Ernth Genrs no Mask, Hows at no Human Shrine, Sceks neither Place nor Applanse: She only Sisks a Hearing.

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THE ROSTRUM.

How can We best Serve God?

Important Questions Answered by the Spirit Control of

What Is Magnetism and Electricity?

MRS. CORA L. V. RICHMOND, Delivered at Grow's Opera Hall, Chicago

Reported Expressly for the Rollgio-Philosophical Journal.

Answer:—How can we best serve Ged?
Answer:—If God were master and man were slave, you might ask this question. The worshiping of God is the spontaneous offering or aspiration of the human spirit, and you can only worship truly by following that spontaneous dictation; in any other sense God cannot require the service of man, since the universe is his and all things in it. Truth only in its highest comprehension that the human mind is capable of seeking, striving to express it; must be the highest expression of man to God.

Whatever in time past the essential principle or first elements of worship were, you are well aware that in theological dogma and canonical creed the picture of the human mind has been made the very form of worship externally, and therefore is unworthy of the spirit of man; and whenever his relation to the Infinite is a spiritual relation, he serves God by searching carnestly for truth. The external offering which he may bestow merely as a matter of form, of fear, or of terror, do not rise beyond the walls of the apartment in which they are given, while the offerings of the spirit, be they of goodness, of charity, of beneficence or of kindly deeds, permeate the whole spiritual heaven, and rise like incense from the altar of the human spirit.

God is no king, although in some ages of the past, man has supposed him to be; he is no tyrant although according to the ancients there was an element of evil and tyranny; God is no master, although the fundamental laws of the universe compelled obedience; but he is rather the Kindly Parent, the Spiritual Benefactor, to whom the soul turns for enlightenment, and who turns not away at any time from those who seek his face, though Hisspirit is clouded from your gaze by the mists that rise from the material nature of men.

The service due to one another is promoted by remembering what one has truly said that man cannot serve God better than by loving all of his own kind. We would simply say that whatever elevates or has a tendency to uplift mankind; whatever is the expression of the highest truth and love known to your souls; whatever is the manifestation of the broadest charity, beneficience and virtue, that is serving God!

QUESTION:—What is magnetism and electricity? Which is the most potent and what the distinguishing features of each?

Answer:—For the sake of clearness we will state there is one kind of magnetism only, recognized by science—that is of pure physical science, which properly should be called galvanism. There is another kind of magnetism which has been recognized by such students of occult science as Mesmer, Baron De Reichenbach, Dr. Buchanan, Prof. Hare, and a score of other eminent scientists, called animal magnetism. Electricity is a particular and potent vibration of the atmosphere resulting from magnetic currents passing to and from the North Pole around the earth's surface. Magnetism is the cause of these electric vibrations, the magnetic state being a state evolved from the earth: the electric state, an atmospheric condition resulting from polar vibration: Both conditions are the result merely of atomic vibrations, as light and heat, both of which are certain stages of atomic vibrations.

Galvanism is adduced from the galvanic battery under certain conditions, and may be employed successfully in experiments on animal life, to the end of imitating or simulating some of the functions of life, such as muscular contraction and the nervous vibration, if the nervous tissues be not decomposed; so far as the human being is concerned, electricity acts upon the system with reference to temperaments. The temperament itself may be subject to certain changes called the magnetic or electric. We divide for the sake of greater clearness, these tem-

peraments into the magnetic and electric. You must not confound these with the magnetic-and electric terms of physical science, for they only refer to the nervous aura around the individual. We employ the term magnetic as referring to one of two extreme conditions, and because nearly all human beings represent a modification of these two conditions. There are small globules or atoms of matter in motion which when perfect, are spheroid. These constitute the particles of the magnetic and electric aura around different individuals. When disturbed they are found to consist of two parts, one resembling the horse shoe magnet, the other small points, which fitting the open end of the magnet, complete the spheroid globule. The portion of the spheroid particle resembling the horse shoe magnet, is what we call the magnetic atom; that is, those who possess this aura in the greatest degree, are of magnetic temperament; those who possess the other, i.e. the largest number of small particles, resembling triangular points, are of the electrical temperament.

For the benefit of those who wish to employ these terms, the latter would be the electripode, the former the magnipode as distinct from the complete sphere, and whichever class of particles form the preponderence in the nervous system, that individual is of the magnetic or electric temperament. If the small points predominate in the nervous and arterial system, the person is more readily affected by electrical disturbances. If the spheroid portion pre ponderates, the person is more affected by the change of currents nearer the earth's surface; when both equally preponderate in the human system, the person is not disturbed easily by electrical or magnetic currents, and he has a vital or well balanced temperament. The positive will of the magnetizer under what is known as the science of mesmerism, comes in contact with these particles, and disturbs either the magnetic or electric particles, and in direct proportion as one or the other preponderates in the magnetizer, so will positiveness of the magnetizer triumph over the negative condition of the other. Magnetic subjects are generally of the electric temperament. They are generally without that equipoise of the nervous system which causes them to resist atmospheric changes and other electric disturbances; therefore the strong will of the magnetizer, acts directly upon the small particles which are preponderating! in the nervous aura, producing balance, equipoise and induces quietude, and in some instances a state of sleep, because those fully balanced in the brain, there is sleep, and there can not be sleep very well without this proper balance induced by the natural temperament, human magnetism, or by artificial means.

When the body is in a state of repose, the electric temperaments are less agitated toward the brain, and they attract therefore more of magnetic particles to aid in causing sleep. Those possessing the magnetic temperament nearly always sleep well and have a surplus of these magnetic particles, but throw them off in their turn, sometimes, though even not consciously, affecting other individuals less favored with this particular balance in the human system. You will remember that we only use this term magnetipode and electripode in reference to the nervous aura in the body. The magnetic and electric particles in the earth resemble these but grossly. The magnetic and electrie currents upon the earth only effect the system when they come in contact with its aura.

QUESTION:-What effect has the polar current? ANSWER:--The polar current effects the physical organization of one when in a state. of sleep, revivifying the exhausted vitality which has been expended during the day. and passes off from the system at right angles instead of through the brain or extremities; it enables the system to recover its proper balance; that is to become properly polarized with reference to the currents. Human beings, like metalic substances, are liable at times to be depolarized with reference to this subtile electric aura: the rest or sleep, or coma resembling sleep, incites a condition whereby the system is again brought in harmony with the polar

QUESTION:—Is it best to sleep with head to the

Answer:—If a person be of magnetic temperament; if electric, it is best to sleep

with the head to the east or west, or to the south in some cases. By changing your bed from one position to another, and everything else being equal, you will find which direction is best suited; the system not being always in the same condition, there are also great modifications and changes in the state of this magnetic or electric temperament. The former, with its modifications, should sleep with the head to the north; reverse the case with the electric temperament.

Question:—How tell the difference in temperanent?

Answer: - Certain general indications; very few are decidedly one or the other: nearly all are modified; and the strong vital temperament possesses equal balance of each kind. The magnetic temperament is generally of full habit, usually of very dark complexion-not always; never are fully themselves except under the influence of great mental excitement; they are not easily disturbed. The electric temperament, on the other hand, is fair of complexion, very sensitive to cold and heat, and both sensitive to the electric current in the atmosphere, and the magnetic influence of various kinds, and are frequently disturbed and unable to sleep without any apparent cause. Between these two extremes are different modifications of temperaments, while exact balance of temperament called vital, is most frequently to be found in persons of sanguine habits and sanguine temperament, and without any great sensitivenem to heat r cold, and with no depressing influences that are liable to disturb; this is the vital and seldem, except in case of disease, affected by any of these influences that disturb

QUESTION:—Why is it when a medium is influenced by some spirits, that they cause such a freezing consation?

the electric temperament,

Answer:-This question has relation to the effect upon the nervous system or aura which the nervous system evolves. It is entirely a nervous effect of course. The sensation of cold is the result of sudden depression of the nervous circulation influencing the brain and extending over the whole nervous system and separating or disintegrating the vital particles. The temperature of the body is gradually lowered, and this is caused by the peculiar nature of the spirit that controls. Sometimes it is the result of the lack of harmony between the physical condition of the medium and the controlling spirit; not necessarily a lack of mental harmony; sometimes the atmosphere has a perceptible effect, because the spirit approaching has more of the electric han the magnetic current, and influences more directly the electric than the magnetic atmosphere surrounding the medium. All these symptoms are the result of changes of the nervous condition produced by influence of certain spirits, who acting upon the nerve aura, more suddenly limit the additional supply of physical magnetism, which reaches the nervous system or nerve aura around the physical body.

Question:—These magnetic and electric currents belong to the earth and those belonging to the individual, are they the same?

Answer:-If the gentleman had listened attentively, he would have discovered in our treatment of this subject, that we said that the magnetic and electric currents surrounding the earth, are of coarser quality than those evolved in the human state; there is evidence that the latter particles differ from the former materially-only resembling them; are not the same. When the magnetic vibrations are repeated continually, they become of a more refined nature, just as atoms of matter do, by being more frequently reorganized, and the body similar to the earth, has its own magnetic and electric centers or poles, and while the hody is affected largely by the general magnetic pole, it has also a magnetic center and electric currents, results of nervous aura, and these are the currents more frequently employed in magnetic and electric experiment in the human system and in connec

tion with psychological manifestations.

Question:—Please tell us of the law of the sexes; whether they remain together as long as they feel the proper attraction, and it they separate when they feel they are not conducted to each other's good?

Answer:—Does the person mean in earth or spirit-life? [Ans:—Spirit-life]. In earthly existence the law governing the sexes is that of generation, unless indeed it be perverted, exalted or changed by intellect or moral nature of man. In spirit-life the law governing the association of man and wom-

an, are laws that pertain to the spirit, and while they in some degree resemble the external relations, they are not at all the same. the ties uniting them being that of mental and spiritual attraction; if the attraction be of the spirit purely, they remain together forever; if it only be the attraction of external association or mental association, the gradual growth of one supersedes that of the other, and they grow apart; in all instances, whether fraternal or otherwise, the association is the result of sympathy and similarity of spiritual condition. There is no generic life in spirit existence, and the relation must necessarily be entirely dependent upon the moral and spiritual nature

QUESTION:—How was Christ here able to per-

form miracles Answer:-The law of miracles, which means simply wonder workings, is a distinet law, and is a spiritual gift differing from the laws that govern the conjurer or sorcerer, who take artificial means in Imitating genuine spiritual manifestations, as do the conjurers of to-day. Spiritual gifts are the result of harmony of the spirit and nervous system with spiritual-laws, and acts freely when that harmony is perpetual; are impeded when interrupted with a lack of harmony. You will remember that in certain instances Christ could not perform miracles because of the opposition, or unbelief of those in whose presence he dwelt. This opposition produced positiveness of mind and the nervous system, which prevented the exercise of spiritual gifts; this is why singing is urged at circles, when opposed or being unable to interpret the manifestations. It is easy to break a telegraph line or interrupt a railway train, but there would be but little merit in doing either. The positiveness with which many persons enter a circle, or approach a medium of any kind, interferes directly with the manifestations by producing aggression. Now, when Christ performed miracles, the most notable were these in connection with persons having the greatest belief, and Jesus' condition of receptivity, and who invested the magnetism or influence which he was able to bestow. These gifts existed in Christ in a marked degree, as a typical example of those in a lesser degree who possessed it. Christ was able to bestow these gifts upon his disciples, not by a physical process, but by unfolding it from within them; just as mediums to-day are developed, as you term it, in a certain condition. Jesus às a person, exercising gifts, developed others, by the presence and influence of his spiritual desire, his atmosphere having a tendency to call forth from his disciples the spiritual gifts with which they might be especially endowed, and when they failed, you remember he would repreach them with unbelief; for one of the most sacred conditions for the exercise of spiritual gifts, is that a person shall have unlimited faith, therefore the gifts they used were merely the unfoldment of those gifts that were within them. He promised that if they followed his directions and teachings, they would do greater things than, he, showing that the powers might increase with practice and with study of spir-

itual things.

Question:—What is miraculous?

Answer:—Everything is miraculous; you don't understand, perhaps, the meaning of the word; in its generic sense it means wonder working, or facility in certain manifestations. That is miraculous which transcends your usual sphere of observation. For that matter, light itself is a miracle, so is every tree and blade of grass; you have no actual knowledge of the methods of your own lives.

Question:—Do such things exist as miracles in

the common acceptation of that word? Answen:-There again we would have to define specially a hundred different ways, since every theologian has his own interpretation. There is no such thing as a violation of law in the performance of any. thing, since everything that is performed is either in accordance with some law of which you know, or some law of which you know nothing: there is always a law for its performance. If anything is raised from the ground, and there is no perceptible physical force to raise it, you must inevitably conclude that there are imperceptible physical forces somewhere, and that there is not a violation of the law of gravitation, but that merely another law has intervened, so that every so called miracle of

ancient or present times, everything which transpires, that differs from the usual methods of observation, transpires in accordance with another set of laws, which man has not facilities or inclination for observation, but which exist, and are found to be far more potent than those laws which are mere apparent.

Question:—It is said that God made man, and he put him into a deep sleep, and made woman, using one of his ribs. After that they disobeyed, and were cast out of Eden and made subject to death. Please tell what you think about this.

Answer:-There are only two ways of reading or interpreting the ancient Records embedied in the Hebraic and Christian Bibles. One is to endeavor to place our selves in the times and position of the ancients, and en rapport with the author, and consider what he meant; the other is to use the imperfect knowledge of the present age, and endeavor to interpret according to the present meaning of words. If you do the latter you have no satisfaction; if you carefully pursue the former, though it may require time, it will reward your labors. Any literal rendering of the Old Testament, according to the standard of the Christian theology, is sheer absurdity; but the first five books of the Old Testament, the Peutateuch, written by Moses in the land of Moab, was a cabalistic or symbolic history of certain things he desired to preserve, and which had reference to sacred relies of the Egyptians and Persians. Some interpolation has occurred in these books in the course of translation, to a degree that Bish-Colense considers that which is know may be divided into two narrations: One written by Moses, and the other an Mterpolation probably of much later date." With this view of the subject the entire account of creation becomes symbolical, and has special reference to the days and nights symbolized; certain names employed in order to represent the order of creation, and every word as translated, too, according to the understanding of man, may have many meanings, there being from a half dozen to three dozen different significations, and unless a person comprehends the ancient symbolism, he could not arrive at the original meaning intended. With knowledge we are able to gain that end; and this symbolic account of creation had reference to certain days (periods) in time past, wherein the spiritual part of the universe was revealed to the ancient Egyptians and Persians, and as that creation is a word, the principal question as to the time of man, is in exact order, and the only symbol which could be used to express time has been misinterpreted into days, meaning years, periods, or any given cycle of time.

The creation of man and woman of the genus homo in the statement, is a sublime expression of spirit and matter, the contact of the soul with the body, and understood with that reference, becomes the exact statement of a spiritual truth. God made man in his own image; male and female created he them. The subtile division means that the soul principle, taking the contact with matter, becomes divided, and sleep, which is symbolic or typical expression for coming to earth, was only a condition of the outer nature of man, while the inner principle was evolved from within. By careful study and knowledge of symbolism you will find that interpretation exactly corresponds to the spiritual fact in every age of the world.

Question:—Is length of hair of benefit to all mediums, or only to some? How about Sampson's loss of power when his hair was short?

Answer:-Length of hair is usually a condition of temperament or lof health. Many persons are supposed to suffer great physical prostration for a superabundance of hair. This is a mistake, since the system itself would not create it, if not intended for use of the physical body. The strength supposed to lie in the hair of Sampson, may likewise be interpreted in asymbolic sense. The hair on the head of man and the aura around it, in ancient times, represented the spiritual or mental strength; and this qualification was supposed by the ancients to abide in the hair, and not in the spiritual desire, consequently the loss of Sampson's locks was supposed to account for the loss of strength; it caused, undoubtedly a magnetic change in the system; but under a larger interpretation Sampson represented not an individual, but a nation or tribe; the locks of his hair represented not the physical locks upon a single man, but the result

Concluded on Eighth Pales.

THE ETHICS OF SPIRITUALISM:

System of Moral Philosophy.* By Hudson Tuttle.

CONTINUED.

In all these forms Benevolence does not rank high in the scale of the Virtues, nor does it tend greatly to elevate the mind. The father who loves his children to idolatry, and will make for them any sacrifice, may be a hard, exacting, unjust man beyond his own fireside. When it arises from the family, and grasps mankind, irrespective of nationality or race, when it feels for suffering whereever found, and with self-forgetfulness devotes itself to the good of others, Benevolence becomes Philanthropy; its most angelic expression. It sends its Florence Nightingales, to bind up the lacerations of war; its Howards into the dark recesses of prisons; it holds devoted men to their posts of duty in times when pestilence is abroad, and great suffering crushes the people. . JUSTICE

in the material universe moves in the channels of law. From the star to the dancing mote, there is no accident or chance. Of these laws we know nothing except by means of their phenomena. We know certain causes inevitably move to certain effects. The same is true in the domain of mind. The relations individuals sustain to each other, in the family, the state, and to the world, that each may revolve in his own personal sphere, having all his rights, yet never infringing on the rights of others, this is Justice. The knowledge of what is just and unjust, was not suddealy acquired. Mankind had at first a dim and vague conception of the absolute Right. In their attempts to enforce Justice they often were excessively unjust. But they felt that this absolute existed and that they must conform thereto. They constantly recognized the blindness of their predecessors, and reformed their laws. The laws are the practical expression of the moral feeling of a perple, and determine what is their sense of justice. If the laws are severe and cruel, the people are equally severe and cruel as a whole,

This, however, may be observed, they are conservative. and usually represent the ideas of a previous generation. When their injustice is felt, it is the task of the present to reform the inheritance of the past. Thus, slowly an approximation is made to absolute Justice, as will hereafter he shown, in the discussion of the criminal code, justice is too often used in the sense of vengeance. The penalty for crime is meted out as retribution and not for the sake of Justice, and Mercy tempers Justice not because mercy is of itself just, but because of the pleadings of the Affections. In our intercourse with our fellow-men, we desire them to act towards us justly, that is to respect our individual rights, and not encroach on our sphere of selfhood. If actuated by high motives there is no difficulty in being just to all. We would shrink from doing to another what we would not do unto ourselves.

There are two states in which all the virtues may exist. a passive and an active. A man may not do an unjust act: homay never atter a falcehood, he may never be cruel, yet he has small credit if he has never acted justly, truthfully, mercifully. He may exist in a passive state, and while doing nothing bad, do nothing good. The Virtues exist. but in a latent form; they are asleep, and the individual is not bad, simply because his Appetites and Desires are also nelcep. The harmonious, or ideal man, is the reverse. A thousand desires, purposes and motives draw him diverse ways, but the conscious intellect and love, impel him in the direction of Truth and Right. Does he stumble? Does he at times go astray? Yes, but he rises and seeks the right path. He grows strong by experience, and his feet become sure. He cannot be always right, for he is fallible, but he is conscious that he must-put forth his hest endeavors. The young eagle that would cleave the empyrean and soar above the clouds, at first may lose its balance on its untried wings. It is not by failures it gains control, but by its success. The child learns to walk, not by its falls and misses, but by the command acquired over its limbs by repeated efforts. We may not always be just, yet the Absolute Justice is ever before us. Man while on earth may never gain that high ideal.

Religion has lamentably failed in teaching Justice. It has allied itself with the government and taught obedience to Cæsar instead of to the commands of the absolute. It has been the servant of rulers, and taught the divinity of kings and autocrats. It has disdained the temporal affairs of this life for the next, and offered the gloomy consolation for its injustice, compensation in the next. In fact its idea of justice has been compensa-They who mourn in this life shall rejoice in the next, and they who receive their good things here, shall there receive their evil. The main evidence of immortal life as stated by the popular religion is its necessity in order to compensate the injustice received on earth. This is the religious idea of Justice, though sometimes it changes to that of Vengeance. The Infinite Father is pictured as terribly just, and his divine vengeance on sinners no more than Absolute Justice! The awful picture is intensified by being thrown on a background of omnipotent wrath. Faith, interpreted to mean belief in dogmas, has been taught to be of more value than actions, and often the so-called religion has been divorced from

Religion, if it mean anything, means reliance on the abcolute supremacy of law and man's obedience thereto, He who obeys is the religious man. He obeys from the knowledge of those laws, because it is right, and his own good and happiness and that of others depends on his so doing. He is also impelled by his higher spiritual reason, which preciently directs him aright before he has come to a full knowledge of the law. He should obey not from selfish motives, but from his love of Justice and Right. But does man love Justice? Assuredly, else be would have no idea of that virtue. Men may be excessively unjust, but, except in savages, they feel the reprovings of Conscience. They know that there is Justice, and if they do not love, they fear it. In the higher development of the individual the love of Justice becomes a ruling motive. It is not asked if a certain action will be benedicient to self, but is it just? Not in the narrow bard sense of the word, meaning that no one is wronged but in the large, broad sense, of benefit conferred.

LOVE OF TRUTH. In the ascending scale from the savage to the civilized man, there comes a time when the mind arises into the atmosphere of Truth, -as a granite mountain peak is pushed upward above the clouds and mists, and catches the golden glory of the sun while all is darkness below.

Man learns by experience the value of Truth. That falsehood and deceit are productive of misery. He finds that it is essential to place confidence and faith in others, and unless they are truthful, this is impossible. It is interest. ing to trace the progressive growth of this virtue from the savage who regards falsehood honorable, and has no faith in his own brother, his wife or child, to its full expression in the ideal angel. Has heredity stored up the results of experience, and thus made the man of the present heir to all that Truth has gained over falsehood in the past? This is undoubtedly true, and also true that the mind has within itself the faculty of Truth. It loves Truth for its own sake better than all else in the world. Every effort Copy-right by Hadeon Tuttle, 1877,

made in invention and discovery arises from this intense love. The astronomer keeps nightly vigils, intently gazing into the depths of the heavens, that he may gain a knowledge of the revolving orbe; the geologist delves into the bowels of the mountains, and perlis his life in upturning strate, questioning the rocks; the fin and tooth, the bone and scale of extinct beings; the chemist labors in his laboratory, failing a thousand times to gain one auccess; the antiquarian and historian plod in the misty labyrinths of the past, that by chance some hidden manuscript, some rude carving on temple wall may shed the light of absolute Truth on their conjectures, and make plain the early pages of history.

Truth is the precious gem for which the student burns his midnight taper, and the man of science never wearies in the search; for it, the collosal telescope fathoms the infinite deep of stars, and the microscope penetrates into the infinite abyss of living forms; for it the Hermit renounces the pleasures of life and wanders into the wilderness; the martyr cheerfully lays down his life, and the warrior rushes on certain death. Let even the belief that man has the Truth, firmly fix itself in the mind, and no sacrifice is too great, no pain or suffering appalls, no ties are binding, before the lofty sense of duty and obligation

The perception of Absolute Truth is of slow growth, and man has often mistaken his own imperfect sense, for the absolute. It is necessary that he should, else he would not hold his position. He must maintain the highest light that is his, for thereby he gains still higher grounds. The same argument applies as to Reason. At first man arrives at erroneous results, which proves not that he should cease reasoning, but reason more! In his ignorance he has embraced the wildest errors, and as an idolator pays his carven image the same devotion as the most spiritual worshiper gives to his ideal; he has zealously loved and sacrificed himself to them, because he believed he held the absolute. But does this prove there is no absolute? Because history is a record of the mistakes, and man has never been able to distinguish the truth, and has been the slave of Error; because he has repeatedly made his eternal happiness depend on the reception of doctrines he soon discarded for others held as tenaciously, does this prove there is no Absolute Truth? It proves the imperfection of man, and that there is an ab-

solute towards which he approximates. The mistake is in the ideas taught in the past by designing men, that man was inclined to error, and had no means of himself of arriving at the Truth. He was thus necessitated to receive a revelation from a source purporting to be divine, as interpreted to him by a class of self-constituted teachers. This result which has been a break on the wheels of progress, seems to be an inherent growth of human nature, for among all races it has been the samemoral truth has become concrete in holy books and a priesthood has organized itself as vicegerents of God on earth, to interpret his word and guard the morals of the people. Only after ages of struggle have the people emancipated themselves from this bondage. They have gained a knowledge of the Truth in splite of this obstruc-

The facts of the material world are truths comprehended by the intellect. Nature never is false, never changes, is constant, nor abuses the faith reposed in her. If there is seeming contradiction we at once refer it to our understanding. The mind in the spiritual spheres represents this harmony. There are a countless host of individuals, all revolving in their own spheres, like the suns and. worlds in space, and all governed by fixed principles, which we call Moral Truths, as the methods of Power ediude words, we call law. As dature is exact in he expression, man desires to become exact in the conduct of his life. He must, in order to gain this desirable end, act in accordance with his highest perceptions of Truth.

From Truth arises trust, faith, confidence, without which individuals would become selfish, isolated, and unable to unite in society: If we reject everything except what is demonstrated to us, there will be little left of the Past. We must take for granted, or trust to the demonstration of others. We trust because we know that the thinkers of the world are honest, and if they err, it is from ignorance and not design:

This trusting faith when it is supported by knowledge, and is not the slave of ignorance, is one of the most exquisitely sweet and beautiful qualities of human nature. Deceived it often may be, but we feel that it will bloom in immortal fruitage after all the Desires and Appetites which lead it astray are lost in spirituality. It will be seen in this survey that the mind is so closely bound together that one division cannot be discussed without unconsciously invading another. Thus the group of faculties we have placed under the name of Love, for their manifestations, are inextricably bound to the Perceptions and Reason. A man could not be moral without the Perceptions. any more than without the group we have termed Wisdom. Reason is essential to morality. If a man acts morally simply by force of a blind instinctive impulse, he is not thereby a moral agent, and derives no merit.

Wisdom is an essential quality of moral conduct, and the Will, the executive force flowing from the mind as whole, responsible for all.

Still more clearly defined is the unity of the Virtues. Their basis is Love, of which they are varying manifestation. Love is the divine power which reveals itself in obedience to the order of the physical and spiritual worlds. It seeks the good and happiness of all other beings, Its justice is merciful, unlike the vengeance which flows from the Appetites. It has infinite Charity and Benevolence. It allies itself to Truth, because the absolute in the material universe is stamped on man the microcosm. To be Continued.

DID SOCRATES GO TO HELL?

Allusion was made in a late issue to Dr. Thomas, of Chicago, who could not accept the Calvinistic hell because among other reasons, it provides no exception for such men as Socrates and Aurelius, but swallowed them up to gether with all other heathen. It would seem from this that Dr. Thomas had fallen into that dangerously heterodox idea of justification by works instead of faith; for we all know that Socrates, though a tolerably good man, accepted neither the God of our fathers, nor the gods of Olympus—in fact, held intercourse, like the ancient necro mancers, with a familiar spirit. But of what use are a priori arguments, on this subject, when we have before us the accurate and detailed narrative of one who witnessed just how Socrates was treated in the Calvinistic hell. Heine, in his Book Le Grand, after describing that hell is filled with long rows of huge black kettles, in which sinners are boiled, proceeds as follows:

"In one row were placed Christian sinners, and, incredible as it may seem, their number was anything but small and the devils poked the fires up under them with especial good will. In the next row were Jews, who continually screamed and cried, and were occasionally mocked by the flends, which sometimes seemed old enough—as, for in stance, when a fut, wheezy old pawnbroker complained of the heat, and a little devil poured several buckets of cold water on his head, that he might realize what a refreshing benefit haptism was. In the third row sat the heathen who, like the Jews, could take no part in salvation, and must burn forever. I heard one of the latter, as a square. built, surly devil put fresh coals under his kettle, cry out from his pot- Spare me!' I was once Socrates, the wisest of mortals-I taught Truth and Justice, and sacrificed my life for virtue. But the clumsy, stupid devil went on with his work, and grumbled, 'Oh, shut up there! All beathers must burn, and we can't make an the sake of a single man," -- Cin. Times.

THE LIFE AND WRITINGS

SELDEN J. FINNEY;

EDITED AND COMPILED BY HUDSON TUTTLE AND GILES B. STEBBINS.

BIOGRAPHY.

SELDEN J. FINNEY was the son of Selden Finney and Annis Johnson, his wife. His father was a native of Delhi. Deleware county, New York; his mother of Franklin, in the same county. The father was suddenly killed at the raising of a building, where whisky was freely used (not by him). He left when the frame was partly up, saying it was unsafe, but was induced to get out of his wagon and go back, by the plea that they could not go on without him. He soon again protested, saying that some one would be killed by such recklessness, and feeling an overpower. ing sense of danger, he was just about leaving when a falling timber put an end to his earthly life in an instant. In this subtle sense of coming ill can be seen a trace of the psychological faculties which bloomed out in such beauty in his gifted son's future life. That son was born soon after the father's departure, in 1828, in the parental farm-house, among the hills of that rural region, and was soon compelled to trust to his own resources in the struggle for life, winning plain fare and a little of such poor schooling as the district afforded.

He told me of being a young man in a carpenter's shop in Amherst, or Plato, Loraine county, Ohio, and of his first effort to preach as a Methodist exhorter. He had a discourse in his mind, but on rising fixed his eyes on one man sitting before him, and felt that he had nothing to say to others, but all to him. As his discourse was not fitted for that end, and he dared not trust himself to vary from it, he gave up, and simply read a hymn and closed; comforted a little by the kind word of a preacher, who told him not to be discouraged, for others who turned out well had as signally failed on the start.

Spiritualism was the new wonder of that day, and a few of his acquaintances induced him to join their regular sittings on fixed evenings of each week. For six months they persevered, sitting around the table in a circle and singing at intervals, but no manifestations came. They were united in spirit, and still persisted, and so won the reward they would have missed by faint-hearted giving up of their worthy effort. At last, one evening, he seemed to awake as from an unconscious sleep, and found himself sitting in his chair with the rest of the company watching him with great interest. "What have I been doing?" he asked. "Talking eloquently to us for an hour," was the answer. This was wholly unexpected, and led to some solid thinking on his part. He did not quite like to be an uneonscious machine or monthpiece for any power or intelligence outside of himself, and had but crude ideas of what all this meant, but decided to let it go on so long as no harm came to mind or body. Night after night he would become unconscious soon after the circle of a dozen men and women had joined hands, and would wake up to see them looking at him, full of wonder, and to be told how well he had spoken, on subjects unfamiliar or unknown, and sometimes as an Indian or as some foreigner. He could not well repudiate these statements of friends and neighbors with no motive to misrepresent, and so the matter went on. His health grew stronger; his mental powers increased; he found himself reaching out into some philosophy of spirit-intercourse that might solve these strange experiences, and soon, public calls came for him, and he stepped out of the carpenter's shop on to the platform, untrained save by his invisible and immortal friends. They had been fitting him for his great work, as he felt, and as they told him.

This is the story of his early experience, when he was about twenty-one years of age, as told me by himself. He soon became known, was called to speak from the Missis sippi to the Atlantic, and his public career as speaker and writer was full of power and influence up to his going to California for rest, in 1868. After that his legislative career was marked by a rare integrity and capacity. He had but a brief and poor school education, but his note-books show wide research among the best writers on his favorite topics, and his own reflections reaching often far beyond

From 1857 to 1861 I met him often; we spoke in the same meetings and helped in the same work, with no jar in a cordial friendship. He was then in fine health of spirit and body, growing in power and harmony of thought, gifted with wonderful eloquence in public, and of rare attractiveness in private to appreciative friends. He spoke in a conscious and normal state, yet his loftiest eloquence, his grandest thought, his finest insight, were helped by spirit-will beyond himself, and by influx from the supernal realms working with and through his own noble powers. His wish and aim had always been that his spirit-friends would help him to help himself, so that the light from the spirit-world might make his own thought more clear and broad and his inner and outer life interblend. Of his mediumship he said but little, and only to intimates. He gladly and reverently accepted all wise aid the supernal intelligences could give. Intuition, clairvoyance and spiritual inspiration were glorious truths of the soul to him, and facts, too, of his own experience. He seldom said, and often cared little to know, what special person, if any, came to him from the higher life-enough that he could do better work and not be curious about the rest. When good reason existed, he sought to know who his spirit-guides were—in this, as in all else, aiming to be rational, to gain the best self-culture, but to be open and receptive to all inspirations. In explaining and illustrating the Harmonial Philosophy, he showed rare insight, close logic, subtle grasp, broad range and vivid power of thought, and filled the most abstruse statements with living interest by his enthusiasm and the beauty of his words. He could not stoop to win vulgar applause; his hearers

must come to him. Toward meanness or hypocrisy he was full of a supreme contempt, through which flashed gleams of pitying tenderness. Woe betide the narrow dogmatist in theology, or the pretentious hypocrite in Church or State, who came within his reach in public debate. With ringing voice, intensely rapid speech, and an air of power that brooked no such poor opposition, be swept away their sophistry and exposed the blackness of their treason to humanity; and then carried his hearers up into the realm of Divine Ideas, and showed the beauty and benefit of Fidelity and Freedom and Justice, leaving his opponents in the darkening gloom they had made for themselves. He was impetuous, impulsive, keenly intense in feeling, but held strong control over himself, ruling with a royal will, sometimes with a brave struggle, these wayward elements of character. and so kept self-poised, yet swept all hearers along in the clear swift, current of his earnest and impassioned utter-

Of medium height, erect, symmetrical, with the activity and strength of the nervous sanguine temperament, lightbrown hair, unshorn beard, clear-cut and expressive feaures, a high and ample brain of finest texture, his personal presence was genial, yet commanding, giving the impression of the active supremacy of intellect and the spiritual nature over the body.

CONVENTION.

The Vermont Spiritualist Association.

EDITOR JOURNAL:—The Vermont State Spiritualist Association convened at Waterbury, January 8th, at 1½ o'clock P. M., and was called to order by Mrs. Lizzle Manchester, of Randolph, President. The first business was the appointing of the necessary committees: Committee on Business, W. B. Parrish, A. B. Manchester, and Mrs. Plice Turner, Committee on Figure J. ter, and Mrs. Eliza Turner; Committee on Finance, J. D. Powers, and Dr. S. N. Gould. Convention opened in conference. Remarks by Dr. Gould and Charles Craine: Voted that the committee appointed to ascertain the legal standing of our organization be empowered to act in that direction, and report at the Annual Convention to be held at Plymouth, in June next. Bro. Geo. F. Baker, of East Calais, followed with remarks in regard to the education of our children, that they may become better men and women. Bro. Sabin Scott, of Eden Mills, urged the importance of each one giving their individual experience in the conferences. Bro. Craine, of Hyde Park, spoke of mediums—of their agonies in consequence of what they might say or do while under gnirit influence. The Could thought me while under spirit influence. Dr. Gould thought we should develop angels on earth. At the close of conference, Mrs. Manchester took the stand, Bro. Crain in the chair, and gave a synopsis of her experience in Spiritualism, which was very interesting. Adjourned

Convention called to order and opened by a song by Mrs. Manchester, improvised on a subject given by the audience, "We have met again." Opened in con-ference. The Bible was discussed as understood by Spiritualists. At the close of the conference, Dr. T. R. Taylor, of Waterville, N. Y., sat at the organ and gave the "Old Musician to his Harp," Mrs. Wood, of Eurlington, gave the regular address of the evening, followed by a song by Mauchester, when Dr. Taylor made some very timely remarks, and laid off the ground which he purposed to grover in the coming resorters. which he purposed to go over in the coming sessions of the convention. Convention adjourned until 975 A.

. Saturday morning, 9½ o'clock.—Convention called to order agreeable to adjournment, and opened with an improvised poem, by Miss Jenny B. Hagan, of South Royalton, the wonderful "child medium," who, when called upon without any forethought or preparation, gives poems on any subject that may be given her by the audience or any one else, and at times gives the most beautiful sentiments. Her poems at times are extended to a half-hour in duration, and clothed in language and expression far beyond her natural abilities—she never having received anything beyond a com-mon school education. Dr. Taylor followed with remarks in relation to his expulsion from the Methodist Episcopal Church, adduced by some remarks made by a Methodist the evening before. Bros. Powers, Scott and Howes alluded to the power of clairvoyance in detecting and prescribing for disease. Mrs. Eliza Blossom, of East Granville, N. Y., a lady seventy-two years of age, gave some good and practical remarks. Bres. Gould and Howes called up the subject of the odious "Medical Law" passed by the Legislature of Vermont at its last session, which was pretty thoroughly ventilated. An improvised song was given on the present "Medical Law," in Vermont, followed by a poem by Medical Law, "The Doctors." Austin E. Simmons, of South Woodstock, came forward as the regular speaker of the morning, taking for his subject, "Man and his Relations," which he handled with masterly ability as is his wont to do, holding his audience transfixed to their seats for upwards of an hour and a half. Adjourned to 1½ o'clock P. M.

Afternoon session opened in conference of one hour, the Medical Law being the subject for discussion, and was finally disposed of by voting to have petitions provided and circulated through every town in the state for its repeal, before the session of the next legislature. Song by Mrs. Manchester, and poem by Miss Hagan, when Dr. Taylor addressed the people until adjourn-

EVENING SESSION.—Met agreeable to adjournment, and opened in conference. Bros. Taylor, Craine and Scott spoke on Materialism; Bro. Powers followed on charity. Poem from Lizzie Doten, by Mrs. Manchester, entitled, "The Good Time Now." Song by Miss Eliza Turner, entitled, "This is Our Happiest Hour." Mrs. Fanny Davis Smith took the stand, prefacing her remarks by a most devout and earnest prayer, taking for her subject, "The Progress of the Age," which by some was thought to be one of the very best things of the convention. A. E. Simmons followed, taking for his subject, "Salvation;" arguing that we must be our own saviors. Adjourned until 9 o'clock A. M.

SUNDAY MORNING. Convention called to order by the President; opened in a short conference. Brother Howes called aftention to the Vermont Liberal Institute. Remarks in relation thereto by Bros. Howes, Wilder and Powers. Before the regular speaking, a ocem was read from Lizzie Doten, entitled, "Peter McGuire." when Mrs. Abbie W. Tanner, of Montpelier, gave the regular discourse of the morning. At the close, the audience joined in singing, "Sweet By and

Adjourned to 112 P. M. Convention called to order according to the adjournment; opened on business connected with our finances, after which Mrs. Paul, of Stowe, addressed the convention, choosing for her subject that mooted question, "Spiritualism," showing that Spiritualism, although born among the peasantry, seeking first a hearing by the humble classes, has penetrated to the court circles of royalty, and found favor there, and has established its claims over the civilized world. At the close of Mrs. Paul's most excellent discourse, to be appreciated must be heard, a quartette club gave most beautifully, "Over There." Miss Hagan gave a poem subject, "Creation," given her by a gentleman in the audience, an entire stranger. At its close, Dr. Taylor took the stand, announcing his them, "Physical Phenomena." But before entering upon his text, he wished to ask the gentleman, who gave Miss Hagan the subject for the poem. (Creation) if he had, in any way, had any interview with her previous to her coming on the plat-form, and he positively affirmed he had not. The Doctor proceeded to give some of his experiences in Physical Phenomena, presenting among a variety of other things, a specimen of slate-writing by Dr. Slade, pledging his honor as a man that it was just as it occurred in the presence of the Doctor and himself, he having preserved the communication by inserting a light of glass in the frame of the slate. He also presented a spirit picture, taken stereoscopically, together with other wonderful specimens of spirit power. Adjourned to 6 P. M.

Called to order by Vice-President Craine; poem by Miss Hagan; subject given by a Mr. Wheeler (a believer in Second Advent doctrine), "What is God?" followed by a song by Miss Allen, of Randolph, entitled, "The Sallor's Grave," followed by a beautiful invocation, by Mrs. Paul: Dr. Taylor being assigned the position of giving the closing address of the convention, he, before entering upon the subject on which he purposed to speak, desired to advert to some questions that had been handed to him during the convention, which he felt not only a duty, but a satisfaction to answer, regretting that his limited time would not permit of his doing so as elaborately as he wished. He proceeded to take up each question separately and applying such answers as left no reasonable or logical grounds for an appeal. Dr. Taylor then proceeded with his regular address, taking for his subject. "What Caused the Bottom to Fall out of my Theology?" which his prolific brain, and most deliberate comprehensive thought enabled him to present to his hearers with such force of language and incontrovertible argument, that held his entire audience, as it were, riveted to their seats with upturned faces, eager to catch every sentence as it fell from his lips for nearly two hours. At the close of his remarks, a vote of thanks was extended to the ratiroad companies for their courtesy in granting free return checks to these passing over their reads to attend this convention; also to the host and hostess of the Waterbury Hotel, and their assistants, for the kind attention shown their guests during this convention. Adjourned to meet at the Wilder House at Plymouth, in June next.

Gouldsville, Vt.

Z GLAZIER, Sec'y.



Pearl.

(Contlaued.) Civey by Ovika, through the mediunghip of Med. Cora E. V. RECHMOND. Chapter II.

Pearl found herself in the midst of a notay set of rosy children, who peeped at her one after another, before she arose the ment morning, but the kind face of a woman comewhat ruddy and wrinkled, bent over her and told her "breakfast would soon be ready." So she quickly dressed herself and propared to meet lier new friends, not forgotting to ask God to make her a good girl and to bless her new-found friends.

There was a light in her eyes, though her face was sad when she sat in the chair pointed out by the woman as her place, and the children now were quiet, when the little stranger actually was among them.

There was something in this little fourroomed costage, its warmth and home comforts that were new to Pearl, and the breakfast was such as she had never tasted, simple enough, for James West was but a mechanie; yet to the half-starved and suffering littlé one it scemed a palace of delight.

There were five little children: ranging from Harry the oldest to little baby Mary with her blue eyes and golden hair, and all seemed to be shy of Pearl, except the baby, who laughed and crowed at everybody.

Then when the breakfast of warm oatmeal and milk, with some eggs and fruit and bread, was over, Pearl asked if she could help. "What, you little woman! Why. you could not help a fly keep house," said. Mrs. West, who was strong in her consciousness of physical might and house-wifely capabilities: -

But Pearl said, "I used to make tea for grandma, and I can sow and knit." "Never mind, to-day," said the good wife. " Amuse yourself with the children there. Harry and Edith go to school, but the others will keep you busy, if you have a mind to look after the baby a little."

Pearl, glad to be of any use, seated herself by the cradle, where little Mary was elepping, after her morning bath and frolic, and the other little ones, Jamie, three years old, and Nannie not yet two, came to show Pearl their picture-books, well worn. The "cow with the crampled horn," was torn in two, and "Mary's little lamb" had only one car, three legs and no eyes left; but they chattered and whispered and told mysterious stories about "the house that Jack

Then baby woke and seeing the little white face and large eyes of Pearl, would have cried, but Pearl spoke and smiled and held out her arms, which were far too slender to hear the solid weight of baby Mary.

When Jamie and Nannie knew that baby was awake, they commenced dancing, laughing and shouting, until in her glee, Nannie toppled over and hit her head-this was a signal for crying-and both she and baby commenced, frightening little Pearl, who had never known any children, and did not know what to do. But Mrs. West appeared, soothed the hurt on Nannie with her rough-kind hand, took the baby and said to Pearl, "You look so tired and scared, I fear the children will, worry you." Pearl was tired, but she was also happy in her new home-only thinking she would like to be of some use. Then she would steal softly away and think of poor old grandma and her lonely garret, and the cold and hunger of her past life, and wondered if it were all

CHAPTER III.

But now she did have dreams, night after night, as she slept in the bed with Edith; she would dream that her angel mother came and kissed her, and bade her be a goodgirl, and she would watch over her and guard her. Then she would take her in her arms and bear her away to a fair country, far more levely than the fairy tales grandmamma used to tell her; and she saw beautiful, happy children and flowers, and gardens, and rainbow arches, fields of green, and trees so unlike anything she ever saw -(for Pearl had never seen the country nor any garden except the park in the large city). The angel mother would then place a flower in her hand and tell her that was her good thoughts of yesterday, and bring her back. She would waken to find herself, in the little cottage surrounded by the

noisy children and their busy mother. The children all grew fond of Pearl. She was kind to them, and did many little things to please them, and was so quiet and unobtrusive. Yet her head often ached with the noise, and she would sometimes cry herself to sleep when she thought of the lovely country where her angel mamma

One night as Pearl was far away in her dreamland home, she was suddenly wakened by a rough shake from a strong hand and the voice of Mrs. West in half harsh, half frightened tones, saying, "We are dreaming, my child; wake, wakel I say; what is the use of staring wildly about and singing in your sleep? No wonder you are pale and ghost-like;" and Pearl awoke with a shock to find that her only offense had been to murmur in her sleep some of the sweet songs she heard in the land where her mamma lived. Sleep had fled from her | and university acknowledge before God and

eyes, but she remained quite still and made no answer. Mrs. West went to her own bed, and long after she heard her say, "It's no use, James, I like the little pale thing. But she quite frightened me with her great, staring eyes, and then hear how she goes on in her sleep; its the evil one himself, I fear, that has her.

But you say she talks of angels and sings sweet songs," she heard the rough, kind voice of Mr. West reply.

"Cannot the devil take on the form of an angel to deceive the poor child? I tell you there is something wrong."

Mr. West answered, "Well, well, mother, let's not bother our heads about him. The evil one owes us no grudge, and I don't see him in that pale child's face, not I."

So they went to eleep, and Pearl lay wondering what it could all mean, and if she had done anything wrong.

To be continued.

LEAFLETS. There are sometimes angels waiting without while selfishness and folly have the

choice places in the heart. There is time to paint every rose and viclet, to fashion the wing of the butterfly and tiny insect. Good thoughts will grow if you give them time and sunshine.

"I prav you, little busy bee, Why pass from flower to flower To gather honey, as you see It is my winter dower.

I pray you, careless butterfly, Why are you thoughtless, free? I cannot live in winter time, What use are stores to me?

I pray you, witching humming-bird, You seem a trifler too; You ever flit from bloom to bloom With nothing else to do.

Peep in my nest, my pretty Miss. Your trifling I will prove. For while you slander me, you see I live for those I love."

Communication from T. B. Clarke.

EDITOR RELIGIO PHILOSOPHICAL JOUR-NAL:-The long article in your edition of Dec. 29th, by Emma Hardinge Britten, upon the "Polter Gheist", is but another "Ghost in the long procession of time. While the superstitions of the past have been, and the present age are, throwing mystery about the struggling efforts of the spirits to make themselves known unto us; and while the church attributes all manifestations (which manifestations are the only evidence of the life hereafter) to the Devil, I am surprised that one with so much capacity, so much experience, should close so long an article by calling the various manifestations "diabolical," Those who have risen from the miraculous to the philosophical should not again take on that lower condition, the "diabolical."

Though but a pupil in the first class in the manifestations are all seen by me to befor a wise purpose, to be not by "fore-ordination," yet "fore-ordained" by intelligent spirits to accomplish a certain object. The struggle see to have been a long one. The principal enemies have been the pride of human hearts, the desire to float upon the popular wave and the superstitious church. I will not go back to the various visitations of Abraham, Isaac and Jacob, or even to the good Saul who put the mediums to death, and then when sore pressed himself, visited one to learn, his own fate; but let us commence with the honest men, Jesus and his disci-ples, who dared, in the face of unpopularity and even death, publish from village to village what they saw of Ghostly or spirit-ual manifestations The result of their honesty is now the only glory the church has

Let us now skip over eighteen hundred years, and come down to the manifestations at the residence of Dr. Phelps in Connecticut. This man, instead of being honest and telling the world of what was happening to him, tried in every way to smoth er this effort of the Spirit-world; but did he do it? Did his prayers to God to drive this devil from his household, avail? Did the prayers of his brethren avail? On the contrary the more ministers that assembled the more prayers that were made, the more trouble came to the Phelps family until, in despair, they were scattered abroad in the earth. What for? A demoniacal purpose? Not at all, but that they might tell the story over and over, and at last they themselves accept the truth of spirit communion. So "N.," of whom Mrs. Britten writes, felt grieved, ascended the mountain for prayers, and thought the same were answered. can imagine the band of spirits who had this matter in charge, listening to those devont, earnest prayers to be relieved from this devil. When the prayers closed the unseen host had a good hearty laugh, the chairman saying, "Well, friends, this man has a good heart, he means well, let us now consent for him to finish, furnish and move into the house, and then we will see if we can make him acknowledge spirit communion, and if he does not we will tear the

house in pieces until he does."

When the manifestations came to us we felt assured that this old mythical devil was "out on a tare," but we did, not offer any prayers. We did not insult God by insing that he had created a being with ating that he had created a being with a thousand times more servants and power than himself. We bore it, told the world of it day by day, and not a hair of our head was harmed. And what is the philosophy of it? First, a man, thank God, who has no superstition or tineture of cowardice in his composition, was selected as chief. His family were moved to Oakland, the centre of learning upon the Pacific coast. A man connected with the Federal Government, Mr. B., long associated with the city gov-ernment of San Francisco, at the time con-nected with the Bank of California; Mr. O-, an English gentleman, connected with the largest English house upon the coast; thus the Federal Government, the financial centre, the commercial centres of business in England and America, and business men everywhere were reached through us three: and thus the facts as reported were endorsed and spread around the world. Not only this-hundreds of young men and ladies from all parts of the State gathered in the University, schools and seminaries of Oakland, learned of these phenomena and bore the tidings far and wide. Neither was this all; a contention was raised between the church university and myself, which to this hour burns with increasing flame; a same that shall not die until the same church

man that the "chairs did move by an unseen and unknown power.'

Here is design, here is fulfillment, here spirits are recognized, and here seeds of immortal existence are sown in the fairest land of all God's earth. Here in a land fourteen hundred miles long, two hundred miles wide, and washed by the largest ocean on earth, a country settled by men and women partaking of the ocean and country, and in its balmy clime beholding the greatness and goodness of God! Men and women who look upward to the starry sky and ask His blessing to rest upon them while they dwell in this His earthly Temple! Here is sown true spiritual knowledge of a life after this physical is worn out, that all the priests of superstition and bigotry can never suppress. This, to my mind, is the philosophy of ghosts; simply an eternal struggle between the spiritual and the material, between honesty and dishonesty, between policy and justice, between superstition, bigotry and knowledge, in which the battle fought for thousands of ages by superstitions religions, relics of heathenism from age to age, and the selfish, materialists have thus far won the battle against the spiritual forces of the higher life. San Francisco, Cal. T. B. CLARKE.

Items of Interest—Gems of Wit and Wisdom

IT was not a success when they took little live-year-old to church for the first fime, and told her that everybody had to be as still as a mouse. All was well antil the minister began to open the services; but then the little maiden, shocked at his want of propriety in thus breaking silence, energetically shook her finger at him, saying: "See here, man, what you make all that noise

Nothing is our own; we hold our pleasures Just a little while ere they are fled; One by one life robs us of our treasures; Nothing is our own except our dead. They are ours, and hold in faithful keeping, Safe forever, all they took away.

Cruel life can never stir the sleeping, Cruel time can never seize that prey.

.... Miss Proctor. "I AM ignorant and wish to be saved." The man who knows he is ignorant is on the high road to knowledge. You feel what the wisest and best have felt, and you have no need to be discouraged. Resolve to learn a little daily, and your acquisitions in a few years will surprise you. One thing well lezined, will give you a taste for many others, and help you to learn all others; and you will not be ignorant in all respects, whatever you may still be in many.—Denton.

A HIGHER and holier world than the world of ideas, or the world of beauty, lies around us, and we find ourselves endued with susceptibilities which affiliate us to all its purity and its perfectness. The laws of nature are sublime, but there is a moral sublimity before which the highest intelligence must kneel and adore.—Mann.

God is a blank sheet upon which nothing is found but what you have yourself written.--Luther.

Mandepicts himself in his God.—Schiller. Science has no special pleadings to make.

She sets up no claims to infallibility. She states only what can be demonstrated, and the unknown. The yast undefined dreamland of conjecture she studies as phenomena of mind, rather than as realities.-Tuttle.

ALL who take the privilege of being them-selves should be equally willing to give the same privilege, and not seek to impose their conditions on others. The water is very well for the fish to live in, but a poor p.acc for a bird; and though grass makes a good dinner for a horse, a lion would soon starve on it. The road I travel may suit me, but what right have I, when others are unwilling to go the same way, to knock them down and drag them into it? Every planet may revolve in its own orbit, so it comes into collision with no other; and there is room in the wide universe even for the eccentric comet.—Denton.

Though we seem grieved at the shortness of life in general, we are wishing every period of it at an end. The minor longs to be of age, then to be a man of business, then to make up an estate, then to arrive at honors, then to retire.--Addison.

Do not judge thy neighbor until thou hast stood in his place. Whosoever does not increase in knowledge decreases. Whatsoever tries to make gain by the crown of learning,

When the organism of a medium is effectively used by a spirit, we should bear in mind that it is a foreign spirit that has assumed control, and that the spirit proper to the body, is so far overpowered and rendered passive, as no longer to control any of its mental organs or processes. The spirit in control impresses the brain, and uses the organs of speech, as it did those of its former body, as nearly as the conditions will admit; but it is rarely that a spirit can assume such perfect control, that it can use these organs without the communications being tinctured by the habits and modes of thinking to which they had been accustomed; and hence, errors and differences will often be noticed, which a sceptical mind will at once seize upon as proof of imposture, or at least of self-deception.—Crowell.

Moral Scavengers.—It must be admitted that both literature and art perform less tasks when they only show us deform-ity. We see enough of filth and depravity in the streets every time we go out; we want no exhibition of these either in the nursery, the dining-room or the library. We prefer to take our wife and daughters to the Picture Gallery rather than to the Morgue, and to the Opera instead of those Anatomical Museums, where loathsome disease and fungus developments are exhibited in wax to morbid curiosity-seekers. We will neither have corpses nor skeletons for our companions; and we would leave the effete remains of the dissecting-room out of the pho-

tographic album. The surface of the earth is clothed with beauty and daily illuminated; but the light of day is not permitted to shine into the foul precincts of our common sewers. The guardians of the public health do not allow us to uncover our sinks and cesspools lest the air we breathe should be contaminated. We bury the dead out of our sight that the rapid chemistry of decay may not endanger the living. But we have yet to learn that moral scavengers and resurrectionists who perpetually uncover the sinks of iniquity; who lift the valls from secret chambers and expose the Night's Doings, likewise corrupt the social atmosphere, and thus endanger the morst health of the community. Such work is not at all suited to our taste. There is something in it even more repulsive and hideous than the opening of old graves and the rattling of the dry bones of the dead!-S. B. Brittan.

TRUTH is always consistent with itself, and needs nothing to help it out; it is always near at hand, and sits upon our lips, and is ready to drop out before we are aware; whereas a lie is troublesome, and sets a man's invention upon the rack; and one trick needs a great many more to make it good.—Tillotson.

MEN may judge us by the success of our efforts; God looks at the efforts themselves. Charlotte Elizabeth.

MEN in a party have liberty only for their motto; in reality they are greater slaves than anybody elso would care to make them.

STRONG and rich are in the Mishpan explained in this wise: Who is strong? He who subdues passion. Who is rich? He who is satisfied with his lot.

IT is often asked why the eyes of many animals exhibit a peculiar brilliancy which is remarkable in the dark. When the darkness is absolute, no light is emitted, a fact which has been established by careful experiment; but a very small amount of light is sufficient to cause the luminous appearance of the optics. This brilliancy is due to a carpet of glittering fibres, known as the tape tum, which is but a carpet of glittering fibres, found in the retina of certain animals.

A NEW CURE FOR CONSUMPTION.

Dr. H. James' CANNABIS INDICA, or East India Hemp, raised in Calcutta, and prepared on its native soil from the green-leaf, has become as famous in this country as in India for the cure of Consumption, Bronchitis, and Asthma.

We now inform the public that we have made the importation of this article into the United States our Specialty, and that in future the afflicted can obtain these remedies at all first-class druggists. As we have, at great expense and trouble, made permanent arrangements in India for obtaining "Pure Hemp," gathering it at the right season, and having it extracted upon its own soil from the green leaf by an old and experienced chemist (said chemist being a native), we know that we have the genuine article,

IN ALL ITS PURITY AND PERFECTION, and feel that we are entitled to credence when we say that Cannabis Indica will do all that is claimed for it, and that one hottle will satisfy the most skeptical of its positively and permanently curing Consumption, Bronchltis, and Asthma.
Instead of devoting a column to the merits of this strange and wonderful plant, we remain silent and let it speak for itself through other lips than ours, believing that those who have suffered most can better tell the story, as the following extracts from letters verbatim will show: GAYODO, PEMISCOT, Mo., Nov. 18, 1877.

Messrs. Craddock & Co.: GENTLEMEN:-I must have more of your invaluable medicine, and wish that you would place it here on sale, as the cost of delivery is too high to individuals. Previous to using the Cannabis Indica, I had used all the medicines usually prescribed in my son's case (CONSUMPTION) I had also consulted the most eminent physicians in the country, and all to no purpose; but just as soon as he commenced using the Hemp Remedies he began to improve in health until I regarded him as about well.

HENRY W. KIMBERLY, M.D. LAWRENCEBURG, ANDERSON Co., KY. Feb. 10, 1873.

Messys. Craddock & Co.: GENTLEMEN:-Please send me twelve bottles of Cannabis Indica, one each of Pills and Ointment, for a friend of mine who is not expected to live; and as your medicines cured me of CONSUMPTION. some three years ago, I want him to try them. I gained fifteen pounds while taking the first three bottles, and I know it is just the thing for him. Respectfully, j. v. HÚLL.

LOVELACEVILLE, BALLARD Co., Ky. GENTS:-Please send me three bottles Cannabis Indica, box of Pills and pot of Ointment. Mother has been suffering with BRONCHITIS for twenty years, and tried most all kinds of medicine, and says the Cannabis Indica is the only thing that gives her relief. Respectfully yours, JANE A. ASHBROOK.

DEEP RIVER, POWESHICK, IOWA. GENTLEMEN:-I have just seen your advertisement in my paper; I know all about the Cannabis Indica. Fifteen years ago it cured my daughter of the ASTHMA: she had it very bad for several years, but was perfectly cured, and I used to keep the medicine on hand to accommodate my friends. I have taken a cold lately, and as I am fearful of it settling on my lungs, you will please send me a \$9 box of your medicine. Respectfully, JACOB TROUT.

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Onicago, March 19th, 1877.

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CHICAGO, ILL., FEBRUARY 9, 1878.

A Suggestive Letter from Elliot Wyman.

MR. EDITOR: In your remarks on the daty of Spiritualists, in a late Journal vou "There are thousands of Spiritualists well able to subscribe for a Spiritual newspaper, who do not lift a finger in aid," etc. This is too true; but as I have in past years spent considerable time and pains to get subscribers for the Journal, and have succeeded at most in obtaining but a few in this town, I want to tell you what I believe to be some of the main reasons why there are no more ready to take a Spiritual newspaper. In the first place, the Spiritual papers cost nearly, or quite double the price of other or common newspapers; but they doubtless could be offered at a less price if they had a much larger list of subscribers.

Another reason used against taking the piritual newspapers, is that there have so many "Medium Exposers," or Fraudulent Mediums," that we don't know who to trust or what to believe, as some of the Spiritual papers still insist that the medium is honest, but that low undeveloped or evil spirits have done all the false or wrong part contrary to the wishes of the mediums. The investigator here says, "Then why do not the wise and good control, and prevent such evil or mischievious spirits from causing such deception, disappointment, mortification and sorrow to mediums?

And again the question is often asked. the just, the right, to be thu subjected to all manner of ill-treatment at the hands of evil doers? Is the victim who has been murdered to return at the bidding of the murderer, and thus in bitter agony of spirit, utter such distressing groans as are referred to by Mrs. Emma Harding Britten? Is this the order of the Summer-land? Is this justice? Must goodness be subject to evil? Such are among the many objections and reasons given why there are not more, (yes, perhaps five or even ten times more) who do not take the Spiritual newspapers. Now, can these mysteries be solved? these important questions be answered or s time still to roll on, and amid all wonderous Spiritual manifestations that are taking place at the present day, no satisfactory solution be given to the questions referred to? There are many others who say that with all the published accounts of Spiritual communications, all fail to give the satisfactory evidence, as would be the case, if their own near relatives (who had left the form at their own home) should return at the same, place and manifest their presence in some way directly to them.

So it ought to be understood that not-withstanding all the expected accounts or wonderful manifestations as related by the press, yet this is not the evidence that they want. The Spiritual papers are not patron-

ized as they should be. It is certain that old theology is fast los-ing its adherents and liberalism is filling np its ranks to an extent that shows plain that the old orthodox dogma with all its absurdities, is making its last effort for weak and feeble-existence; and the more it struggles the deeper it settles into the mire of its own accumulating.

Few, comparatively, now attend the old orthodox meetings and but a small proportion of those that do, believe its teachings as one told me who does attend, not one in ten of the hearers believe what the preacher says, and not one in five of the preachers believe what they themselves preach to others. This being true, shows not only that the hearers are inconsistent, but also that the preacher is not quite honest

Since there is evidently such a large and increasing liberal army, it seems very desirable that all questions relating to the true Spiritual philosophy be plainly understood so as to harmonize with the principles of wisdom, justice love and good will to all which seems of more importance than the continued agitation in our ranks of the different theories, though ever so logical and ably written-of the origin of mankind and other subjects which have no relative bearing on our present duty or future destiny.

As Paul is reported to have said: "Not laying again the foundations of dead works to repentence, let us go on to perfection." As Spiritualists we will say, let us go on in

"We regard the above letter as remarkable for its suggestions. To answer all its questions, would require the resources of the Spiritual philosophy, and far more space than it is possible for us to give. We only propose to consider the main question as to the support and conducting of Spiritual journals. The comparison of the price of Spiritual and liberal papers with the price of those political or purely secular, like the Tribune, Herald, Times and Sun of New York, or the leading papers of any large city to the disparagement of the former, is mani. feetly most unjust, and would never be made by one familiar with the business The great political weeklies are issued from

the office of a daily, paper where all the appointments are in perfect working order for the publication of the daily sheet, and the weekly edition is gotten out at a very trifling expense over the cost of the blank paper and press work. The Spiritual papers are no higher in price than the leading religious papers of the country; yet it is a notorious fact that nearly all of the great denominational weeklies have never been self supporting and every liftle while some publication fails or some earnest self-sacrificing band of wealthy adherents donate enough to place the enterprise again in working order. We know of several weekly papers of quite large circulation published at about \$2.00 per year that have for years been on the verge of bankruptey. Ask the paper dealers what their experience has been and they will point you to their ledgers and show thousands of dollars lost through them every year.

When a newspaper office is in complete working order, it cost but a trifle more to do a very large business, than to do a small one. We would greatly prefer to furnish the Journal to sixty thousand prepaid subscribers for one hundred and twenty thousand dollars, than to furnish it to twenty thousand subscribers for sixty thousand

We are sometimes asked how we can afford to send the Journal three months for forty cents; our reply is that we lose money on every such subscriber who fails to-renew at the regular price. It is a well-known fact that this paper sunk over fifty thousand dollars before it paid expenses, though it is, and has always been, run with the greatest economy, and has a reputation for promptness in settling its bills second to no paper in the country; and therefore purchases its supplies to the best advantage.

There are hundreds of shop-keepers' clerks in the country who have a far larger income than any editor or publisher derives from his interest in any Spiritual or denominational weekly. Were the facilities for publication equal to, and subscription list and advertising patronage as large as those of the great political weekly newspapers, a Spiritualist newspaper could be afforded equally cheap. To gain a wide circulation the Spiritual paper must meet the wants of a wide and varied class of readers. Hitherto phenomena have been sought for with far greater eagerness than science, or philosophy. Every journal that has attempted a high philosophical excellence, has utterly failed for want of support, as for instance Brittan's Quarterly, and the Age of Progress with A. J. Davis as editor, either of which any cause might be justly proud of.

The cry has been, "we do not want theories, we want phenomena and facts." Hence into the columns of the Spiritual journals have flowed a broad stream of narratives of scances and manifestations, more or less well authenticated, but which it was impossible for the editors to thoroughly sift.

The RELIGIO-PHILOSOPHICAL JOURNAL has, however, while endeavoring to give all a free utterance during its entire existence constantly demanded test conditions, and urged on the attention of investigators the necessity of accuracy of observation.

The cry of "persecution" has been raised against us by some well meaning but simple people, and by a class of mountebanks because we have demanded of médiums. such conditions as shall make fraud or deception impossible. We have required such tests for the Cause, and as justice to the mediums themselves.

If every Spiritualist would make this demand, there would be an end at once to the whole class of "fraudulent mediums," and one of the greatest causes of disgrace to Spiritualism be wiped out.

True it is, that "accounts of wonderful manifestations" are not what is wanted, so much as communications from friends. But such communications cannot be received through a public journal. They must be sought after in their own appropriate manner, and here is introduced the domestic side of Spiritualism. Departed friends gather at their own family tables, with their own friends and relatives, who encourage their visits, and facilitate their manifesting their presence. The family and friends should hold scances around their own tables. The chances for pure and identified communications are a thousand fold greater. than by consulting a professional medium. We do not believe there is a family of ten members in all the land, who if they hold sittings regularly but would receive communications from their departed friends. We feel assured that the grand development of Spiritual intercourse has only just begun. Its domestic side has not received sufficient attention. Every family of Spiritualists should hold regular circles whether they receive communications or not. If they do, they will have the assurance that their loved ones have come directly to their hearts.

The record of such scances, if accurately observed, will possess sterling value, and be far removed from the unsupported "wonder-tales" which too often pass as the evidences of Spiritualism.

Whatever difficulties have beset the spiritual press, it is the mighty power which is fast driving ignorance, bigotry and superstition out of the world. Our correspondent may well congratulate himself that orthodoxy is dying; that they who gather at its sepulchral feasts do not believe, and the preacher utters the fables of a dead past: The old religion is dying. It sits in its public places, a mournful spectacle of departing greatness.

The world in despair-cries aloud for a new

sinking from the sight of men. This new system, vivided with the pulsations of angel hearts, appealing to the complete apprehension of man, and embracing the science of the universe, is the Spiritual philosophy. To teach its principles, is the fundamental purpose of the Journal. How well it has succeeded, how it has met the demands of its readers, is answered by its rapidly augmented list of subscribers, and the generous endorsement of the friends of the cause. We are encouraged in our undertaking, of demanding strict observance of facts and unqualifiedly exposing fraud and deception. Our last week's issue contained matter that should impress the truth of our position upon every caudid mind.

Prison Barbarities in New Jersey.

New York, Jan. 27th.—The Times has a letter from Trenton, giving some facts about the disciline and mode of punishment in the New Jersey State prison, which is said to be inhumanly sovere. It has been rumored for some time that great cruelty is inflicted upon the prisoners, and that some have died under suspicious circumstances. Several physicians of the State have interested themselves in the matter, and their conclusion are embedied in a communication to the grand jury of Mercer county, from Dr. Thomas J. Corson.

"1. The boot-heel gag. I have never seen this instrument, but it is said to be very painful in its

The paddle. This instrument is used to eat prisoners on the bare buttocks, and inflicts

intense suffering,

"S. The stretcher. The man's feet are securely fastened to the floor. He is handcuffed, and then by means of a rope attached to a ring in the coil-ing, his arms are drawn up as tight as possible This is a terrible mode of punishment. Dr. Phillips, prison physican, informed me that in the case of a man who was supposed to be 'shamming' he (the doctor), after getting the promise of th keeper to sustain him, poured alcohol upon the man's back and then set fire to it. A second application of alcohol was made and fired, when, to u the doctor's own language, 'it made the hair erackle.' Such an act of barbarous inhumanity must excite a thrill of horror in every breast which contains a human heart. Directly after undergo-ing this 'baptism by fire,' this same man was put into the stretcher twice. Dr. John W. Ward, chief physician at the lunatic asylum, tells that during last summer an insane man was sent from the prison to the asylum. Upon examining him a se

vere burn was found upon one of his buttocks.
"Another mode of punishment is the throwing of cold water from a hose upon the naked body o a prisoner. This causes the most agonizing pain, and is very apt to produce insanity."

Dr. Corson requested the grand jury to take action in the matter, and gave them a list of persons to summon as witnesses. He charges Gershom ott, keeper, and Dr. W. W. L. Phillips, physician, with being guilty of inflicting inhuman punishment upon the prisoners in their charge. It has ascertained that the communication was read to the grand jury, but they took no action upon it. The parties who have taken the initia e in this investigation will bring it before the legiclature, and it will probably be investigated by the committee on prisons or a special committee

How long shall these things continue? How long before the world of humanity will learn that kindness, patience and love will do more to conquer the vicious, restrain the criminal instincts, and reform the cr-

Community has the right, by proper restraints, to protect itself from those criminally disposed; but every injustice visited upon them beyond the measures of restraint actually necessary for that protection, can not fail to demoralize the society which permits brutal wrong to be inflicted upon those whom it finds necessary to thus confine or deprive of their freedom and the power to do injury. Besides, all such barbarities, perpetrated in the name of the law, under the guise of official authority, brutalizes not. only the one inflicting the wrong, but feeds the flames of passion and kindles resolves of revence born of infernal hate which such deeds engender in the mind of the victim of

these outrages. And this is not the worst feature in the case. It is thereby transmitting the seeds? and elements of crime to succeeding generations and creating a perpetuation by these flagrant outrages, of the very things they are vainly endeavoring to suppress. Not only this, but under the dark shadow of prison walls they are by these most inhuman means perpetrating murders; and when not carried to that extent, ruining constitutions, and killing out often the last spark of manhood the convict ever possessed.

"The offense is rank, and smells to Heaven," and the people of these United States can not longer ignore this criminality in prison officials without being participants of the crime, and in the settling up of matters through the just law of compensation every one will be obliged to settle their share in this matter. Let the people and their servants, the legislators, act in this matter, that an end may be put at once to this brutal treatment of prisoners.

Relief Asked For.

For two years a portion of Minnesota has been overrun by the grasshoppers and their crops entirely destroyed. We have received a letter from Geo. S. Geer, chairman of one of the relief committees, whose integrity is fully vouched for by responsible parties, asking the friends to come to their assistance. He says: "There have been several car-loads of relief supplies received and distributed among the sufferers-it somehow has been under the control of the different churches to the exclusion of those who read the spiritual papers and aid in promulgating the teachings of Spiritualism. If the friends will send their contributions direct to me, I will endeavor to see fair-play in their distribution. Anything in the way of clothing, garden or field seeds or feed for teams, we are in special need of. Address all packages to George S. Geer, Chairman Relief Com. New London, Kandiyohi Co., Minn., via Willmar.

Bro. S. Jenkins, late President Minnesota State Spiritualist Association, informs us that the product of the State has been very much over-estimated-fully one-fourth at system to take the place of the one fast | least-and that the destitution in the "hop-

per" district has driven many from their homes to avoid actual starvation. We trust the friends will at once respond in a substantial manner in aid of destitute Spiritnalists.

THE SPIRITUAL SCIENTIST.

What a Spiritual Monthly Ought to Be.

E. Gerry Brown has again put on the editorial harness, and taken up the work he laid down almost a year ago. This time he will issue a monthly instead of a weekly, a good move, and we can see no valid reason why he should not meet with permanent success. The absorption of the American Spiritual Magazine leaves him the field entirely clear and without a rival. He will meet with no competition from the weekly journals, and a large class of their readers will gladly hail a monthly as a sort of supplement to their reading matter.

In view of the many failures of quarterlies and monthlies; which in the past twenty-five years have under apparently most favorable auspices been launched only to wreck the fortunes of their projectors, it has been repeatedly said that our people do not want a monthly. We do not so interpret results. These monthies have not met the public want. They have been vehicles for carrying into print the individuality of their editors, and not to convey in the best form the facts and truths their readers demanded.

Mr. Brown is a journalist by profession, and, we know, fully understands that one man cannot make an acceptable paper. The editor must be sensitive to the wants of his readers, and presciently supply them. This is the secret of success in weekly journalism, as it is in monthly. The Spiritual Monthly should gather up from every available source throughout the world attested facts, interesting articles, theoretical and practical; everything worthy of preservation relating to the great movement agitating the spiritual world, with co-related reforms and scientific discoveries. Every month it should present a perfect transcript of the best achievements of the month in its own field. As Spiritualism is neither Pagan, Mohammedan, Buddhistic, or Christian, but a cosmopolitan eclecticism, gathering into its ample folds all that is true and pure since the beginning of time. its organ should be equally catholic, nor devote itself to one form of these old faiths to the exclusion of the others.

Especially should it avoid becoming a medium of correspondence. The ordinary letter as written to the newspaper office, is neither profitable to the reader or creditaring, than all the brutalities ever thought | ble to the writer, and no editorial skill can our ir in brobox suabs to abbear perore me

. Especially should such a journal avoid lengthy articles, which, however well written, weigh down like lead and find few readers. The ten-word telegram into. which the vital idea must be condensed; the postal card of ten brief lines, these are models of crisp style which say what is essential to say, and remorselessly cuts away all padding.

It is needless to say that the editorship of such a journal, would be laborious and exacting, requiring profound acquaintance not only with Spiritualism, but general literature and science.

Our best wishes go out to Mr. Brown in this. enterprise, and we sincerely hope he will establish a magazine which shall even surpass our ideal, and be a shining light and honor to the noble cause it represents.

Golden Wedding.

Mr. Leonard Howard and his most excellent wife celebrate the fiftieth anniversary of their marriage, the 27th. The obcasion will, indeed, be a rare one. Very few are blessed with so many years of domestic happiness. Loving and loved, trusting and trusted, compassionate, their fifty rears' walk through the world together, has been a journey along a highway of blessings. They have looked out from their home on a great many changes and improvements, made in this country of ours. They were married during the administration of the second Adams, "the Old Man Eloquent," when Clay, Webster, Calhoun and Randolph were in the noon of their day; when in-tolerance held the country with an unshaken grasp; when men were imprisoned for debt; when slavery had its strongest hold on the country; when railroads were a very insignificant fac-tor in transportation; before the development of telegraphy. May they live to see many more changes for the better. May the Great Dispenser

changes for the better. May the Great Dispenser grant them a long sojourn, still, in this realm of blessings, that they have contributed so full a share to help make enjoyable.

Long years have they been residents of St. Charles, and have fully earned the unanimous esteem and veneration accorded them. Mr. H. has held many offices requiring ability, and has been distinguished for his faithful, efficient administration of them. tration of them.

Toward each other they have in all these years cherished a continually growing regard. They may truly say, if any may: "Our love is not a fading, earthly flower;

Its winged seed dropped down from Paradise, And, nursed by day and night, by sun and shower, Doth momently to fresher beauty rise."

The Mrs. Howard here spoken of has for nearly a quarter of century been one of the most remarkable mediums of the age, giving tests to people far, and near, of the most convincing character. Spirit presence, spirit control and spirit instruction have been with her daily and almost hourly occurrences; through her instrumentality thousands have had the evidence of the truths of Spiritualism brought home to their consciousness. Her daughters have also inherited her mediumistic powers as referred to in a former article.

The fiftieth anniversary of their marriage was celebrated on Sunday, Jan. 27th at their residence in St. Charles, Illinois, by a family reunion, all being present except the oldest son and family, and second daughter and family.

FIFTY YEARS AGO.

MARRIED.-Howard-Smith.-At the residence of the bride's mother, Westfield, Chautauqua Co., N Y., on the 27th of January, 1828, Mr. Leonard Howard, of Buffalo, and Miss Caroline E. Smith, by William Dunn, Esq.

THE GOLDEN ANNIVERSARY.

Surrounded by most of the members of a numerous family, on the same day of the week, and fifty years after the above event: the recipients of numerous valuable and beautiful presents, they sat down to talk over the old times amid the family and scenes of the present under the following

1825-1878. Fifty years united.

Eternity.

Monday, Jan. 28th, they gave a reception to numerous friends, and had a most enjoyable time. From six to eight o'clock refreshments were served to the guests, who, with the family, numbered sixty-five, after which an address was read by B. B. Howard. Two recitations, "Old Ironsides" and "The Church Organ," were rendered by a grand-daughter, Miss Nellie Bishop (aged eloven), in a manner that elicited much applause. These were followed with an eveuing's entertainment of vocal and instrumental music, when the party separated with the paramount desire that they all might be present to celebrate the diamond wedding of this estimable pair.

Nelson's Nonsense,

We are in receipt of a letter from E. E. Poole, Weimar, Texas, saying "there was a man here to-day, calling his name Henry Nelson, who says he is in the lumber business and hails from Chicago; said Nelson stated that the Spiritualists of Chicago were a hard set, that they belonged to the freelove party, were immoral, and many other equally disparaging statements." Mr. Poole writes in distress to know if the fellow's stories are true. To-any one this side of Texas it would be unnecessary to brand this lumber drummer as a liar, if he is correctly quoted. We are free to say that Nelson dare not make such statements near home He was probably speaking of his own associates.

Laborers in the Spiritualistic Vineyard , and other Items of Interest.

Large audiences attend Mrs. Richmond's lectures each Sunday.

Owing to the sickness of Mrs. Billing, we have not been able to furnish the usual

amount of answers to questions this week, In Thos. Lees' communication in a previous Journal, in reference to Lyccums. the words "profound knowledge," should have been "professed knowledge."

B. F. Underwood will lecture at Albany. N. Y., Feb., 10th; Utica, the 11th; Urbana, Ohio, the 13th, 14th and 15th; London, Ohio, the 17th.

Giles B. Stebbins will speak in Baltimore. Md., Sundays Feb. 19th and 7th, and remain in Washington, D. C. and vicinity for a month or more.

-We have received an invitation to attend the celebration of the Ciceronian Literary Society, to be holden at the Roanoke College, Va., Feb. 22nd, 1878.

Dr. L. E. Towne writes from Broadhead, Wis.: "Bro. J. O. M. Hewitt is with us and is doing a grand work. He is a man of rare ability-a noble soul and we hope to be able to retain him another year."

Although we have printed a number of extra reams of this year's numbers, the demand has been so enormous that we have run out of all the late papers except Nos. 21 and 22, a few of which are still left.

Henry Hitchcock, of St. Louis, Mo., will answer calls to lecture on Temperance, General Reform, and Evidences of Immortality. His lectures are enlivened by vocal and instrumental music.—

In a letter from Philadelphia, enclosing a list of trial subscribers, E. V. Wilson says, "I am well employed and well paid, and never found more interest in Spiritualism, than at the present time." Emma Hardinge-Britten lectured in San

Francisco, to an audience of one thousand people, upon "The King and Kingdom of Hell." She made a fine point quoting Jesus' words, "I have chosen your twelve and one of you is a David."

Mrs. Cora L. V. Richmond's subject, next Sunday morning, will be, "Proofs of Spiritualism in other Religious Revelations than that of the Hebrew and Christian Bible." including those of Persia, of the Hindoo, and various oriental nations.

Mrs. Mary E. Weeks, the well known medium, has removed to 451 West Madison street, where she will no doubt be pleased to see her friends and patrons. This lady has lived in Chicago for many years, and has the entire confidence of a large circle of acquaintances.

Thos. Cook has been lecturing in Minnesota, at Mazeppa, Forest Mills, Zumbrota, Pine Island, Rochester, Eyota, St. Charles, Elgin, Hadley Valley, Kasson, and Dodge Center. He proposes to go to Owatonna, Faribault, Morristown, Waterville, Waseca, Mankato, Winnebago City, Fairmont, Blue Earth City and adjacent points.

Capt. H. H. Brown and M. C. Vandercook were in Memphis, Tenn., from January 19th to the 30th. They were at Helena, Ark, the Sist and Feb. 1st. They go to Clarendon, Ark., where the Captain gives six lectures; then to Little Rock and Hot Springs. Address them at Little Rock till Feb. 8th.

THE INDEPENDENT VOICE.

Answers to Questions.

Reported expressly for the Religio-Puriosophical JOURNAL.

By the Spirit of James Noisn through his own material. fixed organs of speech in the presence of his median Mrs. Hollis-Billing at her residence, 24 Ogden avenue

[Notice to our Readers.—Questions which are of a scientific or philosophic character for which tend to advance a knowledge of either world, may be sent to us to be submitted for answer. The questions should be prepared with great care; it is often as difficult to frame a question properly, as to give its solution. No questions of a personal or bishness mature can be entertained. The opening of this channel of information is attended with much labor and expense to the publisher, as well as considerable survince on the part of the medium, and is intended to subserve the interest of all rather than the few. It will of course be understood that neither the cultor nor the medium are responsible for the answers given.—Entrop. Journal. 1

QUESTION:—What is your opinion of the correl-lation and conservation of force, and of its begin-

Answer:-It is like everything else in the universe: it had no beginning, but has existed forever. The relation of forces, one to another, is the same as everything else in nature. They are either electrical or magnetic.

The constituents of the universe, and the movements of all particles of electricity and magnetism of planets, and even the stops you make upon this earth, are only links of the grand chain of the universe. Constant motion of the electrical and magnetic forces purify and keep everything in harmony. In regard to their beginning in Deity, God is in everything-the voice of the universe; you may call him nature or electricity.

QUESTION:-Of what should consist our highest

Answer:-My highest idea of the end and aim of man, is the greatest perfection he can attain, and the greatest amount of good he can perform in every possible direction; removing superstition, dogmas, and all things having been a curse to your earth, and having the greatest charity for

Question:-How do you account for God being the author of physical, moral and spiritual ovil as it exists in the universe, upon the hypothesis of his being, "all in all," and possessing the attributes of all goodness and all power?

Answer: -- Because God creates, all; because the universe is law; God is law, not a person. He creates all the evil, considering it necessary upon your planet.

Question:-Will you try and give us any information in regard to the disturbances lately occurring at the residence of a Mr. N., of lows, as stated by Mrs. Britten in the Religio-Philosophical Journal; particularly by whom caused, etc.?

 Answer:—The phenomenon as manifested is the result of spirit manifestations from undeveloped sources. Cannot give you the name of the persons by whom caused, or tell you why they were produced. It is a matter I have not investigated.

Question:-In the "Answers to Questions" by the "Independent Voice," the answer to "What is the moral law?" is "The highest type of truth, and honesty, integrity and purity control it;" I would like to ask the spirit what we are to understand by purity. If a person has integrity, and is honest, would he not be pure?

ANSWER:-Perhaps not. One may have integrity and honor in some directions, but not in others; he may be carnal. He may be very honest, may possess integrity, yet not have much purity of sentiment, and cannot be trusted in some directions; for instance, in matters of money he may be honest yet impure in thought and deed; may chew tobacco; may smoke and drink, and thereby become offensive to spirits, though he possess honesty and integrity,

Psychometry.

. The following is certainly a convincing test of the truth of mental impressibility, as it was published more than twenty years before the tragic event had its fulfilment: It was in 1841 that Professor Buchanan's

attention was directed to the fact that certain sensitive persons could feel the influence by touch from various metals, and describe them without having been previously informed of the nature of the substance. In a class at his medical school, nearly onehalf of all who tried the experiment de-tected the influence of medicines as distinctly as if they had been tasted, by hold-ing them between the hands enveloped in paper, not knowing what was the drug un-der experiment. He concluded that a subtle aura proceeded from metals as well as from the human body. If the peculiar "sphere" pertaining to metals could be ascertained, why not that of individuals? The experiment was made and succeeded and Professor Buchanan called the new art "Psychometry" or "soul-measuring." Whenever a portion of magnetism or vital aura flows from a person, it contains an epitome of his whole development. The psychometrist can therefore read the inmost character of an individual by coming en rapport with his influence on a lock of hair, hand-

writing, or photograph.

In the "American Journal of Man,"
which was edited by Professor Buchanan,
are many extraordinary test-delineations of eminent men and women. In that magazine for May, 1849, p. 222, is the following wonderful examination by Miss S. W., of Booth the actor, who in 1865 assassinated President Lincoln, This delineation was actually made in 1844, and is as follows: More excitement than Miss Martineau. It makes me tremble! I do not think the person is very intellectual. I should think he might be rather wild—one of those ranters. He is very active, very beld—rather haughty. Why, what is he? He would like to make a good appearance in the world—to be admired. Flattery would hurt him—he can't bear it—he has too much self-es teem. He is a public man of some sort, but I don't know what to do to him. He can't be literary. I don't think he has mind enough to write much. I must put him on the stage; that is the best place for him. It makes me tremble so! I can't think he is a very respectable character. He might be a great mimic—take anyone off to perfection. Is he a play-actor? I don't know what else to do with him: I think he might be a good actor, but I don't think he do be much on the stage. I don't think he is a very meral man, but he is some great star. I meral man, but he is some great star. thought at first he was very comical; I hell is a material fire, and don't think he is now. I think he'd take to the bowels of the earth.

tragedy. He has a good memory. He is an actor. He has a very high reputation—people would make a great rush to see him (What do you think of the soundness of his mind?) He is not a man of great or expanded mind; he is rather feeble minded; he seems mysterious. (How is he regarded as to this matter?) I don't think he is perfectly sane. I feel in doubt about it; I can't tell. (Is he alive or dead?) I think he must be living."

An Interview With the Spirit of Hafed

That noble and self-sacrificing worker in the cause of Spiritualism, James Burns, while taking a rest from the cares which nearly brought him to the grave, visited Mr. Duguid, the medium, author of that remarkable book, "Hafed." . Among other things he received is the following from that spiritogiven through Mr. Duguid while entranced:

"There was once a king of a nation, who was reputed to be the wisest monarch of his age. All his councellors were selected for their great wisdom. And his court was renowned in all the surrounding countries for the wisdom which prevailed therein. Now, the vizier, who was, of course, the head of all the wise men around the king, fell ill; and, knowing that his end was drawing near, he sent for the king, and intimated to him that he was about to leave the scene of his work, and the curtain would soon close upon the toil of his earthly career. He had tried all he could to serve his sovereign and his people, from whom he was about to separate; and he requested the king to make prepartion for the event by choosing a wise man to fill his place. As for himself, he thought if he had to live his life over again, he would be much wiser than he had been.

The king then went forth and made a great proclamation throughout his realm, that all the wise men in his dominions should assemble themselves together, wherefrom to select a new vizier. Accordingly, the wise men lost no time in coming before the king; and when each man asserted that he was wise, the king was at a loss to test the fact, and satisfy himself that he had in reality obtained the services

of the wisest man amongst them. The king had his attention attracted by a stately, independent looking man, walking very erect, and clothed in becoming appa-He came forward at the king's signal; and in reply to a question put, he affirmed that he was an astrologer, and the man of all others to do service to the king in the high office about to become vacant. He could foretell to him the destiny of his peo-ple from his study of the stars. 'But do you study the people? asked the king. what need have I to trouble myself in that matter? I tell them what is good for them, and they have naught to do but obey; as for them, they are beneath my notice. The king did not seem satisfied and passed on. His eye rested on two men, clothed in long robes, and looking very thoughtful and devout. One of these must be the man for me, said the king, for they were priests of God's holy religion. When interrogated by the king, one of them said he was truly the wisest man in the whole nation. His life had been devoted to the service of the great God. He knew all about the other world, and could inform the people of their highest duties. Have you no compassion for the people? said the king. 'Do you not endeavor to serve them?' 'No, replied the priest, that is not necessary; I pray to the Great Spirit, asking what I know the people do require, and the Great Spirit does all, and the people are accordingly prosperous and happy.' At this point the other priest interrupted in rather viclent terms, denouncing the doctrine of his brother priest as false and vicious, whereat

the king drove them from his presence.

Thus the king spent much time trying to test the claims of the wisest men that came before him, but very much with the same results that have been already recorded; and as he cast his eye again over the gathering of sages, he saw a timid, retiring man endeavoring to conceal himself behind a pillar. The king could not draw him from his retreat, but going to where he was, he asked the timid man whether he was responsed of much wisdom. The reply was possessed of much wisdom. The reply. iven in self-deprecatory accents, was, Indeed, my lord, I have no wisdom; I am only a poor fool.' Why then do you come here and mingle with the wise ones?' asked the king. To see how wise people behave themselves, said the man; but lo, I see them begin to fight about religion, instead of each falling down on his knees and asking the great God to hear their prayer and grant them light. As for me, I am a poor

At this language the king was struck, and said, 'You are the wisest man that I have spoken with to-day. He took the fool to the bed of the dying vizier, to whom the circumstances were related, who, when he heard all, said, 'If he is a fool, and knows he is a fool, then he is a wise man indeed. I was considered wise, and thought so my-self; but now on my dying bed I see my folly and presumption. The fool was then appointed to the position of vizier, and proved to be the wisest man who ever held that office. Having very little conceit of his own merits, he was exceedingly thoughtful in all he did, and knowing in his own experience the disadvantages of ignorance and poverty, he was always considerate of the wants of the people. He held the high-est office in the Court till he was an old man, and when he departed, no one could be found so well to fill his place.

The moral which Hafed' derived from his narrative was that he who would be greatest in the cause of Spiritualism should endeavor to be the servant of all, wash the feet of the neediest, and help those who most required aid. Then would the spirits be able to help them, and Spiritualists would become the greatest people on the face of the earth, for they would do the most good, and humanity would not fall to acknowledge indebted-ness for benefits received."

Hell Located at Last.

-Father Walsh, of Albany, thus lays down the Roman Catholic doctrine on the subject of Hell:

"Every Catholic must believe three things concerning hell as of divine faith: First, that there is a hell where the torments await the wicked. Second, that the souls of the wicked descend to these torments immediately after death. Third, that these tor-

ments are eternal, unending."

He says that although the Church itself, has never defined anything as certain concorning the fire and location of hell, opinions have prevailed in the Church on both subjects, and from these opinions it would be neither wise nor safe to depart. The fire of hell is a material fire, and hell is situated in

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Compensation.

EY HABAH E, HOTYE.

O, lot me live one little hour of childhood o'er again! O, let open more my mother's voice ecothe with a

Give back the faded hopes of youth, O, angel of And lift up from my heavy heart this creeking lead of gricf; Cathor the ashes of despoir from off love's accred chrine;

Lot quickened pulses thrill neow this polsied life of mine! Give back the trust in kindred souls which Time

hatfi idehed from me; O, give is back to light the way down to death's ollout beal I pleed and pray, no emeries comes, no golden hour returns, The cereoless "mills of God" grind on, my life's

lamp dimener busen, Nor look, per tong of officer days, drifts in sipon tav coul. I only hear Time's restless voves in their untiling

Dear God, I know I can't go beek to where my frecenres sleep, Nor can I call them to my side, therefore I sit and O, tell me are our brightest hopes, youth's expec-

tations lost? Or have we garnered golden sheaves in sorrows they have coast. May not their dim, soft onedowo glide beside us

up life's steep. And strong, brave words of comfort give? truths such as angels speak; May not unuttered voices breaths dome prophecy

of heaven, Envelope the unerring law of compensation given? Thus when Time cleaks our childish toys, and, too, our later freecure,

plecoure! Then never more, oh, striving coul, bewail a bro-The march of life must thunder on like on up-

heaving tidal; All lives must feel poin's fiery breath in growth's grand transformation. Soul's deepest need God knoweth bost, and chest.

cas but to strongthon. Fredonic, N. Y.

Cl hope in all mercy I shall not be fated To look back to earth when my spirit is free, And see that the souls there with whom I had mated

Find never received any bicedium from mo; God grapt me believiou from such a reflection When I turn beek o'er the star-lighted way! O. grant me thy hely parental protection

"No cave me from much a condition, I pray! Dr. D. Ambross Deute.

Not a Cause of Insanity.

One remarkable feature of modern life-Spirittelism—has been said to produce an elarming amount of insanity, especially in America. It has been recently stated by an English writer that nearly 10,000 porsons have gone insane on the subject and are confined in asylums in the United States; but careful inquiry, made in consequence, has happily disproved the statement, and we learn that the amount of insanity produced from this cause is almost insignificant—much less than that caused by religious excitement .- Dr. Tuke, in Pop-

utar Bounce Monthly. It is a fact that Spiritualists, as a class, are very evenly balanced in mind, and are not easily excited by anything. They control themselves better in trying circumstances, and thus are proof ageinst insculty. They commune with the so-called deed stolidly and philosophically; in fact, death loces its sting to the truly converted Spiritualist. It requires much courage morally to give one's self up to spirit control, as every medium has to when he or she enters the superior state. One medium, when dropping off into the spirit reply, at the last instant struggled and shuddered with every expression of horror that he would if he were actually being pushed over the brink of

a precipice to certain death. An enthusiastic young minister went into a certain neighborhood to hold a "protracted" meeting, and convert sinners. He was told that there were a lot of Spiritualists living around there, and that he would have to use extraordinary exortions if he succeeded in bringing any into the fold of Christ. He said he did not care, he could fetch them to it, and would too. Nearly the whole town he left had been converted through his wonderful powers, and his duty took him away to other fields of labor, among the Spiritualists. After several weeks of work, the minister happened to meet his old friend to whom he had so veinly boasted, and the following colloquy took place: "Well, how did you succeed in converting that nest-of Spiritualists over in R,911 "Well," replied the minister, inot very well. They are the queerest persons I ever saw: Why, do you believe, when I prayed and told them of their awful condition, they actually laughed right in my face! They were so impudent that I let them alone

The poor minister was to be pitied in his sorrow. while trying to deal out dry chaff, when his spirit. ualistic subjects knew what it was to be fed on wheat, and of course laughed at the idea.

very soon, and they are all on their way to destruc-

tion. Thic Spiritualism is the worst thing I ever

met with."

An Electrical Bolt, or Spark.

Some years ago Mr. A. Danner, of Lancaster, Fenn, brought to my office a sheet of the taken from the roof of a house, near the spouting, through which a bolt of lightning had passed leaving an octagonal hole in it over an inch in diameter. The tin, from a central point in the hole, was slit into eight coust parts, all of which were turned down at the circumference, the same direction, and at right angles to the hole, giving it an

The appearance of the hole seemed to warrant the idea that the bolt had passed through the tin in a body. It was afterwards found to consist of innumerable smaller currents, for in tracing its course to the ground, we discovered that the in-fluence kad passed along horizontally and then down the spout to the ground. Upon examining the spout more carefully, we discovered, by the sid of a magnifying glass, that it had been pierced all the way down by innumerable smaller currents, which also had made similar octagonal holes through the tin in as many places, some of which were not as large as the head of a pin, but, like the larger ones, were perfect in shape. This would seem to favor the idea that all electrical would seem to layor the idea that all electrical currents were octagonal, and that a bolt of light-ning is composed of shaller currents, which possess the same form individually. The original piece of tin, with the octagonal hole in it, if I remember right, Mr. Danner gave to Mr. John Wise, the seronaut, for some Eastern institution, and presume it is still preserved there. Two years

sgo, in an upward stroke of lightning, next door below my office in Lancauter, the division of the fluid was equally as great, as it killed two large trees some twenty five or thirty feet apart, and after aplitting their trunks from below up for sever-al feet, passed up the branches, and visible marks of its passage late the atmosphere were seen upon all the leaves. Wm. B. FAHNESTOCK.

CONTRACTOR OF THE PARTY WAS IN

"SUFFER LITTLE CHILDREN."

The Rev. Hammond "Converts" Four Hundred Small Children by Pleturing to Them the Horrors of Hell.

The Rev. Mr. Hammond, the revivalist, recentthe Rev. Mr. Hammond, the revivalist, recent-ly conducted a series of meetings in Yonkers, and while he was there Mr. Elisha M. Carpenter, su-perintendent of the New York Juvenile Asylum, invited him to visit that institution. Mr. Ham-mond had once started a revival in the western house of refuge, in Rochester, when Mr. Carpenter was in charge of that institution. That was liften years aca but the specess of the movement, was years ago, but the success of the movement was so great—over one hundred of the boys being converted—that Mr. Carpenter had never forgotten it. His object in inviting the revivalist to vis-it the juvenile asylum was to try whether a simi-

lar result could not be accomplished there.

Mr. Hanimond went to the asylum, and attended several of the childrens' regular semi-weekly prayer-meetings. These gatherings had for sevoral years been unattended by much religious fer-vor, and had not apparently affected the feelings of the boys and girls to any appreciable extent But Mr. Hammond is a flery revivalist, both as to his style of oratory and his teachings about future punishment. He told the six hundred and fifty children of the asylum that they would certainly be doomed to literal fire for all eternity if they did not become Christians. He is remarkable for his power with children, to whom he devotes especial attention in his revivals, and he impresses upon them in strong language the horrors of ev-erlasting torment. Perhaps, believing that the esylum children were more wicked than the ever-age, he dwelt with uncommon particularity on his doctrine of hell. The result was quick and gen-oral. Juvenile-penitents crowded forward by the hundred when he invited them to do so, and within a week over four hundred converts had been made, ranging in age from nine to lifteen years. Mr. Carpenter says that a great majority of the children under his charge are now earnest, hopeful Christians. Prayer meetings are held three times a week, besides the usual Sunday services. and in all the religious exercises the little ones are active.-New York Sun.

Hammond, when he pictures a hell to young children in the manner set forth above, is simply telling a willful and malicious lie! The idea that God would have consigned the 650 children to a barning hell forever, if by some accident all should have been instantly killed, is too damnable a doctrine to be entertained for a single moment Christians have their good being, God, and their bad one, the devil. The Peruvians revere Pacha-Carnac as a good God, and Cupai as a had God. Among all savage nations the same idea prevails, and wherever it exists it derives its origin from the manifestations of nature, some of her works being regarded as good, others as evil, giving rise to a belief in two beings of opposite character.

Spirit Drapery.

In England, as well as this country, great efforts are being made to explain the character of spirit drapery, how formed or where procured. In this country, the spirits claim that they materalize the drapery, it being easier to do that then it is to ma. teralize a form for the aptrit to temporarily use. In England, as set forth in the London Spiritualist, the Spirit Lillie says:

So many questions have been asked lately about the drapery worn by materalized spirits and so many doubts raised as to its spiritual manufacture. that I think it but right that I, as a spirit, should try and give you what information I am able on the subject. I fear, however, I can give you but ew new ideas; I can only state my experiences. I know that it is possible for spirits to materialize drapery, but, as a rule with most mediums, it is only done on rare occasions. It is impossible to form such material unless corresponding material is worn or possessed by the medium or sitters, for everything in the material world has its corresponding quality in the spirit world. White is usually chose by spirits, but if dyes of a vegetatisually chose to perfect in the scance room, almost ble nature were placed in the scance room, almost any spirit could change their white drapery to the color of the dyes so placed; this experiment, with a little development, could be done before the sitters' eyes, with either drapery materialized by spirits, or material made in your world. The materialization of drapery is by no means so common as when materialization of spirit forms were first developed. Spirits have so much to do to form themselves, that the drapery becomes a secondary consideration; it is easier to take from and restore to different places sufficient white material to clothe themselves, and I cannot think it dishonest to do so, providing the spirit so clothed plainly tells you that the dress is of your own world's manufacture. I, myself, have spirits under my control able to fetch me the clothing required; it s dematerialized in the place it is brought from, and conveyed in that state to the seance room, or near the medium. By the help of a power drawn from the medium, I am enabled to again render it material; so, in one sense, all spirit clothing is of spiritual manufacture. I may here say that it is not absolutely necessary for the medium through whom the materialization takes place to be present, or near, while the materialization of the dray is performed. Many people have noticed that when a spirit first issues from the cabinet its clothing appears phosphorescent, and they take that as a proof that the dress is not of their world: out this is no proof; the dress is merely covered with a substance taken from the medium, and which disappears after the spirit has been in the room some time, and so keeps away from the medium. If I have not made these things clear to you, or you wish to ask questions, write either to me or to Katle, and I will do my best to explain myself on this matter or any other. I should have written this before, but I have been trying many new things lately, and have succeeded well in my experiments. Do not, however, have Katie to see you just yet. I wish her to be rather more developed. Give my kindest love to your daughter, and believe me always to be your faithful friend,
LILLIE.

A Wonderful Spiritual Scance. - We the undersigned, do hereby testify that we witnessed the following manifestations of spirits at the house of Dr. J. G. Wells in New Albany, Ind., through the mediumship of the Wells sisters. We imposed our own conditions. We took strong hemp cord and bound the mediums' hands behind them, seated them in chairs and brought the ends of the cords under the chairs in which the two mediums sat, and tied them securely. We took sealing wax and scaled the knots. Soon after the door of the cabinet was closed, bells began to ring rapidly, hands and faces were shown at the apertures of the cabinet, several faces were recognized by us, old as well as young. Two spirit forms walked out of the cabinet. The first mat came out was about the size of a child two years old, but soon materialized to be a tall man of about six feet. He left the cabinet about 3 feet and took bells off of a small stand near by, and rang them rapidly for about two minutes. He then threw them in the sir and vanished from sight. The second that came out was a very large spirit of an Indian chief. He left the cabinet about five feet, and as he walked away from it, he grew smaller until he was no larger than a very small child. He turned and started toward the cabinet, but vanished before he reached the door. Hands and faces appeared in front of the cabinet and melted away like a foggy mist. It was a grand sight and a good test. Some of us are unbelievers in the phenomenon, but we are bound to confess that it cannot be explained outside of Spiritualiam. Tuer Commurau:...Dr. P. Willis, Dr. J. H. Pelier, Louis Pulles, Jas. Wattum, Mrs. S. Willis.

A Splendid Test.

L. Hakes, of Westbury, N. Y., writes: As facts in regard to spirits communicating with their friends on earth are looked for by thousands, I thought I would send you what to me is of such a nature that it will bother the wise ones to find any other solution to it aside from the spiritual one. I send you the facts as they are. Some time ago I received a letter from R. W. Flint, 58 Clinton Place, N. Y., a medium for answering sealed letters, and a total stranger to me; neither had I written to him for a message from a spirit or any thing of the kind. In his letter he said that while sitting for communications a spirit came and wanted to give a message, and one was written with the request to send it to me. Mr. Flint wrote to me desiring to know if he

should send the message. I requested him to send it, and it is as follows:

Spirit Schere, Dec. 13, 1877.

TO LEBBEUS HAKES: Dear Husband:—Coming here this morning and finding the channel for communication open, I thought that I would send a message, and let you know that I still kept you in memory; that I am still the same loving wife as when on earth with you. I hope that I still have a little corner in your heart; that you still, at times, think of me-Long, oh, how long since I made the change. Here in this sphere I have been waiting for you. I can't go on till you come. The time will soon come when you will join mo; then, dear husband, we will journey along together with hands joined through the blissful spheres. Truly you are on the western side of your earth-life, and soon will meet me in this; then, yes then, you will be free from the impediments of the material body; the great burden will be thrown off: the senses will be renewed in proportion to all your corrows, trials and perplexities that you have had—in that ratio you will receive happiness here. Earthly sorrows are the medicines of the soul; by them it is made happy here. Remember the words of Christ: "Blessed are those who mourn, for they shall be comforted."

of late I have been with you almost every day, and I have tried so hard to impress you with my presence. It seemed at times as if you must know that I was near you. Oh, how I wish I could communicate more directly, I have so much to say to you all. We are all living near each other, fathers, mothers, sisters, Debby, Nancy, Ruth and Mary; brothers, Feter and John, and Lucy Kendall; yes, all are living near each other, and, oh, how often do we speak of our earth lives and you who are still cojourning there. Dear husband, you will see how real everything is here. I would, had I sufficient time allotted for commu-nication, tell you all about our home here, who and what we daily see, how we live; yes, every-thing. I have taken a strange spirit's time, or ra-ther part of the time. The spirit was called to give answers to questions in a sealed letter; not being present when ready I stood near and was given part of the time. The spirit is now present and I must stop. Love to Melissa and Allanson; yes, all. From your dear, devoted and ever loving

BETSY HARES. The above is a copy of the message sent me. The names given of her sisters and brothers are correct, and all of her family that are in the Spirit-world. Lucy Kendall is a niece of mine, and the names of Melissa and Allanson are the only-children we ever had, both living, and her name is correct. She passed over the river November

Will some of the wise ones tell me how they can explain the message thus received, unless on

Future Punishment From the Standpoint of a Spiritualist.

the theory of spirit communion?

Spiritualists do not get their ideas of rewards and punishments in a future state of existence from the Bible or any other book, but from reathemselves, who return and give us their experi-ence. The universal testimony of these spirits: First-That when we go to spiritlife we are not punished for our sins, but by them. Second—That we do not change the status of our moral nature by dying; that we enter spirit-life, morally just as we leave this, minus the physical body, yet having all the passions, appelites, proclivities, and moral idiosyncrasics that we have had here, with this difference only, that not having a physical body, our spiritual nature is so quickened, our memory so acute, that we recollect every thought, word and deed of our physical life: hence the bad man has remorse so keen that it is to him a hell. This terrible feeling of remorse will ultimately lead him to repentance, repentance attracts help from high-er and holier spirits whose ministrations will lead him to a higher and holier life so he in turn may minister to others. Bad men are in hell now just as much as they ever will be, only the environment of a physical body keeps them from feeling its acuteness. What I have said of the bad man applies equally to the good one in the way of happiness. In spirit-life there is a species of moral specific gravity by which every soul finds The average man of our time is neither very bad nor very good; his sins are at most only the mistakes of his ignorance, hence he will not be utterly misearble or supremely happy, yet will be the time growing better. Spiritualists believethere is no forgiveness of sin, in the sense that we shall not suffer remorse for it. Sin is the trans-gression of the law of health either of body or spirit. If we put our physical hand in the fire, it will be burned, and so if we out our moral hand in the fire of hell it will be burned also. In either case we are punished by the act and not for it.—N. B. Starr.

J. Frank Baxter.

J. Frank Baxter has been at Bristol, Conn., lecturing. After the closing song, "Beautiful Teland of Sometime," the lecturer remarked that a spirit impressed him with its presence, and he assumed the bent attitude of an aged person, finally giving the name of Lowly Barnes, and that the death of the person occurred in 1865, whom he believed to be a man, A lady present recognized the name, but said that it was that of a woman who died at the age of \$4, in Southington, about eleven years ago. Some remarks purporting to be from the spirit, were made by Mr., Baxter. Another spirit presented itself, saying, "You will all know me," giving the name of Deacon Cotton. He made a few remarks, and added that he regretted one particular set of his, or words to that effect. Mr. Baxter said that he experienced a choking sensation, and afterward the spirit remarked that he thought it unnecessary to state that he hung himself.

The circumstances of Beacon Cotton's death were familiar to the audience.

.Mr. Baxtor claims to describe spirits as they are described to him by an attendant spirit, and that he sees names, dates, etc., which appear in intelligible characters before him.

Albort Morton, of San Francisco, Cal., writes: After four months of highly successful lecturing to large audiences, comprising many of the leading citizens of San Francisco, Mrs. Britten and her estimable husband depart for Australin to day. Our free meetings will be continued under the ministration of Mrs. E. F. McKinley, At a meeting of the subscribers to our free meetings the following resolutions were introduced by our indefatigable worker, Mrs. M. F. Snow, and were

unanimously adopted: Resolved. That the advent of Mrs. Emma Hardinge-Britten to the Pacific Coast has resulted in an increasing interest in the cause of Spiritualism if San Francisco, on the part of many who have never litherto graced our meetings by their pres-ence, and that her cheering utterances here have comforted the sorrowing, and enlightened and up-

Resolved, That, while regretting the necessity of her speedy departure from our midst, we heartly sommend her to the sympathy and kindly offices of the friends in Australia, trusting that her voyage thither may be prosperous, her reception most cordial and eagerly anticipating her return hence to resume her ministrations among us.

Hell, Is 1¢?

The editor of the Cleveland Herald has been sking for brief statements of the belief of its clerical readers touching the subject of hell. The following are the questions to which it desires ans. WOYA:

QUESTIONS.

1. Do you believe in hell? . If so, what sort of a place do you think it is:

What classes and kinds of people go there? Why are they sent there? Once in, can they ever get out? What is the character of the punishment in-

flicted upon the lost soul? 7. Is the decrine of eternal damnation plainly and necessarily derived from the original licinew and Greek versions of the Bible? Is a belief in hell an essential part of the

Christian religion? These questions having been addressed to Rev. E. Hathaway, pastor of the First Universalist Church, in Norwalk, O., he sends the following

reply: From a Universalist minister in Norwalk: I believe in a bell, present and immediate, to every soul that doeth evil. I do not believe it is a placo, that is, a located place, as a pricon house in which souls are conflued and punished. It is rather a condition within the breast of every man who follows after the evil, and indulges in impure thoughts and desires. All those go there, or rather hell is formed within those who do not

obey the voice of conscience, which to them is the

voice of God, directing them in the way of life

and duty. Hell is darkness of mind. Impurity of

of soul, and is productive of torment and unhappiness as long as its fires of iniquity are fed. Any one can get rid of hell by repentance of his cyll course, and returning toward righteous. ness. If by "eternal damnation" be meant suffering in a place in the future world forever, I reply it is not taught by the original Hebrew and Greek of the Old and New Testaments. If is meant spiritual punishment, or suffering of wind and spirit, in consequence of evil deeds, I answer, it belongs both to the Hebrew and Christian dis-

pensations, and is included in their writings. I reply, therefore, that a belief in hell is an essential part of the Christian religion. A man makes his heaven and his hell by the life he leads in this world, and it is very essential that he be conscious of this fact. These, Mr Editor, are my convictions upon the subject of heli, and reply to your questions.

after a time, you will allow your respondents the privilege of giving reasons for their beliefs, I shall be pleased to give mine.

E. HATHAWAY.

The Devil Vanishing...

Dr. McKay delivered a very able discourse in which he showed how the idea of a malignant power in the universe first very naturally found a lodgment in the mind of primitive man; then tracing the idea down through the ages, how it become crystalized into a personal being of evil. He held that the Devil was only another name for maladjustment; and that evil, both moral and physical, would disappear from the world as soon as man learns to adjust himself completely to the laws of the universe. Many of the physical evils that mankind have suffered from in the past, have disappeared before the onward murch of selence. He will yet learn to adjust himself to; the el laws of his inclure. The discourse was thes terly throughout, and stamps the speaker as a deep logical thinker. Thus we find that the devil is vanishing, and soon he will only be known in expression and constant working of liberal thought. name. He is now being annihilated through the

Prophecy.

We read a good deal in the Bible of the fulfill. ment of its prophecies, but it is doubtful whether they were reliable. But the following prophecy, made 35 years ago, by Prof. Morse, in a letter to the then Secretary of the Treasury in relation to the success of the "Atlantic Telegraph," has been strictly fulfilled:-Investigator.

"The practical inference from this law is that a telegraphic communication on the electro magnetic plan may with certainty be established across the Atlantic Ocean. Startling as this may now seem, I am confident the time will come when this project will be realized."

Brief Mentions.-Mr. D. Cowdery, of Geneva, Wis., writes: The Journal grows more and more interesting with each succeeding number. Mrs. F. C. Cane, of Dodge Center, Minn., writes: I must say that I love the dear Journal. It was the good kind angel that brought me out of theological fog, and planted my feet firmly on the rock of truth and progression. C. H. Lene, of Allegan, Mich., writes: The Journal is food and drink for the hungry soul; it is the best paper ever published. Geo, L. Marvin, of Buffalo, N. Y., writes: The Journan is an institution not to be dispensed with. Wm. J. Hart, of Ripley, Miss., writes: Language fails to express my appreciation of the JOURNAL. It affords me more asure and consolation than all else I read. May the good angels remain with and bless you and our cause.

Dr. Chas. C. Peet, of Jackson, Michigan, writes: The Journal is first-class, and meets the demands of the people, and I think there can be obtained for it a liberal patronage in this place. Buchanan's and Tuttle's articles are splendid. B. does not leave a grease spot of Carpenter. I think It a pity it should require such large guns and ammunition to put to flight such insignificant amall game. I think it folly to load 24-pounders to

Sarah E. Howe, of Fredonia, N. Y., writes: I see and hear many praises of the JOURNAL, and mine would seem uncalled for, but to please myself, I must speak. As a whole, it grows better every week; the lest number, Jan. 19th, is full of deep interest to me. I am proud of it, if one may be proud of anything, and trust it may meet with the success it deserves. I should like to work for it, but mine is a hermit's life, almost, seldom going outside my own gate, and seeing very few persons at any time.

M. P. Roscerams, of Clear Lake, Iowa, writes: We have just passed through a week of prayer, and expect to see a great change in the weather and finance, as well as the morals of the people of this farce of a government. There will be many souls saved, no doubt, to sin no more, as the orthodox God could not stand such a long pull. etrong pull, and such a pull as the evangeli-cal Christians had altogether. As long as God has such able advisers, we have no fears for the future, as they are determined to keep him fully posted.

O. F. Thernton, of San Luis Obispo, Cal writes: I have not heard a single word of disap-proval of the course of the Journal, under your management. I never pick up a copy of it with out finding many things that both please and in-struct. Above all, I turn to the Independent Voice of James Nolan for the richest gems of common sense in answer to inquiries. It seems to me that his mode of communicating is less, contaminated with the proconceived ideas of the modium than any other of which I know or ever heard of.

Julin H. Johnson, of West Pittsfield, Mass, writes: My greatest consolation is, that in the beautiful life beyond, all will find their true place, and meet the just recompense of deeds done in the and meet the just recompense of deeps done in the body. In nearing the goal, I am every moment made imposes. The good angels know use are our daily strength and sustainers, and we trust in good time will disperse the clouds of darkness, clear up and make bright the way before us, which at times seems so obstructed and hidden from view The Journal is doing me good and I would not be willing to do without it.

Notes and Extracts.

Spirit-human Spirit is an individualized form leveloped into visibility by the auttable form pro-vided for it in the aubstance we call seed or atom. It may be observed at the outset, then, that the spirit-world is as material to the perception of its inhabitants as the earth is to the physical sense. Spirits affirm that their world is divided into

spheres, which in their turn are subdivided into circles or societies. How sluggish in motion is the 150 pounds of ficeh and blood, compared to the lightning speed

of the spirit. The light of Spiritualists should so shine that the world would see there is something valuable in their principles.

The Rejas made it a rule to retire and live in the jungle with their wives, after they were fifty years of age, for the purpose of attaining the spiritual state.

Stand on a mountain, look at the country beyond. The cenery embraces miles in front, and on the right and left; yet all that extensive seens of hill, dale, and river, is condensed in your eye to the size of the point of a pin and perfect in detail. The Spirit, man, is not out of, but in his whole

physical frame; in its normal state it is totally unconscious of everything around, except what is convoyed to it by seeing, hearing, feeling, smelling, and tasting. Mir. Sinde, who will in March next attain his 40th year, gives the impression of an anishle

man, who is not only convinced of the truth of the phenomena that occur through him, but atterly overpowered by their magnitude. The Aryas did not believe in vicarious salvation, but looked upon the soul as the connecting

link between God and man. The Rishis thought of nothing but God and soul. Many of them were elairvoyants, possessed psychological powers, and could predict events. Dr. Eugene Crowell, of New York, in a work called "Primitive Christianity and Modern Spiritualism," gives a table of the distances of the respective apheres from each other, which he de-clares to be "the result of free and frequent cora-

munication" with his spirit friends. Life is in existence prior to visible birth, and is continued after birth. Life is within the seed, and is developed as moisture, heat, and substance fer-ment the seed; it is then laid hold of by the life-

germ, and visibly develops its form as snowlakes their varied crystallizations. Mysteries in nature, mysteries in family re-

cords and historical events—mysteries of various kinds which have passed in review during life will find their solvent in continued human lier —in Life or Spirit being capable of acting without a visible physical body. The names by which we distinguish the emo-

tions common to man are but terms to represent phases of being; while the Influite Father, in His undeviating procedure, can be known only by those laws which He has appointed for the govern-ance of all things.

O2 how the sadness of earth life, with its dark shadows, would disappear, did men but learn to anticipate the bright visious of the more interior world; and how thankfully should they accept every means calculated to assist them in that anticipation.

Look at the child during all the period of gestation with the new eyes given by modern manufacture, and you will see that he passes successively by all the degrees of being: he is at first mollusk, then fish, then reptile, then bird, then mammal, then man. He constructs himself, so to say, piece by piece.

It may be that if the soul and its intuitious were continually and duly recognized by us, the soul might be found by its powers exercised in and through its under those conditions of mind, to give the very evidence we seek, of a power set up within us, to denote to each of us its existence and immortal nature.

Socrates, addressing the judges who con-demed him to death, said: "What infinite delight there would be in conversing with the heroic spirits, and asking them questions? For in that world they do not put a man to death for this; certainly not; for besides being happier in that world than this, they will be immortal, if what is said be true."

"It is ignorance that fetters the soul. Wisdom liberates it. The sentient soul lies in the outer life. The real is in the internal tranguli state. He who passes through varied states does not attain the spiritual condition, which consists in one unchangeable state, seeing God everywhere," says Baboo Peary, Grand Mittra, a learned man of In-In addition to apreading the light received, the

purer men's lives are, the greater will be the effect of their work. Miracles, as they are called, and spiritual wonders will abound, which will arrest the attention of men and interest them in the Spiritual cause. Marvelous cures will be spontaneously effected on the bodies and spirits of the

Doctor Slade had splendid manifestations while he was in Berlin; he covered hundreds of slates in various languages—even in German, of which he understands not one word; and one slate was covered with musical characters. It is remarkable that his German messages are written in the characters of the fifteenth century, but that the language is that of the present day.

It the Spiritualists and psychologists of India were to organize and to appoint a secretary through whom they could all be communicated with they would form an influential though scat-tered body. One of the advantageous results might be the systematic collection of information relating to the psychological phenomena so prevalent in India.

By the use of the telescope revelations are made in one direction entirely unattainable by our normal senses, and in the antipodes of reour normal senses, and in the antipodes of re-search the microscope achieves equally marvel-ous results. With such clear analogy to guide us in using proper lightin our search for an ob-ject is it not a frelful and childish cry to ask for the manifestation of the spiritual to the material

In the passage called death, there is as conclusive evidence of the reign of law as under any other phase of our existence. The time, the cl. cumstances, the period of awakening into the full consciousness, the appointment of position to be occupied, the measure of discipline, and the companionship, with the active developments of the spiritual faculties according to their ability, all are regulated by laws.

The spirit cannot act visibly without its mechanism, any more than the wind in a musical organ can play perfectly if one or more of the leading pipes has been injured—repair the musical organ, and the wind pervades the repaired mechanism, and harmony is the result; if the compression of the brain can be removed, then the mind in like manner will parved the removed. the mind in like manner will pervade the repaired human pipe or organ, and the result be harmony.

The power of the spirit of man is illustrated in the steam ship of many thousand horse power. We have beams of timber, and tons of fron mechanized by human foresight and contrivanceput in their respective places by hydraulic and other powers; and when all is completed, and fit for the sea, the leviathan is guided by a very small helm, whithersoever the spirit or man wishes; though a force equal to thousands of horses is driving the mass through the waters with a little heated

A spirit says: "To behold with open eyes the wonders of the new life; to realize the throbbings of those spiritual pulsations which then commence to vibrate through the system; and to find. above all things, how natural and substantially real every feature of this new experience was, made death but the merest shadow, and dving but a change from a lower to a higher condition of existence, infinitely preferable to the former, and in every respect favorable to the growth of man into

higher states of being.

A Spirit Meturus.—Mary Familieg Barnes, of Lincolnville, Ind , writes: My only daughter, Sophie Fanning Anoodie, died in South English, Sophic Fanning Ancodie, died in South English, lows, on the 5th of May, 1876, aged 17 years. She had written her own funeral sermon the March previous, and told two young men of the fact. The day of the funeral they told me about it, and I searched thoroughly, and no trace of it could be found. On the 23d of July following, she came herself and aided me in finding it, and it is a remarkable production, speaking of her own death in a philosophical manner. Her health was good at the time it was written. at the time it was written.

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Continued from First Page.

upon the spiritual nature in the loss of aspiration through submission to a temptation—under the circumstances surrounding his particular people, the spiritual power was the glory of the head, and that being shorn, all was lost-all this was symbolic, the spiritual strength being taken from him and his people by conniving and treachery. Through the change, of course, his strength would be entirely destroyed. Reading all these accounts with reference to their symbolical, instead of literal meaning, they are more properly interpreted than that which is understood by the usual literal interpretation of the same book.

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The opinions of spirits must be weighed as carefully as the opinions of mon: facts. if spirits are wise, they will define thom to you as being of their knowledge, and must by taken with reference to facts they know. Wise spirits will not tell you that they know-anything unless they do; if their Joinion is expressed you are to receive it. and let the subsequent result prove whethor true or false.

improvised poed—"Pather."

SUMPLET CHOSEN BY THE AUDIENCE. [Ac "Mother" has been so frequently the out ject of poetic inspiration, the questioner proposed "Father."]

In cucient times the gods in dual sway Held empire over earth. Two-fold their power, ne'er could know decay. Even from the primal birth Osirie, Isis veiled in flame alway. -Revealed in Egypt's worth.

Joye and Minorva, equal in strength and dower, Hold sway o'er classic Greece. Yet dimly downed the day of life and power, Portending men's release! Our" Father was the same Christ gave to man To name the God of peace.

Distinct from great Jehovah's wrath. Who ruled with awful might, Distinct from King of kings who hath Expelled man from his sight, Nor subject, nor yet slave our Father saith With love he guides oright.

This is the loving word's abiding spell, Whose name might still the soul Whats'er of strength and wisdom here may dwell. In Pother has control;

And it it fall not in outward human form Within the strong, right hand, (The mother's love keeping the heart glow yerm,)

The courage to command; The Father holds by sway of wisdom here; If he have this dower His empire then, alce! is one of fear, Crushing the parent flower.

But if he have this gift begirt with light, With strong ties of the soul, He holds his sway by truth and wisdom bright, Keeping love's sweet control, And through his gentle thought-mandate there And through his power and word, Uplifting Mother from all weight of care," Even as the Lather bird

Hovers around the brooding nest The while his song is heard. But in the beaven above beyond the stars The parent soul is one, Begirt with flesh, here doubt that wisdom bare; But in that central sun;

Father of Wisdom is his name that's given Within that home above, But always on earth and in the highest heaven, The Mother's name is Love.

Plato considered the Divinity under three aspects, those of goodness, wisdom, and nower. We must shut our eyes not to see in these the Trinity of the Christians. It was more than three thousand years back that the philosopher of Athens had called Logos, what we now call the verb.

Leadership in Spiritualism.

DEAR JOURNAL:-I think your editorial on Miss Kislingbury's address in England represents the sentiments of American Spiritualists, and if her assertions are received by her friends with judgment and fairness equal to yours, she will have injured no one but herself.

Being shocked by that lady's perversion of truth, we are, at first glance, tempted to attach more importance to her statements than they are entitled to; for, on consideration, Miss K. and Miss K.'s expressions derive whatever interest they may possess for Americans, from the fact that she represents the Spiritualism of her own country, and not that she is a capable judge of ours; and from the additional fact that we had supposed her a lady of more than ordinary ability, which hasty conclusion she brings strong evidence to disprove:

Being a woman myself, I have some symathy for her, and fear my countrymen with their usual anxiety to over-estimate something, or some one, made Miss K. their victim, and finding her susceptible, misled her regarding Spiritualism, and are possibly enjoying what they consider a harmless

Spiritualists, wise old scientists, and thinking men, should you ever select a lady to report the religion, morals or intellec-Europe, be careful in your choice, les she be as easily duped and as unbalanced in her conclusions as was our foreign guest This might be possible even were she the luminary of a Doreas society or a circleroom of her native village.

Miss K.'s objections to American Spiritudists are precisely those which they have to Christians, viz: their "credulity and objectionable teachings;" and those who have no scruples about associating with Christians need surely have none about mingling with each other. It is a glaring fact that the immoralities and vices of Church are

equalled by nothing outside of it.

Miss K's assertion that "most persons of good sense and high moral character," re-fuse to associate with Spiritualists, is another evidence that she has been beguiled, and I regret that a representative woman should be capable of accepting such utter nonsense. It is well established that the highest culture, intellect and morals of America, are among avowed Spiritualists and Infidels; in what society, since not in could Miss K. have moved in Amer-Where could she have wandered to find only those who dared not associate, or be identified with this noble class? I fear that her "leaders" have led her from the truth, and that the "Yankees" have played on her credulity.

As to a leader in Spiritualism, what do we want of one? Surely not to do our thinking for us, for, however poorly we succeed we prefer doing it ourselves. Spiritualists do not give their brains into the keeping of priest or leader, nor stifle their reasoning powers. Every one worthy of the name, must do his own investigating, and draw his own conclusions; and no Spiritualist of sense and principle is afraid to associate with others, or to boldly and proudly de-clare his convictions of the beautiful truth he receives.

Miss K. can never understand her absurdty in calling Col. Olcott a Spiritualist, how ever exemplary a citizen, or however much

the god of the "elementals" he may be. we need and acce were that leader Col. Olcott, we would be considered candidates for a term in the insane asylum. No weather-vane nor will-o-the-wisp could lead us the merry round that the Colonel runs, or leave us so dizzy and bewildered after the race. The mere suggestion of him for such a purpose will possibly be considered by American Spirit-ualists as one of Miss K.'s sparkling witti-

And so, from visible reasons, can we not generously pardon the idiosyncrasy of our rair English cousin?

Truly. Mes. Jacob Martin.

Cairo, Ill.

"LEADERSHIP IN SPIRITUALISM."

EDITOR JOURNAL:—I have just read your editorial on this question, and feel like the English speaker who was to follow the great orator, Edmund Burke, and could only say after his exhaustive speech, "I say ditto to Mr. Burke!" You have covered the ground, yet I wish to reaffirm and emphasize your words, and so help to make it known and felt that a host of "persons of hist more! character." open good sense and high moral character," open

good sense and high moral character," open and avowed Spiritualists, give hearty response to them. What people, however good, have not the courage to avow their convictions, may say, is of small moment. Miss: Kislingbury, I judge, is a good and earnest woman, but she made the graye mistake of speaking from too little knowledge and recenting too again the envisions. edge, and accepting too easily the opinions of a few persons who are by no means infallible in judgment, and are surely quite deficient in information, while assuming a good deal. Had she traveled through New England and the West, and doubtless the same is true in the South, she would have found plenty of persons of influence and excellence, especially among our farmers, who will not follow any authoritative leader but who are consistent, progressive Spiritualists. Such persons justly hold in high es-teem the writings and acts of Davis, Owen, Brittan, Tuttle and others, who have been long and patient students and wise teach ers of the spiritual philosophy, but would accept none of these as leader, choosing ra-ther to "ca'l no man master." As for Col. Olcott, they know of him as the writer of an entertaining book and a man who has avowed himself not a Spiritualist; and as for Theosophy and Art-Magic, and all the "elementals their advocates talk of they are held but as groping in a darker part to-ward the light of spirit presence and intercourse to-day.

Miss Kislingbury would have found, too. especially in towns and cities, persons who especially in towns and cities, persons who kept aloof from the crude vagaries and social follies of some professed Spiritualists, using their undoubted right to choose their own company, yet were fearless and open in the advocacy of their views. By careful search she might have found, too, the descendants of Nicodemus avariant them. scendants of Nicodemus excusing themselves for being courageous because some-body else was foolish or wicked. When such will do their duty, step forward in the light of day, and by their fidelity, and wisdom, and dignity redeem the Spiritualism they love (privately and in the dark) from the follies which, as they allege, disgrace it, they will be worthy of some respect. As for the faults and follies of the spiritual movement, let us all join to outgrow them, yet faults and follies, equally grave at least, are sheltered underneath the caurch spires or hid by the cloth that covers the communion tables. The average standard of manners, morals and ethics among the Spiritualists of America, will stand fearless of comparison beside that of

a philosophy of a life leading to a higher harmony, the inspiration of a natural relig-ion lifting us up to higher levels, and the facts of a spiritual science making the up-ward path clear and undoubted. In the past few years we have outgrown a deal of folly, and in this respect were never in a healthier condition than now. There is more to be done in that way. Breaking the fetters of creeds, outgrowing the bondage of Supernaturalism and bigotry, we are learning to think for ourselves, and therefore fail to organize but so much of that as may help a united effort for growth will come. Meanwhile you do well to emphasize the importance of the press. Let every family have one or all of our journals and those o our English co-workers, and well supplied with our excellent books, so keep alive vital interest and fraternal feeling.

The idea of the present condition of Spir-

itualism in America which Miss Kislingbury gives the British Association, is but the result of far too brief and too narrow observation. Her allusions to Col. Olcott and the Theosophists, as competent to lead or save Spiritualism, will but provoke laughter here, while her talk about "inher-ent rottenness" and "imbecility" will awak-en some indignant pity at her ignorance and credulity.

Let me close by asking all your readers to go back to Jan. 20th and read your edit-orial again. G. B. STERBINS. Detroit, Mich.

PRINCIPLES, NOT PERSONS, OUR LEADERS.

Bno Bundy:- I am in the habit of perusing with much interest, your live editorials. They have the true ring. You seem to realize that the RELIGIO-PHILOSOPHICAL Journal is chiefly read by a class of minds who have long since been freed from the tyranny of Opinion and Authority, and who are no longer blind followers of the sayso of any person, past, present, or future. That consequently the sort of aliment adapted to your several thousand readers is not a continual slaying of, and picking at the dry bones of old Theology, but a gen-erous supply of the milk of Phenomenal Spiritualism and the strong meat of Philosophical Spiritualism which is an outgrowth thereof: That, having already determined the true value of the inspiration of the past as recorded in the various volumes of "Holy Writ" now extant in the world, we now do not so much want to utterly demolish the creed of our infant race which still cradle so many of our kind, not so much to tear down the rapidly decaying temple of Worship-for-the-Past, as to build up so many individual temples of Worship-for-the Truth; temples whose every avenue shall be continually open to the influx of that continuous stream of divine inspiration ever flowing from the central fountain of existence, and sublimely voicing itself through the many countless avenues of the universe, temples wherein the happy soul may ever gladly worship, and humbly sit and listen to that truest and most eloquent of Deity's divine preachers—Reason. Temples which shall not be mere sponges, greedily absorbing only the rays of divine light, love, truth, and beauty, but sparkling foundaries and fortile carry in the description. tains, and fertile cases in the desert of human life, generously feeding their hungry brothers with the bread of truth, and assist ing to clothe them with the shining garments of a pure and noble life.

The editorial entitled "A Leadership in

spiritualism,",in your last issue is timely, and I believe it expresses the sentiment of the great majority of American Spiritualists. great majority of American Spiritualists. The wish for a personal leader, whether he be on earth or in heaven, is a relic of idelatry which still lurks among us; and I have too much faith in the good sense and spiritual growth of the British Spiritualists to believe that they would for a moment follow any personal leader, or be cajoled into a belief that their cousins on this side the water desire any such return to an idelator. water desire any such return to an idolatry whence they happily have in so great measure now escaped. Spiritualism is the one grandest truth that has come to this age and though there are as yet comparatively few minds who can so far abstract them selves from the material, as to reverently worship impersonal principles, yet its ad herents do not, in the main, desire a personal leader. Spiritualism has, indeed, a leader; but it is not Pope nor Priest, nor Jesus nor Mohammed, nor yet even Colonel Olcott, nor is it any other person or persons, but it is the omnipotent principle of Infinite Progression. And these are golden words in your editorial. Their truth admits of no luxurious lolling, nor indolent reliance upon other man's labora for our principal growth. other men's labors for our spiritual growth, but they inspire us to crown our brows with the richest diadem earth ever knew-the diadem of labor—labor in the search for truth, and its application to the benefit of our kind. "Every man must do his own thinking who would be a Spiritualist in the highest sense. He must disdain all leaderships, while he accepts all aids that the seers, philosophers, and thinkers of all the ages may lend him. He must be a contributor to the aggregate of facts, and a thinker in finding out the most reasonable construction to put upon those facts. What we want is a body of intelligent, rational inquirers and workers—not blind followers of a leader." And I agree with you that one of the most valuable auxiliaries to individual growth and the attainment of this desirable end, is found in the potency of a pure, lib-eral, independent, and well-sustained press, aiming for the truth in all singleness and sincerity.

C. W. Cook. Warsaw, Ill.

LEADERSHIP.

DEAR BRO. BUNDY:—Taking up the JOURNAL of Jan. 26th, my eyes rested on your leader entitled "A Leadership in Spiritualism," which, I am happy to say, I read with interest and great satisfaction.

The idea of a "Leadership" in the growth of science and philosophy, or in the investigation of, and search for truth and princiile, either in the inculcation or acceptance thereof, may at first seem rational, but when we come to put on theologic, philosophic or scientific blinders and follow a Pio Nono in teligion, a Mahomet in the "discovery and application of truth," the Stewart in politics, a Bacon in philosophy, or any man in spiritual science, though profound and wise,

we make a great mistake.

It has been a demonstrable fact in all the historic ages of the world, that the masses crusading under the leadership of a Peter, have invariably fallen into the darkness of oblivion while their memories are embalmed

only by the pen of the historian.

The recognized half-human gods who have claimed superiority and been looked up to as Leaders, have lighted up the spiritual horizon along the line of the centuries like fire-files over the dark morans of human ig-norance, and have shed their light, though ers the communion tables. The average not in vain, yet scarcely enough to light standard of manners, morals and ethics their own feet till their days were past, among the Spiritualists of America, will Their deluded followers still groping in stand fearless of comparison beside that of spiritual darkness, hug the deceitful shadany other class, while we have the light of own and corpses of dead faiths.

Leadership! Away with it in matters of science, philosophy or religion. There are too many roads now leading to man-worship. The only true leadership for us to recognize is the Great Star of Truth riding in the zenith of the universe of Thought, to be sought for by all with the best means at their command, and tested by the crucible and retort of reason and good sense.

Let England have her own organizations, and America her societies; but to place an individual before the world as a "Leader," is to repeat the follies and failures of the past, to forget the great law of universal progress, and substitute a narrow channel for thought and evolution of truth, like a canal dug in the sand and without wall or

levee for the flow of a mighty river. Let me hold up your hands, dear brother. in the spirit of your article, while you speak to the millions and repel with due respect and forcible language, the foul and false stigmas thrown by would ne leaders upon the millions of American Spiritualists who look to facts and truth for guidance rather than to the vagaries of an individual brain, however inspired or high-toned.

That "persons who value the peace and purity of their homes," refuse to associate with Spiritualists, is a base insinuation, not warranted by the facts. For many years have labored in the spiritual field from Boston to San Francisco, and my observations are directly the reverse.

I have this day accepted an invitation to lecture before a non-Spiritual society in this city, where I am at present profitably em-ployed by those not Spiritualists as well as those of my own faith. I go from here to Michigan, and may be addressed at Ypsilanti, from the 10th to 25th of February. Go on, brother. How to the line, Ameri

can Spiritualists, though without a leader will not falter in any battle for Truth whether with traitors or open enemies. DR. E. WINCHESTER STEVENS.

DEATH OF D. A. EDDY.

Funeral Discourses by Thomas Lees and others.

D. A. Eddy passed to spirit-life, Tuesday evening, Jan. 22nd, retaining his con-sciousness and firm belief in Spiritualism until the last hour; he passed off as peace-fully as a child going to sleep. The house, though large, was entirely too small to hold the multitude of friends the deceased had The services were conducted by A. B. French, of Clyde, O., and Mrs. E. L. Watson, of Titusville, Pa. The beautiful poem "He is not dead, but gone before," was read by Thomas Lees, followed by a quartette singing "He is gone." The invocation by Mrs. Watson (the trancemedium) was beautifully grand in its substance, language and delivery. The discourse by A. B. French was equal in phraseology and delivery to any of his former efforts; having known the deceased for many years, he could speak knowingly; he demonstrated the many negative evidences throughout the natural realm that foreshadowed immortality, and spoke of the positive facts furnished by modern Spiritualism. He feelingly spoke of the strong faith held by Bro. Eddy for the past 25 years in the Spiritual philosophy, and the consolation it was to him and the bereaved mourners, in his exit from earth to spiritlife. Nothing short of a full report, howideas expressed by Bro. French. He has a most wonderful flow of language, and his spiritual singing is particularly telling. At the close of Mr. French's discourse, which lasted about 30 minutes. They make lasted about 30 minutes. Thos. Lees spoke at the particular request of the departed brother, he having witnessed the peaceful close of earth-life. The following are his

remarks:. REMARKS BY THOMAS LEES.

It would be presumption on my part after what has already been said, to try and say anything, but at the particular request of out brother who has just passed on (made just before his exit from the body lying here), I promised to say a few words at this

David Arnold Eddy, aged 68 years, was one of the first persons I became acquainted with on coming to Cleveland about 12 years ago. He was then, and for some years after, an active worker in the Spiritualist society, as was his wife, in the "Children's Progressive Lyceum," then just started in this city by Andrew Jackson Davis and his wife Mary, and during the time of my acquaintance with him, I have always known him an open and avowed Spiritualist, one who never tired in his investigations, either in its philosophical or phenomenal hases. He was ever ready to sacrifice his ime and ability to serve those who had any desire to know of the truths of Spiritualism. He has been the means of leading many to investigate in this direction, and has won their everlasting gratitude by supplementing their faith with knowledge.

The question, "If a man die, shall he live

again," was an open one with our friend, prior to the light shed by Modern Spiritual-ism; but the doubt of cold materialism was gradually but surely removed by the warm rays of the New Dispensation, through the many evidences he received. The answer was affirmatively forced upon him; when once convinced, though he never lost a favorable opportunity of demonstrating it to others, it added to his zeal and activity in discussing orally this great question. He has written continuously on the subject; the columns of the Religio-Philosophithe columns of the RELIGIO-PHILOSOPHI-CAL JOURNAL, The Banner of Light, and Boston Investigator, were always open to his forcible and pungent articles; being a clear thinker, a close reasoner, and wield-ing a facile pen, his writings found ready responses in the minds of many he never saw. He had but little respect for ideas and customs that were not grounded in

common sense · The Future to him, was a grand subject: he was always studying to solve its many mysteries, and though admitting the ways of God to be mysterious, he always esteemed the study to be perfectly legitimate. It has been thought and said by some, that he damaged himself socially and financially by his continuous advocacy of the unpopular truth, Spiritualism! Perhaps he did; but his career is not yet ended; he thought, and so said to me a few hours before passing away, that any loss he had sustained in this re-

that any loss he had sustained in this respect, would be fully compensated hereafter. Spiritualism to him, was more than a scientific fact; it was a religion; so he never wavered or hesitated at every fitting opportunity to commend it to others, especially to those who held to the inherited superatitions of the past.

As a man, he was honest, truthful, bunctual, and faithful in all his business relations. When connected with the municipal government of this city, as he was for several years, he zealously studied to perform the duties of his office to the best of his ability, and did so to the party he so loved to serve, and the citizens generally.

As a husband and father, I need say noth-The love and esteem in which he was. and is held by his wife and children, is the best testimony that can possibly be offered, and to them left in bereavement, it must be indeed a great consolation to know that the truth which so buoyed him in life, solaced and carried him so triumphantly through the change called death. In leaving them here, he recognized that friends there await-

ed fondly his coming.

His death, or rather his exit from earth to spirit-life, was in full accord with the beautiful truths and teachings of Spiritualism, which he so loved to study when in the full vigor of manhood; to the very last hour of his consciousness he reiterated his belief in the communion between the two worlds and progression beyond the grave, the two cardinal features of Modern Spiritualism. He fully expected to gravitate to that sphere of life in the spirit-land that his acts while in the body fitted him for, and be that high or low, he had the consolation that his belief gives, that when untranmeled by the circumstances of earth-life, the chances for progression will he enlife, the chances for progression will be en-

His clear consciousness and calm discussion of the grave change he was about to make, must be strikingly suggestive to those who hold to the fallacious idea, that while Spiritualism may be all right to live by, it will not quite do to die by. His last words to me after desiring to be remembered to absent friends were, as near as I could catch them, "It is not him who fears the last that bears the shock the best.

He died believing that "Death is but a kind welcome servant who unlocks with noiseless hand life's flower-encircled door, to show us those we love."

"Let us be comforted to know Only the body lies below Within the grave that haunts us so."

The following well known citizens and Spiritualists of Cleveland, acted as pall-bearers: Chas. Pease, Geo. Rose, Dr. M. C. Parker, F. C. Rich, M. Andrews, John Pirnie. The remains were deposited in Woodland Ave. cemetery.

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