exist; There were no clouds Were there no mist. Changeful winds with kisses burning, Dreams made up of tender yearning, Just as the flower drinks up the dew, would my soul now come to you, Valisheria!

There's one blossom, Has human love Like mine for thee; Growing beside a lily bride, Where flows between a deep, deep tide, It parts the stem in passionate pining-A life for that new life resigning, Valisheria !

So name I thee A pearl, a lily, With woman's dower; Like its mate to thee outstretching, So thy heart would love be teaching. the winds the waves are wooing-Are human loves the less presuming, Valisneria?

In sweet caress Of shore to shore, The sea returns
The love of yore, Kissing the feet of earth they greet ; As come those waves with throb and beat, Shall come my spirit at love's behest, Till one pulse thrills the double breast, Valisneria!

### The Jews in Chicago. A Conference of much interest was

held recently, in the lecture room of the Second Presbyterian church, to consult upon missionary work among the Jews. Statements were made by Rev. Messrs. Lederer and Kristeller (converted Jews) as to the successful work in New York City carried on under the auspices of the Hebrew Christian Brotherhood. Rev. Mr. Rider, also, another similar convert, addressed the meeting. It was concluded to put the Rev. Mr. Schwartz into the ment the door is opened, and having enfield, and to hold a public meeting in the month of June. Several of the Jews of away and remains out of sight all the the city, seeing the notice in the papers, attended, and Mr. Henry Greenbaum, a well known banker, requested permission to say a few words, and was gladly heard. He said his object was, to correct the idea that many seemed to have, that the Jews were an irreligious, godless class of the community. This was a great mistake. They numbered in Chicago about nine thousand, of whom six thousand were regularly enrolled as members of the six congregations now organized in They were progressive in their ideas, having organs and choirs and other customary aids to worship, and using prayers in English and German, to avoid mere lip service, as the Hebrew prayers were not generally understood. They had lately built a hospital, open to all, at a cost of \$30,000, the money for which was raised in two days, and they expended, anually for religious purposes about \$60,000. He had no reason to complain of their treatment by others, and they in turn had the kindest feelings toward their Christian brethren. Indeed he himself gave \$25 recently towards the furnishing of Mr. Moody's house. He held Jesus in high estimation, as he did of his life and teaching, though he did had just returned from a trip to Europe, was not surprising that conversions to Christianity were reported among them. It would be found on inquiry, that threefourths of the pickpockets in New York city are English Jews. "Establish your mission among them," said Mr. G., "and make Christians of them, or even Mohammedans, and we will not complain; but you will waste your efforts in Chicago, at least in those who are trained in the knowledge of our faith, which we have now preserved amid all perils and temptations for 4000 years.! A few converts, one way or the other, prove nothing. I can think now of six proselytes from Christianity to Judaism in this city, though we are slow to receive such. We shall treat Mr. Schwartz with courtesy, but his labors will be invain."

That Christian paper, the Advance. has no better thing to say than this :

EIGHT UNITARIAN CHURCUBS IN CHICA go!-Who would have imagined such a prevalence of "Liberalism"? Indeed we fear that our Unitarian friends are not aware themselves of the full number of their congregations from the fact that six of them pass for Jewish synagogues! As we listened, the other day, to Mr. Greenbaum's account of the belief of cago, we were struck with its close coin- invariably the result of compressing the would overwhelm it.—Lyman Beecher.

The "liberal Jews" and the "liberal Christians" were on the same platform. Both rejected the divinity of Jesus, but admired his life and teaching! Why should they not join forces? If the Unitarians can gain six additional churches by simply submitting to circumcision, we modestly suggest that they do so. Do we not read of Paul's parallel management with Timothy? "Him would Paul have to go forth with him, and took and circumcised him, because of the Jows which were in those quarters.' Acts xvi: 3.

If the editor of the Advance and his brother Christians could obtain Mr. Greenbaum's candor and sense by "simply submitting to circumcision," they would gain more than the value of six

### Jealousy.

A New York letter contains the following:

"A striking case of jealousy in an animal occurred last evening. We have a Newfoundland dog who has been a great favorite in the house, and the recipient of much attention. A few days ago we brought home a couple of pointer pups, which became objects of great attraction with young and old. The old Newfoundland dog at once manifested great displeasure on the pups making their appearance. Whenever the juveniles have petted or played with them, he has growled and looked as savage and morose as could be, and he has become an altogether changed animal since their coming. Last evening, while they were being caressed and fondled by the juveniles, the jealous old Newfoundland, with a ferocious glare in his eye, seized the head of one of them in his mouth, and crushed the life out of it in a moment. On relating the circumstances this morning, to a gentleman who has had much experience with Newfoundlands, I was surprised to be informed that of all breeds of dogs, they are the most treacherous and jealous. They can never bear to see any other dog receive attentions, and will take a most bitter dislike to the bestower or recipient of such attentions, and cherish their dislike for a long period. At the same time, they combine with this treachery and jealousy many splendid qualities. A friend tells me that a cat which has been a great favorite with his children, and played with them constantly, suddenly refused to have anything more to do with them when he introduced a little terrier into the house a few days ago. Now, on coming home at night, the cat flies at the dog the modeavored to scratch or bite it, skulks evening.

Very well for dogs and cats, still: "Let poss delight to bark and bite," For 'tis their nature to; Let hungry lions growl and fight, For God hath made them so.

But children, you should never let Your angry passions rise; Your little hands were never made To tear each other's eyes. Westminster Catechism.

A SINGULAR DREAM VERIFIED. - While the city, and were characterized by an the plague was at its height at Alexan- help. All therefore who need aid, have ferson. intelligent regard for their religion, dria, a Mahometan dreamed that eleven a right to ask it of their fellow-mortals; persons would die of the plague in his house! When he awoke he remembered the dream; and there being exactly eleven persons in his house, himself included, he became very uneasy. His alarm in-creased, when on the following day the wife, two female slaves, and three chilren died; but he became quite certain that his death was at hand, when, on the fourth, his two remaining children, a woman servant, and an old man servant sunk into the grave. He accordingly made his preparations to pass into eternity-related his dream to some of his friends, and begged them to make inquiry every morning, and, in case he should be dead, to have him buried with the usu Moses and Washington, for the purity al solemnities. A cunning thief, who had heard the circumstance, took advannot believe in his divinity. The Jews tage of the merchant's fright to open his thought that all the rightcons would be door in the night, and when the terrified saved, whether Jews or Gentiles. He man called out, "Who's there?" to, answer, "I am the angel of Death" in orand thought the English Jews the most der, while the merchant concealed himself ignorant and degraded of any, so that it underneath the bedclothes and was quite beside himself, to pack up what effects he found in the house and carry them away. Unluckily for him he was seized with the plague and died on the stairs. The merchant, however, did not yenture for many hours to put his head from under the bedclothes, till at length his friends came, heard from him what had happened, found the effects, recognized the thief, discovered the truth, and confirmed the strange accomplishment of the dream.

TIGHT Shors .- Many beautifully formed feet are miserably distorted by badly fitting shoes. Ladies seem to suffer more than men in this respect, because custom sanctions a tighter fit on a lady's foot than on the lords of creation, who can 'scuff round" in loose boots, and no one cares; but were a lady to promenade in just such easy feeling articles, she would subject herself to severe comment. But it is not necessary to wear old shoes in order to keep clear of corns, bunions and incurvated nails. Without being uncomfortably tight, a shoe should embrace every part of the foot comfort ably, and then it is both braced and protected.

Enlarged great toe joints, corns and himself and his Jewish brethren in Chi- irritating nails cutting into the flesh, are resist the tide of swelling indignation that

cidence with that of the Unitarians, parts with badly fitting shoes or boots. Bare-footed children are never tortured by such painful maladies. Take off the pressure, and the relief is instantaneous, and nature relieves herself.

Children should have large, soft shoes still insists upon squeezing the pedal extremities into less space than they ought to occupy, be careful not to wear those which are painfully tight.

SKETCH OF MICHAEL ANGELO .- The following sketch of Michael Angelo is full of force and fire, and shows of what stuff really great men are made.

From his earliest years he cherished passionate love for all noble things, and first for his art, to which he gave himself up entirely, notwithstanding his fathers brutality, investigating all its accessories with compass and scalpel in hand, and with such extraordinary presistence that he became ill; and next, his self-respect, which he maintained at the risk of his life, facing imperious popes even to forcing them to regard him as an equal, braving them "more than a King of France would have done," He held ordinary pleasures in contempt; "although rich, he lived as a poor man;"frugally, often dining on a crust of bread; and laboriously, treating himself severely, sleeping but little, and often in his clothes, without luxury of any kind, without household display, without care for money, giving away statues and pictures to his friends, 26,000 francs to his servants, 30,000 and 40,000 francs at once to his nephew, besides countless other sums to the rest of his family. And more than this, he lived like a monk, without wife or mistress, chaste in a voluptous court, knowing but one love, and that austere and platonic, and for one woman as proud and noble as himself.

LOVE OF MARRIED LIFE. - The affection that links together man and wife, is a far holier and more enduring passion than young love. It may want its gorgeousness, it may want its imaginative character-but it is far richer in holy and trusting attributes. Talk not to us of the absence of love in wedded life! What! because a man has ceased to "sigh like furnace," we are to believe that the fire is extinct; it burns with a steady flame—shedding a benign influence upon existence a million times more precious and delightful than the cold dreams of philosophy.

AWAKENING SUDDENLY.-To awaken children from their sleep with a loud noise, or in an impetuous manner, is extremely injudicious and hurtful; nor is it proper to carry them from a dark room immediately into a glaring light, against a dazzling wall; for the sudden impression of light debilitates the organs of vision, and lays the foundation for weak eyes from early infancy.

HUMAN BROTHERHOOD .- The race of mankind would perish did they cease to aid each other. From the time that the mother binds up the child's head, till the no one who holds the power of granting can refuse it without guilt.

When a secret is entrusted to a friend in confidence, it should, be properly kept be locked up even from his own thoughts. He should not be content with merely refraining from betraying it to others he should also refrain from betraying it to himself. If a man consigns a casket, containing treasure, to the care of another, he will justly feel that his confidence has been to a degree violated, if he comes to know that the latter has been in the habit of unlocking the casket, and poring over its contents day after day as if it were his own and that, too, in an exposed oredit, position. So with the secret. Though confided to a friend, it still belongs to him by whom it was confided, who has his own reasons for performing this act of friendship; and to have it continually before the mind, is not only making, in one sense, another's property one's own, but it is exposed to the danger of escaping at any unguarded moment in one form or another, sufficiently at least to give grounds to surmises which may closely bear upon the truth.

THE whole number of publications in the United States during 1867 is 2,175. These may be classified as follows in the order of their number:

Fiction, viz: Children's Stories, or Juveniles, 385; Novels, 284; "Dime Novels," 72; Religious and Theological, 257: Arts, Trades, Commerce, 142 Law, 121; Poetry, 120; History, 107 Biography and Genealogy, 103; Essays, Criticism, Miscellaneous Literature, 80 Educational and School Books, 75 Travels and Geography, 74; Medicine and Surgery, 70; Government and Polities, 38; Sociology, including Woman's Rights, Co-operation, etc., 32; Fine Arts including Music Books, 32; Mental and Moral Philosophy, 25; Science, Natural Philology, etc., 21; Amusements, 17; Periodicals, viz: important new ones begun, 11; Books not classified under above, 34.

Should a foreign army land upon our shores to levy such a tax upon us as intemperance levies, no mortal power could

The Old School and New School Presbyterian General Assemblies have both agreed to accept the plan of reunion which has been under discussion in those bodies respectively for the past few days, and submit it to the approval of the and it would be an excellent habit if both | Presbyteries throughout the States. ladies and gentlemen habitually wore There seems to be but little doubt that such; but as fashion is despotic, and this approval will be almost unanimously given, as the great mass of the denomination are in favor of healing the existing breach between the two principal divisions.

> The regular opera is beginning to feel the effects of church rivalry. The Philadelphia Academy of Music was opened lately, after being closed a week or two, on account of the strike in the chorus singers. A young gentleman called up on a lady friend, and asked if she would go with him to the opera that evening. "O no," said she, "I went twice yesterday." "Why, you forget," he said, "yesterday was Sunday." "Yes, 1 know," she answered, "but I went to the holy opera."

> Political science demands for its establishment in the concrete figure of society. intelligence on the part of all citizens to know what is right and just, and an equal virtue that shall incline them to do what is just and right. And when that happy period shall arrive, we shall behold a political society involving no theoretical constitution, and exhibiting in its practical details, the minimum of political evil; but not till then.

> The developement of the resources of a State, and the expansion of its population do not advance it one step toward greatness, if vice and ignorance outstrip them all in progress. Besides, there is a connection between the moral condition and political well-being of a government or a commonwealth so intimate that they cannot be separated. They must move on together .- Cleveland Sunday News.

> An anniversary speaker predicted that the millenium would come within twenty years, and that before that time men would have to work but two hours a day. and that there would be a piano forte in every house. This is rather a novel idea, associating pianos with the millennium, but we hope it will include good performers, otherwise the "era of concord" would not be realized.

> An Indian requested an agent in Northern Iowa to furnish him with whiskey for a young warrior who had been bitten by a rattlesnake, intimating that four quarts would be necessary. "Four quarts!" repeated the agent, with sur-prise, "as much as that?" "Yes," replied the Indian, "four quarts-snake very big.'

> Napoleon once entered a cathedral, and saw twelve silver statues. "What are these?" said the Emperor. "The twelve apostles," was the reply. "Well," said he, "take them down, melt them and coin them into money, and let them go about doing good, as their Master did.'

Perfect happiness, I believe, was never intended by the Deity to be the lot of one of his creatures in this world; but moment that some kind assistant wipes that He has very much put in our powthe death-damp from the brows of the er the nearness of our approaches to it, cying, we cannot exist without mutual is what I have steadfastly believed .- Jef-

> In a Western city, a certain doctor, who was acting as a sort of master of ceremonies at a public meeting, arose at the proper time, and advancing to the front of the platform, said, "The audience will now be addressed with prayer, by the Rev. Mr. S-

The difference between happiness and wisdom is, that the man who thinks himself most happy is so, while he who believes himself most wise is generally the

Swearing in conversation indicates a perpetual distrust of a person's own reputation; and is an acknowledgment that he thinks his bare word not worthy of

A. T. Stewart returns \$667,499 income. Some charitable person ought to give him a dollar to make it even.

> The sky is a drinking cup That was overturned of old, That down upon us pours We drink the wine all day,

Till the last drop is drained up, And are lighted off to bed By the jewels in the cup.

### OHIO SPIRITUAL DIRECTORY It is highly essential to the accuracy of this

Directory, that the officers of Societies and Lyceums furnish us the required data. MRS. NELLIE L. BROWNSON, 15th, street, Toledo, WM. BRAYAN will answer calls to lecture in

Michigan and Northwestern Ohio until further notice, Address, box 53, Camden P. O., Mich. H. L. CLARK, trance speaker, Paincsville. HENRY J. DURGIN, inspirational speaker, Carding A. B. FRENCH, lecturer, Clyde.

O. P. KELLOGO, lecturer, East Trumbull, Ashta-bula Co., O., speaks in Monroo, Centre the the third Sunday of every month. A. A. Ponn, inspirational speaker, North West, Mrs. Many Louisa Smith, trance speaker, HUDSON TUTTLE, Berlin Heights.

Mrs. Sarah M. Thompson, inspirational speaker, 36 Bank street, Cleveland. E. S. WHEELER, inspirational speaker, Cleve land.

PROF. E. WHIPPLE, lecturer upon Geology and the Spiritual Philosophy, Clyde.
A. A. WHEELOCK, Toledo, box 643.

Lois WAISBROKER'S permapent address is Box 58, Hudson, Ohio. At present address Care of Henry Stagg, St. Louis, Mo. J. H. Randall, Elmore, Ohio, will answer calls' to lecture Sundays.

MEETINGS. CLEVELAND, O .- The First Society of Spiritualists meets in Temperance Hall, 184 Superior

street, on Sunday, at 1014 a. m., and 7 p. m. Ly-ceum meets at 2 p. m. Mr. George Rose, Con-ductor; Miss Clara Curtis, Guardian; T. Lees, Secretary.

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

MILAN, O.—Spiritualists' and Liberalists' Association and Children's Progressive Lyccum. Lyceum meets at 1015 A. M. Hudson Tuttle, Conductor: Emma Tuttle, Guardian.

Tolebo, O.—Meetings are held and regular peaking in Old Masonic Hall, Summit street, at 14 r. M. All are invited free. Children's Pro-ressive Lyceum in same place every Sunday at 10 A. M. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian.

Cincinnati, O.—The Spiritualists have organized themselves under the laws of Ohio as a "Re-

igious Society of Progressive Spiritualists," and have secured Greenwood Hall, corner of Sixth

and Vine streets, where they hold regular meetings, Sundays, at 10½ A. M. and 7½ c. M.

Aknon.—Lyceum organized June 7th. Meets at Empire Hall, at 10 o'clock A. M., every Sunday. Conductor, Mr. James A. Sumner; Guardian, Mrs. L. Barnbardt.

### Fifth National Convention.

The Fifth National Convention of Spiritualists will meet in Corinthian Hall, Rochester, N. Y., n 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 Reformers to send two delegates, and an additional one for each fractional fifty over the first fifty members, and each State Organization to send as ma-ny delegates as the State is entitled to representatives in the Congress of the United States," to attend and participate in the business which may come before said Convention. President, Isanc Rhen; 27 Vice Presidents for their respective States; L. K. Joslin, Treasurer, Rhode Island; Henry T. Child, M. D., Secretary, 634 Race st., Philadelphia. (Hudson Tuttle is Vice President

### ADVERTISEMENTS.

THOMAS LEES,

### Architectural and ornamental WOOD CARVER,

24 Prospect Street,

CLEVELAND, - - - OHIO.

READ

# AND INVESTIGATE!

Search Diligently to Know the Right!

Science is the never-fading Light that leads
Man's Reason up the Star-lit mountains
of TRUTH!

THE STATE MISSIONARY

# A. A. WHEELOCK,

HAS THE FOLLOWING

# VALUABLE BOOKS FOR SALE! Free Thoughts concerning Religion, ..... \$ 50

Philosophy of Evil. By A. J. Davis Philosophy of Special Providences. By A. J. Davis, The Bible; Is it of Divine Origin? By S. J.Finney,... Incidents in my Life. By D. D. Home Religion of Manhood. By Dr. J. H. Robinson, Arcana of Nature; vols: I and II. (\$1.25 each ) By

H. Tuttle. Arabula, By A. J. Davis, Stellar Key to the Summer Land. By A. J. Davis Origin and Antiquity of Man. By H. Tuttle ..... Gazelle. By Emma Tuttle. ..

A Kiss for a Blow; Stories for Children. By H. C. Wright ..... The Unwelcome Child. By H. C. Wright, The Gist of Spiritualism. By Warren Chase, An Epitome of Spirit Intercourse. By A. Cridge .... Spirit Works; Real but not Miraculous. By A. Putnam 2 Thirty-two Wonders. By Prof. Durnis ........ A Woman's Secret. By Mrs. C. F. Corbin Mark. 1 75 An Ryc Opener. By a Catholic Priest ..... Re Thyseif. By William Denton Biography of Satan. By Kersey Graves Electrical Theory of the Universe, By Mackintosh How and Why I became a Spiritualist, W.A. Danskin. Human Immortality. By W. Smitton. Marriage and Parentage. By H. C. Wright Nature's Theology. By Gerrit Smith Philosophy of Creation

Any and all other Works relating to the Spiritual Philosophy and Phenomena, Or having a

TENDENCY TO LIBERALISM Will be procured for those who desire them.

# ROSE & BROTHER, PORK PACKERS AND DEALERS

CURERS OF EXTRA SUGAR OURED HAMS & DRIED BEEF

No. 138 Ontario Street. · CLEVELAND, OHIO.

C. ANDREWS, Wholesale and Retail Dealer in and Manufacturer of

# BEST FAMILY FLOUR

Rye 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,

CLEVELAND, OHIO! All articles purchased at this establishmedt will promptly delivered in any part of the city Free of

MISS S. A. BOYD,

Clairvoyant and Test Medium, Grateful for the patronage that has been extended to her since her arrival in Cleveland, would inform the truth-seeking and the afflicted that she is permanently located at Booms No. 22, third floor, Hoffman's Block.

(Opposite the Post Office,)
Where she will continue to give TESTS, DELINEATE DISEASES, and CURE by the "LAYING ON OF HANDS."
Those who are animated by commendable motives and a
sincere desira to candidly investigate the phenomena of
Clairvoyance, or to have their maladles relieved, seldom go
away disappointed.

Delineation, Advice and Prescription, \$2.00. Simple Tests, 1.00. Rooms open from 9 A. M. to 5 P. M.

Ed ton Ir was when My E signe medit

tain ( descr Mr. 1 follov pinco tence. am to happy some I wish who I protec

Philad This Was W which half-fo the sa -not cabine of pap then a ten no thread a "ma wise :

thus fi spectio and in lappin inches inch th On t was m course out hav been of now w to who sent off was bat then, in

stitche

it was c knew o first tin knew w or child might a suit the stating prct ecte glued up man abc all but ir

ed and r The gl accompa the folio " You magnetiz protected of the th city. W was R. C

The ed

tacks on sage rema We hav reply, for friend is o the least r of his entir ments. H scribes, wa it several w swer. Wh long? Do itive certai that packa all doubt, Philadelphi from some ( formation w want to be a

tion, for we reading of s ticed. Besides, tl does not seer with his rec from the spir er she is st does not ansi

until we we

where she is votedly attac most excellen sonable to su municate with vague and do nor that he w odoertain the fac

many of the young