

The Ohio Spiritualist.

"CHARITY FOR ALL—MALICE TOWARD NONE."

VOL. 1.

NO. 6.

For The Ohio Spiritualist.

BLONDON.
Far in the eastern North, where Fundy's monstrous tide,
Rides roaring inshore from the Atlantic sea;
Floods the level flats stretching dark and wide
Above the fertile lands of lovely Grand Pre;

There Blondon, the bold, a promontory,
Stands mid the tides which ever rise and fall;

While winter keeps his lofty summit hoary,

Whence loud-voiced gales to distant billows call.

The drifting storm pours down in furious wrath
On craggy cliffs, ravines, and shattered ledges,
The tempest keeps the dizzy mountain path.

With thunderous voice of lightnings round its edges,

Fair towards the sea, at times, like wailed banners,

The wind-borne mists stretch o'er the seething foam,

Like trailing pennons in fantastic manners,

Fling from the top of Blondon's high dome.

Aloftare, by Blondon, when sunset dyed th' waters,

The Jasper seas receded, swept onward by the tide;

Red above the dying sun, red as a field of slaughter,

And sapphire hues across the deep dashed over to my side.

Beside the sea, whose voices shook

The wading strand with eddied roar,

I slowly walked with careful look

In curious quest along the shore;

Behind, 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,

Up'd the "Fundy's monstrous tide,"

Had borne these sea flowers to my hand.

The freightage of the journeying tide,

Discharged beside the ebbing 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 splitted,

The mosses I found

Where the alga 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 gathered was dearer to me

Than gems of the mountain or flowers of the sea.

I heard a clear voice, and my senses awoke,

Grand harmonies 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,

Wondrous music transfixing the voices I heard;

The depths of my spirit with rapture were stirred.

From the caverns hid in darkness

And from pinnacles uplifted,

From the heights of the tallest, direst,

And from loftinesses sublime,

The blessings and the truths

Of life have dropped and drifted,

To blend in n-s and beauty

On the shores of time.

Cleveland, July 1883. 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 matutinal rice a la chopstick, 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 unfoldment 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 convention 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 fifteen 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.

NUMBER SIX.

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 preserved 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 far 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 plants of metal, 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 material conditions of those who are to make a

part of it, but we must also recognize the spiritual nature and its demands as manifested 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 injurious 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 to 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 uniformed 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.

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 material

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 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 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

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 detection 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 indifferent well. A man and somebody else's wife make a decided improvement. But a blushing young maiden caps the climax. "Planchette" never suggests 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 defeated, 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 "seats," they miserably failed—in the case of a sentimental young man, who rejoices in the faint suggestion of a possible future moustache. 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 philosophic 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 the thing, is 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 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 subtle 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 so 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 seersucker instrument and hurled it out of doors, swearing 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."

Another gentleman had Planchette in his store. After sitting for sometime, waiting for it to write, without success, he discarded it. There were two little Grecian boys in the place who took the matter up, and after a short sitting the writing commenced, both English and German. The gentleman asked mental questions, and they were answered, very much to the confusion of the boys. "Yet this man, an intelligent person, too, when asked what he supposed gave the 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 to-day.

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 ways 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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H. O. HAMMOND, Publisher.

QUARTERLY MEETING.

The Friends of Progress of Lake and adjoining counties will hold their second Quarterly Meeting in a grove on Mr. Asa Tealott'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, R. 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 of 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 pleasantries 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 "stab" 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 subservienty of those who call themselves men, and women. Compelled to think, they dare not speak; and are ready to perform any nefarious, rather than incur

the frown of the redoubtable Mrs. Grundy. The church and society is full of these foreworn 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!

BELMIL, 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

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, the Spiritualist got that "gross misstatement"? We have 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 issue with Prof. Tyndall, of which we knew nothing more than that the offer had been made; although we are willing to avoid the impression that the man who had failed for seven years to accept Prof. Faraday's offer, was not likely to accept the same offer in the hands of Prof. Tyndall—and were inclined to the opinion that with not better. Let the Spiritualist pick a plow, and if the 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 beg leave 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, fiddle-playing, nor any clever tricks wrought in the dark, such as any moderately successful juggler can rival; nor on happy hits, now and then, in answering questions which clairvoyants, independently of Spiritualism, can do well; nor 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 wilfully, 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—or to 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 we are by no means inclined to blame him; and 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 died in language which was not encouraging. * * His 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 intercommunion 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 Spiritualists to do so, over and over again! Other men, no less learned, have been more honest. Allan Cardiac, Count de Gasparin, and other savants in France; Count de Rochembaut 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, if he had not already done so. In our own country, gentlemen eminent in the church, like Bishop Clarke, of R. I., and Rev. J. B. Ferguson, L.L.D.; in law, like Judge Edmonds, whose letter see on first page; in politics, like Gov. Talmadge, Senator Simmonds, and a score of others; in science, like Professors Andrew, Brittain, Hale, 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,

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"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 her maturing decisions. These have in every instance borne the testimony to the genuineness of the phenomena, and the absence of all desire of fraud or imposition. They have given you no explanation, and it is not immoist 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, for were the Professor to come convinced that Spiritualism is a fact, The Standard and all its *confères* would believe no more than now, but bitterly denounce him, as they now denounce others quite his equal. In fact, little is evident 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, poker dances, 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 trifles" of itself, but its significance saves the train; the ticking of a telegraph is a "contemptible trifles" 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 "exposes" 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 Ahab to death! (Bible, I Kings, xxii, 22–23; II Chron. 19–22.) He was capable of keeping hundreds of clairvoyants 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 disengaged."

The report was not against the phenomena, but was against an undue credulity which through marvelously 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 re

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

A generous admission, but illogical and fatal to your position. If Spiritualism be the "abominable delusion" you style it, how can such "adhere" and not sympathize with evil?

The Standard quotes the circular letter of Mr. Wm. B. Potter, which charges Spiritualists with Freethought and immorality, as the evidence upon which he pronounces Spiritualism an "abominable delusion," etc.—said Potter being a Spiritualist. In our next issue we shall reproduce the circular and remark upon it; space does not permit, this week. Meanwhile, we ask the thoughtful attention of the inquirer for truth to that following statement of one of the most eminent and capable men, as well as one of the most exemplary and irreproachable citizens—Judge Edmonds:

"Distorted sometimes by the imperfections of the mediums 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 develop it."

For the Ohio Spiritualist.

CLYDE LYCEUM PIC-NIC.

Yesterday was a day that will not soon be forgotten by the officers and members of the Clyde Lyceum, as well as the large concourse of citizens that joined in the festivities of the occasion. That the reader may better appreciate the success of the picnic, I may be permitted to make a brief statement of the circumstances that conspired to develop it.

A few weeks since a disposition was manifested by several prominent citizens of our village, to celebrate the anniversary of our National Independence just passed, in a manner worthy an event so conspicuous in the history of the world. Accordingly an informal meeting of the citizens was called to perfect the necessary arrangements for the celebration; a few responded to the call, and among them the prominent clergymen of the village.

After having organized the meeting, a motion was duly made and carried that no such societies, or organizations as spirit should take part in the celebration, in short it should be an informal one so far as any public display was concerned.

The reason of course was obvious to all (especially those who were apprised of the arrangements made and conversations held in a prominent church previous to convening at the hall), that there was a Childrens Progressive Lyceum in Clyde properly "armed and equipped" for a celebration of that character, and were societies permitted to join as above it would open the door to the Lyceum as well as Sabbath Schools, Lodges, Fireman, &c., and did the Lyceum appear it would be sure to gain the approbation of the public, which would be conceding another point to his "Satanic Majesty" who has already obtained so firm a footing in Clyde that fears are entertained that he may not soon withdraw his influence.

A committee of arrangements was appointed; one however grew enthusiastic; it being an entire change of programme to turn the Fourth of July into a day of "feasting and prayer," and the committee (very wisely) let the matter pass without any further effort towards a celebration.

Notice was circulated that on Wednesday the 8th inst., there would be a Union Sabbath School picnic in a grove near the village, and the Methodist, Baptists and Universalists commenced the necessary arrangements.

Waiting until the Saturday previous, and the Lyceum receiving no invitation to join them, the writer called upon one of the committee and requested that if agreeable to all, the Lyceum be permitted to join the other schools in the picnic. On the following Monday he received a reply that it would not be satisfactory, and in case we pressed the privilege one school would secede entirely; no alternative being left us but to hold our picnic by ourselves or have none. I immediately secured the beautiful grove near Green Springs Water Cure, for the day; also a band of music, and the ladies commenced baking in earnest.

Notice was given the Lyceum to meet at the Hall at 8 A.M., and all who desired to join us, would place teams in readiness to convey them to the grove four miles distant, at 10 A.M. The procession was formed, and one hundred and forty bright eyed children were loaded in two and four horse teams at the head of the procession, with flags and banners. One beautiful banner that led the procession was executed in faultless style by Mrs. Whipple, and bore the inscription, "Children's Progressive Lyceum," "Charity for all, Malice toward none." The Lyceum was followed by the members of the Society, and those who joined us comprising in all some twenty-five teams, mostly drawn by two four horses and heavily loaded. The band led them through the principal streets of the village playing patriotic airs, and near two hundred flags unfurled by the children made it the most beautiful and imposing procession our citizens have had the pleasure of witnessing. After having paid our compliments to the village and other schools, we repaired to the grove, where the ladies served us a magnificent dinner, with "enough and to spare" for all.

The afternoon was spent in singing, dancing, &c., &c. The writer also delivered a short address, and at sunset all returned, feeling that they had never spent a day more pleasantly and profitably in a social enjoyment. The whole number in the grove would probably reach four hundred; nearly as many as the other schools and churches combined.

How well our orthodox friends enjoyed it, I am not prepared to say, but if long faces are any indication of "hope deferred," I do not think they felt their prospects remarkably promising.

They will undoubtedly sooner or later learn that their intolerance is at best but a stranger to Christian philanthropy, and that the world will move, however much they may seek to prevent it; indeed no more positive evidence could be given than the advocates of "endless misery" are ready to vie with Universalists on the one hand, and the rabble on the other, to save their already dying creeds from the grave that surely awaits them. We can afford the union however, and with truth for our shield, and an "army of invisibles" to lead us, meet the combined powers of the church, it needs be, and calmly yet hopefully abide the issue.

FRATERNALITY, &c.

Fraternally, &c.

R. HINES.

Clyde, July 10 1868.

From the Boston Investigator.

EXPLANATORY—J. H. POWELL.—Some weeks since we received an article from Mr. J. H. Powell, a Spiritual lecturer, replying to some comments of ours upon a message (from a supposed spirit) which had been sent to our friend Lippincott by J. V. Mansfield. As our custom is, we announced Mr. Powell's article for publication, intending to give him a fair hearing, for we acknowledge and endeavor to carry out in good faith the right of reply. But the article got misplaced, yet we continued to promise it for "next week," thinking it would come to light, but it did not, and Mr. P. has now published it in The Ohio Spiritualist, giving the readers of that paper to understand that we have dodged, quibbled, fibbed, and are afraid or unwilling to do justice either to himself, J. V. Mansfield, or spirits.

Now we don't find any fault with Mr. Powell for getting impatient at our delay, for that was to be expected. No doubt we should be nervous, too, if we had been in his place. But being an editor, as he is, he ought to have known that delays and mishaps are unavoidable in our business; and then again, before he intimated in a public print and also told our friends in Cleveland, &c., that we did not dare to insert his communication, it would have been more manly on his part, as well as more modest, to have asked us squarely whether we would give him a hearing or not? Then if we refused him, he would have had some reason for complaining of our unkindness and sneering at our timidity, and likewise saved himself the trouble of putting on the ankles of a Pharisee. It seems to us that a Spiritual paper promised to insert an article of ours, and yet delayed it, we should have sense enough to conclude that something unavoidable prevented its appearance, and that before we dealt in any accusations against the editor, it would be more gentlemanly for us to inquire into the cause of the delay, and not foolishly make it granted that a failure to come to time denoted a man either a bigot or a coward, in both which cases he is a fool.

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 spectre of disappointment which people the past. Frequent failures should make us 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 the declared 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 arose among the great exponents of the truth. * * The deepest depths of the soul 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.*

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FRATERNALITY, &c.

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R. HINES.

Clyde, July 10 1868.

There is not a paper in the United States, if in the world, that is freer than the *Boston INVESTIGATOR*; nor one that is more disposed to give an open 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 repudiated 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.

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 noble 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 illuminated the world, has had to fight its way along in a hand-to-hand contest with the Church.

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 mechanist who works in the cold metals; intuition is like the blacksmith

shaping 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 perturbations of the medium 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

the eternal truths of God.

What an illusory 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 con-

demned by the orthodoxy they had dared

to take a step in advance of. Even Jenner

had to meet the bitterest opposition of the

ology when he introduced the humani-

ty system of vaccination to save men from

disease. Divine preaching

better out of good, and best out of better?

R. W. ALGER.

From the Present Age.

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

We find illustrations everywhere of pro-

gress in the spiritual as in the material.

Last evening I was in conversation with a

fellow-passenger upon the subject of Spiritualism.

To his demurral that if the facts

really existed, they would be known and

observed alike by all, I made reply by re-

ferring to the early history of the railroads

and locomotives. In the first railroads it

was thought necessary to lay down a cum-

bersome arrangement of gears and rackets,

by means of which the locomotive was ena-

bled to draw the train over rails without

slipping. The whole thing was imperfect

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 mistaken are 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. [3] 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, 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 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 outgrowth 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 logically, 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 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 oppressions 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 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 *consciously* 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 say as they did around Jesus, "We have a law, and by the 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 bad words for those who in radical language ask as Jesus did, "Why judge ye not for 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 not wonderful: hundreds of good orthodox Catholics never suffered directly from the intolerance of Rome, and found no fault with the Inquisition which roared 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 Unitarians 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 uncalled-for 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 backs of these men? If the liberal-minded men in the Universalist ministry have any manliness, any love of liberty, any self-respect, let them 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 Peter, 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 Tamerlane, of Bonduca, of Helikarius; 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, motion as swift, mounting, extravagant, and a heart as great, self-sufficing, dauntless, which on the waves of its love and hope can uplift all that is reckoned solid and precious in the world—palaces, gardens, money, nayles, kingdoms—marking its own incomparable worth by the slight it casts on these gauds 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 chamber and scour floors, and its effulgent daydreams 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; until, to suddenly the great soul has enshrouded itself in some other form, and done some other deed, and that is now the flower 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 Ago," 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 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 sets 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 other (whatever claims may be or have been set up as to its source), is *authoritative* any further than it expresses *TRUTH* to

Sunday, at half-past ten a. m., and seven p. m. Lyceum, meets at ten a. m. Mr. Goo, Rosso, Conductor; Mrs. Clara Curtis, Guardian; T. L. Lee, Secretary.

CLYDE—Progressive Association holds meetings every Sunday in Willis Hall. Children's Progressive Lyceum meets at ten a. m. A. B. French, conductor; Mrs. Mary Lane, Guardian.

THOMPSON.—The Spiritualists of this place hold regular meetings at Thompson Center. The officers are Henry Hurlbert, D. Woolcott, A. Sillitoe, E. Blackwell, V. Stockwell, E. Hurlbert and J. Hurlbert.

MILAN.—Spiritualists and Liberalists Association holds meetings every Sunday in Temperance Hall, Lyceum, meets at half-past ten a. m. Hudson Tuttle, conductor; Emma Tuttle, Guardian.

TORONTO.—Meetings are held and regular speaking engagements are held in Old Masonic Hall, Bumpit Street, at half-past seven, p. m. All are invited free. Progressive Lyceum in the same place, every Sunday at ten a. m. A. A. Wheelock, conductor; Mrs. Wheelock, Guardian.

CINCINNATI.—The Spiritualists have organized themselves under the laws of Ohio as a "Religious Society of Progressive Spiritualists," and have secured Greenwood Hall, corner of Sixth and Vine streets, where they hold regular meetings, Sundays, at half-past ten a. m. and half-past seven p. m.

ANNAPOLIS.—Lyceum organized June 7th. Meets at Empire Hall, at ten a. m., every Sunday, conductor,

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 REPETITIVE FACT,—the ceaseless method of the divine economy for human elevation.

14. That all angelic and all demoniac 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 to and harmony with his *interior*—whether it be called "Christianity," "Spiritualism," or "The Harmonious Philosophy"—whether it recognizes "the Holy Ghost," "the Bible," or a present Spiritual and Celestial Influex—*is a means of salvation* from evil.

II. PRACTICAL.

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

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

2. To deliver from painful fears of death, and dread of imaginary evils consequent therpon, 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 enjoyment 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 *en rapport* with the highest possible grades of spirit life and thought.

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

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

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