

The Ohio Spiritualist.

"CHARITY FOR ALL: MALICE TOWARD NONE."

VOLUME I.

CLEVELAND, O., SATURDAY, JUNE 20, 1868.

NUMBER 4.

Original Miscellany.

JUNE BY THE SEA.

[Written at Beverly Heights, Mass., June 16, 1867.]

Oh, peaceful ocean, blue and deep!
Would that I like thee might sleep,
A summer's day of rest profound,
By music drunk without a sound.

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

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

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

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

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

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

E. S. WHEELER.

For the Ohio Spiritualist.

Deductive and Inductive Research.

NUMBER FOUR.

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

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

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

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

If we may credit the positive statement of those who have used the magnetoscope, it, though a simple instrument, seems to be the best of all mechanical contrivances thus far, for testing the presence, nature and action of these elements in and around the human body.

Being evolved from refined and living tissues, under the inconceivable influence of Spirit, the bodily magnetisms may be fully tested only by instruments of the same nature as the substances from which they were produced; they are fully recognizable only by the most susceptible human nerves and organs, and the clairvoyant perception of developed mind. The most obvious quality or attribute of all magnetism, gross or refined, is that of polarity. It is not perfectly plain in what this quality consists, but it may be observed as a tendency to form "poles,"

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

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

The living human body is not only an electro-galvanic, spirito-magnetic apparatus, but is as a whole a complete magnet, of which the brain is the positive pole or end, and the feet the negative point. Nor this alone, but every limb or division of a limb is a magnet as well, and even the microscopic red globules in the blood are (like that larger globule, the earth,) possessed of opposite poles, orbits and inhabitants! Many physiological phenomena can be explained only by a knowledge of the forces inherent in the vital organization. Attraction and repulsion, ever active through all its interdependent magnetic mechanism, are levers which move the wheels of life, and set in motion the functions of the body, in obedience to the impulse of the spirit. The nature of these forces is as yet but partially known, but an investigation of their character will enlarge the boundaries of science, and establish by a perception of the universal method of the law of Life and Being, the absolute basis of positive and natural Religion.

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

The ancients assumed the heart or stomach to be the seat of the spirit; the moderns locate it in the brain, and claim to found a definite science upon that assumption. The spirit is assumed by both to be confined in the body somewhere. The inference of Spiritualism is that the body acts to the spirit in a certain sense, only as an anchor among the materialities, while it swings freely from its moorings, and passes consciously at times through vast spaces and experiences to return and reanimate in full vigor the body. "Sleep is twin brother of

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

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

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

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

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

All things, minerals, plants and animals, radiate or throw off emanations peculiar to themselves, and are attractive or repulsive as these magnetisms are compatible or incompatible with those of the things or persons they are brought in contact with. Many persons have "an antipathy" to certain things. They faint if a cat be in the room, or at the smell of a rose, or certain kinds of food, being overcome when they are brought near them, even without their knowledge. Others are poisoned simply by passing certain plants, even at considerable distances. Nor are their natural likes and dislikes any less marked in the case of persons. The facts exist, and the law is not beyond comprehension.

These phenomena are the result of a magnetic and chemical action among the emanations or atmospheres of the several persons or things operating or affected. This action is as positive and definite as the combinations of chemistry or the axioms of mathematics. It is to be understood that positive and negative conditions of magnetism are evolved in each body, and from each organ and member of the body; but the magnetisms of the body as a whole will be positive or negative in character and power, as they compare with their surroundings—their character in the human body being made to depend on temperament, sex and condition. These magnetisms are subject to the will in a degree determined by their refinement and delicacy, and it has been established that they are susceptible not only to the impressions made by the spirit embodied in the form from which they are evolved, but they are also sensitive to any spiritual influence in proportion to its power. Thus it happens that a positive will and a persistent purpose are sufficient at times to enable some persons to impress the magnetisms of another with greater force than that exerted by the spirit to whose body they belong. We impress our thought upon another; our idea is as it were photographed on the surface of the magnetic currents, and the spirit reads them as so presented.

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

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

For the Ohio Spiritualist.

From Elder Prescott.

NORTH UNION, May 20th, 1868.

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

"Luther Calvin A. Wyat was once a resident of South Carolina, but is now an inhabitant of the rudimentary sphere; a spirit worker for the good of mankind. We envy not the glory of sinners; we know what their end will be when their bodies lie low in the grave. Earth and

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

We, the spirits of our circle, do reverence and respect you that are of a higher station of good here in time. Ye are refined by the cross, and led by the spirit of truth unto the living God. We know that your natures here have been opposed to this discipline of eternal life, that ye do now reverence and obey. We know that your reward will be great for the struggle that ye are engaged in will draw blessings and crowns of honor upon your heads, if the weapons of faith fail not.

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

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

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

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

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

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

Thy friend, JAMES S. PRESCOTT.

INDIVIDUALIZED.—There is a family of Fords, living in Peru, Massachusetts, consisting of three old maids, all over sixty; and their brother and his family. These all occupy one house, but each of the dames maintains her own domestic apartment in a separate room. They guard their apartments so jealously that if one steps out for wood or water, she

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

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

A Verdict.

The Vice-Chancellor of England has a very pronounced opinion of Spiritualism, and does not hesitate to declare it. He says it is "mischievous nonsense, well calculated on the one hand to delude the vain, the weak, the foolish and the superstitious, and on the other to assist the projects of the needy and the adventurer." This ruling occurs in the celebrated Home-Lyon case, in which the Spiritualist juggler is ordered to refund money extracted from his victim by pretended supernatural influences.—*Evening News.*

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

Prospectus of the Tennessee Manual Labor University.

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

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

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

I am well acquainted with most of the

incorporators of the Tennessee Manual Labor School, and therefore cordially commend the institution to the charitable people throughout the country.

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

For the Ohio Spiritualist. "Planchette."

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

For the Ohio Spiritualist. From Ravenna.

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

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

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

Although not very much has been said or done publicly in regard to Spiritualism in Ravenna for a few years past, still I find, in taking an inventory of conditions here, that a remark made to me yesterday, by an old resident and Spiritualist, is true. Said he, There are more Spiritualists in Ravenna to-day than ever before. Our theological friends, with an appalling catalogue of "backsliders" in each creed, cannot understand why Spiritualists will "stick"—as Stanton did to the War Office! The reason is, good friends, that the Spiritualists like the believers in the old Calvinistic, proclericalian election doctrine—"once in grace, always in grace"—know that Spiritualism is true, and as it is impossible for a man to "backslide" from knowledge, therefore, "once a Spiritualist always a Spiritualist." But as backsliding properly belongs to a theology that does not investigate the plainest principles of a now fully established and easily demonstrated science, let it have the backsliding business for

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

I go to Newton Falls to lecture, Wednesday and Thursday evenings, to Garrettsville Friday evening, and to Kirtland Saturday. Prosperity and the most abundant success attend your efforts. Working over, I am, Fraternally, A. A. WHEELOCK, State Missionary.

Milan Ahead.

CLYDE, O., June 8, 1868. EDITOR SPIRITUALIST: It is a pleasure to notice the untiring industry of many of the societies and lyceums in this State. I am indeed glad to observe that I know of none that do not fully realize the importance of their work. The friends in Milan, however, deserve a special notice for their extraordinary zeal, which the intolerance of their sectarian neighbors has not abated. A few days since, the citizens of that quiet village met for the purpose of decorating the graves of their immortal patriots with flowers. Of course all parties and sects joined in the ceremonies; old and young, sinners, saints and clergy, all met to pay a tribute of respect to the honored dead. Never did their public square present a more imposing scene than on this occasion. As Major Marsh, the officer of the day, was forming the procession, a stream of children came pouring down from Spiritual Hall, to the number of one hundred or more, followed by their able corps of leaders and excellent conductor and guardian, Hudson and Emma Tuttle—each one carrying a beautiful national flag and bouquet of flowers. Had a clap of thunder rolled through the clear sky, it could not have surprised the orthodox fraternities more than this unexpected demonstration. Major Marsh, however, is a sensible man, and seeing the lyceum far more appropriately equipped for the occasion than the others, placed them at the head of the procession. Their excellent behavior and discipline won for both children and officers the highest commendation from all. Is there not something prophetic in this? When we assert our rights upon all occasions, and maintain them, then shall we command respect. If we fail to do this, we cannot expect those who oppose us will do it for us. Brother Tuttle has "shown his colors," and set an example that every lyceum conductor in the State should emulate. Fraternally, etc., A. B. FERRIS.

Sensible Marriage Ceremony.

Brigadier-General Lowellyn P. Haskell, of New Jersey, was married at Orange, on Thursday, June 4th. This young soldier, who fought in the first and last battle of the war, who entered the army as a private and came out as a brigadier-general, who was one of the earliest officers of the colored troops, and whose record of heroism is in the history of twenty-one pitched battles, surrendered at last to Miss Emma A. Gilmore. The marriage ceremony was unique and beautiful. It was performed in Lowellyn Park, under an ancient pine tree, just after sunrise. As both groom and bride hold extremely liberal, as distinguished from orthodox, religious views, they requested the Rev. Henry Ward Beecher, who officiated, so far to respect their conscientious independence of churchly words as to omit from the service any form of words based on these. Accordingly, after the young couple had presented themselves on a moss carpeted spot, and were circled at a close distance by their friends, the groom clasped the bride's hand, saying, "I take you, Emma, for my wife." The bride responded, "I take you, Lowellyn, for my husband," and Mr. Beecher added only these words: "In behalf of the sentiments of the community in which we dwell, and of the laws, I declare, in virtue of what you have now done, that you are husband and wife. May the love which has thus been declared, be strong as these evergreens [throwing at their feet some evergreens and flowers] to endure the storms and winters of life, and as fragrant and tender as the flowers of summer. May God bless you!" The friends then stepping forward, throw down before the married pair many handfuls of similar dew-be sprinkled of forings. And this (together with multitudinous kisses, hand-shakings and congratulations) concluded a ceremony which, to all who behold it, appeared unusually simple, graceful and beautiful. Over the rustic scene, one of the most golden of June mornings seemed to be repeating the old proverb, "Happy the bride the sun shines on." An old poet has sung, "None but the brave deserve the fair." To the brave soldier and his fair bride we wish a thousand benedictions.—Independent.

Integrity, intelligence and industry are inviolable

The Ohio Spiritualist.

CLEVELAND, SATURDAY, JUNE 10, 1868.

Subscription Terms: One copy, one year, for fifty-two numbers, \$3.00. Five copies, one year, \$15.00. Ten copies, one year, \$30.00. Subscriptions received at proportionate rates for three or six months. Invariably in advance. Advertising by special contract. H. D. HAMMOND, Publisher. 124 Broadway, General Agent.

It has been concluded not to commence the weekly publication of THE SPIRITUALIST just yet. Until further notice, it will be issued fortnightly, as heretofore. As each subscriber will receive the NUMBER OF COPIES for which he pays, the only difference will be the semi-monthly instead of the weekly receipt of the paper for the present.

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

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

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

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

Spiritualist and Spiritual.

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

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

Frequently there is more spirituality among a people who adhere to an intellectual falsity than among those whose doctrines are rational! A minority of Spiritualists are the most intellectual, the purest, the most refined people living—and this minority numbers tens of thousands; but some of the sects (in our opinion) surpass the majority of Spiritualists in this quality. The reason is obvious. The rationalists, the thinkers, have broken away from the theological absurdities of the creeds, and have as a class been attracted to the Philosophy of Spiritualism—often where they could not accept the phenomena—and they are combatively intellectual, not spiritually intuitive; another class of destructive reformers accept the phenomena, because the proof is incontrovertible, yet have not the spiritual unfoldment to grasp much of the philosophy; and, further, Spiritualism has no power to excommunicate, but tolerates whatever the Author of all tolerates.

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

"Joy in Suffering."

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

DEAR FRIEND: Swift as is the flight of time, yet often in thought do I find myself haunting thy onward course, hoping each successive day will bring to me some healing influence, and that each new rising sun will reflect towards me some bright, celestial ray, to reanimate and strengthen my weakened vitality! For "What avail the largest gifts of heaven, When drooping health and spirits give place; How tasteless, then, whatever can be given, Health is the vital principle of bliss." My daily and earnest prayer is that I may live and have sufficient strength given me to carry in-

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

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

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

Sunday Cheese Excommunicated.

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

"The conference then listened to a very brief but strong and able paper from Dr. Wolcott of Cleveland, upon 'Observance of the Sabbath.' The following resolution, after a discussion by Revs. Porter, Paul, Darling, Buchanan, Dann, Showell, Bates, Brewster and Baldwin, was adopted. Resolved, That the conference regard the transportation of milk to cheese factories, and the employment of persons in the manufacture of cheese upon the Sabbath, as a palpable desecration of the day. The milk which is devoted to this use might one day in seven be appropriated to other uses, and the persons thus employed might in this way be released from labor, and left free to attend to the religious duties of the Lord's day. The report of Dr. Wolcott and the resolution were ordered printed, and it is understood they will be read in all the Congregational churches in the dairy section of our State."

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

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

THE PRESENT AGE.—This new Spiritual weekly, hailing from Michigan, is a large and well-printed folio. May it deserve and have abundant success. It is devoted to Spiritualism, Literature, Agriculture, News and Advertising. It has

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

How Account for it!

"For what?" Why, for the hundreds of thousands of well-established phenomena mentioned in text-books of science, ignored by popular naturalists, and accounted by would-be philosophers. A little girl of Mr. Edwards, of Montville, O., when about fifteen months old, saw a "spirit-wraith," with her mother, who is a medium, and cried for it. When she could only talk a little, she grieved because her invisible playmates did not partake of some grapes she repeatedly offered them, saying, "Mamma, they won't take them."

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

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

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

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

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

Too Dear!

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

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

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

TO CORRESPONDENTS.—Glad to receive your favors; but write plainly (names especially), with black ink, and do not crowd the manuscript, nor interline. State news and facts first, opinions afterwards. Never mind slight inaccuracies of expression, nor let them deter you from sending an interesting item or a sterling thought.

S. S.—Your fraternal letter is heartily appreciated. Such sentiments as it expresses "lift the soul above the selfish and sensual, into the divine and truly spiritual department of life."

IRA.—Both your letters received. Will send the papers.

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

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

Obituary.

AMOS BAXEN, one of the oldest citizens of Clyde, passed to a higher life on the 29th inst., aged 86 years.

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

A. B. FERRIS. Every action is governed by absolute law

LOCAL.

We request reports of conventions, etc., of Spiritualistic people in the please communicate?

CLEVELAND.—The Society are making considerable progress in their efforts to secure a lecture given by E. Whipple, appreciated by many, and positive in their affirmations being that it is a science, a religion. The large club lectures on mediumship given at a glance the medium, phenomena, manifestations which are involved hour for the Lyceum 29th A. M., and the lect an increased attendance. A Temple Grove county, with E. V. officers, and leaders are being overgrown, grow plain. The a tion recurs now and last season's sociable charged the inhibited those profits are made the payment of regul true bias, must be re prospect in cheering, I have struggled thro never.

A strawberry festival for two nights, by the city of circumstances, ed expenses; but a satisfaction was decla in the festivities of it tastefully decorated with designs, letters, etc. tiful with pictures in an artistic order. A post of honor, surm and stripes. The tal tastefully ornaments of the volunteer con well and harmonious except the most of splendid success.

MILAN.—Refore planning communica another column, will Society in Milan is a progressive. The or sun Tuttle, is well u it be otherwise when Emma for a fourth was a good thing, en proper spirit. Let or where thus shall th honorably recognize

ETHEL.—Ara have lectured once I and E. Whipple lab

FARMINGTON.—A i nearly enclosed; i by thirty wide. Th bers. The place ha orthodox sentiment. Emma for a fourth was a good thing, en proper spirit. Let or where thus shall th honorably recognize

CHANDLER.—The S P. Kellogg once a V. PALMERSVILLE.—T Friends in this tow their numbers as s in the habit of re dence of Cleveland of over sixty month thing progressing. acibles, etc., is in Leaders' Meeting, I glad to note the int cers.

RIVAN SPRING.—Th and lecturers are wa

AKRON.—Mrs. W much pleased at th Every one says th can scarcely imagi place since the Su had been in Empir hours of ten and I know that it was t people you spent th fore. Under eient Conductor, w dion and Leaders' sion overtakes oth and I warn them al or the Akron Lyce the friendly stric They are going to l evening, and will they got money en have speaking. For the many fric stay there, with mu attended with mu a pleasure when su See communications

CLEVELAND.—The So the 17th inst. in the proceedings. 150 members, and The Lyceum has re Conductor, and Mrs Olyde Lyceum is a the first requisite to by. Music is the l cultivated; a great ticular. We can a that he will not en presence in training a model Conductor, the drill and evolut

MONROE CENTER.— place once a mont The Society is a lar

AKRON.—Regul dressed by O. P. Ki son has spoken here man was in attend

KIRTLAND.—A go established. Will the cers, etc.? The St here.

CHAGRIN FALLS.— forty members. J Officers: E. Goodw Vice President; G. E Waldron, Treasurer; James Cooper, Tru who have offered to the Society, is eng the present.

AKRE RAYS

Bro. HAMMOND: fully organizing the social party and feet Although the wraith thunder storm comb there was quite a h was realized over a h The Constitution y alony" was signed organization, by oth following officers we Julius A. Hamme

Selected Miscellany.

VALISNERIA.

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

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

The Jews in Chicago.

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

That Christian paper, the Advance, has no better thing to say than this: EIGHT UNITARIAN CHURCHES IN CHICAGO!—Who would have imagined such a prevalence of "Liberalism"? Indeed we fear that our Unitarian friends are not aware themselves of the full number of their congregations from the fact that six of them pass for Jewish synagogues! As we listened, the other day, to Mr. Greenbaum's account of the belief of himself and his Jewish brethren in Chicago, we were struck with its close coin-

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

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

Jealousy.

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

Very well for dogs and cats, still:

"Let noos delight to bark and bite, For 'tis their nature so; Let hungry lions growl and fight, For God hath made them so. But children, you should never let Your angry passions rise; Your little hands were never made To tear each other's eyes." Westminster Catechism.

A SINGULAR DREAM VERIFIED.—While the plague was at its height at Alexandria, a Mahometan dreamed that eleven persons would die of the plague in his house! When he awoke he remembered the dream; and there being exactly eleven persons in his house, himself included, he became very uneasy. His alarm increased, when on the following day the wife, two female slaves, and three children died; but he became quite certain that his death was at hand, when, on the fourth, his two remaining children, a woman servant, and an old man servant sunk into the grave. He accordingly made his preparations to pass into eternity—related his dream to some of his friends, and begged them to make inquiry every morning, and, in case he should be dead, to have him buried with the usual solemnities. A cunning thief, who had heard the circumstance, took advantage of the merchant's fright to open his door in the night, and when the terrified man called out, "Who's there?" to answer, "I am the angel of Death" in order, while the merchant concealed himself underneath the bedclothes and was quite beside himself, to pack up what effects he found in the house and carry them away. Unluckily for him he was seized with the plague and died on the stairs. The merchant, however, did not venture for many hours to put his head from under the bedclothes, till at length his friends came, heard from him what had happened, found the effects, recognized the thief, discovered the truth, and confirmed the strange accomplishment of the dream.

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

Enlarged great toe joints, corns and irritating nails cutting into the flesh, are invariably the result of compressing the

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

Children should have large, soft shoes and it would be an excellent habit if both ladies and gentlemen habitually wore such; but as fashion is despotic, and still insists upon squeezing the pedal extremities into less space than they ought to occupy, be careful not to wear those which are painfully tight.

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

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

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

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

HUMAN BROTHERHOOD.—The race of mankind would perish did they cease to aid each other. From the time that the mother binds up the child's head, till the moment that some kind assistant wipes the death-damp from the brows of the dying, we cannot exist without mutual help. All therefore who need aid, have a right to ask it of their fellow-mortals; no one who holds the power of granting can refuse it without guilt.

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

The whole number of publications in the United States during 1867 is 2,175. These may be classified as follows in the order of their number: Fiction, viz: Children's Stories, or Juveniles, 385; Novels, 284; "Dime Novels," 72; Religious and Theological, 257; Arts, Trades, Commerce, 142; Law, 121; Poetry, 120; History, 107; Biography and Genealogy, 103; Essays, Criticism, Miscellaneous Literature, 80; Educational and School Books, 75; Travels and Geography, 74; Medicine and Surgery, 70; Government and Politics, 38; Sociology, including Woman's Rights, Co-operation, etc., 32; Fine Arts including Music Books, 32; Mental and Moral Philosophy, 25; Science, Natural Philosophy, etc., 21; Amusements, 17; Periodicals, viz: important new ones begun, 11; Books not classified under above, '34.

Should a foreign army land upon our shores to levy such a tax upon us as intemperance levies, no mortal power could resist the tide of swelling indignation that would overwhelm it.—Lyman Beecher.

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

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

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

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

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

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

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

Perfect happiness, I believe, was never intended by the Deity to be the lot of one of his creatures in this world; but that He has very much put in our power the nearness of our approaches to it, is what I have steadfastly believed.—Jefferson.

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

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

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

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

The sky is a drinking cup That was overturned of old, That down upon us pours Its wine of airy gold. We drink the wine all day, Till the last drop is drained up, And are lighted off to bed By the jewels in the cup.

OHIO SPIRITUAL DIRECTORY

It is highly essential to the accuracy of this Directory, that the officers of Societies and Lyceums furnish us the required data. Mrs. NELLIE L. BROWNSON, 15th street, Toledo, Wm. BRAYAN will answer calls to lecture in Michigan and Northwestern Ohio until further notice, Address, box 53, Camden P. O., Mich. H. L. CLARK, trance speaker, Painesville. HENRY J. DUNOIS, inspirational speaker, Cardington. O. B. FRENCH, lecturer, Clyde. O. P. KRILGOD, lecturer, East Trumbull, Ash-tahula Co., O., speaks in Monroe, Centre the first, in Andover the second, and in Thompson the third Sunday of every month. A. A. POPE, inspirational speaker, North West, Toledo. Mrs. MARY LOUISA SMITH, trance speaker, Toledo. HUBSON TUTTLE, Berlin Heights. Mrs. SARAH M. THOMPSON, inspirational speaker, 36 Bank street, Cleveland. E. S. WHEELER, inspirational speaker, Cleveland. Prof. E. WHIPPLE, lecturer upon Geology and the Spiritual Philosophy, Clyde. A. A. WHELOCK, Toledo, box 643. LOUIS WATSON'S permanent address is Box 58, Hudson, Ohio. At present address Care of Henry Stage, St. Louis, Mo. J. H. RANDALL, Elmora, Ohio, will answer calls to lecture Sundays. MEETINGS. CLEVELAND, O.—The First Society of Spiritualists meets in Temperance Hall, 184 Superior

street, on Sunday, at 10 1/2 a. m. and 7 p. m. Lyceum meets at 2 p. m. Mr. George Rose, Conductor; Miss Clara Curtis, Guardian; T. Lees, Secretary. CLYDE, O.—Progressive Association holds meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets at 10 a. m. A. B. French, Conductor; Mrs. Mary Lane, Guardian, THOMPSON, O.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are Henry Hulbert, P. Woolcott, A. Sillitoe, E. Stockwell, V. Stockwell, E. Hulbert and R. Holtz. MILAN, O.—Spiritualists and Liberalists' Association and Children's Progressive Lyceum. Lyceum meets at 10 1/2 a. m. Hudson Tuttle, Conductor; Emma Tuttle, Guardian. TOLEDO, O.—Meetings are held and regular speaking in Old Masonic Hall, Summit street, at 7 1/2 p. m. All are invited free. Children's Progressive Lyceum in same place every Sunday at 10 a. m. A. A. Wheelock, Conductor; Mrs. A. A. Wheelock, Guardian. CINCINNATI, O.—The Spiritualists have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Greenwood Hall, corner of Sixth and Vine streets, where they hold regular meetings, Sundays, at 10 1/2 a. m. and 7 1/2 p. m. AKRON.—Lyceum organized June 7th. Meets at Empire Hall, at 10 o'clock A. M., every Sunday. Conductor, Mr. James A. Sumner; Guardian, Mrs. L. Barabard.

Fifth National Convention.—The Fifth National Convention of Spiritualists will meet in Corinthian Hall, Rochester, N. Y., on Tuesday, the 25th day of August, 1868, at ten o'clock in the morning, and continue in session until Friday, the 28th inst. An invitation is extended to "each local organization of Spiritualists or Progressive Reformers to send two delegates, and an additional one for each fractional fifty over the first fifty members, and each State Organization to send as many delegates as the State is entitled to represent in the Congress of the United States," to attend and participate in the business which may come before said Convention. President, Isaac Rhen; 27 Vice Presidents for their respective States; L. K. Joslin, Treasurer, Rhode Island; Henry T. Child, M. D., Secretary, 634 Race st., Philadelphia. (Hudson Tuttle is Vice President for Ohio.)

ADVERTISEMENTS. THOMAS LEES, Architectural and ornamental WOOD CARVER, 24 Prospect Street, CLEVELAND, - - - OHIO. READ AND INVESTIGATE! Search Diligently to Know the Right! Science is the never-fading Light that leads Man's Reason up the Star-lit mountains of TRUTH! THE STATE MISSIONARY A. A. WHELOCK, HAS THE FOLLOWING VALUABLE BOOKS FOR SALE!

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Any and all other Works relating to the Spiritual Philosophy and Phenomena, Or having a TENDENCY TO LIBERALISM. Will be procured for those who desire them. ROSE & BROTHER, PORK PACKERS AND DEALERS, CURERS OF EXTRA SUGAR CURED HAMS & DRIED BEEF No. 138 Ontario Street, CLEVELAND, OHIO. C. ANDREWS, Wholesale and Retail Dealer in and Manufacturer of BEST FAMILY FLOUR, Rye Flour, Buckwheat and Graham Flour, Cracked Wheat, White and Yellow Meal, Oat Meal, Pearl Barley and Hominy, also every description of Grain and Mill Feed, Oil Meal and Oil Cake, Corner of Ontario and Prospect Streets, CLEVELAND, OHIO. All articles purchased at this establishment will be promptly delivered in any part of the city Free of Charge. MISS S. A. BOYD, Clairvoyant and Test Medium, Grateful for the patronage that has been extended to her since her arrival in Cleveland, would inform the truth-seeking and afflicted that she is permanently located at Rooms No. 22, third floor, Hoffman's Block, (Opposite the Post Office), where she will continue to give TESTS, DELINEATE DISEASES, and CURE by the "LAYING ON OF HANDS." Those who are animated by commendable motives and a sincere desire to candidly investigate the phenomena of Clairvoyance, or to have their maladies relieved, seldom go away disappointed. Delineation, Advice and Prescription, \$2.00 Simple Tests, \$1.00. Rooms open from 9 A. M. to 5 P. M.