

# The Ohio Spiritualist.

"CHARITY FOR ALL;—MALICE TOWARD NONE."

VOL. 1,

CLEVELAND, OHIO, SATURDAY, JULY 4, 1868.

NO. 5.

For the Ohio Spiritualist.  
**J. V. Mansfield and the 'Boston Investigator.'**

**Editor Spiritualist:** A copy of the Boston Investigator, dated January 15th, 1868, was placed in my hands in New York, when I was lecturing there in February. My attention was attracted to a letter signed Wm. P. Lippincott, detailing certain experiences with J. V. Mansfield, the medium for sealed letters. Mr. Lippincott describes a package he caused to be sent to Mr. Mansfield, thus:

"On the 20th of May last, I wrote the following: *My dear wife, Almira F. Lippincott:* If you still have a conscious existence, you probably know how anxious I am to know it, and to know that you are happy; and, to test it, I will send this to some medium, after keeping it awhile, and I wish you to tell me through that medium, who Rachel Cary was, and in what way you protected her and her children, years ago in Philadelphia, in time of danger."

This, with a few other unimportant words, was written on a piece of yellowish-brown paper, five by six inches square, and folded into a square of one and a half inches, which made it twelve folds thick, and four half-folds besides. This was then folded in the same kind of paper, and glued all over—not pasted, but glued with such glue as cabinet makers use. Then another covering of paper was put on the fresh, soft glue, and then another, and another, until the written note was within seven thicknesses of paper, all compactly glued together. When the fourth course was on, it was sewed all round the edge with a needle and black thread, and on each stitch what sailors call a "marlin hitch" was taken; this was likewise all glued over, and the number of stitches counted and noted. Then, when thus finished, it was submitted to the inspection of another person, and he took pen and ink and made crosses over the finishing, lapping edges of the paper. The package was then two inches by two and a quarter inches square, and about three-eighths of an inch thick."

On the 5th of September, this glued note was mailed to J. V. Mansfield. In the course of a few weeks it was returned, without having been opened. That it had not been opened, I am as certain as that I am now writing to you. The man was sent for to whom it was submitted before being sent off; he found his crosses all right, and was satisfied it had not been opened. And then, in his presence and that of my family, it was opened, cut open, as the only way we knew of getting it open; and then, for the first time, others beside myself, saw and knew what I had written; no man, woman or child knew it before, except myself.

To guard against the objection that might arise, that I had fabricated a case to suit the answer, another note was written, stating how and from what Rachel was protected. This note was also securely glued up, and put in the possession of the man above alluded to, and was a secret to all but myself after the first note was opened and read.

The glued note returned by Mansfield was accompanied with an answer, from which the following is an extract:

"You wish to know, as near as I can magnetize your query, who it was that I protected from violence, or the strong arm of the then law, years ago in the Quaker city. Well, as near as I can recollect, it was R. Cary. (And signed,) ALMIRA F. LIPPINCOTT."

The editor of the Boston Investigator tacks on to Mr. Lippincott's letter these sage remarks:

We have but a few thoughts to offer in reply, for the evidence submitted by our friend is of a kind on which we do not place the least reliance, though we have no doubt of his entire sincerity in making his statements. His package, sealed up as he describes, was sent to Mansfield, who retains it several weeks before he sends back an answer. Why did he keep possession of it so long? Does Mr. Lippincott know for a positive certainty, that Mansfield never opened that package? Or does he know, beyond all doubt, that Mansfield did not write to Philadelphia and obtain from thence or from some other source the whole of the information which he imparted? We should want to be satisfied upon these points, and, until we were, we should suspect imposition, for we know that in this pretended reading of sealed letters it has been practiced.

Besides, the reply received by our friend does not seem to be in sufficient accordance with his request. He desired to know, from the spirit of his departed wife, whether she is still alive and happy; but she does not answer, explicitly, that she is, nor where she is residing. Now, as he was devotedly attached to her, and as she was a most excellent woman, it does not look reasonable to suppose that, if she could communicate with him, she would send such a vague and doubtful answer as he received; nor that he would be under the necessity of sending to Mansfield to employ him to ascertain the fact of her existence, when, if it

were a fact, she would no doubt communicate directly to her husband, rather than with another person, and he probably a stranger to her while she was living. We are unable to see any necessity for "mediums," if there be any such thing, really, as spiritual communication.

Then, again, it may be that the person to whom our friend's letter was "submitted for inspection," before it was sent, knew what was in it, and transmitted the same to Mansfield. At least, there is reasonable ground for this inference, which, with the other objections, goes to strengthen suspicion of fraud somewhere.

Lastly, we see no evidence whatever, in the extended statement of our friend Lippincott, proving that the answer to his question came from a spirit, nor that Mansfield did not originate what purports to have been derived from spiritual agency. It is true that we may be mistaken, but as our worthy friend expects that we will make some remarks, we have frankly given them. Like himself, we wish to know of a future existence, if it be a fact, but if we can obtain no more conclusive evidence of it than that which he has presented, we shall always remain a doubter.

I wrote at once to the Investigator:  
MR. J. V. MANSFIELD.

**Mr. Editor:** I had my attention this morning directed to a letter which appeared in a late number of the Investigator, signed Wm. P. Lippincott, detailing certain experiences of, to say the least, an extraordinary character. I shall not trouble you with any special thoughts on the letter in question, but, with your permission, will show where your "remarks" at the end of said letter legitimately land you.

I am quite satisfied that you have acted according "to the light within you," and have shown the true spirit of an "investigator" by devoting so much space as you have to a taboed subject; and, for myself, am desirous of justice being done to all, irrespective of caste or creed.

Claiming to know something about media and the laws governing mediumship, you will pardon me for the freedom with which I address you. To be brief, I will take your "remarks," as they shape themselves into queries, *seriatim*, and proceed to put reason against reason, i. e., my reason against yours. Let them have fair encounter, and no favor.

You ask why the package so carefully glued, stitched and marked, which Wm. P. Lippincott sent to Mansfield, was retained several weeks. I answer, Probably Mr. Mansfield was, as I know him to be often, too much engaged to give the package immediate attention. Nor do I see any advantage in Mr. Mansfield keeping the package by him, unless he could not before feel in a condition *en rapport* with the intelligence or intelligences which manifestly operate through him, unless we accept your third query and suppose he was such a bungler as to send to Philadelphia for the particulars he gave in his answer.

You will excuse me for saying that I feel it quite unworthy an "investigator," falling back upon the easy stalking horse of "humbug."

You ask does Mr. Lippincott know for a positive certainty that Mansfield never opened that package? I think no reasonable man could for an instant see how Mr. Mansfield or any other man could open such a package without leaving traces that it had been done. It is quite unworthy the true spirit of inquiry even to suggest such a query, with the weight of evidence on the other side.

In justice to Mr. Mansfield I will here state that I came into New York, having recently arrived in this country from England, and was here personally known to only one man. I went to Mr. Mansfield and sat with him, desiring a test. He very courteously gave me every opportunity of test. I wrote the names of my father, mother and little daughter, all in spirit-life, on long slips of paper, taking care to fold the writing in such a way that I am satisfied Mr. Mansfield could not see it, neither did he watch the progress of the pencil. He sat at the table, and in less than half an hour wrote me lengthy communications from the alleged spirits of my father and mother, in each case signing the name in full.

In my case there was no delay. The way the paper was folded was as satisfactory to me as though it had been nailed in a box. With this experience, I could not without a protest allow Mr. Mansfield to be suspected by an "investigator" of opening a package.

If Mr. Mansfield could, as he did, give me such a test, surely he would neither need to open another's package, nor to send to Philadelphia for information.

"We know that in this pretended reading of letters (imposition) has been practiced," say you. Why, of course it always has and always will be, if it's "pretended." I am ready to admit that numbers of impostors exist, all the world over, attached to every system. I am not dealing with such. I have every reason to believe, both from personal test and from the testimony of reliable witnesses, that Mr. Mansfield is a medium, and a very wonderful one, too.

Impostors who take the name of mediums are alone the "pretenders." If a man commits a murder, you do not call all men murderers; but if an impostor tacks on the name of medium, you call all mediums impostors. "Logie forever! a horse chestnut is a chestnut horse!"

The answer Mr. Lippincott obtains from Mr. Mansfield does not appear to you sufficiently explicit, being too vague to come from a departed wife to her husband.

Do you know that Mr. Lippincott gave the entire communication he received? It sometimes happens that a part which the writer may feel delicate about giving to the world is kept back. In that case you of course can only judge from what you see. I cannot help seeing that enough has been given to suggest the action of some intelligent agent outside Mr. Mansfield. Time does not permit, or I could add fact upon fact to show that the majority of spirit manifestations (so called) cannot be placed either to the account of humbugs or clairvoyance, but that the only reasonable conclusion is they come from disembodied intelligences.

Mr. Mansfield is simply a phase—a most wonderful phase—of a power which is surely shaking up the dry bones of dogmatism and ossified skepticism all the world over.

"We are unable," say you, "to see any necessity for mediums, if there be any such things as really spiritual communications." Excuse me for saying that a more ignorant expression could scarcely fall from the lips of a child. The Boston Investigator is not that the medium through which you and your writers reach—through the media of the railroad and the post office—your readers? Is not the eye the medium for conveying images to the mind; the ear, for sound; and language, for idea? All the manifestations of nature give incontestable evidence of the necessity of media. Besides, the fact exists in millions of instances that mediums are a necessity, and will not be cried out of existence by all you or I, or the whole world may say.

Suspicion haunts you like another ghost. You have suspected Mansfield of imposition—tried to urge strong reasons against spirit mediums. You close by suspecting Mr. Lippincott's friend, who sent the package to Mr. Mansfield, of sending with it the particulars of what it contained. Really, I should blush to resort to such shifts. Better ignore the subject altogether, or do the still better thing, *investigate* for yourself.

I find that this letter has reached a length that bids me stop. I am a stranger to you and to this country, but I trust to your sense of fairness to give this a place in your columns. I have every respect for the memory of such men as Paine. No one more heartily appreciates than I do their great sacrifices on the altar of martyrdom for the advancement of mankind. Spiritualism is not behind hand in the world's good work. Because it demonstrates an after existence for man, it does not nurse old superstitions and miserable heresies, helping either the churches or their opponents.

Yours for the light of truth and justice,  
J. H. POWELL.

New York, March 8, 1860.

My letter, up to this date, has not appeared in the columns of the Boston Investigator, although it has been promised insertion "next week," through a series of weeks. I am well aware that editors are often pressed for space, and am not unreasonable enough to expect impossibilities; but as I am tired of waiting until "next week," through nearly three months, I give you the letter for publication. It seems to me that the Boston Investigator can not logically defend its own sapient "remarks," and the editorial fib of "next week" looks very like shuffling; but as I don't wish to be hard on my erring brother of the Investigator, I forgive, and relieve him from the responsibility of publishing my reply to his own remarks, especially since he may be waiting till "next week" to do justice to Mansfield.  
J. H. POWELL.

Cleveland, June 22, 1868.

For the Ohio Spiritualist.  
**Anniversary of Clyde Lyceum.**

**Editor Spiritualist:** The society and Lyceum of this place held its first anniversary Wednesday evening, June 17th. It was one of the most pleasing and successful entertainments the society has yet given. The exhibition was under the supervision of Mr. Ganson, its present conductor, who deserves great credit for having made it a perfect success under the most discouraging circumstances. The society having delayed making any arrangements for the anniversary until a few days since, and the hall being rented to other parties, gave little opportunity for rehearsal. The whole affair was therefore nearly impromptu.

The writer opened the exercises with a few remarks, after which Cora Farrand, a young Miss of five summers, sang a beautiful song that called forth loud applause by the audience. Master Hunter gave a declamation in a clear, full voice, evidently

wholly unconcerned as to the number or opinion of the spectators, which called to your mind the remark of a forcible writer, "Young America will go ahead even at the risk of breaking his neck."

"They Never Fail," was admirably given by Miss Laura Tuttle, and a dialogue by Misses Hunter and Ganson, after which Misses Fowlers sang that patriotic song, "Sword of Bunker Hill" very excellently. "Katie Lee and Willie Gray," by Miss Susie Ganson, was declaimed in an almost faultless style, and young Ford gave "A Leap for Life" in a manner that clearly showed he was no ordinary jumper. "The Foolish Habit," by Misses Perrin and Hunter, was a very good dialogue, but spoken hardly loud enough so that those farthest from the stage could hear distinctly. Misses Boyer and Moore gave a fine song, after which Miss Abby Taylor informed us that it was "Not Our Business Why," so earnestly that she evidently intended all should understand it. "Scandal on the Brain," by five young ladies, was so well rendered as to make it the greatest success of the evening—it being a disease that has "ragged violently" in this community for a long time, was undoubtedly the reason why it was of such especial interest to the audience.

"The Dream on Skates," by Mary McKenzie; "The Old Arm Chair," by Miss Jordan; declamations by Miss Fowler and Master Duham, were all worthy of especial praise. A humorous dialogue by Messrs. Ford, Perrin and Whittaker, was given in such unexceptionable style that it called forth hearty applause. Mrs. Fowler added much to the entertainment by singing several songs; also Messrs. Miller, Birdsey and McCarly with their music.

The Clyde lyceum is steadily "marching on." One year ago it was organized with but twenty-four members. The guardian's journal now shows over one hundred and seventy-five members, besides officers and leaders!

The writer was elected its first conductor, but was obliged to resign, being away from home nearly every Sabbath. The assistant conductor, Mr. J. N. Russell, was then made conductor, and the zealous and faithful manner in which he discharged the duties of the office, has won for him the gratitude of the society. Declining health, and business, however, forced him to resign, a few weeks since, and Mr. Ganson was appointed to that office. He has commenced the work in earnest, and if his present zeal is any indication of his future action, the Clyde lyceum has bright prospects before it. Too much praise cannot be given to Mrs. Whipple, the present guardian—the officers and leaders of the society, who have faced the most bitter opposition with a courage and fortitude that cannot be over estimated.

Go ahead, my good friends! I can only regret that I cannot meet with you as often in presence as I do in thought. May the nearest and dearest of the higher life continue to bless you in your laudable work.  
Truly, &c. A. B. FRENCH.

Clyde, O., June 18, 1868.

**Distinguished Honors to a Medium.**

The four hundred and thirty-ninth anniversary of the delivery of Orleans from the English was observed with great pomp and success on the 8th of May, in that city. The festival was established at Orleans in the year 1429, on the day the English retreated from the town, and has been kept up, with few exceptions, throughout the years that have elapsed since that date.

For weeks before, the town had been roused from its provincial apathy by the necessity for cleanings and decorations. The civil authorities voted extra supplies. A statute of liberty was converted into a personification of the Maid of Orleans, and set upon a pedestal. Triumphant arches, flags, escutcheons, of all kinds and sizes, enlivened the streets. Even the cathedral towers were hung with coats of arms and blazons, up to the very top. The actual round of festivities began as early as the 8th of the month, with the name-feast of the cathedral, which is dedicated to the holy cross.

On the 7th, at noon, the bells tolled forth the beginning of Joan's annual harvest of worship and honor. At half-past eight o'clock, the hour at which Joan crossed the bridge and entered the town after taking the Fort des Tourelles, this doleful clang became a merry peal of joy. The principal streets blazed forth in illuminations. At the great porch of the cathedral, the bishop and chapter and other clergy ranged themselves in order, awaiting the arrival of the mayor. Presently that functionary appeared, escorted by military torchbearers, who formed a semicircle in the broad place, bearing the banner of Joan of Arc. As the mayor presented this to the bishop for another annual benediction, the whole front of the cathedral burst out instantly into a blaze of red light. The sky was dark and stormy, which added to the beauty of the sight. The bishop then re-entered the cathedral, in the midst of a crowd of banners, Joan's banner taking precedence over those of St. Michael, St. Aignan, St. Enverte, St. Callinice, and St. Marguerite, the tutelary saints of the city. The troops filed off, and took up a position at the foot of Joan's

statue in the Place du Matrol. After a few symphonies from the band, the moon came out from the dark clouds, the illuminations died out, and by eleven o'clock the good old town was asleep.

At sunrise on the 8th, the bells announced the anniversary of the festival. The quarterly tolling continued throughout the morning, and at ten o'clock all the magistrates and officials of the place went in state to the cathedral. The bishop celebrated the mass. An abbe pronounced the panegyric. Then a procession composed of the clergy of the twelve parishes, the seminaries, the various banners, the holy relics of the cross, issued from the cathedral and wended its way to the other side of the Loire to the Place des Tourelles. The choirsters of the cathedral sang during the solemn march a *motel* specially composed for the occasion in 1848.

After the return from the Place des Tourelles, the procession drew up in the Place St. Croix, the bishop raised on high the famous relic of the holy cross, gave a blessing and dismissed the world to their homes. In the evening there was a display of fireworks, and next day a speech was made by the Emperor.

Joan of Arc was a wonderful personage—a medium with excellent gifts. She possessed the impressionable, the perceptive and the inspirational phases. Her development was as an impressionable seer and clairaudient. She was guided by her "voices," and governed by her impressions. Every medium and Spiritualist should read her glorious and pathetic history; it teaches noble lessons and is of deep interest as a record of a martyred medium and of the dastard malignity of priests and servile politicians.

To-day she is honored by the church and state with pomp and pageantry. Still there are thousands of mediums led by voices as definite as those which controlled the Maid of Orleans. Their gifts are denied by the church, but many of them are recognized powers in the state, where some of them have performed services scarcely inferior to those Joan rendered France. The time will come when the truth of the spiritual powers which operated to make her a heroine will be understood, and other women led by angel voices to deeds of noble greatness.

**Phenomenal.**

Miss Ellen R. White, of Cleveland, was taken ill by what her physicians regarded as typhoid fever. For four weeks her condition alternated from better to worse, when, about four weeks ago she had a severe relapse, sinking until it was thought she had died, and she was pronounced dead by her physicians; her mother alone refusing to believe her dead. Preparations were made for her funeral, the mother all the time insisting that her daughter was alive. She was to have been buried on Sunday, and her narrow escape from the grave is thus related: "On Saturday, while one of the neighbors and the mother were standing by the side of the supposed corpse, the door, which had been left open, blew shut with a loud noise, which had the effect of so acting upon the girl as to bring her to, and set her life blood in motion. She sprang up in bed, and, throwing her arms around her mother's neck, wept tears of joy over her escape from the horrid death of being buried alive." The young lady described her feelings during her trance, from which it appears she fully realized all that was going on, but her will was powerless. Her situation appears to have been one of perfect happiness, except when the thought of being buried alive possessed her.

The Galena (Ill.) Gazette says: "A few days since the following circumstance occurred in this county, as we learn from a person who was present on the melancholy occasion; A physician was called to see a young man in his sickness. He examined the case carefully, felt of the pulse, which appeared strong and almost healthy, pronounced the case hopeful, and after prescribing, was about to depart. The patient requested the doctor to remain, with the remark that he should be dead in just ten minutes. The doctor, supposing it to be only a whim of the imagination, thought it best not to heed it, and left without delay, with a remark that he was sure he would soon be better. As soon as he left, the young man firmly, and in about his usual tone of voice told a gentleman present to look at his watch, and note the time, for in just ten minutes from the time he spoke, he should be dead. The friend wishing, like the physician, to turn his attention from the subject, paid no attention to it, but performed some other slight attention. About five minutes more had elapsed, and the sick man again spoke to his friend: 'Why did you not look at your watch? Five minutes have passed. I have only five minutes more to live.'" The friend then looked at his watch and noted the time. In just five minutes the patient was dead. The Evening Press informs us that Dr. J. R. Newton, of Newport, has of late been

exercising his gift of healing in Providence. The Press says: "The entire hall was filled, and many who came at a late hour were unable to enter. He opened with a short address explaining his mode of operation and the principles governing it. We may say, in short, that he considers all persons capable, to a greater or less extent, of exercising the healing power. Some possess it in a remarkable degree. He did not deem it miraculous, though sometimes seeming impossibilities are accomplished. Healing was nothing more than an impartation of vital power: by some it was called electricity or magnetism. It was akin to the later, but nevertheless was distinct from it. It was more delicate and subtle, more powerful than any physical agencies, in the degree that spirit is superior to matter. These points he elucidated at some length, and then proceeded to heal.

Those who were suffering from acute pains were first treated. The Doctor stood on the platform, and those to be treated were in the audience. With a powerful concentration of will power, and a vigorous outthrusting of his hands and arms, he claimed to send forth a wave of the vital fluid, which as it reached the subject, was appropriated and produced its effect. Most of those who arose declared their pains removed.

On the front seat were the lame and crippled. The Doctor went upon the floor and healed them, several of whom were children affected with spinal difficulties; most of these were visibly affected, and plainly indicated that a change had been made in their conditions. Dr. Newton said such cases required several treatments, and the use of warm water to aid the restoration.

One of the most marked cases was Mr. Jonathan J. Leonard, of Warren, a middle aged man, affected with inflammatory rheumatism for five months, besides a complication of other diseases. He told us that he had not been able to sit up more than an hour and a half a day for some time. Having been treated upon the floor, he went upon the platform, with a little assistance. Another treatment, and he walked smartly across the platform, back and forth. He publicly stated his condition, and most feelingly thanked God that his infirmity had been healed. At the close, he walked down the aisle and left the house with his crutches upon his shoulders. There were several other noted cases of lameness and partial paralysis cured; and those afflicted showed before the audience that their infirmities had departed. Several who had to be aided upon the platform, passed down the other side without assistance. A great variety of diseases were treated, and many of all kinds were removed, as the subjects declared. A lady who was deaf as she passed up on the platform, declared that she could hear as well as ever, and another whose vision was imperfect, declared she could see distinctly all over the hall.

Whether these cures will be permanent, remains to be seen. Judging from the past, however, the most may be expected to remain, as several were at the hall yesterday who were healed months and years since, and have remained so to the present time. Treat this system of healing as men may, it challenges investigation. Its results are to be seen on every hand. Thousands walk the avenues of life to-day who have been rescued from beds of languishing and pain by its beneficent instrumentality.

**A THORNLESS RASPBERRY.**—Considerable interest has been awakened among the cultivators of fruits, by this singular plant. Some of those who believe that war is a fatality, and must ever continue, think they find arguments, sharp and strong in the claws and teeth of carnivorous animals and even in the spines and thorns of plants. They tell us with exultation, every rose has its thorn, and many of our fruits are guarded by weapons of defense which protect them and punish those who would take possession of them.

We have all felt the apparent force of this, when, as children, we have had our limbs scratched, and our cloths torn with briars and thorns.

But what of the Thornless raspberry?—about three years since a plant was discovered near Collins New York, growing among other bushes, which seemed to be more benevolent than any of its neighbors.

While it bears its beautiful and luscious fruit, it has forgotten to buckle on the armor of thorns—It seemed to say "I am for Peace! I will not fight! I will try the experiment of yielding my fruit to man without the thorns, and see whether he will not be induced to take better care of me than if I followed the old time honored custom of pointing my bayonets at every passer by." The sermon noted like a charm, and this single benevolent plant has multiplied until hundreds of thousands of its peaceful descendants are now scattered over our land and every body feels grateful to the plant for its beautiful peace sermon.

What a lesson is this to man! What may we not do, if instead of putting out our briars and thorns and bayonets, we resolve to meet every body with kindness and love?

How soon, like this plant, may we have friends all over the world, and like it find much better protection than sharp thorns could possibly give.

How important that parents should plant no thorns in the plastic soil of their children's minds. We remember a beautiful illustration given by Elias Hicks who said, if you see a little bud of a plant swelling in a place where it ought not to grow, you may rub it off with the finger and it will heal over and leave no mark, but if you let it grow until it becomes a branch you may cut it off with the very best instrument, yet it will always leave a scar—so with children if with kindness you nip the little budding faults there will be no mark, but if they be left to grow we may remove them but their scar will remain.

### The Ohio Spiritualist.

CLEVELAND, SATURDAY, JULY 4, 1868.

**Subscription Terms.**  
One copy one year (or 52 numbers) \$ 2 00  
Five copies one year, 10 00  
Ten copies one year, 18 00  
Proportionate rates for six months' subscriptions. Insertions by arrangement.  
H. O. HAMMOND, Publisher.  
Address Room One, 89 Bank street.

**QUARTERLY MEETING.**—The Quarterly Meeting of the First Society and Progressive Lyceum of Spiritualists and Liberalists of Cleveland, O., will take place on Sunday, June 14th, at their Hall, immediately after the Lyceum session. A full attendance of the members is particularly desired, as a full report of the condition of the Society will be given, together with other important business.  
T. LEES, Sec'y. D. U. PRACT, Pres't.

**At a meeting of the Executive Board of the above Society, held June 24th, the following persons were chosen a committee to solicit subscriptions for the Society: Mrs. Charles Russell, Mrs. Thompson, Mrs. Dutton and Miss Griswold.**

**Proposed Pic-Nic.**—The Children's Progressive Lyceums of Cleveland, Painesville, Geneva and Kirtland, are corresponding with a view to a grand union picnic, to be held soon at Little Mountain—the date not yet determined upon. A delightful time will undoubtedly be had, if the weather be propitious. The Cleveland Lyceum appointed a committee of arrangements, last Sunday.

#### LYCEUMS.

It certainly is a cause for rejoicing, that there is so increased an interest manifested in the Cleveland Lyceum. The Lyceum is the most important practical movement of Modern Spiritualism, and is becoming generally understood to be such. The boys and girls of the present will be the men and women of the immediate future. Probably no State can show greater advancement in Lyceum matters during the past few months, than Ohio; and we are persuaded that it is but the commencement of far greater things yet to be. Oh, friends, be zealous in the blessed work of human redemption from slavish superstition. A New Era has been announced, and upon you devolves the momentous responsibility of acting well your part as pioneers. Many Pauls are needed, who will devote themselves self-sacrificingly to the Scientific Gospel of this Spiritual Dispensation. Some workers there must be who will resign worldly gain, even scanty recompense for arduous labor, and devote themselves unreservedly to the mission whereunto they are called.

It is evident to us that the old system of two or three lectures per Sunday will soon be obsolete. Assemble the children in the morning, while the hours are cool, and the mental perceptions clear, and invite them to question Nature and interrogate the Soul of things, being very careful never to arbitrarily teach—for their own intuitive perceptions will generally outstrip your slower methods of research—and then, in the afternoon or evening, if you have a speaker, listen to those graver matters better adapted to mature minds. So shall Theoretical and Practical Spiritualism go hand in hand—the lectures representing the former and the Lyceum the latter—and both in the highest degree operate to elevate and angelize humanity.

True workers! ye we do love. Be diligent. Faint not. The reward cometh speedily—now is!

#### MORALS.

For four thousand years no advance has been made in the statement of morals. The teachings of Jesus, of Plato, of Pythagoras, of Confucius, of Krishna, and all the seers and sages, correspond in relation to fundamental principles, which like golden threads are shot through the warp and woof which holds together the shoddy of the sects and creeds. The assumption of a personal God with less than human attributes, and of more than diabolical malignity, has been the fruitful cause of the dogmatic judgments which have cramped human nature and deformed life in the name of morality.

The Moslem mounts his coursers and gallops to the charge, and as he sends his reeking scimitar shivering through the palpitating heart of "The dog of a Christian," he shouts, "God will it!" and counts on paradise as the reward of his moral and meritorious action.

So the Christian retaliates in kind as he struggles to regain the Holy Sepulchre, and rescue the grave of his God from the hands of the Infidel. The Hebrew warriors by the confession of their own iniquity, slew the people of an entire nation with the reservation of thirty thousand virgins, whom they retained for prostitution, giving their priests a double share of the plunder, and thus they justified by "Thus saith the Lord," and the damning infamy stands on record in the Bible, as an instance of morals of course, since God's will is assumed as the standard, and this was by the "Thus Saith." The simple fact is that there is so much prating about God and his will by ignorant priests, corrupt legislators, and other humbugs, that the world loses sight of fundamental principles, and relies for guidance upon leaders as blind as themselves. The very class of men who assume to teach the essential principle of right, and guide the soul straight along the narrow way furnish as many souls to the public and items to the reporters as any other profession of equal numbers.

The truth is there is a total misconception of that which should be taught as a basis or standard of morals. "The will of God is all Greek" to the mass of mankind; they have but little clairvoyant perception and small belief in the dogmas to which they pay external reverence. The idea of a God at war with nature, makes a muddle of the universe, and renders necessary the assumption of an infallible revelation. So we are brought at last to know no law of life beyond the discordant teachings of self-constituted mentors who undertake to lay down laws for the regulation of the very thoughts of our mind, before they are aware often of the number of bones in our bodies. They ignore nature and science, and make a God out of their own head, assuming to find in the Bible an expression of his will copious enough to cover all the emergencies of life. There is enough truth in all this to preserve it in existence, for it is true of course that if there be a "Will of God," it must enforce the harmonies of the cosmos, but the gentlemen alluded to have had no special revelation, nor are they

adapted either by physical organization, spiritual peculiarities or mental habit to receive one. The world once delivered from superstitious fear will find a motive. We shall not be governed by the fear of God, or live to please him, but overthrowing the dogma of depravity, and the divine right of priests at once, shall find that our pleasure and happiness are compatible only with a natural moralism; that expediency in the full sense of the word is alone moral, and that whatever contributes to our physical mental and spiritual well being is both moral and right; then we shall find the standard of right in the natural laws of our being, and sin, wickedness and immorality have no meaning other than as transgression of them, they being the one important consideration, and God to be pleased whenever we fully and really please ourselves and consult our own happiness in the light of a scientific knowledge of the rule of our being.

#### TO OUR READERS.

On page four may be found the Circular—issued April 25th, 1868—through which the announcement of the proposed publication of THE OHIO SPIRITUALIST was first made generally known. As it sets forth somewhat explicitly the considerations that led us and many others to believe such an undertaking might be successfully carried forward, we ask your attention to it.

Well, do the facts, so far, substantiate the opinions therein expressed? As yet, but partially. The estimate for expenses was pretty accurate; but the support given has not, up to this date, reached the expectations of the promoters. We frankly confess our disappointment—and hope for better things ahead. But we are by no means discouraged now—when we are will let you know! Nor have we any strictures to pass upon the twenty-five thousand Spiritualists of Ohio. Far from it. Comparatively few of the whole number have yet made the acquaintance of this unpretentious sheet. The great difficulty is just here: It's hard to telegraph where the lines are not up. The State Association has been busily engaged setting the "posts," but the "batteries" are not yet formed, nor the "wires" adjusted. It is so hard to reach these thousands! The number is not exaggerated, incredulous friend; nor is it true that the Spiritualists of Ohio are either so few, poor, penurious or indifferent that they can not or will not adequately support a local press representing their faith. But a chaotic condition very largely prevails, and must be encountered in all constructive efforts. Every worker in the field knows how this is.

The usefulness of the paper seems to be generally admitted, and it has, as far as we have been able to learn, given at least ordinary satisfaction on the score of merit.

The repeated failure of other similar journals, the lack of capital, the stringency of the times, are difficulties considered at the outset, (though their full force was underrated,) and it would be ignominious to flinch, now that they are upon us. With reluctance we determined upon a fortnightly instead of a weekly issue, and we may not even be able for awhile to publish once in two weeks. It is a matter of comparatively trivial importance, whether THE SPIRITUALIST appears thus frequently. The important thing is that it be **READ**—as it most certainly will be. Let every one who has a dollar's worth of faith in this statement send us the tangible evidence thereof; and let every man who is guilty of reading a borrowed paper, or one that he doesn't pay for, get his neighbor to blush for him! We are bound to make this thing go, and mean to be haggard, (if not ragged,) bold, independent, industrious, honest, hopeful and *powerful*, till it does so. It's not only a laudable and beneficent undertaking, but a **PAYING** one, and though disappointed, we are by no means discouraged.

Angel blessings upon the dear ones who have strengthened us by their liberality, sympathy and invocations. There are those whose daily prayer and work have been for our success.

It will be observed that this number is larger than those which have preceded it—while, in addition, it is put in smaller type—and so contains perhaps a fourth more reading than heretofore.

#### UNREASONABLE.

Read the article on first page, entitled "J. V. Mansfield and the Boston Investigator." Impartial minds cannot fail to perceive the manifest candor and truthfulness of Mr. Lippincott and Mr. Powell's statements—or fail to be impressed with the epilogical character of the Investigator's objections. It is unnecessary to speak at length of a matter which is now so fully presented, but we cannot forbear a reference to the statement that the supposed spirit would not doubt communicate directly to her husband, if at all, and that, if there really are spiritual communications, the necessity for mediums is not obvious!

The editor of that paper is perfectly well aware of the rule in science that as many conditions and modifying circumstances as are consistent with the theory, are permissible in demonstration. For instance, theoretical physiology tells us that a large brain manifests more mentality than a small one; but Mr. Investigator knows a big-headed ignoramus and a small-headed genius, and declares the falsity of the statement that "size is the measure of power." He ignores entirely that other theoretical proposition, which is just as legitimate—that *quality* is to be considered. He will not be satisfied unless great talent is manifested through the large brain of shoddy texture!

The scientific theory of Spiritualism says that departed spirits return to loved ones on earth. Mr. Investigator doubts it very much; for he has been credibly informed that a purported spirit gave her husband the go-by and communicated to a stranger instead! Therefore, the theory is false! Were Mr. Lippincott a medium, he would probably communicate direct, as Mr. Mansfield does; and the Investigator probably then doubt the former gentleman's integrity, as it now does the latter. Susceptibility is the modifying condition in spiritual, as quality is in physiological, matters—and the editor of the Investigator is not ignorant of the fact.

#### INDIANA AWAKE.

The Hoosier State is really awake! The trumpet of the New Gospel is soon to be blown "loud and long" through the State. At their recent State Convention, which convened June 11th, measures were completed to commence the missionary work at once, and the services of Prof. E. Whipple, of this State, have been secured, as their State Agent.

He has already commenced planning his routes of travel, and the first of July will open fire upon the enemies of progress, in earnest. We congratulate the friends of Spiritualism in that State upon having secured the services of so able an advocate of our cause, and can only regret that Ohio is to be deprived of his valuable labors. We are not disposed to be selfish, however, and bid him and them God speed in their glorious work. The Macmillan cry is heard from every direction, and broad fields are ripe for the harvest. Workers are wanted everywhere. Drones and vagabonds are fast meeting their deserved fate at the hands of Spiritualists.

#### GROSS MISTATEMENT.

THE CHRISTIAN STANDARD is a large, well printed and fairly edited paper, published in this city. It, as might be expected, is skeptical touching the natural evidences of immortality presented by Spiritualism in modern times, though it professes great faith in certain ones that are recorded as having transpired many hundred years ago, of a precisely similar character to those it now rejects.

In a recent number of the Standard we read as follows:

**SPIRITUALISM.**—The eminent Prof. Faraday offered to demolish Home, the spiritualist, by attending one of his seances and giving them a strict philosophical examination, and that they should be conducted in full light. Home declined, and now Prof. Tyndall renews the proposition.

And yet some men who affect to be candid critics and to have no special interest in spiritualism, talk about the exploded tricks of darkness as mysteries yet unsolved, and as presenting grave problems to men of science! We have no hope that such facts as we have quoted above will have any weight with the victims of this delusion. We have noticed that facts against them have no importance as compared with fancies in their favor. But it ought to be of value to all who have not yet been drawn into the vortex of this abominable delusion to know that the stern touch of science dissolves the imposing pretensions of these modern jugglers, and that their boasted phenomena will neither endure the light of day nor the research of scientific men.

Either the Standard has only seen the statements which are in its "favor," though others, given below, have been published in the leading papers of this country and Europe, or else it willfully misrepresents the case. Which it is, the willing publication of the facts, at its earliest convenience, or their rejection from the columns of the Standard, will conclusively determine.

Prof. Faraday's note is dated June 14, 1861, and names the specific conditions on which he will consent to attend Mr. Home's seances. Prof. Tyndall caused this note of the late Prof. Faraday to be published, and at the same time announced his own willingness to investigate the spiritual manifestations on the same conditions. In reply Mr. Home says in the Pall Mall Gazette:

"It will give me pleasure to meet Prof. Tyndall and any two gentlemen he shall designate. On my side I will have at least two gentlemen whose names and position place them above the suspicion of aiding or abetting a fraud. I will meet Professor Tyndall and these gentlemen when and where they please, and under such circumstances as they may decide on. I must only crave their patience if nothing should occur at the first or even the second seance. A patient and candid investigation is all I ask."

The New York World says, "It is to be hoped that Prof. Tyndall will accept Mr. Home's proposition, and investigate the strange phenomena of modern Spiritualism with scientific thoroughness. The extent to which Spiritualism has obtained credence in Great Britain, but more especially in this country, entitles it to such an examination as Mr. Home invited. [Not shams!] The number of Spiritualists in the United States is large and constantly increasing, and embraces very many persons whose opinions upon any subject are worthy of consideration."

The Newark Daily Journal, copies Mr. Home's answer to Prof. Tyndall, in which he offers that gentleman an opportunity to investigate the spiritual phenomena, and says that the offer is "entirely fair and above board, and if accepted by Prof. Tyndall will be one of the severest tests of modern Spiritualism, the high standing and character of that gentleman giving an unusual importance to the matter."

"We have no hope that such facts as we have quoted above" will have enough weight with the victims of theological prejudice to cause them to retract a mistatement, or lead them in future to regard the ordinary refinements of expression toward those who intelligently and conscientiously differ from them in opinion.

"The stern touch of science," Bro. Errett, has wonderfully modified many tenets and dissipated many absurdities of your Christian system; it requires but a short glance down the pages of history, or even back toward your boyhood, to prove this. And "the stern touch of science" has much to do in that line yet! Every system of religion that fails to pass a thoroughly scientific examination must be swept into oblivion!

Spiritualism invites the closest scrutiny—the severest tests of science—claims to be a Scientific Religion, and therein finds its invincibility and superiority over all others.

The time will never come when the dogmas of the STANDARD will receive enough attention from men of science to cause a "strictly philosophical examination," but, should such an unlikely event occur, they would disappear like soap-bubbles—if not more fortunate than most of their predecessors.

May nothing that we have said be construed as indicative of personal ill-will. We see the editors of the Standard every day—"Sundays excepted"—and are physiognomist enough to see that they are intelligent, genial, well-intentioned men; besides (which, however, may be "an abominable delusion" to them,) we have psychometrically analyzed their personal spheres and found them much better than their creed! Those who have creeds generally are, now-a-days.

In conclusion, permit us to remark that any man of ordinary intelligence who does not approach the subject with a predetermination to "disprove," is just as capable of understanding the fact of spirit intercourse as though he were a Judge Edmonds, a Gov. Talmadge, a Senator Simmons, a Dr. Hare, a President Lincoln, or a Prof. Tyndall—or even a Reverend Mr. Errett.

**THIS PRESENT AGE.**—Number two is before us, and is a great improvement upon the first issue. Really a large, well-edited, beautifully printed and really excellent exponent of Spiritualism, receive unstinted patronage.

**GOD.**  
In the Lyceum at Mercantile Hall, Boston, Mass., they display a man; "The fate of God is the being of man!" and another also: "The Love of God is the beginning of wisdom!" Rabbi Myers, of Cleveland, says "we cannot comprehend God, and it is impossible in any rational sense to love that which is incomprehensible." We once knew a Christian who confessed he expected to see God as a man, and about fifteen feet high, sitting on a great white throne forever. It is quite possible that if we could forget all the ideas we have ever had about God and begin anew, should arrive at far more sensible and consistent ideas than any we have yet attained. It is truly impossible that the finite mind should have arrived at a knowledge of the infinite, and we probably waste much valuable time in insane attempts so to do. The world has been filled with cruelty, persecution and bloodshed, because men have quarreled concerning ideas which admit of no definite settlement. Whether God be Unitarian, or Trinitarian is, of course, truly incomprehensible, and probably not of the slightest importance one way or the other to us in our present form of existence. All our talk about God is by those who claim to be best acquainted with him, and who arrogate to themselves the function of representatives in his behalf, is simply an impertinence, and, inasmuch as it is sought to enforce it upon others, an imposition.

We may by painstaking study, and careful analysis, arrive at some knowledge more or less absolute of the universal method, and from such perception draw an inference of intelligence, character and motive, in the powers of causation underlying all visible effects. We may also clairvoyantly discern, or as our Christian friends state, see by the eye of faith, an infinite series of possible of the illimitable cosmos. But, we can give no shape or form to the feeling consciousness within us of the all pervading life. We may as well, standing by the sea, attempt to define by a single line the varying shape of the ocean shore throughout the world, as to give from our limited experience, consciousness and perception, even an approximation to a definite idea of that thought of God which possesses us as an incessant conviction.

It is true, that as we push our researches into nature, armed with all the appliances of science, lighted on our way by the reflections of philosophy, we reach forward into the spiritual grasping the laws and principles underlying the whole, and so arrive at a statement of fact which is, after all, but a perception of method and of law. We have within us, a "well of water springing up into everlasting life;" but when we attempt to reduce these emotions, these clairvoyant perceptions, to linguistic expression, we fail to convey our sense, and produce but shadows and vagaries which out-work themselves into superstition and fanaticism. Let us have patience, and courage. With the overthrow of a tyranny which seeks to subvert all freedom of discussion upon spiritual topics and hold sway over the minds of men by terror and fraud, a new era will dawn upon the religious world, an era of spiritual freedom. "Perfect love casteth out fear," and humanity recognizing, appreciating the universal goodness, truth and beauty, will learn to love the universe and all within it. Born into a sphere of universal love, all fear will be but a myth of bygone ages. It is discovered by all that the fear of God is indeed the beginning of folly, and the love of infinite goodness, truth and beauty is that "wisdom's way whose paths are peace."

With progress in freedom, we may expect unprecedented development of our spiritual powers. With the emancipation of the race from the narrow selfishness and antagonisms of present conditions, a new future will dawn upon the earth; an era, not of seething boiling life alone, but of calm reflection; of thought, and perception. Then shall the multitude see the visions now beheld by the few, the relation and correspondence of life, the blending and harmony of universal being, the sympathy and love of each to all, and all to each; then will it be possible to conceive of an infinite "over-soul" in which "we live and move, and have our being;" and which lives and moves and has its being too, in us. The abysses under the microscope, and the abysses over the telescope, shall no longer mock our ideas of God by their profundity.

Resting on the ocean of ever moving life, like children upon the breast of the mother, we shall learn in trust and confidence, born of a knowledge of law and our perception of spiritual truth, "to do first the duty that lies nearest us," conscious that to live fully and freely in harmony with the laws of nature, the life in which we find ourselves, is to do the will of that God whose service is "perfect freedom," and prepare ourselves for all the Heavens of destiny, as well as enjoy the good of now and here.

#### 'Hair Lies.'

Among our earliest memories is the recollection of being called to see a man riding by with a full beard. He was considered a phenomenon remarkable enough to attract universal attention in the little community in which we lived. It required as much individuality and courage then to refuse to shave as it would now-a-days to refuse our endorsement to the popular convictions which pass current in the name of religion. It has been discovered that whatever power produced man, had wisdom sufficient to organize and develop him aright. We find no useless organs or appendages connected with the human body. There are definite uses for every particular hair.

The portions of the body protected by the hair and beard, physiology tells us are particularly delicate, and under the necessity for such protection. The wearing of the beard will often cure chronic disease of the throat in those who have been accustomed to shaving. A natural moustache protects and strengthens the eyes. There is a nervous sympathy connecting the eyes with the upper lip, as will be apparent to those who shave the upper lip with a dull razor. The irritation and torture of the lip will also distress the eye until it fills with tears. The exposure of these nerves to the influences of the weather by the unnatural process of shaving, is one great cause of weak and diseased eyes. No this alone. Every hair of the head and face indicates the termination of a nerve, and is a conductor of magnetism and electricity. The hair and beard moderate and qualify the influence of sudden electrical changes upon the nervous system; and this often prevents derangements of the magnetic conditions and consequent diseases.

No class of persons are more susceptible to electrical disturbances than those of a melanic complexion. In fact, it is this very susceptibility that renders them melanic. They, more than any others, need whatever protection may be given them by the hair and beard, as well as the maintenance of a normal condition of the whole physical organization.

In the case of women, a large amount of headache, nervous irritability, neuralgia, spinal disease and lunacy, may be traced to the unnatural and abominable manner in which it is fashionable to torture, twist, tize, and otherwise abuse the hair. Generally, one of the first things surs to happen when a sensible spirit gains control of a woman, is to shake down her hair in beautiful disorder, sending "cataracts," "waterfalls," "rain," hair-plains, rolls, etc., flying in all directions, often to the complete cure of some very severe nervous headache or other disorder. This, like many other things done by the spirits, is not generally understood, and there is a failure to recognize the wisdom which attunes the control under the circumstances.

During a recent journey, we observed that in the vicinity of Oberlin, Ohio, very many of the young women students of the college wear their hair out

short in the neck. Probably they find sufficient reason for so doing. The ladies women wear their hair long and hanging down the back. This is better for the magnetic influence of the hair falling over the great nervous center between the shoulders and along the spine, protects them from a variety of injuries from electrical causes, as no amount of clothing can. Still, as long as the tyranny of fashion is so vigorous, and women as well as men so little developed in true individuality, or a knowledge of the value of health as conducive to happiness, we shall find but few willing to adopt the fashion of nature, either for its beauty or usefulness; some sort of compromise will inevitably be made between the order of nature and the demands of civilization and fashion. It would be well if this could be accomplished without the introduction of methods as repulsive and ugly as they are positively injurious.

SPECIALISM.

One of the characteristics of modern industry is the extent to which the division of labor is carried in every branch of business. Each item of manufacture has its special mechanic, who confines himself to the particular employment he engages in, and concentrates all his energy, skill and genius, upon one, perhaps, unimportant portion of a comparatively insignificant whole. By this means perfection is gained in the manufacture, but the result to the workman is a monotonous employment and partial development of his faculties. It becomes a workman, and nothing more. His ideas are apt to be few and his views narrow. He is a part of the shop or factory, and an adjunct of the machinery among which he passes his life. The manufacture is improved, but the manufacturer deteriorates. In the scientific world, also, men become specialists, and push their researches in a particular direction to achieve distinguished success. The man may become narrowed in the range of his vision, and contracted in his sympathies, but it is by this method alone that the greatest achievements are attained. Whenever the best developments are desired in any department of life, there is a necessity of concentration of power and attention upon a single pursuit. There is danger that extreme devotion to a speciality may mar the harmonious development of character, but this may be effectually guarded against by those who are enlightened as to the tendency. Some are cursed with a versatile nature. They do many things, most of them well, when they have a mind so to do; but alas! they seldom have any fixed purpose or steady desire, and so fall of usefulness in any direction.

In the matter of mediumship these facts and principles hold good. Many who are capable of a fine development fail of usefulness because their power is scattered over a wide range of manifestation. It may be said they cannot control this matter, but this is largely a mistake. The mind may be concentrated, and an aspiration kept up for a centralization of life, and that prayer will bring around us those who in wisdom will guide us. Deep in our own spirit there exists a consciousness of our own adaptation, and we should earnestly desire the unfolding of that best form of our mediumship, and, having gained it, give our whole soul to its use, refusing to be diverted in one way or another, but moving ever onward in the straight line of our development, ever live steadily true to the highest use and good of which we are capable.

SPIRITUAL PSYCHOLOGIES.

A full understanding of the laws which govern the matter of mediumship will throw a strong light upon many things in connection with our life, and enable us to form far more perfect judgments in regard to our rightful relations with each other. We are not to suppose, by any means, that only those are mediums who make a profession of the same, or are conscious of their condition. All persons are influenced more or less, in accordance with their susceptibility and surroundings. Those who fail to be influenced in one direction, are still open to control in another. But this statement is so general, that it loses much of its force. No estimate of life, or of its duties and obligations, that fails to recognize all the facts of existence, can be complete or philosophical. It must be thoroughly understood how we affect each other, and how we are affected by them in turn; since it becomes evident that no individual can act in justice and in right without deference to the possible or certain effects of his action upon those who surround him. We have no right to injure ourselves, and it is our duty always to benefit ourselves to the utmost of our ability; yet we have no right to pursue a course of conduct which works an injury to those around us, even if it were really possible to benefit ourselves at the expense of others. An understanding of the laws of mediumship shows us that even our mental and spiritual conditions have a direct and positive influence upon all those with whom we come in contact.

The disordered mind, the troubled spirit, the malicious purpose, all work their work upon our neighbors, even though they have existence only as mental conditions, or as magnetisms of the body. The conditions of our physical organization are always an influence for good or ill upon all those with whom we come in contact. These influences, good or bad, are felt by those around us, just in proportion to their mediumistic development; and while it could hardly be expected that the possession of a mediumistic organization should relieve its possessor from moral responsibility, yet it is most certainly true that those who have such organizations are (unless guarded by the good and true, both embodied and disembodied,) extremely liable to both physical and spiritual derangements. They take the impress of every influence just as the negative of the photographer receives upon its surface the impression of whatever figure is placed before it. It is a melancholy fact that thousands of the most beautiful and intelligent, those capable of becoming in the highest degree useful, both to themselves and society, have been ruined simply from a lack of comprehension in regard to this matter. The fascinations of the wine-cup, the arts of the libertine, and the specious pretence of the demagogue, all address themselves to the mediumistic capacity; all are alike destructive, either to the individual or the community, in proportion to the lack of information in regard to the method by which they work.

Mediums dramatize the life of the age in which they live. The dark and secret impulses hidden within those around them, whether disembodied or in the mortal, are to them actual powers ever struggling to command their organization and manifest themselves as the devils which they are. Not only do individuals attract to themselves

spirits of like nature, but their own selfish sensualism becomes a psychological influence which produces in the lives of those who fall into their power such developments as they who originate it would gladly exhibit, were it not that a selfish policy and crafty idea of expediency leads them to maintain an external restraint, which gives a gross decency to a character which, within itself, is allied to all that is gross and degraded. Such persons haunt the presence of mediums, because they know their power for evil and hope for impunity in the prosecution of their diabolisms.

They are often times intellectual spiritualists; that is to say, convinced in their own minds of the truth of its philosophy, but having failed to appreciate its application to their lives, they have simply escaped from fears of everlasting punishment, to arrogate a license which they make plausible in the name of freedom. Were they better informed as to the inevitable working of natural laws, they would recognize a Nemesis as inexorable as fate, and troublesome as the outrages they commit are base and criminal.

It is the duty of the strong to protect the weak. It is the duty of the positive and firm to care for the negative and yielding. It is the duty of man to protect woman, not only from material surroundings, but also to guard her from herself; saving her as a strong friend and brother should from the danger which lies around her pathway because of her appetites and passions; nay more, he being strong and positive, educated and accomplished, should protect her also from herself, and save her from the evils to which she may be exposed on account of her own weakness, or the susceptibilities of her nature which, mediumistic and negative as it is, makes her that which in the world is indispensable, and which gives a charm and beauty to all of life—a woman.

It is the duty of Spiritualists every where always to protect their mediums; not that they should, by any means free them from accountability, or fail to hold them responsible, even as they should hold themselves responsible. But they should ever be careful to surround them with all pure loving influences, as far as may be in their power, and to diligently guard them from the nefarious designs of those who seek their presence only to pander to their idle curiosity, or find by the exercise of psychological will power opportunities to destroy those the angels have made susceptible for the carrying out of high and holy purposes.

Let all diligently study the laws of the mediumistic condition, and the nature of the psychologies which surround us. So shall the broken heart be comforted as an intelligent charity is extended to the unfortunate and sad. So shall the evil-disposed and selfish be revealed in their true character, and, stripped of their disguises, meet that just criticism which may stimulate the desire for reformation. So shall the era of knowledge be increased and an estimate of our life be formed which shall include all the facts of existence. A power for good shall be developed which will bless and protect all mediumistic natures, and, enlarging the sphere of their usefulness, contribute countless benefits to a common humanity.

Correspondence.

MR. EDITOR: I received a copy of your paper a few days since, and am much pleased with it. I like the style and tone, and am confident that while the paper is as well conducted as at present, there will be no trouble after a little of your being well sustained. I shall endeavor to get up a club here. I think we have long wanted a paper of this kind, free from ordinary miscellaneous and "standing" matter, and advertisements. I may not be capable of judging in this matter, but as far as I can learn, there are not many who think more of these things than I do. Let your paper be devoted to the great and good cause, filled with interesting matter that will satisfy those who are desirous of the truth, and a kind word of inspiration and love from the spirit world; then I will not be ashamed to offer it to any, while the paper continues as it has begun, I will do all in my power to sustain it.

The Spiritualists of this place and vicinity are to have a grove meeting on the 4th and 5th of July. A good time expected: friends cordially invited. I was much pleased with Bro. Wheeler's report of the Missionary work. May the good work go on. I noticed that he says he hopes that I will take the field again. I have never yet refused to lecture when I have had an invitation to do so, though in many places I have received only my board. Last Sunday I spoke to quite an appreciative audience in Westfield, and they think of arranging for me to speak once a month. I have found great difficulty, since I became a lecturer, in obtaining appointments—letters written ahead in some cases not even being answered. I hope through your paper to bring this matter before the people. Let justice be done, and worthy lecturers kept in constant employ. Give them a fair trial and the work will go bravely on.

MR. EDITOR: Since I have been in Chicago, nearly three months, I have had the pleasure of hearing the Hon. Robert Dale Owen, Mrs. Colby, Mrs. Wilcoxson, and several other good speakers. Mrs. Dodge sent me the back numbers of your paper, with which I am very much pleased. If all the Spiritualists in Cleveland will subscribe now—not for three months—not for six—but for a year, to show that they have confidence in the enterprise, you will be sure to meet with success. Your valuable paper is much needed. With my best wishes for your success and that of the cause you represent, I am yours truly, P. C. DONOE. Chicago, June 23, 1868.

BRO. HAMMOND: We have had a very interesting day (June 14th) listening to truths presented by our most worthy Bro. A. B. French, who will continue to lecture to us once in four weeks until further notice. We are making a strong effort here to organize a Lyceum, and have made a good start in our society. There are now thirty-three members, including some of the best minds of the place. (For officers, see Spiritual Directory.) With respect, ever hoping for the cause which is to free men from bondage and superstition. Chagrin Falls, June 14. S. G. ANTISDALE.

EDITOR SPIRITUALIST: A copy of your stirring sheet reached me a few days since. I am well pleased with it and believe it is bound to succeed, for it is just what is needed in connection with the missionary work now going forward in this State; and may God and angels, as all truth loving souls will, speed you upward and onward in your efforts to set forth the truths of our beautiful philosophy.

At Locust Point, Mr. G. O. Momeny has built a very nice, commodious hall, so that the few liberals in that vicinity might have a place in which to meet and reason together; and on Sunday, June 28th, arrangements having previously been made, I met the people of that community, or as many of them as our friends could induce to come, at the new hall, and talked to them, for noon and afternoon—not about the fish that Jonah swallowed, nor the foxes that tied Sampson's tales together—but about Modern Spiritualism, a system of faith that has substance to supply the wants of souls longing after immortality; also upon the merits of our Children's Lyceum, arguing them to make an effort for one there, as they have plenty of bright eyed children

and some thorough thinking and working men and women. All they need is unity of effort to bring it about, and no, that friend Momeny's hall is dedicated to Spiritualistic and Liberal Principles, which is to be the subject of the first lecture, to be delivered on the subject in that vicinity, but the audience were very orderly and attentive. The friends here are making an effort to have meetings once a month; I believe they will be successful; I feel that the work will go ahead.

I am permanently located at Elmora, and should be pleased to correspond with those who may desire my services in Northern Ohio, Eastern Indiana, and Michigan. Yours for Truth and Progress. J. H. RANDALL. Elmora, O., June 30, 1868.

From the Present Age. Organization. "The chronic state of disorganization" of Spiritualists all over the country, as so often mentioned in the secular press, as well as a subject of note frequently discussed by Spiritualists themselves, suggests this question. To get at a cure for anything, it necessary first to examine into causes. When Spiritualists first came into the world, announcing that the dark river of death had been spanned by a cable of communication that brought messages of love and wisdom from the "bourn," from which travelers were supposed not to "turn," the heart of humanity leaped for joy at the thought of once more hearing from the loved ones that had gone before, and of receiving from them the lessons of love and wisdom that they had been supposed to learn in that higher, more beautiful and advanced sphere of existence. The hearts of humanity awoke in unison, while the heads are always at variance. Therefore, while the hearts were touched with sympathy, Spiritualists all over the country, found harmony with each other; and the world has never witnessed greater generosity than was shown by the few isolated ones in the different towns, who had stood on the mountain's top of life and hailed first the dawning of the "new day." In their efforts to extend the "clad tidings," they opened their houses, hearts and purses, to assist all messengers that bore "the good news," and felt amply repaid in receiving the original ideas regarding all the aims and duties of life. They felt that "a new heaven and new earth" had been opened to them. But this ecstasy of feeling, this exquisite joy of intuition, could not always last. The stern demands of material life drew them back to terra firma and called loudly for action in that department. Then the questions arose: "How can we adopt the new life to the old?" "How can we apply our new wisdom to the different relations of life?" The answers could be found only by experiment—consequently there have been plenty of experiments and plenty of mistakes. There has been uproaring, upheaving and upsetting; and these have caused some to feel cast down, others to fear and go back to conservatism, and a few to feel bitter because these new experiences have caused them to suffer! But all, more or less, have been compelled to fall back upon the platform of reason; that condition of mind that goes not into the extraneous of feeling, nor with the eye of faith or intuition discovers new truths, but that condition of mind that puts all things in a balance and weighs it—that discriminates between truth and error—that separates the chaff from the wheat; the purely philosophical condition; the cool, calculating, uncharitable condition, with feeling and faith left out.

That is the position, as a body, that Spiritualists today occupy. It causes disunion and disintegration; but its effect will be individualization of character. The very best condition, and the one especially peculiar to this age. When this process of individualization has passed, then the emotional and affectional and religious elements will come in to modify the harshness of skeptical reason. Spiritualism will then have a religion, as well as a science and philosophy; a bond of unity that will harmonize the discordant elements. They will then work in more perfect unison than ever before. If that time an organization takes place, it will have to differ from all past institutions in its basis. It must make the rights and benefits of the individual soul of more importance than the institution or the organization. It must be for man, not for man or the organization. If it acknowledges no standard but the inspirations that come to each individual soul for itself, then it must grant to all, difference of opinion, and a right to its individual experiences, no matter how much they differ from somebody's else. Therefore, its religion must be charity in its broadest sense: If it would rise superior to the old theologies of the past, it must have no devil to fight—"no evil to resist," but all to help encourage and enlighten. It must not fight darkness, but bring it to light. It must not desert the waste places, but cultivate them and make them blossom like a garden. It will not judge or cast down the erring, but give all a helping hand.

MILWAUKEE, June 4th, 1868. THE ELLIS GIRL MEDIUM—The Banner of Light says: This excellent physical medium is exciting great interest in the State of New York, and stirring up the ire of the liberal opponents of the Spiritual Philosophy. She has visited Utica and other cities on that route of travel, and everywhere given great satisfaction to candid investigators, and astonished skeptics. While holding a seance in Oradburg, Mr. Ellis, who accompanies his daughter, as agent, was arrested for giving an exhibition without a juggler's license, although he had a Government license, but that did not satisfy the bigots who adopted this course of persecution. Such malicious treatment of strangers has a tendency to raise the indignation of all liberal-minded people. It will be the means of inducing hundreds to investigate the spiritual phenomena who otherwise might not have had their attention called to it. The law of compensation works slow but sure. Good will result from the mean act of a few ill-disposed persons.

MR. ELLIS and his daughter will continue to hold seances in New York and perhaps other Western States. We advise all who can to attend. They will be benefited by so doing. We have tested Miss Ellis's medium powers thoroughly, and know her to be a good and truthful medium for physical manifestations.

YET ANOTHER SPIRITUAL PAPER IN THE FIELD.—We regret exceedingly that it is not in our power to notice the first number of the new paper just started in Michigan, under the auspices of the State Association of Spiritualists, entitled The Present Age. The second number is before us. It is a fine looking, good sized sheet, issued weekly at Lyons, Mich., under the direct management of Col. D. M. Fox and L. B. Brown, Esq., gentlemen fully competent to take the work they undertake. Price \$2.00 per annum. We shall take the liberty to ask our friends to extend to our brothers that patronage that shall remunerate them for the arduous duties they will be obliged to perform. The mighty cause in which we are engaged demands that ALL the spiritual papers should be sustained fully, and if Spiritualists sincerely desire the great work before them to ultimate in a grand success, they should see to it in season that those who are willing to sacrifice their time and comfort to enlighten down-trodden humanity, are not obliged to surrender for lack of adequate support. We hope and pray that success peculiarly, as well as spiritually will crown the efforts of our brothers in this their new enterprise. We shall cordially co-operate with them.

WE have had the pleasure of carefully reading a pamphlet presented to us by one of the Shaker fraternity, and shall review it, perhaps next issue. It contains much matter of an elevating and improving tendency which will interest Spiritualists generally. Thank you, Friend Prescott, for that basket of luscious strawberries!

THE LYCEUM BANNER sparkles with gems for young and old. It has a delightful and unusually important work to do, and is doing it most acceptably.

field, Cincinnati, Painesville and Geneva, are particularly requested to correspond. By order of the Executive Board of the O. S. A. ERMA TUTTLE, Corresponding Secretary.

THE BOND OF PEACE is a small quarto monthly published at 600 Arch street Philadelphia, by E. James and daughter, and edited by a committee of the Universal Peace Society. Price, 75 cts. a year. Success to your peaceful warfare against "the causes and custom of war." The Bond of Peace contains an article entitled The Thornless Raspberry, which we print, and shall refer to again before long, as we are conversant with its astonishing spiritual origin and history.

THE RELIGIO-PHILOSOPHICAL JOURNAL appears with new type, and will soon be enlarged. Bro. Jones, we are impressed with your untiring energy and reformatory zeal. The Religio deserves a more prosperous future, and will no doubt secure it through your persistent labors.

THE PHOENIX, published at Berlin Heights, Ohio, is a very singular and thoroughly individualized little sheet, as bold as thought and millions at command, and "stands up so straight that it leans the other way." Well, it's refreshing to think the time has come when it's not a sin to be peculiar! People and papers have been two much like a row of candles, all from one theological mould.

E. S. Wheeler keeps a full stock of Spiritual, Liberal and Reformatory books, at publishers' prices, at his Rooms, 89 Bank st. Friend Birdsall; yes—papers sent, O. E. H.—Will write Sunday. Blessings!

MARRIED. At their residence, near Akron, Ohio, June 20th, Dr. Abel Underhill and Miss Electa A. Sanford. The Akron Beacon thus notices the event: A SPIRITUAL WEDDING.—On Saturday last, Dr. ABEL UNDERHILL, and Miss ELECTA A. SANFORD, appeared before His Honor, the Mayor, and married themselves, with a little help from His Honor. Being strong in the faith of the spiritual philosophy, they would have no form or ceremony in which the word "Death" occurred. They therefore discarded the ordinary form "until separated by death," but the Doctor taking the lady by the right hand, said: "In the presence of our spirit and earth friends, I take Electa A. Sanford, whom I hold by the right hand, to be my lawful husband, and affection, to be to her a faithful and loving husband while in the earth form."

The lady then repeated: "In the presence of our spirit and earth friends, I take Abel Underhill, whom I hold by the right hand, to be my lawful husband, hoping by kindness and affection, to be to him a loving and faithful wife while in the earth form." His Honor then said: "Having pledged your mutual marital vows in presence of these witnesses and of the world, I now in the name, and by the authority of the State of Ohio, pronounce you husband and wife."

CIRCULAR. TO THE FRIENDS OF HUMAN PROGRESS.—During the past week some conferences has been had with Liberalists of this city as to the propriety and practicability of establishing a Journal of Free Thought—one that will disseminate the fundamental facts and principles of a Scientific Religion, of General Reform, and advocate their application to the every day life and wants of the people. It is for the purpose of laying the matter more directly before you that this Circular has been prepared.

Justice requires that we consider what bearing the proposed undertaking would be likely to have upon the present spiritual press, and prudence dictates that we carefully weigh the probabilities of success or failure. The great progress that has been made within the last decade in the discovery, generalization and application of spiritual laws to the wants of society and individuals, is truly astonishing, when we thoughtfully review the matter. Modern Reform is passing from the fragmentary and chaotic condition to the unitary and orderly. This is mainly due to the beneficent ministrations of the angelhood, whose seen and unseen presence has been a continuous blessing and benediction to humanity—even to millions who do not recognize the source from whence their "help cometh." It is therefore of great importance that every new proceeding be in order—in consonance with the general movement.

The Banner of Light is undoubtedly the esteemed organ of both spheres. Can the enterprise under consideration be inaugurated in justice to it? The circulation of that paper is now remunerative and rapidly increasing, having been greatly augmented within the past year. Its future sphere of labor is clearly defined—the general survey and vicegerency of the field; and such is the growth of the ideas it represents that it must continuously become more and more occupied with generals, and less and less mindful of details. Though large and closely printed, many meritorious articles must be rejected, materially abridged, or delayed even months for publication. State organizations have been established, and each will soon have its local journal, for the convenience of conventions, lectures, glee societies, lyceums, picnics, &c., which can publish more extended notices and detailed reports of proceedings within its special province than it is possible for a sheet to do whose jurisdiction extends from Maine to California. Michigan starts a spiritual paper the 10th of June next; Illinois has one already; and if Ohio does not establish one now, it will only be delayed a year or two at most—for where there is a demand there will be a supply. Speaking of the Michigan paper, the Religio-Philosophical Journal says, "God speed! there is room enough for all; the more the merrier."

These papers, instead of being a hindrance to each other, will be a help, and the time has now arrived for a systematic and orderly establishment of spiritual journals wherever there is a practicable opening, no obvious conflict with the general movement, and a clearly defined spiritual prompting. It remains to consider those probabilities of success or failure which have not been incidentally embodied in the foregoing remarks: First, the writer a practical printer, of fourteen years' experience. Second, he has been a writer and publisher much of the time. Third, for ten years he has been much interested in the phenomena and philosophy of our beautiful faith. Fourth, a humble measure of interior guidance, good health, and habits of temperance and industry, may be mentioned as not unimportant auxiliaries to the work. The plan is to print a sheet containing at least as much matter as the Religio-Philosophical Journal, weekly, as soon as patronage will warrant so doing. By this means the cash expenses for composition will be kept at a very low figure—the publisher needing but little assistance in that department until additional outlays are justified by the subscription. The probable terms will be \$2.00 per annum.

Friends, the foregoing is respectfully submitted to your thoughtful consideration, and should the project meet your approval, your co-operation is earnestly solicited. Having it, we can confidently invite the support of the progressive minds all over the State, and their and our united efforts will, through the potent instrumentality of the press, carry the blessed knowledge of a truer Philosophy and Religion to thousands who otherwise might still remain in the bonds of superstition and bigotry. Hearty advocacy of the various reforms of the day, in a tolerant and temperate spirit; absolute freedom from personalities; a recognition of what is truthful and elevating, wherever found, will characterize the publication, if it be undertaken. Respectfully, H. O. HAMMOND. Cleveland, O., April 25, 1868.

From the Present Age. Our Ideals. Theodore Parker said, "Men of the foremost religious development of the present age—that family of prophets which never dies out, are idealizing a better state of things, and their ideal is, a family of equals; a community without ignorance, without want, without crime, without a church of righteousness, and a state where the intuitions of conscience have been codified into statutes. Such a state of things is possible, as easily possible as the workshop, the manufactory, or the school-house, and the desire for its accomplishment is a sure prophecy that it will be realized."

Carl Schurz said, "Ideals are like stars in the firmament to the mariner on the wide waste of water; though he may never place his finger upon them, yet they are there to guide him to his destined haven."

The ideal of the Prophet Bard of Israel was that the time would come when "the sword should be beaten into a plow-share, and the spear into a pruning hook, and men should learn war no more; and this ideal has been realized by the progressive minds of all ages.

There are times when the most of us perceive these ideals, and for a season at least realize the beautiful drama of the poet, when "the lion and the lamb" of our nature "shall lie down together and the little child shall lead them."

The question is, can these visions, which come to us like angel visits, become actualized in the common walks of life? We believe there is no ideal given to man to mock him, and that the brightest vision that ever thrilled the human soul is but a faint and shadowy representation of some reality which in the future, more or less distant, will become ours. But will it be on this green earth, or must we wait for some distant Eden?

When on this bright June morning we have walked out upon the green carpet of nature, and breathed the aroma of her beautiful flowers, and listened to the sweet songs of the choirsters as they are building their nests, we could not but believe that if man was inspired with the same loving harmony that is breathed everywhere through nature, he would begin to realize these ideals, and as this is the case we shall perceive still grander ideals in the distance. But how shall we begin to realize peace on earth and good will to men? Not by preaching and talking or writing about these, but by living them. Let every day of our lives be a sermon of peace; one that cannot be mistaken. We shall never reform the world until we begin to reform ourselves, and, indeed, it remains a truth that "he that ruleth his own spirit is greater than he that taketh a city."

Here is room for laudable ambition, not that which prompts the warrior to deeds of blood, but that which blesses our fellow man while it crowns our own lives with the highest enjoyment—with joy unobtainable—is that which blesses our fellow everywhere. Spirits and mortals alike find that the highest and most enduring happiness is to relieve the suffering and aid the weak and erring ones. They stand upon the spiral stairway of unending progress, and as they lift some brother or sister to their position, they must step one step higher, and so each act becomes the means of their elevation. Let us then cherish our beautiful ideals and seek to follow after and realize them.

The best minds have always lived much in the ideal world; it is really the world which joins us to the Spiritual, and the obvious mission of the Spirits to humanity is often realized in the presentation of grand and beautiful ideals. These not only tend to unfold our spiritual natures, but it is through these natures that they come to us. How often our glorious philosophy and religion has opened fountains in the midst of the deserts of human life, can be attested by thousands who walk in the paths of harmony and peace because they know their footsteps are guided by loved ones "not lost but gone before."

Card from Mr. James. MR. EDITOR: Will you be so kind as to allow me to say a few words to my numerous correspondents through the medium of your excellent paper, as it is utterly impossible for me, in my present state of health, to answer, individually, the hundreds of letters that come to me from all parts of our country.

First, I am attended, as I know, by a band of spirits who wish to use me for a purpose that must give great and lasting benefit to humanity; that I have promised to be faithful and true to their instruction, in order that the work may be carried to a successful issue, and consequently cannot go here and there over the land, at the request of many, to accomplish some special work for them. I move only as I am moved upon by what I feel to be my own guides. And only as they lay plans for me in my line of special mediumship, and direct me to act therein, so only can I feel it right and proper for me to work. I am asked what are my terms for this and that. In answer, I say I have no price and do not advertise to do for any mortal any of these things. And in regard to the means that may be accumulated from such revelations, I would say that those who have the wisdom to reveal and the power to develop, will of course dictate the manner of distribution. And just as my band direct me to give to this one or that, or this institution or the other, so will I most faithfully fulfill my promise. The circulars which I have distributed were intended only to make known the fact of the fulfillment of their prophecies in regard to the power and intelligence they possess to aid man in developing the mineral wealth of earth, and not, as some have declared, to aid me in disposing of shares in wells I proposed to put down—in this I have made no effort; but the right ones, as I believe, who were to be benefited in their ownership, have come, moved by a higher power, and proffered me their money for shares in the series of harmonic wells; until now all the numbers are full, Nos. 2, 3, 4, 5, and the money on hand to do the work, which I am prosecuting with the greatest vigor. I wish further to say that I did not opportune or persuade any parties to invest in these wells against their own judgment or impression. In conclusion, I wish here to record the prophecy that the harmonic wells Nos. 2, 3, 4 and 5, as given by my guides, will be good producing oil wells, yielding a rich reward to all who have invested in them, and blessing many a household.

Yours truly, ABM. JAMES. Painesville, Pa. To the Spiritualists of Ohio. The Executive Board of the Ohio State Association of Spiritualists have decided not to call a convention in June, as has been talked of, for the reason that they consider it preferable to hold one well represented annual convention than two poorly represented, and they fear that a convention called now would crowd too closely upon our national and annual gathering. Besides, as most societies bear the expenses of their delegates, it would impose an extra and gratuitous burden on them.

For the Ohio Spiritualist. Deductive and Inductive Research.

Disturbances in the magnetic relations of the body and spirit, must, it is evident, affect the operations of the mind, producing a variety of phenomena manifesting capacities and powers of the spirit not observable in the common and normal conditions of life.

Such derangements may be produced by a variety of causes. They may exist as the effect of constitutional peculiarities, or be induced by different processes, either physical or mental. Various methods, drugs and manipulations, facts, and spiritual processes, have been employed at different times and places to secure the effect desired.

Under the influence of such agencies, very remarkable phenomena have been produced, and some startling conclusions arrived at.

Throughout the world and in all ages, states of abnormalism, catalepsy, trance, etc., have been observed. They are all the result of magnetic derangement, from one cause or another, and constitute an obstruction to the common operation of the spirit through the body.

The spirit partially set free from or shut out of the body and its attractions, seems to be intruded or turned in upon itself, and, in certain conditions, its action seems intensified until intelligence is immensely and strangely quickened, and the thoughts evolved appear as revelations or inspirations.

These states of abnormalism may be produced at will. Sometimes, indeed, under certain favorable conditions, their occurrence cannot be prevented.

This may occur as the result of an act of will by the operator, which directs the force of his magnetism to produce such results, or it may occur without, or even contrary to, will, as a consequence of action by the law of Positive and Negative in the magnetic spheres which may be brought in contact.

This demagnetization or control may be the work of any spirit possessing adequate power and intelligence, and the facts developed by such metaphysical experiences demonstrate that such spirits exist out of the body of flesh and blood, and that their control over these matters is more direct and potent than that of persons in full possession of all their common physical functions.

It is assumed that, as the magnetic operator gains an influence and control over his subject, so the spirits control those persons denominated mediums, who are simply the magnetic subjects of men and women who have passed through the change of death and exist in some condition after that experience.

The natural method of investigation has been stated, and, as we reach this point, we discover that it may be possible to apply it to certain ideas and facts in such a way as to establish, or controvert, some very generally received theories.

Our researches into the domain of mind have led us to contemplate the idea of the existence of a spirit world or a hemisphere of life, so to speak, in which those we have counted dead yet exist and from which we are influenced by them.

This idea or theory being deduced from our perception of principles and laws, and our minds being inspired to establish or disprove it for the satisfaction of reason, we must make reference to facts, and by inductive argument seek for truth and principle.

Having conceived our idea, the first requisite in investigation is a knowledge of related facts. This calls for extended observation, or accumulated and authentic records.

The records of Spiritual phenomena, although numerous, authentic, and increasing, cannot satisfy the mind as to the existence of facts which transcend so remarkably the experience of those who are unacquainted with the subject.

A consideration of the laws and principles heretofore stated, indicates the nature of the arrangements needed in order to establish the proper conditions for "spirit manifestations" and phenomena. It has been discovered that mind must impress itself upon magnetisms in order to consciously manifest, and that these elements must be of a peculiar quality, to be evolved only from the action of organized bodies by vital processes under the influence of spirit.

The thing desired is to produce a combination or arrangement which shall develop the elements adapted to receive the impress of mind, and move with the impulse of spirit; in such quantities and of such qualities as shall conduce to the production of the wished-for facts and phenomena in their best form of manifestation.

It is true that many forms of phenomena take place in the presence of certain persons without the trouble of any special conditions created for them. In these cases constitutional peculiarities of organization cause the production of magnetisms by the person, of such a nature that they may be impressed, detached, depolarized, or otherwise affected by the action of the positive magnetic forces, or the influence of the will.

But these "sensitives" or "subjects" are not numerous enough to be always available, nor are their magnetisms sufficient in quantity to serve every purpose. A battery may be formed of a single pair of plates, but power is increased by their multiplication.

Every vital organization is a spirito-magnetic battery within itself, and continually evolves magnetisms to be made use of by the spirits possessing the body or by others who assume control by virtue of the laws of spiritual manifestation.

Insects in Winter.

Some graphic writer gives the following pleasing description of insect life in winter. Have insects spirits, conscious being? Do they know that they exist, and, if they do, what becomes of the part that knows, during the torpid condition spoken of.

The heat of our houses and stables keeps the household insects partially awake during the winter, whilst in their nests and hives the ants and bees quietly sleep most of the time, till the bright sun tempts them to leave their homes, often to meet their fate by the wayside, where, half frozen, they fall and soon die.

Occasionally, a stray moth flits ghost-like across our path, "a memento of departed days," or, at the water edge, a few gnats display their agility as they dance their merry dance above the gleaming ice, or a few beetles in their secret hiding-places stir in their sleep, and huddle close together as though for warmth, when rude Boreas goes rushing by, shaking the tree-tops with the whirl of his mighty wings.

But with these few exceptions, the insect world sleeps a long sleep, from which some shall never know a waking, for even now, deep in their vitals, are planted the minute eggs of their hereditary enemies, which shall in due season hatch out hungry little ones, who will only forsake them when they have thoroughly cleaned them out, and left nothing but empty shells.

Wm. Lloyd Garrison writes that the first man to advocate the cause of anti-slavery was the Rev. George Bourne.—Exchange.

Emily Chester spoke the truth when she told Dr. Hastings that it were not so hard to live or die for one friend, but had little conception of the vast amount of love it requires to live with them.

MODERN SPIRITUALISM.

MODERN SPIRITUALISM, distinctively so called, took its rise from certain phenomena alleged to be caused by disembodied spirits, and believed to signalize the opening of intelligible intercourse between the earthly and spiritual states of existence.

These phenomena first attracted special attention in the western part of the State of New York, in the year 1848, and have since spread, in various forms, throughout almost all parts of the civilized world.

It is computed that from two to three millions of the people of the United States alone have become convinced of their reality and their spiritual origin.

The following definitions and summary of opinions, drawn up by the editor of the "Spiritual Age," represents the claims generally put forth by the Spiritualists:—

Spiritualism, in its broad sense, as a Philosophical System, embraces whatever relates to spirit, spiritual existences, and spiritual forces, especially all truths relative to the human spirit, its nature, capacities, laws of manifestations, its disembodied existence, the conditions of that existence, and the modes of communication between that and the earth life.

But in neither of these departments is it as yet clearly and completely defined, to general acceptance. Hence there is no distinct system now before the public which can with propriety be called Spiritualism, or the Spiritual Philosophy, and for which Spiritualists as such can be held responsible.

Whoever believes this one fact, whatever else he may believe or disbelieve in Theology, Philosophy, or Morals, is a Spiritualist, according to the modern use of the term.

Hence there are wide differences among Spiritualists on theological questions. There are those who regard the Bible as divinely inspired and authoritative; though, in the light of modern revelation, they interpret its teachings somewhat differently from any of the prominent sects of Christendom.

There are others who esteem it simply as an historic record, embracing the religious ideas, spiritual manifestations, etc., of the Jewish people and early Christians, having no higher claims to reliability or authority than have other histories.

The subjoined summary embodies the views on a variety of topics generally prevalent among the most intelligent class of Spiritualists.

I. THEORETICAL.

1. That man has a spiritual nature as well as a corporeal; in other words, that the real man is a spirit; which spirit has an organized form, composed of sublimated material, with parts and organs corresponding to those of the corporeal body.

2. That man, as a spirit, is immortal. Being found to survive that change called physical death, it may be reasonably supposed that he will survive all future vicissitudes.

3. That there is a spiritual world, or state, with its substantial realities, objective as well as subjective.

4. That the process of physical death in no way essentially transforms the mental constitution or the moral character of those who experience it, else it would destroy their identity.

5. That happiness or suffering, in the spiritual state, as in this, depends not on arbitrary decree or special provision, but on character, aspirations, and degree of harmonization, or of personal conformity to universal and divine law.

6. Hence, that the experience and attainments of the present life lay the foundation on which the next commences.

7. That since growth (in some degree) is the law of the human being in the present life, and since the process called death is in fact but a birth into another condition of life, retaining all the advantages gained in the experiences of this life, it may be inferred that growth, development, expansion, or progression is the endless destiny of the human spirit.

8. That the spiritual world is not far off, but near, around, or interblended with our present state of existence; and hence that we are constantly under the cognizance of spiritual beings.

9. That, as individuals are passing from the earthly to the spiritual state in all stages of mental and moral growth, that state includes all grades of character, from the lowest to the highest.

10. That, as heaven and hell, or happiness and misery, depend on internal states rather than on external surroundings, there are as many gradations of each as there are shades of character.—each one gravitating to his own place by natural law of affinity. They may be divided into seven general degrees or spheres; but these must admit of indefinite diversifications, or "many mansions," corresponding to diversified individual characters—each individual being as happy as his character will allow him to be.

11. That communications from the spiritual world, whether by mental impressions, inspirations, or any other mode of transmission, are not necessarily infallible truth, but, on the contrary, partake unavoidably of the imperfections of the minds from which they emanate, and of the channels through which they come, and are, moreover, liable to misinterpretation by those to whom they are addressed.

12. Hence, that no inspired communication, in this or any age (whatever claims may be or have been set up as to its source), is authoritative any further than it expresses TRUTH TO

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. M. L. BROWNSON, 15th street, Toledo. II. J. CLARK, trance speaker, Painesville. II. J. DUBOIS, inspirational speaker, Cardington. A. B. FRENCH, President State Association, lecturer, Clyde.

the individual consciousness,—which last is the final standard to which all inspired or spiritual teachings must be brought for judgment.

13. That Inspiration, or the influx of ideas and promptings from the spiritual realm, is not a miracle of a past age, but a PERPETUAL FACT,—the ceaseless method of the divine economy for human elevation.

14. That all angelic and all demonic beings which have manifested themselves, or interposed in human affairs in the past, were simply disembodied human spirits, in different grades of advancement.

15. That all authentic miracles (so-called) in the past, such as the raising of the apparently dead, the healing of the sick by the laying on of hands or other simple means, the harmed contact with poisons, the movement of physical objects without visible instrumentality, etc., etc., have been produced in harmony with universal laws, and hence may be repeated at any time under suitable conditions.

16. That the causes of all phenomena—the sources of all Life, Intelligence, and Love—are to be sought in the internal spiritual realm, not in the external or material.

17. That the chain of causation leads inevitably upward to an Infinite Spirit,—who is not only a *Forming Principle* (Wisdom), but an *Affectional Source* (Love), the sustaining the dual parental relations of Father and Mother to all finite intelligences, who, of course, are all brethren.

18. That Man, as the offspring of this Infinite Parent, is his highest representative on this plane of being,—the Perfect Man being the most complete embodiment of the Father's "fullness" which we can contemplate; and that each man, or has, by virtue of this parentage, in his inmost a germ of Divinity, an incorruptible portion of the Divine Essence, which is ever prompting to the right, and which in time will free itself from all imperfections incident to the rudimental or earthly condition, and will triumph over all evil.

19. That all evil is disharmony, greater or less, with the inmost or divine principle; and hence whatever prompts and aids man to bring his more external nature into subjection and harmony with his interiors—whether it be called "Christianity," "Spiritualism," or "The Harmonical Philosophy"—whether it recognizes "the Holy Ghost," "the Bible," or "present Spiritual and Celestial Influx"—is a "means of salvation" from evil.

II. PRACTICAL.

The hearty and intelligent conviction of these truths, with realization of spirit-communication, tends—

1. To enkindle lofty desires and spiritual aspirations—an effect opposite to that of a grovelling materialism, which limits existence to the present life.

2. To deliver from painful fears of death, and dread of imaginary evils consequent thereupon, as well as to prevent inordinate sorrow and mourning for deceased friends.

3. To give a rational and inviting conception of the after life to those who use the present worthily.

4. To stimulate to the highest and worthiest possible employment of the present life, in view of its momentous relations to the future.

5. To energize the soul in all that is good and elevating, and to restrain the passions from all that is evil and impure. This must result, according to the laws of moral influence from a knowledge of the constant presence or cognizance of the loved and the pure.

6. To guard against the seductive and degrading influences of the impure and unenlightened of the spiritual world. If such exist, and have access to us, our safety is not in ignorance.

7. To prompt our highest endeavors, by purity of heart and life, by angelic unselfishness, and by loftiness of aspiration, to live constantly *en rapport* with the highest possible grades of spirit life and thought.

8. To stimulate the mind to the largest investigation and the freest thought on all subjects,—especially on the vital themes of a Spiritual Philosophy and all cognate matters,—that it may be qualified to judge for itself what is right and true.

9. To deliver from all bondage to authority, whether vested in creed, book, or church, except that of perceived truth.

10. To make every man more an individual and more a MAN, by taking away the supports of authority and compelling him to put forth and exercise his own God-given, truth-termining powers.

11. At the same time to make each one modest, courteous, teachable, and deferential. (If God speaks in one person's interiors he does the same in those of every other person, with a clearness proportional to their individual development; and if one who would know the truth in all its phases, it is well that he give a patient ear to the divine voice through others as well as in himself, that all possible mistakes in his own intuitions may be corrected. To refuse to do this, is the extreme of egotism; while unquestioning submission to another's convictions is the extreme of slavishness.)

12. To promote charity and toleration for all differences, in so far as they result from variations in mental constitution, experience and growth.

13. To cultivate and wisely direct the affectional nature,—making persons more kind, fraternal, unselfish, angelic.

14. To quicken the religious nature, giving a more immediate sense of the divine existence, presence, power, wisdom, goodness, and parental care than is apt to be felt without realization of angelic ministry or mediation.

15. To quicken all philanthropic impulses, stimulating enlightened and unselfish labors for universal human good,—under the encouraging assurance that the redeemed and exalted spirits of our race, instead of retiring to idle away an eternity of inglorious ease, are encompassing us about as a great cloud of witnesses, inspiring us to the work, and aiding forward to a certain and glorious issue.

NATURAL LAWS.

Whenever we have gained a comprehension of the physical and spiritual laws which are working in all directions through our life, we shall discover that the inevitable action and reaction of inherent forces provides for the certain reward of all that is noble and good, and the unfortunate of all that is mean and false. The crimes of individuals are visited upon themselves, and "curse like chickens come home to roost" not necessarily by any special providence, but by the normal action of forces which are as absolute in their application as the law of gravitation. It does us good to have good to do us, and equally does us good to have good to others. Compensation is sure as fate; no matter how wide the sweep of action and action, our own deeds still determine the condition of our existence.