

THE ETHICS OF SPIRITUALISM: A System of Moral Philosophy.

By Hudson Tuttle.

(CONTINUED) CHAPTER XV.

Free Love, has by its plausibility led many a well intentioned soul to perdition. Love is not free, nor can it be. It has freedom in its own sphere, but not to interfere with other freedoms. If by love is meant simply the Appetite, then in animals it is free. They have no sense of rights, they have no duties, and are led only by the reproductive instinct. In man this Appetite is combined with the most spiritual and noble qualities. He has Rights and Duties, unknown to brutes, and his love is bounded by them. Their voice is superior to the promptings of love, even in its most spiritualized form. The necessities of their existence forbid the stability of the conjugal instinct in animals, and maturation is their law. The same instinct in man of itself, prompts to the same evanescent character. Its uncontrolled activity, or misdirected energy has caused more pain and ruin than all other causes of human wretchedness combined. The novels of the day fan its flames, and teach impregnable youth, that love is a mysterious power which draws souls together and union must be consummated at all cost, regardless of reason; that love must be blind, if true, work evil and evil only. A more destructive belief never existed, than this which converts man into an automaton guided by one of his lowest Appetites.

Free? Certainly, to love, under guidance of Wisdom. The doctrine of affinity is responsible for a large share of those erroneous ideas. It is a revival of the old myth that husband and wife were two halves; when the right ones came together a perfect unit was formed, but when the wrong, inharmonious and antagonistic was the result. As with fallible imperfect beings such units are rare, the presumption is that the wrong halves have been brought together. If every one has a corresponding mate created especially, it is self-evident that all have a right to seek until they find that mate. The search may be hopeless, they nevertheless have the right. The modern phase of this myth has as little foundation as the ancient. Its belief leads to discontent, and thus intensifies any inharmonious which may exist.

Love is free to choose, but in man love means more than instinct; it means the affections and all that vast sphere of unselfish qualities which have been aptly termed the benevolent. Having made choice, it incurs the most momentous duties, possible for a human being to assume, and rights spring up which cannot be set aside. There can be properly met, only by a life of mutual devotion between the husband and the wife. The fruit of love is an immortal spirit, coming unbidden into this world, and claiming as a right inalienable, the affection and care of its father and mother. No sophistry can answer this first grand law of humanity.

Not only does the child call for care and attention, it identifies the best qualities of its parents' hearts. This is not all. Man is the most helpless in infancy and remains so for a longer period, than almost any other being, and hence the rearing of two or three children spans the length of most lives, from youth to age. During this period separation of parents is a deplorable event to their children who thus lose the care and affection which is justly theirs.

In case of separation, the children being the joint right and responsibility of both parents, are either torn from each other, or because the affection of the mother is the strongest, they are given to her. She, however, is least able to support them and thus bears a double injustice.

But it is replied, this objection does not apply where there are no children! When a man and woman unite their lives, and found a home, the chief consideration which actuates each, is that it will be permanent. They risk everything on this belief; all their plans are made in accordance with it. There is a trust and confidence which never would be gained, if there was a shadow of a doubt. There are rights common to both. Purity and chastity are required by physiology as well as morality. Unselfish affection and devotion are also demanded, which shall always regard the happiness and pleasure of the other rather than its own. Less than this will yield unhappiness.

There are duties which cannot be set aside. First of truthfulness to the vows as taken; of mutual assistance, of yielding affection. No untoward event can cancel these rights and duties.

"Can you help loving the lovable?" is asked. We reply, Can you help committing an injustice? Can you help stealing? Why do you claim that you can refrain from gratification of avarice; of taking that which is not your own, and not from loving? For here love is simply appetite. If you mean the pure love which ignores self in a grand benevolence, we say the more of it you have the better, for it only elevates you and those you love. Look at the practical results of the doctrine of Freedom in Love. After half a life-time spent together, during which all the interests of each are inextricably bound in those of the other, the husband finds a lovely person whom he must love because lovely? Which shall triumph, the rights of the wife or the attractions of love; justice, honor, purity, or animal instinct? Every one will draw back with aversion from the gulf on the brink of which this man stands. The hell of passion is in that abyss. If he yields, manhood, character, integrity, usefulness are gone, for the cable which holds him to right is broken; the compass of duty is lost, and at one fell step he is plunged from humanity to brutality.

No course so utterly paralyzes the spiritual nature as this; none arouse all the other propensities with equal stimulus. For this instinct saturates and influences all others. The treachery of the tiger, the cunning of the fox, the ferocity of the lion it augments tenfold, and even the timid deer will fight to the death. It allies itself with brutality, and stimulates the taste for intoxicants and narcotics. It is unmixed and unmitigated selfishness. The smallest part of human life should be diverted to the natural and essential obligation of this instinct. With as many offspring as can be cared for and educated its function is accomplished. That number must be determined by the united wisdom of both parents. An undesired child will never enter a family holding the relations we have outlined. They will come fast and abundantly into the house of "free-love," but to that free-side where love is benevolence, they will come because sought.

It is objected, that marriage often results disastrously. The home becomes a pandemonium, and unmentionable suffering results. This is only too true, but it must be admitted that such marriages are the exceptions, and they are such because they violate the principles before stated, to which a union fraught with such vital consequences should conform. Likeness, similarity of views and tastes, are considered unimportant, and attractions of the moment, convenience, or interest, decide the most important matter which can be presented, on which life-long happiness or misery depends.

Should these mistakes be remedied by divorce, we think as the lesser of two evils, both appalling, they should be. That divorce, however, should be granted for

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such reasons, and in such a manner as not to weaken confidence in the marriage relation. What is wanted, is not divorce, which is but a remedy for a bad disease; but education, in the broad and most liberal sense, and especially a deep, moral culture, which shall present the purpose of life, its objects and destiny. This can be accomplished only by Spiritualism in its ideal, as opposed to Materialism.

(To be continued.)

THE GREAT SPIRITUAL MOVEMENT.

BY SELDEN J. FINNEY.

Substance, being eternal, cannot be revealed by the senses, and must, therefore, if capable at all of revelation be revealed by something else. Can we ever know substance as it is in itself? We perceive that it is utterly impossible to know it by sensation or inductive science.

The Church was beginning to tremble at the gathering darkness that was settling over her. A new light rose upon the world in the shape of Spiritual Manifestations and Spiritual Philosophy. Startling were the first announcements of Spiritualism, even to the senses. It re-asserted, with emphasis, the divinity of the soul, and the nearness thereof to the realm of immortals. And to-day, the leading power of intellect is the philosophy which springs from spiritual inspirations. Men begin to readjust themselves to the currents of celestial magnetism, and feel that God has not forsaken the world. A new illustration of the divinity in humanity, it restores to its pristine strength our intuitive faith in the principles of Spiritual Intelligence. A new "transfiguration" is awaiting the world. If we study the stars, we study them by the laws of analogy. Now take your inductive science, and I will ask you, Where is your authority? Men suppose the authority of the inductive science is in facts. I grant you so, if you mean by the word "facts" internal as well as external facts. I have no objection to the word facts, - I decidedly object to a mere objective use of it. Some persons do not regard anything as a fact unless it is a thing you can get hold of, and touch with your fingers, and work up into money, or houses and lands, and sensations.

But I suppose there are vastly greater facts than these of the outside life. I suppose love is a fact, an eternal one. I suppose justice to be a fact, an eternal one. You cannot see it with your eye, or melt it in the chemist's retort, or saw it up into blocks with a machine; you cannot take its tonnage and poundage; thank God, you cannot! But is it any the less a fact for all that? Indeed, is it not the principal fact? Let any man turn over his external life, and then tell me what life is. Will he tell me it is so many pairs of boots, so many goods, so many meals eaten and paid for, so many acres of land, so much external history? Will he tell you that that is his true life which is exhibited by sensation? If he does, the golden portal has never swung open to let him into the revelation of what he is - that it is merely what he does. It is not what we do, it is not our history, that makes us divine - it is what we are, and what we are to be forever.

But I ask the question, if we were capable of knowing that there is any substance, would we know it by the functions of the senses? By the inductive method we can legitimately infer the fact of the existence of substance; but will it enable us to know what that substance is? Have we any power to know that? Are we not composed of conscious substance? We are substance, become conscious, but conscious of what? Can substance be conscious of itself? I answer, is not consciousness itself self-cognition by substance? What is pure intelligence but simple self-apprehension by substance? Existence is not being - being is existence, apprehending the fact of existence, as also the qualities of such existence. Pure intelligence is pure substance, knowing itself in esse. And, therefore, the axioms, which are the eternal constituents of pure intelligence, are necessarily the only constituents of substance. But these axioms are the only eternal things known to us. Nothing can be eternal but a primordial principle, or law. And these principles are known originally only to and in themselves. But since these principles are known in our intelligence, they together constitute the substance of our reason, or spirit. This self-knowing reason is, therefore, eternal and impersonal substance. It is "God." It is, therefore, a unit - one and identical. It is the "All-in-All" of the disciple of Christ. It is the Only One.

But let us suppose, for the sake of the argument, that there is more than one substance in the universe. We will suppose that there is one substance, which the materialist calls matter, on this side; and on that side another, which the Spiritualist or the Theologian calls spirit, or God. Now they tell us, there is matter on the one side, and here is God on the other. Very well. Now here are two essentially different elements in the universe? Then, it follows that it is not a universe, but a dual-verse. And another thing equally follows: Since we have here two substances totally unlike in substance, there is no possibility of connecting them together. If you admit the existence of matter as absolutely and essentially different from spirit, then I deny that spirit can mold matter; I deny that spirit can inspire matter; I deny that spirit can unfold its contents in a cosmogony or in an immortal soul. And the reason I deny it, is because analogy is the only law by which you interpret everything, or can interpret. It follows, therefore, that, between two such substances, totally, absolutely different, there is no sympathy and no analogy. God could never touch matter; matter could never be touched by God.

But says the theologian, "Take as an illustration the pumice-stone. It is full of interstices, and you can blow steam through it. So the Divine substance can inspire the world." But here is the difficulty - when you have blown the steam in, does the pumice-stone realize the presence of that steam? And, beside, where the particles of steam are, there, at the same time, the particles of the stone can not be. Proximity is neither inspiration nor identity.

You have got to get rid of your God or your matter. You admit God on the one side and matter on the other. Well, two particles of substance cannot inhabit the same point of space at the same time; there is but one universe in space. You admit God to be infinite? Yes. Well, each particle of infinite substance fills each point of infinite space? Yes. Where, then, is the room for matter?

Now let me say to the Spiritualist, You cannot admit the existence of matter and save the theory from logical absurdity. It is not possible, else there is no law of science, no law of interpretation, no law of universal analogy, which you can apply to a question of this kind.

We will suppose for a moment that there are two radically different substances. Will you describe to me how either one of them can be in the same point of space with the other at the same time? I do not care how much more rarefied one is than the other - when you come to the question of unity, these two mathematical points cannot occupy the same position at once. Nor can any two organic forms occupy the same space at the same time. It follows that you have a dual-verse, and not a universe. You can have no life, no organic career, no cosmogony, no universe of formative energies or of relationized forms. Hence the universe has but one primordial substance in it - and that substance is spirit - intelligence - God. Do you ask me, What do you mean by spirit? The inductive method can give us only hints in this direction. But it is not in that direction that I pursue my inquiry. I turn within, and I find here conscious intelligence.

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A VOICE FROM THE WEST.

A Discussion between T. A. Wentworth, and a Lutheran Minister.

We have seen nothing in the JOURNAL of late from this section of country, and therefore would like to inform you what Spiritualism is doing here. The latest sensation has been a discussion between Mr. Reed, a German Lutheran minister of this place, and Mr. T. A. Wentworth, a trance medium, well known in this part of Nebraska. The discussion came about in this way: Mr. Reed was heard to denounce Mr. Wentworth, who by the way, was a total stranger to him, as a "fraud," adding that his face showed such to be a fact. This reaching the ears of Mr. Wentworth, he cordially invited the minister to his house, to test his mediumship, which invitation Mr. Reed publicly refused to accept, but desired some one in the audience to tell the "medium gentleman" he would meet him for a public discussion. Of course he was told, and arrangements were accordingly made to meet the evening of Feb. 2nd, at the Lutheran church. Mr. Reed chose subjects for discussion, for three evenings: 1st. A Personal God; 2nd. Contradictions of the Bible; 3rd. The Fall of Man. The evening arrived, and with it a large and eager audience, but by the interference of one of the best members of the Lutheran church, the discussion had to be postponed, and the disappointed listeners went home with the understanding to meet again in two weeks at the school-house; but before the two weeks were gone, the church was again secured by the minister, for what purpose it is plain now to the dullest comprehension; for he would not have dared to insult his opponent, as he did, had the school-house been used instead.

In spite of the former disappointment, the house was again well filled, and it was plain to all, that Mr. Reed considered himself master of proceedings, dictating terms with unnecessary freedom, claiming two speeches to his opponent, etc. Finally, Mr. Wentworth acceded to such terms, and Mr. Reed began by prayer, which, by permission, was followed by one given by Mr. Wentworth, under influence, beginning with, "Our Father and Mother God," and was beautiful throughout.

Mr. Reed opened the discussion by stating his views in regard to a personal God, etc., without giving any proof or evidence, reserving that for his closing speech, (a new departure in parliamentary usage). "And now," he said, "we will let you speak," addressing Mr. Wentworth. As he arose to speak, however, he was requested to step off the platform on the floor, as said platform and altar was dedicated to the Triune God of the Hebrew Bible, and it might be desecrated. Mr. Wentworth, now under influence, quietly thanked the minister for his kindness, and said he did not wish to do anything. Placing a chair on the floor, he stepped down and began speaking without hesitation, and continued for at least an hour without interruption. He maintained a clear, logical and connected chain of thought, plain and comprehensive, a brief abstract of which I give below:

The speaker stated that he wished to define his position in regard to the Bible, saying that he placed it beside other books, as containing more or less of truth and error, and that he could not conceive of a truth found inside the Bible being more holy than one found outside of it. He considered that a truth found in the ledger-book or in the heavens, as holy or divine as one found in the Bible, for all truth is divine. In considering the personality of God, we first define the term. Webster gives a definition of personality, individuality or individual being. It is a principle in science, that an individual cannot occupy more than one place at a time, yet theology claims that God is omnipresent. It also claims that he has conversed with man, and been seen by him. Here reference was made to the passage found in Exodus 33, 11: "And the Lord spake unto Moses face to face as a man speaketh unto his friend." Again it reads in 1 John 4, 12: "No man hath seen God at any time." Our opponent may take the ground that the latter is not genuine. Here the speaker said he would take up clubs that Christians use against each other, and he made quotation from Adam Clark, Bible commentator, passage found in 1 John 5, 7: "For there are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one." He says this is found wanting in every version of the Bible since the art of printing came in use; yet the doctrine of the trinity is based on this passage. Again the Bible says that all Scripture is given by the inspiration of God. Clark says that statement is not genuine, but should be, that all writings divinely inspired, are profitable for doctrine, etc. The speaker says that Adam Clark talks as if he knew, and he would ask, where is the proof? It simply rests on the difference of beliefs, which is no proof at all.

We have been using Christian clubs, and will now state our own position. Our position is that science is the direct word of God, and science is the knowledge of immutable law that controls matter and spirit. We have the science of mathematics, astronomy, geology, etc. Mathematics are often employed in demonstrating astronomy, but if there be any imperfections in the demonstration, we do not attribute it to imperfections in the science, but to our lack of knowledge of the subject. You do not pretend to say that the science is imperfect, because it does not harmonize with original autographs, mistakes in revision or misprint. You would never think of such a thing. Science proves itself, and does not need the testimony of inspired men of the past. Trinity means a unity. Our trinity is the unity of all the laws that govern matter and spirit, but are not personalities. You cannot discern the law of gravitation or attraction by the natural vision. It is only recognizable by your internal or spiritual perception. The speaker says you recognize a law of evil. Now we consider it simply the result of the absence of knowledge; by the same law that cold is the result of the absence of heat, or darkness is the result of the absence of light; for if man is in possession of perfect knowledge or wisdom, and the practice of the same, he is in harmony with immutable law, which is the word of God. Immutable law is unchangeable, yet Christians would ask God to make special provisions in answer to prayer, regardless of law. They often find that their prayers are not answered; if they were, what would be the result. An indescribable state of chaos and confusion. Here the speaker made several illustrations to show how unreasonable is the average prayer of the Christian.

The Bible makes Christ and God one and the same, for it makes Christ say, "I and my father are one." You remember that God told Adam and Eve in regard to the forbidden fruit: "In the day thou eatest thereof, thou shalt surely die;" but the devil came in the form of a serpent, and said they should not die, and as it proved, they did not, but lived several hundred years after. Here the Devil told the truth, and proved that God a falsifier. But who was this devil? Adam Clark says it is absurd to suppose that a serpent could talk with man; that he must at least have been a baboon, and then it is a doubtful case as to his making himself understood.

Well, some four thousand years after this, God offered himself as sacrifice, and for what? To save man from the wrath of himself? He is now dead; for he has not been seen for eighteen hundred years. Now what have we left of the trinity? A live devil; we have never heard of his death. It is said that Martin Luther once saw him, and threw an inkstand at his head, but he dodged it. Parallel case: the Bible was thrown at the head of Galileo for uttering a grand truth, that the earth was round, and he dodged it; but the truth can not be dodged, because it is based on science. What have we now left of the trinity? A live devil, a dead God, and an old, musty book called The Word.

The speaker said he would like to read a little now from this book called The Word. Your Bible tells you that God is merciful and kind, of long suffering, slow to anger, etc. Let us see. Was it kind for him to send bears to devour forty little innocent children? If it had been the devil that did such a thing, it would have sounded much better. In the terrible work of death carried on by Joshua, he not only acted by the direction of this God, but was aided by him to that extent that he hurled stones from heaven upon the heads of the enemy, to destroy them faster, to satisfy his thirst for blood. But this was not enough, and it is said that

God caused the revolution of the earth to be reversed, thereby lengthening the days that the slaughter might be continued longer, and his animal passion be gratified. But what effect would this have? By reversing the revolution of the earth, that must reverse the law of attraction and gravitation, and could not otherwise than produce confusion in the whole universe of planets.

What kind of a God is it that would do such a base, mean act as he did by giving Ezekiel such a recipe for bread? Is there a man in America that would be so low and contemptible? You can read for yourselves and see what the ingredients were. Much more of a like character could I read of this God from what is termed his word, but I will not, for, perhaps, I have read enough. I appeal to your brotherhood, sisterhood, fatherhood and motherhood, can you love such a God? Christians, do you want to see him? I'd much rather see the devil, that took him off and set him on the pinnacle of the temple. This is but a faint outline of the principal points given.

The control purported to be Thomas Paine, and after expressing pleasure for the privilege of addressing the audience, in a very earnest and determined spirit, he declared that he still lives; said that he was called an infidel by the Christians, but that he is not, and never was, infidel to the truth. They say he recanted on his death-bed, but most emphatically he denied the charge, saying it was a Christian lie, for the Christians told it. He says that not only does he still live, but expects to live forever. He then withdrew, and left the floor to Mr. Reed, who began in a bluster, and blustered all through his defense. He admitted he was greatly confused, and it certainly was very evident. He failed to make a single point, but ran off to ridicule and abuse, and finished by saying that he would not continue the discussion the two remaining evenings, but wished this to be the last. It is generally thought that Mr. Wentworth now a decided victory, and public opinion seems to be quite in favor of Spiritualism, at least it has set people to thinking, and that is a long step towards investigation.

Fontanelle, Neb.

A Few Critical Points.

There is a remarkable lack of harmony on some important points in Spiritualism, between its leaders and authorities. Mr. Epes Sargent quite lately passed some frank and impressive strictures on Mr. Hudson Tuttle's ideas about a personal God, special Providence and the efficacy of prayer, topics, on which he recognized and justly, renowned founder of the Harmonist Philosophy, Andrew Jackson Davis, has treated in a special pamphlet, in a radical sense, perhaps too little known among Spiritualists. For the purpose of proving the "Identity of Primitive Christianity with Modern Spiritualism," Dr. Crowell has published a learned book in two volumes. Likewise in a late number of the JOURNAL, the Doctor of Divinity, Samuel Watson, of Memphis, "the grand old man," as the JOURNAL calls him, declares, "Primitive Christianity as taught by its founder, and pure Spiritualism are identical." Without stopping to raise the question, whether we have any authentic record of Christianity as "taught by its founder" and without stopping to inquire what pure Spiritualism is? I refer to a little printed confession of faith by Andrew Jackson Davis, just come to my hands from the very source. There among other points of his negative belief, our friend Davis announces:

"3. I do not believe in the identity of modern Spiritualism and primitive Christianity."

In the same declaration of belief and unbelief Mr. Davis says:

"5. I do not believe in the existence, of either elemental or elementary spirits."

Therewith he puts himself into strict opposition, not only to the Theosophists and Oriental Adepts, but to the mediumistic revelations by Adelpa Baroness Vay, who is neither a Theosophist nor an Oriental Adept, but pretends to be controlled by Buddhist, primitive Christian and Catholic spirits - nay in opposition even to a Methodist divine, Dr. Adam Clark, whom Dr. Samuel Watson quotes and calls the most critical commentator that ever wrote. This Dr. Adam Clark pronounces:

"I believe there is a supernatural world in which various orders of spirits not human live and act."

You see, there is a wide discrepancy between the enunciation, more or less authoritative of the leaders of Spiritualism on vital points, about which the new philosophy of the spirit, based on facts, should give us knowledge instead of beliefs and unbeliefs. But it appears more and more that Spiritualism is destined to be universal (catholic) and to shelter with its broad canopy the most diversified creeds, beliefs and speculations. There will be no harm in that, if we only unite in the two fundamental truths:

- 1. The reality of a Spirit-world which includes the knowledge of individual immortality, and
- 2. The reality of man's communication with this supernatural world.

One more word, friend A. J. Davis. When in his confession-sheet he says:

"I do not believe in re-incarnation" - he will have a vast majority of American Spiritualists on his side; but his further addition:

"Nor that any foreign spirit can displace the mind of any living man," seems to call for a more explicit statement of what he means thereby. I, for one, am not sure of the sense which this negation is intended to convey, and I expect that many Spiritualists would be obliged to Mr. Davis for further elucidation of this point.

Respectfully, DR. G. BLOEDE. Brooklyn, N. Y.

The True Character of Paracelsus.

BY WILLIAM EMMETTE COLEMAN.

In the JOURNAL of Feb. 16th, speaking of Paracelsus, I characterized him as an unprincipled quack, charlatan and knave, who, though boasting the possession of the philosopher's stone and the elixir of life, yet died in abject poverty. A Philadelphia correspondent deems these statements "abominable slander," and demands my authorities therefor; and asserts that the books published in his name after his death, full of "abominable trash," were not written by Paracelsus. In reply, my authorities are as follows: Goodwin's Lives of the Neoplatonists tells us that Paracelsus was a fortune-teller, conjurer, alchemist, "quack," and "a boastful and impudent pretender," who lived by imposing on the credulity of others, and, though boasting the possession of the philosopher's stone and elixir of life, died in abject poverty at 48; Appleton's Cyclopaedia calls him a "quack," and says that "he closed his life in abject poverty"; Zell's Cyclopaedia speaks of his pretentious quackery and his "drunkenness and debauchery"; Mackay's Popular Delusions gives us detailed accounts of his knaveries and charlatanries, his bombast and quackery; Johnson's Cyclopaedia (examined since my reference to Paracelsus), although it speaks of him as a "charlatan," and of his "quackeries," yet thinks various works were falsely attributed to him, and that he opposed both astrology and alchemy. Also that he never wrote the work on "Elemental Spirits" generally supposed to be his. From this it seems probable that he has been depicted worse than he really was, and that spurious books have been palmed off upon the world as his productions. Fort Leavenworth, Kas.

There never was a first cause, nor can there ever be a last cause; but all that is, is the legitimate result of all past causes that have been before it, and no one thing could have been other than it was, unless that whole part had been changed. Storm and flood, famine and pestilence, come and go regardless of positions or anathemas, let them come from saints or sinners. Gods could not hinder, nor devils assist, for the result was an inevitable consequence of what had been before it. The sun shines alike upon the just and unjust. The good man is as often felled by the lightning's stroke as is the bad man. Riches and honor do not always fall to the lot of the virtuous and the worthy, nor want and woe to the vicious and vile. But all that is, results from natural, unchangeable, and unvariable laws. - Thomas D. Stoddard.

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EXPERTS. Review of Dr. Beard.

The Popular Science Monthly for May, has an article by George H. Beard, M.D., entitled "The Scientific Study of Human Testimony," which has evidently been prepared with the design to discredit and do away with the united testimony of the large number of intelligent Spiritualists who have witnessed the various phenomena and attested thereto, in which he lays great stress upon the ability of "experts" to perform this master feat of science; and this is to be accomplished through the "not half a dozen capable experts" which this world has been able to produce!

According to this "expert of experts," everything which does not come through the channel of his investigations and correspond with his prejudiced opinions, must be untrustworthy. To a gentleman who asked him, "Can't we trust our senses?" his oracular reply was—"Trust our senses? not at all. In science we never trust our senses."

Prey, then, what does he trust? Does he answer, "demonstrated facts?" Very well how are facts obtained, and how demonstrated? Are they not obtained by observation, and demonstrated by application and results? Neither observation or demonstration come through pure reason alone unaided by the senses. There is no other avenue to the mind but through the accredited five senses, unless we find an additional number of senses to exist; and Dr. Beard's course of reasoning goes very far in proving what he vainly attempts as an expert to wholly disprove, viz., additional senses, which take us into the psychic realm of Intuition and Clairvoyance, connecting us with the unseen world of spirit influences.

Of course the writer did not intend this, but all scientific experts are lame—they hobble upon a crutch, and if that slips, they fall. This, Dr. Beard virtually admits. He says: "The lopping away of all superfluous branches, that bearing boughs may live, is carried to such an extreme that only one branch remains, and through this the whole cerebral force circulates." What a fine picture is here drawn, of a man without arms or legs, hobbling upon a single crutch. Can a better diagnosis of a monomaniac be drawn from the victims in a mad house? What better calculated to unsettle reason and pervert the judgment than this trundling around in a circle?

It is a well-known fact—an axiomatic principle even—that all exclusivism narrows the mind, renders it dogmatic, prevents its growth into the stature of a perfect man and hinders its general usefulness. Yet, according to Dr. Beard, all this is essential to enable a person to become competent to accept the united testimony of any number of persons upon any given fact, the occurrence and authenticity of which would be just as palpable to the school-boy or plough-boy as to the most erudite scholar in the land.

In referring to the principle of this axiom, Dr. Beard has, all unconsciously to himself, given away his case. Speaking of prodigies, he says:

"An analysis of the mental powers of any of these prodigies brings out these four facts common to them all: 1. Extraordinary memory in some one department; 2. Correspondingly extraordinary genius in that department; 3. Marked and unusual deficiency of other mental qualities, amounting in some instances to idioey; 4. Decline of their special gifts corresponding to the development of other faculties on reaching maturity. In monstrosities Nature reveals her secrets; the physiology of mind, the general relation of mind to brain, and the relation of memory to mind, can all be studied effectively through infant prodigies. In no class of beings are the limitations of the human brain so thoroughly demonstrated as in these very prodigies that are supposed to illustrate in a marvelous way the capacities of intellect; all their special endowments are bestowed at the price of general endowments; the ordinary is sacrificed to the extraordinary. If they ever mature and become well-balanced citizens, the particular genius that made their childhood famous must correspondingly suffer."

After all it will be found that the best specialist—the most competent expert—is the man possessed of the widest range of

general information—the one best perfected in every department of science and useful knowledge. With this fund to draw upon he becomes capable, with a properly educated judgment, of bringing all this vast treasury to bear for the advancement of some special department, and success attends. Yet this learned expert says: "Even special departments are, through the limitations of human capacity, so minutely specialized that one soon despairs of remembering anything more than what belongs to the daily routine in pursuit of a specialty."

His experiment in memorizing and repeating sentences among a number of persons, while illustrating the cultivated powers of memory in an interesting manner, can have no application whatever to the observance of facts. It is well established that persons who cannot memorize the words and sentences of others at all correctly, are often the closest observers of facts, things and actions, can give the clearest possible idea of what has occurred. An expert, in that direction, could do no more.

The fact that an individual cannot relate accurately all the words spoken on a certain occasion, or even give all the events which transpired, in the exact order in which they occurred, could not do away with his testimony in regard to the important factor of the occurrence. Suppose, for instance, a team became frightened while attached to a vehicle and ran away, overturning the vehicle on the brow of a precipice, down which the carriage plunged with its occupants, a lady and gentleman, and this event was seen by an individual at the time of its occurrence, and related by him to others. Suppose, still further, in his relation of the event he should state the vehicle was only occupied by one gentleman, or that it was occupied by two gentlemen, would that destroy the fact of the runaway and of the carriage being dashed over the precipice? Not in the least. It would only show that in the sudden rush of events he had not been afforded an opportunity to gather in all the details, or that his mind could not act quick enough to catch them as they were passing.

His being a non-expert could not destroy the main fact, while it might prevent the full narration of all the circumstances attending it. So with the levitation of bodies, and otherspiritual phenomena—which have so often occurred. Of the facts, the witnesses were just as competent to testify as an expert. Not only this, but they could tell as much of the manner and cause of these phenomena as this expert, who says: "Quite recently, while conversing with a scholar and logician of far more than usual powers, we chanced to talk of the alleged feats of levitation, and he asked me how they are to be explained. I told him there was no evidence that they had ever occurred; and that it was known deductively, by the established laws of physiology, that they had not and could not occur."

This kind of expert reasoning would have denounced the telegraph, telephone, and phonograph, after they were in operation, as things that "had not and could not occur." But the climax of absurdity is only fully reached in his concluding paragraph, where he says:

"The memory, scientifically studied, is an exact measure of mind, and in all, old and young, its limitations are so great as to impair most seriously the value of most human testimony, even in matters of everyday life; while in all matters of most importance, the human brain for observing systematized knowledge, for thinking and for remembering, is so limited that the world must defend, and practically, in the face of all the teachings of logicians and authorities on evidence, does defend, and rests its faith exclusively on, the testimony of experts, and in claims of new discoveries, especially against antecedent probability, on the testimony of a few only, and those of the very highest character—experts of experts—the opposing testimony of millions and millions of non-experts, though concurring and including the wisest and best of mankind, through all the ages being justly regarded as worse than worthless."

And this is a fair sample of the efforts of infidel materialists to disprove the phenomena of Spiritualism without even so much as an investigation of the facts. The only danger of such sophistry misleading the public lies in its self-esteeming prominence being held up on the crutch of apparent facts; the more dangerous because used as props to support erroneous deductions, the falsity of which it sometimes requires more than ordinary acumen to discover. Nevertheless, when this self-inflated balloon, who makes one of the "less than half a dozen in the world experts of experts" is punctured by the ordinary lance of common sense, his sophistries collapse, and vanish into airy nothing, while the facts and philosophy of Spiritualism will thereby be brought more prominently into notice, to be verified and endorsed by "the millions and millions of non-experts," whose senses he would impugn as worthless, and whose testimony he has vainly endeavored to impeach.

Cleveland Items.

The First Religious Society of Spiritualists continue to hold their meetings regularly every Sunday at Halle's Hall. Bishop A. Beals, who has been speaking there four weeks, closed his engagement last Sunday, to be followed by Mrs. E. L. Watson, of Titusville, Pa., trance speaker. Mrs. Watson spoke there for the first time last winter, and she made very many friends, and drew large audiences. She is a lady of superior culture when off the platform, and particularly eloquent when on. She speaks for two Sundays, after which comes Prof. B. G. Eccles, of New York. He will lecture there two

Sundays on Spiritualism, and during the week he is to give a course of scientific lectures, bringing all his splendid apparatus with him, with which he illustrates experiments. Immediately after the Sunday morning lecture at 12:30 p.m., the children's Progressive Lyceum meets, Thos. Lees, conductor; Sara A. Sage, guardian. The attendance the past winter has been very good, and Cleveland, though not boasting of the largest lyceum, holds its own, we are told, with the best of them. Edwin Keen, the test medium, has just arrived there, where he intends staying for a month or two, giving private sittings during the week, and holding public sittings on Sundays.

It is Good to be Here!

Such was the enthusiastic expression from each of the six hundred attendants on the services of the First Society of Spiritualists last Sabbath morning. According to previous announcement in the JOURNAL, the society took possession of the Third Unitarian Church, corner of Monroe and Laffin streets and every available seat was filled. Kind friends had furnished flowers in profusion, and even the sun, which had kept hidden for a week, burst the barrier of cloud and shed his inspiring rays through the stained glass, adding to the pleasure of the occasion; and when amid these beautiful surroundings the graceful form of our gifted speaker appeared, the "conditions" were most complete. Mrs. Richmond and her control seemed to absorb new inspiration and gave the expectant audience an unusually fine discourse both morning and evening. Indeed it is only reasonable to suppose that the better the preparations and more harmonious the environment, the finer will be her efforts, and the more perceptible the spiritual growth of the society. Mr. Jules G. Lombard who is personally known to more people than any other singer in this country, kindly volunteered to take charge of the singing, and added thereby greatly to the attraction and success of the services.

The following items from the Sunday morning papers, would seem to indicate an earnest good will on the part of the general public. The Times says:

The First Society of Spiritualists is a rapidly growing body, and under the wonderful ministrations of Mrs. Cora L. V. Richmond, is daily extending its influence. The audiences that now gather to listen to the discourses of this remarkable lady are among the most intellectual in the city, as well they may be, for her efforts are not surpassed by any mind in a Chicago pulpit, as those readers can testify who have read her discourses as they have from time to time been published in The Times.

In the Tribune appears the following: "The First Society have leased the Unitarian Church, corner of Laffin and Monroe streets, and will hereafter hold regular Sunday morning and evening services in that house, commencing May 5th. Mrs. Richmond, the eminent inspirational trance speaker, will continue to be their minister, her valuable services having been secured for another year. This change of base on the part of the Society marks a new era for Spiritualism in Chicago. Notwithstanding many of the leading minds of the city have been in constant attendance at the former place of worship, still there were many people of culture and fine sensibilities who did not feel like worshipping in a public hall used for miscellaneous purposes. The Society now confidently expects a full attendance of the friends of the Harmonical Philosophy, and also to reap during the current year the fruit of Mrs. Richmond's ministrations given under less favorable conditions. * * *"

The Inter-Ocean of Saturday also notices the matter and commends the change.

Now that the new movement has been thus happily inaugurated, we trust every one, of the thousands in this city, who are interested in Spiritualism, will come out like true men and women and do their duty. The great law of compensation demands, where so much is given to develop and improve our spiritual nature and increase our knowledge of the future, that we shall do our part with cheerfulness and alacrity. This new movement involves new obligations, new cares and responsibilities. We cannot have a commodious, pleasant church, a fine organ and a highly-gifted lecturer without a comparatively large outlay of money, and this money ought to be forthcoming without any begging or even solicitation on the part of the officers of the society.

Every objection heretofore raised by timid "twilight" Spiritualists and fastidious investigators, has now been obviated, and the officers of the society, the lecturer, and above and beyond all, the Spirit-world have the right to demand that those for whose good all this has been wrought shall bear their share of the burden. This great city has become the grand spiritual centre from which the Powers of the Spirit-world are carrying forward their carefully perfected plans for the advancement of the inhabitants of Earth. We cannot shirk the responsibility devolving upon us and would not if we could. The committee who have superintended the "new departure" of the First Society, have proceeded with due caution; the finance committee is made up of shrewd successful business men, who feel that with the financial aid they have every reason to expect the organization will go forward increasing in strength from year to year.

PROF. BRITTON'S ORATION.—We learn that Dr. S. B. Britton has prepared an elaborate oration on Leadership and Organization, which, owing to limited time and the number of speakers present, was only delivered in brief at the late Anniversary Celebration in New York. It is said to be a strong, affirmative argument, presented in the author's most fervent and forcible style. It is now in press, and will be given to the public in a few days, in pamphlet form. It will be for sale at the office of this paper.

Flowers.

To those of our readers living out of large cities, the enthusiastic delight of the less favored when they see the lovely flowers which now laden every country breeze with their perfume, is almost inexplicable. A lady of refinement and culture while calling at our office some days since, noticed a bunch of common wild violets on our desk; her face all aglow with pleasure, she exclaimed, "O, what recollections of my childhood those flowers revive!" Watching her peculiarly expressive face, we knew that she was for the present moment living over again the joyous days of her childhood. A thousand dollars in gold would not have afforded her as much pleasure as did that little bunch of violets; and, as with moistened eyes and trembling voice she told us how, in long years ago, she had eagerly hunted in the early spring for this favorite flower, there came back to us memories of many happy hours we had spent a quarter of a century or more ago, when quietly slipping away alone into the woods we gathered early spring flowers, and sitting in the fence corner joined them into little bouquets, and boy-like, built castles in the air. Now, after long years, we have seen the castles disappear like vapors; but the remembrance of those hours and the perfume of the flowers, are among the sweetest recollections of life.

Living within a few hours' ride of this city, are very many warm-hearted Spiritualists, some of whom have listened to the teaching of the spirits as they have been given through the medial power of Mrs. Richmond, and retain grateful memories of the pleasant and profitable hours thus spent. These kind friends can confer a favor upon the gentle, flower-loving medium, and gladden many a weary eye in the audience, by sending flowers on each Saturday, to be used to beautify the speaker's stand on the Sabbath, and after being thus hallowed, distributed among the children of the lyceum, many of whom are too poor ever to buy a flower. They can be sent in by some friend, or for a trifle the express company will deliver them. We will receive them and see that they reach their destination.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

Dr. F. Vogl, of Baxter Springs, Kansas, is having a fine local practice in that section. B. F. Underwood will lecture at White Hall, Ills., May 11th and 12th; at Duluth, Minn., 19th, 20th and 21st; St. Charles, Minn., 23th and 24th; Nora Springs, Ia., 25th to June 2nd.

Carl Zwicker, of Blue Grass, Iowa, solicits correspondence from co-operative societies, and from official sources of the Sovereigns of Industry.

Another exposé, styling himself "Prof." Gaylord, is exhibiting in Iowa. Mr. Gardner, who is familiar with Chicago mediums, asserts that he is no other than Hunteon.

Capt. H. H. Brown, at last advices, was lecturing in Galveston, Texas, to good audiences. The Waller Courier has some two pages devoted to his subject—pro and con.

Mrs. C. M. Morrison, the unconscious trance medium of Boston, is still working out great cures, through her wonderful clairvoyant powers, as attested by the numerous certificates in her circular for May.

Mr. Thomas Walker lectured in the Opera House, Melbourne, Australia, during February, to crowded houses with almost universal satisfaction. The cause there is in a highly flourishing condition.

Previously to his departure from England, Dr. Peebles was announced to give two lectures in Liverpool on Sunday, April 28th, and to sail for America on the following Tuesday. We expect soon to give him greeting to our own shores.

Mrs. H. Morse's post-office address is Charlotte, Mich. Those who desire her assistance at grove meetings during July and August, should address her at once. She has been lecturing at Bradley, Wayland and other places in Michigan.

Mrs. Andrews has been giving sittings in Philadelphia very acceptably, but has now returned to her home at Cascade, N. Y., where she will hold sittings through the summer. Mrs. Andrews was one of the first mediums developed for materialization.

Bishop A. Beals will speak at Thompson Ohio, the second Sunday in May; the third Sunday at South Barre, New York; the fourth Sunday at Hamlet. He is engaged to speak at Utica, New York, during the month of June.

The First Society of Spiritualists of Shell Rock, Butler county, Iowa, will hold their annual meeting the first Sunday in June, at Jenk's Hall. Rev. Asa Warren and Mr. Chapman are engaged as Speakers. The friends generally are invited.

Brother J. D. Moreland, late of Joliet, Ill., has removed to Hutchinson, Kansas, where he goes into trade. We bespeak for him the kind attentions of all our readers who may make his acquaintance, assuring them that they will find him a gentleman and a zeal, ous, intelligent Spiritualist.

B. F. Underwood has just delivered a series of lectures at Warsaw, Mo., and created a whirl-wind of enthusiasm among liberal people. Col. Barry, Dr. Crawford, and other active liberalists in that city are entitled to great credit for their efforts to enlighten their benighted townsmen.

We have received the address of the Executive Board of the Michigan State Association to the Spiritualists and Liberalists of that State. It is an able document, taking strong, radical grounds, and its tone is not to be misunderstood. Copies can be obtained of the secretary, S. B. McCracken, Detroit, at \$1.50 per hundred.

S. B. McCracken lately delivered an address in Detroit, on the "Functions of Government," before the Society of Spiritualists and Liberals, which was largely attended by those of other denominations. He elicited frequent applause from his audience from the way he handled the subject.

Brother J. M. Peebles, who has traveled around the world twice, and who has done a grand good work for the Harmonical Philosophy, is expected in Chicago during June. He has a host of warm friends here, and he will meet with a cordial reception from them.

The Spiritual Reporter and Monthly Plan of Meetings in Connection with Spiritualism. The first number of this little gem of a monthly appears, bright and beautiful, and if the plans of the "Lancashire Committee" will prove in practice what they appear to be in theory, a good work will be accomplished.

Mrs. Annie C. Torrey Hawks, one of the editors of the Voice of Truth, has been lecturing in Philadelphia, where she has gathered excellent satisfaction, closing her labors there the last of April. From Philadelphia she went to Vineland and lectured in the Unitarian church in that place, with her usual interest. As an inspirational lecturer she has few equals, and as a lady of culture and refinement, no superiors.

The Spiritual Reporter.—We have just received No. 6, as a sample number of this neatly gotten up little sheet, published in New York City, under the editorial management of Joseph E. Watson. It is really a creditable production, which appears to have within it the elements of growth. We can see no reason why the great metropolis of our country cannot produce and support as good a spiritual journal as any part of the world, and it will be a pleasure to us to note its accomplishment.

We clip the following from the Dawning Light, published at Cedar Rapids, Iowa:—"Dr. J. K. Bailey lectured before the Progressive Lyceum in this city, on Sunday, March 31st, to a good audience. The subject was taken from Paul's first epistle to the Corinthians, 12th chapter, 1st verse, 'Concerning spiritual gifts, brethren, I would not have you ignorant.' We find Dr. Bailey to be a fluent lecturer and an able speaker, and we regret very much that we could not keep him with us longer, as we are confident that he would benefit us very much." After visiting Ft. Madison, the Doctor turned his course eastward, making us a fraternal call. He proposes to take up the work in this State. His present address is Edgingham, Ill.

The Rev. Dr. Edwards, having failed in his co-partnership with Hunteon to put down Spiritualism, has, according to the Times, engaged in another adventure, as follows:

"Doctor of Divinity Edwards has embarked, in the publication of another hybrid journal, and, as business is always business with the learned doctor, he has secured the passage of a resolution whereby the baker's dozen of the reverend doctor's associates in the vineyard commit themselves to its support. If Doctor of Divinity Edwards were to venture into the manufacture of a patent palpitation, a unique corset, or a tooth powder, he would be certain to insist that his fellow-doctors must indorse and support such manufacture."

American Seances Extraordinary.

Dr. Rhodes has sent us from Philadelphia, a newspaper account of the detection of a medium of the name of Gordon, "playing ghost," and the circumstances are set forth with much delight by the editor of the journal. All the heavy blows which Spiritualism has received from exposure by real mediums in America, have been the result of Spiritualists accepting alleged phenomena as genuine, before they have been produced off the premises, or out of the cabinets of the mediums themselves. Yet if anybody had suggested to enthusiastic Spiritualists in Philadelphia that they must wait till the phenomena were produced on other premises, he would have been almost torn to pieces by his more weak and inefficient brethren. In England, when two mediums some years since were giving sittings near the Marble Arch, and subsequently when two mediums gave novel sittings near Bloomsbury-square, this question was well argued. Mr. Crookes, Mr. Wallace, and other good observers, scarcely ever attest new phenomena until they have been presented several times off the premises of the medium, since the objections to the facts are otherwise so numerous as to prevent in most cases their acceptance by the public mind. In England, there is a stronger force of public opinion to cotenance those who wait for perfect demonstration, rather than accept the first weak evidence which comes to hand, and Spiritualism in America has had terrible blows because of carelessness in this matter.—The London Spiritualist.

We are glad to see that the Spiritualist together with the Voice of Truth and several other spiritual publications, coincide with our views as indicated in the above extract; and the quicker all our contemporaries conclude to take up the same line of argument, the better will it be for Spiritualism.

The cabinet and room being under the personal control of the medium, which can only be examined partially by others, may by ingenuity and mechanical contrivance, be made to conceal the "Jack in the box," which constitutes the stock in trade of the fraudulent vender of so-called spirit manifestations. Jennings, in Mr. Jackson's cabinet and clothes even, could by slight of hand conceal the paraphernalia of deception from a committee who were present, and with it, produce fraudulent manifestations. "Eternal vigilance is the price of safety," which with scrutinizing knowledge and practical good sense, can protect us from the false, and guide us to the truth. We also desire to call especial attention to the fact, that all the best authorities on observed phenomena are never willing to attest the genuineness of a strange medium or new phenomena until after repeated experiments. The thousands of inconsiderate untrained investigators who think they have fathomed the whole subject after an hour's seance will please make a note of this, and they will be profited thereby.

In the life that is beneath you, only dies to that state of existence, to come up higher in some other form. Whatever dies, from the insect that has its home upon the earth to the largest animal that ever lived there, is merely obeying through natural causes, the Divine Voice which says to it, "Come up higher," and all of its physical life and all the forces which animate it in spiritual experience, if you may so speak, listen to the voice and pass on. Even to the infinitesimal form of life, the law of God's love and compensation works to the very fullest extent. But, you say, look at those animals that are the faithful servants of man, the horse, for instance—there is no higher type of faithfulness, usefulness and animal affection and intelligence than this—see how he is treated; see what he suffers, and yet is it made up to him in any way? Who shall say that beyond this life there is not a land where fields are green for some other purpose than merely to delight the eyes of man, where the peaceful waters flow for some other purpose than merely for man to gaze upon and to know that they are bright?

Oh! friends, this is a blessing to know or believe that somewhere, that life which feeds upon so little here, that faithfulness which is so unappreciated, that strength which is so burdened, that usefulness which is so abused, shall find a reward in the wisdom and love of our Father and our God. But here animals are brought intimately into contact with human business, where they are your servants, and where they are frequently touched by the hands of man and cared for by him; they are thus receiving from the magnetism of the human body, from the very personality of those who care for, and attend to them, something which elevates them in the scale of being; something which draws them nearer to man, and in some heavenly way works out even for them in a law of compensation. If it is necessary for animals to find their compensation for what they endure at the hands of man and from each other, or to have a place in another world, be sure that which is rewarded shall be given, and that the law of God's wisdom and divine love provide that these things shall be. For all sorrow, for all suffering in life that is beneath us, there is some compensation and some presence of God's love made manifest.

There is one great law of nature which is ever true and beautiful, that there is a limit to human pain, a limit drawn in physical and in spiritual things. For instance, when you have lost one dear to you as your life, you suffer; you go to the very extremity of suffering. If, then, when that blow has fallen, another, and another, and yet another comes, you have gone to the very utmost verge of your suffering, and you cannot suffer any more. The cup is full; there is no depth in your nature, but is filled by that which you have endured. All beyond a certain point, then, in your experience, is numbness—it is lack of feeling. Physically the same is true; when pain reaches a certain stage or height, then comes faintness and loss of sensation, and it is nature's wisdom, and God's love that has arranged that these things should be so. A man once in African solitudes, was caught by a lion and afterwards escaped, and he said that from the very first blow that was struck by the lion's paw, there came over him a certain numbness or feeling of death. All his fear and dread were gone; he was succumbing to the influence of the wild beast. And, indeed, as a serpent can charm a bird, as the breath of certain animals conveys a poisonous and deadening influence, so, perhaps, from some circumstance or condition, there is given to man a certain influence which dulls his sensitiveness and brings that lethargy which makes the access or approach of death, as you call it, easy and quiet. It would be pleasant to think that this same law permeates the life that is beneath, and takes away the intense agony our imagination may picture, for many things that suffer. But in this life of ours, while we have reason and imagination, do you know that most of the suffering that comes upon man in this state, emanates from the action of his mind? Suffering is born in his imagination and carried in his anticipation.

If you simply limit yourself to what you now have, to what you have today, or at any time in your life, you will do wisely, and you will find that you are fitted to the burden, and that the burden is fitted to you. But it is through this fear, this terror, this anticipation, or the effect of memories, all combined, that make up the atmosphere of suffering for the individual. But for this suffering, is there rest? Is there compensation? Is there at last a cure? There will never be in all the experience of life on this earth a time when the world will be utterly free from that which is called its pain. It is the evil of the world. When a great machine is made, however smoothly it runs, however perfectly it operates, there is really a certain amount of friction; so in the running of this great machine of the world, the friction of the same is its evil and suffering. It is that which balances it; it is that which by contrast educates, and by sad experience uplifts; for, friends, even a cross uplifts you, instead of casting you down, and so through all life that is beneath you, from the fading life which only dies that brighter ones may come. But, you say, I do not see to-day the great good that comes through suffering. A nation suffers; there is poverty, there is toil. There is an unequal distribution of riches? Yes; but a nation's mistakes are its educators; the sufferings of the people educate them to a certain extent, and if you look at the sorrows of poverty, and though it is a great evil, if you could see a little deeper into the weary heads and hearts of those that have wealth, you would find that there is another side to this picture, and that joy and sorrow after all are pretty equally balanced.

All through this life of yours, taking the years together, there is not more night than day; there is not more cloud than sunshine; for all these things are balanced and nature is wisely governed. Then, in the life of care, in your general individual experience, remember this, and from the past shall come the words of one who was taught by experience: "No affliction seemeth good in the present, but afterward it worketh out the visible fruits of righteousness to them that are exercised thereby." "No affliction seemeth good in the present, but grievous." So it is; but while you wait, while time goes on, you reach an eminence at last where you can look back over life and find the uses of adversity. Take the history of the past; take the Bible, if you choose, and you will find there the same thing is declared. Take the case of Joseph and his brethren first; then bondage, slavery, and afterward power, position, and the peace and plenty that was given from the land of Egypt. Take the suffering of Jesus of Nazareth; take the agony of the betrayal and crucifixion; but it was then a name—a name which was full of light—was written in letters of gold that the whole world might see it; when a pure life was lifted upon the cross of its pain and agony, that man remembered better the life and teachings of Jesus of Nazareth.

Oh! friends, the afflictions of the present seem grievous, but afterward the visible fruits of righteousness are worked out. So bear the pain to-day; it will be the crowning link which unites you to all the world, for all have suffered. Weep the tears of to-day; it will make your eyes clearer to see the sorrows of others. Let your hearts sob and grieve, and out of their weeping build at last, from the strength that you have, a bridge to another's heart, and help and strengthen the world because of what you have suffered.

The philosophy of suffering is that which educates, uplifts, teaches by contrast, broadens and deepens the capacity of human nature, opens a new avenue through which at last the light and peace of heaven shall come down to the earth. Suppose one wished to have flowing through a land that seemed to be barren, a stream clear, bright and beautiful; he goes to work, and digs and makes a channel; there is the rough earth thrown up on either side; the trench is opened; it would seem that the meadow is spoiled. At last he reaches a point where crystal waters are let into the trench; when the first flow, they are turbid and muddy, but by and by they are clear as crystal; the surface earth is washed away, and the little pebbles become bright, and by and by the meadow is fair and green, and the flowers blossom where the brooklet makes its way. So sorrow opens up to the very throne of God an avenue through which your life's tears may flow at first, that they may bear through life the evidences of your agony. By and by all the desert places, all the weary hearts shall grow bright and beautiful from the flowing river of God's love, running in the channel which was hollowed out by pain, and the philosophy of suffering.

CLOSING PRAYER.

O Thou! whose love and wisdom Can never fail or die, Thou who dost live upon the earth And in the banding sky, Guide all these human spirits To that fair land on high, Where joy rules every being, And there is no "good-bye."

Water-Color Painting.

Although painting in water-colors has been practiced for hundreds of years, it is only within a comparatively late period that it has acquired much importance. The superior facility of painting in this manner, has greatly tended to popularize the art. The number of water-color painters is now very large, especially in France, England and America, with a steady growth in the demand for the work. In Great Britain there are special societies of painters in water-colors. We believe also that such societies are in process of formation in this country.

Chicago has a number of artists who make a specialty of water-colors, among whom is Mrs. Mary Johnston, an English lady, and one of the exhibitors at the Royal Academy, London. Mrs. Johnston has by the conscientious cultivation of her talent acquired an enviable reputation for her work, and what is of especial interest to Spiritualists, is the fact that she believes herself aided by spirits; whose names are a household word. Be this as it may, her work shows the artistic effects and delicate handling which can only come from long training and deep devotion to art. She seems especially successful in portraits; those of our readers who have been so fortunate as to call at Mrs. Hollis-Billing's, are, no doubt, familiar with the fine, life-size portraits of Dr. and Mrs. Billing, the work of Mrs. Johnston. The work of this artist is noticeable for the predominance of body-color painting, the effect being far more satisfactory to most lovers of art than what is called transparent-color painting, and in this she follows the teaching of Ruskin, who strongly advocated the use of opaque colors. Mrs. Johnston's residence and studio is at No. 26 Throop Street, and we hope as many of our readers as possible, will call on her. Contrary to the general impression the price of her work is very reasonable and within the reach of those in moderate circumstances. Mrs. Johnston will, no doubt, kindly attend to all correspondence that may reach her from those unable to have a personal interview.

Passed to Spirit-Life.

Passed to the higher life from Columbia, Ia., April 2nd, 1878, Eva Estelle, aged eighteen years, youngest daughter of Weston Gage.

Mild and gentle in her ways during her short earthly life, she in like manner she passed away to the better land. The father was called on the occasion to answer the question, "What can be said by a child in a brief hour of remaining friends?" This was answered, as we understand, to the satisfaction of quite a number on that occasion.

O. H. GODFREY.

Grove Meeting.

There will be a grove meeting held near Montour, Tama Co., Iowa, May 15th and 16th, by the Tama County Association of Spiritualists. A cordial invitation is extended to Spiritualists and Liberalists of adjoining counties, to attend and assist in carrying forward this work. Liberal and free thought is our motto. Speakers engaged, G. H. Godfrey, State lecturer of Central Iowa. We expect a large attendance and a good time.

J. D. MERRILL, Pres't.

Spiritualist Convention at Paw Paw.

The Spiritualists of Van Buren county will hold their next quarterly convention in the Opera House at Paw Paw, on Saturday and Sunday, May 11th and 12th, commencing at 2 o'clock p. m. Speakers, R. P. Merrill, of Columbia, Dr. York, of California, and Mrs. R. Shepard, of Iowa, are expected as speakers. Am. Stoddard, the farmer-poet of Cooper, Kansas, will read some original poems during the convention. The citizens of Paw Paw have attained a reputation for hospitality that will not be impaired by leading them, therefore a cordial invitation is extended to everybody to join in a "feast of reason and a flow of soul."

SAM'L BRIDGES, Pres't.

Business Notices.

Dr. J. A. Clark, Electro-pathsist, 157 South Clark street, Chicago, has had twenty years' practice, and refers to many of the first families in this city, whose names will be furnished on application.

24-9-36.

Reponider, see advertisement on another page 23-16-35-15.

SEALED LETTERS ANSWERED BY R. W. FLINT, 53 Clinton Place, N. Y. Terms: \$3 and three 2-cent postage stamps. Money refunded if not answered. 21-3024.

J. V. Mansfield, The Medium—answers sealed letters, at No. 61 West 42d Street, corner Sixth Ave., New York. Terms \$3 and four 2-cent stamps. Reassure your letters. 21-1438.

If persons knew the character of the cheap baking powders sold, there are very few who would prefer the adulterated article to Dr. Price's Pure Cream Baking Powder.

Turkish Baths have now become so popular that they are patronized by all classes, and in many forms of disease work like magic. The establishment of Dr. Somers in the Grand Pacific Hotel, is unsurpassed in this country. 24-6-8

A Tobacco Antidote, manufactured and sold by J. A. Heinsch & Co., of Cleveland, O., is advertised by the proprietors in another column. The firm, we believe, is responsible, and the remedy is highly spoken of by those familiar with its effects.

While Dr. Price's True Flavoring Extracts are full flavored, strong and pure, other extracts contain nearly one-half what they are said to contain—bottles made to look large.

Sprague's Positive and Negative Powders for sale at this office. Price, \$1.00 per box. 23-414.

Encouraging Success.

Dr. D. P. KAYNE, Chicago: Dear Sir—I was taken sick about one year ago, and have been under the doctor's care ever since—four different cases besides you. I gradually grew worse until I was confined to my bed the most of the time. About one month ago I applied to you, and under your skillful treatment I have so far recovered my health that I am able to plow with a riding plow. Yours Respectfully, ADRIAN SHEDDEN.

McHenry, Ill., April 29th, 1878.

A New Spiritualistic Story.—"New Roy, the Child Medium," is the title of a new spiritualistic story, to be issued from the Cape Ann Association office, June 1st. A friend, who has seen the manuscript, informs us that it is a fine production, abounding in pleasing incidents, portraying the wonderful powers of mediumship as developed in the child Nora. There is much in the book to awaken thought. Thoroughly spiritual and appealing to the higher nature. Copies of this work will be for sale at the office of this paper, and orders sent in now will receive prompt attention. Price, 50 cts.

Dr. Kayne, Surgeon and Eclectic Physician, Merchants Building, Cor. La Salle and Washington Sts., examines disease Clairvoyantly; adjusts Elastic Trusses for the cure of Hernia, and furnishes them to order. See his advertisement in another column.

Clairvoyant Examinations from Lock of Hair.

Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y. CURE EVERY CASE OF PILES. 23-10-25-3

A DELICIOUS odor, from a well-dressed lady or gentleman, is always admired, and Dr. Price's Alisto Bouquet, Pet Rose, or Floral Riches will produce that desirable effect.

The Wonderful Healer and Clairvoyant.—Mrs. C. M. MORRISON, M. D.

Thousands acknowledge Mrs. Morrison's unparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band. DIAGNOSIS BY LETTERS.—Enclose lock of patient's hair and \$1.00. Give the name, age and sex. Remedies sent by mail to all parts of the United States and Canada.

Circular containing testimonials and system of practice, sent free on application. Address, MRS. C. M. MORRISON, M. D. P. O. Box 2519, Boston, Mass. 24-711

New Advertisements.

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Do not fail to send for our LATEST CATALOGUE and CIRCULARS with new styles, reduced prices and much information. Sent Free. MASON & HAMLIN ORGAN CO., 24-10-25-3

FRAUD EXPOSED!

An English veterinary surgeon now traveling in this country says that most of the extra large and Cattle Powders now sold here are worthless trash. He says Sheridan's Condition Powders are absolutely pure and are immensely valuable. Nothing on earth will make hens lay like Sheridan's Condition Powders. J. B. JOHNSON & CO., Bangor, Maine. 24-59

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Contains 10,000 Words and Meanings not found in other Dictionaries.

Three thousand Illustrations—three times as many as in any other Dictionary.

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Published by G. & C. MERRIAM, Springfield, Mass 24-10

EXPERIENCES OF JUDGE J. W. EDMONDS, IN SPIRIT LIFE.

Given Inspirationally by Mrs. Cora L. V. (Tappan) Richmond, in two Lectures, with a Poem, "THE HOME OF THE SPIRIT."

In pamphlet form, 48 pages, large type. Price 25c.; postage paid.

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THE Interpreter and Translator OF THE GREAT MYSTERIES RECORDED IN DANIEL and REVELATION AND OTHER BOOKS OF SCRIPTURE.

The Symbolic Language of Dreams and Visions Translated and Defined.

BY JAMES MORROW. PRICE, 75 CENTS. For sale, wholesale and retail, by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, Chicago.

CLAIRVOYANCE.

By giving age and sex, I will answer six questions for 10c. per question. Give a life reading for \$1.00 and two stamps. Address Mrs. JENNIE CROSS, 35 Kendall St., Boston, Mass. 24-2

Anna M. Middlebrook, M. D.

has been induced by the urgent entreaties of friends to re-venter the lecturing field as an advocate of reform. She will deliver public lectures on "Spiritualism, Clairvoyance, Health, Temperance, and various other topics which the condition of the times demand." Engagements are effected from the West, as well as from other parts of the country. Terms in conformity with the times. Address Box 174, Bridgeport, Ct. 24-2

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HAVING HAD TWENTY YEARS OF EXPERIENCE.

is especially skilled in reading the planets connected with every case of illness, and in the prediction of success and failure in business, and in the prediction of the time and manner of death. He will also read the horoscope of any person, and will give a full and complete explanation of the same. All business letters, and strictly confidential. Address Mrs. J. F. HALL, No. 7 Madison Place, Bridgeport, Ct. 24-2

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The finest drawing ever shown in communication with Spirits will be universal. Something to convert the incredulous.

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Under the instruction of a band of Spirits, I have succeeded in making a substance, by the aid of which every body can communicate with the spirits of the dead, through the medium of his or her own exhalation.

SOUL-READING, or PSYCHOMETRY.

Mrs. A. B. GORHAM respectfully announces to the public, that from a lock of hair or a button she will give a correct and complete clairvoyant description of character, with instructions how to develop the intellectual and spiritual faculties, how to improve propensities that are too obscure, and how to overcome those that are too strong. She also teaches the art of reading the handwriting, and also teaches the art of reading the face, and also teaches the art of reading the feet, and also teaches the art of reading the hands, and also teaches the art of reading the eyes, and also teaches the art of reading the ears, and also teaches the art of reading the nose, and also teaches the art of reading the mouth, and also teaches the art of reading the throat, and also teaches the art of reading the chest, and also teaches the art of reading the stomach, and also teaches the art of reading the bowels, and also teaches the art of reading the bladder, and also teaches the art of reading the kidneys, and also teaches the art of reading the lungs, and also teaches the art of reading the heart, and also teaches the art of reading the liver, and also teaches the art of reading the spleen, and also teaches the art of reading the pancreas, and also teaches the art of reading the gall bladder, and also teaches the art of reading the 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THE INTERIOR OF THE EARTH.

Explorations by a Spirit that still Inhabits the Mortal Frame.

Account of the Descent—Scenery—The two Openings—Degrees of Heat—No Open Passage to the North Pole Discernable.

DR. WOLDRICH, My Dear Sir:—Being a regular subscriber to the RELIGIO-PHILOSOPHICAL JOURNAL, I have read your articles of reports from the planets, etc., by visiting spirits, of their inhabitants, climate, form, etc., etc., with some interest, realizing that the possibilities of knowledge by research, is unfathomable. I note also, your article on "The Suicide."

Upon receipt of the above letter, I informed Mr. Wood that I would undertake the investigations as suggested, and when finished, would give the results through the JOURNAL. DR. WOLDRICH.

places the surface was submerged by water—bays and inlets from the outer ocean as it was discovered to be—when the party advanced beyond the narrowest part of the opening. This ocean or sea extended as far as May could see from her position; the sun was visible about two degrees above the horizon, and was the only object then in view between the turbulent waters beneath, and the sky above.

north of the equator, and is probably correct for the same latitude south of the equator also. At the equator the earth's crust is one-fourth thicker than at the place measured, being about four hundred and sixty miles, which is the greatest thickness at any point. At a distance of about four hundred miles from the northern opening, the crust is little more than half as thick as at the place measured, being about two hundred miles.

of the appearance of these streams, May, with her party equipped with measuring instruments, etc., again repaired to these icy regions. Commencing at the stream from Bhering's straits, the thickness of the ice was measured at a spot corresponding to the centre of the stream and the centre of the ice field; the ice measured fifteen feet.

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