

The Ohio Spiritualist.

"CHARITY FOR ALL.—MALICE TOWARD NONE."

VOL. 1.

CLEVELAND, O., SATURDAY, SEPT. 19, 1868.

NO. 9.

LYNES.

BY GARNET LEWEL.

I wonder if I am alone?
No one is present to my eyes,
But now and then a vanished tone
Breaks on my soul in low replies;
A pair of eyes shine out on me
Which faded from me long ago,
And wake the vain idolatry
A mortal's heart should never know,—
Because the world is full of change;
To-day 'tis June—to-morrow snow
Will make all things look cold and strange.
Ah, weary me! I can but weep
Because she went an unknown way,
O'erhung with shadows dark and deep,
And vanished in the sombre gray.
She vanished and we parted hands—
"No, no!" breaks in the angel tone,
"I clasp yours with my spirit hands,
I love you—you are not alone!"
Oh, that the power to her were given
To sweep the shadows from my sight;
To show me how, when life is riven,
The spirit lives in new delight.
I long to know. My mother went
To that dim land in life's sweet prime;
Her blue eyes closed in calm content,
Nor darkened at God's chosen time.
I missed her, and I miss her yet;
Her memory remains to me,
But still I mourn my sun which set,
And question where her life may be.
My father, too, with purpose high,
Died all too soon, and went to rest
Where mother's sacred ashes lie,
With earth's green foldings on his breast.
It will not be so very hard
To take my place beside the rest,
For, oh, death's ethereal waves are stirred
With those who crushed heart loves the best!
Berlin Heights, Sept. 1868.

The Spiritualist.

THE PRINCIPLES OF NATURE, as discovered in the Development and Structure of the Universe. Vol. 1. Given inspirationally by Mrs. Maria M. King. Published by Andrew J. King, Saratoga Springs, 1866.

This work claims to be a concise exposition of the laws of universal development, of origin of systems, suns, planets; the laws governing their motions, forces, etc.; a history of the development of earth from the period of its first formation until the present; also an exposition of the spiritual universe.

The volume before us, as all writings upon such abstruse subjects necessarily must, is deeply metaphysical in tone, and hence, no matter how able a production, not calculated to interest a comparatively large class of readers. We fear that the publisher will come to grief, pecuniarily, in the undertaking to present to the world these purported inspirations from the higher life, unless the succeeding volumes are better adapted to the popular comprehension.

The Banner of Light, we understand, and some other liberal journals, have spoken in high terms of this production. Far be it from us to discourage literary aspirants in any field of thought; neither would we reject sterling ideas because they are infelicitously or even ungrammatically expressed; but we cannot assure our readers that they will find this book a profitable investment, unless they are interested in lengthy disquisitions in tautological style.

The time has come to apply to Spiritual literature the ordinary rules of criticism. If we would not lose the hold that our Philosophy should have upon the mind of the intelligent public through the press, there must be less indiscriminate praise of books and lecturers.

SPRITUALISM AS IT IS: or The Results of a Scientific Investigation of Spirit Manifestations. Second Edition. By Wm. Bailey Potter, M. D., Coventry, R. I. Price, 25c.

This pamphlet is devoted to the Manifestations, Teachings, Tendencies, etc., of Modern Spiritualism—or Spiritualism As It Is, according to Bro. Potter's view—and is supplemented by a chapter entitled, Spiritualism As It Should Be, according to the Bro.'s notion. Under the department Teachings are enumerated a great variety of contradictory opinions and precepts from the spirit world, upon many different subjects; Under that of Tendencies, he says the most prominent are Free Love, Progression, Individualism. In these two departments Mr. Potter does his utmost to state effectively the contradictions, incongruities and immoralities of Sp—, no, not Spiritualism, but of individuals who happen to believe in intercommunication, and to that extent are Spiritualists.—We commend his book to, first, those who wish to increase the number of their objections to Modern Spiritualism, and, second, to the novice who is disposed to accept as true, and worthy to be relied upon without critical examination, the purported communications from the spirit world.

The author strenuously recommends Organization and Separation, as the next step in progress—separation of the good, pure and wise from the immoral, licentious and ignorant. But who is to decide in this important matter? Bro. Potter? Bro. Barnes? Bro. Errett? Our answer is, each for himself. If there be those strong enough in the consciousness of innate purity to kindly, affectionately associate with and elevate the fallen—no matter how low—in heaven's name let no conventional classification be interposed to prevent.

We take the broad ground that whatever is wrong—and should be made better as fast as possible. Let each decide for himself what most needs bettering, and set about the task diligently. The aggregate result of all these well-intentioned efforts will be the highest present attainable good. But whatever is the best that can be—now; the very best that Infinite Wisdom and Power have instituted! The Infinite Dissatisfaction is speaking through Bro. Potter, and through every other brother and sister of humanity!

FRIEND ELBERDOR, send along those "thoughts."

THE SHAKERS' ANSWER TO A LETTER FROM AN ENQUIRER.

By R. W. Pelham, Union Village, Ohio.

On page four will be found the conclusion of the copious extracts we have made from this little pamphlet. The Shakers are Spiritualists, at least to the extent of a belief in intercommunication. Many Spiritualists are Shakers, to the extent of being celibates. Those Spiritualists who sympathize in this respect with this peculiar people of course are a minority, and though, perhaps, intellectual extremists, certainly are deep thinkers, with a much better than average comprehension of the Spiritual Philosophy. Moreover, their present position is not one of reaction from former license, nor one maintained by force of will-power compelling abeyance of impulse to intellectual conviction, but one apparently natural to their developed spirituality and which they have accepted as best adapted to their ideal of the true life to which they are attracted. These facts we commend to the attention of those who persistently assert the uniform tendency of Spiritualism to licentiousness—as well as the significant one that in every community may be found many Spiritualists who approve of sexual relations only for the purpose of offspring.

It will be observed that the portion of this Letter published this week contains many quotations from the Bible, many references to Jesus Christ, etc. This Spiritualists can well afford to bear with, remembering that a truth is none the less a truth because recorded in a book that too many morbidly reverence, and remembering, too, that our friends, the Shakers, are rather the ultimate, the fruit, the seed of the past, than, as yet, the growing, bearing branch of the Tree of Life which flourishes in the New Dispensation.

The two characteristic features of Shakerism are Celibacy and Communism. The arguments advanced in favor of them are interesting and suggestive of new fields of thought to most minds. It is not our intention, however, to review this Letter. We had hoped to do so, and indeed promised, but a pressure of other matters more distinctly Spiritualistic, admonishes us to forego further remarks, at least for the present.

DEDUCTIVE AND INDUCTIVE RESEARCH.

NUMBER NINE.

WHENEVER any one has become well developed as a medium for any particular form of manifestation, their own safety and the good of the circle require that they be allowed to discontinue their sittings with it. The use of the Developing Circle is accomplished with them for the time being. For every medium thus withdrawn, a new member may be admitted. Mediums may occasionally visit the circle, but should occupy the position of spectators outside its formation. The reasons for this rule suggest themselves to the thoughtful, and others must be content with the assurance that the good of all is concerned. The medium having become negative and sensitive to the influence, is very readily affected by the magnetisms of the circle. Diseased conditions may be imposed upon them, both of body and mind, if such exist among the members. Only a gross and unwarrantable selfishness will insist upon thus endangering them. But the media are not the only ones who suffer by such indiscretion; the development of all is hindered. When those who are developed remain in the circle, they consume or absorb the spiritual elements, and thus hinder the growth of others while becoming unduly and unprofitably exercised themselves.

The first developments of mediumship are often attended by physical and spiritual disturbance. The action of magnetic and spiritual forces upon the nerves produces spasmodic shaking, with strong muscular action—the medium being compelled to gesticulate violently, to dance rapidly, or to shout aloud.

These things sometimes disturb the sense of propriety, but it will often be found that these apparently meaningless exercises are really a course of intelligently directed gymnastics, and result in an improved state of health to the medium, as well as progress in the cultivation of their mediumistic capacity.

Mediums appear to be under unhappy and even malicious influences, and it is generally considered that such are "undeveloped spirits." It is often the case, however, that the lack of "development" is to be found in those composing the circle, or in an inharmonious state of the magnetisms around the medium, caused by imperfect arrangement and disorder.

It is theorized that spirit in its absolute condition as Being is incapable of Evil—all perversion being merely the effect of matter in obstructing the working of spirit while acted upon as its instrument, and Evil being the result of the intractibility of matter under spirit influence. However this may be, it appears that we are unable to perceive the spirit except by its manifestation as it comes in contact with matter. Hence we infer that the same material conditions which resulted in inharmonious acts when the spirit was in the primitive body will be the cause of similar developments when the same spirit comes in contact again, under like conditions, with any organization susceptible to its control. At all events, there sometimes occur in the circle angular and eccentric manifestations, which appear to be the result of unfortunate conditions either in the circle, the medium, or spirits themselves. We have to deal merely with the results, the facts as they appear, and at the proper time seek

by and through a study of them the truth which exists and the law which governs.

Whatever character the manifestations may assume, it is necessary for every one to be undisturbed, to retain complete self-possession, and treat with patient consideration and gentle kindness at once the members of the circle, the mediums and the controlling spirit, since a different course aggravates every cause of disturbance.

Members of the circle should be careful that their curiosity, marvelousness and imagination be kept subject to good sense and reason. Spiritual intercourse is so much a fact that doubtful evidence and uncertain manifestations need not be relied on or accepted as satisfactory.

Mediums should allow themselves to become negative to all harmonious influences, nor should they become excited in their opposition to any, since such resistance is injurious to themselves and an obstruction to the progress of the circle. No one should will any particular manifestation or communication, either through themselves or others. The exertion of the will-power by the circle or by any of its members upon the mediumistic persons has a tendency to psychologize them. This deranges the control of spirits, either checking it altogether or causing it to partake of the will and purpose of those whose minds are thus anxious. Attention to these suggestions will generally secure the circle from all undesirable experience. But should any one, from ill-health or any other cause, be influenced habitually to display violence, create disorder, or exhibit unpleasant performances, they should withdraw from the sittings, at least for a time, until a change in themselves or the circle prepares the way for a higher order of manifestations.

The Developing Circle being formed for the special purpose of development, should not be subverted to other issues, since phenomena and manifestations may be best observed and received in an order constituted expressly for that end.

If the spirit-control be broken up by the psychological force of any willful or positive mind, that mind consciously or unconsciously assumes control of the medium, rendering him a psychological subject and transmitting through him its own ideas, which are mistaken for an actual communication from the inhabitants of the spheres. In this way confusion is created, the circle discouraged, and the media much distressed.

The mind, when ignorant of the power of psychologic forces and unduly anxious for special developments, may become self-deceived and psychologized with an idea of the actuality of that which is desired overmuch—the wish becoming "the father of the thought." So there is danger that some mediums, being flattered by attentions paid them on account of their development, and having their marvelousness excited by that which they witness, should consult their imagination for facts, and through their egotism and ambition become possessed of an exaggerated conception of their own importance. Indeed, so subtle and absolute are the psychologic forces that many positive and wonderful effects may be produced within the body and mind by their action.

Members of the circle having crude ideas of spiritual matters, by their own fancy may become possessed of an impression that they are influenced and controlled by wonderful and powerful spirits of most extraordinary character; the truth being that only commonplace minds concern themselves in their particular case, and the only thing extraordinary being their remarkable self-delusion. These things should be guarded against by keeping the mind free and passive, by cultivating a spirit of sincerity and teachableness. Still retaining and exercising as best we may our power of analysis and discriminating thought, mediums should never be flattered on account of their capacity as such, since their development is the result of a constitutional peculiarity, and not a virtue. Yet they should be treated with respect, always with the consideration they deserve, and guarded by the circle from impertinent criticism while passing through the changes which render them peculiarly sensitive in every direction. Mediums should not forget the recommendation to sit often alone in quiet aspiration to the Divinely Good, True and Beautiful, that they may grow in power and in harmony of mind essential to the full usefulness of which they are capable. Thus, too, they may attract to themselves the wise and good of the Angel Life, who will assume a guardianship over them, protecting them from all peculiar dangers and kindly guiding them forward along the pathway of their spiritual progress, until they find themselves grown strong in their new conditions, possessing a power enabling them to resist or wisely avoid all that would mar their happiness or hinder the course of their development.

From the Herald of Reform.
WOMAN'S CULTURE.
BY E. WHIPPLE.

The race or nation whose antecedents have been cast amidst tropical influences, is stamped with their character, and the

mental predilections thence arising—the predominance of the emotional over the intellectual nature—is a matter entirely independent of choice or voluntary election. The differences between races, as those which distinguish individuals, correspond to the difference in their antecedents. Environment agencies operating with unimpeded energy, throughout long periods, have modified the structural peculiarities of races subject to their influence, from whence has arisen what has been termed a "persistence in type."

This world is too rough and immature, as yet, to realize the ideal humanity on a large scale. No doubt the world to-day is just as good as it were possible to make it, considering the difficulties it has encountered, and now represents one of the incidental phases which God intended it should at this stage of its career. Only the skeleton of humanity has as yet figured on the earthly stage; the artistic touches which will bring out its symmetrical beauties and reveal its divine possibilities must be imparted by the mothers of the future. And there are artist-souls in this generation who comprehend their divine commission, and are consecrating soul and body for the fulfillment of their sacred office. The actual woman of this age is the embodied instrument through whom the absolute goodness will endow the succeeding generation with larger capacities of head and heart, and engender those tendencies which will descend with benedictions of love upon all future posterity.

Woman's culture, then, should be commensurate with her mission. And when I contrast the actual woman of the fashionable drawing-room circle with possible woman of the home-circle, I am almost discouraged at the prospect. When I reflect how the majority of women cramp their bodies with the prevailing modes of dress, poison their minds with the sickly, sentimental literature of the times, are made slaves to the tyrannical exactions of public opinion, and robbed of their personality where they have a right to expect protection, I do not wonder at the unfortunate eccentricities which appear in their offspring, and the tendency to melancholy, unhappiness, suicide and crime, which in too many instances illustrate the human career. With a wider culture for woman, more worthy objects would engage her attention; a grand purpose would take possession of her soul, so that she would have neither leisure nor inclination to engage in the frivolous follies which now absorb her life and consume her vital energies. In her education should be included all the finer creations of the imagination, as poetry, music, painting; these spring from the emotions, and possess feminine characteristics. Her present activities in this direction bear about the same relation to her possible perfection in art that the tattooing of the savage bears to the appropriate adornments of a refined Caucasian.

But woman's present proclivities give hopeful indications that her existence will become more practical, and through her ministrations blessings will become augmented, as soon as larger opportunities for discipline reveal to her the nature of her powers, the proper objects of their exercise, and her province as the world's saviour.

SINGULAR PHENOMENA.

THE "SPIRITS" SEIZE UPON AN ATHEIST.—HE PERFORMS WONDERS.—TABLES FLY IN THE AIR!—MYSTERIOUS WRITING.

A few mornings ago, Mr. F. D. Orcutt, who has heretofore been one of the most uncompromising Atheists in this city, entered our office and formed a "circle." The seance was no sooner commenced than a series of strange freaks were performed. The table jumped several feet, and other articles acted in a somewhat uncontrollable manner. But the most curious part of the affair was the astounding fact that a minute piece of pencil, no bigger than the body of a mosquito, being placed upon the extremity of a common slate, Mr. Orcutt holding one end of the slate, the rest of which was thrust under the table, while his other hand was on the table, connected with the circle, writing was unexpectedly found upon the slate. It is necessary to say that the slate had been previously washed, and we knew from examination that there was no writing upon it at the commencement of the sitting. The feat is precisely similar in appearance to that performed by the celebrated Dr. Slade, and he has heretofore been the only medium by whom it has been known to be done, so far as we have heard. The hand or wrist of the medium never passes out of sight.

Mr. Orcutt does not claim that these wonders take place by spirit power, but that they are the result either of animal magnetism or some other physical forces. We hope to see the matter investigated.

The foregoing is from the Chicago Liberal, an Infidel paper opposed to Spiritualism. The Religio-Philosophical Journal makes the following comments:

All very fair, Brother Walker—but you say Mr. Orcutt thinks it was "the result of animal magnetism or some other physical forces."

Very well, so do we think so. But will

Brother Walker show his reasons how "animal magnetism does any such things as reported, and will he tell us what kind of physical forces will do precisely what he reports to have been done in the presence of Mr. Orcutt? Before we attribute it to spirits, let us know how it was done.

Light—more light, is what the readers of the Liberal, as well as those of the Religio-Philosophical Journal want. Let us come right at the work and know how it is done by "magnetism or some other physical forces!"

Several years ago a clergyman made the announcement that spiritual manifestations were simply the effect of electricity. Since then (as the doctrine that the devil did it is becoming stale) all of the more ignorant devotees of old theology have echoed—"electricity!"

Is it possible, Brother Walker, that you, a scholar, a liberal-minded man, a free-thinker, one who demands facts, evidence upon which to found an opinion, are about to attribute such manifestations as you refer to, to magnetism or some other element, or physical force, unaccompanied with mind or intelligence? that you are about to reiterate in substance the priest's *ipse dixit* and echo "electricity," or that which would be its equivalent, "magnetism?"

The editor of the Boston Investigator (Infidel) attended a Spiritualist Camp-Meeting at Pierpont Grove, Mass., lately. He was requested to make some remarks, and did so. He writes, "We were surprised to see such an immense gathering. Spiritualism seems to hold its own, or rather we might say, it appeared from that 'manifestation' to be gaining. There were probably 5,000 or 6,000 people present, and we never before witnessed as large a gathering that was so attentive, orderly and well-behaved."

FROM THE RAVENNA LYCEUM.

QUESTION: For what purpose was man created?

ANSWER: The creeds say, "To glorify God and enjoy him forever." As God is glorified in all his works, this is true. Every created thing answers the design of the Creator.

I will answer the question before the Lyceum to-day, briefly, in these words: Man was made to give the form of Beauty and the expression of Goodness to the Divine God Principle of the Universe.

Only in this sense is man in the image and likeness of God. It is not strange that the ancients, in their ignorance of scientific knowledge, believed that God was in the form of a man a hundred times magnified; that his all-seeing eye looked into all hearts and knew all thoughts; that his organs of smell took cognizance of the odor of sacrifice. David said he was a man of war, and he prayed him to gird his sword upon his thigh and go forth to slay his (David's) enemies. He made the clouds his chariots, and when he preferred another mode of conveyance, he rode upon the wings of the wind. All this is very absurd if taken literally, but very beautiful if understood as symbols to convey to dark, ignorant minds an idea of the power of God.

Some inspired ones in all ages have reached the summit of human knowledge, and have seen clearly the great truths now being disseminated through the masses by the angels—that

"All are but parts of one stupendous Whole Whose body Nature is, and God the soul."

In the progress of time, church creeds setting forth what one must believe in order to be saved, will become obsolete—out of date—and all will then know what many ought to understand now: that no one can believe what is absurd and untrue to him, because it is urged as a religious duty. The minds of the majority are beclouded by ignorance. The race is yet in its infancy, and at present gives but very imperfect expression to the design of its Maker—the magnitude and importance of which design we have but the faintest conception of. The history of past generations shows that great progress has been made. The race is improving, is growing in wisdom and knowledge, continually expressing more fully the Creative Design. The life-essence of all past generations has passed upward—as that of the earlier strata united to form the later, in the geology of the globe—and that of the millions now inhabiting the earth is momentarily passing on to join them in the next sphere, called the Spirit World. They have gone with all their dwarfed and angular imperfections, incident to the ignorance and the imperfect conditions surrounding them in this earth-life, and the only partially developed system that is yet to elevate the race and bring it approximately to perfection.

There they will be educated into a full and perfect form of Beauty. Its expression will be the Wisdom and Love that permeates all existences approximating this great Source of Wisdom Truth and Love—the Great First Cause that

"Lives through all life, extends through all extent, Works undivided, operates unspent, To God, no high, no low, no great, no small, No ill, no bound, connects and equals all."

THE STATE CONVENTION.

The Second Ohio State Convention of Spiritualists assembled at Garrett's Hall, Cleveland, Sept. 15th, 1868, at 11 o'clock.

A. M., A. B. French, president of the State Association, presiding.

Invocation by Cephas B. Lynn. The President delivered the following opening address:

Brothers and Sisters of the Ohio State Association of Spiritualists.—At your last Convention I was unexpectedly called to preside over your deliberations; and still retaining the duties of that office until my successor shall be elected, I am constrained to open our present Convention with a few practical suggestions for its benefit.

The unbroken harmony of our last Convention, the measures adopted for the advancement of its aims and purposes, have not failed to exert the most salutary influences in its behalf. We have met to-day under more flattering auspices than ever before. Never did a body of men and women assemble together with greater unanimity of feeling, or more thoroughly inspired with a common motive, than at our last National Convention, which convened at Rochester the past month.

It is a special pleasure to observe the growing disposition of the press to treat us with that candor and magnanimity of our cause and numbers merits at their hands. Let us forget, with that spirit of philanthropy that becomes the dignity of our position before the world, all the misrepresentations of the past, while we hail with joy each effort to treat us with candor and deal by us justly.

The appointment of your several Committees will first claim your attention. A judicious selection of the press to treat us with that candor and magnanimity of our cause and numbers merits at their hands. Let us forget, with that spirit of philanthropy that becomes the dignity of our position before the world, all the misrepresentations of the past, while we hail with joy each effort to treat us with candor and deal by us justly.

If there ever was a time when personal considerations should be laid aside and desires for individual advancement suppressed, that time has fully come to the Spiritualists of Ohio. We have to perfect the organizing and disciplining our forces to meet a "world in arms" upon the most grave and serious issues that can possibly claim the attention of mankind.

The missionary work will undoubtedly claim much of your attention—as experience has shown it the most available channel through which we can reach the thousands in our State, who, dissatisfied with the creeds and dogmas of existing systems of theology, are anxiously awaiting a religion broad enough to meet the ever increasing demands of the human spirit, and deep enough to satisfy those ardent desires of the soul that are an unerring prophecy of its endless destiny. I am most happy in this connection to refer to the untiring industry, and very able and eloquent manner in which our worthy brother A. A. Wheelock has discharged the duties of State Missionary.

In many places where those less zealous would have despaired of accomplishing anything by way of organization, he has succeeded by his persistent efforts in building up societies and Lyceums that continue in successful operation, with the most favorable prospects of a permanent existence. His report will apprise you of the real condition of the missionary work, and doubtless also contain many practical suggestions for your benefit. I, therefore, commend it to your consideration, including the hope that the present Convention will be able to so enlarge the field of missionary labor that every neighborhood, from the waves of Lake Erie to the banks of the Ohio, shall be permitted to hear this gospel, vouchsafed to us by those who watch over and commune with us from the higher life.

The necessity of encouraging in any and every practical way the Lyceum work so successfully begun in our State cannot be overestimated. View it from whatever side we may, the Lyceum is to be our "tower of strength" in the future and the salvation of our children from those errors that have poisoned the morning of our lives with their pernicious influence. The fact that the Lyceum movement has increased three-fold in numbers and ten-fold in strength since the commencement of the present year, happily illustrates its adaptation to the wants of society. No existing institutions have so broad a basis, or appeal in so many ways to the better nature of the child. It aims at nothing else than the harmonious development of all the faculties, rounding them into that perfect fullness that can alone elevate them to the dignity of manhood, or the beauty and glory of womanhood. It is destined to initiate a new system of education—a system that shall not be wholly infernal to the order of all growth and evolution. The elevation of the intellectual and religious nature at the expense of the physical must invariably result in disastrous consequences. Humanity is pleading for better bodies as well as larger souls. A dyspeptic saint cannot escape the shadows of despondency, nor will the well fed fires of a religious enthusiasm light the feet of a moral debauchee to the cloudless summit of harmony. The inglorious efforts that popular theology is making to turn the pure inspiration of childhood into the unalloyed paths of sectarianism, must be met with a courage worthy the high aims we have in view. To this end let the present Convention exercise its sagacity in devising such means as shall help to place the Children's Progressive Lyceum within the reach of the thousands of children in our State who are anxiously waiting to plant its banners on the rampart of sectarianism and intolerance.

The Spiritualists of Ohio have long felt the necessity of an organ through which they could present their views more immediately to the citizens of the State. Several attempts were made in the early history of Spiritualism to establish such an organ in this city, each of which, failing to receive sufficient support, have reluctantly given their lives as sad monuments to the apathy and indifference of Spiritualists. It is perhaps an unpleasant fact to revert to that at no time since the publication of the *Unters*, several years since, have we been wanting in sufficient numbers to sustain in a respectable manner a paper devoted exclusively to our interests. Had we done so, much of the work of the present Convention would have been performed in the years that are gone, and we to-day have realized its blessings. Let the follies of the past be to us an admonition for the future, and the wise remember the lessons of experience. I may be permitted in this connection to state that since our last Convention, Brother H. O. Hammond has commenced the publication of *The Ohio Spiritualist*, under circumstances that would

have caused those less sanguine of the ultimate triumph of our cause to despair. Many localities have responded with encouraging subscriptions, and its ultimate success will depend entirely upon the action of the present Convention. If, after due deliberation, the Convention fails to extend to it the necessary support, propositions will be considered to unite the present subscription list with the *Present Age*, published in a sister State, giving to Ohio a department that will measurably represent our local interests. Deeply conscious, however, that we need such an organ, I cannot believe that the Spiritualists of Ohio will allow this Convention to close its session without placing it upon a permanent foundation.

There is no one question that concerns us more deeply or commends itself to the thoughtful consideration of this Convention more forcibly than the financial condition of the several Societies now organized in our State. Everything has a material basis. The cold earth is the common mother of us all. We cannot build habit and collect from impalpables, nor clothe our feet and defray the traveling expenses of our lecturers by sympathy alone. These veterans in the field around me will undoubtedly agree with me that it is desirable to be appreciated. It is far more desirable, however, to feel that appreciation which brings with it the comforts of life. They who devote the best energies of their lives in an unbroken warfare with popular errors merit the sympathy and support of those for whom they labor. I wish here to observe that having visited nearly all our organized societies in the past eight months, that in none have I found the majority of the members wanting in generosity, nor have I found a single Society that did not complain of difficulty in meeting the financial burdens imposed upon them. To adopt, therefore, a uniform financial system that shall increase their funds and if possible decrease their expenditures, seems to me a question that should not be overlooked in the constructive work before us. The declaration of principles made at our last National Convention will, I presume, meet your hearty approval, embodying as they do the general views of Spiritualists. To readopt them with the proceedings of the present Convention will, perhaps, best express to the Spiritualists of the world the earnest and fraternal manner in which we unite with our brothers and sisters from the hills of New England and the great prairies of the West; also from our Northern lakes to the Gulf of Mexico; to gather with all progressive minds throughout the world in the upbuilding of the temple of a universal Spiritualism upon the solid rock of incontrovertible facts as broad and high that the most wretched and degraded child of God shall find within its immovable walls a welcome shelter from the pitiless blasts of materialism. Invoking that spirit of harmony that is the soul of all good, and the presence of the nearest and dearest of our spirit friends to watch over and aid us in our deliberations, the Second Annual Convention of the Ohio State Association of Spiritualists is open for the transaction of its legitimate business, and I await your further pleasure.

DELEGATES. Geneva—For Society, B. Webb, P. Y. Olds, N. S. Cogswell. For Lyceum, Mr. W. H. Saxton, Mrs. W. H. Saxton. Akron—Dr. A. Underhill, J. A. Sumner, Sarah B. Stone, Lewis Spauldin. Milan—Mrs M. L. Tuttle, Mrs. Sarah Morton, O. Bassett, James W. Fitch, Mrs. M. S. Fitch. Berlin Heights—Hudson Tuttle, Mrs. Emma Tuttle. Toledo—A. A. Wheelock, Mrs. A. A. Wheelock, Mrs. Nellie Bronson. West Richfield—Andrew A. Butler, Mrs. S. Wilkinson, Samuel S. Clark. Kirtland—Samuel Brown, Mrs. P. Rich, Y. C. Rich, Polly Green. Cardington—J. Southwick, S. Y. Hager. Auburn—B. F. Suddow, G. W. Wilson. Cleveland—Clara S. Curtis, Mrs. Carrie Lewis, D. M. C. Parker, George Rose. Clyde—Mrs. C. Whipple, Mrs. Julia Dewey, George Stewart, Mrs. S. A. French, Miss Settle Bell. Ravenna—E. P. Brainard, S. S. Swain. Oberlin—John Henry, Martha A. Hardaker, Fanny Berdley, Mrs. Ward. Braceville—Mrs. Mercia Lane. Bellefontaine—Dr. James Cooper. Chagrin Falls—S. G. Antisdale, Elizer Goodwin. Painesville—Judge Milo Hart, Cephas B. Lynn, Miss L. E. Whitman. At Large—H. C. Wright, of Boston, H. Bell and J. K. Bailey, of Adrian, Mich.; W. R. Jocelyn, of San Francisco, S. A. Joel, of A. F. Page, of Berlin, J. H. Randall, of Elmore, Ira Davenport, of Buffalo, G. W. Newcomer, of Cleveland, Joel M. Tuttle and Mrs. Charlotte Tuttle, of Milan.

The President was authorized to appoint committees on business, resolutions, and finance—five members each. Some discussion arose as to the duties of the business committee, and it was

Resolved, That the business committee be instructed to transact all the business of the Convention except that of the committee on resolutions and the committee on finance, until further ordered.

The following are the names of members of the committees above referred to: Finance.—A. Underhill, of Akron; G. Rose Cleveland; G. W. Stewart, Clyde; Carrie Lewis, Cleveland; Mrs. A. A. Wheelock, Toledo. Resolutions.—Emma Tuttle, of Milan; B. Webb, Geneva; Jas. Cooper, Bellefontaine; S. S. Clark, Richfield; Mrs. Mercia Lane, Braceville.

Business.—A. A. Wheelock, of Toledo; O. L. Suttill, Ravenna; Mrs. E. Whipple, Clyde; W. H. Saxton, Geneva; Miss Curtis, Cleveland. The Convention adjourned to 2 P. M.

Afternoon.—Convention met pursuant to adjournment. Song by Emma Tuttle. "Where the roses ne'er shall wither." The order of business was announced as follows: 1st, Conference half an hour; 2nd, Lyceum Conference half an hour; 3d, Address by Mrs. Thompson.

A brief discussion ensued as to the adoption of the report of the business committee. Adopted. Conference session commenced—speakers limited to 10 minutes. O. L. Suttill, of Ravenna, related his experience. Mr. Jocelyn, of San Francisco (not a delegate) granted the floor. Made a brief improvisation.

H. C. Wright, (delegate from the world at large) drew a comparison between the old Theology and the Spiritual Philosophy, showing the superiority of the latter. Mr. Pinkham, formerly of California, arose to speak as a delegate from the other world. The vote to give him the floor was so even the first time that the question was put twice. He then asked the chairman to put the vote again to admit not him to the floor, but the spirit who should talk through him. The chairman decided that he could have the floor for ten minutes and summon all the aid at his command. Mr. Pinkham went to the front of the stand and spoke

on Spiritualism, philosophically considered. Mrs. Mercia Lane, of Braceville, spoke of the liberalizing, elevating tendency of Spiritualism, of the tests she had received, of the necessity or reducing our spiritual theories to practice.

The discussion upon Lyceum questions then ensued. A. A. W. Wheelock moved that those friends present not delegates be invited to participate in the discussions, according to the Convention rules, but not to vote. Carried unanimously.

He then made some remarks on Lyceums. Was very glad to see so many Conductors, Guardians and other officers of the Lyceums present. Believed we have something better to present to the children than old Theology.

Dr. Underhill, of Cuyahoga Falls: What object have we in establishing Lyceums? To call out the inherent qualities, not to cram instruction into the minds instead of calling out the talent, goodness, &c. This is a new system, and a god-send to the children of men.

O. L. Suttill, of Ravenna, had had but little experience, but was much interested in what had been said, and related the growth of the Ravenna Lyceum. Should reasons why the Lyceum is better than the old teachings—naturally explaining things that formerly were accounted for supernaturally.

He closed with an appeal in behalf of the new system of instruction. H. C. Wright: Christ was not a Christian in the modern use of the term, and wouldn't be admitted into any church in Ohio, if he should teach and practice now as then. As presented to orthodox children, hell is almost as desirable a place as Heaven. Would about as soon go to one as the other. Spiritualism don't poison children with doctrines that throw the dark shadows of death over eternal life. He would rather see a man on all four with his children on his back than to see him on his knees and telling them how they were "conceived in sin," "prone to evil as the sparks to fly upward," and miserable worms before their Creator. See to it that your children have better mental food than the old system furnishes.

Hudson Tuttle gave a brief history of the Milan Lyceum, which commenced last February with thirty members, and now has two hundred and ten, complete equipments, a well furnished hall, organ, two hundred dollars' worth of oil paintings, &c. The churches do not expect anything of adult liberalists, but the moment we touch the children of the country they are provoked to opposition—for childhood has been their nursery. Some let their children go everywhere, but this is a mistaken idea, for they are incapable of judging; and should be kept away from orthodox schools just as we keep immoral books from them. He regretted extremely the action of the National Convention in recommending separate organizations and conventions for the Lyceums. Would have opposed it if he could have got the floor. Hoped this State would never initiate anything of the kind, nor follow others in it. Hoped to soon see a national Spiritual College where national methods of instruction will prevail, and books be mainly dispensed with.

Mr. Bailey, of Michigan, insisted upon the union of Lyceums and Societies, and presented some resolutions. H. O. Hammond spoke of the great merits of the Lyceum Banner as a substitute for libraries, and hoped this Convention would not close its sessions 'till it had passed a resolution urging its more earnest support by Spiritualists generally, so that it may become a weekly publication as soon as possible, instead of a semi-monthly.

After a song entitled "The Land of the Living," the Convention adjourned to 7 o'clock P. M.

Evening.—The Session opened with Conference. Remarks by Dr. Bell, H. O. Hammond, Dr. Cooper, S. S. Clark, and H. C. Wright, Mrs. Thompson, of Cleveland, next addressed the Convention.

She regarded this as the first truly inspirational gathering that had met in Cleveland. The conflicting elements that have heretofore existed in our midst were no detriment. The Fourth National Convention gave the press an opportunity to circulate unpleasant reports all over the land, but these very reports have quickened us. It was a blessing that these dark clouds came. Reviewing the twenty years of Modern Spiritualism she saw in it the emerging of the star of liberty, which has guided and united all national element. Spiritualism, so to speak, has dissected the anatomy of evil. She was glad of the opposition that stands like a mountain of strength, and congratulated the audience upon the present evidences of the certain future triumph of our principles. Our salvation is in the development of inherent qualities. Spiritualism teaches that we are mortal as well as immortal. If men need laws to aid them in their development for the other life, it is our duty to look after the practical issues of the day. Spiritualism teaches me that every man, woman and child should be free. Equal rights must prevail. The political celebration now in this city speaks of the quickened spiritual life of the nation. Can such a cause as ours fail? No. This influence that is resting upon the rising generation from the angel world is timely. Integral development, not the undue exercise of faculties already too strong—is thus being secured. Every child freely developed attests the angel influence. When man is truly free, he will lay down the halter, the lash, etc. Though our workers have been mainly destructive, we are now to have the constructive plan, already successfully inaugurated. We must now unite our souls and energies

under interior wisdom. The closing up of this 19th century will bring to us grander exhibitions of spirit power. The higher always throws its influence upon the lower. The African, the Indian and other elements mixed with the Anglo Saxon are gravitating to their proper place.

The progressive march of mind has conquered the terror of death—man now views it tranquilly, intelligently. Mrs. T. made reference to the persecutions, imprisonments, &c., of prominent physical mediums few years ago, and predicted we shall have more and still more positive evidences of intercommunication. She was glad they were persecuted. Opposition, criticism, gave us a sure foundation, the first requisite to successful procedure. Still there are thousands who know they talk with spirits, but dare not say so. Men and women should be individualized in opinion. Then they can stand the test of all opposition, in large or small measures. Slander cannot tarnish or injure the innocent. By excess of slander we are led to seek for the good qualities in the slandered. This the Spiritual philosophy teaches. If every Spiritualist of Cleveland whose prejudices keeps him from this hall, had moral courage to be recognized, the volume of sympathy would be swelled till Wisdom, Truth and Virtue would be established throughout our city. If you are ready for the upbuilding of free institutions they will come.

Cephas B. Lynn then gave an inspirational address. We publish a synopsis: Mr. President, Ladies and Gentlemen:—This is not the time for vague theorizing. We shall endeavor to emulate the sister who has just spoken, and devote our remarks to the principles of Spiritualism. It is noticeable that there are extremists in every dispensation, and that they are proverbially most conspicuous. We are in search of Order and Freedom, and the natural relation existing between them. We have much to say about the former; and we also deprecate the old tyrannical laws. This is the time when an intelligent understanding of the terms Freedom and Order is greatly needed—while we are being gradually introduced to a grander and higher life. We desire to know wherein we err, and to let the world know wherein we excel. Order does not imply monotony, nor Freedom confusion. In nature's variety we see how Freedom is beautified and enhanced by Order, and how Order is secured through Freedom; but generally speaking in the human mind we have either inaction under cramping conditions, or erratic manifestations where these restrictions do not obtain. The organic only is active—not the inorganic. The theologic world is just beginning to appreciate freedom, on the one hand; and free religious or liberal bodies, on the other, to recognize the need of concentration and focalization. There is something beautiful in this. The day of active co-operation is about to beam over the world, where inaction has so long prevailed. Spiritualists must have and recognize law, order and a systematic method of freedom. We must act our prayer, must institute practical methods. Laws need not stultify. Rightly understood they harmonize. We are all bound by law, yet not enslaved. The most selfish appetites, the most unselfish charities, widely as they differ, are ruled by the same law—are physiological results. Hence the necessity of understanding the relations we sustain to our bodies. If Order produces the free activity we observe in Nature then we can see that Order and Freedom are not necessarily beligerent opposites, but rather benign opposites—beautiful synonyms. These Conventions, meetings, &c., where we meet to evolve thoughts and determine upon methods, are proofs that we, as a people, begin to realize the laws of order and freedom; so we shrink not from organization. We will mould and shape the method, the organization, the inorganic elements, and turn them to our use. The basis upon which we stand is as immutable as God; the fact of spirit communion is not the sensational part of the Spiritual Philosophy, but an integral portion.

Thus, then, the duty of this hour comes to us. Those who fall back or straggle must suffer. Only the thoroughly consecrated can meet that reward, which is as surely the logical consequence of their efforts, as the former's suffering is of their inaction. I invoke you to feel the importance of your position, and of the work to which you are called; may ye be rebaptized. Our beautiful philosophy adds to the zeal of the temperance man, the moral reformer, to every noble philanthropic purpose. We as Spiritualists are striving to fraternize all mankind, irrespective of individual peculiarities, and make a heaven on earth. As time rolls on, we find increasing beauty, glory, philosophy, in the cause we love; we are finding what we really possess and most desire. And we begin to see that our facts must be collated, and our statements condensed and specific. With anything like co-operation this side the stream of life, our manifestations will multiply rapidly, assuming proportions of beauty and grace combining the scholarly and the religious.

The dear departed of the other life are bending over us with solicitude, to hasten the time that we may join hands with them in cordial recognition. But mediums must understand the magnetic, electric, and psychological conditions that encompass them, and be able intelligently to administer to their spiritual well being. Social evils, such as infanticides, inharmonious marriages, as well as obsessions, are to be intelligently treated in the nearing future. The higher circles of exalted spirits now wait opportunities to introduce these subjects.

Friends, you are engaged in the attempt

by orderly means, to spread spiritual truths through the State. We thank you. All good work is the result of fraternization. All difficulties must be overcome, obstacles removed, the desired results must be reached. The construction of business associations will unfold the details of organization. Again I invoke you to live what you profess—then you will be respected, your numbers will increase, and your influence be recognized as a grand redemptive agent in the world.

The Session closed with a song and benediction.

Morning.—The Convention opened with a song. The Business Committee reported the programme for the forenoon. Conference for half an hour. O. P. Kellogg did not mean to speak so soon. He had just arrived, and was much fatigued. He was reminded of old times as he looked upon Bros. French and Suttill. Years ago the Brothers and himself were wandering about preaching this gospel. We have a doctrine founded on great truths. He remembers when his little brother died, how sad he felt; he would not attend the funeral. At the first circle he was influenced, and so his development continued until he was entranced. He spoke feelingly of the glories of spiritualism.

S. S. Clark: We have frequently heard the cry of infidelity. What is infidelity, and who are the infidels of the present age? Are you a man or woman of fidelity to the cause you love? Will you sustain this gospel? Bless you! Struggle on.

O. L. Suttill made some remarks, which the reporter failed to get. The report of the committee on resolutions was accepted. Names of nominees for officers of the State Association for the ensuing year, were suggested by the business committee. H. C. Wright, by request of the President, took the chair pro tempore. It was resolved that the officers be elected by ballot.

O. P. Kellogg and A. A. Wheelock were appointed tellers. The ballot resulted as follows: For President, A. B. French, of Clyde, 45. For Vice President, C. Bronson, of Toledo, 33; Lyman Peck, of New Lyme, 33; Mrs. S. M. Thompson, of Cleveland, 8. For Recording Secretary, Hudson Tuttle, of Berlin Heights, 32. For Corresponding Secretary, Emma Tuttle, of Berlin Heights, 32. For Treasurer, D. U. Pratt, of Cleveland, 28.

The President pro tem, remarked that he was an accidental President—like another he knew of—and requested the President elect to take the Chair, hoping that if he should prove amiss in duty he would be promptly impeached.

Mr. French said: Officers and Members, Brothers and Sisters: I have no language to express the gratitude I feel for this testimonial of your confidence. It is not, however, a compliment to myself, so much as an evidence of the deep interest you manifest for the successful carrying forward of the practical measures of our glorious work in this State. I am deeply grateful for the support you have given me in my humble and imperfect efforts to fulfill my duties. I have no pledges to give you of my future fidelity, save such as my past action present. I therefore resume the duties of the office conferred upon me by your action, earnestly praying that the progress of our cause may go forward unimpeded.

Vocal and instrumental music, by Mrs. Underhill and choir, with a benediction by Cephas B. Lynn, closed the morning session. Adjourned to 2 P. M.

Afternoon.—The Session opened by a song. The report of the committee on resolutions was then taken up, the following resolutions were read separately and adopted, after remarks by H. C. Wright, Dr. Bell and others: Resolved, That twenty thousand Spiritualists of Ohio, invite manly and fair criticism, from the pulpit and press, in discussing the Harmonical Philosophy, and our claims to spiritual intercourse with those who have gone before us, to the spirit land.

Resolved, That it be the duty of the President and Secretary of this association to correspond with the Presidents of the different Railroads with reference to obtaining, for the accredited ministers of the Spiritual gospel, the same privilege of half-fare tickets as are accorded to the ministers of the churches. WHEREAS, There are innumerable reforms claiming our support, each seeking for spiritual recognition, as Woman's Rights, Temperance, Anti-Slavery, &c., therefore, Resolved, That spiritualism covers the whole ground, and is partial to none; that it acknowledges the rights of all, irrespective of race, color, or sex, in the fullest, completest acceptance of the universal liberty of mankind, physically and mentally.

Resolved, That we adopt the following platform, as passed by the fifth National Convention as the broadest and most faithful expression of what Spiritualism teaches. [This platform was published in Nos. 5 and 6 of this paper.] A resolution was presented that *The Ohio Spiritualist* be made the organ of the State Association. Enthusiastic speeches were made by Messrs. French, Tuttle, Wheelock, Kellogg, Suttill, Randall, Mrs. Lane, Col. Fox, H. O. Hammond, and others, amounting five hundred dollars raised in the hall for its support. This matter and the further presentation of resolutions for adoption, were postponed till to-morrow morning.

A temperance lecture was recited by a little girl of six years, and the Convention adjourned until evening. Evening.—The Session opened at 7 o'clock, and was devoted to speeches. Below we give a synopsis of Col. Fox's remarks, which were very able, and were cordially received;

I am speak of production. I am you to i er. This tion. I in my li to the n zation, to take have be hardly: all Spir a more has be power. have on various ocist cl church had this faith as have a estimat Spiritu church. Infidels rious, Spiritu Metho you will once m derly r grew o and we formati year ag recogni not pas State. We no and pay want to your enc ter, th ter, and plan res but is no might in Take the eight loc meet qu: Spiritual have the county r alive. I see that days. Now I can Asso half was tion; and watching the questi called for entire Cr said the body of c and from Possessio woman, I continen it be kno in the na not mere clearly s [We shal jects you lege and to be se that we h land. T closed ag My an, lity has h This year establish zation. I done in ti will be in put 40 r work with this glori Altir, I a from you to mainta more me evening, I own opini consolida sustained outgrow that thi must not h he had i hadn't b these men One wo cers of t money go can be dra pose what not paid— labor bring these to v capacity, but working g to compan regiments, the Republ power. In fare—they command I a for 20-g organiz. Spiritualist take. No them every Presidential was aided b bringing ab you have o being bou there is no are united f for work. I lition; if s Live above i co, etc. If- iualism. S being a spir watching r. This is be through a lo ing year I m possible than hope to see s merous hall heret. I m architectre and conforg more vice o —as under th We want a to the needy, tical it is wor and we shall ble company ded us to the you had m

I am glad to have a few moments to speak on organization. I am afraid my introduction to you as President of the American Association of Spiritualists will lead you to infer that I am a professional speaker. This is not the case. I was not elected on this account to that responsible position. I never delivered a spiritual lecture in my life. But I wish to call your attention to the necessity of considering the organization, though I should have preferred not to take up the time that otherwise would have been devoted to Conference. It is hardly necessary to say that nine-tenths of all Spiritualists think the time has come for a more perfect organization. Spiritualism has been a disintegrating, breaking-up power. This is shown by the fact that we have on this platform representatives from various churches. I grew out of the Methodist church. Once it was a truly spiritual church—Wesley was a Spiritualist—and had this church remained true to its early faith and knowledge, the good it would have accomplished ere this could not be estimated. In my own village, Lyons, Mich., Spiritualism has broken up the orthodox church—many Spiritualists once were Infidels. It has been said these noble, glorious, independent minds make the best Spiritualists we have, but I am partial to Methodist Spiritualists, Mr. Chairman—you will pardon me, sir, I was a Methodist once myself. Well, here we were, a disorderly mass of mind. We met one year ago, somewhat discordant it is true, but good grew out of it. Twenty years have passed, and we need, not a reformation, but a reformation. We felt it in Michigan over one year ago. Now we have over 150 societies, recognized as religious bodies, and we have not passed over more than one-third of the State.

We now have four regular missionaries in the field, and pay them \$100 per month each, promptly. I want to see that number here, and speak of your encouragement, not because we have done better, though I do think Michigan has done a little better, and is the banner State in this respect. The plan resembles the Methodist system of itinerancy, but is none the worse for that. It seems to me you might improve a little in Ohio. Let me illustrate. Take the county of Kent, for instance. There are eight local organizations in this county, and they all meet quarterly in a county circle. This brings the Spiritualists together every three months, then we have the regular State Conventions besides. These county meetings, held all over the State, keep us alive. By reference to the *Present Age* it will be seen that five of these meetings come off within a few days.

Now we have perfected, in one sense, the American Association of Spiritualists. Over a day and a half was devoted to the consideration of its organization; and there were earnest, able men there closely watching and criticizing every point. When at last the question of adoption of the proposed plan was called for, all in favor were requested to rise. The entire Convention arose. "Those opposed will rise," said the chairman—and not one arose in that vast body of delegates, from the Atlantic to the Pacific, and from the Gulf of Mexico to the Northern British Possessions. They have gone out as one man, one woman, throughout the length and breadth of this continent, fully united and satisfied in opinion. Let it be known and read of all men that we take pride in the name American Association of Spiritualists—not merely National, but American. The objects are clearly set forth in the circular of the Association. [We shall publish it next issue.] The two grand objects you see are the establishment of a National College and the Missionary work. This College is not to be sectarian in any sense. I am sorry to say that we have no really unsectarian colleges in the land. The Michigan State University's doors are closed against those who will not attend prayers. My son, your son, cannot attend that institution unless he will conform to this orthodox requirement. This year will not pass before this liberal college is established as one of the practical results of organization. I am glad to hear that so much has been done in the Missionary work of Ohio. I hope you will be in advance of Michigan next year. If you put four missionaries in the field, I shall go home to work with increased determination to surpass you in this glorious work. In regard to Tag Bro. Hammond, I am glad I came here to take Bro. Hammond from you, for it has stirred you up to a determination to maintain the paper, and I will here say that if nine more men will give \$25 each for its support, this evening, I will be the tenth. Yet I must say it is my own opinion it would be better for all concerned, to consolidate these papers, and have one large, well-sustained western sheet. As Spiritualists we must outgrow narrow-mindedness. It is an old saying that things that cost are appreciated. We must not be like the man we said he thanked God he had been a Methodist twenty-five years and it hadn't cost him but twenty-five cents. I hope these men will come forward.

One word more about organization. All the officers of the Association are working free—all the money goes for the two purposes only, and no money can be drawn from the Treasury for any other purpose whatever. Our State officers in Michigan are not paid—I am mistaken, they are paid—for all true labor brings its own compensation. I once received three to five thousand dollars a year in a business capacity, but never was so well paid as in the last year, working gratis. Our local societies may be compared to companies marshalled for the work, the county to regiments, and the American to the Grand Army of the Republic. The world begins to recognize our power. In Michigan our missionaries travel at half-fare—they include and represent business men who command respect. The railroad companies cannot afford to ignore their claims. It will be so when you organize. It has been stated there are 11,000,000 Spiritualists in the United States, but this is a mistake. No cause gains by exaggeration. But we find them everywhere, from the humblest position to the Presidential chair. You know to whom I refer. He was aided by spirits on both sides the silver river in bringing about the glorious results of freedom. Where you have one organization you need ten. Don't fear being bound. I know there are a few who do, but there is no danger—the very principles on which we are united forbid it—we are merely coming together for work. Spiritualists, you profess an improved religion; if so, I want you to manifest it in your lives. Live above intemperance, profanity, the use of tobacco, etc. If we would be a power, we must live Spiritualism. Show your neighbors you are the better for being a spiritualist, knowing that the angel world are watching you, and that no vice goes unwarded. This is better than the doctrine that we can sin through a long life, and then, through the merits of another person, pass to happiness. During the coming year I mean to work earnestly—more earnestly if possible than in the past, within five years I not only hope to see the National College established, but numerous halls created in every part of the country, and here let me say, I want a committee appointed on architecture—so that there may be adaptability to uses and conformity. We want steeples overshadowing more vice of every kind than can be found elsewhere—as under the steeple of Trinity Church, New York. We want a gospel that will carry bread, clothes, &c., to the needy. If our Spiritualism is not made practical it is worthless. Make it practical, live it, and we shall succeed, with the aid of an innumerable company of the wise and good, who have preceded us to the after-life. Thanking you, friends, for your kind attention, good night.

Mrs. Bronson gave an eloquent lecture upon the following subject: "There is one God, obey Him; there is one way, walk ye in it." We regret exceedingly that we could not report it; but such is the compactness and rapidity of her utterance that only a phonographer—and not every shorthand writer even—could do justice to the effort.

After singing the Convention adjourned until 9 o'clock in the morning.

THIRD DAY.
Morning—Song by Mrs. Tuttle. Business Committee reported the unfinished business.

The following resolution was adopted unanimously:

WHEREAS, We consider the establishment of an organ to represent the interests of the State of Ohio of vital importance; therefore,
Resolved, That this Convention here adopts THE OHIO SPIRITUALIST as the organ of the Ohio Spiritualists, and pledge ourselves to furnish 1,000 subscribers within six months from date.

The following resolutions were then discussed and adopted:

WHEREAS, It is found that two lectures and Sessions of the Lyceum is not only exhaustive to the speaker, but wearisome to the audience, and in our opinion calculated to satisfy rather than instruct.
Resolved, That we recommend to all local societies that are connected with Lyceums, to have but one lecture on Sunday, and devote their remaining energies to the interests of the Lyceum.

WHEREAS, The requirements of the Lyceum in connection with the Spiritual Societies, demand a new order of architecture.
Resolved, That a committee of three be appointed to take the subject into consideration, and report to the next Convention the best plan for a public hall for the purpose of Spiritual Societies.

Resolved, That we deeply sympathize with the American Association of Spiritualists in the great Educational movement they have inaugurated, and recognize the necessity of the establishment of a National College, on a free, liberalistic and progressive basis.
Resolved, That we recommend this Convention to appoint a committee of three, whose special business it shall be to solicit and receive pledges of subscription of funds to aid in establishing a National College, the money to be paid when in the judgment of said committee there is sufficient amount has been pledged for the purpose in view. This committee to report to the Trustees for the State of Ohio, to the American Association of Spiritualists.

Resolved, 1st. That this Convention recognizing the necessity and importance of giving to our children the benefit of liberal reading, most cheerfully and heartily recommend the Lyceum Banner.

Resolved, 2nd. That the grateful thanks of Spiritualists throughout the country are due to Mrs. H. F. Brown and Mrs. Lou Kimball, for their self-sacrificing efforts in thus far publishing the sprightly and interesting "Lyceum Banner," and we also express the hope that such support may be given by Spiritualists everywhere as to enable its publication once a week instead of semi-monthly as now.

Resolved, That this Convention, representing the Spiritualists of Ohio, hereby declare their determination to fully adhere to the basis already adopted by them, in their efforts to spread the blessed Gospel of Spiritualism, which basis demands unity of purpose and unity of action by all whose efforts are aiding the great work of organization.

Resolved, That we regard the Children's Progressive Lyceum as the budding heart-center of all growth and progress in Spiritualism, and its educating influence upon children, as the ground-work of all true reform, and we earnestly recommend the Spiritualists of Ohio to make it not only a part but the center of their legal organizations, so that both Lyceum and Society may be one and inseparable.

Geo. Rose, O. B. Kellogg and A. A. Wheelock were appointed a committee to solicit funds for the National College.

The following additional delegates were reported in attendance:

Andover—O. P. Kellogg, Wm. J. Keen.
Thompson—Eliaker Stockwell, Edward Hulbert.
Newbury—Darius M. Allen, Mrs. Sophia O. Allen.

Hartsgrove—M. W. Bailey.
At Large—Colonel D. M. Fox, Lyons, Mich., President of the American Association of Spiritualists; Dr. E. V. Wright, Philadelphia, Pa.; Mrs. H. F. M. Brown, editor *Lyceum Banner*, Chicago, Ill.

A. A. Wheelock, State Missionary, gave a brief report of his labors during the last six months.

O. P. Kellogg, of Trumbull, urged those present to liberally contribute funds to carry on the missionary work. He gave a graphic and humorous description of his experiences as a missionary in the early days of Spiritualism.

A. A. Wheelock was reappointed General Missionary Agent, and Mrs. A. A. Wheelock to especially act in the work of organizing Lyceums. O. L. Sutliff was appointed Missionary and Financial Agent.

O. P. Kellogg, Cephas B. Lynn, Mrs. Mercia B. Lane, J. H. Randall, M. D., and Dr. James Cooper were appointed to labor as missionaries in various sections of the State.

Mrs. H. F. M. Brown, editor of the *Lyceum Banner*, followed with one of the most practical speeches delivered before the Convention, which we shall publish in our next issue. She said that the great want of the world is more religion—a religion that will make men and women better—that will lead the "erring ones" back to the paths of peace, virtue and happiness. We want a religion that will go out into all the conditions of life and remedy the great existing evil that so far the religions of the world have failed to reach.

Cephas B. Lynn, in brief summed up the proceedings of the Convention, expressing satisfaction at its success in general, and spoke of its leaving upon the present campaign its results with those of the past, and looking forward into the future for the accomplishment of all that is hoped for by its members.

Short and earnest speeches were made by O. L. Sutliff and Mrs. Nellie W. Bronson.

A vote of thanks was tendered to the friends in Cleveland for their hospitality to the delegates.

Hudson Tuttle, George Rose, and Dr. Underhill were appointed a Committee to report a plan for building a Spiritual hall.

The following resolution, offered by A. A. Wheelock, was adopted:

Resolved, That the thanks of this Convention are hereby given to the loyal press of Cleveland for their fair and impartial report of its proceedings.

The President, A. B. French, delivered a valedictory address prior to adjournment, that was greeted with the most enthusiastic applause during its delivery.

After an invocation by Cephas B. Lynn, the Convention adjourned *sine die*.

The Spiritualist.

Hudson Tuttle, } Editors and Proprietors.
H. O. Hammond, }

CLEVELAND, SATURDAY, SEPT. 10, 1868.
Terms—\$2.00 per Volume of Fifty-Two Numbers.

THE report of the State Convention compels the omission of nearly all the editorial matter prepared for this page. It will be seen by reference thereto that THE OHIO SPIRITUALIST is now the organ of the State Association. Our earnest endeavor will be to make the paper worthy the glorious cause it represents. We defer until the next issue our comments upon the proceedings of the Convention.

THE American Association of Spiritualists are about to place A. B. French, of this State, in the field as their General Western Agent. A better selection probably could not be made in the West, as he is not only a most able and eloquent speaker, but zealous in the good work, as well as a thoroughly reliable man.

CEPHAS B. LYNN speaks in Painesville and Thompson alternate Sundays till November.

Mrs. S. M. THOMPSON spoke Monday, Tuesday and Wednesday evenings, 8th, 9th and 10th, at Oil City, Pa., and Thursday and Friday evenings at Kittanning; also delivered a funeral discourse at Independence, Ohio. Good audiences generally.

HEATHEN MORALITY.

It is said that the Bible contains all the moral truths in the world, and without it man would not know what is right or wrong. The most cursory examination of history will show that every great moral principle is well defined before the Bible was written. It only repeats what was well known in the world ages before. To prove this we introduce a few extracts taken at random from the writings of the old philosophers:

"Preserve yourself from self-sufficiency, and do not covet property belonging to another." The way to eternal beatitude is open to him who without omission speaketh the truth. "If any one assume the garb of the religious, without doing their works, he is not of the religious."

Verdas, Shaster, the Bhagavat Geeta, written according to Sir W. Jones, 1451, B. C., contains the following beautiful definitions: "Penance of the body—to be chaste and free from all offenses; penance of words—to speak always with kindness and truth, and to read the sacred books intelligently; penance of thoughts—to subdue one's self, to purify the soul, to be silent, and disposed to benevolence."

It further says: "To know what is right and not do it is weakness. If you fear him who reforms, fix the thoughts on duty, and practice without ceasing the virtues of humanity. Never do to others what you would not have them do to you."

The Buddha Morals enjoin this commandment: "When thou art in secret places of thy house, do not say none seeth me; for there is one Intelligent Spirit who seeth all."

We have already quoted the Golden Rule from an Indian authority. One of the oldest Grecian philosophers P. Pittacus, expressed its meaning in different words: "Do not that to your neighbor which you would not take ill from him." Adding: "Speak evil of no one; not even of your enemies."

Pythagoras said: "The noblest gifts of heaven to man are to speak the truth and do good offices." "Honor the Gods and reverence an oath."

Socrates said: "The Deity sees and hears all things; is ever present and takes care of all things. If men believed this they would abstain from all base actions, even in private, being persuaded that nothing they did could be unknown to the gods."

"There is no better way to true glory than to endeavor to be good, rather than to seem so."

Flozo said: "To be like the Deity, is to be holy, just and wise. This is the end of man's being born, and should be his aim in studying philosophy. 'The soul of evil of us is an immortal spirit, and goes to other gods to give an account of its actions.'"

FINGER-BOARDS ON THE ROAD TO HEALTH.

BY H. T. CHILD.

Health, the greatest boon of physical existence, is that condition toward which the universal aspiration of the human race has ever been pointing with a fixed and earnest desire.

It may be defined to be that condition in which there is a uniform and harmonious action of all the faculties and functions of the system. As a physical being, man can have no higher aims than this. The gospel of health forms a basis on which all other gospels must rest.

One of the first and fundamental laws which tend to the establishment and promotion of health is motion of exercise; this applies to all parts of the system, and the aspirant after health will seek in vain for its realization if these conditions are not complied with.

There are three groups of organs in the human system: the voluntary, the involuntary, and the mixed.

The first, including the organs of locomotion and of speech, being under the control of the will, may be exercised, within certain limits, at discretion.

The second, or involuntary system, including digestion, circulation, absorption, secretion, etc., are beyond the influence of the will in any direct manner.

The third, or mixed system, is partially

voluntary and partially involuntary, as for instance the respiration, which *must* go on by the force of the involuntary powers, but *may* be retarded or accelerated by means of the will power. Strictly speaking, no part of the human system is entirely beyond the control of the will. The circulation of the blood may be modified by the will, especially when it acts through the muscular system, compressing the veins, which, by their valvular structure, only allow the passage of the blood in one direction, and, by their distribution through the muscular tissues, become auxiliary to its circulation.

The rules for exercise are simple; it should be taken regularly, and, as far as practicable, with a motive in view, an object to be attained; and it may safely extend to the condition of fatigue of any or all the organs, but never to that of exhaustion. Few persons devote sufficient attention to bringing into action all the organs; the weaker ones, which really need the most care, are often the most neglected.

But the violations on the plane of exercise sink into insignificance when compared with those that are committed against the laws of digestion.

The human system is composed of various distinct tissues, known as the fatty, bony, glandular, muscular, and nervous tissues, etc. These tissues all contain basic elements in common, yet each has its peculiarity of combination and of the condition of its elements.

The fatty tissue is the lowest in the system, being common to the plant and animal, and often very abundant in the former.

The nervous tissue is the highest. The finest and most delicate substance of a well developed human brain is the highest and most perfect combination of material elements that is found on this globe. Nerve tissue is found only in the animal kingdom; between these two tissues we have an ascending scale, including those above enumerated and some others.

By the laws of life and development, each organ and tissue is designed to be constantly receiving new matter, and throwing off that which has become useless to it, and it is through the process of digestion that the tissues receive that which is necessary for the renewal of the ever-wasting elements that are thrown off by the operation of the life force.

In order to maintain the highest condition of health, digestion should supply elements properly prepared for all the tissues of the body. The fatty, bony, and muscular tissues being low in the scale, find a supply even when digestion is imperfect; hence the mass of mankind have these tissues well sustained, and consider that their physical systems are properly nourished; but the finer tissues, and especially the nervous system, can only receive a proper supply when the process of digestion is in a high state of perfection. It is a highly important question for each individual to know not only what tissues they are feeding and developing, but how they shall feed and develop those which are deficient and those which they need to strengthen for the performance of any object.

There are two important points in reference to digestion: first, the selection of proper articles; and second, the right mode of introducing these into the system.

There can be no positive rule as to the articles of food which are adapted to all classes, or to the condition of one individual at different periods and under different circumstances.

It is a well established fact, that animal food tends to strengthen and develop the physical system and the animal powers, while a vegetable diet, fruits and grains, especially pure unbolting wheat flour, (which should form part of the diet in every condition,) are favorable to intellectual and moral development. As a general rule, persons will enjoy a higher condition of health, and be enabled to fulfill the duties of life better, by using a proper admixture of these articles.

Nor can there be any doubt that special articles of food are adapted to produce special results. Long before the period when Daniel desired to fast and abstain from strong meat that he might have clear visions, and be enabled to interpret the dreams of the king, it was known that such a course of diet rendered the system capable of receiving clear impressions and of producing high intellectual results.

The instinct of each individual, aided by an enlightened judgment, should be his guide in reference to these things.

Of the use of stimuli—from tea, coffee, and spices, up to tobacco and alcohol—there are various opinions, often the result of prejudice on the part of the individual, produced by habits of indulgence in these. Their general use is not positive evidence that they are not injurious; the law of excitement and depression is as fixed as the law of gravity; and the judgment of those who are free from the use of stimuli is very unanimous against their use, and that the race, and especially the young, would be far better without them.

While much care has been very properly bestowed upon the selection of food, too little attention has been paid to the mode of taking it into the system. In this busy, bustling age, men are apt to think that if they have wholesome food, it matters little how they take it, and, rushing from their place of business, without a moment's repose they enter upon the important duty of taking food, as though time were the most essential object of this life. Having dispatched a hasty and half-masticated meal, they rush again to business with scarcely a moment's delay. The laws of health require that there should be a short season of rest before each meal, in order that the nervous system may marshal its forces and give an opportunity to the stomach to draw upon it for that which is necessary to aid it in perfect digestion; then by deliberate mastication, the food is almost half digested, and a short rest after meals is even more essential than before, in order that the stomach may fairly commence its important function. Many persons suffer immediately from the neglect of this simple rule; others, without being aware of the cause, are laying the foundation for dyspeptic suffering in after years.

When half an hour has thus been passed in pleasant and agreeable conversation, and without much physical or mental effort, the function of digestion is fairly under way, and will go on without interruption. Taking a large quantity of fluid at or near meal times is injurious to most persons, and the habit is a bad one.

The practice of eating at irregular periods, and of taking articles of food between meals, should always be avoided, especially where there is disease; but in some cases it may be well to take more than three meals per day, though this should not be a fixed habit.

While we would caution all against carelessness and inattention to these important points, we are aware that there are those who are suffering from the other extreme—an undue degree of watchfulness and anxiety in regard to every feeling which they experience. It should be remembered that in a healthy, physical condition in a passive state, we should not be conscious that we have a body; and in an active condition, all the sensations should be pleasurable, and life one uninterrupted scene of joy—calm, serene and untroubled. That all may realize more of this, and thus add to the sum of human happiness within and around themselves, is the sincere wish of the writer.

RELIGIOUS AUTHORITY.—In fact, the most barbarous acts of persecution and tyranny which have disgraced and afflicted mankind originated in the vain belief that they were justified and required by some supernatural law, interpreted only by its self-constituted ministers. If the matter be pressed home, we can hardly conceive that any Protestant Christian would be bold enough to claim for himself a divine commission for the government of the church, or superstitious enough to believe that such a commission really exists in others, however appointed or elected. We deny, then, *in toto* the existence of spiritual authority to be exercised by one set of men over another set of men in virtue of any mysterious privileges or traditions. The only authority which we can understand, because we know its origin and its nature, is the authority of the law, by which the forms and observances of the church are regulated, by which even its doctrines have been defined, and by which ecclesiastical jurisdiction is exercised. These, indeed, are but outward forms, for outward forms alone can be governed by human enactments. Beyond them, in the recesses of the conscience and the freedom of the human mind, authority, whether ecclesiastical or civil, has no place.—*Edinburgh Review*.

MENTAL GYMNASTICS.—The business of the Convention was transacted with as mature deliberation and parliamentary precision as is usual in newly organized associations, where each member entertains opinions of his own as to the best method of starting out upon the enterprise. This is the second State Convention held in Ohio. While the great mass of Spiritualists are earnestly applying all their intelligence toward pushing the car of Progress forward, there is a respectable minority whose occupations and general conduct are of no consequence to the cause, but on the other hand, a great drawback. One of this class, claiming to be from California, pushed himself upon this Convention, as he did upon the Cleveland National Convention, and interrupted the harmony of the meeting more than once by persistent efforts at speaking upon irrelevant subjects.—*Cleveland Herald*.

RELIGIOUS LIBERTY is being discussed to some extent in Russia. It seems that, as things now stand, religion is as much a police regulation is anything else, the guardians of public tranquility being also commissioned to look after the worship of the inhabitants. Everything is done by rule. The children are christened and catechized under police surveillance, and parents are bound to take them, after their seventh year, once annually to confession. The Russian is required to attend church on Sundays and festivals, "with piety;" while there, not to talk, to pay due reverence to the pictures, not to walk about, &c., &c., every act of worship being prescribed in the regulations with the minutest particularity. No Russian is permitted to unite with any other than the Greek Church, on pain of forfeiture of civil rights and exile to Siberia, or two years' service in the penal corps. Against this intolerance, M. Akakof, in the columns of the *Moscow*, has raised his earnest protest. He is answered by M. Pogodine, in the *Russia*.—*Boston Investigator*.

CENSURED.

The author of the following inimitable production... Ha, ha! I say to the Night, And stare in its great black face...

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

Man is presented to us in Scripture and in fact as a depraved intellectual animal, and a generator of his species as such. The laws of generation, with the result of all they can do for, or make of him, are summed up in his history of four thousand years, from Adam down to the coming of Christ.

are given in marriage, but are as the angels. They can have nothing to do with the generation. They are not of the world even as I [Jesus] am not of the world, and therefore can no more generate the subjects of the world than citizens of the United States can propagate British subjects.

the first, and may not be the last of an intellectual race. An anti-spiritualist correspondent of the World's Crisis, (Advent), writing against planchette, says: "I saw an article written by Rev. Samuel Duffield, of Great Britain, I think, who attributes the phenomena of this instrument to electrical or electro-magnetic energy, averring that the writing in every case is but a transcript of ideas in the operator's mind."

tion produced by mental and manual labor. According to these chemical estimates, two hours of severe mental study abstract from the human system as much vital strength as is taken from it by an entire day of mere hand work. This fact, which seems to rest upon strictly scientific laws, shows that the man who does brain work should be careful, first, not to overtax himself by continuous exertion; and secondly, that they should not omit to take physical exertion on a portion of each day, sufficient to restore the equilibrium between the nervous and the muscular systems.

bell metal; to the armature is attached a weight, so that upon the magnet becoming paralyzed the weight drops and, striking the cup, gives the alarm. Every one in the house then seeks the open air for safety. PLANCHETTE is an old Chinese toy, and is described in Howitt's "History of the Supernatural." THE love that has naught but beauty to keep it in glory is short-lived, and subject to shivering fits. VIRTUE is the only source of happiness. SIN that amends is but patched with virtue.

STATE ASSOC. VO. Every line of... Glowing Booked for You who Wreathes Out of the... Broad the Trained a Hold their Out of the... Fly away Holds its You with Out of the... You who Up, and Loose you And hang See afar! Wreathes Cheers and And clea Pressing Since we Hurry at Or lag b... When to Prey And fol Where That was Stung A child Die to... But now To m Better l Slayin What a What Ah! th Pause... The A DISCUSS... "If a m question c pealing w sciencess our hopes, verte creat trust for hour of hi disappoint Atheism of the most deent of ma leally folk certain, fact that s opposed to admitted tendency l logical wo to stide or been weal against its We only v It is the vindicate i positive p the theor chief stric he pleaded the argum he could a false is th ing the ne Science phenom animals ar processes ing them i appeal to t any existe is "just c life out of body is bu of necessit terrible bu Composed conflicting be presy lance of th While mat declining, rule with i they gain i Such is a the imperf world inn An imm harmony o es of decay lance, they tally is thi use genera tain, an im would be a But such forms live in d missions, a The grass centuries branches, t wind, rain, mds, hoasti die. Ident elements at the rains, v resolved an the desert i wind, rain, grass is gra harvest of t on death, ar from death ings, and a Man's as Physically what?" At and emotio brain? W succession c tions? An which place the animal