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

LINES, BY GARNET JEWEL 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,-A mortal's heart should never know. Because the world is full of change ; To-day 't is 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 1" 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 bigh, 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 lethic waves are stirred

With those my crushed heart loves the best ! Berlin Heights, Sept. 1868.

The Spiritualist.

THE PRINCIPLES OF NATURE, as discovered in the Devolopment 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 is, as all writings upon such abstruse subjects necessarily must be, 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 Bannar of Light, we understand, and some other liberal journals, have spoken in high terms of erary 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 mind of the intelligent public through the press, there

Os 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 intercommunion. | 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 avorage comprehension of the Spiritual Philosophy, Moreover, their present position is not one of reaction from former license, nor one maintained by force of willpower 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, remember ing 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 matter more distinctively 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 afthis production. Far be it from us to discourage lit. | fected 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 the hold that our Philosophy should have upon the remain in the circle, they consume or absorb the spiritual elements, and thus hin-

THE SHAKER'S ANSWER TO A LETTER from an Enquirer. By R. W. Pelham, Union Vil-lage, Ohio. Whatever character the manifestations may assume, it is necessary for every one to be undisturbed, to retain complete selfpossession, and treat with patient consideration and gentle kindness at once the members of the circle, the mediums and the controling 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 posi-tive 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 selfdeceived 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 must be less indiscriminate praise of books and lec- der the growth of others while becoming subtle and absolute are the psychologic forces that many positive and wonderful mented, as soon as larger opportunities for 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 impertment 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. .

intellectual nature—is a matter entirely in-The differences between races, as those to the difference in their antecedents. Environing 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 melancholly, 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 Caucassian.

But woman's present proclivities give hopeful indications that her existence will become more practical, and through her ministrations blessings will become aug-

mental predilictions thence arising-the Brother Walker show his reasons how "an predominance of the emotional over the imal magnetism does any such things as reported, and will he tell us what kind of dependent of choice or voluntary election. physical forces will do precisely what he reports to have been done in the presence which distinguish individuals, correspond of Mr. Orcutt? Before we attribute it to spirits, let us know how it was done.

NO. 9.

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 freethinker, 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 spse 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 sur. prised 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 BAVENNA 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 beautifu 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 momently passing on to join them in the next sphere, called the Spirit World. They have gone with so far as we have heard. The hand or all their dwarfed and angular imperfectness, incident to the ignorance and the imperfect conditions surrounding them in this earthlife, 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

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SPIRITUALISM 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.

Tuis 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 hy a chapter entitled, Spiritualism As It Should Be, according to the Bro.'s notion. Under the department Teachings are enumerate 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, Individalism. In these two departments Mr. Potter does his ntmost to state effectively the contradictions, incongruities and immoralities of Sp-, no, not Spiritualism, but of individuals who happen to believe in intercommunion, 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 communnications 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? there be those strong enough in the consciousness of 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 dilligently. The aggregate result of all these well-intentioned efforts will be the highest present attainable good. But Whatever is 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 ELBRIDGE, send along those "thoughts."

Section

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 Evilall perversion being merely the effect of matter in obstructing the working of spirit while acted upon as its instrument, and Bro. Errett ? Our answer is, each for himself. If Evil being the result of the intractibility of matter under spirit influence. However innate purity to kindly, affectionately associate with 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 primi-

tive 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 is stamped with their character, and the levery well, so do we think so. But will He alls, he bounds, connects and equals all,"

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.... From the Herald of Reform. WOMAN'S COLTURE. DOM: DOM: BY E. WIHPPLE.

The race or nation whose antecedents have been cast amidst tropical influences, forces."

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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.

TERIOUS WRITING.

Aw 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 misquito, 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, wrist of the medium never passes out of sight.

Mr. Oroutt 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-Phi-losophical Journal makes the following comments : All very fair, Brother Walker-but you say Mr. Oroutt thinks it was " the result of animal magnetism or some other physical

" Lives through all life, extends through all extent, Works undivided, operates unspent. To God, no high, no low, no great, no small,

where the works and the works went to the front of the stand and spoked is a must now units our works and shore to

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 Associ-tion 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 elec-ted. I am constrained to open our present Convention with a few practical suggestions for its benefit. for its benefit.

The unbroken harmony of our last Conven-tion, the measures adopted for the advancement of its aims and purposes, have not failed to exert the most salutary influences in its be-half. 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 than at our last National Convention, which convened at Rochester the past month. It is one of the providences of history, that in little more than twenty years from the time the raps were first heard near that city, hund-reds of delegates from nearly every State in this great nation should there meet in frater-nal Convention, and unanimously organize the first traly free religious society upon earth. The declaration of principles there made is to become a part of history from which will date a new era in the world's religious thought. At no time since the advent of Modern Spiritat no time since the daven of modern spirite ualism have we had so much to inspire us to persistent, labor; and so great cause for grati-tude to those angel friends who have inaugu-rated this work, and under whose blessings we must push it to its final consumation.

It is a special pleasure to observe the growing disposition of the press to treat us with that candor the magnitude of our cause and numbers merits at their hands. Let us forget, humbers 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 can-dor and deal by us justly. The appointment of your several Committees will first claim your attention and judicious

will first claim your attention, and judicious selections on your part will greatly enhance the objects of the present Convention. In the discharge of this duty, and also in the selection of your officers for the ensuing year, I cannot too earnestly urge upon you the necessity of making all your appointments with no other object in view than to place the interests of this Association in the hands of those who will best guard and protect them.

If there ever was a time when personal con-siderations should be laid aside and desires for individual aggrandizement 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 doubless also contain many practical suggestions for your benefit. I, therefore, commend it to your consideration, indulging 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 over estimated. 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 commence-ment of the present year, happily illustrates its adaptation to the wants of society. No ex-isting 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 facultics, 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 edu-cation—a system that shall not be wholly inimical to the order of all growth and evolu-tion. The elevation of the intellectual or 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 despond-Humanity is pleading for better ency, nor will the well fed fires of a religious enthusiasm light the feet of a moral debauchee to the cloudless summit of harmony. The in-glorious efforts that popular theology is making to turn the pure inspiration of child-hood into the unhallowed paths of sectarian-ism must be met with a course worthy the ism, 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 me-mentoes 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 Universe, 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 re-member the lessons of experience. I may be permitted in this connection to state that since our last Convention, Brother H. O. Hammond

have caused those less sanguine of the ultimate triumph of our cause to despair. Many local-lities have responded with encouraging sub-scriptions, and its ultimate success will depend entirely upon the action of the present Con-vention. If, after due deliberation, the Convention fails to extend to it the necessary sup-port 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 t 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 ou State. Everything has a material basis. Th cold earth is the common mother of us all We cannot build halls and colleges from im-ponderables, nor clothe, feed and defray the traveling expenses of our lecturers by sympa-thy alone. These veterans in the field around thy alone. These veterans in the field around me will undoubtedly agree with me that it is desirable to be appreciated. It is far more de-sirable, 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 arrors merit the sympathy and support of inves in an unbroken warner with popular errors merit the sympathy and support of those for whom they labor. I wish here to ob-serve that having visited nearly all our organ-ized 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 difficul-ty in mosting the financial burdlens imposed ty 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 ou 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 Con-vention will, perhaps, best express to the Spiritualists of the world the earnest and fra-ternal 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 last National Convention will, I presume, mee 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 so broad and high that the most wretched and degraded child of God shall find within its immovable walls a welcome shelter from the pittiles 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 liberations, the Second Annual Convention of the Ohio State Association of Spiritualists 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. logswell. 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 Basset, James W. Fitch, Mrs. M. S. Fitch. Berlin Heights-Hudson Tuttle, Mrs. Emma Tut

Toledo-A. A. Wheelock, Mrs. A., A. Wheelock,

Mrs. Nellie Bronson. West Richfield-Andrew A. Butler, Mrs. S. Wil-

kinson, Samuel S. Clark. Kirtland-Samuel Brown, Mrs. P. Rich, Y. C. **Bich**, Polly Green.

Cardington-I. 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 Settie

Ravenna-E. P. Brainard, S. S. Swain, Oberlin-John Henry, Martha A. Hardaker, Fan-

ny Berdsley, Mrs. Ward. Braceville—Mrs: Mercia Lane.

Bellefontaine-Dr. James Cooper. Chagrin Falls-S. G. Antisdale, Elizer Goodwin. Painesville-Judge Milo Harr's, Cephas B. Lynn,

on Spiritualism, philosophically considered. Mrs. Mercia Lane, of Braceville, spoke of the liberalizing, elevating tendency of Spiritualim, 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 Lyceims. Was very glad to see so many Conductors, Guardians and other officers of the Lyccums 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. Sutliff, 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 n 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 prone to evil as the sparks to fly sin,' upward," and miserable worms before their Creator. See to it that your children have better mental food than the old system is 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 seperate 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 rational 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 merts of the Lyccum E anner for libraries, and hoped this Conventiou 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 71 o'clock P. M.

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 conuered 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 intercommunion. 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 everySpiritualists 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 inspirarational 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 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 motonony, nor Freedom confusion. In nature's vari ety 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 apposites-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 rebap-tized. 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 re-ally 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 attempty dially received;

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 or. ganization. Again I invoke you to lire what you profess-then you will be re-spected, your numbers will increase, and your influence be recognized as a grand redemptive agent in the world. The Session closed with a song and ben-

ediction.

SECOND DAY.

Morning-The Convention opened with 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 Sutliff. Years ago the Brothers and himself were wandering about preaching this gospel. We have a doctrine founded on great truths. He remember 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 on 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. Sutliff 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 Presi-

dent, 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 ollows

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.

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L. E. Whitma At Large-H. C. Wright, of Bostou, H. Bell and J. K. Bailey, of Adrian, Mich.; W. R. Jocelyn, of San Francisco, S. A. Jocelán, A. F. Page, of Berlin, H. B. Bailey, J. Jocelán, A. F. Page, of Berlin, J. H. Randall, of Elmore, Ira Davenport, of Buffalo, G. W. Newcower, 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 Lew-is, 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. Sutliff, Ravenna; Mrs. E. Whipple, Clyde; W H. Saxon, 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. Sutliff, of Ravenna, related his experience.

delegate) granted the floor. Made a brief improvisation.

H. C. Wright, (delegate from the world at large) drew a comparison between the this city speaks of the quickened spiritual 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 Though our workers have been mainly dehave the floor for ten minutes and summon structive, we are now to have the construchas commenced the publication of The Ohio all the aid at his command. Mr. Pinkham tive plan, already successfully inaugurated. Spiritualist, under circumstances that would went to the front of the stand and spoke We must now unite our souls and energies

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 quick-ened 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 sal-vation 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 Mr. Jocelyn, of San Francisco (not a 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

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 excreise 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.

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 Cephus B. Lynn, closed the morning session. Adjourned to 2 P. M.

Afternoon-The Session opened by a song.

The report of the cemmittee 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 Harmonial Philosophy, and our claims to spir-itual intercourse with those who have gone pefore 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 spir-itval recognition, as Woman's Rights, Tem-pesance, Anti-Tobacco. &c., therefore, Resolved, That spiritualism covers the whole

ground, and is partial to none: That it ac-knowledges the rights of all, irrespective of acceptance of the universal liberty of mankind, Resolved, That we adopt the following plat-

form, as passed by the fifth National Conven-tiou as the broadest and most faithful expression of what Spiritualism teaches.

[This platform was published in Nos. 5 ann 6 of this paper.]

A resolution was presenten that The Ohio Spiritualist be made the organ of the State Association. Enthusiastic speeches were made by Messrs. French, Tuttle, Wheelock, Kellogg, Sutliff, Randall, Mrs. Lane, Col. Fox, H. O. Hammond, and others, ann about 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 untill 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 cor-

ial truths ou. All mization. ie, obstamust be business s of or-1 to live l be rease, and rand reund benled with ted the O. P. on. He tigued. looked ars ago idering have a He red, how funerlenced, n until igly of heard delity, tage? to the n this which

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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 hand writer even—could do justice to the in my life. But I wish to call your attention effort. 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 date. estimated. In my own village, Lyons, Mich., Spiritualism has broken up the orthodox churchmany 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. Chairmanyou 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 grewout of it. Twenty years have passed, and we need, not a reformation, but a reformation. We felt it in Michigan over one

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 this for your encouragement, not because we have done better, though I do think Michigan has done a little bet. ter, 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

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 criticising 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 Spiritualistsnot 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 obects yon 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 un-less he will conform to this orthodox 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 increase determination to surpass you in this glorious work. In regard to THE OHIO SPIRITU-ALIST, 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, wellsustained 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 who said he " thanked God he had been a Methodist twenty-five years and it hadn't bost htm 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 ca pacity, but never was so well paid as 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 halffare-they include and represent business men who command respect. The railroad companies cannot afford to ignore their claims. It will be so when you It has been stated there are 11,000,000 Spiritualists in the United States, but this is a mis take. No cause gains by exaggeration. But we find them everywhere, from the humblest position to the Presidential choir. You know to whom I refer. He was aided by spirits on both sides the silent 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, ctc. If we would be a power, we must live Spir-iualism. Show your neighbors you are the better for being a spiritualist, knowing that the angel world are watching you, and that no vice goes unrewarded. 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 sible 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 adaptibility 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 prac-tical it is worthless. Make it practical, live it, and and we shall succeed, with the aid of of an innumera-ble compared to the wise and could be a succeed. ble company of the wise and good, who have prece-ded us to the after-life. Thanking you, friends, for 701 kind ettention, good night.

Mrs. Bronson gave an eloquent lecture pon 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 short-

After singing the Convention adjourned untii 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:

WHEBEAS, 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 fur-nish 1,000 subscribers within six months from data

The following resolutions were then discussed and adopted :

WHEREAS, It is found that two lectures and the Sessions of the Lyceum is not only exhaust-ive to the Speaker, but wearisome to the audience, and in our opinion calculated to satiate rather than instruct. Resolved. That we recommend to all local so-

cleties that are connected with Lyceums, to have but one lecture on Sunday, and devote their remaining energies to the interests of the yceum. 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 ap-

pointed to take the subject into consideration, recognized as religious bodies, and we have not passed over more than one-third of the State 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 stablishment of a National College, on a free, liberalistic and progressive basis. Resolved, That we recommend this Conven-

tion to appoint a committee of three, whose special business it shall be to solicit and receive dges of subscription of funds to aid in estabing a National College, the money to be paid when in the judgment of said committee there is sufficient amount has been pledged for e purpose in view. This committee to report the Trustee for the State of Ohio, to the American Association of Spiritualists.

Resolved, 1st. That this Convention recog-nizing 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 thronghout the country are due to Mrs. H. F. Brown and Mrs. Lou Kimball, for Mrs. H. F. Brown and Mrs. Lou Kimoan, for their self-sacrificing efforts in thus far publish-ing the sprightly and interesting "Lyceum Banner," and we also express the hope that such support may be given by Spiritualists ev-erywhere as to enable its publication once a eek 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 Lycenm 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 inseperable.

Geo. Rose, O. B. Kellogg and A. A.

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. Zynn, the Convention adjourned sine die.

The Spiritualist. HUDSON TUTTLE, Editors and Proprietors. H. O. HAMMOND, CLEVELAND, SATURDAY, SEPT. 19, 1868 Terms:--\$2.00 per Volume of Fifty-Two Numbers.

THE report of the State Convention com pels the omission of nearly all the editorial matter prepared for this page. It will be seen by reference thereto that THE OHIO SPIRITUAL-IST 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 Novem-

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 in troduce a few extracts taken at random from the writings of the old philosophers :

"Preserve thyself 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."

son. A vote of thanks was tendered to voluntary and partially involuntary, as for instance the respiration, which must bestowed upon the selection of food, too go on by the force of the involuntary little attention has been paid to the mode 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. their place of business, without a moment's The circulation of the blood may be repose they enter upon the important duty modified by the will, especially when it of taking food, as though time were the acts through the muscular system, com- most essential object of this life. Having pressing the veins, which, by their valvu- dispatched a hasty and half-masticated ar structure, only allow the passage of meal, they rush again to business with the blood in one direction, and, by their scarcely a moment's delay. The laws of distribution through the muscular tis- health require that there should be a short sues, become auxiliary to its circula- season of rest before each meal, in order tion.

> The rules for exercise are simple; it should be taken regularly, and, as far as practicable, with a motive in view, an then by deliberate mastication, the food is object to be attained; and it may safely almost half digested, and a short rest after extend to the condition of fatigue of any meals is even more essential than before, or all the organs, but never to that of ex- in order that the stomach may fairly comhaustion. Few persons devote sufficient mence its important function. Many perattention to bringing into action all the sons suffer immediately from the neglect organs; the weaker ones, which really of this simple rule; others, without being need the most care, are often the most aware of the cause, are laying the founda 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 and the habit is a bad one. 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 they experience. It should be remembered globe. Nerve tissue is found only in the | that in a healthy, physical condition in a 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 the sum of human happiness within and constantly receiving new matter, and around themselves, is the sincere wish of throwing off that which has become the writer. 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 | tyranny which have disgraced and afflicby the operation of the life force. In ted mankind originated in the vain belief order to maintain the highest condition that they were justified and required by of health, digestion should supply elements properly prepared for all the tis-sues of the body. The fatty, bony, and matter be pressed home, we can hardly muscular tissues being low in the scale, conceive that any Protestant Christian find a supply even when digestion is imperfect; hence the mass of mankind have | self a divine commission for the governthese tissues well sustained, and consider ment of the church, or superstitious 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 existence of spiritual authority to be exof digestion is in a high state of perfec- ercised by one set of men over another

While much care has been very properly 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 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; tion for dyspeptic suffering in after years. When half an hour has thus been passed in pleasant and agreeable conversation, and withoet 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,

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 sgainst 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 passive state, we should not be conscious that we have a body; and in an active condition, all the sensatious should be pleasurable, and life one uninterrupted scene of joy-calm, serene and unruffled. That all may realize more of this, and thus add to

RELIGIOUS AUTHORITY .-- In fact, the most barbarous acts of persecution and some supernatural law, interpreted only would be bold enough to claim for himenough to believe that such a commission really exists in others, however appointed or elected. We deny, then, in toto the tion. It is a highly important question set of men in virtue of any mysterious for each individual to know not only what | privileges or traditions. The only authortissues they are feeding and developing, ity which we can understand, because we lated, by which even its doctrines have been defined, and by which ecclesiastical erence to digestion : first, the selection of jurisdiction is exercised. These, indeed, proper articles; and second, the right 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 he did upon the Cleveland National Convention, aud interrupted the harmony of the meeting more than once by persistent efforts at speaking upon irrevalent subjects .- Cleveland Herald.

wheelock were appointed a committee to solicit funds for the National College.

were reported in attendance : Andover-O. P. Kellogg, Wm. J. Keen. Thompson-Eliaker Stockwell, Edward Hul-

urt. Newbury-Darius M. Allen, Mrs. Sophia O.

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 Bun-per Chicago III ner, 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 nothing they did could be unknown to the gods." funds to carry on the missionary work. He gave a graphic and humorous de-scription 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 earnest desire. labor as missionaries in various sections of the State.

Mrs. H. F. M. Brown, editor of the nious action of all the faculties and func-Lyceum Banner, followed with one of tions of the system. As a physical being, the most practical speeches delivered before the Convention, which we shall The gospel of health forms a basis on publish in our next issue. She said that which all other gospels must rest. the great want of the world is more reand women better-that will lead the "erring ones" back to the paths of peace, virtue and happiness. We want a retions of life and remedy the great exist- conditions are not complied with. ing evil that so far the religions of the world have failed to reach.

Cephas B. Lynn, in brief summed up untary, and the mixed. the proceedings of the Convention, expresent campaign its results with those within certain limits, at discretion. of the past, and looking forward into The second, or involuntary system, in-the future for the accomplishment of all cluding digestion, circulation, absorption, that is hoped for by its members.

Short and earnest speeches were made by O. L. Sutliff and Mrs. Nellie W. BronIt further says : " To know what is right and not do it is weakness. If you err fear not to reform.

The following additional delegates 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 enjoins this commandment When thou art in secret places of thy house, do not say none seeth me; for there is one Intelligent Spiri who seeth all."

We have already quoted the Golden Rule from an Indian authority. One of the oldest Grecian philos ophers P. Pittacus, expressed its meaning in different words: "Do not that to your neighbor which you would 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 revere 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 ' There is no better way to true glory than to endeavor to be good, rather than to seem so.'

" To be like the Deity, is to be holy, Plato said : 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

It may be defined to be that condition in which there is a uniform and harmoman can have no higher aims than this.

ligion—a religion that will make men which tend to the establishment and sults. promotion of health is motion of exercise; this applies to all parts of the system, and the aspirant after health will his guide in reference to these things. ligion that will go out into all the condi- seek in vain for its realization if these

There are three groups of organs in the human system : the voluntary, the invol-

The first, including the organs of locopressing satisfaction at its success in gen- motion and of speech, being under the eral, and spoke of its leaving upon the control of the will, may be exercised,

> secretion, etc., are beyond the influence of the will in any direct manner.

The third, or mixed system, is partially them.

but how they shall feed and develop know its origin and its nature, is the those which are deficient and those authority of the law, by which the forms which they need to strengthen for the and observances of the church are reguperformance of any object.

There are two important points in refmode 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 unbolted 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 from strong meat that he might have clear class, claiming to be from California, visions, and be enabled to interpret the pushed himself upon this Convention, as dreams of the king, it was known that such a course of diet rendered the system capable of receiving clear impressions One of the first and fundamental laws and of producing high intellectual re-

> The instinct of each individual, aided by an enlightenod judgment, should be-

Of the use of stimuli-from tea, coffee, and spices, up to tobacco and alcoholthere 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 ulations with the minutest particularity. No Russian is permitted to unite with any other than the Greek as fixed as the law of gravity; and the Church, on pain of forfeiture of civil rights and exile judgment of those who are free from the to Siberia, or two years' service in the penal corps. use of stimuli is very unanimous against | Against this intolerance, M. Aksakof, in the column their use, and that the race, and especially of the Moscow, has raised his earnest protest. He is the young, would be far better without answered by M. Pogsdine, in the Russia,-Boston

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 inhab-itants. Everything is done by rule. The children, are christened and catechized under police surveilance, 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 reg-Investigator,

CENSURED.

[The author of the following inimitable production tells us that she wrote it " because she couldn't help it "----a quaint acknowledgment of its inspiration.]

Ha, ha 1 I say to the Night, And staré in its great black face, The world is not so white

That I am quite out of place; The owls and the bats are out, And the rain-tonds croak and croak,

And the rain toads croak and cr 'And she who wears so many stars add Wraps too in a sable cloak. guize 1 Ha, ha 1 potroi The world is not all white 1 Potroi The world is not all white 1

diew

You are my sister, Night,-Dav is my sister, too, With music gold and blue!

Ah me I' When I saw To-day,

I said. It is all too bright For crushed in the gloom I lay

And my eyes were full of night, Teo many glittering wings Flew off in the still, sweet air

Flow onl in the still, sweet an To make me feel quite at home how Or easy anywhere. Ha, hal The world is not all white I

You are my sister, Night,-Day is my sister, too, With music gold and blue!

Hands, clay-fashioned like mine, Lips, no diviner than these, the Point at me all in a line,

Accuse me and doubt at ease. they can do better than I,

I joy in the knowing of it, And, wearing what lilies are mine, will , J I kneel humble-browed and submit.

Dear Heaven f Baptize me in thy light ! I love not sin and night ! T

Herr And, if I go astray, , sites Forgive me, oh, I pray !

A sun shone out in my sky, And the cloudlets rosy grew; not The sweet larks sung on high, And life like magic flew ; When, lo | from a hundred lips A bitterest warning came, ante and I learned my sun had left c of 1 Stains, deep stains, on my name.

Ah me l My bargain was so weak !

- I won a patted cheek, "A soft hand on my hair, tan?n
- namit Caresses, kisses rare.

bun From my sun I deemed so bright;

the life in the second second

elloi For woman is weak, oh man l

And weakness by power is swayed. Sad, sad

That which we all must do

When the sweet game is through : Laugh with an artist's art !

Dash tears back on the heart !

I fear I have sinned in thought, And the world knew even that

My feet in a snare were caught;-It guessed what my heart was at !

I must with its chidings bear, And — ah] who fushioned -ah ! who fashioned my heart ?

God, wash out the stain I wear,

- nifle And pity my aching heart ! Hear me !

Juiled Oh make my spirit grow y. 1 ho Pure as the Culla's snow !-

And may this thorn-crown bind A brow toward Thee inclined.

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

CONCLUDED FROM LAST NUMBER. 'Man' is presented to us in Scripture and in fact as a depraved intellectual ani- after being " made alive in the spirit," is Slade's mother, desiring her to be at mal, and a generator of his species as like the naturalist who seeks to discover home on a certain hour on a certain day, such. The laws of generation, with the the life-principle by an incision into the for she (the lady at Rochester) should result of all they can do for, or make of heart of a living man; the act designed arrive at Jackson (250 miles from Rochhim, are summed up in his history of four to find life extinguishes it, and he but ester,) by cars at that hour, and desired thousand years, from Adam down to the commits murder. . . The life of commits murder. . . The life of that it is an inflexible law of nature that man, in the procreation of his spe-that hat man a man inspiration of the spirit of God, man this inspiration of the spirit of God, his spe-that hat man a man inspiration of the spirit of God, man this inspiration of the spirit of God, man the procreation of his spe-that hat man a man inspiration of the spirit of God, man the procreation of his spe-that hat man a man inspiration of the spirit of God, man the procreation of his spe-that that man a man inspiration of the spirit of God, man the procreation of the spirit of God, man th cies, transmits to his offspring his own depraved nature, with even more certainty than that of the human form. Another law of nature is, that man, while in the generative order, must act upon the selfish principle. If he multiplies, he ert matter can counteract the law of should see her: must divide, and an endless series of division and isolated interests must exist. Hence joint-interest and generation cannot co-exist, and, as Dr. Dwight says, "a separation of interests is a separation of affections." In the annals of our race, men have made some attempts to nullify also, the strong ties of husband and wife the affirmative, and informed that Mrs. this law of nature, but never, have suc- and all other fleshly relationships grow- Slade was expecting her. ceeded., Nature has asserted her rights, and her law has prevailed. Some 600 years before our era, the great and we may say good philosopher, Pythagoras, tried to make the community principle coalesce with the work of generation. He got together some 600 men, with their wives and children, at Crotona, to live in community, determined to reform and improve the race, both physically and morally. He taught that it is wrong done to offspring when parents indulge in licentiousness, rigidly adopted the one wife system, and the intercourse was greatly restricted. Strict fidelity to the husband and to the wife was required, and intercourse, except for offspring, considered shameful, and strictly forbidden. Doubtless the good old philosopher expected to produce a generation of pure and undepraved offspring. But, alas! the inflexible law of nature prevailed, and forever. " that which was born of the flesh was flesh.". We never hear anything more of that attempted pure generation, nor of the community, after the death of its projector. Robert Owen, Fourier, and divers others, have made the same attempt in our own times, and failed. When Jesus Christ came, he promulgated not the work of generation, but of REGENERATION-the Anastasis, or Resurrection to a new and spiritual life. "This new and immortal life was bro't to light by his gospel, and the laws of nature with regard to this regenerative work were clearly laid down and defined. The children or subjects of this Resurrection. "Include the many yet read to us the to make the many with the relative amounts of physical exhaustions respection." They have ingenerative for this regenerative tense] nor to ments many periods that we have not been to many set read to us the tother to many set read to us the tother to many set read to us the

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 propogate British subjects. But we must not suppose that these newly-revealed laws translation from Generation to Regeneration, by those "to whom it is given," could and would have taken place without violence, if man had not become depraved. The clash comes from the opposition of human depravity to Nature's "higher law." Hence the introduction of this law by Jesus Christ and his Apostles wears the aspect of opposition and conflict. Jesus decidedly taught celibacy.

. As then the nature and constitution of this Kingdom of God are such that it can not admit of generation, the ceasing from generation by the subjects of this kingdom is no violation of nature's hws, but a direct fulfillment of them. The attempt to amalgamate the two institutions, generation and regeneration, would, if successful violate nature's laws, but it can never succeed. It must be observed that the mentioned hostilities are all on the part of the generative order. Jesus coerced no man; he simply proclaimed the unalterable laws of God's kingdom. . . . Man possessed a twofold life, animal and spiritual; the spiritual life being so dormant as to resemble a state of death, man, as to that life, was pronounced *dead*. Thus said Jesus, "The hour is coming and now is, when the dead shall hear the voice of the Son of Man, and they that hear shall live." Nature had ultimately designed man to assume that new life, and Jesus said the time had then come. This assumption, as has been stated above, was a moral and spiritual Resurrection; and this was the great work which Jesus was commissioned to introduce among men-and he clearly laid down and defined the laws of think also the time. No one in the family this new life. He plainly pointed out had any knowledge of the affair whatever; the distinction between the new and the the servant girl herself, I think, having old-the children of this world and the previously left. children of this newly introduced Kingdom of God. "The children of this world marry, but the children do not girl's father, of which she knew nothing, marry, but are as the angels." It really and the answer was correct. If it be said is impossible for the subjects of this spiritual kingdom to propagate natural offspring, for they consent in thein hearts to the act, they die ! This is the way the man of Eden died-lost his spiritual life -the very day he committed the act.

gravitation.' When the primitive Christians, on the day of pentecost, were thus and devoted to the common good ! Thus, ing out of them, fell asunder, severed by a stronger attraction of the higher and holier relationships of the Spirit-Sons Sisters in Christ, without partiality or respect of persons.

the first, and may not be the last of an intellectual race."

PLANCHETTE.

An anti-spiritualist correspondent of the World's Crisis, (Advent), writing against planchette, says : " I saw an article written by Rev. Samuel Duffleld, of Great Britain, I think, who attributes the phenomena of of nature were then first enacted, and trical energy, averring that the writing in this instrument to electrical or nervo-elecarbitrarily imposed. Like her other every case is but a transcript of ideas in great laws, they are eternal. . . The the operator's mind. This I unhesitating ly deny : and not only so, but earnestly insist that it is but one of those perilous oversights of truth, of which all should beware. I do not doubt but that the nervous energy of the person is enlisted, and also, perhaps, necessary to the writing function ; and it is also probable that that the mental state does more or less modify the replies, in some instances. But let it be distinctly understood, and constantly borne in mindthat the manifestations and answers to in, terrogatories which this instrument elicits, are demoniac."

The writer in the Crisis then relates, as follows, some of the demoniac doings of the "lying and deceiving spirits," whose testimony is both intelligent and truthful! "The young friend who wrote with it in my presence-(it was brought to me for examination, I did not go to see it)-an artless girl of fourteen, whose father purchased the instrument as a curiosity and means of amusement, stated positively that in many cases the replies were altogether different from what was passing in her mind. To be specific, she asked planchette to write some poetry. This it directly proceeded to do, though a little more slowy than usual. I am sorry that I have not the specimens at hand, for they were certainly singular. The girl said she was then thinking of "Bingen on the Rhine," altogether unlike the poetry produced .-Again, when interrogated in reference to the history of an article of table-ware which had been secretly injured and repaired, planchette stated that it was awhile since carried to a certain shop by the servant girl for repair, and the expense defrayed by her. Now, on inquiry at the place designated, this answer proved correct, both as the place, the person, the cost, and I

Planchette was also asked the cost of repair to a garment belonging to Mr. S., the that this is sheer deception on the part of the writing medium, I answer, I do not believe a word of it. The girl, I feel assured, is incapable of it."

MENTAL OR SPIRITUAL TELEGRAPHY,-Upon the authority of Dr. H. Slade, of This is nature's law, and is as irreversible | Jackson, Mich., the Present Age states as the laws of the Medes and Persians. the following; "A lady in attendance at . . He who would add a new mem- the National Convention recently held at ber to the kingdom of God by generation, Rochester, sent a spirit messenger to Dr. anybody what they have heard, they are im-

raises them above the elements which home by the first train, and informed her govern the carnal man in his generative son-the Doc'or-that she had been tellife. Without this Inspired Life they egraphed mentally, by the lady above alcan no more be elevated and supported luded to-giving him her name-that she above the elements of generation, than in- would arrive by a certain train and they On arrival of the train at Jackson, the lady took a hack and drove to Mrs. divinely inspired, how suddenly was the Slade's door, and not being fully assured strong band of avarice, or acquisitiveness | that Mrs. Slade had received herdispatch, rent asunder, and all property disclaimed she sent up her card enquiring if Mr. S. was at home. She was answered in the

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 men who do brain work should be careful, first, not to overtask themselves by continuous exer-tion ; and secondly, that they should not omit to take physical exertion on a portion of each day, sufficient to restore the equilibrium beween the nervous and the muscular systems. -Medical and Surgical Reporter. -

OLD MAIDS.

How everybody has a fling at them, just a If they were outside the pale of humanity, because they did not happen to be trotting down the hill of life with a masculine arm to ean upon; and for this very reason, that they have no husband to part them from the sneers and abuse of weak minds, every one feels they have an undisputed right to indulge in satire and unkind jokes at the old maid's ex-

pense. In the first place, it is vulgar and improper to use the term "old maid," as applied to a lady. Women are not naturally desirous of a single life, but often duty to aged parents, or younger brothers or sisters, forbids a girl to think of marriage; so she gives up all the bright dreams of girlhood, all the visions of a love-lighted future, and performs her duty with credit to herself and advantage to those dependent on her watchful care and love. At ependent on her watchful care and love. At ength the aged parent dies; the young sisters are married and gone away from home; the brothers, perhaps, have families and cares of their own, and what reward has the woman for all her unselfish relinquishment of the lreams so pleasant to the young heart? she is respected by the few whom she has so benefitted, and for the rest of the world is a laughing stock-an "old maid." Some women, in their early days, may have loved, yet having discovered their mistake before it was irre-mediable by marriage, have taken their idol from its throne, and for the sake of an unfortunate love, can never so far forget as to cherish another. They, too, must choose between the unhappy marriage and the "old maid." Others have loved, but death or desertion has deprived them of the objects of their affections : they still remain true to their love dream (which is more than some married women do) and so are "snubbed," as old maids always

There does not exist a woman on earth who has not had her love dreams. Sad for her, if it proves only a dream, and the awakening all too soon; but infinitely better that it should be so, than to end in an ill-assorted marriage, and then, when too late, regret that it must be so, and envy even an "old maid." Better be cheerful old maid, than a fretful unhappy married woman. I'll venture to say that some-body is not glad enough of her assistance in the hour of sickness and trouble. How con-venient, when sickness enters the family, and the dark wing of the death-angel, perhaps overshadows our household, to call on some unmarried friend to assist us in the arduous duties of the sick room, to be with us in the lone hour of danger-one with whom we can always trust the welfare of the loved one, and on whom we never call for assistance in vain. How safe we consider the little ones, when left to the care of the "old maid." aunt or sister. while we visit or travel for pleasure; and yet we are ready to jest at the expense of an "old Heaven grant that all such may some maid. time need the kind care of some such friend.

Another thing-folks say that "old maids" are worse about retailing scandal than married women. No such thing! They only have more time to go about, and consequently have better opportunities of hearing all the scandal afloat; in fact, the married women always make a point of telling everything which they hear, and which their husbands hear, and i the unsuspecting "old maids" happen te tell mediately scandalized, and twitted about old maids always telling everything that relates to anybody's else business. Poor creatures! They must bear their own burdens, and that of all the rest.

THE ONE-LECTURE SYSTEM .- We are confi-

bell metal; to the armature is attached weight, so that upon the magnet becoming paralyzed the weight drops and, striking the up, gives the alarm. Every one in the ho then seeks the open air for safety.

PLANCHETTE is an old Chinese toy, and is described in Howitt's "History of the Super natural." THE love that has naught but beauty to keep

it in good condition is short-lived, and subject to shivering fits.

VIRTUE is the only source of happiness. SIN that amends is but patched with virtue,

Robert Dale Owen, in a recent lecture on Spiriturlism, after stating that a prominent loctrine of the Spiritualist church was the truth that disembodied spirits retained the affections, friendships and attachments which they had formed during their sojourn in the they had formed during their solotin in the material world, gave some striking illustra-tions of the fact. One of them turned upon the discovery of a document which had been written originally by Henry III. of France, brother of Charles IX, in a crevice in the wall of an ancient French abbey. The wherea-bouts of this document had been revealed by the spirit of the departed monarch through a medium to the modern world. The document was of parchment and had decayed somewhat, while the writing was faded and indistinct, but the words could be traced out pretty clear-ly. It purported to be a lament of the de-ceased on the death of the Princess of Conde, whom he had tondark lowed — Kr Paper whom he had tenderly loved .- Ex. Paper.

OHIO SPIRITUAL DIRECTORY. It is highly essential to the accuracy of this Directory that the officers of Societies and Ly. ceums furnish us the required data. MRS. NELLIE L. BROWNSON, 15th street, Toledo. A. A. POND, inspirational speaker, North West. MRS. MARY L. SMITH, trance speaker, Toledo. HUDSON TUTTLE, Berlin Heights. MIS. SARAH M. THOMPSON, inspirational speak-

er, 36 Bank street, Cleveland. S. S. WHEELER, inspirational speaker, Cleveland.

Prof. E. WHIPPLE, lecturer upon Geology and the Spiritual Philosophy, Clyde.

. A. WHEELOCK, Toledo, box 643. OIS 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.

CLARK, trance speaker, Painesville. H. J. DURGIN, inspirational speaker, Carding-

A. B. FRENCH, President State Association, lec-

turer, Clyde. O. P. KELLOGG, lecturer, East Trumbull, Ashtabula 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 Spiritual-ists meets in Temperance Hall. 184 Superior street, on Sunday, at half-past ten, A. M., and seven P. M. Lycenm meets at ten A. M. Mr. Geo. Rose, Conductor ; Miss Clara Curtis, Guardian : T. Lees. Secretary.

CLYDE.—Progressive Association holds meet-ings 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 others are Henry Hurlburt, D. Woolcott, Sillitson, E. Stockwell, V. Stockwell, E. Hurlburt and R. Hurlburt.

MILAN.—Spiritualists and Liberalists' Asso-ciation 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, Cor-ner of Sixth and Vine streets, where they hold regular meetings. Sundays, at half-past ten A. M., and half-past seven P. M.

AKRON .- Lyccum organized June 7. Meets Empire Hall a James A. Sumner, Conductor.

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If we enter into the work of creation life. or propagation, it must be in the realm of mind, moulding and forming men's hearts, lives and affections, in conformity with the character of Christ. . . It is not our work to improve the generation. You that work at the business must do that. We want good bricks-the very best that can be had-and sincerely wish | terview would take place. you all success in improving them. We are not brick-makers, though we consider those that are, just as necessary in their place, if they do their work right. We are master-builders, called to build in the Temple of our God and go out no more

A race anterior to our own. The late Sir David Brewster, in his very interesting work entitled "More Worlds than One," in discussing the geological condition of the earth, enquires, "But who can tell what sleeps beyond? If we have followed the omnipotent arm into the infinity of space, may we not trace it under our feet in remoter times, and in deeper cemeteries? Another creation may lie beneath the earth's granite pavements-more glorious creatures may be

Now this fact is conclusive as to the resuit. It only remains to ascertain the process by which it was effected, and an and Daughters of God-Brethren and understanding of the laws through which it was accomplished, to render spiritual telegraphy practical in the affairs of

> The telegrapher says she sent a spirit messenger. Mrs. Slade says she received the communication mentally, but so distinctly that she put confidence in it and hastened home to meet Mrs. ----- as she did, at the hour appointed; having previously informed her son that such an in-

All the parties concerned will vouch for the truth of lhe above statement.

THE INFANT.-A lovely child lay sleeping, the moonbeams kissed its forehead, and in every ray of light an angel sported.

cency which dwelt within the heart of of an important event in the future."

cuted, they still work on, still battle with the enemy, still endure with a patience that knows

no wavering. But good friends, who support our heavenly gospel, is it wisely practical to act on the principle of the intermittent spring-suddenly overflow and suddenly dry up? As we are now organized and conditioned, the lecturing work is an overstrain of every nerve, on all sides. The excitement is up to white heatthe soul down in the pocket is squeezed out like a partially wet sponge, to hang up and dry for another occasion. There must be sensation, else no drawing of the ark of the New Covenant! Must not the people ba elec-trified? The lecturer—poor brother or sister —ready to be offered—must be fresh every time all superior all program. time-all sunshine-all vigorous-all nerve-must address the masses with tremendous nergy, twice on this key-note of sensation. If there is a Lyceum, he must be there and set that on fire. So the people must in this case have three meetings for Sunday! Is it any wonder the people and children get satiated, weary and discouraged? The result of this nervous strain is just what we are all experi-encing—a sudden reaction from sceming pros-perity. Gormandizing and then starving, pro-duces a spiritual entalepsy. We need more deliberation, calmer reason-

ing, self-poised complacency of thought and speech, and action and life. One lecture per Sunday well put together,

one lecture per Sunday wen put together, sound in philosophy, child-like in spirit, pure and sweetly sunny in inspiration, well season-ed with the salt of good common sense, well digested by the congregation, will, we earnest-ly believe, inaugurate a more satisfactory and stable system of labor among us, and, in the long run, develop us in orderly spiritual char-acter. "Be ye temperate in all things."-Banner of Light.

A MANIFESTATION .- The Fall River Time publishes the following interesting item: " A remarkable phenomenon, deserving of public ing, the moonbeams kissed its forehead, and in every ray of light an angel sported. No wonder they should leave their Eden home to linger awhile on earth to gaze upon aught so lovely. Pure as the snow-wreath which mantles the Alpine hills, or the lily with its brow bedecked with pearls, was this infant—sin had not touch-bell. The pleces of glass did not scatter as if ed it. Its little heart was as far from guile as was the scraph's which looked down upon its beauty. Nor were the human agency in the work. The glass wa angels alone gazing; no, a fond mother watched it, and as the moonbeams played around its check she thought of the inno-cency which dwelt within the heart of

KIRTLAND .- Society and Lyceum. President, M. Milliken; Conductor, F. C. Rich; Sec-retary, Thos. C. Brown; Treasurer, M. Milliken.

PAINESVILLE.-Lyceum meets at half-past ten, A. M., in Child's Hall. A. G. Smith, Conductor; Mary E. Dewey, Guardian.

GENEYA-Lyceum meets at ten o'clock, A. M. W. H. Saxton, Conductor; Mrs. W. H. Saxton, Guardian.

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 that she is permanently located at the booms No. 23 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 investi-tigate the phenomena of Clairvoyance, or to have heir maladies relieved, seldom go away disappointed Delineation, advice and prescription. \$2; simple tests, \$1. Rooms open from 9 A. M. to 5 P. M.

FIRE PROOF COMPOSITION. A WILDER & CO., Manufacturers and deal. L. ers in N. Blake's FIRE PROOF CONFORTION, OR ROOFING CEMENT. This Cement is applied to Shingle, Tin, Felt and Slate Roofs; is fire and water proof, will not crack, chip or peel, and is cheaper than any roofing composition in the market. Call and examine specimens at 136 Bank street, room I, Clove-land, O.; 146 Dearborn street, room 7, Chicago, 111.

MAGNETIC REMEDY. G. NEWCOMER, M.D., 144 Seneca street, Cleve-land, Ohio, proprietor of the MAGNETIC REMEDT, specific for Catarrh, Canker, Colds, Sore Throat and

Inflamed Eyes. Price, \$1 by mail. Also, patentee of the "DOUBLE REACTION SPRING BOTTOM," for beds, lounges, cots, etc.

JOB PRINTING, such as Cards, Bill

his skill as a physician, and his powers of healing.-He has a Specific Remedy for Catarrh, Canker, and Throat Diseases, as well as inflamed eyes. His mode of treatment is, 1st, Mechanical, 2d, Medical, 3d, Vi tal - direct from the fountain of life - and relief is immediate. No charges where no relief can be given. Fees moderate.

MORSE'S FOUNTAIN PENI BEST IN USE! THESE PENS WILL HOLD INK ENOUGH with once dipping to write a business letter, and

against its We only w It is the re vindicate i positive p the theorie chief stren he pleaded the argum he could u false is thr ing the ne Science phenomen animalsar processes ing them i appeal to t any existe is " dust to life out of body is bu of necessit terrible bu Composed conflicting be preserve lance of th While mate declining, rule with they gain Such is a the imperfe world imm An imme harmony o es of decay lance, they tality is thi use genera tain, an im would be a But such forms live volve in d missions, a The grass s centuries branches, t multitudin man, boasti die. Ident elements au the rains, w resolved an tha desert i winds and grass is gre harvest of t on death, ar from death ings, and a Man's, asj Physically what?" Au elements ar and emotion brain? W uccession tions? An thich place and enimel