

The Ohio Spiritualist.

"CHARITY FOR ALL:—MALICE TOWARD NONE"

VOL. 1.

CLEVELAND, O., SATURDAY, SEPT. 5, 1868.

NO. 8.

ONLY A MEMORY.

BY KENNA TITTLE.
Who is it sits by the table here,
Charming my thoughts that way?
Something most inexpressible dear.
Tell me, then, what, "you say."
Only a memory!
A form of long ago,
Only a memory!
Whistle, oh winds, and blow!

Blow it away through the murky air,
For, oh, I am growing mad
Thinking about the treasure fair
I have not now, but had.
Only a memory!
A form of long ago,
Only a memory!
Whistle, oh winds, and blow!

A memory is a subtle thing,
But we all shall turn to one,
And less when unborn voices ring
"The sands of life are run!"
Less than a memory!
It will not trouble me;
Less than a memory!
I shall have ceased to be.

I only dream of the hands I held,
And the lips I used to kiss;
And the eyes were all that was holy welled;
Oh, God! am I brought to this?
Only a memory!
Marble white, ice-cold, still!
Only a memory!
Somebody planned things ill.

Oh, love, which lay on this heart of mine
Like light on a garnet stone,
Which made it bright with light and shine—
Unlit, it had blazed for none.
Only a memory!
Subtle, and dim, and thin,
Hovering over me!
Drinking my being in.

Sweet memory! come lie in my heart;
Flow out with my every beat;
Thou art of my very self a part.
Sincerely, tenderly sweet,
Nestle, oh memory,
Into this life of mine;
Lily-like, cover me
With mournful leaf and vine.

The Spiritualist.

THE FIFTH NATIONAL CONVENTION.

NEVER before in the remarkable history of Spiritualism has such harmony of thought and feeling prevailed in the great work as at this Convention. The disorganized mass of reforms—terribly active, but a disorderly mob—have been marshaled into line, and Spiritualism no longer stands on the defensive, but is actively aggressive. The proposition to found a National College, the sending of missionaries to the South, the publication of books adapted to the wants of the Lyceum, are measures which every true Spiritualist must rejoice to see carried forward. The tone of the press has greatly changed. The Fifth Convention is the first that has been fairly and impartially reported by the secular press. Surely the world moves. The outline report which we publish on another page is condensed from the Rochester Democrat. The Rochester Union also gave a candid report. The editorial comments of both these papers contrast significantly with the abuse poured through the columns of some journals, heretofore.

SECOND OHIO STATE CONVENTION.

This will undoubtedly be one of the most successful Spiritual gatherings ever held in the State. From every quarter we have letters of encouragement. The citizens of Cleveland will do their utmost to make the delegates at home, and have planned one of their entertaining Sociables, with which old and young cannot otherwise than be delighted. Every Spiritualist and Liberalist in the State who has the interests of truth at heart should feel it a duty to attend this Convention. The churches are all organized in line, they have been drilling their forces for some thousand years, they are banding together, feeling that they are fighting in a common cause. There can be but two parties, the Church and the Spiritualists. If we wait until the opposition commences the attack it will be too late. Already it grasps at the Government, seeking to so change the Constitution that it may be religious. That gigantic sham, the Young Men's Christian Association, holds a tremendous power. Spiritualists and Liberalists, if you do not wish to be beaten down and defeated by detachments, you must unite yourselves, so that each may have the combined strength of all. You have been scorned and despised and ridiculed and scoffed, and the high fed priest, sleek with dainties, has from his pulpit spat his venom at you. You desire to be respected and to have your belief respected. There is only one way by which you can gain that desirable end—you must make the churches fear you! Then they will be courteous and not until then.

Mrs. H. F. M. Brown, H. C. Wright, Col. D. M. Fox, Abraham James and other eminent speakers, will be present. The Convention will be held at GARRETT'S HALL, CLEVELAND, SEPT. 15TH, 16TH AND 17TH.

O. L. SUTLIFF writes: "I want the call sent out in earnest, so that there will be one grand rally to rescue our whole State from the thralldom of sectarian theology."

MILAN LYCEUM PICNIC.

We understand that this enterprising Society held their first picnic in Ruggles Grove, lake shore, on the 15th ult. Over forty carriages conveyed the groups and their friends. The day was beautiful, and the spirits of the children, animated by the gorgeous display, almost irresistible. The table was furnished from a light wagon which followed, loaded with choice meats, cakes, pastry, etc. All were supplied, and "several baskets" might have been supplied with fragments. The proprietors of the grove requested, after dinner, that the Lyceum should march and exhibit in gymnastics, with which it complied amid the

cheers of the hundreds of spectators. The proprietors were so pleased with the exhibition that they gave the Lyceum a free pass to the grove on all future occasions—and refunded the entrance fee already taken! The Conductor, aided by an efficient corps of officers, seem determined to carry the banner on all others.

AN EVENING AT THE CASE.

DEAR READER, we are in an easy, chatty mood this evening, and desire to address you familiarly—stick in hand—for, *en passant*, 'tis very little we write! A word in explanation. We compose most of our editorials at the case, and they are not put in manuscript—though a worthy brother who has enriched these columns with articles that a larger sheet with a larger circulation might be proud of does write his, on clear white paper, half foolscap width, with jet black ink, in a bold hand—just as we want you to write your contributions when you have interesting facts or vigorous thoughts to present to a small but rapidly increasing and highly appreciative audience. Many persons, even printers, wonder at the facility with which we incarnate thought in lines of type-metal, to pass down to unborn readers no one can tell how many generations, or which is far more likely, be swallowed up at once in the great ocean of common literature. But practice, no doubt, has much to do with it, although we can not remember the time since we became a compositor that we have not felt greater inspiration at the case than at the pen. When we begin we seldom have the language of a single sentence in our mind, and throughout the article we have no inkling whatever of the words that shall make up the next line. All before us is blank vacancy, whether or not we make the space that is passed over suggest anything better! Of course this is more exhausting than ordinary typesetting, for it requires greater mental concentration. It is an improvisation, not only of the ideas that enter, or should enter, into the article, but of the style of expression, orthography, punctuation, etc. Meanwhile the left hand grasps the stick, and the right marshals the 43 letters that constitute this line, besides the spaces that separate the words. A rapid compositor can set a line per minute, or distribute about three lines in the same time. But that "word of explanation" has grown into many, and we must resume the thought—the friendly impulse—with which we started out.

How difficult it is to embody in words these finer feelings of our nature! Speech may be silver, but silence is golden; for it is the unspoken language beaming from the eye, playing upon the lips, and making the placid brow eloquent, that enraptures. The soul has a meaning that cannot be encompassed by words more than the music of the spheres can be forced through a hand-organ, or the sunlight of heaven absorbed in a wax taper. In proportion as minds become perceptive they disregard mere words, and penetrate to the underlying motives and impulses. Dear reader, brother, sister, it is our misfortune to approach you by external method only. Would that we could in fact, as now in thought, question your friendly face, the outer index of the inner being, and learn of that "light within" which has attended you along the devious paths of progress!

Our evening's work is done, 'Tis ten o'clock. Good night, and pleasant dreams.

THE LYCEUM BANNER.

This gem of a paper, devoted to the interests of the Lyceum, reaches us regularly, and we always wish we "were a child again," that we might enjoy its perusal as a child only can. But it is very far from being a child's paper only. Its stories are fresh and pointed—so redolent of the new fields opened by the Spiritual Philosophy that the wisest may find entertainment. We notice a new feature, the Eloquutionary Department, in which declamatory pieces, silver-chain recitations, etc., are inserted, especially adapted to the wants of the Lyceum. We believe this paper of more value to a Lyceum than any library, however extensive, can possibly be. It furnishes fresh and interesting matter every two weeks, illustrated with engravings, and in comparison with the cost, large in amount. The Lyceum which does not supply every one of its members with a copy does not realize what is for its best interests. Published by Lou H. Kimball, Drawer 5555, Chicago, Ill., at \$1 per annum.

GENEVA LYCEUM PICNIC.

We make the following extract from a letter from H. L. Clark, received too late for publication in our last issue: "The Children's Progressive Lyceum of Geneva is in a very flourishing condition, and much interest is felt with regard to it by those of a different faith. The Society and Lyceum have lately had a Picnic on the lake shore, which surpassed anything of the kind I have ever witnessed. The procession formed in front of the Spiritual Hall, headed by two bands of music, and the children, with banners flying, were then loaded into the two and four horse wagons—the procession, when formed, extending over half a mile in length and numbering thirty-five teams. As they drove through the principal streets of the town, every available window and street corner was crowded with curious gazers, apparently struck with amazement at the Spiritualists in their midst were capable of such a demonstration. One (pious) old orthodox said, on being asked if he did not desire to go along, 'No; if I had the power I would trample them in the dust. I would rather go to hell than be seen in that crowd!' And there were many more whose countenances indicated disapprobation—while others of more liberal views pronounced it the finest display ever made by any religious society in Geneva. The biggest will ere long wake up to the fact that the Car of Progress will move along steadily, notwithstanding their spite and opposition. On arriving at the grove, fires were built, tables set, and all enjoyed a bountiful repast. Then followed a short address by the writer. Time passed rapidly away as we listened to the inspiring music, or strolled along the beach of beautiful Lake Erie, until the bugle called us together to prepare for home. Just before starting Bro. Olds announced that there would be a Social at the hall in the evening. It was very largely attended. Day and evening passed without a wave of inharmonious to disturb the enjoyment of any one present. Much praise is due to the officers and members of the Lyceum and Society. May their light never burn dimly. Yours for the truth."

QUARTERLY MEETING AT MADISON.

Mrs. LOUISA SHEPARD, Secretary, sends The Spiritualist an account of the two days' Quarterly Meeting of the Spiritualists of Lake and Ashtabula counties, held in Madison, Aug. 15th and 16th. A large number of friends from the surrounding country were present. Speeches were made by Mrs. Selby, H. L. Clark and Dr. Cooper, who gave an able address on the progress of humanity in science and religion. The exercises of the Geneva Lyceum, their recitations, etc., were particularly interesting. Remarks were made by Mr. Miller, Dr. Bell and others. Mr. Clark presented the following resolutions, which were adopted:

Whereas, We believe it to be the duty of Spiritualists to put forth a proper declaration of principles on all occasions like the present; therefore,
Resolved, That Spiritualism furnishes the most complete system of religion and philosophy ever presented to the world.
Resolved, That we invite candid investigation from all classes, regardless of creed or sect; knowing that through the ministrations of angels we come into possession of a true knowledge of conditions in spirit life.
Resolved, That we recognize all the great reforms of the day, and stand in the front rank battling for the salvation of mankind, religiously, morally and politically.
Resolved, That the elevation of woman is a part of the work laid out before us; that we recognize her equality with man, politically, religiously and morally.
Resolved, That the Children's Progressive Lyceum has met a want long felt by us for the development of our youth, and that our thanks are due to A. J. Davis for this beautiful view of the Summer Land.

Sunday afternoon an address was delivered by Dr. Cooper on the subject of Death, proving there was no death, either in the mineral, vegetable or animal kingdom, neither could there be in the domain of mind. Mr. Clark spoke on the Evidences of Spiritualism. A choir, under the leadership of Mr. Frisbey, discoursed vocal music. Order and harmony prevailed throughout, and the occasion will long be remembered with pleasure by those who attended.

RESOLUTIONS OF CONDOLENCE.

The following resolutions of the First Society and Progressive Lyceum of Spiritualists and Liberalists of Cleveland, should have appeared in the last number. Mr. Smith in his earth-life was characterized by honesty, industry and modest worth. He manifested great interest in the Lyceum, and was a constant attendant at its sessions. His death was caused by the explosion and burning of an oil-refinery in this city, a few weeks ago.

WHEREAS, Our highly esteemed and worthy brother and co-worker, Samuel Smith, has been suddenly and accidentally translated to a higher life, and thus removed from the visible presence of his family and friends, therefore

Resolved, That we, the First Society and Progressive Lyceum of Spiritualists and Liberalists of Cleveland, hereby tender to the bereft our earnest condolence and sympathy, and invoke upon them the blessings of spirits in and out of the form.

Resolved, That a copy of the foregoing be sent to the family of the deceased.

DEDUCTIVE AND INDUCTIVE RESEARCH.

NUMBER EIGHT.

The circle being thus organized and brought into harmony, nothing remains but to wait quietly for results. Cheerful conversation is allowable at times, but should not be prolonged, argumentative or emphatic. After joining hands, the circle should remain seated one hour, and no more. At the expiration of the hour, if no manifestations take place it will be necessary to break the order of the sitting. The circle having parted hands a few moments may be given to pleasant conversation, when the members should promptly adjourn, never remaining together as a circle over two hours, nor meeting more than twice each week. No particular time can be given during which the circle may have to wait for any outward manifestation of the influence. But, should six or seven sittings pass without visible results, it may be inferred that some fault exists in the constitution of its members or the manner of seating them. Such changes may be made in the order of the circle as appear desirable, and the sittings continued. If, after several changes of this kind, nothing seems to be gained, the general rules of the circle being complied with, a change is to be made in the constituency of the circle—some member or members may desire to with-

draw, or new ones seek admission. The circle, thus reorganized, may find itself successful; if not, a change of position should be made after six or seven meetings, as before. It has happened that circles have met for a long time without results, apparently, which have at last been satisfactory. However long it may be delayed, the phenomena cannot be hastened by impatience or anxiety. Sometimes, indeed often, the manifestations commence a few moments after the assemblage of the circle. These things depend on conditions and are governed by law which may be more successfully studied than controverted. It sometimes happens that members conceive an intense repugnance to their place in the circle, or dislike to remain in the circle at all. These emotions are often more than mere whim or vagary. They should be considered as intuitive, and a considerate liberty be allowed in making changes or in leaving the circle; all undue urging or other influence will be injurious to the circle and to those upon whom it is exerted. Very much of the progress of the circle is dependent upon unseen causes, aside from the direct influence of spirits, and the more perfectly and happily we can arrange its conditions the less of obstruction and confusion will occur, less time will be required for the development of media, the phenomena will be more decided, and the communications clearer and more positive.

There are almost innumerable forms of phenomena, and a large number of phases of mediumistic development. Many persons are developed in one phase and pass rapidly forward through several others until they reach the highest their condition fits them for. Those who find themselves affected by the magnetism of the circle need not desire any particular form of development; their temperament and constitution will decide the matter. Let each one accept, undisturbed, whatever may come in this direction, nor covet the gifts of another, having only a desire for an experience of the good, the true, and the beautiful. The developing circle should not be diverted from its purpose, but continue to meet until several good media are produced, when other things may be sought for in the order of manifestation.

Whatever may occur, in the well-regulated circle no excitement should be allowed; the partially-developed media may seem to be in a dangerous condition at times, but perfect calmness is all that is required, except, perhaps, some slight attention of a personal nature to be given by the guard, or by the developing medium if present. The careful observer will soon learn to detect the commencement of any particular form of mediumship and be always ready to quietly render any assistance which may be needed. Whenever any one becomes developed as a medium for any form of manifestation, they should leave the developing circle for a time and adopt the habit of sitting each day alone for an hour or more in such quiet and harmonious conditions as can be secured. When visiting the circle they should remain outside as a spectator, thus they may be free to aid the progress of others. Reasons for this rule suggest themselves, the medium having become negative to the influence may have the deceases or unfavorable mental conditions of the most unhappy and enfeebled of the circle thrown upon them through magnetic sympathy, and it is evidently unjust to expose them so such danger. But mediums are not the only ones who suffer by such indiscretion; the development of all is hindered. When mediums make a part of the circle they consume or absorb the spiritual elements, and thus hinder the growth of others while becoming unduly as well as unprofitably exercised themselves. The primitive development of mediumship is often attended with physical and mental disturbances. The action of magnetic and spiritual forces upon the nerves produces shiverings and a spasmodic shaking, with strong contractions of the muscles, the medium being compelled to gesticulate violently and to dance and shout at times with violence. Such manifestations are apt to disturb the more nervous members of the circle, but it is often found that these seemingly useless exercises are an intelligently-directed course of gymnastics, and result in improved health for the medium and progress in the direction of their peculiar capacity.

BIBLE DISCUSSION AT GENEVA.

The desire to abide by the principles of free discussion makes us glad to admit the following to our columns, and not its literary merit or convincing logic, which we fall to perceive. However, it is a passable production. A gentleman who would not knowingly misrepresent even an opponent, and who has seen the following, and listened to the debate referred to, says he regards X's report as substantially correct:

To the Editor of the Ohio Spiritualist:
DEAR SIR: I notice an article in your paper of Aug. 15th, headed Bible Discussion at Geneva. The writer of it signed his name X. In his account of that discussion he made use of my name, and as he misrepresents that debate in almost every particular, I desire you to insert the following as an authentic account of that debate, as can be proved by every truthful and honest man who listened to it. X quotes me as saying that we have five senses, and can get no intelligence except through those five senses, therefore God must have first taught us through the Bible all we know. I stated that if we reasoned we must have something to reason about, and as the mind alone and unaided could create no new ideas, and as there was nothing in external nature nor man himself, to suggest to the mind the ideas God and sacrifice, and as man was in possession of those ideas, they must from the very nature of the case have been a revelation from God. It is obvious that X is either exceedingly obtuse or that he wilfully misrepresents me. Again X says Dr. Newcomer had a large oil painting setting forth the astronomy and theology of the Bible, as interpreted and understood by all orthodox churches since the Christian era, and proved it so by historic facts, as far as he had time to do so. Now, so far as regards the correctness of this map, Dr. N. in his explanation of it did not produce the opinion of a single eminent scholar, critic or interpreter to substantiate the correctness of the said map, neither has it been endorsed by a single orthodox church in this land. Then upon what authority does the correctness of this wonderful map stand? Listen to X, the seer. He says this map is correct, therefore the logical conclusion inevitably follows that it is a *fac-simile* of the ideas of the Psalmist David. This is a most convenient way of arguing—paint a picture to suit your own ideas and then assume without any authority but your own assumption that the picture is true, and ask your opponent and the world to believe it just because you said so. Wonderful logic indeed! Now this is precisely the position of the Dr. with his map, the opinion of the editor to the contrary notwithstanding.

Again, X says, "the truth is the Dr.'s position is unanswerable and Mr. Hill and his friends saw it, and were obliged to retire with as little dishonor as they could." The reason the discussion did not continue four evenings, as agreed upon, is, the Dr., in his second speech, after talking about five minutes, said he was not used to debating and that he had taken no notes of the two speeches I had made, and that his friend from Cleveland, Mr. Wheeler, had—would therefore turn the discussion over to Mr. Wheeler; but I objected to Mr. Wheeler's coming in to save the Dr.'s bacon. Now if it is an unanswerable position for a man to say that he is not used to debating and call upon his friends to help him through, then the Dr.'s position was pre-eminently unanswerable. The Dr. admitted both by his arguments and his doleful appeal to Wheeler for help, that he could not carry on the debate alone, (and all who heard him were well aware of that fact,) and as I would not allow Mr. W. or any of the rest of the Spiritual fraternity to help the Dr. in his dire extremity, the discussion had to close.

The above are only a few of the many misrepresentations in the article written by X. I would have answered them all but for want of time and space.

Yours, truly, O. C. HALL.

From the Spiritual Roster.

UNIQUE MARRIAGE.

What odd ideas some people have of marriage, and how diverse the way to that fabled Eden! One of these strange thinkers and independent doers is Mrs. Elvira Wheelock Ruggles. She avers that the only true and lasting union is the marriage of souls; she holds that it may be wise, as the world is, to have your soul union sanctioned by one who is "clothed with authority," but that does not make the marriage, it only makes public one already made in the "righteous kingdom of nature."

Miss Wheelock and Gen. Ruggles wished to make some suitable record of their soul union. A party of friends were invited to the house of the bride's parents, in Janesville, Wis., Tuesday, August 11th. Mrs. H. F. M. Brown, an ordained minister of the "New Church of Humanity," was among the invited guests. The persons invited to the wedding had an idea there was to be a marriage ceremony out of the order of like events; there was, therefore, some wondering and guessing as to the order of exercises. When the hour came, Gen. Ruggles walked into the parlor accompanied by two ladies—one a bride in white, the other a minister in black. The Gen. taking Miss Wheelock by the hand, said: "In the presence of these kindred and friends, I take you, Elvira, for my dearly beloved and lawfully wedded wife." Elvira replied: "And I, with the full approval of heart and head, take you, James, as my loved and lawful husband." Mrs. Brown then coming forward, said: "Gen. James M. Ruggles and Miss Elvira Wheelock, by this joining of your hands, and by these words of faith and affection, we believe that your hearts are already united, and that you wish here to acknowledge a marriage already recorded in Heaven. Hoping, praying that the Love-Star that shines to-day in all its glory over your united life-path, may know no setting; I

pronounce you husband and wife." The ceremony was followed by friendly congratulations and a fine supper. L.H.K.

OUR MISSIONARY REPORT FOR MAY AND JUNE.

Emma Tuttle, Cor. Sec'y Ohio State Association of Spiritualists:

Sisters: The first Sunday of May we organized a Children's Lyceum in Geneva—forty scholars. Bro. W. H. Saxon and wife were appointed Conductor and Guardian, and with their able corps of leaders, and the real earnestness with which they take hold of the work, give promise of its becoming one of the best lyceums in the State. There is a prosperous Society with the Lyceum, spoken of in a former report, which contributes generously to the Missionary Fund every three months. Leaving Mrs. W. at Geneva to drill the Lyceum two or three weeks, I gave two lectures at Jefferson and one in the school house at Griggs Corners, on my way to Monroe Center. Here our friends have a large church, which was filled to overflowing on Sunday. Bro. Kellogg has spoken here regularly for ten years. Sold twenty dollars worth of liberal books at this place. The contribution to the Missionary cause was most liberal. Steps were taken to organize a Lyceum, as soon as funds could be raised to get equipments. I lectured every evening of the week following the second Sunday of May—at Kingsville, Kelloggsville, Pierpont, Lanesville, Pa., and Saturday evening at Andover, where the Rev. Mr. Beech asked several questions during my lecture, and after being challenged publicly by me, to a discussion of issues raised by him, failed to appear, leaving me to discuss both sides of the question. The next day was the third Sunday of the month, and I gave three lectures, devoting the evening as an opportunity for the Rev. Mr. Beech to defend his positions. But like most of these modern "soldiers of the cross," he left his "positions" and public declarations to take care of themselves. The Spiritualists here have regular speaking once a month, by Bro. Kellogg. A fine hall is owned by the Morely Brothers, where a Children's Lyceum must be organized some time this year. I sold many liberal books and the friends gave generously to aid the Missionary work. Monday evening I lectured to a school house full of people, mostly Methodists, in Richmond township. The minister was present; not a question was asked, though the invitation was extended. Next evening I lectured in Cherry Valley, in the town hall. An attempt was made to break up the meeting. The "heathen," the rowdy portion, were collected upon the outside, and soon after I commenced speaking they advanced en masse and smashed in a window! Finding the "Missionary" could not be frightened thus, nor easily driven from his post, the more violent ceased their demonstrations on the outside, while from one or two ministers, several deacons and numerous members of different orthodox churches, a "running fire" of questions was kept up on the inside, until after twelve o'clock at night! At this point the "heathen," orthodox believers, and rowdies retreated and the Missionary retired to rest. Wednesday I went to New Lyme, where I had an appointment to lecture, but did not, as the weather was so unfavorable. Staid all night with that noble, true-hearted reformer, Bro. Lyman Peck. His wife, "a mother in Israel," and an excellent medium, gave me a splendid test, adding evidence to knowledge already positive, of the truth of the glorious gospel of Spiritualism.—Thursday evening I lectured at Hartsgrove, in a neat little church owned by Spiritualists and Second Day Advents. Bro. Bailey, generous soul, took me on my way to Mesopotamia, and gave five dollars from his limited means to aid the cause. Friday evening I lectured at Mesopotamia to a small audience, occasioned by a very rainy day and evening. The genial countenance of Bro. A. B. French greeted me here, like a flood of sunshine from under clouds of gloom and darkness! This place is asleep spiritually. I did not try to wake it up, for want of time, but passed on to Farmington with Bro. French and father, where I was comforted in their truly spiritual and hospitable home with rest that body and spirit both much needed. Sunday, 24th, I lectured in Farmington, to a large and highly appreciative audience, whose interest was manifested by a most liberal contribution to aid our cause. Spiritualists and liberal-minded people in this place are erecting a Free Hall, 26x70 feet—driven to this necessity by the unjust proscription and religious intolerance of the Christian bigots who refused to let their old townsmen and neighbor, A. B. French, lecture in the church because he was a Spiritualist. After my morning lecture, a venerable Presbyterian deacon volunteered a most earnest prayer, in which he implored the Almighty to "crush the crooks," &c., all of which the Missionary had been showing the necessity of. Amen! said we—let that prayer be answered! After the lecture in the afternoon, our earnest Bro. E. F. Curtis carried me to Braceville, where we were welcomed to the hospitality of that old pioneer and veteran in the cause of Spiritualism, Bro. Henry Barnum. Monday morning found me flying at railroad speed, with Bro. A. B. French, on our way to Cleveland, to consult with Bro. Hammond and others concerning the prospects of the new paper, THE OHIO SPIRITUALIST, recently established. Our consultation revealed still further the imperative and growing necessity for a first-class Spiritual paper in Ohio. If proper support be given, it can, ought and must be made such a paper. Bro. Hammond's whole soul is in the work, and he is most emphatically, "the right man in the right place." The 27th and 28th I lectured at

Ravenna. Much interest was manifested in these two lectures, especially as regards the evidences of spirit communication—most of the audience examining with surprise and wonder, as "Something new under the sun," a remarkable spirit picture, taken by Bro. Anderson, a full history of which I gave. There are earnest souls here, waiting hoping, for the day to come when Spiritualism shall take substantial organic form in Ravenna. We shall organize a Lyceum here next month. Friday, the 29th, found us at Akron. I expected to lecture in the evening, but as no provision had been made for a meeting by the friends, did not. It was soon accounted for. Our friends were in a gloomy, despondent, doubting condition of mind, from the fear that an attempt to organize a Society and Children's Lyceum would prove a failure. Saturday forenoon the Quarterly Meeting assembled at Empire Hall—large hall and few people: It looked gloomy, felt gloomy, and it was gloomy! I saw this condition must be changed.—My earnest appeal to the friends, to go to work, and do what they could themselves, seemed to bring a day-star of hope, which soon developed into the sunshine of a living enthusiasm, promising the most hopeful results, as the legitimate fruit of earnest endeavor. Under the constantly increasing inspiration, to have something to do and to be doing it, every moment gathering in the form of a determination that that something must be done now, we met on Sunday morning, when a friendly conference of one hour was had, enriching the minds of all with a free interchange of opinions, after which I again urged the great need and importance of united organic effort, as the only practical method of aiding and advancing any reform. Sister Thompson of Cleveland, who was present, followed with an earnest and eloquent appeal in favor of organizing; closing with a fine improvisation upon a subject given her by the audience, "The Children's Progressive Lyceum." In the evening a large circle was held at the pleasant home of Bro. Hawkins, where many satisfactory tests were given through Sister Thompson, who is an excellent test medium, in various forms. The meeting proved a decided success. It resulted in a determination to organize a Society and Children's Lyceum. About half enough was subscribed to purchase equipments; more was needed. How to get it—that was the question. Perhaps it is not generally known that the "Ohio Missionary" possesses largely the "gift of continuance." Such is the fact—and I gave the friends to understand that "Dear Wife" and myself, would stay and board with them until they raised sufficient means to purchase "Lyceum equipments!" "We live by eating," and the friends soon discovered, that the most economical way would be to raise the funds! The following Sunday, June 7th, was decided upon as the time to organize the Lyceum. During the week I went to Kent to deliver a couple of evening lectures. Spoke in town Hall. Little interest in Spiritualism manifest here as you may know, when I tell you that a woman engaged the Hall, had my bills posted and made all the arrangements for my lectures, but a noble, capable woman she is, as all are aware who have the pleasure of acquaintance with our earnest zealous Sister Morrill. Returning to Akron, our time was fully taken up in arranging for a Social Party, at Empire Hall, to assist in raising funds with which to equip the Lyceum and aid the Missionary work. Although it rained the evening of the Party, by the generous contributions and assistance of friends, nearly \$50.00 were realized for the purpose named. Sunday June 7th, we organized a Lyceum with twenty-seven children. James A. Sumner, a talented young lawyer of Akron, was appointed Conductor. An able corps of Leaders and other officers were found willing and ready to aid and take part in this important work. A Society was also organized with efficient officers, conforming to all necessary legal requirements and becoming auxiliary to the State Association. I expect grand results, from both Society and Lyceum in the future. Brightest memories shall we ever cherish of our Akron friends, whose generosity, friendship and kindness, made our stay there so pleasant, and enabled us to accomplish so much for the cause. Having determined upon organizing a Lyceum at Ravenna, we returned there and commenced the work in earnest. I spent the most of the week calling upon those personally whom I thought possible to interest in the work, and sending out notices to the friends in the adjoining towns. Sunday, June 14th, came, and Mrs. W. returned to Akron, to assist them in conducting the Lyceum. I lectured in Ravenna to a large and interested audience, urging the importance of the Children's Lyceum as a most efficient means of saving the rising generation, especially the children of Spiritualists. Reformers and liberal-minded people, from the relentless grasp of religious superstition and bigotry. After my lecture, a society was organized, with efficient officers, and measures taken to complete the establishment of the Lyceum, one week from that day. The officers of the Society are among the "solid men" of Ravenna, and all of them old, staunch Spiritualists. Wm. Bradley, Judge Beebe, E. P. Brainard, W. P. Hazen and S. S. Swain are among some of the most reliable men in Ravenna. Bro. O. L. Sutliff was present, rendering all the aid in his power to forward the good work, not only on Sunday, but during Monday and Tuesday, taking me around with his horse and carriage and assisting to raise the funds necessary to equip the Lyceum. We got nearly \$100 subscribed on Monday—a good day's work. Wednesday, 17th, leaving Mrs. W. at Bro. Hazen's beautiful residence, where we had

been so generously tendered more than the comforts of a home, I went to Newton Falls and delivered two lectures to crowded houses. There are quite a number of intelligent Spiritualists in this town and vicinity, and a Society and Lyceum can be established here after a short time. I sold a large number of liberal books and received a most liberal donation to the Missionary cause, with many urgent requests to come and lecture again as soon as possible. Bros. Barnum, Earl and Robbins are earnest men, and ought to be letting their "light shine" in a Progressive Lyceum. My stay at the pleasant home of Bro. Robbins will be long remembered, as well as the beautiful songs and loving smiles of those two sweet little Robbins, his dear, lovely little girls! Beautiful children! Angels they are indeed, lighting life's pathway as we go! I intended to lecture at Garrettsville, but the friends wrote me that they could not possibly obtain a place for me to speak in at that time, so I proceeded to Cleveland. Saturday, June 20th, found me at Kirtland, where still stands unused and unoccupied, as a lasting monument of almost insane religious folly, the old Mormon Temple, built under the supervision and direction of their Great High Priest and Prophet, Joseph Smith. I was here and organized a Society, as I informed you in my report for March, and suggested a way for the friends to raise means to equip their Lyceum, which I organized Sunday, June 21st. Although it was windy and rainy, I had determined on establishing a Children's Lyceum, and what if there was storm without! With sunshine in their hearts, forty children and their friends crowded the hall and were duly organized into a Lyceum. A judicious selection of officers was made, and all the exercises entered into with a zeal and determination that seemed to say, "this is a permanent institution!" While I was organizing this Lyceum in Kirtland, Mrs. Wheelock was organizing one with twenty children in Ravenna. Returning to Cleveland, where Mrs. W. met me, we proceeded home to Toledo, halting by the way at Milan, at the earnest request of Hudson and Emma Tuttle and other friends. We were privileged to meet at a Strawberry Festival for the Lyceum—on hundred and sixty seven children besides officers and numerous friends. As we entered their beautiful hall, now owned by the Lyceum, most tastefully decorated with fragrant flowers, we could but call to mind a bleak, cold, stormy Sunday, only four months previous, when the Missionary and wife organized this Lyceum, with only thirty-three children! The change was so surprising, so wonderful, that it seemed like being suddenly transferred to "Fairy Land." Here then is a Children's Progressive Lyceum that in four short months increased in numbers from 33 to 167; that from a condition of owning absolutely nothing, has fully equipped itself with an elegant regalia, books, papers, all that are needed; besides, from being buffeted about, with no "abiding place" to meet in, only as the whims and caprices of its enemies might dictate, now owns a fine hall and is taking the lead in the mental and moral culture of the children—as this heaven-born institution is ever destined to where it is fully comprehended and practically carried out. Would you know the secret of such success, you half-hearted, selfish, indolent, lazy drones in the hive of life? It is this: the Conductor and Guardian of the Milan Lyceum, Hudson and Emma Tuttle, come six miles every Sunday, rain or shine, while the other Officers and Leaders manifest a corresponding interest. They are workers, and the workers always succeed. That harmony so truly Divine—from which infinite beauty ever flows in every manifestation of Spirit or matter, whether in individual life, or in organizations—is the basic foundation of their growth and progress! To the fault-finders, grumblers, narrow minded, selfish pretended workers in other Lyceums and societies, but working more ruin than anything else in consequence of your hell-born inharmonies, I would say, come to the Milan Society and Lyceum and learn a lesson! Under a fresh baptism of smiles from all these dear Lyceum children and the dear friends with them, our souls were not only gladdened and warmed into the sunshine of a new life, but we were given such grand inspiration and strength that past severe labors seemed lessened, while hope and courage to still battle on for truth's triumph in the future were materially augmented by the certainty of a grand harvest which is here, and at other places, being gathered as the result of the Missionary work.

Reaching Toledo, we found such a welcome among our faithful, warm-hearted friends here, and the dear children of our Lyceum—all our children—that made it seem more than ever like home. We were glad to note much interest in our society, their meetings being held, and largely attended twice every Sunday, to listen to the gifted inspirations of Mrs. Nellie Brownson, who speaks here during June and July. Spending the afternoon of the last Sunday in June with Lyceum, we could but notice, with the greatest satisfaction, the growth and progress made in the past six months. This Lyceum, organized by us, about one year ago, amid much to discourage, many difficulties and frequently expressed doubts of its success, has become a permanent, growing institution. Sunday afternoon I spoke in the School House at Tremainsville, three miles from Toledo. There

are a few earnest, progressive souls in this country place, and many more who need and are looking for light. Besides the pleasure of returning home and again meeting our many friends in Toledo, it was our privilege to assist in preparing for and enjoying a splendid picnic of the Toledo Lyceum.

We shall not soon forget the pride and pleasure that was ours, as we marched out of the Hall with one hundred children and their leaders, embarking upon street cars with banners flying, and proceeded to that beautiful, shady retreat—"River Park." The leaders of the Lyceum deserve great praise for their generous interest and efforts to make it pleasant for all attending the picnic, as well as for their constant and faithful labors to make this system of instruction successful and of lasting benefit to the children.

And this concludes the first six months of our Missionary Work, so auspiciously begun and carried forward through great difficulties, with most unexpected triumphs and unparalleled success. A full and complete estimate of it has been necessarily preparatory work. Nearly twenty Societies and seven Lyceums fully equipped and organized we can report as the result of our labors, besides the preparatory work for many more Societies and at least ten more Lyceums, as soon as comfortable place for meeting can be secured by the friends and other necessary preparations for supporting organizations are made. We have sold about \$300 worth of Spiritual Books, whose silent, effectual, missionary work no one can describe, nor the results of which can any human understanding measure. Reference to our different reports, will show the friends of this cause, that our financial success is most hopeful and encouraging. In round numbers, from contributions, collections and subscriptions there has been collected and pledged, in six months, \$1,106.00 almost twice as much as the full expense thus far incurred. A falling off in collections will be noticed for the month of June. It was owing to the fact of organizing Lyceums most of the time during that month in places where I had before lectured and received donations to the Missionary fund; and all the means that could be spared by our friends were needed to purchase equipments for the lyceums.—The following collections were made at my lectures during May and June: Geneva, \$2.68; Jefferson, \$3; Monroe Center, \$15.11; Kelloggsville, 60c.; Andover, \$11.30; Kingsville, \$2.00; Richmond, \$2.00; Mr. Bailey, at Hartsgrove, \$5.00; Mesopotamia, \$3.03; Farmington, \$12.42. During June, at Kent, \$4.50; Akron, \$6.60; Newton Falls, \$5.20; J. G. Calandar, at Newton Falls, \$5.00; Mrs. Palmist (?) at Tremainsville, \$1. Worn down with excessive labor, at the suggestion of the Executive Board, we shall seek a few weeks of needed rest, and commence the work again by the first of Sept., with renewed zeal and determination to accomplish still more the six months to come. Our motto is LABOR—by this sign we conquer.

A. A. WHEELLOCK,
Ohio State Missionary.

The Spiritualist.

CLEVELAND, SATURDAY, SEPT. 6, 1885.

Terms—\$2.00 per Volume of Fifty-Two Numbers.

ERRATA.—Several provoking errors, which were marked in the proof but not corrected by the compositor, occur in Deductive and Inductive Research. Read "spiritual forces," not "faces," 13th line from bottom.

THE CLEVELAND LYCEUM had a picnic at Rocky River, Thursday. Sorry we couldn't be there. Understand it was a pleasant one.

THE SOCIAL FRATERNITY meets Friday evenings at Temperance Hall. Arrangements perfecting for dramatic entertainments. Hope to fully explain its objects, before long.

It affords us pleasure to state that a movement has already been set on foot to establish in Cleveland a Select School for children, conducted on Liberal principles. Reformers, see to it that so vital an enterprise does not languish for want of proper support. We hope to be able to speak more definitely and extensively of it hereafter.

THE AMERICAN SPIRITUALIST ASSOCIATION adopted A. E. Newton's definition of Modern Spiritualism (published in Nos. 5 and 6 of this paper) as the basis of organization. Several hundred of these numbers on hand. Sent post paid for 40c. a dozen.

THE SPIRITUAL HARP exactly fills the great void hitherto existing among Liberalists and Reformers, occasioned by the lack of a suitable compilation of Progressive hymns, songs, chants, etc., etc., with accompanying music, adapted to various instruments. Several attempts have been made to supply this popular want, but it cannot be said to have been fully and unexceptionably met until now. The Harp is surprisingly cheap, considering its faultless execution. Price \$2. Address Wm. White & Co., 128 Washington street, Boston. Parties ordered by mail must send twenty cents additional for postage.

THE PRINCIPLES OF NATURE given inspirationally by Mrs. Maria M. King, vol. 1, (327 p.) will be reviewed next issue.

At the head of last column, next page, we print the editorial comments of the Rochester Democrat upon the Fifth National Convention of Spiritualists. A refreshing contrast to the senseless rhapsody recently published by the oldest and most influential paper of this city.

Read the Missionary Report—every line.

ABRAHAM JAMES.

We have never felt any degree of confidence in mediums who claimed to reveal treasures buried in the earth, and always strongly opposed them. The career of that wonderful medium whose name heads this article we confess has modified our views. In justice to our readers, we invite this article. We have no desire to advertise Mr. James. He needs no advertisement. His work is sufficient of itself. He is not one to seek such notoriety; but a plain, candid, retiring gentleman, conscientious to a fault, and the last to bring himself before the public. While the secular press, with remarkable candor, have devoted whole columns to the description of his operations, the N. Y. Tribune taking the lead, strange to say, the Spiritual papers have been comparatively silent. Taking all the circumstances connected with the discovery of the oil wells at Pleasantville into consideration, the candid must admit that in the entire domain of ancient and modern prophecy and spirit influence nothing approaches it in definiteness and substantiality.

Mr. James was riding in a carriage with Mr. Eaton, in 1866, over the rugged hills of Pleasantville. Suddenly he became entranced by an Indian spirit. Springing from the carriage, he ran across the fields, and after tracing various veins, fixed on the exact spot where oil was to be found, and while thus entranced stated the exact distance below the surface. It was on a hill five hundred feet above the Creek, and had been rejected by all oil men as not holding out the least chance of success.

After locating this well, his spirit friends told him to wait; that the time had not arrived to commence the work; that when it did, the necessary stock would be taken. He waited a year. The undertaking was cheerless. He had located a well where every body said it was impossible to obtain oil, and with little to invest himself, called on capitalists to hazard their money in sinking the shaft. Notwithstanding these discouragements, he sent forth ten thousand circulars, mostly distributed at the Fourth National Convention, in which he proclaimed the work before him, its objects and results. In his public lectures he boldly set forth the same. In August, 1867, sufficient stock had been taken to warrant commencement, and the well was begun. At the depth of over 700 feet, the tools became fast, and for two weeks battled every effort to extricate them. Then many of the stockholders became faint-hearted and lost faith, skeptics sneered, and even Spiritualists derided. But his spirit guides never wavered. They said positively and without qualification that all they had stated was true, and that the end would prove their words. An eminent Spiritualist and a lecturer told us that he said to Mr. James, "I wish your guides had not been so positive," but they replied, "We shall succeed; there is no such thing as fail." During this trying ordeal we saw Mr. James frequently, and were impressed with his equanimity. One morning we met at the Dunkirk depot, in company with Mr. Straight of Laona, and learned that a medium, at a seance held the previous evening, had stated that *all was right*. This she repeated with peculiar emphasis. When urged to explain, she said "Wait till morning and you will be convinced." Very early next day a telegram was sent to Mr. James announcing the fact that the tools were unfastened! The shaft was sunk to the depth of 860 feet, the exact depth foretold, and when tubed, the oil flowed thirty feet above the top of the derrick. The spirits said this well reached a great reservoir, and that other wells would be successful. Mr. James has now four wells completed, yielding a daily average of one hundred barrels each. One thing is very remarkable;—while in the oil region generally not one well in ten is of any value, every well sunk by Mr. James' direction has been a perfect success. He is watched by speculators, and whenever he leases a farm for oil purposes, immediately the land around him is taken up.

We learn that Mr. James will soon issue a volume containing a full record of this wonderful mediumistic experience. When we have read it we shall refer to his labors again. If there is anything positive in Spiritualism, it is here. The location of the well, its depth, the rocks to be met with, the positive manner with which all doubt was met by the spirits, are conclusive. There could be no deception; and those who are acquainted with Mr. James will say at once that he is incapable of being so false either to himself or others as to pursue any such course. He is an honest and deserving man, and holds the vast deposit thus placed in his hands (as he himself said at the National Convention) subject to any and every draft of his unseen guides.

PERSONAL.

Hudson Tuttle lectures at Richfield, Sept. 6th; at Milan, Sept. 13th.

ELDER J. PRESCOTT informs us that the Public Meetings of the Shakers commenced Sunday, August 23d, at ten o'clock, A. M. These meetings will continue through the season.

MISS HOFFER, a medium of excellent powers, we are credibly informed by those who have tested her gifts—Elder Prescott among others—is about to open rooms in this city, and we bespeak for her the liberal patronage of well-intentioned investigators.

E. S. WHEELER is engaged by the Oswego, N. Y., Spiritual Society, until Nov. 1st. His improvisations at the National Convention were literary gems, gratifying the believer and confounding the skeptic. Bro. W. has been in Cleveland part of this week, but left last evening.

A. A. WHEELLOCK has renewed his missionary labors in Ohio. He speaks at Monroe Center to-morrow, and at Oberlin the 13th.

A. B. French's appointments on first page. He is one of the Trustees of the American Spiritualist Association.

KEEP in mind the date of the Second Ohio State Convention of Spiritualists, 15th, 16th, 17th—and be sure to attend.

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WM. B. POTTER attended the National Convention, with his usual supply of tracts, leaflets, etc. Whether he is a monomaniac, a man who is paid by the enemies of Spiritualism to circulate slanders, or a medium being put through a course of development, we cannot say—though we incline to the latter opinion. His hobby is—disfellowship! and he rides it as persistently as the most confirmed Close-Communionist. Brother, how could you look that obviously intelligent, pure-minded, truth-loving assemblage in the face without reflecting upon the enormity of the misrepresentations you were thrusting under their eyes? He complains that conventions, papers, etc., do not give him a hearing. He is welcome to a modicum of space in these columns—if he will accept our criticisms therewith. (For the first instalment see last issue.) But we do not wish to increase his questionable notoriety. He writes:

"For years we have tried in vain to get into Spiritualist papers—a going to publish many new, important and unpleasant truths about Spiritualism. We are determined to be heard! If Spiritualists continue to prove false to their professions of free discussion, we shall continue to expose their faults and follies to the whole world." This purports to come from the Invisibles. He adds, personally, "I wish to say to your readers, and especially to mediums, that my reason, conscience, and spirit friends, all tell me that my course is right. I do not like this work, and will stop when you show me the folly of it, or a single relative or friend in spirit-life, through any medium asks me to do so. Fraternally, WM. B. POTTER."

THE RELIGIO-PHILOSOPHICAL JOURNAL will be enlarged in three weeks to double its present size. It is printed upon beautifully white paper, with new Scotch-face type, and in several respects is a model typographically. The editor very justly says to those Spiritualists who neglect to patronize the journals devoted to their faith: "The paltry sums that you would pay out for spiritual food for the mind, that would make you wise and happy, is often squandered in three-fold sums every week to gratify the physical senses with luxuries that enfeeble and debase the intellect—that ruin health and bring on premature old age with the accompanying sorrows of an ill-spent life. The Journal, when enlarged, will be devoted to every reform that is calculated to make mankind wiser, better and happier."

National Convention of Spiritualists—Fifth Annual Session.

The Fifth Annual Convention of the National Association of Spiritualists met at Corinthian Hall, Rochester, N. Y., August 26th, 1868.

The Convention was called to order by the President of the last Convention, Isaac Rhen, of Philadelphia.

Secretaries of the National Association—H. T. Child, of Philadelphia, and George A. Bacon, of Boston.

Hon. Warren Chase, of New York, submitted a series of resolutions in reference to organization, business arrangements, &c., which, after some discussion, was adopted.

The Convention then took a recess for one hour.

During the morning hour, the seats in Corinthian Hall were about one-third filled, a large proportion being strangers.

On the reassembling of the Convention, the hall was about half filled.

The credentials of delegates from the State societies and local organizations were presented.

J. M. Peebles, of New Jersey, offered the following resolutions, which were adopted:

Resolved, That the delegates from each State be requested to nominate one of their number to serve on each of the following committees: A Business Committee; a Committee on Resolutions, to whom all resolutions shall be referred before being read or discussed; a Finance Committee.

Resolved, That the Business Committee be requested to nominate the officers of this Convention for the ensuing year.

In accordance with the foregoing resolution, the following committees were appointed:—Business Committee, Committee on Resolutions, and Finance Committee.

A motion was made that the business committee be instructed to report the name of a woman for President of the Convention. An amendment was offered that one man and one woman be elected to the Presidency. This matter was discussed at some length, and finally laid upon the table. All who took part in the discussion seemed to admit the equality of woman; the majority contended there would be great awkwardness in having two presiding officers of co-ordinate powers. The double Presidency side of the house submitted to defeat with tolerable grace. Recess until 3 P. M.

AFTERNOON SESSION.

On the reassembling of the Convention at 3 P. M., the Business Committee presented the following nominations for officers:

For President—Dorus M. Fox, of Lyons, Michigan.

Vice Presidents—H. F. M. Brown, of Chicago, Ill.; Emma Tuttle, of Ohio; James Furbush, of Maine; Frank Chase, of New Hampshire; H. S. Greenleaf, of Massachusetts; Jacob Millisock, of Iowa; Reuben Post, Minnesota; Caroline A. Fordham, Kansas; Jonathan E. Giles, Missouri; Nettie Pease, Indiana; R. P. Smith, Kentucky; Jessie B. Ferguson, Tennessee; E. F. Simon, Louisiana; Mrs. Dignowetty, Texas; Clara F. Sneed, Georgia; Flora M. Kimball, California; Philip D. Moore, Washington Territory.

Secretary—Henry S. Child, Philadelphia.

Treasurer—M. B. Dyott, Philadelphia.

The report of the Committee was adopted. The President on taking the chair addressed the Convention somewhat at length, and with considerable ability, in regard to the business to be brought before the Convention, and in reference to the manner in which it should be conducted. The retiring President also made a few remarks.

A Committee on Music was appointed.

A motion was made by Daymon Z. Kilgore of Philadelphia, to appoint a Committee on Education.

This motion caused a good deal of discussion, in which many delegates took part, all of the speakers regarding the subject of education as

one of the most important to be brought before the Convention.

The resolution was adopted to appoint a committee of ten on the subject of education, to consist of five ladies and five gentlemen.

Jabez C. Woodman, Esq., of Maine, from the Business Committee, submitted a report for the conduct of the Convention for the first afternoon and evening of its session. The report set apart a portion of the evening for speeches. Several members spoke at length against long speeches; others desired to have the speakers announced for the evening, but were a little impatient under the infliction of long speeches against speeches.

The afternoon exercises were closed by a sort of prayer or benediction, spoken by Mrs. S. A. Horton, purporting to be from spirit of the late Rev. John Pierpont, a former President of the National Association.

EVENING SESSION.

The Convention met at 7 o'clock, and was devoted to a sort of conference or the relation of personal experience. Dr. Havens, of Buffalo, W. L. Burtis, Esq., of New York, Dr. Mayhew, of Washington, and Dr. Hallock, of New York, occupied most of the time during the hour.

A poem was then spoken by Miss Nettie Pease, of Indiana.

Mrs. Sarah Horton delivered an address in reference to the importance of harmony of action in the Convention.

The exercises during the evening were interspersed with music.

The Business Committee reported the following programme of proceedings:

The hall to be opened from 8 to 9 A. M., for social intercourse.

From 9 to 12 A. M. Reports of Committees are to be made.

From 12 to 5 P. M., discussion of resolutions.

From 5 to 8 P. M., Conference.

The remainder of the evening to be devoted to addresses by Frank Chase, Esq., of New Hampshire, and Dr. R. T. Hallock, of New York.

The Convention adjourned to meet at eight o'clock in the morning.

SECOND DAY.

MORNING SESSION.

The members of the Convention met informally at 8 o'clock, and an hour was spent in social converse.

The Convention was called to order at 9 o'clock. Invocation by Mrs. E. P. Clark.

A report was made by Mr. Dyott, of Philadelphia, from a committee appointed last year in regard to medals, &c. The emblems were exhibited. The one designed for the Children's Lyceum is formed by a disk of pure silver, the lower half of which is embossed, representing clouds; upon the upper half a golden sun is represented as rising out of and above the clouds, surmounted with the motto of progression, occupying the center of an arch, each end of which rests upon a cluster of stars. A golden target is placed upon the clouds, with the inscription "Lyceum" upon it.

Another emblem was exhibited, designed, as was explained, for the "Order of Eternal Progress."

A discussion of some length ensued on the acceptance of the report. The report was finally accepted, and the committee discharged.

A motion was made to pay M. B. Dyott \$1100 for the patent of the medals. Six ayes, several hundred nays. [The funds of the society being low, the last vote was received with cheers.]

M. B. Dyott, of Philadelphia, submitted a report in regard to a Secret Order of Spiritualists. The report took the ground that it was improper to form a religious secret order, but that a benevolent order, embracing Spiritualists of both sexes, after the plan of the Odd Fellows' Society, was highly proper, and should be encouraged. The report was accepted, and the committee discharged.

Mr. Mayhew, from a committee appointed last year to collect statistics in regard to the progress of Spiritualism, submitted a report. The chairman of the committee stated that his efforts had been a failure, from the inaccuracy of statements submitted. He read a tabular statement of such facts as he had collected.

An animated discussion ensued.

Dr. Hallock thought the statistics of Spiritualism would be best gathered by the United States Marshals in taking the census; but he seemed to regard this as impossible.

The report was not accepted.

Mr. M. B. Lawrence moved that Mr. Frederick Douglass and Sojourner Truth, who were present, should be accredited as delegates to the Convention. The motion was withdrawn as being out of order, and it was announced that Sojourner Truth was a regularly elected delegate from Michigan.

Dr. Childs, of Philadelphia, from a Committee to report on holding a World's Convention of Spiritualists, announced that J. M. Spear, the Chairman of the Committee, was now in Europe, and that nothing had yet been done about the matter. The committee was accordingly discharged.

Sojourner Truth was called forward and made a few remarks, which were well received. The Convention then adjourned until half past two o'clock, after a song by Mr. Beale, and benediction by Mrs. H. F. M. Brown, of Illinois.

AFTERNOON SESSION.

Song by Mr. Beale, of Buffalo, entitled "Be a Man."

Invocation by Miss Nettie M. Pease, of Indiana.

A motion was made that no member speak more than once on the same question, except the mover of a proposition, who shall be entitled to a reply; and all speakers in discussions of subjects before the Convention, shall be limited to ten minutes. Adopted.

Dr. Dunn, from the Financial Committee, submitted a report in reference to the expenses of the Convention.

The following resolution was adopted:

Resolved, That we sympathize with the friends of Spiritualism in all parts of the country where they are so far isolated as not to be able to form local or State Societies, and that a committee of five persons of each sex be ap-

pointed to take into consideration the general subject, and report at a future sitting of this Convention what, in their judgment, will be the means of affording relief.

The Chair named the following as such committee:

Carpenter, of Massachusetts; Rehn, of Pennsylvania; Wheeler, of Ohio; J. H. White, of Michigan; Stone, of Wisconsin; and Mrs. Doty, Mrs. Child, Mrs. Burtis, Mrs. Lowrie, and Mrs. Anderson.

Frederick Douglass being in the audience, was invited to speak, and he took the platform and made a short address. He said he sympathized with the humanitarian and reform efforts of the Convention, but the spiritual views entertained by the members of the Convention he did not profess to understand.

Adjourned to 7 P. M.

EVENING SESSION.

Prayer by J. M. Peebles.

Warren Clark, of Gasport, in this State, formerly a clergyman of the Campbellite faith, addressed the Convention. He was followed by Dr. E. C. Dunn, of Illinois, and Dr. Gates, of Rochester. During the conference hour, Mr. French, of Ohio, and Mr. Doty, of Detroit, addressed the Convention.

At the conclusion of the Conference, "The Beautiful Hills" was sung by Mr. Beale.

Mr. Tuttle, from the Business Committee, presented the following programme for Thursday's (to-day's) exercises:

MORNING—From 8 until 9 o'clock to social intercourse. From 9 until 10 to the interests of the Lyceum. From 10 until 12 to the discussion of the question of organization.

AFTERNOON—From half past 2 until 5 to the discussion of resolutions.

EVENING—From 7 until 8, conference, followed by addresses by J. M. Peebles, Mrs. Wilhelm, and an inspirational poem by E. S. Wheeler.

Frank Chase, of New Hampshire, delivered an address on the Science of Religion and the Future of the Country.

Song by Prof. Tillotson of this city.

Dr. R. T. Hallock, of New York, delivered the closing address of the evening. He reviewed the theological views of the past, comparing them with those entertained by the people of the present day. His argument was able, and his discourse well written, whatever may be thought of its conclusions. We have not room for any thing like an abstract of this or any other of the discourses delivered. He made one assertion, which, if true, would have some interest to the people of this city, if not to persons in other localities. He said that sensible and true Spiritualism would greatly reduce the taxes.

At the conclusion of Dr. Hallock's address, Dr. Randolph moved a vote of thanks to Dr. H. for his timely and eloquent exposition of the spiritual philosophy. Adopted unanimously.

Song—"Keep one Bright Thought for Me," by Prof. Tillotson.

The exercises of the evening were concluded by an invocation by Mrs. Watson, of this city. The Convention adjourned to 8 o'clock this (Thursday) morning.

THIRD DAY.

At nine o'clock, after the morning hour of conference, the Convention was called to order by the President.

Invocation by Mrs. Clark.

In the matter of Mr. Dyott's report on emblems and secret societies, there was a slight misstatement in the report yesterday, in consequence of the temporary absence of our reporter. The following is the correct statement: Mr. Dyott, Chairman of Committee appointed at the last National Convention, made a final report upon the organization of a secret benevolent society analogous to the Odd Fellows, improved, beautified and adapted to the demands of the age. The report was adopted, and the committee discharged.

The question of Sunday Schools, or "Children's Lyceums" coming up, Mrs. H. F. M. Brown, editor of the *Lyceum Banner*, spoke in substance as follows:

She was confident that if any great good was to be done by the Spiritual faith, the work must be commenced with the children. She said they had hoped for much from Lyceums, and had not hoped altogether in vain; but she said there had been a lack of co-operation between leaders and children; and that the fault was not in the juvenile army that were out-reaching their helpless hands to us, asking to be led to a better land. She urged the importance of harmony among those who were engaged in the progressive system; and she also urged upon the Convention the necessity of having better books for the children. She said it was impossible now to furnish a good library of juvenile books that she would be willing to put into the hands of children. She proposed that the Convention take some action in this matter—select persons to write suitable books, and then see that they were put into our Lyceum libraries.

Warren Chase introduced the following resolution:

Resolved, That we recommend to the Children's Progressive Lyceums to form State organizations, and from them a National organization, and to hold periodical Conventions.

The resolution was discussed at length, and by several speakers.

Several amendments were offered, and it was finally adopted in the following form:

Resolved, That we recommend to the Children's Progressive Lyceum to form State associations, and from these a national organization, to hold periodical sessions, and that a committee of five be appointed to carry out this matter.

The Chair named the following Committee on the foregoing resolution: M. B. Dyott, of Pennsylvania; Mrs. Mary F. Davis, of New Jersey; Warren Chase, of New York; A. E. Carpenter, of Massachusetts; and Mrs. H. F. M. Brown, of Illinois.

Col. Kilgore reported several additional resolutions, which were discussed at considerable length. [The resolutions will be published hereafter.]

The following Committee on National Organization was appointed: D. M. Fox, of Michi-

gan; Mrs. S. A. Horton, of Michigan; A. B. French, of Ohio; Warren Chase, of New York; Mrs. Alcinda Wilhelm, of Pennsylvania; Mr. Stone, of Wisconsin; and Jacob Weaver, of Maryland.

A resolution was introduced thanking the press of Rochester for the fair and impartial report of the proceedings of the National Convention. On motion, the resolution was laid over until Friday afternoon.

Hudson Tuttle, of Ohio, made the following statement:

The number of legally organized societies in the State is thirty-one, having an average of fifty-five members. Ten of these societies have Lyceums, with an average membership of one hundred and fifty. This gives a declared, outspoken membership of 3,705.

Taking the average of towns where the number is known, he estimated that there are 15,000 declared Spiritualists in the State, and that over one half of this number reside in the Reserve.

After a song by Mr. Beale, the Convention took a recess until 2 P. M.

AFTERNOON SESSION.

The Convention met pursuant to adjournment, Mrs. H. F. M. Brown, 1st Vice President, in the chair.

Mr. E. V. Wilson introduced several resolutions, which, after brief discussion, were laid over for further consideration.

Col. Fox, from the Committee on Organization, submitted an extended report.

This was discussed at length, some portion of the report was adopted, and the balance was laid over for further consideration.

After the transaction of some other business, the Convention adjourned to 7 P. M.

EVENING SESSION.

Invocation by Mrs. Watson, of Rochester.

The time from eight to nine was devoted to conference. The speakers were Hon. Jabez C. Woodman, of Maine, W. L. Burtis, of New York, and others.

Mrs. Wilhelm then addressed the Convention on the duty of Spiritualists, and the labors yet to be accomplished.

J. M. Peebles was the next speaker.

It was announced early in the evening, that Mr. Wheeler, of Ohio, would deliver an inspirational poem, the subject to be selected by a committee. A committee of three was appointed to select a subject, who proposed the following, which was announced but a few moments before the poem was commenced: "The destiny of a love child born under harmonious antenatal influences."

Mr. Wheeler delivered a poem, occupying some fifteen minutes in the delivery, on the subject named. It was received with much applause.

Dr. Childs, of Philadelphia, then made a brief speech, purporting to be dictated by the spirit of the late Lewis Burtis, of this city.

The exercises were closed by an invocation by Mrs. Watson.

The Convention meets at 8 A. M. to-morrow.

FOURTH DAY.

We cannot publish a full report of the proceedings in this issue. The American Spiritual Association was duly organized, and Trustees elected; the fees arising from membership are to be appropriated to Missionary work and the building of a National College; \$125 premium was voted to encourage the writing of books suited to Lyceums, and the money raised in the hall. The evening was devoted to conference and short speeches. The Convention is considered the most orderly and harmonious one of any kind that ever met in Rochester. We shall refer to the fourth day's proceedings in our next issue.

"THE SOCIAL EVIL."

Leading journals are slowly awaking to more rational conceptions of the interdependence of justice and virtue.

The elevation of woman from the condition of abject dependence and ignorance, is simultaneous with the abatement of the social evil. We think it is the principal cause of its abatement, (so far as it has been lessened,) and that all healthy reform in the future must proceed upon that idea. The number of absolutely virtuous men, in a hundred taken at random, is not large. The number of absolutely unchaste women in a hundred, is very small. While this is true, it is true also that they are not subject to the same passions—that is, not in the same degree. It is fortunate for social order that such a difference exists. There is nothing in the natural economy more wonderful, and when rightly considered more beautiful, than this relation of the sexes. The instinct of ninety nine women in every hundred, when approached with an impure purpose, is that of resistance and disgust. And of those who fall from virtue, nearly all are constrained by poverty, dependence, or misplaced love—few by inherent viciousness. When a married woman is seduced, it is generally her husband's fault. If he brings love and kindness to her, she will rarely seek or accept them from another. If he cannot or will not furnish those indispensable treasures, and if she does accept them elsewhere, he has no right to shoot her paramour.

We believe that the world is growing better in many ways. The abolition of slavery has cured a vast deal of it. A million of women have been removed from the auction block, and released from the terrors of the lash. Their natural instincts for the first time are brought into play—trammelled by ignorance and impure associations, it is true; but nevertheless the change is an incalculable boon to the society in which their lot is cast. Reform always begins where woman can control their own actions, and it will progress so fast as the sense of dependence and inferiority is removed from them. When girls shall have equal education and equal chance of remunerative employment with boys, the social evil will be as nearly eradicated as is possible through human agencies; for, in addition to the direct results of self mastery and self control, whatever tends to make women more truly the equals and companions of the other sex, tends to subdue the passions and refine the sensibilities of men.—*Chicago Tribune*.

THE SPIRITUAL CONVENTION.—We give this morning a report of the proceedings of the National Spiritual Convention, which assembled in this city yesterday. There is quite a large number of delegates in attendance representing fifteen States or more, and the Canada. It is a delegated body, and no persons are permitted to take part in its discussions, except regularly constituted delegates. Hence there is an absence of the angular, ranting, long haired customers that have, it is said, been prominent in such gatherings heretofore.

At the session last evening the first hour was devoted to what was called a conference meeting, and considerable freedom of discussion and remark was permitted.

There are in attendance upon the Convention quite a number of persons of prominence and ability. Among the number present, widely known as believers in this peculiar religion or philosophy are: Dr. R. T. Hallock, of New York; Dr. John Mayhew, of Washington, D. C.; Dr. H. T. Child, of Philadelphia; Col. Dorus M. Fox, editor of the *Present Age*; Hudson Tuttle, of Ohio; J. M. Peebles, of New Jersey; Mrs. H. F. M. Brown, editor of the *Lyceum Banner*; Mrs. S. A. Horton, Col. Kilgore, of Philadelphia; Hon. Jabez C. Woodman, of Maine, and others.

The attendance last evening was quite large. The session of the Convention is to continue we understand three days more.

We continue our report of the doings of this body, which is still in session and will continue for two days longer. The hall was well filled last evening, and there was quite a large attendance during the day. Many of our citizens dropped in yesterday to see what these men and women of spiritual ideas, assembled from all parts of the country, have to say in elucidation of the peculiar views they entertain. There are some noble speakers and cultivated minds in the Convention, who command respect for their earnestness and ability, however untrue or unpopular their peculiar philosophy or religious tenets may be. A few of the speakers who insist on being heard are not models of eloquence or style. One of the written speeches delivered last evening was particularly dull and disjointed, and though the sentiments of the discourse may have found many believers among the audience, it is evidently only endured quietly by way of contrast, or, as these Spiritualists would term it, a specimen of "undeveloped good."

The President of the Convention, Col. Fox, is well adapted to his position and manages to preserve excellent order. He is a man of fine presence, and his appearance shows he has a due appreciation of the substantiality of his life, however much he may be inclined to believe in matters purely spiritual. He is evidently a man of intellectual culture, and it is quite apparent that he does not neglect the physical man. In the good regard, as doubtless in no other respect, his teaching and practice would correspond.

One of the speakers announced for this evening is J. M. Peebles, formerly, we believe, a prominent Universalist clergyman. He has the reputation of being a man of learning, and extensive reading. He will doubtless, from the reputation he sustains among the "faithful," give an able if not convincing exposition of the tenets of his present faith.—*Rochester Dem.*

A CAT CHARMED BY A SNAKE.—A young lady living in this city had a valued cat, and a day or two since, losing sight of it for an unusual length of time, was induced to make a search for the missing pet. In a short time, to her surprise, she discovered the truant under the shade of a shrub, with a snake coiled around its body. The reptile stretching forth its pliant neck, and curving it to the position of a vis-a-vis, held the charmed feline spell-bound.

The neighbors—several in number—were summoned to behold the scene. Finally a lad seized the snake by the tail and placing a forked stick on its head uncoiled its folds from around the cat. This done, both cat and snake lay with their gaze fastened upon each other, nor was the charm broken until the serpent died. As several ladies in the city were witnesses of the above its reality will not be questioned.—*Pensacola Observer*.

INVESTIGATION.—This important task should be unlimited. Opinions, institutions, laws, customs, are not the only outward exponents of man. Habits, diet, anatomy, physiology, the mental and moral phenomena of his life—these are still comparatively untrodden fields. It is not enough for the public teachers to say to the masses, "Sin no more!" They must be able to show how to avoid the necessity of sinning. This is the new philosophy of the age; and though this thought has been often repeated, its importance is such that, like the principle of multiplication to a school-boy, it needs to be echoed and re-echoed, until fairly woven into the practice of reformers.

MARGARET FOX KANE, whose name has been so often used by the prejudiced press all over the country as a Christian convert from Spiritualism and repudiator of its mediumship, is still in New York, giving public seances at the rooms of D. Doubleday, 551 Sixth avenue, where the old fashioned loud raps in response to questions are as satisfactory as ever. We met several old friends there, and enjoyed with them a pleasant interview with our invisible associates in the glorious work of uniting in intellectual correspondence the two worlds. We are authorized to say that the three Fox sisters are as good mediums and devoted believers as they ever were, after all the slanderous falsehoods of the secular press, and pious efforts to trace from them some word of repudiation. As rapping mediums they are not excelled in the country.—*Banner of Light*.

It is a curious and very significant fact, that while mankind agree in things essential—such as works of practical goodness—they disagree only about marvels and wonders. This latter peculiarity has produced continual dissensions.

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

NUMBER TWO.

Owing to a pressure of other matter, the conclusion of this article and the editorial comments are postponed till the next issue. The writer proceeds with his argument as follows:

Malthus, the great political economist, in his work on population, says:

"Population, when unchecked, would be doubled in every generation, or, rather, that it increases in a geometrical ratio, while food can be made to increase at farthest only in arithmetical ratio. At this rate of increase, in five hundred years, population would be more than a million times its present numbers; but in the most favorable circumstances, the produce of a country could hardly be uniformly increased to twenty times its amount every five hundred years; which, however, would be only arithmetical progression, as compared with the geometrical increase of inhabitants. From these two different rates of increase, it results that powerful checks on population must constantly be in action."

Thus, we see, there must somewhere exist a conservative principle in nature, to meet this exigency. And what should that be but the *dissuade* of the reproductive organs, and the assumption of a *higher sphere, or spiritual life*—the life of Christ? Malthus admits that "abstinence from marriage" must constitute one of those "powerful checks;" but what is mere abstinence from marriage without the religious element? There is no principle in life powerful enough to cope with man's lust and restrain him from something worse than mere marriage. But the moment the life of continence is assumed from a religious motive—when a man makes himself a eunuch in the inner life, "for the kingdom of heaven's sake," then all Christendom is in distress for fear the world will come to an end.

That there is an element of continence in the human soul which will yet be more fully developed, is most evident. It has manifested itself, more or less, from the beginning of the race. It cropped out among the Jews, in the community of Essenes, and, indeed, the Nazirites before them, the Therapeutae of Egypt, monastics of all Europe and America, during the whole Christian era. It may be traced among the Brahmins and Ascetics of the East, and has flourished for unknown ages among the followers of the Grand Lama, in Thibet. The support of the vestal virgins in the Roman temples as priestesses, shows the innate veneration of the human soul for the continent and virgin character, as connected with religion. This order of virgin priestesses was kept up for at least a thousand years in succession.

It requires but little reflection to discover that as mankind reform and comply with the laws of health as well as with those of procreation, the population of the earth will increase with an increasing ratio. A large majority may then be reserved from the work of reproduction, in accordance with the general laws of nature in every other department of mundane life, and may pass into the inner and higher life at the sacrifice of the generative principle.

What can we understand from the teaching of Jesus: "Cut off the right hand, pluck out the right eye, and thus let some of the members perish"—if it does not, at least, imply that the use of some of the faculties should be dispensed with for the salvation and spiritual elevation of the human soul? A late writer, referring to this scripture, says: "The Master seems to approve those who should mutilate themselves for the kingdom of God." By "mutilate," he undoubtedly means emasculate; and this is true, though not literally so. This is more plainly taught in approving those who "make themselves eunuchs for the kingdom of heaven's sake."

What can show a more apparent violation of nature's laws than this strong, figurative teaching of Jesus? But think you that he taught their violation? Nature teaches the musk-rat to gnaw off its own tail, when caught in a trap, to save its life. Jesus and nature teach men to act on a similar principle, but these acts are not violations of nature for they accord with her highest mandates. The power to live a holy inner and outer life of strict continence will yet come to be understood as one of nature's sublimest operations, designed to subserve the ultimate ends of man's subsistence on the earth, as well as his resurrection and onward progress in the spiritual life.

Thus, my friend, while you look upon our principles and practice as "a great wrong," tending to depopulate the earth, we consider them as subserving the best interests and ultimate existence of the race. A volume might be written to illustrate this; I can give but a few hints. Mankind are yet ignorant of nature's laws. They do not comprehend her system of checks and balances, her grand scheme of supply and demand, and compensation, in her vast domain. And, therefore, with a blind fatality common to our race, they are found quibbling and

opposing nature's own plans, while they think they are contending for and supporting them. I find this suggestion well supported by a modern publication, from which I here take an extract:

"By what authority does short-sighted man assume to determine what God's laws permit and what they deny? By what warrant does he take upon himself to assert that to him all of these laws are known? The term of his life but a day, the circumference of his ken but a spot, whence derives he his commission, groping about in his little span of the present, arrogantly to claim what is and what is not to be in the illimitable future? Does not history, in every page, pronounce a condemnation of this impety? Does not experience rise up daily and testify against such presumption? Not thus is it that those speak and reason whom deep research has taught how little they know. It occurs to the humble wisdom of such men that laws of nature may exist with which they are wholly unacquainted. Nay, some, perhaps, which may never, since man was first here to observe them, have been brought into operation at all."—[Owen's "Foot Falls," p. 63.]

Again, the same author observes: "If the phenomenon actually present itself which we are tempted to regard as a violation of nature's law, it is more likely, ten thousand to one, that a similar phenomenon has already shown itself more or less frequently in the past, than that it now present itself for the first time in the history of the race."

Nature's great law is progress, carrying up and sublimating each lower grade of being to subserve the interests of the grade above. Nature's law of reproduction is only a sub-law, subservient to the grand law of progress. Those portions of seeds which are reserved for reproduction can rise to no higher use than merely to propagate and die! This is an inflexible law of nature. They yield and transmit their lives to their offspring, and enter into no higher organizations or grades of being. "That which thou sowest is not quickened except it die."—Cor. 15: 36. On the other hand, the vastly greater proportion which yield up their organs of reproduction enter into nobler uses and higher grades of life, forming blood, muscle, bone, nerve, brain, and thus subserving, if not actually constituting, the sublime mentality of the human intellect. By analogy of reason, and in accordance with scripture, the same is true with regard to man. While the sexes continue to become "one flesh," and thus propagate their species, they must remain in a state of death as to the enjoyment of the higher, or spiritual, life. "To be carnally minded is death." While men continue to follow the "first Adam,"—the multiplier—they cannot enjoy the spiritual life. "In Adam all die." Death, as to the things and life of the spiritual sphere, is stamped upon all who are in the generative sphere of the first Adam. "If ye live after the flesh ye shall die." Such are, and must remain, "dead in trespasses and sins." But, "in Christ (who never entered into the work of generation) all are made alive." That is, all who are in Christ—in his life and spirit—are made alive. This is called a new life because it is distinct from and superior to the old life in Adam, which is death in comparison. It is called "a new and living way," because it is a new way of living and because it is a more recent development of life and is derived from a new and more sublime source—from the inspiration of the Divine Spirit, instead of the impulses of a mere animal nature. Those who live this life are called "New Creatures," because they have forsaken the old seminal life of the first Adam and entered into the life of Christ, the New Man.

As we have had frequent occasion to speak of nature and her laws and may yet make further use of those terms, it may be well to remark here that no enlightened mind supposes nature to be an intelligence distinct from God. This term, when used in the aggregate or abstract, means the inherent qualities which all things possess, as implanted by the Creator. Each distinct species of these beings and things is governed by the inherent laws of its creation. The sun, having the quality or internal essence to emit light and heat, shows this to be nature's law in regard to it. The earth and sun, both possessing the laws of gravitation and attraction, develop other laws, those of the earth's diurnal motion on its own axis and its orbital motion around the sun. And, although these laws are eternal, their discovery by man was never made until comparatively modern times.

The law of gravitation belongs to and governs inert matter, but this law is overruled and gives place to the "higher law" of vital force in vegetable and animal life. By this law of vital force we see the law of gravitation suspended. Thousands of tons of inert matter are daily made to move upward and ascend to the tops of the tallest trees, of which our immense forests are at once monuments and proofs. This is the law of vegetable life, as is evident from the fact that the mo-

ment the vitality ceases the tree decays and falls back, under the law of inert matter. The same is true of animal life; the blood courses in the veins and arteries upward with the same facility as downward, and the law of gravitation finds itself suspended and its power annulled. And, besides this power of animal life to suspend gravitation, it has still higher vital forces, such as locomotion, sensation, and instinct, carrying it still higher in the scale of being and fitting it for nobler ends and uses than the vegetable. Hence in the great scale of nature's laws the vegetable life and reproductive seed-germs are given up to sustain the higher animal life. What judgment should we now form of some would-be philosopher who should rail out against all vegetable vitality, declaring that it was violating nature's law of gravitation, and would, if suffered to proceed, destroy terra firma or inertia itself, and so bring the world to an end! The same amusing scene might be acted over by our sapient philosopher when he should see all animated nature devouring vegetables and seeds—violating nature's laws—and, still worse, animals devouring the subjects of their own animal kingdom! A kingdom divided against itself cannot stand—must come to an end! Fear not! The infinitely wise author of nature holds the balance. All this is done in conformity to nature's law of progress, and this apparent "discord is harmony not understood." The same holds good with the laws of nature when applied to man. In order to know these laws we must study man's nature and his history; especially what has been revealed of him from a higher and wiser source.

SPIRITUALISM vs. PHYSICAL RESURRECTION.

The following excellent article is from the pen of A. C. Baldwin, of Ann Arbor, Mich., in the Present Age:

Spiritualism is an auxiliary to science. It corroborates the scientific elucidations of physiology and metaphysics, as regards the laws of our being, and proves our future existence in a comprehensible manner, and in opposition to the absurd theological supposition of a physical resurrection.

Ancient and modern theologians have ever contended that the physical man was necessary to manifest individuality, both here and hereafter. They assert, in substance, that when man dies the body returns to dust, and the spirit—which they claim to be immortal—goes back to the God who gave it; there to remain until the day of judgment; at which time it will return and again reanimate its former body. But on what ground religionists framed this absurd doctrine of physical resurrection is utterly incomprehensible, unless it be that they faintly recognize the fact that some sort of an organization is necessary to spirit identity. But if they admit the necessity of an organization, they must see that during the interim between physical death and the day of resurrection, that individuality is lost. Or, if they claim that the spirit—without an organization—retains powers of individual manifestations after death, they must reasonably consider the trouble of resurrection as superficial, for, if the spirit has identified existence, without the body after death, why should it evermore need a physical body. Or, if it loses identity, individuality, and conscious existence, which is probable, if physical resurrection is true—would it be possible for the spirit on its return to recognize any former existence. But even we admit that the spirit *does* recognize former existence, and that it comes back to reunite with its old form, can we frame any reasonable excuse for death. It cannot possibly be argued that the spirit improves by inactivity, or that the physical form becomes better by decomposition and resurrection.

The whole theory of physical resurrection is inconsistent and opposed to logical reason. Physiology and metaphysics affirm man to be a two-fold being, and that in our rudimentary existence we have not only a physical but a spiritual form. Spiritualism corroborates this fact, and proves that out of the physical is born the spiritual body. Our physical forms are known to be tangible, sensible, and subject to analysis. We find them to be composed of grass—inanimate matter. We know them to be subject to decomposition and decay when separated from the spirit. The blood, which is the fundamental elixir of physical life, is the essence of grass—materials ever changing, and devoid of conscious existence. In death we see the perfect physical man as a senseless mass of earthy matter. We know the spirit, the animating power, has gone. Yes, says the resurrectionist, the spirit has gone and all else that made the man is left and will remain until the great day. They do not recognize the real form of the spirit—the Holy Ghost, alias the spiritual form, which is ethereal, intangible, and invisible to the physical sense; but which we positively know permeates every part of the physical man in life,—philosophy asserts this much. This spiritual form is no tangible portion of the physical. Nor does the spirit by physical death lose the power to control the fluids composing the spiritual organization. This spiritual form, even in life, is the actual body of the spirit—the operating agent—the physical being only a tabernacle or house, an auxiliary of power, necessary to shield the spiritual form from injurious contact. That we have an indestructible spiritual organization is proven by the testimony of those who have suffered amputations of physical limbs; for they unanimously testify that they are conscious of a

spiritual limb remaining, corresponding to the dismembered one. We may call it illusion of the mind, or a freak of imagination, and we gain nothing therefrom; for, in such cases, what the mind imagined to exist, is synonymous to real existence, so far as our power to disprove is concerned. If we admit their affirmation to be correct, we must also admit that the spiritual limb corresponds in form to the physical, as they invariably assert the invisible limb to be a fac-simile of the original physical.

Many modern and ancient mediums, of unimpeachable veracity, positively assert that they have seen and recognized the spirit form of their friends, well knowing that their physical bodies were in the grave. If we admit their testimony—and much of it is to be found in divine record—we at once see that the idea of physical resurrection is extremely absurd, and that either the spiritual body was born out of the physical, or was especially created for the lost spirit. The former theory is by far the most plausible and consistent.

Evidently, Paul had a correct idea of this two-fold existence of man; for, in his epistle to the Corinthians, he says: "Know ye not that your body is the temple of the Holy Ghost—which is in you?"—"There is a natural body, and there is a spiritual body."—"The first Adam was made a living soul; the last Adam was made a quickening spirit."—"Now, this I say, brethren, that flesh and blood cannot inherit the kingdom of God."

Undoubtedly, Paul, in these passages, referred to man in his primary condition, and intended to convey the idea that we were two in form and that out of the physical body was to spring the incorruptible spiritual body alias the Holy Ghost.

EXTRACT FROM A LECTURE

By Miss Susie Johnson, from the Present Age.

We find that in the natural and material world, all things have legitimate uses; that is, so far as our scientific observations and experiments have been extended. We find everything has a specific use and relationship to all other things. I believe that there is a necessity in the vegetable productions for a superfluous life that must each year decay, and in its dissolution and decay lend strength and nutriment to the earth; so there are moral weeds, moral vipers that are just as essential to the life of society, as superfluous vegetation is to the earth, to strengthen it for future productions. I believe that these under strata are just as necessary to its perpetuity as the rocks are to the organic structure of the world. And therefore believing this, I am disposed to accept humanity as it is. I am disposed to accept it all. I am not going to put my mark upon this one, or that one, or the other, and say these are my brothers or my sisters, and those I have not marked are aliens, they are none of mine, they do not belong to my family. I have no sympathy with intelligent Spiritualists who propose to do any such thing as this, because I believe that Spiritualism is a divine eclecticism, it is cosmopolitan in its nature, it proposes to make every force and every atom its servant, so that there can be nothing outside of it.

If this is the purpose of modern Spiritualism, I want to see men and women who are ready to accept it. I do not ask intelligent men and women to take to their homes and their hearts the debauchee, the prostitute, the drunkard, and the criminal; but I ask them to treat them as members of the human family, as members of the common brotherhood of humanity, and contribute so far as they can to their education, to their comfort. They are bound by all the laws of God and nature to do this without any equivocation. That Spiritualists, as a body, are not ready to do this, I believe; I know there are noble exceptions; I know there are good Samaritans who do not pass by on the other side, when a poor brother or sister lies in the gutter, asking by their very helplessness, their assistance. I know there are those among the Spiritualists who will help these. We are beginning now, Spiritualists, numbering as we do so large a proportion of the human family, to lay the foundation for future work. I know there are a great many weak-kneed Spiritualists who are very much afraid lest somebody or something will hurt the cause. My dear friends, God will take care of his own, and if he cannot, certainly man cannot hope to do it. This cause of Spiritualism is the cause of truth, of humanity, and is there any finite being who can perfect it?

CO-OPERATION ILLUSTRATED.—Potatoes are selling in the country at 75 to 80 cents per bushel. In town, at the stores, they are retailed at 50 cents a peck—\$2 a bushel. They are handled by two or three parties between the farmer and the consumer, and these middlemen make the retail price twice as much as it might be under the co-operative system. For one thing, retail dealers generally pay a rent out of reasonable proportion to the amount of their business. By having the custom of all its members to commence with, a co-operative store would do a better business than its neighbors, and need waste nothing on useless display of front windows. With a membership of say 100, investing \$20 each, a co-operative store in Chicago could supply provisions at one-fourth less than the ordinary prices; pay, to commence with, ten per cent. per annum for the use of the required capital, and return a handsome dividend to all purchasers, whose account could be kept by means of checks given with all articles purchased; all such checks to enable the holders to share in the distribution of the profits every three months. This is the Rochdale plan, and it has worked admirably. From the very great disparity between cost of production and retail prices, co-operative stores will be even a greater success here than in Europe, when our artisans shall begin them in earnest. Unfortunately our population is much given to change of residence, but while this hinders co-operation, the latter would help relieve that pressure which forces moving so often.

The above sensible article is from the Chicago Liberal—a paper devoted to free thought.

STATE CONVENTION.

To the Spiritualists of Ohio:

The Second Annual Convention of Spiritualists of Ohio will be held at Cleveland, on the 15th, 16th and 17th of September next. It has been proposed to hold a Lyceum Convention at the same time, but, after due consideration, it is considered inexpedient. What we want is a gathering of ALL WHO FEEL AN INTEREST IN THE CAUSE OF LIBERALISM AND SPIRITUALISM. The Missionary Work, so well begun; the establishment of a Paper devoted to the interests of the Organization; a General Survey of the Field of Future Labor; is the actual work before the Convention.

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

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

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

OHIO SPIRITUAL DIRECTORY.

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. BROWN, 15th street, Toledo.
A. A. POND, inspirational speaker, North West.
Mrs. MARY L. SMITH, trance speaker, Toledo.
Hudson Tuttle, Berlin Heights.
Mrs. SARAH M. THOMPSON, inspirational speaker, 30 Bank street, Cleveland.
E. S. WHEELER, inspirational speaker, Cleveland.
Prof. E. WHIPPLE, lecturer upon Geology and the Spiritual Philosophy, Clyde.
A. A. WHEELLOCK, Toledo, box 643.
LOIS WAISBROKER's permanent address is Box 58, Hudson, Ohio. At present address care of Henry Stagg, St. Louis, Mo.
J. H. RANDALL, Elmore, will answer calls to lecture Sundays.
H. J. CLARK, trance speaker, Painesville.
H. J. DURGIN, inspirational speaker, Cardington.
A. B. FRENCH, President State Association, lecturer, Clyde.
O. P. KELLOGG, lecturer, East Trumbull, Ash-tabula county, speaks in Monroe Center the first, in Andover the second, and in Thompson the third Sunday of every month.

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

CLYDE.—Progressive Association holds meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets at ten A. M. A. B. French, Conductor. Mrs. Mary Lane, Guardian. THOMPSON.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are Henry Hurlburt, D. Woolcott, A. Sillitson, E. Stockwell, V. Stockwell, E. Hurlburt and R. Hurlburt.

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

TOLEDO.—Meetings are held and regular speaking in old Masonic Hall, Summit street, at half-past seven P. M. All are invited free. Progressive Lyceum in the same place, every Sunday at ten A. M. A. A. Wheelock, Conductor; Mrs. Wheelock, Guardian.

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

AKRON.—Lyceum organized June 7. Meets at Empire Hall at ten A. M., every Sunday. KIRTLAND.—Society and Lyceum. President, M. Milliken; Conductor, F. C. Rich; Secretary, T. C. Brown; Treasurer, M. Milliken.

CLAIRVOYANT AND TEST MEDIUM.
MISS S. A. BOYD, grateful for the patronage that has been extended to her since her arrival in Cleveland, would inform the truth-seeking and the afflicted that she is permanently located at the rooms 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 desire to candidly investigate the phenomena of Clairvoyance, or to have their maladies relieved, seldom go away disappointed. Delineation, advice and prescription. \$2; simple tests, \$1. Rooms open from 9 A. M. to 5 P. M.

MORSE'S FOUNTAIN PEN! BEST IN USE!
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MAGNETIC REMEDY.
NEWCOMER, M.D., 144 Seneca street, Cleveland, Ohio, proprietor of the MAGNETIC REMEDY, specific for Catarrh, Canker, Colds, Sore Throat and Inflamed Eyes. Price, \$1 by mail.

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