

The Ohio Spiritualist.

"CHARITY FOR ALL—MALICE TOWARD NONE."

VOL. 1.

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NO. 6.

For the Ohio Spiritualist.

BLONDIN.

Far in the eastern North, where Fanny's monstrous tide
Rolls roaring inshore from the Atlantic sea,
Flooding the level flats, ousting the ducks and wide
Above the fertile lands of lovely Grand Pré;
Tears Blondin, the bold, a promontory
Stands mid the tides which ebb and flow;
While winter keeps his lofty summit hoary,
Whence loud-voiced gales to distant billows call,
The drifting storm pours down in furious wrath
On crazy cliffs, ravines, and shattered ledges,
The tempest keeps the dizzy mountain path,
With thunderous voice of lightning round its edges.

Far towards the sea, at times, like walled banners,
The wind-borne mist stretches o'er the seething foam,
Like trailing pennons in fantastic manners,
Flung from the top of Blondin's high dome.
Alone there, by Blondin, when sunset dyed the waters,
The Jasper seas receded, swept outward by the tide;
Red above the dying sun, red as a field of slaughter,
And sapphirine hues across the deep flashed some to
my side.

Beside the sea, whose waves shook
The widening strand with cadenced roar,
I slowly walked with careful look
In curious quest along the shore;
Behold, the sky fast growing gray
In tender light rose o'er my head,
Beneath my feet the pebbles lay
With shells and sea weeds tossed and dead.

The warm gulf-stream, that wanders wide
By Florida and Cuban strand,
Unfolding "Fanny's monstrous tide,"
Had borne these sea flowers to my hand.
The freightage of the journeying tide,
Discharged beside the boiling sea,
Was mixed with fragments scattered wide,
From mountain ledges broken free.

Among the shells bright agates shone,
And traces there of noble ore;
Debris and drift from hill and zone
Commingled on the tide-swept shore.
I gathered the shells,
The sea-flowers uplited,
The mosses I found,
Where the slice had drifted,
And I counted with joy
The gems in my hand,
Which the storm and the winter
Had thrown down the sand.

But the voice of the sea spoke a truth to my soul,
I heard a deep tone where the green billows roll;
The treasure I garnered was dear to me
Than gems of the mountain or flowers of the sea.

I heard a clear voice, and my senses awoke,
Grand nature's sweet from the dashing waves broke,
The spirit of nature breathed soft on my soul,
I yielded myself to the Spirit's control.

Like a torrent of light,
Like a banner of flame,
Like a meteor's flight,
The rapid thought came,
Wierd music transmuting the voices I heard;
The depths of my spirit with rapture were stirred.

From the caverns of the ocean,
From the mountain summits bold,
Which lift themselves forever up
Till the planer's life is told;
From the treasures of ocean,
From the store-vents of the sea,
From mountain peaks of silver,
Bathed in moonlight, draped in snow,
Where at sunset shadows quiver,
While the twilight, like a river,
Floats down, gold-rose and purple.
From the pinnacles that glitter
With the Evening Star that watches
All below—
Yes, from caverns hid in darkness
And from pinnacles uplited,
From depths the deepest, dreariest,
And from loftiness sublime,
The blessings and the truths
Of life have dropped and drifted,
To blend in us and beauty
On the shores of time.

Cleveland, July 1868. E. S. WHEELER.

For the Ohio Spiritualist.

Progress.

One of the many steamers which run to San Francisco, recently landed 953 Chinamen from her steerage. She probably had a full thousand Chinese emigrants on board. About fifty girls and women had been shipped by some enterprising speculator to supply the demands of the California brothels. Upon the suggestion of the Chinese Company's agent in San Francisco, they were arrested (why not those who procured them also?) and will be apprenticed (?) to respectable families, or taken care of in other ways.

The number of steamers to China is to be increased, and the emigration of hundreds of thousands is inevitable. The Chinese are Spiritualists, and, although they have not always been well-treated by their fellow-citizens in California, are not by any means the worst class of people. Contact is unavoidable, and it will be an interesting problem, when we become well mixed up in this country, where we shall progress to. One thing is certain: our narrowness and bigotry must vanish when the truth as it is in Jesus and the truth as it is in Confucius are taught in the same block; when temples to Jehovah and temples to Joss rise in the same square; when our son-in-law Nin Shi amuses us with a solo on the gong before triumphantly despatching his maternal rice a la chop-stick, while the adorable Tien Shung, with almond eyes, and the smallest of Lynn gaiters on her infinitesimal feet, pours for us, as the wife of our oldest boy, the genuine Souchong which has come a present from her respectable progenitor, "grown on his own land," all the way from her native hills. "It's no use talking," steamers, railways, telegraphs, and spiritual mediums, are revolutionizing the world. To the thousands landing on our shores, and the millions to come, as well as to those "to the manor born," there are some things which appeal. The facts of Spiritualism are obvious to all, to common comprehension; they dispel the reign of superstition, and in their presence the teachers of antiquated myths find "Othello's occupation's gone."

The waves of humanity rolling together

on this continent, are destined to bear aloft the ark of a new, a universal religion—a religion which, like the axioms of mathematics, shall be acceptable because demonstrable to all. Spiritualism in its full unfolding is to be the continental religion. Its fundamental facts are common property, and its philosophy and ethics are not to remain undeveloped.

For the Ohio Spiritualist.

From Judge Edmonds.

A reply to a letter of inquiry by a Cleveland lawyer.
Dear Sir: In what sense do you use the expression "equivalent to legal proof of spiritual intercourse?" Such proof may be direct, or hearsay; positive, or circumstantial; certain, or presumptive. They are all, at times, "legal proof," but widely different in their nature and in their effect upon the understanding. But when they all combine, their strength is very great.

Now, in regard to the reality of spiritual intercourse, they all do unite; that is, in each one separately and in all together there is abundant evidence that such intercourse does exist.

I cannot in the limits of a letter give you the details of the evidence thus afforded, but we have been more than twenty years receiving it—it has been received by hundreds of thousands in all parts of the world, and has worked conviction in millions of minds—and, what is gratifying to the new inquirer, it is coming still, and is accessible to every one who will take the trouble of searching for it. In Cleveland the opportunities of receiving it directly yourself, and not second-hand, are abundant. You have only to hunt them up and judge for yourself.

"Judge for yourself!" There's the trouble. It is when we begin to think for ourselves that our trouble begins. But in our faith that is a necessity. We have no one to speak "by authority"—and no one to think for us. We must do our own thinking. We have no creed, and no conventional to form one.

You, it seems, have leaned somewhat on the Nicene creed. Unhappily I cannot answer your question as to that. I do not know that I ever read it; I certainly cannot tell what it teaches; and I do not want to learn now that which was devised by a class of selfish priests in a dark age, and which has darkened the minds of men long enough. My daughter, who sits by me in my library, laughs at me when I ask her what is the Nicene creed? I, who have attended the Episcopal church so many years of my life, I can only plead for my ignorance, that I did not know it by that name. But I can answer your question substantially by saying that your being able to reconcile it with the doctrines of Spiritualism must depend upon how you read the creed—which version you put upon it, of the various ones it has had within the last five hundred years. At all events, I take so little interest in those creeds of man's manufacture that I am not willing to spend any time upon them. I send by this mail a pamphlet that may aid you.

Yours, &c., J. W. EDMONDS.

For the Ohio Spiritualist.

Deductive and Inductive Research.

Organization of the Circle.—The importance of the investigation to be commenced makes it essential to organize the circle in such a manner as will best develop the phenomena which are to be observed and preserve their record for future reference. The materials of the circle must be of the proper quality and quantity, and legitimately related to each other in magnetic constitution, otherwise incompatible elements will be brought in contact and inharmonious developments produced.

Some suitable form of regulation must be regarded, as confusion makes it impossible for orderly spirits to act, or studious minds to recognize, the effects they produce. A careful record of phenomena observed should be made and preserved, since the wonderful nature of that which occurs may for the time disqualify the mind for deliberate discrimination and comparison, even if it were possible to remember all that may be seen. The phenomena being recorded, may be considered at leisure and carefully compared with those that from time to time take place; thus a natural relation may be discovered between them, and the investigator gain a knowledge of the laws which control their production. Inasmuch as a human being is more highly organized than plates of metal, is the construction of the circle more complex than that of machines for the electrician and mechanic.

In the machine the parts are simple and the effect direct and obvious, and by a law largely known. In the circle a triple nature is involved in each member, and the effects are often indirectly caused, and by laws which are but little understood.

Therefore great carefulness is required to avoid the evils our ignorance renders us liable to, and secure the benefits to be gained by a comprehension of our position and relations.

In creating the circle, it is requisite that we regard not only the physical and magnetic conditions of those who are to make a

part of it, but we must also recognize the spiritual nature and its demands as made manifest in the sphere of social attraction and repulsion. We have to deal with the psychological no less than with the magnetic and physical. Some sort of phenomenal results will be apt to occur in any conglomeration of persons who convene in an order that at all approximates to the one most desirable; but it is probable that very serious injury may result from such disorderly and injudicious tampering with forces that are as powerful to injure the ignorant and careless as they are to serve those who are sensible and cautious. A neglect of the order and system required in the circle is an almost fatal impediment to the progress of spiritualistic investigation, many minds becoming disgusted at the unsatisfactory conditions induced, have relinquished their habit of observation, while others become mere "lookers-on," content with the monotonous repetition of simple phenomena, without an effort to discover the underlying principles of action.

Since the predominant faculties of human beings are mental or spiritual, it becomes evident that, in order to establish the highest harmony in any combination of individuals, a proper consideration should be given the matter of intellectual unity.

Those who compose the circle should be of one mind, not that a complete union of thought is obligatory, but there should be a definite and common purpose, and an agreement as to the methods of pursuing the end desired.

In inaugurating the circle with this end in view, it seems fitting that some simple form of expression as to intellectual conviction and purpose should be made, that those who are like-minded should find in it the correspondence of their own thought, and be drawn into affiliation where their co-operation is desirable. Such an expression should be brief and comprehensive, and may conveniently take the form of a resolution. The following is suggested as embodying all that is requisite, and being free from general objection on the score of dogmatism:

PREAMBLE.—Whereas, We recognize progress as the law of life and happiness, truth as the beauty and good of existence, the power of the spiritual as the universal benefactor, and general education as the design of infinite wisdom and love, therefore,

Resolved, That we organize and fraternally unite as a CIRCLE, for the purpose of investigation, for the discovery of truth, for the development of Spiritualism, for popular education therein, and for mutual improvement.

This resolve seems to cover all that is essential in a mind wishing to share in the investigation proposed; no more need be required, for its affirmations are fundamental and comprehensive. To ask for less would be to confess that our minds were not in a condition to make us proper persons to join in a research where so much of candor is demanded and where so many of our discoveries may be hindered altogether by prejudice, bias, and bigotry. Therefore let the circle be primarily formed of those who can conscientiously adopt the resolution, and others be set aside until the course of time shall bring such harmony and strength to the organization as to warrant the extension of its privileges to the comparatively unimpaired and indifferent.

To facilitate the business of the circle and maintain order, imperatively demanded as a condition of success, the recognition and establishment of a suitable constitution appears advisable. This constitution must be in harmony with the accepted basis of organization as stated in the resolution, and be framed in accordance with the principles which govern spiritual relations and to forward the objects of the circle.

By-laws may be enacted from time to time, if found necessary by the members of the circle, to provide for regular action in varied emergencies which may incidentally arise.

Officers should be appointed, in view of the known requirements of the circle and their presumed willingness and ability, and the character of the circle will depend very much upon the wisdom with which they are chosen and the manner in which they fulfill their duties.

The officers of the circle should derive their influence from a general perception of their fitness for the position and their devotion to the purposes of the organization as a body of observers and investigators. Their manner should be gentle and conciliatory in all cases, but they should not hesitate to fully execute to the best of their ability the duties incumbent upon them, for thus only is the highest success attainable.

It is important that fraternal and co-operative relations be sustained by the circle with other circles and spiritual organizations, that a comparison of results and methods may aid the advancement of the common purpose. It will be an advantage to inaugurate the circle as a part of a general organization of investigators, but if the circle precede other associations, it should still be constituted with a view to ultimate connection with them. In view of the nature of the circle and its peculiar objects, the constitution and officers for the same suggest themselves as follows:

CONSTITUTION.

ART. 1. This circle shall be called — Circle, and is organized for the purpose of investigation in Spiritualism.

ART. 2. This circle shall hold regular meetings each week, at such times as three-fourths of the members shall decide.

ART. 3. This circle shall commence its sittings whenever six or more persons are found to associate as members for the purposes expressed in the preamble, and these original members may elect officers and constitute themselves the primary organization of the circle.

ART. 4. After the primary organization of the circle, new members shall be admitted only by ballot. They shall be recommended by a member at any sitting of the circle, and shall be balloted for one week from the time of their recommendation. The ballot shall be by the ball ballot, and the scribe shall provide for that purpose a box, and a black and white ball for each member. It shall be the duty of all members to vote, and if, upon the third ballot, a black ball be found in the box, the person recommended may not become a member of the circle.

ART. 5. The members of this circle shall at no time exceed twenty-four, and any member may be dismissed from the circle at any time upon the motion of a member, by a vote of two-thirds, a quorum being present.

ART. 6. The officers shall be a Mentor, a Guide, a Scribe, a Guard, and a Treasurer.

ART. 7. All officers of the circle shall receive a two-thirds vote before being elected, and shall hold office at the pleasure of two-thirds of the circle, or until their resignation.

ART. 8. The duties of the Mentor shall be to preside at the sittings of the circle, to counsel and advise in its formation, and to assist, by criticism and teaching, the development of mediums and the objects of the circle.

ART. 9. It shall be the duty of the Guide to seat the members and visitors of the circle, and in the absence of the mentor to take his place as conductor of the circle.

ART. 10. It shall be the duty of the Scribe to keep a record of the business and doings of the circle, an account of its financial matters, and conduct its correspondence.

ART. 11. It shall be the duty of the guard to keep the door, admit the members of the circle, and protect the meetings from interruption.

ART. 12. It shall be the duty of the Treasurer to hold and disburse the monies of the circle, and account therefor to the Scribe.

ART. 13. All monies needed for the circle shall be assessed upon the members, and shall be expended only by a three-fourths vote.

ART. 14. The circle may at any business meeting enact such by-laws for regulation as shall obtain a three-fourths vote and not be in conflict with the constitution.

ART. 15. The members of this circle shall be furnished by the Scribe with certificates of membership, which shall be tickets of admission, not transferrable; and every member shall keep secret the names of all officers and members, upon pain of expulsion.

ART. 16. A business meeting of the circle may be called at any time, by a general notice of one week, by the Mentor and Guide jointly, or by one-third of the members of the circle giving one week's written notice, at which meeting elections may be held, or any other business done, provided one-half the members of the circle be present as a quorum.

For the Ohio Spiritualist.

Building.

There are many places where Spiritualists are about to erect buildings for their use as societies, lyceums, and other purposes. There are but few ways in which money and time can be more entirely wasted than in constructing edifices which are ill-adapted to their expected uses. A building should combine use and beauty. A useful, handsome structure often costs less than some unsightly pile, as inconvenient as it is ugly. To plan and erect a proper building is a triumph of the scientific mind; yet, queerly enough, many have the conceit that they can plan and superintend the erection of very superior structures. In their own house the occupants have perhaps a right to embody their vagaries and whims, if they can pay the bills, but even that is doubted. In a public building, none have a right to construct inelegant and incommensurable places, wasting means devoted to the service of humanity. The first requisite in a building is use and adaptation to the requirements of those who occupy it. To gain this, we must consider what those requirements are, and then endeavor to meet them. No societies have such great and varied need of proper accommodation in this direction as Spiritualists. They need large halls for the lyceum, for lectures, for exhibitions, and for social assemblies, as well as for circles, for reading-rooms, for libraries, for gymnasia, for picture-galleries, museums, etc. All these they require, and that they be under their own control that they may never be used for purposes incompatible with that to which they are devoted. Beauty of design is entirely possible with

commodiousness, and economy of means. As the wants of many Spiritualist societies are identical, a similar form of building will serve all places; not of course that no notice of surroundings and locality should be taken when an edifice is put up, in order to have it harmonize with the scenery amidst which it stands; but there must be a best plan of internal arrangements to meet the demands we have mentioned. Some able architect will be inspired to elaborate such a plan, and in due time it should be published in our periodicals.

The building should be constructed as a practical investment. Old theology, that teaches the extra holiness of some persons, places, and times, has led us to venerate churches in the past, and to-day many worship the "House of God" as if the idle stone were indeed somewhat divine. Spiritualism has taught us that nothing which concerns humanity is foreign to the genius of religion, and that all use is sacred.

The sects erect a house whose very form unfit it for more than one use, and then teach that it is too holy (!) for anything else. So a church is built at a vast expense—it may be some of them have cost millions, and a hundred thousand for one is a trifle. Men and societies cripple and beggar themselves building houses for God, when

This vault immense, which glows with light,
Is the inn where he lodges for a night!

Let us build houses for Humanity, and dedicate them to the Religion of Uses. We will not raise great piles at vast expense, which are open but a few hours each week, but we will build for the varied needs of the body, soul and spirit. A church which costs \$500,000 is used from three to five hours, one day in seven. The rent of that building must be over \$1000 a week, as the money is worth from twelve to twenty per cent., not to mention repairs. The church being used one day in seven, and then less than five hours, stands at more than two hundred dollars an hour! The place is too sacred for any practical use—a scientific lecture would defile it, and a social party degrade it forever. We have respect and love for poetic sentiment, and know the value of legitimate associations, but we will as Spiritualists so far reform the drama and social assembly, and so show the connection between science and religion, that none of them shall be found unworthy in our hands of admission into our sanctum sanctorum.

To-day, by command of Heaven, the shew-bread upon the table of the Holy of Holies is broken and fed as common food to the laborer and the beggar. Humanity sanctifies all that serves it! We will build no tombs to shut out sunshine and hope, but in the busy city and the quiet village, or upon the green country slope, erect our altar, and the ceremonial of our worship shall be the service of a common brotherhood. Externals must vary, as in city or country, being adapted wisely to conditions. Several plans and explanations should be carefully drawn and disseminated, that we may everywhere commence right. In towns large blocks will be required, and, as space is valuable, the ground floor may be rented profitably for respectable businesses, and the upper stories divided between offices for public use and the halls and rooms of the society. The hall should be built in a scientific form, in order to secure free entrance and a good place to speak and hear, and extraordinary attention should be given to warming and ventilation. When rightly managed, these things cost but little comparatively and are indispensable for health and comfort. Spiritualists must build, and that largely. We hope science, taste, and practical sense, may be allowed to guide in the matter.

For the Ohio Spiritualist.

"Nothing New Under the Sun."

Planchette is an old affair; was manufactured in France some twelve years ago. Dr. Gardner, while in Paris, at least ten years since, wrote us in regard to it. We republish the extract from his letter below. It is said a patent has been "applied for" in this country. It seems strange to us that a patent was never applied for before this late date! The extract is as follows. The doctor says:

"In Paris I witnessed a method of communication of which I had not heard in America. The instrument used by them they call a Planchette. It requires two mediums to use it, and the method of communication is by writing. In order to give you some idea of the interest taken in the investigation of the subject in Paris, it will only be necessary to state that I called upon the manufacturer of the above-mentioned instrument, to purchase one to take home with me, and he informed Mr. Owen, who was with me, that he had made and sold several hundred in Paris alone.

Not being able to speak the French language, I could not enjoy the society of the household of faith as I could have done under more favorable circumstances, yet, on visiting in a family where the Planchette was used, the livid intelligences found no difficulty in writing in my own native tongue, bringing forcibly to my mind the recorded doings on the day of Pentecost. In England I have met with several mediums in private families, and find that the unseen ones who have come before have opened many channels of communication through which they can come to the loved ones of earth, bearing messages of love and good will, and the assurance of a more glorious hereafter."—Banner of Light.

When the genial Doctor McManly brought "Planchette" into our sanctum, we introduced our friends, the "Colonel" and the "Professor," to galvanize it—or her, as the case may be—for our delusion. The patients with which these two devoted individuals kept their digits in position and

June 14th. Wm. Sinner, Vice President; G. B. Aldron, Treasurer.

comprehension of which are ever in our life, we shall in certain reward of our unfortunates, the crimes of individuals, and "cured" it not necessarily in their spheres as a good to have others as good to do as we are; and of action and result the condition

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comprehension of which are ever in our life, we shall in certain reward of our unfortunates, the crimes of individuals, and "cured" it not necessarily in their spheres as a good to have others as good to do as we are; and of action and result the condition

awaited the advent of "spirits from the vasty deep," was something remarkable; though, as the slow minutes wore on and the invisible visitors delayed their coming, we fancied that the Professor was exploring his reserved stock of Greek roots, for some phrase sufficiently forcible to express his detestation of the whole proceeding. The trouble, you see, was that the Colonel and the Professor are both "positives," and good-looking fellows; whereas one should have been a "negative," or a girl; which don't imply the same thing, by any means, except in this matter of electricity and spirit manifestation. Two men do not operate very successfully together. A man and his wife get along only indifferently well. A man and somebody else's wife make a decided improvement. But a blushing young maiden caps the climax. "Planchette" never resists such appeals.

To return: After a prolonged delay, and in a dilatory manner, the movements at length began. Then "Planchette" told the Colonel who was to be nominated for Vice President at Chicago; named the Democratic candidate for the Presidency; predicted that Johnson would not be deposed, and did sundry other wonderful things of like character, decidedly too numerous for mention in a newspaper article. This accomplished, it was suggested that some third person should exercise his will, to make the instrument record a thought not uttered. We being selected, chose the word, brought the powerful battery of our mind to play upon "Planchette," and to our great surprise the pencil traced upon the paper the word desired. So of four other names, chosen because of singularity; they were recorded with instant and perfect accuracy. This part of the show was attempted by other performers; but lacking the ability of "sists," they miserably failed—save in the case of a sentimental young man, who rejoices in the faint suggestion of a possible future monstache. He asked of whom he was thinking, and blushed like a very red beet when "Planchette" replied, "Elizabeth." We instantly arranged to publish his marriage notice with four lines of poetry appended, for nothing, as a memorial of this special revelation from Heaven, where matches are presumed to be made.

Nothing more is claimed for this instrument than that it is a very remarkable scientific toy; but it is easy to see, from what we have said, that it opens the door to infinite speculation, and to a great deal of profitable philosophical research. We are, undoubtedly, only upon the threshold of knowledge concerning the principles of animal magnetism, and their relations to the mental and physical life of man.—*Albany Evening Journal.*

What is Planchette? For the benefit of the uninitiated we will describe the instrument. The name, like that of French, and signifies a little board. The machine consists of a piece of board shaped like a heart, perhaps six inches long. At the wider end it is supported on two revolving wheels, very sensitive to movement; at the narrow end a pointed pencil is thrust through a hole in the board, thus forming the third leg of the instrument. This is Planchette. Now let us see what it will do. Place it on a sheet of paper, and let two persons lightly lay their fingers upon it. Now ask it a question, and without conscious movement on the part of those whose hands are upon it, it will move over the paper, writing the answer as it goes. Planchette is but the instrument of our own nervous organization. The mind controls the body through the nerves. It does this often, without conscious effort on our part. The hand will at times write the word which was strongest of latest in our mind, when our intention was to have written another word. Planchette is but the instrument of this subtle power. It illustrates the mysterious influence of unconscious volition. It shows how little we are conscious of the workings of the spirit within us, which controls the bodily organization with a magnetic power. It hints even at the possibility of one person exerting a magnetic influence over another. Planchette is, therefore, a sort of physiological toy, serving the purposes of amusement, but possibly containing the germ of some great principle of nature yet to be fully developed. In this view of the matter, which we are aware is not entirely satisfactory, all that is singular about Planchette is the manner in which it acts—the way in which it is made the unconscious instrument of the mind. How is the power which makes it move communicated, and how is it made to form letters and words, when we are not conscious of forming the letters in our mind? This is a mystery which we do not attempt to unravel. Ask Planchette!—*New York Evening Mail.*

The "Planchette" did it. There is a new thing called the "Planchette"—a machine shaped somewhat like a heart, having two legs and a pencil which forms a third leg. This machine will operate under the influence of a person whom the spiritualists would pronounce to be a medium; one who is heavily charged with electricity, or magnetism, or whatever it may be.

As to the performance of the "Planchette," on Sunday last, at a small social gathering in Cincinnati, we have the assurance of a gentleman for whose integrity we cheerfully vouch. A number of persons laid a hand on the "Planchette," but it would not work, until our friend and informant was asked to try his hand, which he did. Soon the pencil moved zig zag, every which way, and the company requested our friend to ask the "Planchette" a question. "Who will the Convention nominate?" said our friend, and immediately the pencil—which is moved from that portion of the machine on which the operator's hand rests—wrote in a large, bold hand "SEYMOUR." Before Mr. Seymour's name was brought into the Convention on Thursday, our informant related the incident here detailed, and wished us to remember what he had told us.

Just as soon as the news of Seymour's nomination came, our friend hailed us with "What do you think of the Planchette now?"—Cleveland Herald.

The scenes spoken of by the Doctor in Europe, are being re-enacted among us today. Planchette is in use in very many families in all grades of external life, from the palace on Euclid avenue to the hot narrow tenements which crowd less desirable localities in our Forest City. Many a mother has had her heart cheered by revelations through these little bits of board; many a skeptic has been convinced of the realities of the inner hemisphere of life, and Joy and Hope have become visitant where Sorrow and Despair before filled all with gloom.

One gentleman purchased Planchette. It moved; the answers written were accurate and pertinent, as well as intensely interesting. The gentleman volunteered a few mental queries himself; the answers were written out with startling directness. "This was too much. Jumping up suddenly, he seized the poor little senseless instrument and hurled it out of doors, wearing there was Spiritualism in it, and he would not have it in his house!" About as sensible as a vast deal of the opposition to truth as it is in nature.

answers, said, innocently enough, *Electricity!* He was asked if he could conceive of an educated flash of lightning? or of sense and wisdom from a voltaic pile? Probably he has his "thinking-cap" on before today. A friend says his house is the scene of a perpetual jubilee since the advent of Planchette. Among the first of its caligraphy was the name of William. Now, William was the name of his deceased brother. He asked, "William, are you happy?" "I am happy because you are kind to my sister!" Good for *Electricity!* it was happy because R. was kind to its sister. Who is sister to *Electricity?*

Mrs. Simmonds, the wife of Hon. Senator Simmonds, of Rhode Island, improvised an arrangement for spirit-writing. The lady held her scissors, and passed a pencil down through the loop upon a sheet of paper. The pencil, untouched by any visible fingers, would move freely. The writing was in some cases a perfect *fac simile*. An account given by the Senator to the London, (Eng.) Spiritual Magazine, of a communication from his son, received in this way, is highly interesting, as, under the circumstances, it was impossible to deny the test involved.

The forms and colors of the flowers, the songs of the birds, are not more varied than the way our spirit friends take to reach us, and, by giving us the truth of nature, destroy the bondage of superstition and ignorance in which we have been held by a false education.

"Time and skill may couch the blind," and we shall see as the result of all this ingenuity and pertinacity a broad development of spiritual communication in all its forms of beauty and use. The quest shall eventuate in knowledge, and hope and faith be lost in realization.

The Ohio Spiritualist.

CLEVELAND, SATURDAY, JULY 26, 1868.

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QUARTERLY MEETING. THE FRIENDS OF Progress of Lake and adjoining counties will hold their second Quarterly Meeting in a grove on Mr. Asa Talcott's farm, in Madison, Lake Co., Ohio, on the third Saturday and Sunday in August. The grove is situated half a mile from the station, in the pleasant village of Centerville. Ample arrangements will be made to accommodate those coming from a distance, and a number of the best speakers of the State will be in attendance. A cordial invitation is extended to all. By order, H. L. CLARK, Sec'y.

THE NEXT STATE CONVENTION. By reference to the last number of the "Spiritualist," also Banner of Light, it will be seen that the Corresponding Secretary of the State Association has requested that those places desirous of having the next State Convention held with them shall correspond at once.

This matter should not be delayed, and any of those places mentioned that have any inducements to offer the Executive Board by way of furnishing a hall—accommodations for delegates, &c., will please make their propositions forthwith to the Corresponding Secretary. It is proposed to hold the Convention in Sept., and present indications are that it will be the largest convocation of enfranchised souls yet held, since the advent of modern Spiritualism in the Buckeye State.

The work so successfully begun by the association, demands the earnest co-operation of every friend of our philosophy, and it is to be hoped no society or friend of the cause will fail to remember the next State Convention. A. B. FRENCH, President State Association.

LYCEUM PIC-NIC. The Cleveland Lyceum had a pic-nic, Thursday, the 16th inst. Early in the morning the members congregated at Temperance Hall, where the flags, targets, badges, etc., were distributed. About nine o'clock the order, "Mark time—march; forward—march," was given, and the happy Army of Progress, men and women, boys and girls, passed up Superior street to Euclid avenue, where several street cars awaited their arrival. The morning was delightful, and the display of paraphernalia very animating.

On the grounds, everything passed off pleasantly—hardly a disagreeable item to mar the harmony of the occasion. The shade was grateful, the atmosphere pure and invigorating, the refreshments superabundant, varied, and excellent, the romps hearty, the games and pastimes innocent and diverting, the *vis-a-vis* unexceptionable, the speeches eloquent and instructive, and the order spontaneously maintained very commendable. Three or four circles of congenial friends were held, and the holy influences of the spirit-world found utterance in unspoken language, silent and verbal invocation, song, and remarks.

Whoever has charge of the pic-nic ground should remove that unsightly and dangerous "stub" to which a swing is attached. It may last for years; it may fall the very next festive gathering there, and crush a dozen little children!

Much credit is due the officers of the society and lyceum for their industrious and successful efforts to make the pic-nic so enjoyable. The party returned about seven o'clock, deposited their paraphernalia in the hall, and dispersed feeling abundantly repaid for the fatigue always incident upon such recreations.

KEEPING IN THE SHADE.

ONLY those who are interested observers are aware of the number and character of those who, though fully satisfied of the truth of Spiritualism, still keep themselves "in the shade" in regard to the matter. There are many causes which conspire to bring about this result. To this class, who choose to inhabit the dark places, it is not perceptible that Spiritualism is no longer an unpopular idea—and they, bound in the shackles of social and conventional slavery, dare not peep in opposition to whatever arrogates to itself the distinction of being popular, fashionable, and "respectable." The spirit is made sick to see the mean subservility of those who call themselves men and women. Compelled to think, they dare not speak; and are ready, to perform any menial, rather than face

the frown of the redoubtable Mrs. Grundy. The church and society is full of these forewarned Spiritualists. Too weak to be true to themselves, they are growing a sickly growth in the very atmosphere of falsehood, acted out in the repression of their heaven-imparted truth. Souls in the shadow, SPEAK! Step out into the sunshine and the air; declare your own independence and live true to your own ideal!

BERLIN, MILAN, CLYDE.

LAST week we visited the villages of Berlin Heights, Milan, and Clyde, in this State. Near the former is the residence of our esteemed friends and co-workers, Hudson and Emma (Tuttle) so widely and favorably known as writers and, better yet, as whole-souled, manly and womanly persons. The author of the "Arcana" is no soft-handed, dreamy, impractical theorist, but a substantial, sun-browned, industrious farmer. The fact is refreshing; and we commend it to the special attention of those who, if we may judge from their actions, think there is a great incompatibility between ordinary, everyday labor and the "work" they imagine they are called upon to perform in behalf of "suffering humanity." No doubt there are some constitutionally too theoretical, and others too oblivious of everything that does not appeal to the external senses; blame should not attach to either class; yet it is desirable to co-ordinate these qualities, and productive of personal comfort. But to return. Emma, is the "household angel" who presides with "dignity and grace conjoined," over the interests of the charmed circle, "home, sweet home," also finding time and inspiration amid practical duties to bless the dear lyceum children, the land over, with an occasional poem, through their organ, the Banner, besides sometimes contributing an article to other periodicals for the delectation and improvement of maturer minds. Blessings upon these young apostles of the new gospel; may they prosper in every good undertaking, and ever bear in mind that the power to do good carries with it the obligation.

Went to that "awful" place, "the Heights"—have been there before. Most of the Socialists—all that we saw—have two eyes, two ears, and several other indications of being human. We think they are—popular prejudice to the contrary notwithstanding. There may be some conventionally "bad" people among them. There certainly are some intelligent, orderly, truth-desiring minds identified with the movement. We should blush if we had not moral courage enough to state the opinion that there are some well-meaning, morally superior and intellectually capable Socialists at Berlin Heights. Practically, externally, the "movement" has not been a success. Monogamy is the rule, to which there are very few, if any exceptions. Ten or twelve years have illustrated among these people with sad emphasis in some instances, the terrible mistake of "plurality," or "variety." Generally speaking, "legal marriage" has been accepted, and if any still practically protest against the outward form, the underlying fact is fully recognized and endorsed by strict fidelity. Neither Spiritualism nor Freedom leads to promiscuity, or to the "plurality" of any other regards than the fraternal, except as the depravity engendered by social and "religious" repression manifests itself under the new conditions. Orthodox Theology is the parent; Free Lust the offspring. So, too, the crimes and shortcomings of the Freedman are chargeable, not to the Liberty into which he has newly come, but to the old state of Slavery from which he has emerged. Frank, well-considered, intelligent utterance is needed, touching social relations, and less evasion. Marriage is the enduring rock which sustains the social fabric. Spiritualists betray weakness when they go into vituperative trenzles over those who stamp their tiny feet upon this granite foundation and declare that they will grind it to powder. Nothing will be pulverized and scattered to the winds but the worthless *debris*.

Berlin is one of the richest agricultural towns in the State. The crops are magnificent this year. A great many thousand barrels of apples and tons of grapes are shipped every fall. Strawberry culture has received much attention. The Socialists have manufactured 200,000 boxes this season.

Sunday we attended the Children's Progressive Lyceum of Milan. Commencing last winter, with but few members and in the midst of bitter opposition, obtaining with difficulty a place of meeting, and finally locked out of the hall by the Christians who controlled it, they now number about one hundred and fifty members, have a hall of their own, a new musical instrument worth \$175, complete paraphernalia, and, if we remember correctly, are out of debt, with a small fund in the treasury. [A pretty long sentence, but crowded with meaning! It means a whole chapter of progress; the triumph of light over darkness; of intelligence over superstition; of liberality over bigotry.]

Our expectations of the Milan lyceum were fully met, though the prevalence of the measles in the community had thinned the ranks very materially. The various exercises were well performed, and a lively enthusiasm manifested by the older as well as the younger members. Every face beamed with satisfaction, and a delightful spirit of emulation prevailed. Two questions were before the lyceum, adapted to the different mental capacities. The one for the smaller groups has left our memory. The other was, "What relation does morality sustain to religion?" It was interesting to note the various opinions expressed.

The triangle is a great aid to marching, as the small children cannot all perceive the time in music with sufficient accuracy. We suggest its adoption by this lyceum. The musical instruments of this lyceum are, a melodeon, two violins and a flute.

The Milan lyceum owes much to the timely and practical efforts of Mr. Roberts, a resident Liberalist, who secured for it the pleasant hall it occupies. The society have had it nicely painted, papered, and adorned with oil paintings and other artistic decorations.

Ridding adden to our host and hostess, we started for Clyde. Found the genial and capable President of the State Association, A. B. French, who also, we are happy to know, preaches not by word of mouth alone, but practically illustrates his teachings by manual industry. He is a nurseryman; has a pleasant home, intelligent and worthy companion, agreeable associates, and a full share of material and spiritual blessings generally. Many years ago, when but fifteen or sixteen years old, he became an instrument in the hands of the angels, to carry out their beneficent designs towards the sons and daughters of humanity, as a trance speaker, and though for a while compelled to direct his attention to a more remunerative work, his zeal did not abate; and now he has entered upon the glorious mission anew, with his left hand demolishing the hoary superstructures of Error, with his right upbuilding the everlasting temple of Justice and Truth.

TYNDALL AND HOME.

Under this caption, the Christian Standard remarks as follows upon our strictures on its misrepresentation of Mr. Home:

We had not seen Mr. Home's acceptance of Professor Tyndall's proposition, and of course neither affirmed nor denied anything touching that point. How, then, can the *Spiritualist* call this "a gross misstatement"? We had read from an English paper a review of the correspondence, which led us to the conclusion that there was no likelihood of the parties coming to a direct issue; but as we had not the facts before us, we said nothing about it.

It appears from the *Spiritualist's* own statement that the offer of Prof. Faraday was made in June, 1861—seven years ago—and was not accepted. It was on this that we based our remarks, and not on the letter with Prof. Tyndall, of which we knew nothing more than that the offer had been made; although we are willing to avow our impression that the man who had talked for seven years to accept Prof. Faraday's offer, was not likely to accept the same offer in the hands of Prof. Tyndall—and we are inclined to the opinion that it will not be met. Let the *Spiritualist* attack a pin there, and if he facts go against us, we will gladly make the amende honorable. We are not ignorant of the devices of Spiritualism.

The *Spiritualist* says that the Standard "is skeptical touching the natural evidences of immortality as 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." We believe us to say that this is a gross misstatement.

Our faith never rested on any such contemptible trifles as raps, table-tippings, poker dancing, crockery-breaking, pancake-baking, riddle-playing, nor any clever tricks wrought in the dark, such as any moderately successful juggler, can rival; nor on happy hits, now and then, to answering questions which clairvoyants, independently of Spiritualism, can do as well, or on the silly rant of trance-speakers such as we have been doomed to listen to many times.

We are glad to learn that the Standard had not seen Mr. Home's acceptance of Prof. Tyndall's proposal; that it was through ignorance of important facts in the case, and not willfully, it helped extend the false and unjust impression.

The editor copies a part of what he had published, and asks how THE SPIRITUALIST can call it "a gross misstatement." We refer the reader to the entire extract as quoted by us in our last issue, and ask how it is possible to avoid inferring from it that Prof. Tyndall had challenged Mr. Home, and that the latter gentleman dare not accept? No essential difference in effect is obvious to us—Spiritualists and men of common sense generally, we think—between a positive misstatement in words, and an account so incomplete and one-sided as to make an erroneous conception unavoidable.

The meeting with Prof. Faraday was not deferred because of any fear of investigation on the part of Mr. Home. The Scientific American says that "the spirit with which scientific men have looked upon these phenomena has been unfortunately such as has retarded their solution. Skepticism as to their reality, although corroborated by evidence that would be convincing upon any other subject, refusal to investigate except upon their own conditions, and ridicule not only of the phenomena themselves, but of those who believe in them, have marked their course ever since these manifestations have laid claim to public credence. Such a spirit savors of bigotry." In continuation the Scientific American quotes as follows from an English journal (not Spiritualistic):

"He (Mr. Faraday) felt a profound contempt for the whole thing, for which he was by no means inclined to believe. He seems to have been a little annoyed at the attempt to draw him again into what he considered ridiculous and futile investigations. * * * Mr. Faraday did reply in language which was not encouraging. He prescribed certain conditions which it would have been utterly impossible for Mr. Home to accept, whether that gentleman be an apostle of a new science, or a mere pretender and humbug. In fact, Mr. Home was invited, as a condition precedent to Faraday's entering on the investigation, to acknowledge that the phenomena, however produced, were ridiculous and contemptible. * * *

Besides, as regards the seven years' failure," it is worthy of remark that Prof. Faraday has been much of that time where he needs no further proof of intercommunication from Mr. Home, or others—in the spirit world. The Standard says, "We are not ignorant of the devices of Spiritualism," by which an idea is conveyed that the editor is well informed in regard to Spiritualists and their doings, and that they shun scientific investigation, by trick and "device." If as well posted as claimed, he must know that Spiritualists have ever persistently courted the attention of scientists, and not always in vain. At the request of Spiritualists, the Faculty of Harvard began an investigation a number of years ago. They failed to make a full report at the time. A thorough research and public report was promised, but they have not kept their word, tho' begged of by Spiritualists to do so, over and over again! Other men, no less learned, have been more honest. Allan Cardac, Count de Gasparin, and other savants in France; Count de Rochambeau and others in Germany; William and Mary Howitt in England; with many a one beside, eminent in science, accomplished in literature, and honorably prominent in society, in either country, or all Europe, have investigated Spiritualism scientifically and reached conclusions adverse to the Standard. Prof. Tyndall would only add another name to the number, should he fairly investigate the matter, or remain with the Harvard Professors in limbo, should he neglect to do so. In our own country, gentlemen eminent in the church, like Bishop Clarke, of R. I., and Rev. J. B. Ferguson, LL.D., in law, like Judge Edmunds, (whose letter see on first page); in politics, like Gov. Talmadge, Senator Simmonds, and a score of others; in science, like Professors Andrew, Brittain, Hare, Drs. Gray, Halleck, and many more; all are clear-headed Spiritualists by force of conviction from facts scientifically considered. Many have taken hold of Spiritualism to "demolish" it, and held fast in the belief of its reality. In the language of the eminent divine above named,

"We have now met upon their own proposed terms your men of science, your men of letters, your men of distinguished practical skill—men known and honored in all departments of human research and achievement, and their verdict may be left to time and never maturing decisions. They have in every instance borne their testimony to the actuality of the phenomena, and the absence of all design of fraud or imposition. They have given you no explanation, and it is not immodest to say they can give none that will not compel them either to deny the evidence of all their senses, or admit what we claim.

Whether Mr. Home and Prof. Tyndall meet or not matters but little, were the Professor to become convinced that Spiritualism is a fact, The Standard and all its confederates would believe no more than now, but bitterly denounce him, as they now denounce others quite his equal. In fact, little is evidenced with our orthodox friends, unless it be ancient and mouldy, moss-grown and antiquated.

"Our faith never rested," etc. Certainly not. Such "contemptible trifles" as facts do not underlie the system to which you adhere! It begins with superstition, proceeds by assumption, and ends in dogmatism. Facts are never "contemptible" to

the student of science. Agassiz can afford months to study tadpoles, and then lecture upon their habits. The table-tippings, cork dancing, etc., are all that is needed as they come. To bake "pancakes" requires intelligence, and the phenomena manifest that, and so put us in communication with the world of spirits, the land of immortality. The waving of a signal lantern is a "contemptible trifle" of itself, but its significance saves the train; the ticking of a telegraph is a "contemptible trifle" of itself, but it is "rapping" in token of intelligence at the other end of the line. No jugglers have performed the phenomena of Spiritualism—a part of them have been counterfeited—but here and in Europe Spiritualists have detected the frauds and openly exposed the fraudulent. No one imitates the manifestations through Miss Mary Currier, Miss Ellis, Dr. Slade, Charles Foster, Mansfield, Anderson, or Starr. They may profess to do the same, and, to those who are ignorant of the genuine phenomena and the laws involved, as well as anxious to be made comfortable in their innate stupidity, their "exposures" are something to be paid for, which is all the impostors desire. The churches have supported Grimes, Bly, Fay and Von Vleck for years in this way. Genuine mediums are not all honest, neither are all spirits; though we do not often find ourselves *vis-a-vis* with such an awful liar as, by order of the Lord, humbugged Abah to death! (Bible, I Kings, xxii, 22-23; II Chron. 19-22.) He was capable of keeping hundreds of tongues wagging in deceit.

"Clairvoyants, independent of Spiritualism." Indeed! "The play of Hamlet with the part of Hamlet omitted." "But the world does move, though," when the Rev. Editor of the Christian Standard ADMITS THE FACT OF CLAIRVOYANCE. He will be a disciple of Planchette soon, and a devotee of Animal Magnetism thereafter. Have a care, friend, we beseech you—close your eyes and your ears, too—or you will see and hear through clairvoyance more than you bargain for. We doubt if any one ever saw a clairvoyant not a medium. We are afraid our Bro.'s ideas about clairvoyance will not bear "the stern touch of science," hardly of common sense. If he has heard more "silly rant" from trance speakers than we have from the pulpit, it is because his powers of endurance are greater. Neither being entranced nor ordained will make a Phillips or a Beecher out of a blockhead. As to the report of Messrs. Wadsworth, Loveland, Dyott and Mrs. Clark, with others, made in the Cleveland Convention, upon physical manifestations, it bears no such representation as is put upon it by the Standard, which quotes a paragraph:

"In the opinion of your committee, what at present passes for spirit communion among the people is a mixed, and for the most part unanalyzed mass, rendering the identity of spirit-presence very uncertain, and the attainment of truth by investigation almost impossible of access, until many of our best men and women turn from the whole subject bewildered and discouraged."

The report was not against the phenomena, but was against an undue credulity which through marvelousness made great things out of little. So many came from the church into a knowledge of Spiritualism that the more critical found themselves compelled to raise a warning voice in behalf of these reformed Christians who had been so diligently instructed all their lives, as a means of salvation, to believe absurdities and natural impossibilities, that they had but poorly cultivated the capacity of thinking. Asserting the genuineness of the phenomena, the report was justly or unjustly, very severe on certain designated persons. It was counted unjust, and not accepted nor printed by the convention, on account of its personal references. Dr. Draper says the careful observation of hundreds of physicians for centuries are needed to settle a few common problems in physiology—

"Truth lies at the bottom of the well," and the greater part of the supposed knowledge of the people is an "unanalyzed mass," mixed and uncertain. It matters not. The first Atlantic Cable trod out a few words and suspended; but that single telegram established the law, demonstrated the possibility, and so in course of time we came to hear from London twice a minute. SO ONE TRUE MANIFESTATION proves the power of spirits and establishes communication as a fact forever.

Friend Errett knows Spiritualists do not depend solely on physical phenomena for evidence, though he almost asserts it. The test message in all its varied forms is as significant, while the sum of evidence must be looked for in the concurrent testimony of all varying phases of the whole spiritual arcana. The "stern touch of science" must handle all the mighty mass—the real and the unreal—and bring all to analysis and classification. We as Spiritualists are doing as well as we can under the circumstances in this direction, and we ask the help of Prof. Tyndall, of the Harvard Faculty, and the Rev. Mr. Errett, to aid us as we sift the sands of phenomena, gathering the gold dust of fact, the diamond of truth. It does not follow, even though a large per centage of that which passes for spirit communion be something else in nature, that spirits or mediums deceive, or that there are not real manifestations enough to enable us to write under our theorem Q. E. D. with satisfaction. We are pushing our investigations every day, and learn more and more of magnetism, psychology, etc., etc., and the more we know the clearer grows our perception of Spiritualism as a fact, a science, a philosophy and a religion.

"The stern touch of science" has dispelled many arrogances and follies of theologians, but not the facts or teachings of the New Testament. [Christians] stand a lofty monument of truth—the wrecks of the engines of opposition thickly strewn at its base, the sunshine of peace on its summit!

Yes! many a precious old piece of assumption has had its quietus from science, but the follies of theologians were counted sacred once, and many a pet dogma is struck with death now that will at first have many mourners. "Ye have taken away my gods, and what have I left." The doctrines of the Testament are older than the Testament. Has science frightened Bro. Errett away from the astronomy of Genesis? What is Christianity? If it be the Nicene Creed, science is hurrying it, without boasting, to the "tomb of the Capulets," or some other place so distant the resurrection morn will never dawn upon it. Which of the four hundred creeds is it that constitutes the summit of the mount where the light is so peaceful, so far above the smashed-up locomotives of atheism and infidelity, as described? We had no reference to the facts or truths expressed in the New Testament, borrowed from previous writings—all truths are inviolable and immortal, even though plagiarized.

Bro. Errett, while you are waving your Standard and shouting victory, those more blessed with vision see that Spiritualism alone can keep the world from Materialism, from Atheism and from Despair.

"The editor does not like us to speak of Spiritualism as an 'abominable delusion.' We assure him we have no pleasure in the use of such terms, but truth compels us to speak in strong and unmitigated words our estimate of its character and tendencies."

No matter about the epithets. They are generally resorted to in the absence of rational opposition. We like to have every man speak his sentiments freely, on all subjects. Emerson says, "I would rather my life be a strain lower, so it only be genuine." Better speak the unreasoning dulleth you have than affect the argument you have not.

"We do not doubt that it has many sincere adherents who have no sympathy with evil."

The Standard quotes the circular letter of a Mr. Wm. B. Potter, which charges Spiritualists with Free Love and immorality, as the evidence upon which he pronounces Spiritualism an "abominable delusion."

"Distorted sometimes by the imperfections of the medium through which the intercourse comes, and sometimes perverted by the passions of those who receive it; yet, carefully considered and patiently studied until understood, I can safely assert, after many years' earnest attention to the subject, that there is nothing in it that does not tend directly to the most exalted private worth and public virtue."

In another place we publish an article from the Present Age, relative to Prof. (W. D.) if we mistake not Gunning and the Y. M. C. A. of Keene, N. H. W. D. G. delivered himself of a most abusive attack upon the Massachusetts Spiritualist Association and its Agent, in The Congregationalist, last August.

In this connection we may refer to the pitiable bigotry—the term is not too severe—manifested toward one of the most respectable Protestant Christian bodies in this City, the "Disciples of Christ," by the Y. M. C. A. This Association has published an Orthodox Protestant Church Directory and posted it at the depot, the hotels, etc., but have omitted this sect, apparently because of their great doctrinal liberality.

We republish the extended definition of Modern Spiritualism, by A. E. Newton—copied from Hayward's "Book of All Religions," because it so completely and satisfactorily answers nearly every question usually put by the enquirer. We should be glad to furnish it at cost price to societies and individuals for gratuitous distribution, and will do so if sufficient orders are received the coming week.

Notice was given that the Lyceum at this place—organized only three or four weeks ago—has now SEVENTY SCHOOLERS! Well done, Kirtland. Paraphernalia, etc., are almost paid for already. A Lyceum picnic is to be held there next Friday, and a general invitation is extended. Cleveland will be represented, no doubt. Mrs. Thompson and A. B. French speak there next Sunday. Help the good work forward, friends!

TRACTS.—We have received several Spiritual tracts from Lois Waisbroker. They are entitled, "God's Image," "The True Second Birth," "The Manifestations Undenied," and "Don't Want to Know." She will furnish them as required. These little four-page tracts are worthy of distribution; they condense considerable thought in an earnest manner, and will provoke discussion in the class of minds to whom they are addressed. Spiritualists should see to it that these leaves and the tracts of Newton and Edmonds are kept in circulation. No more philanthropic work can be done.

THE RADICAL.—At the head, or very near the head, of the liberal publications of the day, is The Radical, published by Sidney H. Morse and Joseph B. Marvin, editors and proprietors, 25 Broomfield street, Boston. It is a monthly magazine of eighty pages, well printed on good paper. We quote from the prospectus: "The Radical furnishes a medium for the freest expression of thought on the questions that interest earnest minds in every community. Not having to consult denominational or party interests, it can consistently enforce the lessons of intellectual freedom and self-dependence. Confiding more in the natural force of ideas for the progress and melioration of society, than in the good offices of the best-disposed institution; in the Spirit of Liberty rather than in the wisest prescriptions of political or ecclesiastical art; we are ambitious, by the discussion of ideas and principles, to fortify individuals in their trust of Spiritual laws, and in an unwavering reliance on the protections of the heroic character."

FOUNTAIN PEN.—We have received, from Geo. Wm. Wilson, State agent for the article, a sample box of Morse's Patent Fountain Pen, which will write an ordinary business letter with one dipping. Price 30c. for a box containing one dozen. They are equal to any we have seen.

ATTENTION is directed to Judge Edmonds' letter on first page.

PLANCHETTE is having a great sale in Cleveland. Read the article headed "Nothing New Under the Sun."

HEART-THROBS. "Brave, noble, fine, loving spirit thou art. It is good to know thee."

I long to live a pure, true, useful life, such as my better self would me every day. If only the lower could be subordinated and made to feel at all times the power supreme of the higher, such a life might be mine. When I think of what the future must be; of the weary years of struggle and pain that must come before I can pass through the Beautiful Gate of Peace; I grow heart-sick and long for forgetfulness. I curse my existence with a bitterness the harmonious soul knows not of! Why are such souls made? why must heaven be gained over such a thorny road? I pray for light.

Anticipation is once more on tiptoe, but she peers cautiously into the future, and occasionally turns back and gives a nervous start as she sees the grim spectres of disappointment which people the past. Frequent failures should make us move more wisely; they should not destroy our faith or slacken our efforts toward the accomplishment of desirable ends.

Nominally, freedom is on the tongues and pens of the age; it is declared an aspiration of millions; yet, as conceived, it is but a misty imagination. Little understood and but seldom really desired.

Great men never quarrel. There is an atmosphere about them that forbids it. The quarrel of the sects never arise among the great exponents of the truth. "The deepest depths of the ocean are the most silent, and the least disturbed. In the upper air, too, all is silent. Great men can look backward as well as forward. They have no 'front door,' no 'back door.' There is no 'best side' set carefully toward London." Their windows open out over the gardens of thought worldwide. Like trees that spring up under the hand of nature, they are beautiful to look upon from every side. The great mind draws its food from no narrow storehouse. It is as likely to satisfy its appetite from the Socratic philosophy as the Christian revelation. No particular church or people or country can claim the great man. He belongs to humanity. He belongs to God, and is glorified with him.—The Radical.

There is not a paper in the United States, if in the world, that is freer than the Boston INVESTIGATOR; not one that is more disposed to give an opponent a hearing; nor is there a Spiritual paper that has published one half as much in favor of Materialism, as ours has published in behalf of Spiritualism. In fact, we often insert in our columns religious and Spiritual articles that are refused admittance in other journals; and consequently with this kind of correspondence and that which relates more particularly to our own movement, we are always overrun with communications. Hence under these circumstances, for a Spiritual opponent to find fault with us for delaying concealed and flippant attack, shows as little proof of good sense as of good manners.

We have good and sufficient reasons, as we believe, for doubting Mr. Mansfield's dealings with spirits, but Mr. Lippincott is quite another kind of man. Yet if even he were to say that spirits came to him, though we should not doubt his integrity, (as insinuated,) we should still doubt the fact of the spiritual visitation; because, having no belief in spirits, we can not possibly take his testimony on such a subject, as conclusive knowledge. We must know, either by clear ocular proof, or something as satisfactory, else we are liable to be mistaken; and therefore we never could be convinced of the actual existence of a spirit unless it came to us direct, and furnished irrefutable proof that it was just what it claimed to be—a mind without a body and brain.

Nor can we understand, in spite of the labored attempt of our Ohio friend to enlighten us, why spirits come to everybody instead of almost everybody being obliged to seek them through mediums. It is no answer to that, "Mr. Investigator knows a big-headed ignoramus and a small-headed genius," and "will not be satisfied unless great talent is manifested through the large brain of shoddy texture." We don't ask for any exhibition of "great talent," we shall be amply satisfied with the mere fact of spirit communication. But for all that we have yet seen, heard, and read—and we have been hunting these twenty years—the talent thus far developed is not much, and the fact is not anything at all. We are in just the situation that we were when the hunt was begun; and we have yet to see the Spiritualist who can give a reasonable, natural, scientific, or philosophical explanation why, if spirits exist and communicate, the mediums are needed.

H. J. DUBOIS writes, "I am sorry you are not sustained so we can get the paper every week, but the trouble is Spiritualists have become fossilized, or so 'gone to seed' that it would require more than the thunders of an ancient Sinai to call them into action. There should be a mastery applied to every one who takes the paper, to get subscribers, so it might be sustained. I think the paper a necessity growing out of the obvious needs of the Spiritualists, and if all felt as they should, we would soon have in Ohio one of the best sheets adapted to the wants of the many. I like the change in the type; it betokens progress."

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Every day, the results of philosophical thought, of critical exegesis, of scientific investigation, of the natural evolution and progress of the industries of the world, are combining to make it impossible for an intelligent man to believe in any form of the great system of Orthodox Christianity; and, every day, they are flinging new light and force on the evidences and recommendations of Liberal Christianity, the most Liberal Christianity—teaching us to recognize everywhere the spirit of God, and to recognize in man the natural virtues, instincts and passions of all men, gods subservient to the infinite good, and not evils which are leading men fatally astray. Our system of faith, in distinction from Orthodox, contrary to what has often been said, is a system of affirmations; theirs, of negations. For example: They say, "There is no inspiration except in the Bible," a negation. We say that all human speech is a gift of God to the human race, and his spirit breathes there just so far as it is a vehicle of truth. They say, "There is no incarnation of God except in Christ," a negation. We positively affirm that God made man in his own image, and that there is a divine incarnation, in a degree, in every man. Finally, they say, "There is no salvation out of the Church," a negation. We say there is salvation everywhere, because the spirit of God is everywhere, truth is everywhere, and obedience of truth infallibly results in salvation. It is very curious to notice this: that the realm of nature, the soul of man, the course of history, the collective mind of the ages, are the very seat and residence of the truths themselves, of which the Bible holds only the verbal statements. Which, then, is the more sacred? Which ought to be subordinated to the other?

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This, in enlightened New England in the 19th century. Think of it! Young men who should be the representatives of the progress of the age resorting to the old device of hurling anathemas at those who step aside from the rote of theology; shouting Infidel and Atheist at such men as Darwin,

Gray and Hooker, or men who are their representatives. And yet ought we to wonder at this? They are but true to the instincts of the Church in all ages. It has ever lain like a dead body across the pathway of progress. Instead of leading the van in the glorious march of ages, it has been dragged along in the rear almost a weight, compelled to advance in spite of itself by the onward pressure of the times.

Instead of saying to Science, "thou art my noblest ally; I give thee my blessing; go into all the kingdoms of mind and matter; wrest from nature her divine secrets; explore the wonderful mysteries of mind, and bring these treasures as offerings to my temple to be laid upon the holy altar of religion,"—instead of this, she has from the start placed herself in direct antagonism to science. Every great, scientific truth that has illumined the world, has had to fight its way along in a hand to hand contest with Theology.

From the day when the Church met Galileo in the wilderness of the 17th century, with a magnificent truth in his hand that was to mark an era for all time in the onward march of the age, down to the time of the issue of the recent note of warning against Prof. Gunning, we can trace clearly, as historical facts, the workings of this same spirit of antagonism to progress on the part of the Church.

Had Prof. Gunning dared to distort the integrity of his soul by pandering to the Church orthodoxy of the day, in a vain and futile attempt to harmonize Science and Theology, he no doubt would have received a vote of thanks from the young men of Keene, and a letter of recommendation to all the Christian Associations throughout the land.

But he was too true a man for that, and so has fallen under the ban. The attempt has been made to fix the odium theologium upon him. Let him accept it and wear it as his proudest badge of honor. Let him rejoice that he has been placed among that glorious band of heretics, who from the days of Galileo down, have been anathematized for their attempts to bring out from the darkness and obscurity thrown around them by ignorance and superstition, the eternal truths of God.

What an illustrious company for a man to find himself in. Grand old Martin Luther who took the splendid position of defender of religious liberty, standing alone in his strength before the whole of Catholic Europe. Cromwell declaring that he would not serve bishop or prelate,—but God alone. George Fox declaring the beauty and power of the Holy Spirit, the Wesleys, Jonathan Edwards, Roger Williams, Channing and Murray, were all anathematized and condemned by the orthodoxy they had dared to take a step in advance of. Even Jenner had to meet the bitterest opposition of theology when he introduced the humanitarian system of vaccination to save men from dying of a loathsome disease. Divines preached sermons against it calling it a wicked interference with the judgments of the Almighty.

The theory of the circulation of the blood was pronounced impious; a profane meddling with the secrets of the Infinite. Just so with geological researches and all other scientific investigations. The Church has taken the position that research was impious, unless that God has revealed to man all that he wishes him to know, within the lids of the Bible; that all other revelations are of minor importance; that the grand records written upon strata and sandstone, inscribed upon the sublime scroll of the heavens, chapter after chapter of which are unfolded to us in the atmosphere in the wonderful kingdoms of vegetable, insect, and animal life, dwindle into insignificance in comparison with a compilation of Hebrew traditions, musty with age and stamped most most unmistakably with the fallibility of human reason and the frailties of human passions.

If we are not mistaken, Prof. Gunning is a western man. A Michigan man! We rejoice that he is imbued with the progressive spirit of the Great West.

From the Present Age. Remarks of E. S. Wheeler at the late Sturgis, Mich. Convention.

We find illustrations everywhere of progress in the spiritual as in the material. Last evening I was in conversation with a fellow-passenger upon the subject of Spiritualism. To his demurrer that if the facts really existed, they would be known and observed alike by all, I made reply by referring to the early history of the railroads and locomotives. In the first railroads it was thought necessary to lay down a cumbersome arrangement of gears and ratchets, by means of which the locomotive was enabled to draw the train over rails without slipping. The whole thing was imperfect and lumbering, and was subject to frequent derangement; still, everybody thought they must have this arrangement. At length a man got an idea into his head that this machinery might be dispensed with; that the force of attraction and the weight of the machine was all that was necessary to hold it upon the track and move the train. The idea was laughed at, but the experiment was tried, and you know the result. We accept new ideas more readily to-day, so the facts of Spiritualism must be received.

How do we receive ideas? At the recent banquet to Dickens, the scholar, before his departure to Europe, Prof. Youmans said—and I was astonished at such an utterance by such a man—"So far, indeed, from science being unfavorable to the imagination, it is the very faculty on which she most relies for the accomplishment of her special work—the discovery of truth. From the time of Bacon the attempt has been made to formulate the mental processes in terms of pure logical procedure, but the thing is impossible. The imagination [intuition] here comes into play in a manner

so subtle and elusive of all rules as to non-plus the keenest psychology. I am afraid Mr. Gradgrind, with all his 'facts,' will never make a discovery, for the lack of this mental quality." The scientific attainment of truth is, after all, mainly a matter of fervor of imagination—of fantasy, and is just as truly an inspiration of genius as a successful stroke of poetry or fiction. Thus, all the lines of intellectual labor harmonize at last.

This is fast coming to be a conviction of the best thinkers of the world—the scientific men—men of positive mental habits who are not ready to permit their names to be connected with aught of absurdity.

It is the theory of John Stuart Mill, and such men, that we reason from particulars to generals. But in regard to facts, a knowledge of essential truth is the result of dual power, of reason and intuition. Reason is the machinist who works in the cold metals; intuition is like the blacksmith slapping his forms under the heat of the fire, so that they may be moulded as he likes, but reason is needed, like the former, to give the finishing touch and render the machine most perfect. Spiritualism has come to form a more perfect union between reason and intuition; the mediumistic condition is that in which thought is photographed upon the mind, often in lightning flashes.

The mind of the medium is sensitive, like the plate of the photographer. Thought is impressed, ideas are born. Ralph Waldo said,

I say when a medium gives forth thoughts we need not tremble, yet we should listen, for by the light of his torch of intuition we may grasp higher ideas, grander principles than the world has ever received. When we turn our telescope skyward, we see suns and stars in their glory and magnificence, but should a fly light upon the lens, he looks like a hideous monster obstructing the field of vision—so, in the organism of the medium, some little derangement of the physical or mental conditions will mingle with and confuse the highest perceptions of the soul. We need, therefore, to bring all these utterances of the mediums to the test, to the square and compass of logic—try them in every way, put them into the crucible and burn them, and get the golden atoms of truth.

Some persons have been very much troubled at a report that was made to the National Convention in reference to physical manifestations. It will not hurt us. I like the thunder and lightning, it clears the atmosphere.

The formative idea of our American civilization will be the religion of Spiritualism. We have an American continent, an American people, an American philosophy, and we must have an American religion, and Spiritualism is the holy ghost of that religion. You might transplant the flowers and trees of Asia and Africa to our soil, but you need not expect them to thrive and develop themselves. Neither can you transplant your religion from Judean hills, your philosophy from ancient Rome, nor your culture from classic Greece. These things may hold their own as the plant does for a certain period, if it lives at all, but they will lose character—they are of but little use. The soil of our land is deep and stony, and our religion must start in this, and like all else must smack of it. You say religion in the soil! Yes, it must go down to the soil and have its foundation there. Religion comes out of the ground, for Almighty God is there in the turf, as well as in everything that springs therefrom. There is one great universal Spirit permeating all, enfolding all, and filling all! Man is like his climate, like his food, like the soil he lives on and like his fellow men. The man that grows upon the prairie is not like the man who lives in the New England Valley, and neither is like the man who grows among the hills and mountains.

These sharp lines of distinction among us are worn off by the friction of association and agitation. We are going from Boston to Omaha, and from the North to South, and this is good for us. I am a citizen of every square inch of this country.

We must have a Continental religion, based upon a universally received idea—all the different nations are here. The Jew, the Chinaman, and almost every nation of the earth are represented here. All these are mingling to bring about the condition in which we shall have this new religion.

Among all these there is a general feeling that man disembodied lives, and communicates with man embodied; that idea exists all over our continent. It has been estimated that there are eleven millions of Spiritualists on this continent. I believe there are twenty-two millions—everywhere, in the churches and out, among all classes there are believers in this philosophy. We talk of unity, the scientific idea will not produce this, the philosophical idea will not, nothing but the religious idea can.

I say there will be a national religion, in America, a religion based upon the fundamental facts of Spiritualism, religion which unites reason, philosophy and intuition, and teaches the Fatherhood of God and the universal brotherhood of man here and in the spheres above.

Such a comprehensive Spiritual religion alone can meet the wants of this nation. Firmly fixed with its foundations in the earth, towering away to the Infinite and comprehending everything. Its mission is to reform and transform all things and lead man up to the higher conditions of life. Commencing with its phenomenal phases and extending through all the forms of manifestation, it will meet the wants of all classes and conditions.

CROWDED OUT—the poems entitled The Morning Star, and The Struggle, will not be given a place in the present issue. A private meeting will be held at Howland Springs, to-day and to-morrow.

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Nor can we understand, in spite of the labored attempt of our Ohio friend to enlighten us, why spirits come to everybody instead of almost everybody being obliged to seek them through mediums. It is no answer to that, "Mr. Investigator knows a big-headed ignoramus and a small-headed genius," and "will not be satisfied unless great talent is manifested through the large brain of shoddy texture." We don't ask for any exhibition of "great talent," we shall be amply satisfied with the mere fact of spirit communication. But for all that we have yet seen, heard, and read—and we have been hunting these twenty years—the talent thus far developed is not much, and the fact is not anything at all. We are in just the situation that we were when the hunt was begun; and we have yet to see the Spiritualist who can give a reasonable, natural, scientific, or philosophical explanation why, if spirits exist and communicate, the mediums are needed.

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Criticism.

THE SPIRITUALISTS.—The Massachusetts Spiritualist Association held its session in Boston during anniversary week. The following is one of the Resolutions passed:

Whereas, Man's natural demands are God's only commands, therefore,

Resolved, That, as Spiritualists, we reject all external authority as a rule of life in our varied relations with our fellow-beings, and acknowledge allegiance to our internal emotions, or to the God that speaks in the individual soul, as our only infallible rule of faith and practice.

On which the Congregationalist remarks: "This has the merit of being explicit. It might require study to crowd more blasphemy, infidelity and general profligacy into the same number of lines. If these persons knew what they were saying, it might be a public gain for them to furnish their fellow creatures with a list of their precious names, in order that the community may be on its guard against them. If it should happen to be revealed to one of them by the 'God that speaks to the individual soul'—and, from the above specimen of that kind of revelation, promptings of such a sort, on occasion, might not be improbable—that it is his duty and privilege to pick his neighbor's pockets, or cut his neighbor's throat, that would become at once, to him, an 'infallible rule of faith and practice,' obedience to which would be lifted both into an obligation and a virtue; while no 'external authority' could have any right to interfere with the thief's or murderer's 'allegiance to his internal emotions!'" Let these fellows act out their brave talk, and see how long it would be before a vigilance committee would be making a short shrift with them, as was made with some of their less philosophical, but possibly more practical brother scoundrels in San Francisco, and at Dover city, under the reign of Judge Lynch. Meanwhile, how exactly has Paul described them: 'Professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an image made like to corruptible man . . . and worshipped and served the creature more than the Creator, who is blessed forever.'

EDITORIAL COMMENTS.
We copy the above from the Christian Standard, of this city. It endorses the thought and language of the Congregationalist. It is pitiable and painful that any of us should ever allow ourselves to degrade our common humanity by such vituperation, and doubly to be deplored when emanating from those who hold more or less influence over the minds of their fellows—especially when the supposed necessity for criticism arises from a total misconception of the idea underlying the form of expression objected to.
We wish we were sure the publishers of this disingenuous libel were as obtuse as we hope they are, since it would be much more pleasant to imagine that they honestly denounce others from a misapprehension of their motives and thoughts, than to know they maliciously and meanly misrepresented their fellow men by asserting and insinuating a false idea concerning their real sentiments. It is an acknowledged rule among those who earnestly seek for truth, that mere forms of expression are unworthy of criticism. The idea is alone to be regarded; and even if that be in the wrong, the mistake is not to be denounced, because criminality attaches alone to motive. Needless ignorance certainly is inexcusable, and herein is the fault of those who attempt to criticize things in haste with which they have taken no pains to become acquainted. A suitable amount of research would inform the editors of the Congregationalist and the Standard that they are incapable of judging the parties they calumniate. If we examine the resolution over which so many hard words are wasted, we shall see there is nothing to excite the ire of any sincere disciple of Jesus, since it is only a re-echo of the statements which aroused the conservatives of his time, and brought down upon him "the sheriffs," "vigilance committees," and "lynch law judges," which Christian editors are so ready to invoke in their unequal battle with the laws of nature, the facts of life and the angels of heaven.
"We can well understand how 'atrocious,' 'infidel' and 'profligate' the resolution sounds in the ears of those who, trained in the school of the creeds, have acquired a mental rigidity and spiritual paralysis which disable them for the reception of any thought unless it be expressed in the phraseology of cant, the slang of the sects.
The preamble of the resolution declares 'the natural demands of man to be the only commands of God,' and this statement—perfectly true to the naturalist and physiologist, while beautiful to the spiritualist—is, to the disciple of total depravity and original sin, 'the sum of all villainies.'

Worcester defines "natural" to mean [1] "proceeding from nature; not acquired; not artificial; not assumed. [2] Legitimate, lawful, legal. [11] Kind, humane." But to the victims of orthodox churchianity language has a meaning not to be found in any worded lexicon. To them to be natural is to be "totally depraved, desperately wicked, a child of the devil; not reconciled to God, neither can be; prone to evil as the sparks to fly upward." No wonder they are horror-stricken at the idea of looking for the commands of God in the "inward emotions" of a being who, "from the crown of his head to the sole of his foot has no soundness in him."

The language and thought of the editors are the legitimate outbirth of their theological training, which has taught them to consider every man naturally a "scoundrel" and everybody "infidel" who differs from them in thought or expression.

The Spiritualist uses his words legitimately, and, with him, to be "natural" is to be true and in accord with the Divine

will which he finds manifest in the "inward emotions" of his being as a revelation of universal law, the command of God heard intuitively in the harmonies of an unperverted nature. With the Spiritualist, to be natural is to be all that is good, to be normal, truthful, unperverted and free. With the sectarian, to be natural is to be diabolical, and to be good is to be as unnatural as possible.

The perverted and morbid appetites are not recognized by Spiritualists as natural, and we are afraid both editors know this in advance; if so, they should have refrained from the expressions they have used and endorsed. The natural demands of man are for the perfect action of his whole being under proper conditions, and all the universe witnesses that it is the will of God that he should so exist. Hence the natural (i.e., the rightful, unperverted, healthful and proper) demands of man are the commands of God, as he is created to live properly and well, i.e., naturally, by the infallible guide of his "inward emotions," or conscientiously up to his highest perception of right.

Legislative enactments are no better than the men who make them, and they are often unprincipled demagogues, the basest of mankind. When freedom of conscience is destroyed in the name of law, when great crimes are nationalized and the "natural" principles of right subverted, there is spontaneously an appeal to a "higher law," and "resistance to tyrants is obedience to God." There is nothing divine about legislation. Sacred laws are often unworthy of respect; only the "principles of right are divine."—These principles the true Spiritualist discovers intuitively. "There is a light which lighteth every man that cometh into the world," and where the rays of this divine Logos penetrate, the "inward emotions" of man naturally lead him aright; he "has no need of the law, being above the law," and leads a life of more than legal morality—though sheriffs, priests, editors and mobs cry as they did around Jesus, "We have a law, and by this law he ought to die."

Shame on the professed Christian who, after the history of his own law-defying church in pagan Rome and over the world, can find nothing but hard words for those who in radical language ask as Jesus did, "Why judge ye not yourselves that which is right?" and assert, as he also did, that the Sabbath (i.e., institutions) were made for man, not man for (institutions) the Sabbath.

We are sorry the rapid growth of Spiritualism should exasperate any one until they forget what is due to fairness, in malignant opposition. Had the Congregationalist desired, the report of the Convention would have informed him who was responsible for the resolution, and not left him to meanly insinuate that they were backward in naming themselves; but this is not the first time that paper has been guilty of criminal carelessness of truth in its attacks upon Spiritualists. May "inward emotions" lead to an extra legal reflection upon the duty of "charity which speaketh no evil."

The Universalists.

The Editor of the Liberal Christian writes thus concerning the Universalists:

The Universalist body is probably no more bigoted and intolerant than most other sects. Constant intercourse with its ministers and people for twenty years convinces us that the great majority of them are extremely liberal, tolerant, catholic, free, hopeful of the best things. But of late there has grown up, among some members and would-be leaders of that body, a spirit of jealousy and intolerance which we should have been surprised to see manifested even by Baptists and Presbyterians. That the editor of the "Repository" has not suffered directly from this spirit is no wonder: hundreds of good orthodox Catholics never suffered directly from the intolerance of Rome, and found no fault with the Inquisition which roasted none but heretics. Let Mr. Skinner advocate a rationalistic sentiment, or exchange pulpits with Mr. Blanchard or Mr. Conner, and he will find that the softest velvet hides the sharpest claw. Scarcely a week passes but we are both amazed and pained at articles in some of the Universalist papers, always excepting the "Star of the West," which is a model Christian paper—articles which are compact with intolerance, and saturated with spite. Only a few weeks since, we commended a Universalist brother in the best terms we were master of, and urged the Universalists in his city to give him their support. Thereupon some of these papers charged us with casting suspicion upon and injuring the standing of good Universalist ministers by our unflattering praise; unmindful of the fact that the minister in question, like many others, had asked us to aid him by our words. What but the very worst intolerance could crack the whip so spitefully over the heads of these men? If the liberal-minded men in the Universalist ministry have any manliness, any love of liberty, any self-respect, left, they will refuse to wear the yoke and muzzle and bear the scourge put upon them by a clique of self-constituted leaders.

THE FACT OF AN IDENTICAL NATURE.—This over-estimate of the possibilities of Paul and Pericles, this under-estimate of our own, comes from a neglect of the fact of an identical nature. Bonaparte knew but one merit, and rewarded in one and the same way the good soldier, the good astronomer, the good poet, the good player. The poet uses the names of Caesar, of Tamorlane, of Bonduca, of Bellisarius; the painter uses the conventional story of the Virgin Mary, of Paul, of Peter. He does not, therefore, defer to the nature of these accidental men, of these stock heroes. If the poet write a true drama, then he is Caesar, and not the player of Caesar; then the self same strain of thought, emotion as pure, wit as subtle, notions as swift, mounting, extravagant, and a heart as great, self-animating, dauntless, which on the waves of its love and hope can uplift all that is reckoned solid and precious in the world—palaces, garlands, money, navies, kingdoms—marking its own incomparable worth by the slight it casts on these gaule of men—these all are his, and by the power of these he rouses the nations. Let a man believe in God, and not in names and places and persons. Let the great soul incarnated in some woman's form, poor and sad and single, in some Dolly or Joan, go out to service, and sweep chambers and scour floors, and its effulgent divinity cannot be muffled or hid, but to sweep and scour will instantly appear supreme and beautiful actions, the top and radiance of human life, and all people will get mops and brooms; will, to suddenly the great soul has enshrined itself in some other form, and done some other deed, and that is now the tower and head of all living nature.— Emerson.

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:—

DEFINITIONS.

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. It is thus a system of Universal Philosophy, embracing in its ample scope all phenomena of life, motion and development, —all causation, immediate or remote,—all existence, animal, human, and divine. It has, consequently, its Phenomenal, Philosophical, and Theological departments.

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.

MODERN SPIRITUALISM, more specifically, may be defined as that belief or conviction which is peculiar to, and universally held by, the people now called Spiritualists. This may be stated in the single proposition—

That disembodied human spirits sometimes manifest themselves, or make known their presence and power, to persons in the earthly body, and hold realized communications with them.

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. NELLIE L. HOWNSON, 15th street, Toledo.
H. J. CLARK, trance speaker, Painesville.
H. J. DUNN, inspirational speaker, Cardington.
A. B. FRENCH, President State Association, lecturer, Clyde.
O. P. KEELOGG, lecturer, East Trumbull, Ashland county, speaks in Monroe Center the first, in Andover of every month.
A. A. POND, inspirational speaker, North West.
MRS. MARY LOUISA SMITH, trance speaker, Toledo.
HUDSON TUTTLE, Berlin Heights.
MRS. SARAH M. THOMPSON, inspirational speaker, 30 Bank street, Cleveland.
E. R. WHEELER, inspirational speaker, Cleveland.
PROF. E. WHIPPLE, lecturer upon Geology and the Spiritual Philosophy, Clyde.
A. A. WHEELER, Toledo, box 648.
LOIS WASHBURN, permanent address is Box 58, Hudson, Ohio. At present address care of Henry Bagg, St. Louis, Mo.
J. H. RANDALL, Elmore, will answer calls to lecture Sundays.
CLEVELAND.—The First Society of Spiritualists meets in Temperance Hall, 184 Superior street, on

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, unharmed 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, the spiritual, realm, not in the external or material.

17. That the chain of causation leads inevitably upward or inward to an Infinite Spirit,—who is not only a Forming Principle (Wisdom), but an Affectional Source (Love), thus 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 is, 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 this 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 a present Spiritual and Celestial Influx—is a "means of salvation" from evil.

II. PRACTICAL.

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

1. To unkindle 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 influence 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 in 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-determining 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 a realization of angelic ministry or mediation.

15. To quicken all philanthropic impulses, stimulating to 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 it forward to a certain and glorious issue.

tor, Mr. James A. Sumner; Guardian, Mrs. L. Barnhardt.

RAVENNA.—Society organized June 14th. Wm. Bradley, President; Mrs. M. H. Skinner, Vice President; Mrs. S. M. Bassett, Recording Secretary; Wm. P. Hazen, Treasurer.

CHAMBERS FALLS.—Society organized with forty members. Officers: E. O'Connell, President; G. B. Antisdale, Secretary; Wm. H. Waldron, Treasurer.

E. S. WHEELER still continues his lectures upon Mediumship, at Temperance Hall, to good audience, writes for THE SPIRITUALIST, keeps up an extended correspondence, attends the various special meetings of the society and Lyceum, etc., and is, in the full sense of the expression a diligent and efficient worker. He is prepared to answer calls to lecture abroad during August, we believe, and we bespeak for him a cordial reception, wherever he may go. Probably no one in his field of labor can better present the scientific proofs of the gas philosophy. The gifted speaker Mrs. NELLIE WASHBURN will address the Cleveland Society during his absence.

"Let no man call God his Father who calls not Man his Brother."