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# THE PHILOSOPHY OF SUFFERING.

A Lecture, Delivered by Mrs. Nellie T. J Brigham, at Republican Hall, N. Y., March 24th, 1878.

#### INVOCATION.

INVOCATION. Our Father, Thou whose love speaks on earth as in heaven, — when we do not hear its voice, it is because our hearing is dulled, not because Thou hast not spoken! We turn to Thee to night in earnest aspiration, pray-ing that light may come where darkness is; that truth may come as a comforter to those who need its presence. All hunger and thirst for it. All natures, like the plants upward, praying with all their inner-life for the presence of this divine and comforting truth. We come to Thee at this time, O Father, turning our thoughts away from darkened conditions of this life, and would have the truths, which Thou hast poured out upon all nations and all-ages. As Thou art the Light of the Universe, the Spirit of by day, so in every age has the inspiration of hunger truth been given, and Thy love has always appeared to man. We thank Thee, then, O Father, for inspiration and the truth of by-gone days; for the inspiration of hn-manity, for hungry hearts in the world, and to the bread of heaven which Thou hast upon all nations and all-ages. As thou art the Light of the Universe, the Spirit of by day, so in every age has the inspiration of hunger the bread of heaven which Thou hast by day, so in every age has the inspiration of hunger the bread of heaven which Thou hast by day, so in every age has the inspiration of hn-manity, for hungry hearts in the world, and of by-gone days; for the inspiration and the truth of by-gone days is of the stars and the moon to the bread of heaven which Thou hast by the night, and to the crooked pathway of human life. Thou dost seend down angels who have walked in it before, that they may lead and guide, and lift the weary hands of por humanity, and lead them safely into by the hight, while we thank Thee for all the furths of the past, for all the inspiration and revelation of other days, for all the light, goodness, prese and happiness which Thou

speaks of this matter of suffering, of man's life itself, the toil of life, and diseases and life itself, the toil of life, and diseases and the death that come to this our earthly experience,—theologians say that life itself, so full of responsibilities, everything de-pending upon the few brief days that we stay on earth, is not a blessing, but far from that. Theology has elaimed that only one person in a multitude can escape at last from the trials, dangers and sins of life, and by repentance enter at the straight and nar-row gate, into the Kingdom of Heaven, but that all the rest have, for their portion, suf-fering which knows no end. Now, if the vast majority of the human family are to be miserable beyond the grave, is life a blessing? When we are told that the right-eous are scarcely saved, and that the un-godly and the sinner shall endure in a state of endiess and indescribable sufferings, it seems that under such circumstances life itself must be a curse! It has toil within it; and if wealth may purchase exemption from toil for a few, it does not seem to win for its possessor that deep, unbroken peace which you would suppose might come from exemption from the curse of labor. We are told that because man of old ate of the forbidden fruit and brought evil inte the world, that labor was one of the curses which came because of this disobedience, and that man was to earn his bread by the the death that come to this our earthly

came because of this disobedience, whic and that man was to earn his bread by the sweat of his brow, and the earth being curssweat of his brow, and the earth being curs-ed for his sake, was to produce briars, bram-bles and thistles, that he must toil for his life. He was cursed with pain and suffer-ing. There was a curse for man, but agreat-er curse for woman, and for them all there was the greatest curse, as we are told, of death. Beyond that, theology tells us, in addition, it was the curse of endless loss, of endless agony, for those who die without rependance. repentance.

Before we look at any of the other phases of suffering in this our earthly life, let us think of these things and see if they really are what they have been said to be: In the 11681 ce, it this fire wer was for man, then, indeed, it would not be a blessing; it would be a failure; it would be the middle of its sweetest harmony, broken into fragments by discord and dropped through into the fathomless space of silence; it would be a poem, the rythmical measure of which is suddenly jarred, - broken and destroyed; it would be a promise given from the lips of God and with no fulfiliment, no completeness; it would be as a harp string attuned, and then suddenly, when struck by the fin-ger of nature, broken. Indeed, or human life, if this were the end, if the grave erased the faint life-line at last, then we might look upon this world and say: The love of God, the goodness of God, the harmony of nature, the promise within the soul-all are failures! But when science can domonstrate that there is another life, or rather that there is but one life, and that death is only one little incident, one falling blossom from the great tree of life that has fulfilled its mission, done its work, and its leaves scattered to the winds that others may take its place, and that the soul of man continues its experience, unfolding, progressing, learning through the wasteless ages of eternity; if you can prove this, why, then, all the earthly sorrows and trials that you are called upon to bear, are only the shadows of summer's clouds, larger or smaller; and then comes the sun-light flooding the wide-spread meadows of your experience. If sometime and somewhere the tangled places in this great skein are to be straightened, you can wait, for the time is brief; it is but as a moment, and beyond there is no end to the soul's consciousness and its progression. But, weare told that labor is a curse that burdens the world. Is labor in itself a curse, we ask? Is it an evil? Is it one of the many fruitful sources of suffering when it is wise-ly and rightly exercised? Suppose you take labor from the world, then with this strong mental or human inertia, if there be such a thing, where would be the healthy physical development? Where would be those muscular developments? Where the pure clear state of rest and health? He who has the sweetest of all rest, earns it by his labor. He who has the purest of all conditions in this earthly life, purchases it by his toil. Labor, like anything else in all this world, is never a curse, save when it becomes excessive. You may take anything in the world, and carry it beyond a certain point, and you take it out of its harmonions relations; and if it is good to start with, it becomes evil. You may say that the move-ments of thought and human experience seem like the drawing of a line; when you reach a certain point, to go beyond that, you form the other part, as it were, of a circle, or you swing away from the highest point which you have reached. So if you gay Left which you have reached. So if you say, Let us have rest, you gain that rest, and when it has reached a certain point or limit, you become tired of it, and instead of resting then, the very condition that you called rest, is weariness. There are times when even toil is rest when motion is comfort and pleasure, and it is only when life is kept in this even bal-It is only when file is kept in this even our-ance—when it is harmoniously balanced— that you find what you call in this world, rest, peace, goodness and happiness—the op-posite of suffering! Now, if toil is just properly balanced in your life with rest, with amusement; if the mental and the physical life toil together in their own way physical life toil together in their own way, and have the rest which nature ordains and which they should have, the result is you have what the world prave for: a sound mind in a sound body! Then, too, labor never, in all this world, has degrad-

ed any human being; it cannot degrade man, and one of the most foolish ideas that ed any human being; it cannot degrade man, and one of the most foolish ideas that the common notion of our so called aristoc-racy has drifted people into, is this: that labor is degrading to man or womain. It is the man who degrades the labor, but the labor does not degrade the man. When la-bor is lost and the mind of man becomes but a mere machine, and all these human forces are controlled only by acquisitiveness or by mechanical toil, then it is that labor itself, by its very position, is degrading; but when it keeps the even balance of the mind and body, of activity and rest, it is the di-vine blessing that God gives, and it makes life as beautiful as the flowing stream where the movement of the water makes the brook clear and musical—as beautiful as 'the growth of a flower or the shining of a star. If each one held its light, gave nothing, act-ed not, you would have no life; no purity and music of the waters; no growth and blooming of flowers. So, therefore, toil is almost a blessing. How is it with pain? you ask. Suppose

almost a blessing. How is it with pain? you ask. Suppose pain were stricken out of this life, what would you have? What would life be? Can you imagine a life without anything of the presence of weariness or of pain? Man has acquisitiveness; he has a certain selfish na-ture, a nature that drifts into the current of excitement, and were it not for the ad-monitions of pain, do you not see that you would not be duly careful of this physical body, and the laws of health would be dis-regarded, and in a little time the physical system would inevitably separate itself from the spirit? The union could no longer be maintained, for the reason that the very laws of rest and health would be neglected and defied by these forces, and this selfish-ness of human nature. When a ship is sail-ing forward on the wide sea, and it comes near a point of danger, you may see a re-volving light, or hear a for-bell tolling with its solemn note through the madows and mist. What is the light for the the the the tolling of the bell? For this search the the tolling of the bell? For the seamen, and keep them away and tanget. What the revolving light are the tanget. Ste to the mariner, pain a second file of yours, -- it warms you from danger; from that which would bring dissolution or destruction, or death, as you call it. And yet you look upon pain as your enemy. Suppose a little infant has pain, you say: "Is it a warning for the infant?" The infant suffers as much as grown people do, yet it has not the intelligence nor the understanding to know why it suffers, and how to relieve itself therefrom. But there is one speech given to the little child; it is not your lanuage : it makes not these articulate sounds which wreathe themselves into words and sentences; and truly has it been said: "An infant crying in the night. An infant crying for the light, With no language but a cry, That language appeals to sympathy." That sympathy appeals to the hearts that will watch it and guard it, and who will think for it until it grows old enough to think for itself. So, wherever pain is in this life, it is necessary; it is right that it should be there; it shows you when the citshould be there; it shows you when the cil-adel of this physical life is in danger; it is your friend, and yet you look upon it as your enemy. It is not. It is a friend that is si-lent, until you are in danger, and then it speaks,—speaks truly, and gives to you its warning. If it were silent you could not see upon what dangers you would drift. A physician will fell you that in cases where physician will tell you that in cases where here is pain, it is the manifestation of the vital force which clings to life, showing that the battle is not given up; but when pain dies out, and the patient has no feeling-only numbress stealing over his body -then it is that paralysis gathers its forces and draws its silent death shadow over the form, and then the physician knows that the battle of life seems to be over; that the victory has been won; that there is no longer any conflict: and the spirit draws near the time for its departure, but so long as the suffering is continued, and pain exists, by the very action of that you may know that it is life holding fast to vital forces, and to this state of existence which is necessary and best for the individual. Those who die in infancy, pass through most suf-fering, apparently, and do you know why it is? Strive to shake the green apple from the branch of a tree, and see how it clings Look at it, and you find that the stem of the little apple is yet full of sap; it is green, for the fruit is not developed, and from the branch to the apple comes the life that is sup plying it. By and by, when the apple is ripe-fully ripe-look at it! The stem of the apple is dry and hard; then, when the gentlest breeze blows, the ripened apple falls. It may not need a storm, or even a breeze; of its own weight at last, in the quiet, mellow moonlight, or in the rich flood of golden sunlight, the apple falls, because its time has come. When a little child passes into the other life, it is drawing from all surrounding things this life-force continually, and you notice what a struggle it passes through, consciously or unconsciously—for the most part unconsciously—and as it strifts slowly, slowly away from this earthly shore, you may think that it is wrong—as usan would declare—for it to pass away thus early.— It would not pass into the Spirit-world thus, were it not for the laws of nature that have been transgressed by these who pre-outed it; were it not for jon interited weaknesses, and the ignorance of those who gave for it, and strive to bring it to life. But later on in life the struggle becomes life, it is drawing from all surrounding

less and less, until that time when people die of old age, which is the natural death; when they pass out of this life from that cause, there is nothing so peaceful, nothing so beautiful in all the change called dying! It is like the dropping of the ripened apple; there is nothing by which it can longer cling to this life; its forces have been draw-ing further and further within itself—the surface has grown less and less impassible, and at last quietly, peacefully and happily it drops out of this material existence, into the land where old age, with weakness, pain and disease, is never known. How beautiful and quiet it is to pass away thus in slamber, or in some hour when you do not think the change approaches; and if all persons understood how to live and gov-ern themselves aright, and if they trans-mitted to their children these physical, harmonious and healthful conditions, it would be the only way in which human be-ings would pass into the other life. But if pain itself, then, brings an experi-ence, and is a danger, you say, how is it with those who suffer through long years of their earthly life from some inherited disease? Where is their compensation for all this

earthly life from some inherited disease Where is their compensation for all this sorrow when they are not guilty-at least when they have done nothing to bring it upon themselves?

You point to some person born into this world deformed; to some one who has been injured in childhood, and who has grown injured in childhood, and who has grown distorted, and has suffered and shrunk from human eyes, feeling the sad condition of this injured life--where is it made up to them? (Not here in this earthly life, per-chance, but when at last the prison house of the body is taken away, and they waken into the liberty, strength and beauty of an-other life, then it is that in their change and glad unfoldment, it is all made up to them, and the lesson of compensation comes clearly to their understanding. But death, one says, is the great evil; while there is his there is hope, but when death compared it, one there is hope, but when

into real liberty? Would you not rather think that old age and weakness shall be laid down by and by, and that you will not be bound down and fettered, or like a bird within a cage, where you will not have the freedom of the smallest pendulum, or the liberty that comes from dying, or even that of the worm which falls in the dust when the chrysalis is formed; for when the chrys-alis is formed, that life comes forth bril-liant and beautiful in its heaven-born lib-erty—the liberty even of this ancient em-blem,—the one that nature repeats with every coming spring and summer, the em-blem of glorious and liberated immortality? But you say there are different phases of suffering, and so many—why do they come? What is their object? You may take a drop of water from an aquarium, and letting a ray of light strike in just the right way up-on it, look at it through a microscope; in that tiny drop of water do you know what you will discover? Minute forms of exist-ence; so small these atoms of dife are that, perhaps, a hundred of them may float, des-port themselves, and joy, and suffer in a single drop of water. Now while you are looking upon these infinitesimal forms of life, you will see that they pursue one an-other; attack one another; devour one an-other; hears of atomic existence have

other; attack one another; devour one an-other—the larger ones the smaller, and that even these forms of atomic existence have enemies, and that they experience suffering. Man belongs to this vast family of animate beings, beings that can experience, suffer and enjoy. Now you ask where is the good-ness and love of God, if even to these inlinit-esimal forms of life he gives enemies, and causes their suffering? If you go down through nature, and through the forms of animal life, you find that as you go beneath man, the lower you go the simpler the form, man, the lower you go the simpler the form, the fewer the nerves, and less and less the sensation. For instance, a common housefly, with one of its wings torn off, mutila-ted, will sip and feed upon the particle of sugar, and seems to enjoy its sweetness as

revelation of other days, for all the light, goodness, peace and happiness which Thou hast given to Thy children at any time, we come to Theophryurtely, meany revelation ly, and ask that onto the shadowed places of this earthly life. Thy light of divinest love may be revealed; that unto the needs of humanity Thy truth may come, that the old and beautiful prophetic saying may be fulfilled, that "tears should be wiped away from all eyes," that there shall be no more sorrowing, sighing, or weeping; that man shall learn there is no death, and that in all things from the second things Thy love lives forever.

O' our Father, we, Thy frail children lift up the hands of our souls through the darkness, that we may feel Thy loving grasp; that we may be led to the understanding of those truths which we so much need amid the want, desolation, anguish and bereave-ments of earthly life, and the sorrows of the spirit life. And we pray Thee that the angel of comfort the angel of truth may come; that we may thank Thee for Thy gifts, and love Thee for them; that we may understand Thy love and be comforted by it here and hereafter, forever. Amen.

#### LECTURE.

Probably no subject could be chosen with which all persons would be as well acquainted as with this, for suffering forms a part and a large part, of all human experience No life, even the youngest or the smallest is entirely exempt from its influence. It is one of the great educators of the world. It is one of the great messengers of God, and yet it comes like an angel with its face veiled. It comes with its divine beauty masked with that which seems fearful and repellent. It only needs philosophy; it only needs a higher contemplation to enable us to lift the veil, to remove the mask, and to see all that repelled and horrified us taken away, while in its place is the beautiful, the loving, the manifestation of our God!

It has been claimed by some that "man was made to mourn;" that this earthly life is all delusion; that whatever seems to be beautiful and bright, is soon clouded over, and so the poet, feeling the desolation of this theorem. this thought, says:

"I would not live alway; I ask not to stay, Where storm after storm Rises dark o'er the way."

And, indeed, to a vision fixed upon the shadows of life, we do not wonder that all seems sad, and that joy and light seem not of this world; but as within the rough shell the pure pearl of the ocean is found, and when the clouds of the day have gathered thick and dark, and at last the sun goes down and through a break in the clouds as it descends beyond the summits of the Western mountains, it sends out a baptismal flood of glory, and all the clouds that were dark and overhanging and ragged in their heaped up masses, only become the wonderful battlements upon which nature throws out her golden, crimson, and purple banners of splendor; so sorrow, wherever it is in hu-man life, comes from God, holds within itself some hidden joy, some blessing which we are to discover in time or in eternity.

Human life sometimes seems like some statue of sadness, and it requires the spirit of understanding to come like the sun of God, and as it rises, and its beams touch the silent lips of the statue, music couses forth, sweet, deep and pure. It is the music in the soul of the understanding; but to look upon life, we know that there are many things which we must not, which we should not, overlook. But touching that which theology generally teaches: first, when it Human life sometimes seems like some

gentet graye al fas its this changer is needed by the many times it has seemed to us that graves are only frozen waves-fixed, stationary waves in life's great sea of trouble; waves under which your brightest hopes have gone down drowning into darkness and eternal silence. You can watch over your loved ones, you can do for them, but when the time arrives that, gradually, the pulsation ceases and the breath no longer comes; when rosy light breath no longer comes; when rosy light fades away from cheek and lips, and the eyes are dim and sightless, then it is that you say in agony of heart: "This, indeed, is sorrow." Then it is that you know what suffering is, but its philosophy and its mis-sion you do not understand. If death was indeed a sea of obligion into which life indeed a sea of oblivion into which life sinks and goes down in darkness, then we would have for you no word of comfort or of consolation; but while love lives it is an index finger that points straight over the grave-through the shadow it points to the real object of your life. If the love died, in a little time you might say within your heart: "The love is dead because the object is dead:" but while love lives green-tender and immortal; while it reaches back and feeds upon memories of the past, and reaches forward and drinks of the fountain of hope in the future,-while love lives, remember the object of that love is living also. and in this great truth, comfort and consolation dawn upon you. There is no death; what seems so is transi-

tion: This life of mortal breath Is but the suburb of that life elysian,

Whose portal we call death.

While philosophy and science come to your aid: while Spiritualism, through its unfolding in what may be called the field of real scientific demonstration, shows that these objects of your affection, love you; that they remember you, and can come to you, even as your thought comes to them and as.

Day after day you think what they are do ing

In those bright realms of air ; Night after night their angel's step pursu

ing, Behold them grown more fair.

In this knowledge the truth speaks to you, and you find comfort in it, knowing that you shall meet beyond the river, and that they now watch over you here, and that in all your trials they do not forget you,-they comfort you, and are waiting to meet you.

After all, would this life of yours-this earthly life-be worth the having, even if it could be possible that the world is great enough to hold all those who live upon it now,-all those who are born and those who are to be,--no death coming to thin out the ranks to make any room for others,--if there were space enough for all--would you care to live forever here, limited as you are to-day? You think of a distant place, of a sunny island beyond the see, of lands far sunny island beyond the see, of lands far away, and you wish to journey there, but you are bound in some way. It takes time to travel; there is weariness in all journeys. You are limited ; you are chained to a lump of earth, like a convict chained and dragging after him a ball. Here you are chained by these human bodies, iimited and held down by them; would you wish to have it so for-ever? Would you wish to have it so for-ever? Would you not rather think that the time will come when this prison will be broken, and the weary prisoner step forth

body mutilated, finds himself so full of suf-fering that even hunger disappears, and he is that even hunger disappears, and he is that even hunger disappears, and he less is no experiment either in joy or in suf-

fering, and if you go back through the history of human life, you find that in older times the sources which brought people pleasure or pain, were far fewer than those of to-day. Human life is like a tree m many things; first, a single sprout, then two leaves; and then in time there comes more leaves, and divisions and sub-divisions reach out until at last the perfect tree with its harvest of leaves is developed, and each leaf, twig and branch receives something of the sunlight, and each is shaded by nature; so man away back in the morning of his being, had but few avenues or sources for his experience in any way, and in that strange and limited experience he doubtless imagined he knew all there was of life, and thought that his suffering was as hard as he could bear; and his joy, when it came to him so inexpressibly deep and beautiful, look at its divisions and sub-divisions, its interests, mirth and pleasures! Yet, my friends, you will find this is true: that eyery new avenue which is opened towards heaven, if it is clogged up, heaven cannot flow through it, but pain and anguish do. Let a person be devoted to music, and while he yields to the sweet and beautiful, it thrills all through him, as though he were a living instrument, and every nerve was a harp chord touched by the fingers of the angels; and while he enjoys, there is nothing on earth that is greater, dearer, and purer than that; but let the sweetness and harmony be broken, and lo! the man is tortured; it seems that every nerve is the avenue of agony, and that condition comes simply from the development of his nature. Let a person become devoted to the beautiful in nature; all that is not beautiful strikes upon him, causing pain,—comes to him, as it were, with a shadow upon its face.

Coming down, then, from human life to the lowest forms of animal existence, you ask how is it made up to them by the law of compensation, for what they suffer ? Friends, you do not know what God has given, and you do not know what his loving hand withholds. Where there is not imagination, not anticipation, and not the divisions, subdivisions and multiplication of nerves, there is not the sensations which torture you; and yet, you say, these forms of life below us have their enemies and their suffering? Yes; but they have their comforts and joys, and there is an even balance in their lives, and it is by that which they endure and suf-fer; it is by this even balance that they are enabled to appreciate and enjoy their pleas-ures more fully.

If an artist is to give you a bright picture, what does he do? Does he paint a bright background? No! He paints a dark background and then brings out the bright scenes. But if he wishes to give you a dark picture, he does so through the wonderful law of contrast. The divine artist, when he gives to human experience these pictures which love appreciates, takes oft-times a background appreciates, takes oft-times a background of need, pain and anguish, and paints upon it smaller or greater, according to the life-whether it be the insect or the man-the picture that that experience is to receive, and there is justice and love in it. But, you say this law of life and law of animal exist-ence which causes suffering is the contrast and experience which compares the contrast only method by which the say of compares tion works? Not not the endy way, for ev-erything that endows averaging that dies erything that

# RELIGIO-PHILOSOPHICAL JOURNAL.

# THE ETHICS OF SPIRITUALISM:

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 faculties. If by love is meant simply the Appetite, then in enimols it is free. They have no sense of Rights. they have no duties, and are led only by the reproductive instinct. In mon this Appetite is combined with the most spiritual and noble qualities He has Rights and Daties, 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 forbids the stability of the conjugal instinct in animals, and mutation 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 then all other causes of human wretchedness combined. The novels of the day fan its fames, and teach impressible 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 chare 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 periect unit was formed, but when the wrong, inharmony and antagonism 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 espechally, 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 inharmony which may exist.

Love is free to choose, but in man love means more than instinct: it means the affections and all that vest 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. These can be proporly 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 itensifies 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 apparation 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 carongest, 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.

such reasons, and in such a manner as not to weaken confident in a maining relation. What is wanted, is not diverse, which is bed remedy for a bad disease; but education, in the break 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 annonneemonts of Spiritualism, even to the senses. It reasserted, 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 ezternal 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 report, 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 exhausted 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 forecer.

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 lesitimately 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? Lanswer, Is not consciousness itself self-cogaition by substance? What is pure intelligence but simple selfapprehension by substance? Existence is not being-being is existence, apprehending the fact of existence, as also the qualities of such existence. Pare 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. To be Co

### 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 in-form 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 disenssion. 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 one, etc. Finally, Mr. Wentworth acceded to such terms, and Mr. Reed began by prayer, which, jby 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 defile 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 posi-tion 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 ledge-rock 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 as a definition of personality, individu-ality 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 i 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 percep-tion. 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 a 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 Joshus, he not only acted by the dicta-tion 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 the recognized and justly reverenced founder of the Harmonial Philosophy, Andrew Jackson Davis, has treated in a special pamphlet, in a radical sense, perhaps too little known among Spiritualists. For the pur-pose of proving the "Identity of Primitive Christi-anity with Modern Spiritualism," Dr. Crowell has published a learned book in two volumes. Likewise in a late number of the JOURNAL, the Doctor of Divin-ity, 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 Adelma Baroness Vay, who is neither a Theosophist nor an Oriental Adept, but pretends to be controlled by Buddhistic, primitive Christian and Catholic spirits-nay in opposition even a Methodist divine. Dr. Adam Clark, whom Dr Sam'l Watson quotes and calls the most critical commentaor that ever wrote. This Dr. Adam Clark presiding "I believe there is a supernatural world in which various orders of spirits not human live and usin You see, there is a wide discrepancy between the enunciation, more or less authoritative of the leaders 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

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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 appeate. 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 is 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 abyes. 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 stimulant. For this instinct saturates and influences all others. The treachery of the tiger, the cunning of the fox, the ferocity of the tion it augments tenfold, and even the timid deer will fight to the death. It allies itself with brutality, and stimulates the taste for intoxicanta 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 cducated 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 fire-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, similarly 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 "Corright by Hadesa Table, 1977.

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confession-sheet he says: "6. 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 JOUENAL of Feb. 16th, speaking of Paracelsus, I characterized him as an unprincipled quack, charla-tan 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 therefore and correspondent backs 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 Necromancer tells us that Paracelsus was a fortuneteller, conjurer, alchemist, "quack," and "a boastful and impudent pretender," who lived by imposing on the eredulity of others, and, though boasting the possession of the philosopher's stone and elixir of life, died in abject poverty at 48; Appleton's Cyclopedia calls him a "quack," and says that "he closed his life in abject poverty;" Zell's Cyclopedia apeaks 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 Cyclopedia (examined since my reference to Paracelaus), 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/propable 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 food, famine and pestilence, come and go regurdless of petitions or anathemas, let them come from saint or sinter. Gods could not hinder, nor devils and it for the result was an inevitable consequence of what had been before it. The sun shines alike upon the just and moust. The good man is as often folied by the lightning's stroke as is the bad man. Elder and honder to not always fall to the lot of the visions and the weithy, nor want and wos to the visions and vile. But all that is, results from natural, unchangeable, and unvariable laws.-*Honies D. Slender*.

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# RELIGIO-PHILOSOPHICAL JOURNAL.



SCENES FROM THE HOME OF OUINA. Written by Onina, through Her Medium, Water Lily, Cora L. V. Richmond. PEARL.

## CHAPTER XVIII.

It took Mr. Marvin and May, and the West family some little time to get comfortably housed in a neat brown cottage on Mr. Marvin's place; but the time passed pleasantly enough, and the children were wild with delight, wandering and playing about the garden and grounds,-all except Harry; they had borne him carefully to Mr. Marvin's, had applied such restoratives as experience, suggested, and had nursed him carefully during the subsequent days, but with returning consciousness his strength was gone, his lower limbs refused to move in response to his will. He could not help himself in bed, vet he suffered no pain. Medical advice, the best the near metropolis could afford, was obtained. The physician could only conclude that there had been a severe nervous shock from which he hoped the lad would in time recover.

Pearl was most constant in her attendance upon Harry, and while lifting and other heavy portions of the labor of nursing, were performed by Mrs. West or her husband, it was Pearl who smoothed the pillows, brought the food or drink, and almost covered the lad with flowers, gathered from the wood by the younger children.

"What a good little Pearl you are," said he. "to sit here and amuse me when you might be playing with the rest." "But it is not goodness in me; I like to do this best, and if I do that which I like best, there is no merit."

"You were always a little woman, Pearl, and now you talk like papa or Mr. Marvin." "Shall I tell you about the place here, Harry? It is so pretty, and when you are sleeping, I steal away to walk, and then look at everything so I can tell you."

"O do tell me-how good you are," said the lad, brightening in anticipation.

"Well, the house is large and square, with a wing, and through the middle is a wide hall, where the stairs are. Over the front door are a huge pair of horns-deer's horns; I believe Miss May said they were antilers. Mr. Marvin brought them from the great Western plains. There is a small fountain in the hall with little gold and silver fish playing in the water, and ferns growing all ound, and the hall is carpeted with some thing that looks like moss, having green and brown leaves and ferns; then there are grapes and leaves, all made into a lovely bunch, set in a niche in the wall, and two other niches have figures. I asked Miss May what they are, and she said one is Peace and one is Justice. So I looked, and saw which one is Peace by the sweet face and bunches of fruit and flowers, and Justice has scales in her hand, and is blind-folded. I don't know what it means, but I mean to ask Miss May; and there is a light from overhead making the hall bright with many colors, and a large lamp, but that is not the true name-which gives such a bright light. in the evening. And the stairs are wide, and carpeted with the mossy and ferny carpet; and as you go up stairs a picture of a lovely lady is there: she looks like mamma when I see her in 'that state,' or like that other lady I have seen with Mr. Marvin and May."

brain and lips were used to teach them all of that better and higher world. Pearl was unfolding more and more since the events of the last few days, and there seemed an added power to the speaking through her lips, that impressed her hearers more and more. Mr. Marvin's wife, Agnes, the mother and sister of Mr. West, a brother of Mrs. West, who was called Robert, were the most frequent controls, and each with special and peculiar personal traits, made themselves. manifest through the organism of Pearl. And thus even through seeming disaster. had peace and happiness come to this family. "God moves in a mysterious way, His konders to perform," said Mrs. West to her husband, when talking over the events of a week. They both sighed a little when they thought of Harry, but had not the guardian spirit mother forbidden them to complain

or murniur? (To be continued.) Petit Larceny.

BY OUINA, THROUGH HER MEDIUM, WATER LILY.

Grandmamma's laces were finely spur, Grandmamma's frills were fair to see. She said, "when my little washing is done. You may spread the things on the grass for me." I took the willow basket white,

A soft linen "kerchief was leid inside. One after another the laces light,

Into the beautiful basket did glide.

"Now find a clean place, spread the haudkerchief first,

Then on them the laces to keep free from stain, Spread each one out fully, the best and the worst, For they all must be made into caps once again."

So I softly stepped forth on the velvety grass, Selected a place of the cleanest and best-A robin chirped at me whenever I'd pass

The tree, on a branch of which he sat to rest. My small task was ended-was well done. I knew.

And the hours glided by in my study and play; Of a sudden the wind from a thunder cloud blew, "Quick, Mary, my laces, they'll be blown all away."

I gathered them in, snowy white and so fine, And grandmamma counted each piece as I came. I had ten long frills, and here are but nine; Go search on the grass-all, you can't, here's the rain."

The shower was over, the sun shone at last; Vainly, vainly we sought for the missingface

frill. The days lengthened out, now those weeks were nast.

And grandmamma looked for her Valenciennes still

Once, costing her eyes up among the vine leaves, A white comething fluttered, and swung in the air,

A robin peeped out from his nest near the caves, "You little thief, there is my lace way up there." Yes, robin had piffered the choicest bound lace, That grandmamma owned, and wove in his nest: I wanted to see what dear grandmamma would do,

(Of all the old ladies, the dearest and best.) "Shall I get your lace for you?" my young brother

This is the story of an escaped nun, sim-llar to that of the famous "Maria Monk," corroborating the almost unbelievable revelations of the latter, though not as terrible in its detail.

THE MOTHER OF HARLOTS, or a Synopsis of Popery as it Was and as It Is, By William Hogan, for twenty-five years a Confessing Erlest. Revised edition. Pp. 393, 12mo. 75 cents, muslin; paper 50 cents. D. M. Bennett, New York. Chicago: For Sale by the Religio-Philosophical Publishing House House.

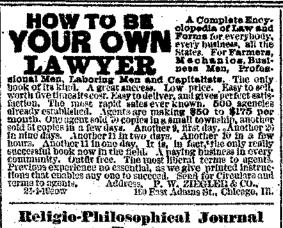
This an abridgement of Hogan's noted work, published in Boston in 1845, containing all the most important matter, with notes, bringing it up to date. It is a forcible presentation of the Church of Rome's harlotry with the civil power, through all the centuries of her carcer. It is said the author was persecuted for his bold confession, by the church, driven from city to city, and at last poisoned in Syracuse; thus falling a victim to false-hearted, unscrupulous, murderous Jesuitism, which still glories under the protection of our constitution, while. it silently undermines national, state, municipal and personal liberties.

## Magazine of American History.

The May number of the Magazine of Am-erican History (A. S. Barnes & Co., New York and Chicago), opens with a second pa-per from the pen of Rev. B. F. De Costa, continuing his investigation into the Verrazano question. This essay is wholly devoted to the voyage to the American coast, and will prove of interest to every student of our history. It is illustrated with a map, showing the coast lines and the progress of the navigator. The second article is an au-tobiography of General Phillip Van Cortland of the Army of the Revolution. General Van Cortland was actively engaged throughout the war, and his recollections are full of historic details of the incidents of the decisive Northern and Southern campaigns, Saratoga and Yorktown. He also gives a sketch of the old Van Cortland family, The article is illustrated by an original sketch of the old Manor House at Croton. The reprint is an entertaining letter of Washington Irving over his well known signature of Knickerbocker, reproduced from its original publication in 1810 for the first time, no edition of his works containing it. It is full of references to the Stuyvesants, Duyckincks, Lotts, and other New York families. The Notes, Queries and Replies cover six-teen pages, and are varied and full enough to warrant comparison with the English Review known by this name. There are six pages of Literary Notices, with reviews of twenty-six volumes and pamphilets of late issue, relating to American history.

## Magazines.

The Psychological Review, April, 1878. (Published quarterly, by Edward W. Allen, A ve Maria Lane London), Contents: Ethics of the New Age; Astrology m India; Mys-tical Poetry; Modern Materialism; Dante and Ecatrice; The Sentiment of Immortality; A Scance with Mrs. Mary Marshall; Pilgrimages in France; Psychography; Buddhism and Christianity; The Miracle Land. "This is an able review of 100 pages, at ten shillings English per annum—postpaid in England and America. We quote the follow-



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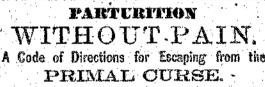
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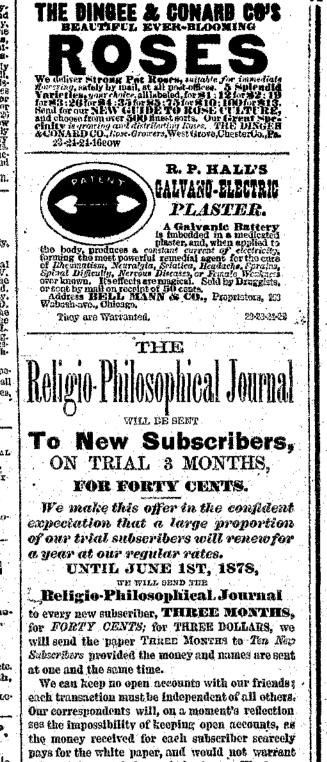
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JUST PÚBLISHED.

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"O," said Harry, "how nice, and you have only told me about the hall."

"But I am going through the hall, and out at the other door. I will tell you about the other rooms bye and bye. You go out of the other door, and there is a plazza enclosed with vines and roses. Just now the honey suckle is in bloom and makes a solid mass of flowers. Can you not smell the odor through the open window?" "Yes, yes!"

"And yesterday I saw two humming birds come and dip their beaks in the flowers, and then flit away; and-O, I did feel so happy. What do you think I saw? On the lawn just beyond the gravel walk, all the

children racing and comping with Rover, the big dog. "A big dog-and won't he bite?" said

Harry. "No, he is so kind and gentle that baby May plays with him, and he rolls her over in the grass. At first she was afraid, and cried when he came near, but now she pats him and squeezes him. Then Jamie and Edith start off on a run, the others trying to follow, and Rover chasing them all, and running over the baby, who didn't mind it at all. I laughed till I cried to see them tumble about so; and there is a little pond beyond the lawn, and Rover goes in and brings back the the sticks they throw, and I think he must make the fishes afraid."

Harry listened eagerly, and sometimes half sighed that he must be there helpless, while the children had such sport; then he remembered how good Pearl was to tell him. everything, and while half thinking, half musing, fell saleep,

Every evening the family gathered in the cosy sitting room, and received the benediotion of music and of words of loving counsel from the Spirit-world. May would bring her guitar and sing to her own accompaniment, or they would all join in a hymn. May sitting at the parlor organ, while Pearl's

caid. (More auxious, I fear, for the nest than the lace), "Pd rather have never a cap to my head-Don't touch it, my year, leave the nest in its

place." The lace fluttered on till the young robins flew. And the harvesting time of the summer was near, "Now, grandmamma," Ned said, "I can get it for you:

"No, leave it, the dear things will want it next year."

## BOOK REVIEWS.

Holy Cross Series.

D. M. Bennett, of New York, has issued a lengthy series of works under the above title, for the purpose of presenting Cath-olicism in its true light. It must be confessed that the revelations made in these books, and which is of such a character that it cannot be disputed, is tenfold more than sufficient to cast eternal infamy over any cause, however just its pretensions. We regard the issue of these books as exceedingly timely. Hitherto reformers, in this country, directed all their blows against Protestantism, forgetting it was only a small twig they sought to lop off, while the great moth-er root struck deeper into the soil, and push-ed upward its colossal trunk with unresisted energy. It is full time efforts be directed to stay its overwhelming tide, for with its to stay its overwheaming the, for with its achievement of power, perishes every thing free, and slavery comes apace. With alarm-ing strides it has developed its strength, and if it increase for the next twenty-five years as it has for the last, it will hold the full power in our government as it now holds the balance.

We have already noticed several of the books in this series. For the present we have to speak of the following, but shall do so in the order of their publication.

AWFUL DISCLOSURES OF MARIA MONK, as exhibited in a narrative of her sufferings during her residence of five years as a novice, and two ner residence of five years as a novice, and two years as a Black Nun in the Hotel Dieu Nunnery, at Montreal, Ontario. Revised edition. Pp. 188, 13 mo. D. M. Bennett, New York, 1878. Chica. go: For Sale by the Religio-Philosophical Publish-ing House.

The first edition of this startling book was published in 1836, and few books have created greater 'excitement, or had a wider circulation. Its revelations were so terri-ble that they were almost unbelievable, and the Catholics rallied on this line of defense, yet the unprejudiced who have learned how religion roots sympathy and love out of the heart, and plants there hate and bigotry, will find in these disclosures ample illustration. The system of celibate priests, and virgin nuns, is a remnant of Paganism, and was abused in the same manner before Christianity, as it is now. The priests were God's representatives on earth, and as the nuns were devotees to him, what otherwise would be called by unmentionable names, was right and proper between them. Perhaps all nunneries are not as bad as the Black Friar, but possibly they may be, and the bare possibility of their being so, should banish the entire system from this land with execration.

PRIESTLY CELIBACY, by Rev. Geo., Townshend Fox. Pamphiet, pp. 59; price 15 cents. D. M. Benneit, New York. Chicago: For Sale by the Religio-Philosophical Publishing House.

This is an expect discussion of the sub-ject in which the history of celibacy, and its demonstrating results, are sketched with uniquering hand.

ing admirable words from the preface of this, the first, number of the volume:

"Spiritualism is no novelty, but omnipres-ent with mankind. In Dr. Johnson's words, <sup>4</sup>There is no people, rude or learned, among whom apparitions of the dead are not related or believed. The doubts of single cavil-ers can very little weaken the general evidence; and some who deny it with their tongues confess it with their fears.' A Catholic of any sincerity is a practical Spiritualist; he invokes the saints in his perplexities, and by his prayers and ceremonies hopes to minister to the welfare of friends who have preceded within the vell. Protestantism does much to deaden the lively sense of the relation between the outer and inner worlds, but human nature is stronger than dogma, and in a thousand ways vindicates its instincts. We need only ask churchman or nonconformist to believe what he reads and sings every Sunday of his life, and in doing so, he will find himself the Spiritualist he contemns.

"What is designated 'Modern Spiritualism,' is the attempt to discover and define our connection with the inhabitants of the spiritual world. We are persuaded that death is not extinction, but entrance to wid-er and happier being; that men and women survive as men and women in a universe over and around us; that our relations with them are organic and indissoluble; that we feel and think together, are in-spired by them, and affect them; and that this perpetual and unobserved inter-communication is under certain conditions convertible into open communication, which open communication may be largely developed, and the unseen world brought within range of common observation. These, we maintain, are articles of reasonable faith and hope, verified by experience, and in course of verification; and those engaged in the enterprise are justified in their endeavors, and will achieve a notable service for mankind when death as a barrier between the natural and spiritual worlds is broken down. and throws no longer a gloomy shadow over human life."

The Western.-May-June. (H. H. Mor-gan. St. Louis, Mo.) Contents: The Life and Writings of Machiavelli; Spring; Mich-ael Angelo as a Prophet; The Kneeling Nun; Shakespeariana in the Public School Library : Frederick Barbarassa : Letter on France : he Soul's complaint of the Body; Equality of the School System; An Improved Eng-lish Alphabet; Book Reviews; Current Notes; Noticable Articles in the Magazines and Reviews.

The Shaker Manifesto for May, published by the United Societies at Watervliet, N. Y., has just been received. It is issued in book form, and makes altogether a pleasing appearance.



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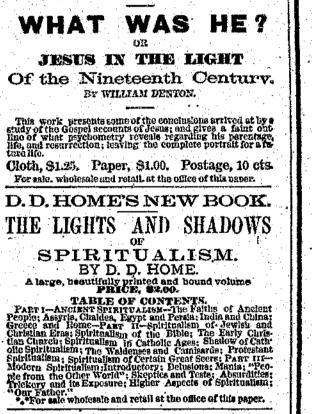
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### EXPERTS.

#### Review of Dr. Beard.

The Popular Science Monthly for May, has an article by George M. 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 numhar 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 mastor feat of science; and this is to be accomp lished 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 prejudged opinions, must be unreliable. To a gentleman who asked him, "Con't we trust our senses?" his oracular reply was—"Trust our senses? not at all. In science we never trust our censes."

Pray, then, what does he trust? Does he answer, "demonstrated facts?" Very well how are facts obtained, and how demonstrated? Are they not obtained by observa tion, and demonstrated by application and results? Neither observation or demonstration come through pure reason alone uninfluenced 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 In. tuition 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 binders 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 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 re-

general information-the one best perfected

peating 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 oecurred, 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 vehiclo 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 opportunty 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 other spiritual 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, bi 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 sact 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 science, or the capacity of the human brain for observing sys-tematized 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-esteemed 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 accumen 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.

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 beasting 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 hold ing public scances 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 soelety took possession of the Third Unitarian Church, corner of Monroe and Laflin 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 wonderministrations of Mrs. Cora L. V. Richfnł mond, 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 Laflin and Monroe streets, and will hereafter hold regular Sunday morning and evening services neing May comm 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 atlendance at the former place of worship, still there were many people of culture and fine sensibilities who did not feel like worshiping in a public hall used for miscellaneous purposes. The Society now confidently expects a full attendance of the friends of the Harmonial Philosophy, and also to reap during the current year the fruit of Mrs. Richmond's ministrations given under less favorable conditions. \*

### 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 desks 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, Kapsas, 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., 25th and 26th; Nora Springs, Ia., 28th 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 exposer, styling himself "Prof."

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.

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Brother J. M. Peebles, who has traveled around the world twice, and who has done a grand good work for the Harmonial 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 monthy appears, bright and beautiful, and if the plans of the "Lancashire Committee" will prove in practice what they uppear 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 given excellent satisfaction, closing her labors there the last of April. From Philadelphia she went to Vincland 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 caanot 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 Effingham, Ill.

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

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. Correspond ingly extraordinary genius in that depart-ment; 3. Marked and unusual deficiency of other mental qualities, amounting in some instances to idiocy; 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 memoto 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

## 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

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. BRITTAN'S ORATION .-- We learn that Dr. S. B. Brittan 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.

Gaylord, is exhibiting in Iowa. Mr. Gardner, who is familiar with Chicago mediums, asserts that he is no other than Huntoon.

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 clairyoyant 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 seances in Philadelphia very acceptably, but has now returned to her home at Cascade, N.Y. where she will hold seances 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. 111, 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 dellvered 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.

"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 sunport. If Doctor of Divinity Edwards were to venture into the manufacture of a patent palpitator, a unique corset, or a tooth powler, he would be certain to insist that his fellow-doctors must inderse and support such manufacture."

#### American Seances Extraordinary.

Dr. Rhodes has sent us from Philadelphia, a news paper 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 imposture by real diums in America, have been the result of Spiritualists accepting alleged phenomena as gonuine, 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 premies, 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 scances near the Marble Arch, and subsequently when two mediums gave novel sé-ances 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 acceptation by he public mind. In England, there is a stronger force of public opinion to countenance 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 beause 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 hours' scance will please make a note of this, and they will be profited thereby,

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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-for 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 mercly 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? Ah! friends, it is a blessing to know or be-lieve 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 unimately into here animals are brought intimately into contact with human business, where they are your servants, and where they are fre-quently 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 componsation for what they endure at the hands of man and from each other, or to have a place in another world, be sure that that which is required 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 isever true and beautiful, that there is à 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 numbress--it is lack of feeling. Physically the same is true; when vain 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 escap-ed, and he said that from the very first blow that was struck by the lion's paw, there came over him a certain numbress or feel-ing 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 its, whose names are a household word. Be 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 might 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 to day, 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 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 na-tion suffers; there is poverty, there is toilt 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 an-other 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; there case of Joseph and his brethren hist; there was the thought of death and murder; then bondage, slavery, and afterward power, po-sition, and the peace and plenty that was given from the land of Egypt. Take the suf-fering of Jesus of Nazareth; there was the agony of the betrayal and crucifizion; 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 men remembered better the life and teachings of Jesus of Nazareth.

Oh! friends, the afflictions of the present seein grievous, but afterward the visible fruits of righteousness are worked out. So bear the pain to day; it will be the crown-ing link which unites you to all the world, for all have suffered. Weep the tears of today; 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 philosopay 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 they first flow, they are turbid and muddy, but bye and bye they are clear as crystal; the surface earth is washed away, and the little pebbles become bright, and bye and bye the meadow is fair and green, and the nowers 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 blog the and open and the source of through life the evidences of your agony. Bye and bye 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 bending 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 watercolors. 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 spir-Remedies sent by mail to all parts of the United 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 predominence 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 eircumstances. Mrs. Johnston will, no doubt.kindly attend to all correspondence that may reach her from those unable to have a personal interview. *<u>Passed</u> to Spirit-Life.* 

Ir 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.

Tarkish Baths have now become so popu-lar that they are patronized by all classes, and in many forms of disease work like magic. The es-tablishment 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. Heinsohn & Co., of Cleveland, O., is advertised by the proprietors in another column. The firm, we believe, is responsible, and the rem-edy is highly spoken of by those familier with its offects.

WHILE Dr. Price's True Flavoring Extracts are fall measure, strong and pure, other entracts areshort nearly one-half what they are said to contein-bottles made to look large.

Spence's Positive and Negative Powders for cale at this office. Price, \$1.00 per box. 24.1tf.

#### Encouraging Spreess.

DR. D. P. KAYNER, CHICAGO: Dear Str .-- I was DR. D. P. KAYNEE, CHICAGO: *Dear Size-1* was taken sick about one year ago, and have been un-der the doctors' care ever since-four different ence 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 play with a didne play health that I am able to plow with a riding plow. Yours Respectfully, ADELMERT SHERMAN.

McHenry, Ill., April 29th, 1875.

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**TESTIMONIALS.** DR. W. A. CAMPEL, SPA-As references are asked of you, in the infroduction of your Lew "Nervo-Vitilizer, and you necessarily have to refer to sue, as the first experience with it was in my family. I thought I would gave you the trouble of reference, and me the trouble of writing a certificate, on each occasion, to write you one for publication. The first trial was with my wife, which had the effect of put-ing her into an easy, skeep you the induction in hour. In subsequent, trials it put her fast askeep in different minutes-it has also the effect of quieting her nerves, and resting her very much when they and in an exhausted condition. She has also been able to dispense with nervines entirely through its me, while boling using it also had to prove to some one or other of them every fay days, and sometimes daily. This was by using the first one you mode, when it was far from heing cost.

Instituted. She volume has now part with it for highly times its forst. It has the same effect on a young half bearding with me, having put her bito a sound false, in if fitcen or twenty minites, and she is one of these persons that haver get sleepy when sit-ting reading or otherwise accurica. An elderly hely was at my hows and took if in her hand and was soon in what is called a trance state, and went on to toll who were alling and to prescribe for them. First lake no stock in that has of trade, and heave these to profit by it that do. I feel no relactance, however, in recommending the "Virtuation" for all it is called a lower first to be re-wishing the "Virtuation" for all it is called by your circuit. Bristoi, February, isis.

I received the Vitalizers all right. Think they posters great power to shothe and quiet the nerves, had a percenthold it who was quite the nerves, had a percenthold it who was quite the nerves, had a percenthold it who was quite the nerves, had a percenthold it where it is the management of the short of the the level. It relieved the pain from the foot of another per-ters and several persons were affected favorably by the else the else it is a percention of the foot of the instrument. I have the Magic (up and Horse-Shoe Merner, but think this will help me more than anything I leves set seen. Very respectfully. Mile, T. P. Horn phoef, No. 2,216 East Street, Whething, West Virginia 20045

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TESTIMONIALS.

#### Passed to the higher life from Columbia, Is., April 2nd, 1873, Eva Estelle, sged eighteen years, youngest daughter of Weston Gege.

Mild and gentle in her woys during her short earth life here, so in like manner she passed away to the better land. The writer was called on the occasion to as swor the question, - What can be said by a Spititualist in such a trying hour to remaining friends?" which was answered, as we understand, to the satisfaction of quite a number on that occasion. O. H. CODEREY. O. H. GODFREY.

### Grove Meeting.

There will be a grove meeting held near Montour, Tama Co., Iows, May 18th and 19th, 1873, by the Tama County Asco-clation of Spiritualiza. A cordial invitation is extended to Spiritualiza and Liberalists of adjoining counties, to attend and assist in carrying forward this work. Liberal and free thought is our motio. Speaker engaged. O. H. Godfrey, State lecturer of Central Iowa. We expect a large attendance and a good time. J. B. MEBBIT, Pres't,

THOS. MCK#2, Sec'y,

#### 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. 1578, commencing at 2 o'clock p.m., Saturday. B. P. Merrineid, of Coloms: Dr. York, of California, and Mrs. R. Shepard, of Minn. are ex-pected as speakers. As Stoddard, the farmer-poet of Cooper, Kalamazoo Co., will read some original poems during the Convention. The cliticols of Faw Faw have attained a repu-tation for hospitality that will not be impaired by testing them; therefore a cordial invitation is extended to everybody to join in a "feast of reason and a flow of soul." A.D. ENGS. Sec'y.

A. D. Exos. Sec'y.

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#### Our Leader.

### BY WILLIAM W. STOCKWILL.

I hold we have a leader now-To whom a king might broudly bow, A guide well worthy to command The striving hests of every land. I hold we have a leader-Truth, A feultless guide for age and youth, A worthy guide, as old as time, Yet strong the future's hills to climb. We have a leader when to plan, In life's boot cause to lead the van-A opirit staunch as ever stood To work for universal good.

We have a leader bold and strong To guard against the wiles of wrong, A spirit whom no power, can bribe, Empartici both to race and tribe. We have a leader all can trust; We have a guide divinely just To light the way from cross and creed, And superstition's minion's lead.

We have a leader for mankind, With energy and power combined, To ripen thought and action here, And bring the bright millennial year. Truth boldly speaks, wears no disguise, Inspires both old and young to rise And choose religion's brightest way, Uniting hearts no more to stray. Truth has no rival, has no peer, Her record of the past is clear, And o'er the future's hope-lit plain The years will glide and leave no stein. Acopying time's sun brings gorgeous bloom, Let truth the moral world illume. And hopes and joys will here increase And brighten in the smile of peace. With truth to guide we need not fear Eut ours will be a high career, And we shall gain as grand a goal : As ever blest a faithful soul.

Then let us boldly follow truth, Acpiring age and hopeful youth. And let no veil dogmatic screen Whatever should be fairly seen. Inspired by truth to noble deeds, To rise above false forms and creeds, In virtue's power the buman race Will rise and take a higher place.

THE PHILOSOPHY OF DEATH.

As Chanvoyantly Seen and Boserlbed by Dr. H. Lec.

> Death is a blinding mystery. A menotor that we feer; It is a Rephry broken tie, Of tratered by a tear.

But we have coived that mystery, The monster's lost his dread; Tie but a pleasant paceage

The succeeding narrative, necessarily restricted where it touches upon the soul-life, "the holy of holics," of those still living, is submitted without further criticism than is furnished by the following extract from a private letter:

New Yonk, May 16th, 1877. DEAR SIR:---I have been very much interested in the notes you have forwarded to me. Whether they are veritable history or imagination they are valuable material-especially valuable in their suggestions The adoption into the life of beautiful ideals in place of God or in lack of God and gotting an impulse to goodness from them, is a unique process quito worthy of the attention of the psychologist. " " J.G. HOLLAND.

Some years since I came to this country a stranger; far from all I loved, and unsuccessful at first longing for home and sympathy, having only the stars in common with my friends, and not all of them, there incensibly grew up in my mind a mor-bid self pity that alarmed, yet comforted mo; then mobile imagination served me in good stead, making rare meals of bread and cheese,---dainties fit for the gods, gilding enforced nightly wander-ings through more than one of our great eastern cifies with a touch of romance, and making many

clines with a touch of romance, and making maky bitter experiences while roving from New Eng-land to the Gulf of Mexico, and up and down the Mississippi, the "great river," all subordinate to a romance that I was weaving and living. Haunted by a poem of Longfellow, "The Two Locks of Hair," I united the loving companion-ship of one dear friend with the idealized beauty of another, the name of a third and a romantic meeting with a fourth, and blending into one har-monious whole their various accomplishments, monious whole their various accomplishments, with the chivalrous devotion to women my mother had taught me, thought much of my past life, and fell to musing on the virtual death an emigres suffers when he leaves all he loves behind him.

Gradually there crept into the aching void that my life knew, a fantasy that took tangible shape. I imagined that I had lost a wife, that our little one was alling, and passed unseathed through many "trials and tribulations," upheld by a doter-mination to be worthy of this shadowy past, to be true to the memory I had created (it pains me even now to allude to my ideals as wholly imag-inary) and encouraged to persevere in securing to my non-existent little one a thorough education and a cheerful home.

Although I know that this was harmful, even dangerous, I seemed to derive real strength and comfort from the thought, and having what, at that time I was without—something to live for— insensibly it became a part of my nature, and fact and fancy so closely welded, that I found it difficult to realize I had possessed no wife, no little one, that these phantoms with which I was sharing my life, had no existence, save as they might foreshadow a happy future. So the purely ideal angel companionship I had

created became an actual part of my every day life. Vile dens, loathsome company, continued

ill-fortune, were set at paught. Finally, as circumstances improved, I dreaded the morbid tendency, and submitted the heads of this hallucination to a physician. He couched in pompous, technical language, his real ignorance: "Morbid sensibility unduly exciting the imagina-tion, consequent on lack of proper nourishment," but from my father came a curious suggestion.

"The case, viewed metaphysically, appears to me a remarkable instance of the transmission of a mental impression from father to son, modified by circumstances, and intensified by want of sufficient nourishment. From the latter cause the vital force would be unequally distributed, and retiring from the stomach and digestive organs, might be exnected to concentrate in the brain.

"When your sister was taken from us in infancy, I induced in the hope that she would go to be with a dear doad friend, that the latter would be a mother to the little stranger and introduce her among the angels. While my mind was filled with there ideas, you made your advant into the world. Your phantom whe and child seem to me but these two reproduced as the result of a mental impression of which you were the recipient before you came into the world. "At the same time, v they not have been weal same time, r

now, I ask by whom? It was by certain Christian worshipers! Still more, those very Christian de-fenders dragged unwilling Poles to fight their bat-tles, and those that refused, were shot down in cold blood by squads. Thank God he has opened my eyes, and now I am gracefully gliding into the arms of Spiritualism. I hope that Spiritualism may spread all over the nations, and sow the seeds of truth, harmony, and good will to all.

#### Letter From Washington.

Mr. Entrog.—In my last letter to your Jour-NAL I spoke of seeing in the Capitol a picture of the old Spanish monks ridicating Columbus. I mistook the place. It was in the Corcoran Art Gallery, and not the Capitol, and this makes it in Gattery, and not the Capitol, and this makes is hi order to tell how Mr. Coreoran, a rich banker in this, city, has creeted a noble building, costing \$250,600, filled it with fine statues and choice ple-tures gathered from every part of Europe and from our own artists, endowed it with a million dollars in the hands of trustees, and opened it to the artifices a poble means of automa and a below dollars in the hands of trustees, and opened 15 to the public as a noble means of culture and a help to finer taste among the people. Three days in the week admission is free, the other days twenty-five conts are charged, to help pay the costs, and there is, as good judges say, no gallery or art-col-lection in the world more choice in its contents or perfect in its arrangements. It is one of the chief attractions of this city, and will be a noble monument to keep his memory beautiful. We have had the National Association for the

We have had the National Association for the advancement of science here, in the Smithsonian, telling us about the vertebrata and the avertebrata, the palezoic period, and so on, and if the good folks who heard them are not really wise, it will not be because they did not accept and be-lieve ever so much that they knew nothing about. Only let a man be called a scientist and he will tell of waves of light or heat, of the spectrum, and scores of other matters of which his hearers know nothing, and of which his knowledge may not be alarming, and it is all accepted, with a blind trust and easy confidence, as childish as that of the poorect Untholic in the words of the Pope. We are in danger of a weak and most unscientific credulity as to the alleged facts and laws of science. Let a Spiritualist, thoroughly competent and expe-rienced, give his facts and conclusions, and away

rienced, give his facts and conclusions, and away go the hearcra to the other extremes of unreason-ing skepticism. Verily the golden mean is hard to reach and keep. Andrew Jackson Davis has spoken here twice. to fair andiences. He is rational and discriminat-ing, but not a scientist heard him, and if they had, could not have heeded, while a part of his audi-ence would err in a too easy faith and too marvel-ous love for signs and wonders.

I like to see the devotional department of the Journan. Not agreeing with it all, it is well to recognize the reverential feelings in our nature. the culture of which may be neglected for cold logic and critical reason, and so the harmony of our development be marred. In avoiding superstition we should not ignore religion,-the cul-

ture of aspiration toward divine ideals. Epes Surgeant's defense of Theism I like. has well been said, "Without the Infinite Spirit our finite spirits are not possible." To me, with-out the Infinite Intelligence in and through all things, a spirithal philosophy is impossible. G. B. STERBINS.

#### Are Spirits in Their Normal State When Manifesting?

The narrative about the appearances of a spirit at Mepal, Cambridgeshire, published in these pages three weeks ago, set forth how the departed mother of a child dragged him out of bed almost nightly, so that the boy had to be dressed in thick fannel that he might not catch cold. The spirit of the mother was drawn to the child by strong affection, and it is not easy to suppose that had she been in her normal state while manifesting, she would have acted so irrationally, or behaved to like a wild animal. Again, in ordinary materi-alization manifestations through mediums the personality of the communicating spirit is so masked and obliterated by the conditions, that proofs of identity through this channel are rare in the extreme.

"In the visions of the night, when deep eleep falleth upon man." it may be that the links tween body and soul are loosened, and that the freed intelligence then manifests more or less per-fectly in the world of spirits. Yet the chains binding it to the body are so firm that a physical air-ment, or a noise in the room, will bring it back to its tenement of elay. Under these conditions, the suddenly awakened mortal would not be disinclined to admit that his actions in the upper world, supposing he had gained temporary access thereto, were probably of an erratic character. "Where the treasure is, there will the heart be also," and the bridge of love seems to be the only one which spans with power the chasm between the two worlds. The things of time and the things of matter give way before this strongest of spirit-ual powers. All the evidence tends to show that in the world of spirits affection forms the strongest bond of union, and that no breaking of the law of love is possible in the higher realms of spiritual existence; such infractions are of necessity scen only in the lower and self-poisoned grades of human life.—London Spiritualist.

#### Smake Mesmerism.

A correspondent to the *Horest* and *Stream* re-lates a remarkable experience of his being charm-ed by a large black suske (coluber constrictor) when a boy. He says, after getting into a rocky, bushy place, where the timber had been cut, "my attention was arrested by hearing a rattling in the dry leaves, the distance perhaps sixteen feet from me. Stopping, I looked and saw a large black me. Stopping, I looked and saw a large black snake, five or six feet in length, with some two or three inches of the end of the tail in rapid vibra-tion or quivering, which made the noise with the dry leaves. I had seen small striped snakes do something like it, and thought nothing of it. I stood and looked at it with my stick on my shoul-der, unconscious of any danger, as I had killed perhaps hundreds of such snakes. In a few mo-ments the vibration wasso rapid that I could only see it without any form, and annared like a wisp see it without any form, and appeared like a wisp of straw in a strong wind, fastened at one end. Soon the vibrating portion began to show all the prismatic colors with such beauty of combination that no language can describe it. Seemingly they went through a million of combinations and mingling of colors and changes and recombinations with every tint or shade instantly. I stood en-chanted at the most beautiful sight I ever beheld, unconscious of dauger! Did I say enchanted?-charmed, fascinated! There I stood, lost in ecstasy-motionless-how long, I do not know. My eyes at first seemed a little blurred or dimmed. There was a pleasant, dizzy sensation in my fore-head. The first I knew, I felt myself falling to the ground. The partial falling frightened me, and in gaving myself from the fall, it turned my eyes from the snake. I felt dizzy, eyes blurred, muscles and nerves unsteady. In my fright at my condition, I 'went' for that spake with my staff. He stood ground, and raised up two feet or more at me with ked tongue. I struck without hitting for several times. The snake ran, stopped, raised up at me again. I made several strokes but could not hit him, although raised right in front of me He ran again and raised his head with forked tongue almost in my face. At the last and third attack, I hit him and then killed him. Before getting through the woods I heard another rattling in the Leaves-I did not look him up. Lexperimented with four or five of the same

kind of suches that summer of about the same size. As soon as the beautiful prismatic colors begon to appear. I turned my eyes. On one occa-sion two of my brothers joined me in the experi-ment with the same results. The noise of the rattling leaves attracts attention, and instantly as the eye falls upon the snake, the tail begins to rapid-ly vibrate. As soon as the colors begin to appear and commingle, the victim has no desire to look away, and the longer he looks, the more beauti-ful they become. The snake knows instantly when the victim withdraws his eyes from him."

#### The Old and the New.

We find in the old religious teachings a constant belittling of human nature. Men and woman were told that they were utterly vile, and of themselves could do nothing but from the most depraved motives. They tried to believe this, and when, by force of will or circumstance, one rose in noble deeds above his fellows, he received the love and reverence, of true hearts; his name was handed down through the years in songs and hymns; it was writted in books, and engraved upon marble and brass, to show that if men are nothing, God sometimes visited his creatures. Self-renunciation is the growing theme of many pages, which begin and end with this promise: "Bear the cross but a lit tle while, and the golden crown is thine forever.' There must be in the Summer land, thousands upon thousands of spirits, who journeyed thither in the belief that the carth life was incredy a sea-son of painful probation, who withdrew from its advantages and denied themselves its beauties; who often lived apart from those they loved, and inflicted tortures upon themselves in the hope by so doing of securing a heaven of eternal rest and happiness.

The new religion of this age starts on an entire-ly different basis from the old, for it asserts at the very first, that every human soul is born with at least a spark of divine good; that goodness and happiness are possible with all. We are told that instead of being incapable of good deeds, we are

Mrs. Avenath Blodget, Grangeville, Idaho Ter., writes: Reading in the JOURNAL of the case of Polly Brockway, though poor myself, feel for the necessities of others, and will send you fifty cents in stamps—all I can spare now; perhaps some one else will continue her paper when this is gone; if not, drop me a card; perhaps I may be able to spare more. Though 60 years old, I make my own and my mother's living by washing, and assist my feeble sister.

Mrs. Blodget, though sixty years of age and inindigent circumstances, not only making her own and her mother's living by washing, but assisting also a feeble sister,--she forwards fifty cents to this office to aid in sending-the JOURNAL to one whom she considers more unfortunate than herself. Truly, what a noble, self-sacrificing spirit she manifests! As money had already been cont here, to send the JOURNAL to Polly Brockway, we credit the fifty cents on Mrs. Blodgot's subscription. There are hundreds, yes, thousands of Spiritualists, who, if actuated by the same noble spirit that characterizes this aged lady, the JournAL might be scattered broadcast over the land, and the poor receive what they are not able to pay íor.

### Worthy of Imitation.

The Archduke Francis Charlos, father of the Emperor of Austria, has left a third of his fortune of \$12,060,000 to the poor.

The Archduke had ovidently been impressed by his spirit friends that he should as far as possible make amends to the poor, by bestowing upon them at his death, come of the vast wealth wrongfully withheld from them during his earth-life, in order to secure his own advancement in the other life, where equal and exact justice is meted out and the true law of compensation prevcils,

All who have hearded wealth wrongfully during their earth-life, to the depriving of the masses of their just share in the product of their labors. will have a fearful compensation to pass through before they can go on and up in the life beyond. They will find themselves tied to their money bags, weighted down by their gold, like a man inthe sea with a millstone about his neek, while the beggar here, who would remain poor rather than stoop to a dishonorable act, will be rich over there-the one of whom the proud, rich man, who wronged him here, will beg for favors there, before he can progress.

We are informed that the family of Mr. Henry Licking of Quincy, Ill., are highly favored in their family circle, by having manifestations through members of their own household as mediums, from a son and daughter in the spirit land. In October last they buried a son aged seventeen years, and in one of their sittings, while a twelve year old sister sitting in the circle held a slate,-he wrote thereon: "Dear Mother, don't cry any more for me, I am happy. Henry Licking." Such tes. timony, coming as it does in their own home circle, is not only convincing, but tidings from herdear boy afford the real consolation to the stricken mother, that can blud up the broken heart and dry the tears of sorrow. In the home circle truth can reach where no fraud dars to enter.

Mudson Tuttle as a Husbandman,

It seems that among his other multifarious engagements, Hudson Tuttle is a wide-awake Granger, in the broadest sense, and has been and is giving lectures before subordinate Granges on "The Grange and the Farmer," with great success Mrs. Emma Tuttle supplements each lecture with select readings, which makes a splendid entertainment. Well does he say: "If the farmer makes the growing of wheat or corn on cattle the object of his labor, however successful he may be, he is a failure, for the real object of all his labors should be, through the means thus attained, to develop himself, his wife, his children, in intellect and morals." His lectures are doing good, for they are in a new field, and his efforts are all directed to elovate farm life above the mere drudgery for exist-ence, and imbue it with science and poesy.-Ban-of Light.

## MAY 11, 1878.

To a land with roses spread.

Yes, we have solved that great mystory, and death is no longer a leap into the dark. Its solu-tion has robbed it of its sting, and the grave no longer even claims a victory. What is death! That arim monster before whom I so often have trembled? Not that I feared to die, but lest 1 might be buried alive.

Why should we fear death? It is only the work-ing out of a law of nature. When conditions are made favorable, a law of nature brings us into life, and a law of nature closes our earthly exist-ence in the material form, and ushere us into spirit-life. Why, then, should we fear to die, as we call it? We do not die; we cannot die. We pass through the change that is called death, in obedience to a law of nature; for there is nothing done except strictly in accordance with her laws, whether we understand them or not. We'are here, as we have been "sown" a mortal body, and death shall raise us up in a spiritual body. "There is a shall raise us up in a spiritual body. "There is a natural body, and there is a spiritual body." "This mortal shall put on immortality."

Now I ask again, what is death? It is only the separating of the soul or spirit body, from this earthly or material body; and this separating is but the working out of a law of nature. When conditions are made favorable, then nature's law produces this change; for they all act promptly and decidedly, and her work is not to be undone.

Now let us consider the conditions which are necessary that this change may be produced. First, we must know what holds the two, or rather the three, parts together, for man is a trinity. He consists of three distinct beings: the material, or earth body; the soul, or spirit body, and the spirit. Now what holds them together? I find in my experience in healing diseased bodies by, or with, magnetism, that it is the agent alone that holds them together; and as long as the tissues generate magnetism freely a person cannot die,-al-though animation may be suspended, and the person lie in a trance for days or weeks, and even be burled before the soul is set free or separated from the body, yet the latter is not dead until such separation is complete, although the conditions may be such as to entirely proclude resuccitation. But a good clairvoyant can always tell when this separation is complete; hence, when the great healer was on earth, and was called to see a girl who was supposed to be dead; he said, "She is not dead, but only sleepeth, and they laughed him to scorn. But when he had put them all out except the father and mother of the girl, he took her by the hand and called her soul back into her again, and she arose up and ministered unto them."

Now, how can a clairvoyant determine whether person is dead, but the separation is not yet comperson is deau, but the separation is not yes com-plete, he can see a silvery appearing thread, sometimes as thick as your finger, and sometimes no larger than a pencil, leading out from the breast of the person, and reaching to the soul, and the person is not yet dead, but only sleeping.

Under certain conditions this soul may be recalled, or compelled to return to the body again It cannot be separated or set free from the body sp long as the latter generates magnetism; but if the body has decomposed, or in any way has be-come so completely poisoned that healthy mag-netism is not generated, the soul cannot remain in it, and is then separated from the same by a law of nature. This separation is what is called death. Then the clairvoyant cannot see this slivery thread still holding the soul to the body. Hence it follows that if we are instantly killed by breaking the nock or in any other way while the body is in a healthy condition, the soul will be held to it by that silvery thread of magnetism, and remain quietly just above it in a kind of half conremain quietly just above it in a kind of half con-scious condition, for days or even weeks, until the body, from a chemical change in the tissues, ceases to generate vital magnetism. Then the soul is set free and awakens to a consciousness of its condition. While the soul is thus held to the body by magnetism after the latter is buried, it may be, and often is, seen by persons passing the grave yard, and it appears like a person dressed in white lying on the grave, but soon disappears.

There is no art or science that is too difficult for industry to attain to. Industry makes a man understood and valued in all countries and by all utions; it is the philospoker's stone that turns Imost averything into gold.

ly with you, striving, by intensifying the impres-sion, to shield you from harm? "I have long believed in the existence of such impressions derived from parents, as a fact, but

never met with so direct a confirmation as your experience furnishes."

In conclusion, since ideas communicated orally or in writing, are never received in the precise form in which they are given,—so with regard to impressions more purely mental, the recipient subject necessarily modifies, reproduces them in an altered form; and shall I, a child in matters anent Spiritualism, can I do otherwise than echo Col. John Hays' words:

I think that saving a little child, And bringing him to his own, Is a darned sight better business Than loading around the throne.

ALFRED BULL.

Scance by Mrs. Kendell, of San Fraucisco, Cal., at the Residence of T. B. Clarke, Oakland, Cal.

A few weeks since I was invited to visit a medium who had developed some; to me, new powers, I accepted, and saw manifestations in her own apartments, which were past bellef. I invited the lady, as I do all mediums, to give scances at my residence, where I, for one, am certain there can not be fraud. Last evening, the 15th of April, a party of fourteen, consisting of merchants, law-yers and geutlemen of leisure, with their wives, assembled in our dining room, the windows hav-ing been darkened by blankets, the key-holes stopped, so that not a ray of light could enter. In this room a circle was formed; in the centre a fa-ble and the medium. Upon the table were ten strips of paper about four inches by ten; through the corners of each piece of paper, three pin-holes in some, others four holes. The light being turn-ed down, scratching of pencil began, which con-tlineed about twenty minutes. Drawing being ended, the ten pieces were handed to me. Upon turning on the light and examination of the papers, we found drawn thereon heads and busts of seven varied persons, children, ladies and centle-men, one holding a child in his arms, and all very artistic. The pin-holes and papers were all intact; no exchange or possibility of fraud; neither does the medium know that any test was made with these papers.

Again the light turned down, the medium's dress, by design, was so drawn that a lady of the circle could put her foot upon it. Instantly a tin bell was rang around the circle. Very soon spirit lights began to float about the room, and contin-ued for over thirty minutes Quite a number in-creased in size until some of the circle recognized the full outlines of the face and form of humanity. They impressed the circle as to who they were standing whenever recognized, and at request like a flash, would cross the circle and how to the one calling. After this they carried a long, tin horn about the circle, whispering through it to nearly every one upon matters of a personal character. Patting of hands over persons in the circle continued nearly the whole evening.

We are very well satisfied, that this drawing, in a room so dark that the darkness might be felt, was done by the unseen ones whose eyes are su-perior to ours; also that the spirit lights were made by intelligent beings, for they, by signs, promptly answered every question; also the touching of hands all about the room, must have been done by the unseen, for it occurred all around the circle at the same time, and lastly, we know that the medium did not rise from her chair or move during the whole sitting. Given as an-other straw in the philosphical phenomenon of modern spiritual communion!

T. B. OLARKE.

T-W. Marker - Andrew - Andre

John Resemand writes: I am a Pole by birth—one of the retigress of 1830, banished here with 300 others from our country, from our par-ents and relatives, and for what? For/defending our rights, and what our forestathers left for us. It is true, I am a Christian and hown of Christianity routs, but what is the comolation of Christianity to me? By country dismostical and stripped of all her former house that grey, and our ancient. Humirods have this part to death, dismostic of fine best families without to death. Schemads of fine best families without to death with the fine schemads of fine best families without to death.

#### An Escuest Appeal.

To Liberalists, Spiritualists, Reformers, and lov-ers of justice. Allow me to urgently ask you to respond at once with pecuniary aid to the call of Mr. Cory, of Washington, to aid men and meas-ures in securing the repeal of the infamous Comstock laws. It is an arduous task to dance attendance on committees of both houses, and work up the case to a successful issue. Lawyers and others must pay board-bills, publish and circulate documents, etc. They have spent weeks already, and have had a hearing only before the House committee. Four hundred members must be dealt with personally. Col. Ingersoll will argue the case when brought before the Senate. Write to your member of Congress. Now is the suspicious time. If we fail now the whole ground must be gone over again, or let the enemy triumph. Sending petitions is only the beginning. We must watch, work and pay. Men flag in long and hard pulls, if not encouraged, backed and paid. Such s human nature. Will every liberal and spiritual paper present this appeal to its patrons? We must not fall now. Let the press speak out in urging tones. It is a mighty power. Failure now presages terrorism and evils untold. Send any sum from twenty-five cents to ten dollars to J. Weed Cory, Washington, D. C., who will see it properly applied and report.

D. HIGBIE, M. D.

### Notes From Michigan.

A few words for the good cause: We profess, practice and preach Spiritualism, to the best of our ability, angels helping us. On the 15th, 16th and 17th of March, we gave five lectures on Spirit-ualism in the town of Bremen, Marshall Co., Ind., to good audiences and attentive hearers, made up largely from Church elements, one or two minis-ters at each lecture. There we met Bro. Staufjer who called us there to lecture. He is Principal in the Bremen schools, and is a scholar and gentle-man of culture. There are but few Spiritualists in Bromen, but with a little effort, in concert with the liberal element there, they can organize a fine society. We hope soon to return to that place. I have also delivered five loctures from the rostrum of the Free Church in Sturgis, which place is now my home. With but little effort the lyceum in this place was revived last Sunday. The officers elected were: Conductor, Rufus Spalding; As-sistant, S. A. Thomas; Guardian of Groups, Mrs. Dr. Hurlburt.

We hope, though times are hard, to see our cause revive here. There is as fines spiritual and liberal element in this place, as I have ever met, liberal element in this place, as I have ever met, but it meeds a little more energy to move on the good cause. We have also revived our sociables which are well attended. Bro. J. G. Walt, presi-dent of our association, has had now from the last winter, but now he is rapidly improving, and we expect soon to see him again at the front mar-shaling the liberal elements and the front shar-nerals and solemnize marines. All the state of the point in Northern indians and the marines field gan. Friends, I had rather was out than rast out; let me hear from you all at once. Genus, give us work; charges siways made remanded. work; charges always made reasonable. S. Astheomas, M. D.

able to do a great deal more than we ever have done; instead of being asked to humble ourselves in sack cloth and ashes, we are called to come up higher every day. We are not admonished to cast away all thoughts of self, but rather to cultivate, strengthen and purify the individual file, to endeavor to create about ourselves a magnetism so ioving, fine and pure, that none may come in con-tact without benefit. There is no "saint's rest" in prospect for those who have tried to grasp the great truths of this religion; there is no boundary to the work of the spirit, but there is hope of more light in the dark places. There is hope also of more strength and willingness on the part of the workers. C. J. ARMSTRONG.

#### A Deaf and Damb Girl Cured by the Spirits.

I have some spirit likenesses that were obtained under very strange conditions. My sister worked for a man in Centre Lisle, and he had one daugh ter that was deaf and dumb-was born so. She is very bright and active, and is now about 23 years of age. Some four or live years ago, she began to have what the doctor called epileptic fits; her father has spent a great deal of money in trying to obtain relief for her, but she only grew worse My sister told him repeatedly that it was undevoloped spirits jerking her around so,- bat he could not see it in that light. My mother lives with me, and she went up to make my sister a visit, and while there they had circles, and she, the girl, was controlled by an Indian to doctor herself, and for the past ten weeks she has not had a fit. While being controlled on one occasion, she drew with her singer in her hand, an eye, and made motions and signs that the spirits wished to have their pictures taken. Then her father got some paper and a pencil, and at the scance she drew a likeness that was recognized. She came home with mother last week, and her artists and guides defense. She is giving many tests.

AMY L. MONROE.

B. L. Ford, Cheyenne, W. T., writes: I see in the JOURNAL of April 27th, that one E. L. Jenn-ings had been exposed in St. Louis. I am glad of He stopped at my hotel on the 18th of March, and gave his mame as S. E. Jennings from Aus-tralia, stating: "Although I say it myself, I am the best medium that travels." He wanted me to travel with him. I told him to give a secure at my house as a test, and if it was satisfactory, I would get a hall and manage for him here for a week. Ho said all right, and wanted a Press re-porter. I got together a circle of seven persons, and he gave a seance. He submitted to be undressed and another suit was put upon him, and the room was searched, and yet he raised the curtain and came out of the cabinet (room) wrapped In a sheet, and played the mouth organ in the cabinet, etc. After the scance we found that he had taken the sheet from his bed, and used it as a "spirit dreas," and I exposed him then and there, and drove him from my house. I got a warrant for his arrest, but he "jumped the town," and went to Denver. He had given his name there as S. Mott, brother of John H. Mott of Memphis, Mo, and had given two scences when I wrote to Denver, "showing him up" there, so that he "jumped the town" without paying his hotel bill. He is the worst fraud that travels, and is very clumay in his tricks.

#### The Spirit John Ming.

Charlotte Fitz Gerald relates the following curlous incident in the London Spiritualist;

"John King first proposed to me that he would show himself and the medium (Mr. Williams) together in the cabinet. However, as he had given in this test in my own house several times been me this test in my own house several times be-fore, he gave precedence to the stranger so lately arrived in this country. After returning Mr. Herbet to his seat, John King took me by the hand, threeded me through the smaller of the pitch duringes, and, leading me into the arbitat, threw a brilliant light ever the same to foot. The threw threw his light over the entreased modeum, not three are in have over the entreased modeum, he head to there is the set of the three here to pass any have over his, the three here the best to there is the set of the three here the here it. Williams the thread of body there.

Martin Constants State

#### Views of our Heavenly Home By A. J. Davis.

This last book of Andrew Jackson Davis' is a equel to the Stellar Key to the Summer-land, which was written years ago. It is not only a se-ries of clairvoyant descriptions of a real Summer-land, the fit and beautiful abode of men and women who have passed from this initial stage of life, but its opening and closing chapters are of rare practical wisdom. Its suggestions touching the attainment of a higher life, here and now, are full of the insight of the spiritual seer, the knowl-edge of the mental philosopher, and the kindly and hopeful spirit of fraternity and reform.

Every reader of the JOURNAL should send to you for this book, and enjoy its wondrous descrip-tions, and profit by its admirable teachings. G. B. STEBBINS.

### Briet Mentious.

D. N. Levey writes: I did think I would have to stop the JOURNAL, but I can't do without it. O. R. North writes: Yes; I have seen all the

ups and downs of the Journal, and I will stand firm by it. It grows better and better.

John Taylor writes: I take great pleasure in reading the JOUENAL. Oning's Basket is quite a feature.

Jno. Reynolds writes: I cannot close this letter without saying, I like the JOURNAL better than any other paper I read.

M. C. Buck writes: I would express the great pleasure I feel at the improvement of the Jour-NAL.

J. T. Pritchard writes: We found a materializing medium here in our little city last week, and if there are any good results in the future, I will inform you.

Hon. A. G. W. Carter writes: I am glad of the Increased and increasing success of the Journan, and wish it all the prosperity you yourself could wish for it.

F. Harris writes: I am very glad to see you try-ing to ferret out all impostors and exposing them. Every honest and upright moduum will submit to test conditions, so as to protect himself from susnicion. 🗃

S. Stovens writes: I will just say now that the JOURNAL is the most interesting, instructive, useful and truthful paper I ever read; and I would not be deprived of it for three times the price of subscription.

I have great hope of a wicked man, slender hope of a mean one. A wicked man may be converted and become a prominent saint. A mean man ought to be converted six or seven times, one right after the other to give him a fair start and put him on an equality with a bold, wicked man.-Beecher.

Then waters deluge man with rain, oppress him with hall, and drown him with inundations; the air runkes in wherms, propares the tempest, or lights up the velence; but the earth, gentle and indiagent, ever subsequient to the wants of man, aproach he argins with the products with obselv; many with the products with obselv; many with the products the idents, for the state of the satisfield, flow idents, for the state of the satisfield, flow idents, for the state of the satisfield, flow idents, for the state of the intratist of and the back the back over the intratist of and the back the back over the satisfield. The he seem the back the back over a of the list, he is and the back the back over the remains in the back. a in her boatus

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A STATE OF THE OWNER AND A STATE

Elastic Wrasses, for the care of Hernia, applied, or fur-aished by mail. stated is based upon physical and moral facts and probabili The author is a philosopher, and physician of large experi-ence. In this work ha freats of the philosophy of mind, an demonstrated by practical experiments during the last twenties. In accordance, then, with the duties and engagements **Psychological Practice of** by which I am bound. I respectfully submit it to the public demonstrated by practices experimental popular theories The book thoroughly demonstrates many popular theories to be unfounded and fallacious, and at the same time gives a rational theory for phenomena manifested. Dr. Fahrestock is a thorough follower in spirit communion, and reactics in this work the produs operandi to a demonstra-tion. Theory of the product of the product of the second tion. Darwinism vs. Solritanism - Hon. J. M. Peebles..... Discourses through Mediumship of Mrs. C. I. V. (Tep-pan) Richmond..... May it be productive of its great design, in dispersing from the minds of mankind the dark clouds of superstitious errors 20 00 MEDICINE. -- such being the wish of the Spirits, and of the humble indi-Medical Diagnosis. Send lock of patient's hair, age, see and One Dollar. Patients conting under treatment, will be credited with this Dollar on their first-monthly Payment. vidual who subscribes himself the MEDIUM AND AUTHOR creatics usta this Dottar on their first-monthly Payment. Different pattents, segarate letters. Hemedles and treatment for one month, by mail, Four Dollars. Our remedies are psychologized ormagnetized, prepared chiefly from herbol and uotanical principles-transformed into nowders, which are readily soluble in water, thus easily assimilated by the system. We also use the ancient Arable system of treatment by external means, to influence the nervous system, Arabies, prechologized and medicated on botanicel and spiritual principles. Certain causes produce certain effects; each case, of course, treated specifically. Psychologized inper, finanel, water, flowers, roots and herbs and other singetimes also used. Our latest impression has been an entirely new sistem of arguinsante, which enables us to send all our remedies by mail, thereby saving expense to patients. All these anxillery means are in-oludes in the regular treatment. Forer and Ague Szecific by mail, Meents; to Agents, pr. dozen. Three Dollar. Dovelopment of Medhumship, Examination, send lock of hair, size, feer and 2 posize stamps (one Dollar. Our Para-phiet, Development, in Theory one Practice, filty cents, Paychologized or mognetized paper for Development, One Bollar. Amutels for the development of any special phase of medium-ship, one Dollar. Those Amulets for development, as Que *Psychological Practice of Medicine* has been submitted to the highest authority in science in this contry and sauctioned as being based upon strict sciencific principles. Materal loca-tions made in person or by letters for mostage, collected. Time is very valuable; we collect business only as advertised. Address, During the development for mostage, collected. **CONTEXTS.** Dedication: Preface: Introduction-The Medium's Spiritual Experience: Confession of Saul of Tarsus; Early History of Jesus; Saul declares his mind to Judae; John the Dapriet at Home: Home of Lazarus-Martha and Mary; Jose and Mary's Declaration in the Gerden; John baptizes in the Jordan; Saul in his chamber-The Conspiratory; Judas and Coebi, Saul and the Sybil; Jesus in his Grotto-The Dream; Jesus at Charger Prelisaida, the home of Simon or Peter; Pialn of Genesareth -Jesus addressee the multitude; Eaul and Judas-The work-ing of the piot; Feast of the Fassover-Jesus addresses the people; Calaphas, Gamailei and Saul; Fool of Bethsalda-Jesus discourses on the Sublit, Jesus and the Samaritan woman-Interview with John; The Spirit Saul gives a general view of the travels of Jesus, his followers, his works, charac-ter and public estimation; The republication of Lazarus; Jesus discourses with Modemus; Jesus and Pharlaces; Scene at the Palaco of the Sanbedrim; The assembiling of Jesus and his followers; The eatmact of Jesus and Pharlaces; Scene at the Palaco of the Sanbedrim; The assembiling of Jesus and his followers; The eatmact of Jesus and his follow-ers into Jerusalem; The anduct and Betrayal of Jesus; Jesus and Mary in the Garden of Gethermase; chamber of Gezith-Jesus accused; Jesus before Plate and Herod; Pro-cession to Golgotina; The lost Brance found; Herod and the Sybil-Astounding revelations; Saul and Judas-The reward of the Trailor; The last communication of the Spirit Saul to the Medium. \*. \*For sale, wholesilo and retail, by the RELIGIO-PHILO-sophical Publicating House, Chicago. Different pattents, separate letters. CONTENTS. Exposition of Social Freedom. Essay on Man—Pope, Cloris gitt 1.00 00. Board, School Edition WORKS OF J. M. PEEBLES. 25 02 WORRAN OF J. M. FERBLIES.
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#### **RELIGIO-PHILOSOPHICAL** JOURNAL.

## 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-PHILO-SOPHICAL JOURNAL, I have read your arti-cles of reports from the planets, etc., by visit-ing spirits, of their inhabitants, climate, form, etc., etc., with some interest, realizing that the possibilities of knowledge by re-search, is unfathomable. I note also, your avide on "The Suicide." article on "The Suicide."

The thought has struck me foreibly, that some exploring spirit under your direction, may be able to give the world valuable light to be demonstrated in the future of progress and discovery, regarding the long sought for North Pole, so-called, and the mode or direction for reaching the coveted point, and knowledge of the truth of the "Hollow Globe" theory, and whether we have a correct idea of the shape and dimensions of this globe or not, as its entire surface has not, as yet, been reached to authenticate the maps that we look upon by geographers, to see the land and water of the earth. I remember of once seeing a statement in a spirit message, that we had no just conception of the size of the earth, north just conception of the size of the circle, north and south,—that it was very, very much larger than our theory shaped it. Yet it would seem that astronomers in watching the motions of the various heavenly bodies and calculating their shadows and their eclipses, ought to be nearly correct in a mathematical calculation by which the di-monotone of the earth are restablished. mensions of the earth are established.

Should one of your spirit messengers be able to undertake the exploration suggested, I hope to see the result in the RELIGIO-

PHILOSOPHICAL JOURNAL. I do not ask for extended views on any theory, but rather, whether there is a pros-pect that some exploration will be underfaken in that direction. Excuse me for this Intrusion upon your time, but I am always interested in speculation upon kindred sub-jects. W. S. WOOD.

Coshocton, Ohio.

pon 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. JOURNAL.

MR. W. S. WOOD, Dear Sir :- Agreeable to my promise made last July, to undertake a series of investigations in regard to the feasibility of reaching the North Pole, and obtaining knowledge in regard to the "Hollow Globe" theory, I now present to you through the columns of the JOURNAL, the results of these investigations obtained through the mediumship of Miss May Shaw, of this city, aided by such spirits as were selected and believed to be best adapted to the undertaking,-each exploring party be-ing composed of just a sufficient number of assistants-and no more-to carry on the work expeditiously and accurately.

Reversing the order of the questions, the "Holiow Globe" receives our attention first. The exploring party having been organized, it was determined to pass directly downward through the earth to the centre, there to find the hollow, if it existed. The day had been very hot (in the early part of August), and the prospect of finding still hotter regions, was not much of an inducement for May to undertake the journey. Slowly the party descended, passing through the various strata of geological formations, composing the earth's. crust. Whilst some of the strata were passed through with facility, others offered more resistance, but in no case sufficiently so as to impede the progress desired. May, speaking through her own physical organism, constantly kept me informed of their progress, discoveries, etc., and soon announced that the party had entered a large cavity. In this cavity, the ground upon which they stood was hard and rocky, covered in some places with fragments of stone and some compost earth; at a little distance the ground appeared more green, and an inspection revealed vegetation resembling short grass, while in spots it more resembled moss; a clump of bushes were not far off; these were only a few feet high, and no tall trees were anywhere met with; one species of moss bore a blue flower and a yellow berry, which, although its taste was not delicious, was still good to eat. Rivulets and lake-lets of water, bordered by vegetation and containing animal life, such as fishes, eels and frog-like creatures were seen; no birds, but a little black animal resembling a bear, was observed. The scenery, compared with that of the external surface of the earth, was tame, monotonous and dreary; the atmosphere not unpleasant, the temperature rather cool, and a general semi-darkness pervaded the place, which, however, did not prevent the party seeing as distinctly as they desired; but there was no bright sky, light streaming in at two round openings, one at either end of the cavity; these openings appeared to communicate with the outer sky, for the stars could be seen through them. and were the only visible places where light could enter; the northern opening was at that time (August) brighter than the southern opening.

places the surface was submerged by water --bays and inlets from the outer ocean as it was discovered to be--when the party ad-vanced 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 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.

Portions of firm land extended for quite a distance from the edge of the opening into the sea, whilst the waters in no part entered the cavity beyond the narrowest part of the opening. The openings were apparently perfectly circular when viewed from the cavity; the edges were beveled off from both the outer and inner surface, making the opening slightly funnel shaped. The southern opening appeared to be about the same size as the northern, and for the purpose of getting an idea of their dimensions May placed herself in the centre of the southern opening, and in such a position that the north star could be seen in the centre of the northern opening. Taking the appar-ent size of the full moon as seen from the earth as a standard of measurement, the apparent size of the opening was estimated by the various members of the party to be about two diameters of the moon; certainly not less than one and a half diameters, and not more than two and a half diameters of the moon. This method of measuring was of course not very reliable, but it was the best we could do at that time. Taking then the apparent diameter of the

north polar opening as being equal to two diameters of the apparent size of the moon, and that the distance from the point of observation to the polar opening was probably about 7,500 miles, the actual diameter of the polar opening would be about one hundred and sixty miles; or not less than one hundred and twenty miles, and not more than one hundred and eighty miles.

The formation of the southern opening was found to be similar to that of the northern opening, the water, however, entering into the opening farther, and only a small portion of firm land projected beyond the opening into the sea on the outer surface of the earth.

After numerous excursions of investigation, it was determined to make an actual measurement of the thickness of the crust of the earth, and of the diameter of the north polar opening. For this purpose we obtained a cord measuring one thousand and fifty-six feet in length, being one-lifth of a mile; another shorter cord divided in links of five and ten feet; an alcohol thermometer and a mercury thermometer, this comprising the equipment of the surveying party.

(All objects upon the earth, animate as well as inanimate, have their spiritual as well as physical or material part, and it is this spiritual part of these measuring instruments that can be taken by May when the spirit leaves the physical body, or by spirits. These instruments served their purpose well, and the thermometer acting pose wen, and the thermometer acting promptly to the least change of temperature, the mercury thermometer responding more quickly than the alcohol thermometer.) It was early in December; the tempera-

ture of the atmosphere on the surface of the earth was a few degrees below the freezing point. Whilst one of the assistants held one end of the cord at the surface of the earth, the other end was carried down into the earth and held at its extreme length by another assistant, when May could examine the character of the soil and other strata be-

north of the equator, and is probably cor-rect for the same latitude south of the equa-tor 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 at any point. At a distance of about four hundred miles from the northern opening, the crust is little more than half as thuck as at the part measured, being about two hundred miles.

It might seem that a globe nearly eight thousand miles in diameter, made up of a fragile, brittle shell whose average thickness is only the one-twentieth of its diameter, revolving upon its axis, and moving in its orbit with immense velocity, subjected to the attraction and repulsion of other heavenly bodies, could scarcely go. on such a journey with perfect safety to itself and inhabitants. But let us see whether the ig-neous theory—that most generally accepted at the present day—will give us a safer globe to dwell upon.

It has been observed that in sinking mineshafts or boring for water, the temperature rises in descending at the rate of one degree Fahrenheit for every forty-five feet, being one hundred and seventeen degrees per mile; on the supposition that the rise continues at the same rate, the earth, at the depth of two miles, would have the temperature of boiling water; at nine miles it would be red hot, and at thirty miles depth, all known substances would be in a state of fusion.

According to this theory, the earth must be looked upon as an intensely heated fluid globe, covered with a crust of solid matter only thirty miles in thickness, bearing some-what the same proportion in thickness to the joint d liquid within that the shell of the ignited liquid within, that the shell of an egg bears to its fluid contents. Such a body would certainly offer less safety to its inhabitants than the "Hollow Globe."

Although the igneous theory is not positively at variance with any known fact, still many tenable points may be brought up against it, and in favor of the hollow globe theory. But such discussion would carry me beyond the limits of this article.

The exploring party having convinced themselves of the existence of a cavity in the center of the earth, having at either end an opening communicating with the outer surface of the earth, the question of the feasibility of man reaching the north pole

was now to be examined. The exploring party having been muster-ed and equipped for their undertaking, now started on their trip. Descending through the earth into the cavity, they passed out at the parth pairs of the cavity is passed out at the north polar opening, rising in space to such an altitude that the earth had an apparent diameter of about twenty degrees; obtaining thus a bird's eye view of the north polar regions.

In the centre of the globe before them, there appeared the dark polar opening in the center of, and entirely surrouded by, a sea of open water, whose waves, occasion-ally crested with white; were less turbulent than those encountered on the Atlantic ocean; but no land, rock, floe or iceberg, broke the monotony of this circular sea, from the polar opening to the shores of a wide, bright girdle of ice which surrounded it on all sides.

From the opening there issued with varying intensity, streams of mild electric light, curving gracefully over the edge, and pass-ing off in all directions over the sea, and parallel with its surface, forming the aurora borealis.

Taking the diameter of the polar opening as a standard of measurement (the actual measure of the opening had not at this time been taken) the estimated width of the open sea, from the edge of the opening to the edge of the ice girdle surrounding it, was two di-ameters; (at this time, October.) applying to this the ignres subsequently obtained by measurement-one hundred and thirty-eight miles as the diameter of the opening-the open sea would have a width from one side of the ice girdle to the opposite side of the ice, a diameter of about six hundred and ninety miles, and extending to the eightyfifth degree of north latitude. (At a measurement taken in February, the open sea had a diameter of not more than one and three-quarters of the diameter of the opening, being one-eighth less than found in October; evidently the ice had accumulated to that extent on the northern shore of the ice girdle, during the winter.) The girdle of ice surrounding the open polar sea, had an average width equal to seven and a half diameters of the opening, being six diameters at some places and as much as nine diameters at others; being widest at the points joining or covering land, and narrowest at points on the water. The open sea was nearly round; at the polar opening a portion of land-a continuation from the cavity-projected into the sea to a distance of about forty miles; this was on the Western Hemisphere; on the Eastern Hemisphere there was a similar but smaller projection of land. At the periphery of the sea, numerous bays and inlets had formed into the ice shore, in some cases extending into the ice as much as twenty miles. The oceans on the south of the ice girdle present, as we know, a continued series of deep and extensive bays and inlets of water on one hand, with the corresponding projections of ice into the water on the other hand. First, all the larger bays and inlets of the polar sea, were followed up, to discover, if any existed, a passage southward through the ice, but these bays always terminated before going many miles. Then the more extensive inlets of open water on the south of the ice girdle, were followed up in a di-rection north, with no better success; no open channels were found that reached anywhere near the northern shore of the ice. Having failed in this way to discover a passage through the ice, the party then as-cended into space so as to get a bird's-eye view of the ice field and search for a pas-Crossing the entire ice field from ocean to sea, were several streams of apparently open water; upon descending upon the surface, however, these streams were found to be solid ice, and not varying in appearance from the ice of other adjoining parts; the differ-ent color being apparent only at a considerable heighth. The position and direction of these appar-ent streams, were: First, the most conspicuous from Bhering's straits where it commenced as two streams, which, coalescing passed across the ice girdle in a line directly toward the North-pole; the breadth of this apparent stream was estimated to be about one-eighth of the width of the ice girdle at that part through which it passed. Second, a stream less distinct than the first, passing through the ice in a line from Davis straits direct towards the North-pole; the width of this stream was judged to be one-third less than the first. Third, a stream cast of Greenland flowing first in a direction north, then northwest,— then around the north and of Greenland, where three-fourths of the stream are lost; the remaining fourth joins the stream west of Greenland from Davis' straits north. For the purpose of discovering the cause

of the appearance of these streams, May, of the appearance of these streams, stay, with her party equipped with measuring in-struments, 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. Beice field; the ice measured fifteen feet. Be-neath the ice there was a perceptible mo-tion or streaming of the water towards the north. The temperature of the water five feet below the ice, was thirty-five degrees; at ten feet, thirty-seven degrees; at fifteen feet, thirty-eight degrees; at fifty feet, thir-ty-eight degrees. The temperature of the atmosphere above the ice was sixty and a half degrees below zero. The thickness of the ice on either side of the stream was on an overame twenty feet; the temperature of the average twenty feet; the temperature of the water immediately beneath the ice was thirty-one and a half degrees; at a depth of fif-ty feet, thirty-eight and a quarter degrees.

The ice of the stream running north from Davis' straits had an average thickness of ten feet only; the temperature did not vary to any extent from that obtained at the first stream running north from Bhering's straits. There was also a perceptible current to the water, in a direction northerly towards the pole. Where these streams emerged into the north polar sea the ice had been melted away, forming a bay of about fifty miles deep opposite Bhering's straits, and a bay of about forty miles deep, opposité Davis' straits. The extreme cold experienced on these

trips to the polar ice regions, was at first keenly felt by May, but after a while, when becoming inured to the temperature, she suffered less.

The lowest temperature observed at any time was in the month of January, at about the centre of the ice girdle, being about the soth degree of north latitude, on the Eastern Hemisphere, when the alcohol in the thermometer went down to seventy degrees below zero, whilst on the Western Hemisphere. at about the same latitude, it was sixty-nine degrees below zero. North of the 80th de-gree of north latitude, toward the polar sea, was always less than farther south at the centre of the ice girdle.

The excursions to these icy regions were made during the winter months; examina-tions madeduring the warm summer months would naturally yield somewhat modified results.

Obviously, if the foregoing investigations are reliable, the main difficulty in reaching the north polar opening, would be encountered in crossing that vast field of ice intervening between us and the polar sea. This ice plain was not very rugged and did not appear to offer any obstruction to a travel-ing party. The journey would have to be made by boats on sledges well equipped for the purpose. The open polar sea would be reached at or a little north of the 55th deg. of north latitude.

It will be remembered that Dr. Kane in the year 1854, with his sledge-party, reached north beyond the S2nd degree of north lati-tude; from this point about two hundred miles farther north, would have brought them to a milder climate and the open polar sea. Then the boats could be brought into requisition and a journey by water of about two hundred and seventy-five miles north. would bring the voyagers to the verge of the polar opening; once there—so far as could be discovered—no obstacle exists that will prevent man from entering the "Hollow Globe." Dr. WOLDRICH. Globe."

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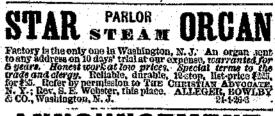
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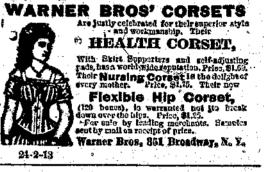


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As to the reality of the objects seen and examined, there was not the least doubt in the mind of May or any member of her party,-her spirit companions positively as-

serting that all they saw was true. To determine the fact that they were really in the interior of the earth, May posted herself at a certain point in the cavity, and sent each member of her party in a different direction from the same, through the crust of the earth to the outer surface, not ing carefully the appearance and character of substances and places passed through, their position upon the surface of the earth, etc.; then returning to May, they unani-mously reported that they had each reached the outer surface of the earth, with the sky overhead; they also asserted that they had not left the earth, had not wandered off to some other planet, and that the cavity in which they then found themselves, was in the interior of the earth. Then May repeated the previous experiments of her par-ty, to determine for herself the above point, with results that corroborated the previous statements of her assistants.

The two openings through which light entered the cavity now engaged their at-tention. Through the northern opening could be seen the polar star. At the open-ing, the surface upon which they stood was solid rock, which at places projected beyond the edge of the opening, whilst at other

neath; the links of the cord showing the distance or depth from the surface. When the whole distance, as far as the

cord extended, had been examined and the comperature taken, the first assistant would descend farther towards the center of the earth to the length of the cord, while the second assistant would retain his position. holding his end of the cord; in this manner each assistant alternately descending with his end of the cord towards the center of the earth, just as a person in walking, putting first one foot forward, then the other.

The temperature attained at these measurements, is as follows: On the surface of the earth, freezing; fifty feet below the surface, 55 degrees; one hundred feet, 68; two hundred and fifty feet, 72; five hundred feet, 73; one thousand feet, 72.

After this a lake of water having a tem-perature of 70 degrees, and judged to be about fifty feet deep, was entered; the bed of the lake seemed to be of clay at the depth of fifteen hundred feet, and at a depth of two thousand feet it was hard like rock; at twenty-five hundred feet deep the rock felt more rough and soft like sand stone.

Temperature at a depth of fifteen hundred feet, 71 degrees; two thousand feet, 72; two thousand five hundred feet, 72; three thousand feet, 70; one mile, 70.5; three miles, 71; five miles, 71.5; ten miles, 74.5 fifteen miles, 75; twenty-five miles, 75; thirty-five miles, 70; fifty miles. 68.5; sixty-five miles, 64.5; eghty miles, 62.5; one hundred miles, 58.5; two hundred and fifty miles, 56; three hundred miles, 53; three hundred and twenty miles, 53.

At the end of the three hundred and seven tieth mile the cavity of the earth was reached, and, I must confess, this was much less than I expected.

In descending into the earth, the temper-ature gradually increased until the depth of two thousand feet below the surface was reached, and from the depth of twenty-five hundred feet on, it gradually decreased. That the increase and decrease of temperature are not perfectly regular, is owing to several causes; principally, however, to the nature of the substance composing the different strata of the earth's crust; some strata being more capable than others of absorbing and retaining the heat generated by electrical currents passing through the crust of earth parallel to its surface.

These measurements of temperature, of course, apply only to the vicinity of Chicago, the place at which the measurements are made; different places on the same latitude, no doubt giving different results, and also measurements taken at different times at the same locality would yield slightly varying results.

The temperature of the cavity in its dif-ferent parts, was found to be nearly uni-form, varying but little from 53 degrees F., as found at the spot first entered.

The temperature obtained at the meas urement of the north pole, opening at its narrowest part, was as follows: Tempera-ture at the starting point on the edge of the opening, 53 degrees; at thirty miles from the edge, 52; at fifty miles, 51; at eighty miles, 49; at one hundred and ten miles the temperature had risen again to 50; at one hundred and thirty-eight miles the opposite edge was reached, the thermometer standing again at 53, one hundred and thirty-eight miles being the distance measured as the diameter of the north polar opening. The measurement of three hundred and seventy miles obtained as the thickness of the crust of the earth, is applicable only to the latitude of the place measured, which in this instance is nearly forty-two degrees

and the second second

We are in receipt of letters from Washington, where Walkins, the independent slate writing medium has been, giving us the disagreeable information that this individual made himself obnoxious in many ways while there. Now we have a letter from Ohio, where he was at last accounts, in which the writer states that Mr. Watkins ignores his wonderful mediumistic gifts, and asserts that he deceived Eastern Spiritualists. We agree with our Washington correspondent fully in the fact that while we should treat mediums kindly and charitably, they should so act as to deserve kindness and charity. That Watkins is a bona fide medium there is not the least doubt, as we and others tested his mediumship under conditions that utterly precluded fraud. Why he should now—if. he does, as has been alleged—repudiate the facts so fully demonstrated in his presence, is one of the mysteries we are, we confess, unable to solve. It seems as though he must at times. under the circumstances, be ;psychologized by those with whom he comes in contactwe mean those who ignore mediumship altogether-otherwise he would not behave in so erratic a manner as is alleged. We are perfectly aware how sensitive mediums are, and hence have been willing to be as lenient as possible toward them; but we agree fully with the RELIGIO-PHILOSOPHICAL JOUR-NAL that there is a point where patience ceases to be a virtue, and that the time has come to rebuke such vacillation.

Mr. Watkins recently wrote to us from Chicago, saying that he had fallen in with Bishop, the impostor, and asked our advice whether or not he had better join him, pretending to ignore his own mediumship (for a time) in order to discover, he said, Bishop's tricks, and then come out and expose the latter. We at once replied that such a course on his part would be morally objec-tionable, and advised him not to enter into any such disreputable compact.-Banner of Light.

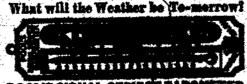
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