Ernth Genrs no Musk, Jows at no Human Shrine, Seeks neither Place nor Spplause: She ouly Isks a Hearing.

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THE ROSTRUM.

THE ETHICS AND RELIGION of Medern Spiritualism and How it Proposes to Accomplish its uses to the World.

A Lecture Delivered by Mrs. F. O. Hy-zer, Inspirational Speaker, at Evorett Hall, 398 Fulton Street. Brooklyn, N. Y.

Reported for the Religio-Philosophical Journal by

The questions presented by our Commit-

tee are these:

"Will you give us the central thought or idea of the Ethics and Religion of Modern Spiritualism, and how it proposes to accomplish its uses to the world?" "Suffer little children to come unto me and forbid them not, for of such is the kingdom of Heaven."

"Except to come as a little child we shall

not, for of such is the kingdom of Heaven."

"Except ye come as a little child, ye shall in no wise enter into the kingdom of Heaven."

"The kingdom of God is within you."

"Thy kingdom come, thy will be done on earth as it is done in heaven." As you will see, these questions lead so directly to the nature of the human soul and its development, that the methods and means by which its involved principles and laws work out their legitimate and unavoidable results, reveal at once to every thinking mind the methods of their uses to the world. The central idea of Modern Spiritualism is the central idea of the universe. As far as the human mind can approximate a conception of absolute or positive truth, it conceives of centers and circumferences, and yet we can not fail to see as reasoners, that to the self-existent, there can be no beginning, hence no local center, and no absolute limitation or circumference; consequently we come at or circumference; consequently we come at once to see that centerstance and circumference, central and circumferential, are only terms denoting the degrees of our own per-sonal and transitional state of unfolding selfconsciousness; hence you will see how necessary it becomes that we should in all our thinking bear constantly in mind, that we can never more than approximate divine perfection, while at the same time, realizing that being heirs to, and parts of, that perfection, we are moving on in systems of use forever, the beauty and wonderous harmony of which use we can not fail to appremony of which use we can not fail to appreciate as rapidly as we learn the laws of our being and its relations to the universe. Hence, to be, we must consider the highest and fullest expression of God or Law, and that our fullest and highest conception of the nature of Being must forever and ever approximate that perfect harmony which in all its lesser or greater degrees constitutes. all its lesser or greater degrees constitutes

our happiness or heaven.

Now, we have to consider that the central idea of any representation of life, is formed in the personality of the germinal principle involved in its organization, and the character of that principle is ascertained by its fruitage or ultimate. The highest and full-est fruitage, by comparison, which our planet has borne, is its humanity; hence the central or germinal idea of the planet, is humanity. Humanity being correlated by every variety of germ, and product of every plane of our planet, the science of all philoso-phy and the philosophy of all science relating to mankind, whether they be demonstrated ponderable or imponderable matter, converged in one grand intellectual and Spiritual thought-product, which we have come to thought-product, which we have come to name Central Science, or Central Philoso-phy, or Religion of Nature, or Spiritual Eth-ics, but which has found, with the masses of the thinking, as well as of unthinking people, the common and entirely indefinite name—Spiritualism? But as the rose is just as sweet by any other name, so this grand-thought system of the ponderable and imponderable universe, is not weakened by the poverty of a name, and humanity can not express its thought ripely while its conscious ideals are unrefined.

We know that a pint cup will hold just a pint—not a particle more, though often somewhat less. Then, also, the quality of the cup as well as that which is placed in it, is also involved. If the cup has any degree of transparency, many shades of color may be represented in connection with its contents. Again, the quality of the contents is often a matter of consideration. One commodity will become tinged by the character of the ingredients preceding it in the cup. The sweetest perfume of roses would be-The sweetest perfume of roses would become repulsive to our sense of smell, did it flow to us through a channel tainted with coal cil. Thus it would be impossible for a mental receptacle to represent any inspirational, or normally unfolding ideal, thought or sentiment independent of these correpondences of immutable laws. It would be wholly unreasonable to expect that the purest inspiration of high heaven could flow through a mind and soul all tinged and rusted with the dampness and mould of decaying creeds and dogmas; all embittered and soured by distrust of God and contempt of soured by distrust of God and contempt of humanity; all blackened over with the conhumanity; all blackened over with the con-densed vapors and smoke of an ideal hell of seething fire and brimstone, mingled with the poisonous ethers of human decomposi-tion from the depths of the unextinguisha-ble wrath of an infinita revengefulness, rising and rising forever and ever, and not become impure and repulsive to the senses of those who behold the splendors of the living God in all nature, from the grandest world that

burns within our firmament,—to the tiniest worm, or tenderest flower that moves or blooms upon our earth.

Our ideal of the Infinite must be measured and limited to our own peculiar form and quality of measurement. No human mind, no arch-angel's intellect ever outlived the Deity. It only outlives itself. No two ideals of the Infinite can ever be precisely the same. The identity of each brain, and soul, and spirit preserves its own axis, and that axis is its central idea. The idea is its axis; and this truth is not limited to the human organization alone. The same breath of air, the same sunbeam, the same soil, the same dews and showers will descend upon the buried germs of vegetable life in conjunction with the relations of our planet to its kindred planets, yet that one point of embryotic existence constituting the ideal of the identity of the rose-germ, will persist in coming up and filling the air with the fragrance of the rose—not the lily or violet; and as you go on for comparison to every one of the species of the vegetable kingdom, all the way up to the human, you will find the correspondence perfect; that the idea, the inspirational principle, the infinite warmth, the infinite law holding itself to the necessity of that which it has uplifted and which it draws unto itself, must hold on to its own personality, and complete the necessities of its own identity. No matter for the perfection of the absolute; that perfection radiates through limitation, always has, and must forever.

But says one, "What has this to do with the

But says one, "What has this to do with the question concerning the Kingdom of Heaven and our becoming like little children before we can enter therein?" The central idea of either ancient or modern Spiritualism, is the embodiment and completeness of this principle, which, as we behold and understand it, becomes to us the magic key that soon unlocks every department of universal nature, as fast as the inquisitive powers of the mind are able to grasp it, and by the force of evidence and logic, throw wide open the transverse of the faith Developing. the treasure-house of Infinite Revelation.—
There is no new truth. The truth of yesterday is the truth of to-day, and the truth of eternity. The truth of one principles harmonizes with the truth of all principles. We are no nearer perfection to-day than we were ten thousand years ago. We have perfectly represented the laws involved in every state and condition of our eternal past: we state and condition of our eternal past; we cando no better in our eternal future. We can only do what we have not done; know what we have not known; enjoy and suffer what we have not enjoyed or suffered, and shall never enter any heaven or hell that surpass-es our own special state and appreciations. Therefore why need we wait longer for our blessings? If heaven lies in ourselves, why look forward or backward for it? Why not to-day awake to the beautiful artistic merits of tracing the delicate, subtile out-lines and interblendings of light and shadow lines and interblendings of light and shadow in the grand structure of perfect harmony? Never can we realize, even approximately, the fundamental beauty of such a grand reality, save through mentalities that grow all the more child-like by acquisition of knowledge and the culture of that which acquires. The more real knowledge, the more self-discovery and culture, the more the soul unfolds within this immortal sensate regrouplity the humbler we become and conpersonality, the humbler we become and con-sequently more beautiful representations of that child-like simplicity of aspirations and tenderness of heart, that looks up lovingly to be guided by its fatherhood and motherhood, and the greater the tendency to grow and unfold the generous trustful love of one child for the other, that forgets personal distinctions—no, not forgets, never having realized any boundaries of caste—and will realized any boundaries of caste—and will harmonize with another child whether the father is rich or poor. Do we not want more of that child-like simplicity? Would not we feel more of heaven than of hell if we had it? Not in that reckless sense that would leave us no discriminations with regard to taste, use and beauty in all our association with each other, but that we should retain and cultivate unceasingly that child-like gentleness, sincerity and joyousness that comes through confidence in each other's motives, and cheerful obedience to the authority of the law of our being, for well organized and well trained children yield to the superior judgment of the parent, of which obedience they are proud, and not ashamed. Then we should handle each other's creeds, sentiments and opinions, with that spontaneity and reciprocity of feeling and sympathy with which children compare and sympathy with which children compare their possessions of toys and picture books; for our creeds, dogmas and sentimentalisms are only toys and picture-books of a higher are only toys and picture-books of a higher sort, in the hands of larger children, and while we think our possessions the only beautiful ones, our parents the only worthy ones, our positions in life the only honorable ones, our associates the only respectable portion of humanity, our church the only true one, and our view of God, the only correct one, we find ourselves like other rude, uncultivated, quarrelsome children, who are not capable of appreciating the Father's house of many mansions, hence cannot enter the Kingdom of Heaven.

Because modern Spiritualism or Unitary

Because modern Spiritualism or Unitary Philosophy has found and continually applied this key of unitary truth to all the phenomena of human life, as well as to all its correlative matter, we hall her as the all-embracing and peerless thought-product of our earth, and the richest harvest of that planet's transferational as well as applicational relation inspirational as well as aspirational relation to the glorious worlds that glow and burn around her.

This system of thought represents or cor-

responds to childhood in another sense also. It manifests the growing possibilities, the tender and quiet elasticity of the mind and matter of childhood; it does not hesitate to move on before the repeated commandments and authorities of its parent truth; so entirely evident is this, that it has become long since an objection to the opposer, and to many of the primal investigators of its moral and physical phenomena, because it indicates no stopping place, but continually goes on from revelation unto revelation, keeping its pupil too active to allow time for idleness or fossilization. They say, if Spiritualism is true, why do not its pupils or believers all agree? They tell us that just as they are finding themselves settled in one conclusion from the teaching of one of our speakers, writers or mediums, they meet with another whose interpretation unsettles them, and thus they find that they must do their own thinking after all, and that there is too much labor in all this melting gold from dross, and in this sifting wheat from chaff. They ask, "Why, if Spiritualism be true, we should not all interpret her truth alike?" We might as well ask: "If the sunbeam, atmosphere, falling dews, showers and slumbering soil, are truths, why does the lily insist upon being a lily instead of a rose? If corn is a fact, born of God's truth, why does not corn cover the earth instead of sharing our dear planet's bosom with countless forms of vegetation, which array her in such radiant and peerless beauty?" As well might we ask: "Why does God do anything as it is done? "Why does God work by law instead of working without law?" I do not know. The little I do know relates to what is. I never did understand anything about nothing. Did everone of you? And my heart arises in adoration to-night to the Parent whose house is of so many mansions, in which house I am to dwell forever and ever, having my own special apartment, as well as a welcome in all the others of the vast structure, and that I shall be "I" through eternity; no matter wha what hights of wisdom, love or beauty may attain, I cannot lose my own axis or fall from my own absolute obit; and more than this appreciation of the blessing of a glorious personality, I feel the immortal triumph, the transcendent glow of conscious power within my soul to retain my selfhood in the deepest hell as in the highest heaven, and that though countless approximate eternities were to roll over my unutterable agonies, with every breath of consciousness, I could still repeat the divine assurance of the eternal law: "The kingdom of heaven is within you!"—still repeat to the wailing, despairing subjects of redeeming fire—to the pleading, appealing spirits of the billowy flames of purifying grace: "God's will be done in hell as it is done in heaven!"—still shout amid the roll and crash of the thun-der of recking recling worlds and the surgder of rocking, reeling worlds, and the surg-ing seas of sevenfold heated matter: "I and my Father are one!"—still rise calmly above the fire, wreck, and desolation, adoring the God who tortures to save, but never saves to torture, folding myself in fiercest flame, leaning undismayed and fearless on the besom of the Perfect Love, whose glory descends through his clory.

scends through his glory.

Thus the central ideal of unitary truth vinducates God's justice, and the soul, like the body of the growing child, rises in graceful and beautiful proportions by being nurtured on the daily bread of eternal life, and by drinking at the fountains whence issue the cooling streams of the great principle of universal love. Eternity is but the school-room of nature. Time is the boundary of each department therein; knowledge the material which we glean, and wisdom the ripened fruitage of the gleaning. Does not this realization remove a great burden from our shoulders? Can we not here all afford to pause and take one long, restful inbreathing of mutual congratulation, that we have time enough allowed us to accom-plish all that we can ever aspire to—all that can ever be required of us? No wonder, since we have been so hurried by our religious and moral teachers, that we poor children have done our workso badly. We have been making up character lately, on the same plan by which we have manufactured should cloth and furniture, built houses, and constructed ships and steamboats. Sensible people tell us that one old chair, or bed-stead, or table, is more valuable to the owner than a dozen of each would be turned out

from our present manufactories. When people thought slower, they worked more upon honor, not feeling in a hurry. With modern speed of thought, we must have a modern religion, a modern philosohave a modern religion, a modern philosophy and a modern science, else the trumpet of the eternal God will sourcely be heard above the crash and din of the mundane strife when it again would peal its notes to call order out of chaos. The soul's sense of immortality, and the mind's conception of eternity, alone can balance the vast weight and the lightning speed of modern thought. No wonder that unthinking, but observing people cry out: "Give us the old-fashioned characters!" "Give us the old gospel and the old faith of our fathers!" They know there is a fearful want of something which the world once had; they feel that the times are in some way "out of joint," but not being child-like enough to go to school times are in some way "out of joint," but not being child-like enough to go to school and get their lessons—not being child-like enough to say to the great Father: "Give us this day our daily bread"—through their blindness they wildly turn their feet from instead of toward, the kingdom of heaven—the paradise of rest that alone cometh of heaven within peace within.

We do not return, nor can we return, to the past. The past is no longer ours, except its monumental testimony to eternal lifetits monumental testimony to eternal lifetits monumental vindication of the infinite necessity of immutable mutation, or the changeless necessity of change. Modern mind—modern children—recognize modern methods of education. Earth does not hold teachers qualified to impart all that her children are qualified to aspire to. She never has received her highest instructions from mundane teachers. All her inventions, all her seientific discoveries, all her artistic conceptions, have been warmed into outward life and actual expression by the breath of supermortal intelligence descending in the form of angel-guardianship and guidance through inspiration. When mind required compartively but little, little was bestowed: but there came a day when the tide of human need, and human prayer, and human love, and human anguish, swept up to the very portals of the Spirit-world, that vast city of the unseen, whose populace is one countless multitude of our loved ones, our precious heart-treasures, towards whom all the warmest, sweafest, holiest yearnings of cious lieart-treasures, towards whom all the warmest, sweetest, holiest yearnings of our souls were reaching outward implorour souls were reaching outward imploringly, ever-hopefully, though sometimes almost despairingly, and the eternal law of justice formulated in the unerring regularity of supply and demand, or to use another form of speech, the law enunciated by the Nazarene: "Knock, and it shall be opened unto you;" "Ask, and ye shall receive," swept back and rent asunder the barriers of matter lying between our world and theirs, and we began to see as we were seen, to know as we were known, and to understand to whom under God we owe the inspiration, the instruction, the guardianship, through which we have been brought through the riven sea of embryotic matter, on to the fair shores of our promised inheritance of light and liberty, while its billows have faithfully closed over our phantom pursufaithfully closed over our phantom pursuers, tyraunic superstition, unholy bigotry, ed the morning of the judgment day—that day in which the old heaven and earth are passing away, and all things are becoming

In the olden earth—the swiftly disappear-ing dispensation of religious faith and training, we stood upon a narrow stretch of time between the cradle and the grave-an ocean of uncertainty and mystery on each hand. Behind us there was nothing; be-fore us worse than nothing, for surely anni-hilation was preferable to the chances of eternal damnation, and we allowed at most not more than three score years and ten in which to establish with the Infinite, conditions for self-preservation or self-destruction; then allowing, as even that thought-system permits us to do, about ten years at least for the period of the unaccountability of childhood, about twenty-three years for the average time needed for appropriation to "nature's sweet restorer,"—sleep; ten years more at least to the mortal pains and years more at least to the mortal pains and tortures that render human minds wholly unaccountable to God or man, added to which appropriations, we must recognize the proportion of time required for the mind to devote its every thought and energy to the procuring of temporal fuel, whereby to keep the human mechanism running at all thus enabling it to represent a living soul thus enabling it to represent a living soul and spirit therein, and what amount of earth life have we left in which to fit ourselves to answer even as finite beings, to the eternal demands of an Infinite Spirit in behalf of his own unapproachable and never-ending glory. It does not seem to me to require great mathematical calculation to enable us to ascertain that our opportunities for sucaly are in no wise balanced with demand, a d that with the ax of logic we can at once lay bare the root of the tree which has borne so many centuries the gnarled and bitter fruit, fear of God and infidelity to ourselves.

What do we see in the picture? What do we gather from its influence upon us to inspire us with trust in God or with love for the works of his hands? Reflecting thereon. I should feel far more like the character in the comedy who sadly decides that it would have been money in his pocket had he never been born; yet this ideal of God is not false, but feeble. The child is not false to manhood when he thinks God sits upon a high seat just back of the azure sky, and that he has only to reach the house-top and raise as long a pole as he can wield in his tiny hand to part the clouds, and behold him face to face. He is only weak in his conceptions of hight, and distance, and locality. He can-not surpass the laws of his unfoldment. He not surpass the laws of his unfoldment. He must obey them. When he becomes a man, he will recall the imagery of his childish conceptions of life, smiling over them; not condemning, or despising, or regretting them. Surely, eternity and immortality are equal in time to all the requirements of infinite law. Surely, a commandment in God has its own God-like conditions, however mortals may estimate them, else God's own self-existence would become eternal extinguishment. Thus do we find by search that the unabridged compilation of natural correspondences that God and man are one; that the interest of the one is the interest of that the interest of the one is the interest of the other; that the safety of one is the safety of the other; that in the regular order of irresistible development we shall move outward from the central heart, as the foliage from the heart of the tree, and that as the spring verdure pushes off the brown and rustling leaves of the autumn and winter, so the human race shall show to all who having eyes, can see that "The day-spring from on high hath visited it," and that in putting forth the intellectual and spiritual

foliage of its central ideal or tree of life, its thought-forms are pushing off the withered and blackened masses of old dogmas, creeds and ceremonies of babyish self-righteousness with all the corresponding infirmities and deformities of Church, and State, and society, leaving us no need of the old theological ideas, as we shall no longer be soulsick, and no employment for the old physicians, as our bodies will no longer be infirm, while our obedience to the golden rule will while our obedience to the golden rule will obviate the necessity of employing lawyers to untie the entangled and knotted threads of our human lusts and undisciplined pas-

From this view of our natures and their relations to God, we can find rest; from this point of our inheritance of conscious being, relations to Gou, we can find rest; from this point of our inheritance of conscious being, we can realize that we can in future afford to do our work well, since we are allowed all the time we can possibly demand in which to do it, and that we must do it well before we are allowed to leave it even though we spend ten thousand years in learning how to feel and practice charity and love for even one of the most benighted and sinful of the children of earth. From this plane of my unfoldment, I can see how unnecessary it is for me to longer linger upon the road to Heaven, awaiting some future preparation for entering therein when the wealth and glory thereof lie already within me, only awaiting the coming of the conforter, inspiring truth, ere its pearly gates shall be unclasped, and my whole interior and outward being made radiant with the hallowed beams of its celestial splendors. How can we longer covet that which is another's, when we are permitted to actualize in ourselves our highest ideals? How can we care how many are above us, or how many are how many are above us, or how many are below us, since between the infinite past and infinite future, we have abided and must abide forever. Standing upon this boundless ocean of eternal life, with the past holding up to me the duties of love fulfilled—the future stretching on before me outlining an the white sails of my stainless faith filled by the balmy breezes of love's exhaustless inspiration, the prow of my Argosy wreathed with the snowy lilies of immortal peace, its helm held in the caim, ' .n hand of inperial Reason; on and on I speed, touching at spicy isles, and elysian lands of beauty, nearing, ever nearing the ether boundaries of vision on which the light that never was on land or sea is trembling down to the embraces of the beckoning unseen, whose shadow is the boundary or horizon of our highest conception of glory. Surely heaven cometh not by observation. We do not see a child grow. By comparison we find it has grown. We do not know and realize the subtile processes of that vast system of reincarnation by which the mortal puts on immortality and death is swallowed up in victory, but we know when love that casts out fear, has attained its empire in our souls, when the sense of time is lost in the sense of eternity, and to the Infinite Father we stand no more in the shadow planes of obbraces of the beckoning unseen, whose shadstand no more in the shadow planes of objectiveness, by through the glad and eager 'allment of His laws enter the sphere of vine subjectiveness, no longer to be called ervants, but friends forevermore.

Considering that Moder Spiritualism, asthe exponent of these eternal truths of human destiny, is now only thirty years old, I think she presents a very vigorous and beautiful growth, giving us very marked and unmistakable indications of being the John to the Christ of earth's redemption from the bonds of theological infidelity, to the true child-like state of undefiled religion, or the normal condition of pure Christianity; and I think Sectarianism ought to be very thankful to the source of divine inspiration, for giving it a fuller and clearer translation of His authority, and for so safe and gentle a transition from the theological to a geolog-ical rendering of His will to man. I cannot see how humanity can be the loser by this advanced translation of the living word of God, but I can see that it must be the gainer by knowing that like a child, it has not only the right, but the time to grow larger and stronger and freer and lovelier evermore. I do not think I miscalculated human nature when I say that I do not believe there is one man or woman in this house to night, who man or woman in this house to-night, who would not, if he or she were sane, prefer five dollars to one; neither do I see how mankind can prefer a less to a fuller understanding of the nature of the universe and its God. If we congratulate ourselves to-day that we have easier modes of passing physically over the surface of the earth, refining and continually developing rarer and fuller methods of international communion, why not congratulate ourselves and posterity for the wonderful improvements that have been made upon the old routes and old modes of traveling to the kingdom of beaven? Sure made upon the old routes and old modes of traveling to the kingdom of heaven? Sure-ly we prefer a steam and palace car to ox-muscle and a cart by which to overcome the distance lying between us and any town or city which we wish to reach; then why not prefer a pure faith in God, born of a dem-onstrated system of a perfect harmony of onstrated system of a perfect harmony of universal law, inspired and evolved forever by imperishable, changeless love and boundless wisdom, to disjoining rocks, and tortur-ing thumb-screws, and threats of vengeance and tales of wrath by which to drag our weary, trembling fearful souls up the mount-ain path ways of the distance lying between ourselves and the kingdom of beaven?

When we can reason concerning our souls as freely and fearlessly as we can concerning any truth or fact in nature, science, which demonstrates and proves, taking the place of bigotry which swerts and cannot demon-

BY SELDEN J. PINNEY.

Ah! I know that your moral and religious atmosphere is darkened by the demairing theology of the age, the depravity of man, a distrust of the human faculties, a blasphemy of the reason, a crushing of the spiritual intuitions as the voice of the devil. Oh! what atherem! what blank, stark atheism, pervades the pulpits of Christendom as well as the materialistic minds of the age-atheism about these human faculties. Not a single revelation of the Divine Will comes to man until it comes in the light of that primal hour which made it a revelation, addressing the man, the God within. We must abide Nature's time. The Divine Nature must have its issue and its incarnation in the man in order that he may welcome the beautiful, the divine, the glorious records of this revelation. From Nature's central fire, through these cooling, precipitated worlds, downward into form, the everlasting energy descends, grade after grade, and then in the soul of man is kindled anew the sacred flame, and he rounds up through

endless spheres to God again. The spiritual philosopher believes in a universal revelation of the Divine Will and in perfect obedience thereto. We cannot perfectly obey the Divine Will unless we know the Divine Will; and we must study the Divine Will there where it is worked up into action, there where it is embodied in structure and function. If I want to learn the Divine Will with regard to my budy, where am I to find it? In Moses and the Pentatouch? Not, In my bones, museles, nerves-in myself; there is the Divine Will. I want to know what are the laws of digestion, respiration, absorption, etc.; I want to understand what the Divine Laws require of me here; and how am I to do it but by a reverent and critical study of that constitution which is an embodiment of these laws? I say this: It is a spiritual duty, a spiritual responsibility, to remain ignorant no ionger than we can possibly help, of this temple of the soul, this magnificent incarnation of the architecture of the sky. Hence it is that the Spiritual Philosophy exhorts the world -and gives its reasons therefor—to the study of the structure and function of physical and spiritual humanity, while your orthodox churches are engaged in the business of teaching Genesis and Exodus and Paul's Epistles, not even touching the heavy burdens of society with so much as the tips of their flugers. While they are discussing vicarious atonement, and haptism, and criticism of dead thingsmummles of dead thought—they are not teaching the laws of physical and spiritual health and life. They do not believe increes to day the importance of a knowledge of the laws that should regulate the most sacred institution of the world, viz., Marriage. No, they have no time for this work. That is the business of "fanatics," of reformers who are tired of repeating the catechism. The Spiritual Philosophy is no mere theoretical or abstract process, but connects itself directly with the universal necessities and powers of the world; it is doing the highest work of the world. Why, then, not see the practical utility of that philosophy which will enable its advocates to shake hands with every man and woman, as a Brother or Sister, across the narrow walls of sectarian theology. There is not a single devotes of any sect in the world who possesses the mieral bardinood to stand the magnetic touch of that philexceptly which has the stars for its symbols and the earth for its altar, that has the soul for its expounder and all the effections of mankind for its guardian. The Christian seeks to convert the world to sectarianism, -- to Genesis, to Exedus, and all their contents, absurd and contradictory | "mother," and she often referred to matters and incias they are. But who does not know that it is a fact that many of the doctrines which Christians seek to carry to the Heathen, are absolutely more heathenish than many of the doctrines they attempt to subvert. Where can you find in all Pagandom a doctrine more blasphemous, more opposed to the highest and hest ideas of men, to the most sweet and beautiful intuitions of the soul, than that of "vicarious atonement"-God suffering and dying for manthe innocent suffering for the guilty? Do we not, rather, want a religious philosophy as large as the necessities of the world? We want one that embraces all the sacred truths and records of the world, and we have it. And why have we got it? I answer, Because we have a national life that is cosmical; because here in America we have concentrated, focalized, so to speak, all the elements of universal humanity. Here is a nation in which various types of races throughout the world have commingled, and as a product of this, we have all the intellectual, social, and spiritual types of human experience. This Spiritual or Harmonial Philosophy, is the child of the centuries, the unfolding flower of the combined spiritual influences of all history. And America is to pilot the world into the Harmonial Era, over this bridge of spiritual manifestations. It is the culmination of the philosophy of the whole world. It has gathered up all its truths; it gives them new interpretation; it sees them in higher relationships. It strikes off the shackles of sectarianism and leaves the soul free in its upward path to God, free to hold communion

I have spoken of the necessity for a universal religious philosophy, and have shown that there is no hope for the ultimate unity of the race except in a statement of spiritnal laws and facts so large and fraternal as to take in all the real permanent elements of the world sects. Now, what is the literal historic fact with regard to this great spiritual movement? It is this, viz: that its inspiration is not closed. It is objective, also. It opens a vast vista for the soul. For it is a spiritual democracy in which there is no hierarchy, no ordained priesthood, except the Divine Intelligence in the heart and soul of each man and woman.

with him.

Helps are we to each other; helps are the centuries to us. We are, therefore, in this position of universal sympathy with all the truths and real experience of the whole world. And, while we are so, we have this destructive work also to do, this demolition of sectarianism. And it is not that we love our brothers and sisters in the churches less, but because we love their spiritual freedom more, that we would pull down all spiritual prisons and boundaries, and welcome them into the largest liberty of the sons of God.

I know there is a contest involved in this work. It is a contest in which I glory- a contest between the permanent and the temporary in religion, between the fleeting, imperfect, ancient definitions of religious life, and the real divine life itself. The Harmonial Philosophy seeks the triumph of nothing but what can prove itself to be true. It cannot, therefore, degenerate into sectarianism. Some Spiritualists may become sectarian, but the great Spiritual Philosophy can never be confined to a church. The only security against the recurrence of the old blunder of scot, is a full and free inspiration of the spirit of philosophy. This spirit is never chained; its throne is the mount of God's wisdom, and when seets arise in its name, it quietly, silently transfers its divine baptisms and inspiration to individuals and communities more worthy of its sublime genius and of its future triumphs.

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EVERY man has a paradise around him till he sins, and the angel of an accusing conscience drives him from his Eden. And even then there are hely hours, when this angel alceps, and man comes back, and with the inno-cent eyes of a child looks into his lost paradise againinto the broad gates and rural solitudes of nature. - Long-



acul fied from the human prison, it was captured and smale the life of another ho ple shook their heads, and they have shall ever almos whenever the strange kies w

ple shook their heads, and they have she with the strengt and they have the strengt and they have not at some partor or effect in his result. Yet, who has not at some partor or effect in his result. Yet, who has not at some partor or effect in his result. Yet is an another being?

Somes are distinctly brought to our mind which we certainly never observed during our present life. Was then our soul the soul of another body ages ago?

There are yet numberiess mysteries in this world, though science has dissipated many wonders and philosophy has made plain many marvels. There is much that is unaccountable in the actions of spiritualistic mediums, and they do many things which public the greatest philosophers. Skeptical and unhelieving as we are, and slight as our experience has been, we have seen snough to convince us that spiritualism is not all humbur. The case of Lurancy Vennum, a bright young girl of fourteen years, has been the subject of much girl of fourteen years, has been the subject of much discussion in Watseka during the past year, and there

is a good deal in it beyond human comprehension. She was taken sick about a year ago, complaining of a severe pain in the stomach, and was very probably a victim to the mysterious disease which is known among medical men as Catalepsis or Catalepsy, and is thus de-

"A disease in which there is sudden suspension of the action of the senses and of volition; the limbs and trunk preserving the different positions given to them. The circulation and respiration are in most cases but little affected; but are sometimes imperceptible. The attack may last only for a few minutes, or it may continue for hours, and even, it is said for days; and consciousness generally returns with the same suddenness as it left, the patient having no recollection of anything that passed during the attack. This disease bears a great resemblance to the mesmeric state, and, indeed, is so often faigned that many have deather. is so often feigned that many have doubted whether it really had any existence. There can be little doubt however, that it is sometimes, though not often, a real disease. The paroxysm is frequently induced by some strong mental emotion or by some disorder of the digestive or secretive organs."

The Vennum girl had frequent attacks like the above during which she seemed to have no will power, and though her body was rigid, when told to raise her hand or her foot she would slowly do so and would obey all commands. She could also place her hand on a book and without seeing it would point to any letter that was named. These spells would last sometimes an hour or two, then she became quite rational and appeared as

well as ever. This continued until some time in January last, when after one of those trances, she declared that she was an old German woman named Katrina, but this illusion soon vanished and she became Mary Roll, a young lady who died twelve years ago. She called her father and mother Mr. and Mrs. Vennum, and spoke of Mr. and Mrs. A. B. Roff as her father and mother, and the Roff boys as her brothers.

Mary Roff, herself, was a very strange girl. She also was afflicted with catalepsy and died about twelve years ago when Lurancy Vennum was not more than two vears old

Mr. and Mrs. A. S. Roff kindly offered to take charge of her until her mind would change and she should become herself again. She went there in February and remained until about three weeks ago; since then she has been "Lurancy Vennum," and is healthy and full of intelligence. During her entire stay at Mr. Roff she never failed to call Mr. Roff "father" and Mrs. Roff dents which occurred during the life of Mary Roff, and which Mr. and Mrs. Roff and Mrs. Alter remembere well. Indeed she mentioned so many things with which Mary Roff had been familiar and which she certainly had never heard of, that it was hard even for the most skeptical not to believe that there was something supernatural about her. If she was not prompted by the spirit of Mary Roff, how could she know so much about the family, people with whom she was not acquainted and whom she had never visited? Such a mysterious hallucination!

It was very strange to hear her talk so confidently of herself as the daughter of Mr. Roff, and shedid not recognize her relatives. She was pleasant and cheerful and appeared very intelligent. No stranger would have suspected her of being the victim of disease, though her eyes were unnaturally bright, and her face unusually pale.

During her stay at Mr. Roff's the attacks or "trances" became less and less frequent, until at last they ceased entirely, and she one day informed them that Lurancy Vennum would return on the morrow and Mary Roff would go back to heaven. At the hour named the next day, she became Lurancy Vennum again, and was taken home for the first time in many months. She called Mrs. Vennum "mother" and was delighted to meet her brothers and sisters.

A stranger case we never heard related, and it has shaken our unbelief to some extent. It does not prove Spiritualism, but it is strong evidence that there is something in it."

Southern Notes. BY CAPT. H. H. BROWN.

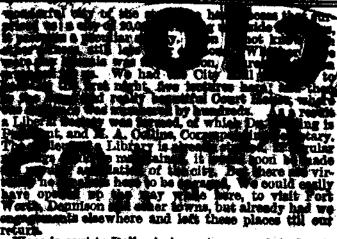
Arkansas, I found to be a harder field for Spiritualism than any previously met; aside from Clarendon, l gave no addresses upon that topic in the state, though tried by correspondence to do so. I was in Little Rock for ten days. I visited six other towns, speaking upon the financial question, but aside from Arkadelphia, found no Spiritualists ready to assist me in the angel's work. Mr. Jesse Overton, of the latter place, is a sin-cere friend of the cause and urged me on leaving to say to all lecturers and mediums, that his house was home for them whenever they came that way.

Shreveport, La., has a fine society, owing mainly to the efforts of Col. J. W. Fuller and wife, son-in-law and daughter of Dr. Watson, of Memphis. They are assisted in the work by Mr. Piggott, Mr. Hefferman, and others. I see no good reason why this society may not become one of great influence in that city. They have a nicely furnished hall, equal to any I have seen in the hands of the Spiritualists and better than the majority. We gave thirteen lectures here to constantly increasing audiences, and left our friends almost as a brother

Northern Texas seemed to us a paradise in natural advantages. In twenty-seven states that we have seen, there is nothing like this. The advantages it offers to immigrants surpass all other sections, for it has all that lows and hersister states can offer, and in addition has no long winters to eat up the earnings of the summer The people are a mixture from every state, and of all opinions, hence the opportunity of a liberal lecturer. Society is in a formative state, and having broken away from material conditions, they are more ready than elsewhere to break away from old opinions and now is the time to mould them into liberal organizations. From Texarkana to Galveston, I have never met with a warmer reception, and I never spoke my sentiments more freely. There is no state that I have been intentional to the content of more freely. There is no state that I have been in that calls for free thought more loudly and none where I have made warmer friends. I say this that the liberals who would like to emigrate may not be deterred by the Dr. Russel affair in Bell county, and my own in Hemp-

At Terrell, on the Texas Pacific railroad, we found the "lovellest village of the plain," a perfect Eden it seemed to us. Here a most cordial reception was accorded us, and excellent audiences greeted us. Frank-lin Griffith, a captain of an Illinois company, during the late war, is the worker in our cause here. At Lawrence, a few miles away, resides Mrs. J. F

Smith, at one time known as a lecturer and fine medium, in the vicinity of Sturgis, Mich. At Dallas, the metropolis of Northern Texas and the



Waco is next to Dallas in importance, and in fact is no mean rivel of it, though it yet has but eight thousand people. The country is equally fine. I never new such a beautiful panerana, from an emirence everlooking the Bonque Valley for fifty miles each way. Hare lay acres of virgin seil waiting the hands and hearts of grit which would turn these to beautiful homesteads. Here we found also many warm friends. Eight lectures in the Opera House were well attended, and the Liberais determined before I left to build a hall of their own, and when such men as Geo. Dutton, Dr. of their own, and when such men as Geo. Dutton, Dr. Parkes and Sandford Johnson determine todo a thing, it is as good as done. Mrs. Johnson had recently been developed as a medium for raps and slate writing. We had some excellent tests and communications through her, and learn that her powers have greatly increased

At Marlin we drew excellent audiences in the Court House for three evenings. Dr. Atwater was the work-er here. We also met Mrs. Gardner, the slate-writing medium, and had a communication between two slates

screwed together under a table which we had examined, and under conditions that render deception impossible; the writing was without pencil.

Bryan, the seat of the Agricultural College, is in a beautiful section, and we had here the Opera House and good audiences, and Sunday evening, when rain prevented services at the churches, we had a good house.

Hempstead was our Waterloo, but with the aid of "the dauntless three," Col. Wm. Booth (Pres't of Texas Ass'n of Spiritualists and Liberals) and his two sons, both lawyers and one prosecuting attorney for the county, we won. The clergy combined and after two of our lectures, bought off a reverent gentlemen, who had engaged the Hall for a magic lantern show, and preached therein, they said, "The funeral sermon of Spiritualism." As usual it was composed of false assertions, misrepresentation and personal abuse, and sided by ordering the audience not to listen to me, not to come to any more of my lectures, if they valued decency, or had any respect for themselves or the clergy—trying as one gentleman said. "Their last argument—the gag!" Thus encouraged, the mob thought they had the sympathy of the town, and talked of tar and feathers, of warning me to leave town on penalty, etc., etc., but we thought it a bad practice to begin, and didn't run. At our reply that night the Hall was full, and from the best society of the town. "Fair play is a jewel," dear to the frontiersman, and here was their testimony to their love of free speech. To break up our meeting, a false alarm of fire was raised. This failed. meeting, a false alarm of fire was raised. This failed The next morning an effigy was found hung in the market house, inscribed, "Capt. H. H. Brown, Spiritualist, from Michigan, departed this life at 10:30 last night;" but it had the opposite effect of that intended. Nineteen-twentieths of the citizens condemned the act and from that moment my success was sure. Flowers had been showered upon me previous to this Saturday evening, my stage being literally covered, and sunday evening, among others, a large basket that would have been the envy of Chicago, was presented to me, and thus the foul insult attempted by a few, under instiga-tion of the priests, was so deeply buried in flowers as to have lost all its sting. During the disturbance of the false alarm Saturday evening, the ladies thinking a mob was coming for me, rallied around me, determ-ined that through them first, as a barrier to overcome, must I be reached.

The press of the state has mentioned the effigy to condemn it, and Texas is still more open to the immigration of ideas than ever before.

A great deal of our success is owing to the effect of Mr. Vandercook's music, which by harmonizing the audience, makes them receptive and many who need an excuse for Mrs. Grundy, say, "O I went to hear the singing. I didn't care much for the lecture." I would urge all our friends to devote more effort to the development of music, for this is the great means of expressing the religious fervor, and we have neglected the re-ligious side of Spiritualism for the intellectual, as we have its practical side for its phenomenal. Galveston, Texas.

No Spirit Can Displace the Human Mind.

One more word, friend A. J. Davis. When in his 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 on this DR. G. BLOEDE. point. Respectfully, Brooklyn, N. Y.

My esteemed correspondent, Dr. Bloede, of Brooklyn, will permit me to remind him that he found in my confession-sheet this important paragraph:

"7. I do not promise to believe to morrow exactly

what I believe to day, and do I not believe to day exactly what I believed yesterday, for I expect to make as I have made, some honest progress within twenty-four

During the early stages of my progress, my persons experience (mostly sensations) outran my mental growth and comprehension, to a degree equal to one hundred to five; that is, in other words, I was intellectually qualified to perceive and understand not more than five per cent um of the various experiences through which I was daily and hourly passing. I had realized mental and physical changes and transformations far in advance of my thinking faculties and intuitions; and, as a consequence I gave frequent oral expression and made positive tes-timony, which those about me thankfully accepted as the final and only true explanation.

But with the flow of years through me, came also an intellectual unfoldment, accompanied with a harmonious blossoming of the deepest intuitions, which are al-

ous blossoming of the deepest intuitions, which are also full of eyes; and thus, as a reward for obedience to the laws of spirit and reason-culture, I began to perceive and to unlearn many of my youthful convictions and erroneous teachings.

Among my earliest experiences, or rather sensations, was what I termed a "flight through space;" by which I meant that, literally, as a personal spirit, I left my brain and my physical body behind, and sped out into space, just as free as a bird might, endowed with the power of houndless flight. To this enjoyer. power of boundless flight. To this opinion I firmly held until by mental growth and careful analysis I ascertained my entire mistake, whereupon I made all reasonable haste to publish the fact newly discovered for the benefit of my fellow-men. But I now observe that there are scores of mediums and of incipient clairvoyants who yet positively declare and teach, as a fact, that which I discovered twenty-eight years ago, to be nothing but a fiction of sensation.

The bottom principle is this: Man, in the essentials

The bottom principle is this: Man, in the essentials of his spirit, is impersonal—that is, destitute of individuality—for in his immost reality, man is the same as the unbounded spirit of God. But by and through the organs of his physical body, which is chemically covered and dominated by his brain, his spiritual individuality is established. Until death his body is his abiding place; that is, that the body is his fixed local habitation; although he is susceptible of feeling, and thinking, and looking, and sepiring forth into the infinitude about

But the physical body and bry his spirit inmost in of management assessed from the gradually assessed body the wirth after death. Should the spirit and the soul-dements here the body absolutely, then outward death is emissin, and a return subsequently would be an im-pendiculty, because the spiritual body once organized can not be again disorganized, but must continue its course unalterable and incorruptable throughout the

codese uniterable and incorruptable throughout the sediest ages of eterably.

Let know that the physical body, once decomposed, ean never again in material to the former condition of life and health. The dislogament, and subsequent demonstrialization and the re-incarnation of the spiritual body, are not less absolutely impossible. In all this you parselve the bottom principle which sustains my affirmation that no foreign spirit can displace the mind of any living man.

any living man.

Against this position, perhaps, you will array a series of facts, so called, and the positive assertion of very trustworthy spirits. In reply, by way of anticipation, I say you may find a mulitude of apparent, but not real, facts, also a host of verbal testimonies to the contrary; but my position is one of perfect composure, resting as I do upon the ample bosom of an unchangeable prin-

Ewedenborg said, that: "Therefore interiors appertaining to my spirit were opened by the Lord, so that I am enabled, during my abode in the body, to have commerce with the angels in heaven, to discourse with them; also to see the astonishing things of their king-

You observe that Swendenborg says "during my abode in the body;" because he was too profound a physiologist to assert that he, as to his personality, could pass out and return at will. Finally, my esteemed friend, let me urge you to accept nothing as truth which, according to your own experience and highest reason, is opposed to the immutable laws of Father, God and Mother Nature. A. J. DAYIS. A. J. DAVIS. Orange, N. Y

Letter from Paris, France.

JNO. C. BUNDY, Editor of the RELIGIO-PHILOSOPH-ICAL JOURNAL—Sir and Dear Co-Laborer for the Cause: -I have long desired to write you and tender you my hand from across the Atlantic, and express to you the great satisfaction the JOURNAL gives us. I have been interrupted many times in trying to write you by a multitude of cares, but to-day I seat myself to write with profound satisfaction. Perhaps we will be permitted to see you at Paris this year on the occasion of the Exposition, and if this wish is realized, it will give me position, and if this wish is realized, it will give me great pleasure to talk at greater length with you. I have founded a society called Cercle Scientifique d'Etudes Psychologiques; I have united learned and earnest men; and as it is necessary in France to have permission, always hard to obtain with a president, such as ours, I have set the deputies and senators (friends of the cause) to work, and we are authorized by the Minister of the Interior. I am the administrator of the Societe pour la Continuation des Ceuvres Spirites d'Allan Kardec, and of the Cercle Scientifique d'Etudes Psychologiques. I have united the two societies in the Psychologiques. I have united the two societies in the same place, where everyone can take their meals, 5 Rue-Neuve des Petits Champs, in the centre of Paris, in close proximity to the Palais-Royal. We have a large hall, ornamented with great taste, well aired and light-ed, and which will hold three hundred persons; a lecture room, with library, where every one can read the Spiritualist journals of all countries, and attend to their correspondence; and a smoking-room for the friends of tobacco. In fact, we have endeavoyed to make, as near as possible, a place for the union of spirits and Spiritualists, and for the friends of the cause who come to Paris. I beg of you to publish my letter in the Journal, if you think it useful. It is important that the status of the society should be printed in your good and useful Journal. Announce that the large half of the Cerels Scientifiques d'Etudes Psychologiques, will be open every day from 1 to 10 p. M. except Sundays, to all persons in or about Chicago who cept Sundays, to all persons in or about Chicago, who will come recommended by you. Now we finish with best wishes for the prosperity of our work; we will all greet you cordially, and I pray you our esteemed brother, to be the interpreter of our friendly sentiments to the friends of the cause in the United States.

I am with a cordial sympathy, P. G. LEYMARIE.

Honest Mediumship and Scientific Tests.

Upon all questions of a delicate and difficult character, men will differ in opinion and are apt to enter into heated discussion, doing injustice to each other, and becoming too partisan in spirit for philosophic impar-

tiality.

Mediumship is one of these subjects. The men of easy faith are disposed after they have seen unquestionable marvelous phenomena, to accept everything that comes from mediums. Others less credulous, but of amiable and confiding disposition, are unwilling to see a real medium subjected to frequent and rigorous tests. On the other hand, skeptical inquirers, knowing the frequency of fraud, insist on testing every medium in a rigorous manner, on all occasions, and seem to attach no value to any facts not occurring under conditions which would prevent even a juggler from deceiv-

ing us.

Mediums, when approached by such inquirers, feel that their integrity and self-respect are assailed, and become unwilling to gratify them. In the midst of this doubt flourishes, suspicion and gossip are endiscord, doubt flourishes, suspicion and gossip are en-couraged, and Spiritualism suffers.

But is it not easy to compose this strife, if all parties could be reasonable? Fraud does, we know, occur, and ought to be abolished. Mediums are really interested in putting down fraud and removing doubts. Yet I cannot blame them for feeling averse to any precautions and modes of investigation which imply that they must be watched as known. Cauting avoid not like must be watched as knaves. Gentlemen would not like to have their pockets searched at every social entertainment, to prove that they had not carried off any silver spoons, and would be apt to avoid any house in which such things were considered necessary. Mediums feel the same way, and their feelings should be

To satisfy all parties, scances should be conducted in such a way that the character or honesty of the medium should not be any part of the evidence, and procautions against fraud should be made unnecessary. For example, in materialization seances if the medium can be in full view of the speciators at the same time as the materialized spirits, or if the materialized spirits shall dissolve into air in full view of the company, no other tests would be necessary. If this cannot be done, some one of the spectators should be allowed to see or feel the medium in the cabinet, while the materialized spirits are coming into view.

If none of these methods are adopted, another method will be equally satisfactory to spectators, and ought to be to the medium. Let the cabinet be divided by a reliable partition, either of boards or of open wire grating, all arranged in a firm and secure manner, and let the medium. let the medium occupy one compartment, while the other is appropriated to the materializing spirits. It cannot be maintained that such a partition would prevent the materialization, and if properly constructed, such a cabinet ought to be equally satisfactory to me-

diums and to investigators.

I hope that no medium will object to such a test, for the amount of deception which has been practiced justlifes the demand for such conditions as I have men-

The public must be contented with such conditions. We cannot afford to demand absolute integrity from all mediums, for we cannot be gratified in such a de-mand any more than if we demanded it from all doc-tors, clergymen or politicians. Some of our best medi-Continued on Hidrd Page.



Hunting for Childhood.

BT EMMA TUTTLE.

Where go you pretty fancies A trooping up and down? "We go to find your childhood Off in your native town."

But it would be so lonely If it were there to day; For all that made it precious Is scattered for away.

My father, and my mother, And sisters, they are gone, And childhood were not pleasant If left at home alone.

The spotted hound, old Hector, So faithful and so fleet, Would not be there to take me Out in the woodlands sweet.

The bey horse which was pastured Where resy clover grew, Was sold to jeekey gypoles, In yellow, red and blue.

The gentle red cow, Mollie. With great white winding horns, Stands never in the oaken shade On suitry August morns.

The grape vine in the orchard, Where golden sweetings hung, And where in blooming May time The sweet-voiced robins sung.

Is old, and would not swing me Among the branches brown, Where eager hands flung trophies By tumbling green leaves down.

Como back, oh pretty fancies, For childhood now is dead! Oh, let her sleep in quiet With rose wreaths round her head.

And if you long to wander, Sweet fancies fly away Into the soft skied future, While I kneel down and pray.

Spirit Communication.

The following is another letter from the spirit of little Agnes to her father and mother, Mr. and Mrs. O. D. Chapman: Papa, I'll toll you what it is, and what I have to

I come to greet you here this morning, this bright

and happy day; I want to tell you what I have, and what I'm going

I have so many things to say, such visions, rich and new.

I've been among the stars, papa, along the shining way.

e been above, where all is fair, where night i turned to day, I've been where there's no serrow, I've been where

all is light, Where every face is radiant with smiles forever

bright. There flowers bloom in beauty, there fragrance

fills the air. New forms are always rising, so beautiful and fair

Then, we can leave those homes of joy and quickly come to earth.

The place we loved so well before we had our spirit birth.

I love you all, papa, mamma, Dewitt and baby,

What shall I call her? "Brightest Star," a flower of loveliest hue; Dewitt, dear darling brother, "Night Shade," we

call him here, That flower that hides along the way, and never

shines out clear. Ob, dear, I cannot say a word, I feel so sad for him,

His life, so drear, it needs must be so desolate, so

I'll try the very best I can, to make him hear me,

Who knows but I was sent for this, so we'll be glad, dear ma:

Ill tell you what I'll do, then, I'll help him all I He'll learn to hear my voice, mamma, before he is

Won't this be nice? Won't I be glad? We'll help

him all we may, We'll turn his night of darkness to something like

to-day. Maybe we've something better, even than this you know;

Trust us, and now good-bye, all of you-I must go My teacher helped me, mamma, I could'nt write atone

In verse, so now good-bye, a kiss for everyone.

Answers to Correspondents.

BY OUINA THROUGH HER MEDIUM, WATER LILY, MRS. CORA L. Y. RICHMOND.

Answer to wil W. Stockwell. In reply, Ouina begs to say she is only acquainted with those children who live in her portion of the spirit home, hor are personal messages, except in rare instances, given by Ouina. No doubt the little Pearl referred to, is most auxious to converse or commune with her parents. If they desire such communion, it would be well to form a family circle, meet regularly, and some member of the household will be found to be a medium between your world and ours.

ANSWER TO ROSA ZWICKER. Yes; the angels will help to establish a society on earth, like that pictured in Marvinia. First, it must come to the individual (is not the "kingdom of heaven within you?") then to society.

ANSWER TO MINERVA M. THORNBURGH. Your first question I will ask Mr. Phenix or Mr. Ballou to answer. We are happy in striving to make others happy, and from our side of life, the shadows do not seem so dark. Mr. Parker says: "I never had a sor-

row that I could spare." I might be able to converse with spirits in our world if placed in sympathy with them, but I am not often permitted to give personal messages through Water Lily.

Cora Daggett.

Cora Daggett, a bright, active girl of thirteen, residing with her parents and grandparents, on the Summit road over the Green Mountains, in Mendon, Vt., is, and has been, controlled to play on organs and planes since she was three years of age. She can play hundreds of new tunes in succession, without notes, composes music to set words, and then writes it down, such as negro melodies, songs, sacred music etc. The parents were mediums, clairvoyants and healers before Cora's birth.

I am acquainted with a musical prodigy in Ohio; Laura, daughter of Mrs. M. A. Jackson, of Clyde, a sweet, black eyed girl of four years, who plays several tunes on her mother's piano, and sometimes joins at concerts before the public. It is more than a year since she commenced this phase of development. Sometimes she repeats words with music and sings. S. W. JEWETT. Shepherd Home, Vt.

Concluded from Second Page.

ums are fraudulent and will cheat whenever they are tempted. I know of one who has done, and is doing a great work for Spiritualism by phenomena which are genuine, and yet has often acted the part of a contemptation of the part of and yet has often acted the part of a con-temptible, avaricious fraud. Another who has done, and is doing, a great work in en-lightening the public on this subject, is en-tirely destitute of integrity. I might add to this list, but it would be unprofitable and unpleasant to dwell on such facts. I men-tion them to show that mediums should re-spect the incredulity which has been caused. spect the incredulity which has been caused by such developments, and that it is highly important for mediums and their critics to arrange their differences by adopting methods of exhibition which are not liable to

I do not wish by mentioning these un-pleasant facts, to throw any discredit upon mediumship, for I do not consider it a condition which implies a tendency to decep-tion. On the contrary, I find a great deal of mediumship among the most refined, honorable and unselfish people—friends whom I admire and love, and whose lives are em-bodiments of the most heavenly virtues.

JOSEPH RODES BUCHANAN. No. 1 Livingston Place, New York.

FSYCHOLOGY; RE-INCARNATION; SOUL, and its Relations; or, The Laws of Being: Showing the Occult Forces in Man; That Intelligence Manifests without Material; And the most im-Additions without Material; And the most important things to know. Know Thyself is the First Essential of Nature's Law. By Almira Kidd. Boston: Colby & Rich, publishers, 9 Montgomery Place. 1878. 127 pp. Clo'h, price \$1, postage free. Chicago: For sale by the Religio-Philosophical Publishing House.

This little work, which the author says

was written through clair audience, contains many startling announcements. It strikes living thoughts into being from the auvil of mind, and startles the reader, in places, by the suddenness with which it presents an idea. As an argument in favor of re-innts its strongest claims carnation, it presents its strongest claims to our attention, and cannot fail to incite to in-vestigation. Many of the propositions are calculated to promote inquiry. Although we are not prepared to endorse all its prop-ositions, or to arrive at many of its con-clusions, yet we would say read it, ponder it, and see where it leads, remembering, all of Truth is not to be found in any one book.

STATE REGULATION OF VICE, by Aaron M. Powell, of New York. Wood & Holbrook, publishers, 18 & 15 Laight street, New York. 127 pp.

This work is written in opposition to perpetuating vice by legislating to "regulate" it. It well says, "Regulationists project international measures to make the application of their scheme of inspection and con-trol universal. They must be met and defeated at every point. The only normal remedy for the disease they claim to seek to conquer, is to be found, not in the regulation and perpetuation of prostitution, which inevitably begets the disease, but in efforts to lessen and abolish prostitution itself. To this end degraded manhood, outraged womanhood, purity of the home, and reverence for the Divine law should admonish all to labor."

HIDDEN SPRINGS UNCOVERED. Three Lectures in reply to Archbishop Vaughan's pamphlet, entitled Hidden Springs; (delivered in Victoria Theatre, Sidney, on Sunday evenings, Oct. 15th, 22d, and 29th, 1876); by J. Tyerman, author of "A Guide to Spiritualism," "Is there a Devil?" etc. Published by special request. Price one shilling and sixpence, Sidney, New South Wales: R. W. Skinner, Bookseller, 244 Pitt street. 1876.

street, 1876.
In this pamphlet of nearly one hundred pages, Mr. Tyerman has manifested great research, profundity of thought, and a power of argument which the worthy Archbishop will find it hard to combat. As Mr. Tyerman is now on a visit to our shores, and will doubtless afford the people an opportunity to hear him in connection with Spirtunity to hear him in connection with Spiritualism, it would be well for them to procure and read this pamphlet, in order to gain an idea of his ability as a lecturer and controversialist.

The Magazine of American History, for June (A. S. Barnes & Co., New York and Chicago.) Contents: Historical: A Month among the Records in London, by Chas. W. Baird; Early Colnage in America, by J. C. Brevoort; Biographical: Christopher Colles, the first Projector of Inland Navigation in irst Projector of mand Navigation in America, by John Austin Stevens; Original Documents: Record of the Services of Con-stant Freeman, Captain of Artillery in the Continental Army, communicated by Wil-liam Lee; Reprints: The Mantucket Indi-ans, described by St. John de Créve Coeur, translated for the magazine; Notes: Ouertranslated for the magazine; Notes; Queries and Replies; Literary Notices.

Items of Interest Gems of Wit and Wisdom.

Thales being asked what was the most universal possession, answered, "Hope; for they have nothing else."—Epictetus.

SENSE shines with a double lustre when set in humility. An able yet humble man is a jewel worth a kingdom.—Penn.

ADAM was a stylish man in his day, and was the first man to set the fall fashions. In is very well to rise with the lark, but to go to bed after larks is provocative of headaches and nightmare.

THE best government is self-government. WHAT men want is not talent, it is purpose.-Bulwer.

LET us have less don't and more do.

THE TWO VILLAGES Over the river, on the hill, Lieth a village quiet and still; All around it the forest trees Shiver and whisper in the breeze; Over it sailing shadows go Of soaring hawk and screaming crow, And mountain grasses, low and sweet, Grow in the middle of every street.

Over the river, under the hill, Another village lieth still; There I see in the cloudy night Twinkling stars of household light, Fires that gleam from the smithy's door, Mists that curl on the river shore; And in the roads no grasses grow. For the wheels that hasten to and fro.

In that village on the hill Never is sound of smithy or mill; The houses are thatched with grass and

flowers; Never a clock to toll the hours; The marble doors are always shut, You cannot enter in hall or hut! All the villagers lie asleep; Never a grain to sow or reap; Never in dreams to moan or sigh; Silent and idle and low they lie.

In that village under the hill, When the night is starry and still, Many a weary soul in prayer Looks to the other village there, And weeping and signing longs to go Up to that home from this below; Longs to sleep in the forest wild, Whither have vanished wife and child, And heareth, praying, this answer fall: "Patience! that village shall hold ye all!"

[Rose Terry Cook.

"AH, parson, I wish I could carry my gold with me," said a dying man to his pastor. "It might melt," was the consoling answer. A WISE preacher says, "Faint not; the miles to heaven are but few and short." That is all very well, but on the other route

it is down grade all the way. "It seems appropriate," said the officiating elergyman, "that we should sing, 'I would not live alway.' It was a great favorite of the remains."

IT is said that Abraham was the first auctioneer, because he put Isaae up, and at the Lord's bid let him go at a sacrifice.

A PHYSICIAN advertised that he had moved nearer to the churchyard, and trusted that his removal would accommodate his pa-

NATURE has laid out all her art in beautifying the face; she has touched it with vermillion, planted in it a double row of ivory, made it the seat of smiles and blushes, lighted it up and enlivened it with the bright ness of the eyes, hung it on each side with curious organs of sense, given it airs and graces that cannot be described, and surrounded it with such a flowing shade of hair as sets all its beauties in the most agreeable light.—Addison.

"They came here," said Artemus Ward of the Puritans, "that they might worship in their own way, and prevent other people from worshiping in their'n.

A LITTLE girl, daughter of a clergyman, being left one day to "tend door," and obeying a summons of the bell, found a gentleman on the steps who wished to see her father. "Father isn't in," she said: "but if it's anything about your soul I can attend to you. know the whole plan of salvation.

"HAVING in my youth severe notions of piety," said a Persian writer, "I used to rise in the night-watches to meditate, pray, and read the Koran. One night, fully occupied with these practices, my father, a man of practical piety, awoke. 'Behold,' said I, 'thy other children are lost in irreligious slum-ber, while I alone awake to praise God. 'Son of my soul,' answered he, 'it is better to sleep, than wake to remark the faults of thy brethren!"

Infidelity no longer synonyms with mere disbelief. Infidelity is synonymous with the knowledge and acceptance of the general rules of science.—Bell.

HEALTH, beauty, vigor, riches, and all the other things called goods, operate equally as evils to the vicious and unjust as they do as benefits to the just .- Plato.

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times covered its fair name with obleauv and scorn. It was precisely the same in the early days of Christianity. Pretenders and faise prophets, wonder-workers and healers, arose in countless numbers, some of whom became famous and rivals of the apostles. The church was torn with schisms and Socialism. Communism and Free Love, outgrowths of the breaking up of the old order, stole into the associations of the brethren. The machinery of councils and the promulgation of creeds slowly eliminated these evils, and the incoherent mass of miracles and doctrines crystalized into form, rejecting the repellent elements. Every great religious progress, is accompanied by the same phenomena. The breaking up of all the old ties of custom and beliefs; the sudden recognition of the nothingness of faith held

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From abject slavery to society, the reaction carries to the other extreme of individual sovereignty, wherein the individual holds himself entirely superior to the society in which he is placed and of which he is an integral part. This is quite as pernicious and destructive as the other extreme, and is the open door to the most selfish licentiousness.

from immemorial time as sacred; the dis-

appearance of old landmarks; the going out

of beacon lights, thoughts eternal; the fail-

ure of the old charts under the new condi-

tions; the yielding of the cables which

have hitherto held steadfast, and the slow

but irresistible drift, setting no one knows

whither, unbalance the mind and leave to

the substitution of license in the place of the

The Spiritual movement came like a flood on some great river. The pure and distilled rains pour down from the heavens, and the stream swells with the vast volume of turbid waters; the waves chafe the shore, and rush in whirling eddies, bearing on their heaving bosom all the decaying rubbish gathered on the banks. There are rotting timbers, moss-grown daddocks, broken branches, ugly scrags, unsightly carcasses bloated in the sun, and numberless unseen forms of loathsome life, called into being by the agitation and ferment, or disturbed in their cozy beds, mingled together in strange fellowship. Over all scream the birds of prey, the coarse carrion feeders finding rich harvests. The sunlight streams down on the flood, melting all impurities into the elements which are eternally pure, and the river casting down its load of slime, becomes again sparkling as crystal and as pure as the rains which fall on its mountain

Spiritualism is now in precisely this state of purification. It can not carry this dead weight of the debris gathered from the wreck of old systems, nor the carcasses of dead issues, or the hulks and snags of rascality and fraud any longer. It must cast down its load under the influence of the all-penetrating sun light streaming down from the

Spirit-world.

It will make little difference how much the scavenger birds caw their discontent, or scream defiance, the change must come. Come, and how? Not by the ipse divit a council of self-appointed leaders, or the declaration of a few, but by the intelligent decision of the great body of Spiritualists.—

The day of councils and individual leadership has passed never to be recalled. The press has made it possible for all to sit in judgment on all questions, and thus Spiritualists thoroughly informed on the great is

sues, must decide for themselves. In the past their decisions, however, wavering at times before adequately informed, have, in the end, been in accord with the highest wisdom. The true principles of right have always triumphed, and the schemes of designing selfahness been cast out.

We have now reached a period when it becomes a necessity to make a strong and sharp decision, on which the prosperity and very existence of the cause depends. The character of the great movement will be fixed by the decision of its friends. The question is simply: Shall we fix Spiritualism as the basis of science, cultivating it with the methods and discriminating tact of science; or shall we go on in the plane of the wonder worker and juggler? In other words, shall we build up a noble temple of spiritual science based on the firm foundation of attested facts; or shall we gather a garbage heap, which, though piled heaven high, will be garbage still?

Against those who demand scientific observation, it is useless to cry "persecution of poor, defenseless mediums." Crookes, Wailace, Sargent Cox, our own Prof. Hare, are they persecutors? Do they seek to bring disgrace on the cause? For them and their labors Spiritualism has taken a higher position. Yet they demand the same test conditions that the Journal maintains as imperatively necessary, and which must sooner or later be demanded by all Spiritualists. It is because such conditions have been neglected that the Huntoons, Withefords, and their ilk, have become possible, and Spiritualism burdened with a load it is impossible to sustain, almost impossible to shake off.

It is idle to talk of the superior rights of the Spirit-world. We too have rights, and if spirits come to convince us of their existence, we have a right to fix the conditions under which we shall be convinced, at least in so far as they do not conflict with the laws of spirit control. We have a right to demand that the conditions shall not be those of fraud, and no outery of persecution should deter us from insisting that such be

eliminated. We have no fears of the decision of Spiritualists on this vital question when it is properly presented to them. They, as a class, have unmitigated scorn of imposture, deception and fraud, and when they become convinced that the only method to detect and cast out the untrue, is to demand conditions which shall make deception impossible, they will unflinchingly do so. By such a decision true mediums will not be injured, but on the contrary, their position will at once be settled and assured, and the great lead Spiritualism is now carrying, laid on by a class of pretenders who care nothing for the cause except what they can personally gain, will be cast off.

Treasure-Hunters.

Mr. Editor:—I have had here with me, in the same room, for fourteen months, as my daily companion, but not a bed fellow, one who, to use his expression, has "chucked me full of the philosophy of Spiritualism," has recounted to me in detail and repeatedly his experiences in the investigation of Spiritualism, and claimed that he was in daily, nay, hourly, communication with spirits of both sexes and different races, who were his counselors, guides and controls and he promised me (and received pay for it from me) that he would develop me as a medium, and that I should have "physical manifestations such as raps," etc. This promise he put in writing before he came here. I employed him to come here as a mineral clair-voyant to look over my lands and tell me where to dig for lead. He came, stayed fourteen months, and left me with every promise made by him in writing entirely unfulfilled. No raps, no manifestations, no development of myself as a medium, and no lead found yet, though I have dug far below where he said that I would obtain it, sure. I paid him in full all that I agreed to pay him for his services and received nothing from him of what he promised me, and which was the basis of our written contract—the consideration for which I parted with my money.

I parted with my money.

I am 57 years old, poor as I well can be in purse, have expended three years time and over \$3,000 in cash in this pursuit (lead mining) under the guidance of the one spoken of, and others, and have not profited one cent. Now I want direct spiritual communication from the Spirit Nolan, or from some other spirit with whom he can communicate, so that I can be unerringly informed where to dig in order to obtain lead. My whole soul's desire in obtaining wealth is simply that I may be enabled to advance the cause of Spiritualism and shed its light into the dark minds of the people.

The above is a sample of the many letters received by us on the subject of treasure-hunting spirits and mediums.

We do not doubt the ability of clairvoyants to see at times valuable deposits in the earth, or question but that spirits, if disposed, can come en rapport with those deposits and control mediums to point them out. Yet the whole subject of treasure hunting involves principles antagonistic to a high order of mental development and spiritual growth, degenerates into worldly selfishness and sensuality, without advancing the culture of the individual; and instead of releasing from, would inevitably operate to tie down to, the earth any spirit who might be induced to dabble in such sensuous and material affairs to the hindrance of all spiritual progress.

Admitting, then, that spirits gan control for this purpose, what would be the morale of these operations? Based upon a selfish and miserly spirit, delving among the grosser minerals, sinking the mind below the level of the finer and more ethereal elements. which help to elevate the spirit and fit it for the higher life, treasure hunters will attract the undeveloped, ignorant and untrust. worthy spirits. To be controlled by those who are still imbued with the degrading in fluences of their earth life which they have not yet outgrown, will mevitably lead along the pathway of uncertainties, through serial disappointments and pecuniary lesses, to a realization of their folly; and, if they improve by the lesson, to a dependence upon self-culture and educated reason for guid-

we need not mention names to prove our book form.

severtion. The experience of our correspondent is but that of one among thousands of a similar character. Mr. Marble, who excavated a huge cavern in the rocks at Lynn, Mass, in search of a secret vault containing immense treasures, spending years of his life in the vain following of deceiving spirits, furnishes an enduring record illustrative of our proposition. If the zeal, perseverance and energy manifested in this work had been directed in some other and useful channel, instead of hewing the solid mineral rock, he could have hewn clear through many of the more formidable rocks of error and left recorded on the monument of ages: "Here lies the remains of what once contained the living sage, whose works of wisdom were purely devoted to the upbuilding of humanity."

Whoever starts out to gather wealth in the pursuit of Spiritualism, having that the principal object of his investigation, will be sure, sooner or later, to become pecuniarily, if not spiritually, bankrupt. This is the rock on which treasure-hunting mediums and many mediums for physical manifestations have gone to destruction. When they have left the service of the angel world to serve mammon, and sought after fifthy lucre more than truth, they have failed-been exposed-and proved to have resorted to fraud to obtain thereby the wealth they sought, and which through honest mediumship they could not obtain. In ancient times, reformersendeavored to impress upon the world that "The love of money was the root of all evil," and is it not true to day? How, then, expect intelligent, truth-loving spirits to aid in promoting and cultivating that evil?

It is time that Spiritualists commenced to understand the beautiful philosophy of life; of lifehere and its multiform relations. Without something of this knowledge correctly applied we cannot expect to comprehend, if given, anything pertaining to the life hereafter; for our life here is the basis of a life hereafter, and the real knowledge we gain here is a necessary preliminary to our advancement hereafter. Worldly honors and titles, unless won through spiritual refinement and developed nobleness of soul; worldly wealth, unless freely used for the betterment of humanity, will avail nothing to their possessor, over there, but rather prove to them an impediment and a curse. The attempt to chain an intelligent band of spirits to the money getting operations of Boards of Exchange, joint stock mining companies, or to individual enterprises, is sure, sooner or later, to bring overwhelming defeat and disaster to all who make the attempt. Another thing is sure for mediums who yield to the temptation. If they persist in these efforts they will be turned over, or rather turn themselves over, to a class of influence that will mislead or so impair their mediumship as to render it worthless; for when mediumship becomes unreliable, it becomes to all intents worthless.

Another Prospective Deserter.

The Rev. Joseph Cook has been a great stickler for an eternal hell; but it would seem from his lecture of March 18th in Beston that he is coming down in his terms. Here are some of the qualifications that he made:

It is a common misconception of the doctrine of future punishment, said the speaker, to suppose that it includes the eternal punishment of a majority of all created beings.

It was by no means clear to the speaker that a majority of all who had lived in past times would suffer eternal punishment. It was one of the roughest and most ghastly of the misconceptions of popular Orthodoxy to assert that it declares that infants are

lost.

Mr. Cook referred to the belief of Lyman Beecher that in the future angelic spirits in this world may so predominate that in the end humanity may present a brighter spectacle. We should also consider in this connection that other worlds may be inhabited, It was the speaker's hope that the number of the finally lost would bear no greater proportion to all the inhabitants than the number in prisons and penitentiaries now bears to the whole population. Character becomes fixed and must receive the effect of its own voluntary remotences from God.

And now the Rev. Joseph hopes that the number of the finally lost will not be greater in proportion than the prisoners in our penitentiaries! "There is much virtue in an if;" says Shakespeare; and the preacher has left himself a door of escape, should his orthodoxy be questioned, in his use of that little word hopes. Jonathan Edwards might have said just as much, and yet not been inconsistent with his teachings as to the doom of the unregenerate.

The truth is, Mr. Cook finds it up-hill work to reconcile his medieval theology with the demands of modern culture and enlightenment. Hence these qualifications in regard to hell, which he finds is repugnant in these days to the common sense and feelings of the large majority of earnest thinkers. He may talk as he pleases of "the final permanence of character." He well knows that his theological theory is, that it is not character, but faith in an atonement, that saves from an eternal hell. By his manner of expressing old dogmas in new terms he tries to mask their hideousness and absurdity. This game may deceive the superficial and unthinking among his hearers; it can hardly juggle those who have given some reflection to the themes he assumes to dis-

Ethics of Spiritualism.

A fine German scholar has begun the translation of this work, and proposes to give it the widest circulation, by publishing it in a leading German paper in this country, and also in Germany, before it goes into book form.

Mr. G. H. Lowes.

Mr. W. T. Harris, of St. Louis, superintendent of public schools and editor of the Quarterly Journal of Speculative Philosophy, well hits off Mr. G. H. Lewes, author of "The Physical Basis of Mind," and other works. Mr. Lewes has on several occasions assailed Spiritualism in a way indicative of his shallowness and presumption. He is the husband of the well known novelist who writes under the nom de plume of George Eliot. In their beliefs at least the two seem to harmonize very well. Mrs. Lewes is of the school of Mr. F. Harrison, a disciple of Comte. She believes in no immortality but one of influence, through our thoughts and actions in the minds of men. In one of her poems she tries to work up her enthusiasm to such a pitch of perfect satisfaction with this kind of Pickwickian immortality of which she says:

"O may I join the choir invisible
Of those immortal dead who live again
In minds made better by their presence.
This is life to come, etc."

On all which the appropriate comment is Mr. Burchell's exclamation of "Fudge!" But it was with Mr., and not Mrs. Lewes, that we have now to deal. Mr. Harris says of him, apropos to his last work:

"When young he had written the popular work on the history of philosophy, which he styled the "Biographical History of Philosophy," intimating that philosophy was now dead, and that the time had arrived when its biography should be written. Such a book, and written by a young man, could not have been a very great event in the history of human thought. It marked an extreme in the reaction towards free-thought, however. The emancipation from creeds and dogmas had been going on for three hundred years, and since the French Revo-lution, and the advent of Kant's "Critique of Pure Reason"—yes, even since Locke and Hume-the emancipation of mind from metaphysical creeds and dogmas had been going on. So great had become the distrust of what is established either in religion or metaphysics, that it was thought sufficient if a bold, pert young man challenged the established dogmas of either, and caricatured their external expression.

The great thinkers of the human race—Socrates, Plato, Aristotle, Leibnitz, Spinoza, Kant, Fichte and Hegel—were summoned before the bar of an unthinking general public, and their doctrines canvassed by a witty, but shallow young man, whose chief gift was a popular style. The conceit engendered by this operation was enormous.

W. Irving Bishop.

We are being constantly importuned to make comments on, and report the doings of, the various "exposers" who are traveling over the country in the vain attempt to put down Spiritualism by performing a few shabby tricks, and exposing themselves; to the terror of a few weak-nerved Spiritualists, and the great delight of an ignorant and superstitious rabble; some, even, going so far in their credulity as to think that | year. many of their tricks, which any respectable juggler, by the aid of mechanical contrivances, shrewdness and slight of hand, can perform, are evidences of medial powers. A correspondent has written us from Wisconsin upon this subject, and asks us to give our opinion of the man and his doings;" and, while still adhering to our often expressed opinion, that the best way to kill them is to let them entirely alone and let them kill themselves, for this once we will comply with the request, but in future we cannot promise to advertise them in our columns unless they pay for their advertisements.

W. Irving Bishop is a dapper little bandbox gentleman, not in the least unassuming in his manners, rather sharp and quick wifted, and a very clever trickster. After a very careful investigation, we have become convinced that he possesses no mediumistic powers whatever, and that all he succeeds in doing is accomplished by cleverly devised tricks and mechanical apparatus.

There are a great many Spiritualists who are always ready to attribute to medial power whatever trick is so deftly done as to exceed their idea of the province of juggiery or legerdemain, and to endorse as a medium every traveling trickster and mountebank who chooses to impose upon their credulity. To such we would say, endorse nothing you do not know to be true, simply because it is mysterious to you—because you cannot comprehend it.

The Liberality of the Pope.

The press has teemed with laudations of the liberality of the new Pope, and how his intelligent mind was quickened by the learning of the times. The writers of these articles are either wholly ignorant of the subject, or are in the pay of the "Holy Church," to hoodwink the people to her designs. If the Pope does not force his right to temporal power, of his church to stand on the prostrate form of humanity, he asserts that old-time claim, and it is evident only awaits the time of strength. The infallibility and divine character of his authority is also implied, and the monstrous doctrine that the civilization or " well being " of the human family depends on the Catholic Church, is boldly asserted.

To those who hope or believe that the church will ever retreat from her position, we commend the following extract from the last encyclical letter:

"We shall never cease to insist that our authority shall be respected, that our ministry and our power be left fully free and independent, and that the position be restored to us in which divine wisdom long ago placed us. It is no vain desire of dominion which moves us to demand the re-establishment of our civil power. We demand it, because our duties and our solemn oaths exact it, and because it is not only necessary to conserve fully the liberty of the spiritual

power, but also because it is evident that when it is a question of the temporal domain of the Apostolic See it involves the well being and setting of the whole human family."

The Seer and the Spirit.

See how well James Nolan, the spirit, and Emanuel Swedenborg, the seer, agree. Nolan was recently asked, whether when a person, who under great temptation, had committed a wrong, had so repented of it that under the same temptation he would not commit the wrong again, it was necessary that he should enter the darkened spheres after death in order to expiate his crime? Nolan sensibly replied: "No, it is by no means necessary; because he has outgrown the evil that beset him, and of course it is not necessary for him to enter a place of darkness to go through another lesson."

And so Swedenborg says: "Good spirits are never punished for sins on earth, because they have no wish to repeat them. It has been revealed to methat the wrong the good sometimes do is not with any design against the truth, nor out of an evil heart, but from hereditary impulse, in moments of blind delight, when their inmost nature is quiescent."

Laborers in the Spiritualistic Vineyard and other Items of Interest.

Mrs. Sarah Graves has returned from California, to her home in Grand Rapids, Mich. Dr. D. White has removed his office to 1312 Chestnut street, St. Louis, Mo.

Prof. William Denton is giving a course of illustrated lectures on geology and kindred sciences at Cheyenne.

W. S. Wood, of Coshocton, Ohio, is carrying on a controversy in the local paper, on the subject of church taxation. He handles the subject well.

Col. and Mrs. Eldridge are about leaving New Orleans for a northern trip. They leave a host of friends. They have given the greatest satisfaction to their patrons.

The Strawberry Festival and Entertainment given by the ladies of the First Society of Spiritualists, at the church, corner of Monroe and Lasiin streets, last Thursday evening, passed off very pleasantly.

Mrs. R. C. Morrell, the well known clairvoyant, has taken a nice residence at 129 East 16th street, New York, and will keep a Spiritualists Home, where Spiritualists visiting the city can find comfortable quarters, at reasonable rates, among friends and mediums.

Spiritual Notes: A monthly epitome of the transactions of spiritual and psychological Societies and Auxiliary to the Spirit-Circle, Medium and Lecturer, is the title of a new spiritual paper to be started the first of July, by Mr. E. W. Allen, 11 Ave Maria Lane, London, E. C., at 60 cents a year.

We have received a copy of the great work of Dr. E. D. Babbitt, entitled, "The Principles of Light and Color." It is a work of over 500 royal octavo pages, containing more than 200 fine engravings and colored plates and printed on toned and super calendered paper issued at \$4 per copy—postage free. See advertisement in another column.

E. V. Wilson, seer and medium, will lecture and give tests in Iowa, as follows: At Cresco, on Friday, Saturday and Sunday, June 21st, 22d, and 23rd; at Fort Dodge, Friday, Saturday, and Sunday, the 28th, 29th and 30th. Mrs. Porter will be present and improvise music on the piano and sing under spirit influence. Come one, come all.

Dr. C. P. Sanford, of Iowa City, Iowa, one of the State lecturers for Iowa, is lecturing with great acceptability in Central and Northern Kansas. He has just finished a course of lectures at Minneapolis, closing with an enthusiastic picnic grove meeting on Sunday. He would like to make engagement in any place in Kansas for the next three months, to lecture, hold picnics or grove meetings. His address, until further notice, is Minneapolis, Ottawa county, Kansas.

Prof. Eccles gave us a fraternal call last week, on his way to fill an appointment at Omro, Wisconsin. From there he goes to Kansas City, and for the next three months will lecture in the west, on subjects pertaining to the Harmonial Philosophy. Prof. Eccles stands deservedly high as a scientist and comprehensive thinker, and wherever he lectures, the people are well pleased with him. His address for the next three months will be No. 1015 East 10th street, Kansas City, Missouri.

Capt. H. H. Brown closed an engagement of five weeks—twelve lectures—in New Orleans on the 16th. He gave also two financial addresses before the clubs of the city. Accompanied by Mrs. Brown, test medium, and Mr. Vandercook, he will be in Shreveport, Louislana, over the 23rd and goes thence to Terrell, Dallas, and Denison, Texas. At the latter place he expects a discussion with Rev. L. A. Strong (Christian), about July 10th. The party then start northward; their Southern address is Shreveport, La., care of Col. J. W. Fuller.

The fifth annual Camp Meeting at Lake Pleasant, is announced to be held from August 6th to September 3d, 1878. Among the speakers who are expected to be present are: Mrs. Nellie J. T. Brigham, Mrs. N. J. Willis, Mrs. Fanny Davis Smith, Lizzie Doten, J. Frank Baxter, C. B. Lynn, Mrs. Abby N. Burnham, Henry C. Lull, E. A. Wheeler, Bishop A. Beals, Giles B. Stebbins, Dr. R. T. Hallock, Capt. H. H. Brown, J. M. Peebles, Wm. Denton, Mrs. Sarah A. Byrnes Snow, Susie Nickerson White, Mrs. Juliette Yeaw, J. R. Buchanan, Mrs. Anna M. Middlebrook, Mrs. Julia Wright, and C. Fannie Allyn. For farther particulars address J. H. Smith, Secretary, Springfield, Mass.

Zoeliner's Friends.

Prof. Zoeliner, whose name has become inseparably connected with Spiritualism in Germany, and who, by his bold avowal, has called the attention of the world to himself and the cause, was born in 1834, and consequently has just attained his full intellectual strength. He is professor of physics and astronomy in one of the leading universities of Germany, and has taken place in the front ranks of the scientists of Europe. He has published many works, among which are "Sketches of a Universal Photometry of the Starry Heavens: Physical Nature of the Heavenly Bodies: The Nature of Comets," and last, his experience with Dr. Slade. He states in the May number of Psychische Studien, published at Leipzig, that he is now authorized to divulge the names of the other three gentlemen who in common with him were present at twelve scances, held with Dr. Slade. These names he has hitherto withheld, from motives of delicacy, and their mention in this connection will astonish even more than the conversion of Zoellner himself. They are no less than Fechner, Scheiber, and Weber, than whom Germany has no greater in their respective fields of thought. Gustave Theodore Fechner, born 1801, is world renowned as a natural philosopher, and is at present professor of physics at Leipzig. Among his great works are: The Soul of Plants: The Zendavesta, or the things of the Future; Elements of Psycho-physics; The Problem of the Soul, and about the Life Hereafter.

Scheiber is a renowned professor of mathematics in the same university. William Edward Weber, born 1804, is professor of physics, and known as the founder, in common with his brother, of the doctrine of the vibration of forces. He also made profound researches into the domain of electricity. He has published an exhaustive work on the subject of "Electro-dynamic Measurement. 4 vols. 1846-1854.

These men, all eminent in physical science, prejudiced against Spiritualism, trained by a long life time of exact and painstaking observation; whose words are held in profound respect by all the scientists, and whose works are standard authority, have unqualifiedly placed themselves on the side of Spiritualism. The noble Aksakoff, after long years of patient casting bread on the waters, in the very hour, when hope faltered,—has seen its return and will not wait long for the grandest harvest ever bestowed.

The German mind is essentially Spiritual. It loves its mystics far more than its realists. It accepts the stolidity of skepticism for a time, but gladly turns to the more congenial fields of Idealism and Spiritualism. The reaction has come, and a new race of philosophers will meet the demand, who will not make a God of the "Unknowable."

Dr. J. K. Bailey opened his Kansas campaign, at Fort Scott, on Sunday, June 9th, speaking morning and evening in the court house to good andiences. We are gratified to be informed that, at the close of his evening lecture, the doctor was requested to remain and assist at a meeting then spontaneously appointed for the next evening, in an effort to establish regular meetings, the incipient steps thereunto being the result of the Monday evening meeting. Bro. B. informs us that Dr. C. P. Sanford had preceded him with three lectures, some two weeks, and his work undoubtedly prepared the way for the work which followed. Persevere, friends, and much good will result, not only at Fort Scott, but everywhere. Bro. Bailey's immediate address is, Parsons, Kansas.

No. 13, volume 24, of that sterling old paper, the LE IO-P ILO OPERIO LE FOUR-NAL, is upon our table. We pronounce this NAL, is upon our table. We pronounce this the richest and most valuable number of the Journal yet issued. This number, besides much other valuable and interesting matter, contains a well executed portrait and minute life-sketch of our esteemed friend, the Rev. Dr. Samuel Watson, of Membership Tenn written by the teminent scholar phis, Tenn., written by that eminent scholar, Hudson Tuttle. Dr. Watson is so well and favorably known as a theological, literary and newspaper editor in our sunny South, and in fact all around the globe, that we need not attempt to add anything to what Mr. Tuttle has already said about this eminent divine. The Journal, edited and published by Col. John C. Bundy, with John R. Francis associate editor, grows stronger, better and purer every week. They stand square under their banner whose motto reads: "Truth wears no mask, bows at no human shrine, seeks neither place nor applause; she only asks a hearing." In its leading editorial, "The Difference Between Us," the policy as indicated will meet the hearty approval of every independent thinker in the land. Its pages are always replete with interest, and we wish the JOURNAL a long and prosperous career.—Breckenridge (Kv.) News.

THE "Condensed Air Treatment" introduced by Dr. Stone, of Rochester, N. Y., seems to be working wonders in the cure of disease. See his card in business notices.

Spiritual Camp Meeting in the North-West.

The Spiritualists of Northern Iows and Southern Minnesota will hold a camp-meeting in Wabster's Grove, one mile west of Bonair, Howard Co. Iowa, commencing Wednesday, June Stin next, and holding over till Sunday June Mth. The Rev. Samuel Watson has been engaged as principal speaker in conducting the services. Geo. F. Colby, test, traine, and clair-voyant medium, will be in attachance; others are expected. A general invinction is extended to mediume, and all interested in the promulgation of a pure Spiritualism, and all interested in the promulgation of a pure Spiritualism, and in deviating means and plans for promoting the culture of a true manhood and womanhood. Hay and wood will be furnished those coming from a distance. Sousir (Verson Station) is on the line of the Chicago, Milwankee and St. Fast Enlipsed, six miles west of Cresco. J. Richobs and ira Estrigas, of Cresco: W. White and W. Stark, of Lime Springs, and G. Webster, of Bonair Committee of Arrangements

Spiritual Meeting.

The First Religio-Philosophical Society of Hilledale county. Mich., will hold their 13th Annual Festival, at Clear Lake, Stenban Co., ind., on begaring and Sunday, June Zind and 23rd, 12th The Lisant Blooms with the specime half and face pariors, and all the specimes, here been suggested for the surgoes. The meeting will be substantially D. W. Hill. B. D., and Frost, Cleanes, on the most substantial by D. W. Hill. B. D., and Frost, Cleanes, on the most substantial by D. W. Hill. B. D., and Frost, Cleanes, on the most substantial by the focusey on the grounds and by the hotels. Frimpde from a distance will be provided for.

By Gudding of the Experience will be provided for.

Eugged to Spirit-Aife.

Born again, at Fredonia, N. Y., about the 15th of April, 1878 MRLAYCTHON PRINTS, agod about 60 years. MELANCHION PETETA, aged about 60 years.

Modest but masterly he was one of the blossed few whose life was greater than his name. He has gone where character counts and reputation is changed to reality, and he is one of the few that gain by this change. The goiden light of Spiritualian shone down the vailey of years and bloomed above the shadows while he neared the musical shores where love awated him. Death was no terror to him. He prayed for deliverance and calmly awaited the change. He leaves a wife and several children, and many warm friends and relatives, while he joins the larger family whose love beckoned him to their heavenly home. He desired to go. The writer hore testimony at the funeral, with difficulty, so deep was the prayer of emotion. He was almost as a member of our family circle.

Volches music woke the solumn air, And slience whispered throughout vernsi bloom, While Death unsesled the lips of marble there, And tuned their bush to songy beyond the tomb. The smile of Virtue wreathed his failen head;
Eternal worth abone in the pulseless shrine,
A God had risen—net a man was dead,
And memory made that human dust Divine,
—LYMAN C. Howk-

Binghamton, N. V. May, 90, 1878,

Passed to the higher life from Upper Liste, N. Y., June Wa. Harrie, aged 15, daughter of J. P. Amer, after a week of painful Maess. She was beautiful, affectionate and intelligent beyond her years. A large audience gathered at the house who listened with deep interest to a containing discourse on Spiritual Philosophy, by Dr. J. B. Fish, which brought tears to the eyes of many Orthodox hearers.

Grouge Boyd persed to Spirit-life, June 5th, from his bome in Wexford county, Mich., aged 62.

He was an old resident of Alpine, Kent Co., Mich., and one of the first to investigate and accept the truths of Spiritualism; in that faith he lived and died. He was a great sufferer for three years. He had no fear of death, but longed toget He was an old veteran soldier; was with Sherman on his grand march through Georgia. He was a true, noble man. He leaves a widow and children, and a large circle of friends; but their loss he said was his gain.

Banner of Light please copy.

DIRECTORY.

This will be published one or more times during each month. and one line of space, given free, to every person mending the name, phase, and address. If more space be desired, it can be had in the Medium's Advertising Column, at nominal rates. It should be understood that the Journal in the publication of this directory assumes thereby nothing on the part of those named below as to ability, integrity or development, but any information in our possession Will be cheerfully communicated on application, personally or by letter. The name of any person found negligent, in advising us of corrections which should be made, will be summarily dropped: all are invited to make use of this column, who ap-

Leaturers.

Mrs. C. Fannie Aliyn, inspirational, Stoncham, Mass. Wim. Alcott, inspirational, Buckland, Franklin Co., Mass. Mrs. M. C. Alibe, Inspirational, Buckland, Franklin Co., Mass. Mrs. M. C. Alibe, Inspirational, Aucors, N. J.

J. M. Alien, Inspirational, Aucors, N. J.

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Mrs. A. P. Brown, Inspirational, St. Johnsbury Center, Vt.

Prof. C. G. Bennett, Providence, B. I.

Capt. H. H. Brown, Inspirational, St. Johnsbury Center, Vt.

Prof. C. G. Bennett, Providence, B. I.

Capt. H. H. Brown, Inspirational, Philosophical Journal, Chicago.

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Mrs. Dr. J. R. Buell, 34d So. Delawarc st., Indianapolis, Ind.

James Cooper, M. D., Bellefountaine, Ohio.

Geo. W. Carpenter, M. D., Trance, South Bend, Ind.

Geo. W. Carteman, Knob Noster, Mo.

Mrs. M. F. Cross, Trance, W. Hamstead, N. H.

Robert Cooper, 343 Washington et., Boston.

C. W. Cook, Warsaw, Ill.

Dr. Bean Clark—address care Relixio-Philosophical Journal, John Crapey, Inspirational speaker, Heron Lake, Jackeon Co. Minn.

Mrs. L. Combe, Indianapolis, Ind.

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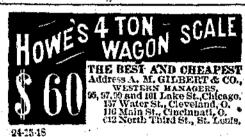
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This uncreated Trinky! That shall forever be, To intermingled and entwined In endless mystery.

Its subtle eccres play. Our highest wisdom is to act In concert with its sway. Nor need we often lose this track

No human mind can ever trace

Of righteous rectitude, If we our better thoughts consult, In occret colitude. Then in its isolated towers,

The mind, like barons bold, Maintains its native confidence, Sustained and self-controlled. When all is hushed and calm and still,

In the balls of memory, God'o Moly Spirit enters in And keeps us company. • •

It whispers softly to the soul. Move felth, and trust in me! And when perploxed with doubt and care, My peace shall comfort thee.

Voyagers o'er life's stormy sea! Tompost-tossed and tried; Travelers toward eternity! Here lies your select guide.

The perfect, pure end Hely One! Whose wisdom never erro, To every humble worshiper This inward life confers.

Dark Scances.

The edvantages and diendvantages of circles held In the desk, are a constant and interesting theme of discussion. For the purpose of obtaining the general feeling of Spiritualists concerning the subject, we have addressed letters to many who have had large experience, or have given the matter close study, or are representative people, whose opinions are entitled to consideration, and we shall print the enswers, and finally classify the re-

The question put is as follows: In your opinion what is the effect of dark seances (1) in so far as they bear upon the scientific exposition of spirit phenomena; (2) in so far as they effect the morale of Spiritualism?

VALUE OF DARK CIRCLES. As the following was written several years ago.

by one who stands deservedly high in the esteem of Spiritualists, it will be read with deep interest: As an incentive to investigation, dark circles have their use; but they are usually of far greater disadvantage than benefit. The cause of Spiritualism is the worse for what they have done. The opportunities for trickery and deception are so that and the above of Advantage. great, and the chance for detection so small, that it is difficult to distinguish the true from the false. They should be discouraged by Spiritualists. The amusing feats of rope-tying and legerdemain, at best, are the work of earthly spirits, and without instruction. There is no spiritual phenomens that cannot occur in a room sufficiently lighted to allow objects to be discerned, as well as in absolute darkness; and the medium who refuses to submit to conditions which do not conflict with those necessary for the manifestations, should be mistrusted. So far as true spiritual phenomena are concerned, tying the medium with thread or twine, or tarred cord, or confining with handcuffs, is as well as with rope. It is by pretense to the contrary, that charlatans flourish, who insist that a rope, easily slipped and untied, is essential. They flourish because, whenever proper safeguards are used, no manifestations occur, the "conditions" not being right; and when these are removed, they give "astounding manifestations," because there is no chance for detection. The time is not far distant when all those who have been convinced by dark circle manifestations, or have been connected with and upheld them, will suffer deepest disappoint-

The faith based on such tests, constantly seeks new wonders, asking for greater and still greater; and the believer thus brought into the fold, is not of value in extending the influence of Spiritualism. These manifestations have given no positive evidence in favor of Spiritualism. They are impossible of demonstration, and the most exact, so liable to error, as to be valueless of proof.—Tuttle's Arcana of Spiritualism.

ANSWER BY E. E. C.

In answer to the first consideration, it must be conceded that, strictly speaking, no scientific examination of any physical phenomena can be had without the full exercise of all our senses; and even without the fun exercise of all quiresses, kin ayan then, a certain acumen and training are required in order not to draw conclusions too hastily. The deprivation of our sense of sight is, to my mind, a very serious impediment in the pursuit of knowledge of Spiritual phenomens, and whatever results may be obtained from dark scauces, those results will never be accepted as conclusive by scientific men, precisely because they are obtained under conditions precluding the exercise of the sense of sight. Under the cover of darkness many impostors have paimed themselves off on the pub-lic as genuine mediums, and retarded the progress of Sportunism. I fully endorse the course taken by your valuable paper, as well as English publi-cations of high standard, repudiating any medium for dark circles, who is not willing to be placed under unexceptionable test conditions. Such conditions would remove, to a great extent, the objections the feature of having to set in utter darkness. Honest and enlightened criticism is the sheet-anchor of Epiritaalism; without it there is no limit to the vagaries ladniged in by over-credulous people, and no chack to the andsoity of mendacious medicions.

wer to the second consideration, my opin in mover to the second consideration, my opinion is that many evil results have been assigned to dest seasons, which do not properly belong there. It is undoubtedly a fact that certain physical phisomeons are more easily obtained in the cal passes in the light, though generally speaking of a lighest type; the sarly stages of investigations are simple through generally against always of that character, and many against the character, and many against the character.

paracial investigators become convinced of the truth of Spiritualiess when they have attended a few dark seances. The result in many cases is to discard at once all previous religious beliefs based mostly upon superstitions; a cutting loose from all restraints, and if the investigation be not carried to its ultimate, the beautiful philosophy of Spirittechings remains a scaled book. I do not think that dark circles per se are necessarily conducted to immorality; but when curiosity is awakened many are led to experiment in various ways, and evil resulting from magnetic passes, has often been laid at the door of Spiritualism without reason. I believe that promiseuous dark circles should be avoided, when complete strangers are brought toavoided, when complete strangers are brought together; while I think that they may develop much
good and enlighten us if followed in the family or
by a few friends actuated by the purest motives.

This brief statement covers the main points
bearing on the subject, as far as my observation gees; others, who have had better opportunities than myself, will probably elucidate the subject better than I can, and I shall be glad to have the matter thoroughly canvassed.

Chicago, Ills: ANSWER BY D. G. MOSHER.

Your circular containing the question in relation to dark scances is at hand. It would be a pleasure to me to throw light upon the important question you propounded, but in the face of what seems to me a dogma of Spiritualism, I can not do justice to the question as briefly as you, perhaps, may desire. My peculiar views in relation to the source of the spiritual phenomena, in opposition to the views of the mass of Spiritualists, would render futile an attempt to enlighten even those who are acknowledged exponents of true Spiritualism. Certain am I that dark scances or the phenomena presented thereat, are produced in wisdom, as a means in common with all other spiritual phenomens, of mundans intellectual unfoldment, as a finality, and accordingly must, in some way, conduce to scientific exposition. The unpreparedness, however, of investigators and exponents of Spirit however, of investigators and exponents of Spiritualism at the present time, to grapple with and colve the problems connected with the various opiritual phenomena and unfold their purposes and supernal laws governing or controlling the manifestations, may, for the time being, render dark scances a failure, so far as they bear upon the scientific exposition of Spiritualism. If we are incapable of understanding the basic principles of a problem, we are forced to abandon its solution, as the more we investigate the more dense lution, as the more we investigate the more dense the mysticisms.

Those who investigate or attend dark scances with the belief that they will there communicate directly with their spirit friends, must, if they continue in such belief, reap very little reward other than the satisfaction consequent of a belief on a false basis. Those who attend dark scances with the sole object of proving the manifestations mere-tricks of mortals, for selfish gain, will certainly fail in reaping a reward. Those who investigate for the sole purpose of proving the phenomena a scientilic fact aside from Spiritualism, may also fall in the object sought, but may be thus convinced of the fact of spirit communion, but by continued investigation, may, from want of discernment, render the subject little less than an ignis fatuus, unth lost in the fogs and mysticisms pertaining to the phenomena, and in such case also, so far as immediate results are concerned, the investigation is a failure, and will, by many, be abandoued as of no value, so far as a scientific exposition is con-cerned. The only hope then is the discovery of the "key" to the mysteries, and when such "key" is found, and the way of using it learned, then, and not till then, may we expect progress in the line of scientific facts, that may be utilized in the ad-vance of true Spiritualism as a paramount move-ment in the direction of a more elevated condition

of humanity.
As to the effect of dark scances upon the morale of Spiritualism, I have only to say, that this de-pends upon so many conditions, similar to those relating to the first part of the question, and not being thoroughly posted in relation to all the pe-culiar characteristics of the manifestations at the various dark seauces. I am inclined to leave it as a question of doubt as to its present effect.

Mosherville, Mich.

Answer by D. P. Kayner, M. D.

In reply to your note I would briefly present the following summary of my conclusions, from over twenty-eight years' careful investigation:

The first scance I attended in 1850, in Syracuse, N. Y., was in a well lighted room. The manifestations, by raps and alphabet, were overwhelmingly

convincing. The first undoubted, unconscious writing, by spirits controlling the band of the me-dium, I ever received, was in the light.

In the tests to which the "Fox girls" were submitted in Corinthian Hall, Rochester, N. Y., when modern Spiritualism was in its infancy, the manifestations occurred in the broad glare of the gas light. In the presence of hundreds of skeptics; and this while undergoing the most rigid test conditions at the hands of a committee who were de-termined to show them up as humbugs.

In my sittings with the "Fox girls" and other mediums in Rochester, N. Y., in 1852-3, our circles

were always held in a well lighted room. At Isaac Post's and at Mr. Brown's, we slways had strong light and the very best manifestations by raps, seeing and describing spirits, and oral communications; also at Mr. Brown's table-tipping, when no one touched the table, and while a lamp, burn

ing in full light, was sitting upon it.
From those facts I infer that if darkness was not an essential factor in the production of the genuine modern manifestations which first awakened the attention of the world, that it is only essential now, after the development has had years of growth in which to gain strength, to aid in decep-tion. The only benefit we can conceive of lies in reducing the light to a degree that it is not disagreesble to the increasedly sensitive eye of the trance medium or in toning it down so that its sharp rays shall not unpleasantly excite the sitters. We con-clude the best light for spirit manifestations is when the sun has passed below the western horiwhen the sun has passed to dort its sharp actinic rays athwart our atmosphere. This is the time, before the shadows deepen into night, when the mind sinks most readily into reverle and spirit com-

munion. All true intelligence seeks the light.
Scientifically, while in darkness with the organ
of wonder largely excited, we are in no condition to investigate phenomens or to discriminate facts: hence its effect upon the morals of Spiritualism can only be to reduce to the standard of certainty of human judgment to the realm of mystery, as aubject it to the ridicule of thoughtful minds through the marvelous uncertainties those thus wrought upon present for their attention.

ANSWER BY GEO. FULLER.

In relation to dark seances, I would state, in the In relation to dark seames, I would state, in the first place, that I have attended over five hundred during the past ten years. In answer to your first question, I would offer the following reply: Inasmuch as absence of light or darkness is one of the conditions demanded by nature for the production of her most intricate and wonderful manifestations, it seems to me a natural consequence that a similar condition should be demanded for the production of the higher forms of physics sufficient duction of the higher forms of physic-spiritusi manifestations. If nature works in accordance with scientific principles, the Spiritualist does the same when he demands darkness at a scance held for the production of manifestations of spirit power. Nature is continually holding dark seances; man, in imitating her, can but be scientific, therefore

in imitating her, can but be scientific, therefore dark scances, properly conducted, must produce a salutary effect, and aid greatly in cetablishing a scientific basis of the spiritual phenomena.

In relation to the second inquiry, I would reply as follows: Our lives, both in and out of the scance room, effect, one way or the other, the morale of Spiritualism. While dark scances are conducted in the way marrier tractified of them are nearly in the way marrier tractions. in the way nearly two-thirds of them are now, they can but have a deleterious influence upon Spiritualism morally. The oft repeated exposures of prominent mediums very seriously effect the morals of Spiritualism. When dark seances are morate or opinionalism. When dark scances are conducted properly, no opportunity given for fraudulent manifestations, they produce a healthy growth in Spiritualism, consequently giving tone jes morats. Taken as a whole, I believe dark econces to be benedicial to Spiritualism, alding in its scientific exposition, and giving tone to its morality.

AMENUE BY W. F. JAMIESON.

In reply to your queries, I answer briefly: 1. The effect of dark circles, "in so far as they bear upon the scientific exposition of spirit phenomens," is to prevent scientific investigation. Conditions are imposed by nearly all dark circle media, so-called, which audity critical tests. In every instance in which I took into my own hands all the conditions of an investigator, I have detected dark circles to be trickery without exception. What I mean by conditions of an investigator, is this: The medium tells the circle no light must be struck; hands must be kept joined. Strike a light?

must be kept joined. Strike a light?

2. Dark circles have created more distrust of Spiritualism than any other single cause. Even if some genuine phenomens occur in them (of which I have no positive proof) this method of holding communication with our departed friends is questionable. The opportunities in light circles for the operations of counterfeiters and tricksters, are meagre compared with those of dark circles. To my mind the dark circle affords not the least ray of light on the problem of spirit existence and intercourse. I predict that within a few years the dark circle will be abolished. It is a great black bloton the fair front of Spiritualism.

Kirksville, Mo.

Kirksville, Mo. ANSWER BY W. M. GILL.

In answer to your queries in regard to the subject of dark circles or scances, I will briefly say:
1st. When there are family or private circles, for development, and when the object is not particularly to convince those in attendance, I can see no particular objection to darkness, if such darkness seems to be a necessary condition.
2d. In phases of mediumship where the tests are purely of a personal and mental character, consisting in conversation, the giving of names, dates, etc., darkness, if found necessary, need not be par-

etc., darkness, if found necessary, need not be par-

ticularly objectionable.

ticularly objectionable.

3d. In so-called physical manifestations, where darkness affords opportunity for imposition or "assistance" on the part of the medium; I consider this feature decidedly objectionable, especially where it is sought to convince skeptics; and further, I consider that this whole class of manifestations has done more to injure the morale of Spiritualism than all other causes combined. While it has furnished a just cause for suspicion, even of the genuine medium, by the investigator, and generated a discordant frame of mind, it has also opened a convenient door for the frauds and "deadbeats," who have by their shams brought our beautiful philosophy to shame and ridicule. Better this whole class of phenomena should cease than to experience the bitter and cittimes deserved mortification which has of late been the lot of Spiritualists. itualists.

Kirksville, Mo., Answer by Mrs. A. B. (MARY) SEVERANCE. In my experience and observation I have come to the conclusion that dark scances conducted for public exhibition, are a hindrance rather than a help in proving to scientific minds the presence of help in proving to scientific minds the presence of spirit identity. Seances conducted in the above manner, tend to have a degrading influence on the public mind in general. This is my opinion on public dark circles; but I am confident from my knowledge of the spiritual phenomens that dark circles are necessary to develop certain phases of physical phenomens. But in investigating these phases, the sincerely honest and earnest investigators should be the only ones admitted. The matter, to my mind, is too sacred to be made a public exhibition of to every one that may happen to have the dollar to gain admittance.

White Water. Wis.

White Water, Wis. ANSWER BY WM. DENTON.

I think that dark scauces conducted for purposes of scientific investigation, may be useful; but generally equally good results may be obtained by supplying the operating spirits with a small, dark enclosure, while the experiments are in the light.

The general tendency of promiscuous dark circles is in my opinion bad, and they should be discountenanced by all lovers of goodness and pu-

Re-Incarnation and Future Punishment

In proving the immortality of the soul, Secrates founds his first demonstration on the generation of contraries from each other, from which he con-

of contraries from each other, from which he concludes that, as the dead are generated from the living, so also the living from the dead.

In the second place, he discusses the doctrines of reminiscence, and proves that the soul lived prior and will exist posterior to the body. But he demonstrates that knowledge is reminiscence, because we often answer properly to questions which we have not studied, and because from a knowledge of schelle particulars, we suddenly ascend to the

have not studied, and because from a knowledge of sensible particulars, we suddenly ascend to the knowledge of ideas, as from a perception of things sensibly equal to a knowledge of equality itself.

The pure soul after death will return to pure and eternal natures; but the impure soul, in consequence of being infused with terrene affections, will be drawn down to a kindred nature, and be invested with a gross vehicle capable of being seen by the corporeal eye. For while a propensity to the hoody remains in the soul, it causes her to at. the body remains in the soul, it causes her to attract a certain vehicle to herself either of an aerial nature, or composed from the spirit and vapors of her terrestrial, or which is recently collected from surrounding sir; for according to the areans of the Platonic philosophy, between an ethereal body. which is simple and immaterial and is the eternal connate vehicle of the soul, and a terrene body, which is material and composite, and of short duration, there is an aerial body which is material indeed, but simple and of a more extended duration; and in this body the unpurified soul dwells for 2 long time after its exit from hence, till this pneumatic vehicle being dissolved, it is again invested with a composite body. While on the contrary, the purified soul immediately secends to the celes-

tial regions with its etheres! vehicle alone. The Pythagoric doctrine of the transmigration of the soul into brutes, is not to be understood as if our souls became the animating principles of brutal bodies, but that for the sake of purgation they are bound, as it were, to the imagination of brute in the same manner as impure demons are often said to be mingled with the phantasy of mad

The soul carries with it into a future state the affections and habits both of the intellect and will, whether good or bad. * * It is proper to believe that for those who require chastlement and purification, subterranean places are prepared which, from their receiving the various defluxions of the elements above the earth, are called rivers by mythologists, and are filled with demons, who preside over souls, and who are of an avenging punish-ing, purifying and judicial characteristic, hence the poetry of Homer is not to be condemned when it calls the infernal region a place

"Horrid and dark and odious to the gods," for the variety and imagination of the presid-ing demons excite all this obscurity and horror. Let the reader remember, too, that crimes which admit of an easy cure, are such as are not yet changed into habit; that those are difficult to be curen which have become habitual, but yet are committed with a certain repugnance of the rational faculty, and produce repentance in the offending soul; but habits which are neither attendant of the repugnance of the rational faculty. ed with repugnance nor penitence, are perfectly incurable. This latter class Plato says are pun-ished in Tartarus from whence they are never dis-missed. But the reader must not imagine that by the word never an eternal duration is implied for divinity does not punish the soul as if influence ed by anger; but, like a good physician, for the sake of treating the maladies which she has con-tracted through guilt. We must therefore con-clude, as Olympiodorus well observes, that the incurable soul is punished eternally—calling eterni-ty her life, and the partial period of her existence, for in reality souls which have offended in the highest degree can not be sufficiently purified in one period, but are continually in life, as it were, in Tartarus, and this period is called by Plato, THOMAS TAYLOR.

Something for Mr. J. H. Mendenhall to Answer.

The result in the case detailed by Mr J. H Mendenhall in the JOURNAL of June 1st, 78, was not affected by the imagination of the child, nor by any magnetic power which he professes to possess, but by the mind of the child, whose sensitive nature enabled it to know his motives as well as his mind. Can he prove the contrary? Will he please tell us how magnetism, as he believes brought about the result independent of the child's mind? We would be pleased to know. WM. R. FARRESTOCK.

F. Ella Burr writes: Allow me to congrat-ulate you on the marked improvement of the Journal during the past year. Its reports of loc-tures—notably Krs. Richmond's; in cotumn of the Hollis-Billing scances; the Finney and Hudson Tuttle articles, together with other interesting fea-tures, place is in the first ranks of Spiritual period-cal literature. The commendable stand it has tak-

en in denouncing, and as far as possible exposing everything like fraud in regard to Opiritualism, should call forth the unqualified praise of all its subscribers. The tendency among Spiritualists in past years has been to swallow everything, without regard to its digestible qualities; the result has been dyspeptic stomachs, which can not bear wholesome does of truth. The quicker this state of things is remedied, and absolute test conditions required in all cases, the better.

Extract From an Address by Dr. J. M. Peobles.

Only think of it!-thirty years aloce these spir Only think of it!—thirty years ance these spirit-echoes, a generation gone, a cycle closed—and what? Why the Semitic inquiry, "If a man die shall he live again?" has been triumphantly answered; the hopes of the ages are realized, faith has risen up into fruition, and a future existence is a damonatrated fact! is a demonstrated fact!

It has been the dominant work of this first thir-

It has been the dominant work of this first thirty-vears cycle—the initiation of which we are today celebrating in Doughty Hall—to demonstrate
the positive reality of a present spirit communion, to roll back the tide of materialism, to startle
the coldly indifferent, to measurably undercoine
the dry, creed-encrusted theologians of Christendom, and to give the world higher conceptions of
God, and a brighter, better philosophy of human
duty and destiny. duty and destiny.

To this end, the noise of the hammer has been

heard, the waters have been troubled, creedal scaffoldings have reeled, and brave, sturdy iconoclasts have found plenty of employment in battering, and sometimes roughly knocking down old-moss-covered images, grim and greyed with the memories of centuries. Gerald Massey put the memories of the images-bracker into these bless. genius of the image-breaker into these flacs:

"Out of the light, ve priests, nor fling Your dark, cold shadows on us longer; Aside! thou world-wide curse, called king! The people's step is quicker, stronger."

Some of the early Spiritualist pioneers in America were pronounced insane; others were ridiculed and mocked in the streets; and others were com-pelled to pass through the fires of a most trying social martyrdom; the lecture-rooms of speakers were stoned. This, in my own case, occurred more than once. Genuine mediums were hunted and imprisoned, and able public exponents were mis-represented, vilified, and "hated" as was Jesus without a cause. God and angels take care of their own; no truths die. Neither the work nor the workers for humanity perish away into forget-fulness. Socrates lives in the libraries of all lands; Demosthenes lives in that masterly Oration upon the Crown; Apollonius lives in his travels and spiritual marvels; Jesus lives in the beatitudes he breathed, the blessings he pronounced, the sufferings he endured, the spiritual gifts he imparted, the sweet tenderness he cherished, the crystal-tears he wept, and the heavy cross he bore, by and through which he attained that crowning al-titude of divine love that enabled him to say, 'Father, forgive them, for they know not what

And so the true, faithful and nelf-sacrifleing workers in Spiritualism will not only live on earth immortal, but an appreciative future, already golden with promises and prophecies, will do them ample justice!

"Humanity sweeps onward;—where to-day the martyr stands, On the morrow cronches Judas with the silver in

his hands; Far in front the cross stands ready, and the crackling faggots burn; While the hooting mob of yesterday in slicut awo

To glean up the scattered ashes into History's golden urn.

Truth forever on the scaffold, wrong forever on the throne; Yet that scaffold sways the future, and behind the dim unknown Standeth God in the darliness keeping watch above his own."

The Free-Thinkers' Convention.

Will you allow me space to give some notice and say a word about the Free-Thinkers' conven-tion, to be held in Watkins, N. Y. Aug 22d, 23d, 24th and 25th? This convention is called by the Free-thinkers' Association of Central and Western New York, but the association proposes to make it a national convention, and more, as the invita-tion is extended to the Liberals of Canada. And we desire it to be distinctly understood that the word "Free-thinker" is used in this call in no narrow, sectarian or partisan sense, but includes all who honestly think for themselves. There will be invited distinguished speakers, known as Spiritu-alists, Materialists, Free-religionists, Liberal Unitarians, Liberal Christians, Liberal Jews, German

tarians, Liberal Christians, Liberal Jews, German Rationalists, Liberal Orthodox ministers, and a number of leading professors of science.

We desire to see side by side on our platform Col. Ingersoll, Hon. J. M. Peebles, Rev. Robert Colyer, B. F. Underwood, Prof. Youmans, Rev. O. B. Frothingham, Prof. Adier, Rev. Rabbi Isaac Mr. M. Wise, Rev. Thomas H. Beecher; also the leading liberal editors, viz: Horace Seaver, Col. Jno. C. Bundy, Francis E. Abbott, Luther Colby, D. M. Bennett, Rev. J. T. Sunderland, Karl Heinzen, and others. Then in addition, fifty more lesser lights equally representing the various schools of free-thought.

And allow me to invite the Free-thought and Liberal League county committees of the State of New York, to set together as a great committee of arrangements to make this convention such a one as the times demand. See that a notice of the meeting is published in all your secular papers, and provide tents to accommodate the liberals of your county, and see that your respective coun-ties are well represented at the convention. And also request Liberal Leagues, Spiritualists and liberal societies everywhere, to send representa-tives to the convention; and our liberal lecturers should notice the meeting wherever they speak. The Liberals of Boston, New York, Detroit, Chicago, St. Louis, and other central points, are requested at once to confer with general passenger agents of railroads, and see what reductions of fare can be made, and inform me; and lastly, I re-quest everyone who intends to attend the meeting to send me his or her name, with a three-cent stamp at least, to assist in paying for the necessa-

stamp at least, to assist in paying for the necessary advertising of the meeting is to be held, is one of the most interesting places in America. The hotels and boarding houses are large and commodious, and will entertain at reasonable rates; many citizens will freely entertain those who may attend. Liberal friends, economize in other directions, and attend this great gathering of the friends of a hatter religion and a hatter civili. the friends of a better religion and a better civili the friends of a petter religion and we. Come one sation than the world has ever known. Come one and R. S. Green,

Corresponding Secretary F. A. C. & W., N. Y. P. S.—Banner of Light and other liberal papers please copy the above.

The Parsees in Bombay.

A growing spirit of justice to those we have called pagans is one good sign of the times, and we find in the New York Times a letter from their correspondent in Bombay, who writes a follows:

respondent in Bombay, who writes a follows:

"Everywhere we see the mitro-like hat of the Parsees, and everywhere we find the wasters thereof in business. They are a fine looking race; many of them have splendid faces, with broad brows and keen eyes, that betoken abrawdness of no common order. The Parsess came from Persia (whence their name) and settled in India nearly 200 years ago; Bombay is their chief abiding place at present, and I am told that they number nearly 50,000 in this city alone. They have been called not inaptly, the Jews of Western India, and certain it is that they have all the largelite keenness for commerce, and are quite as hard to outwit as are the kinsman of Rothachild and Disraeli. Some of them possess enormous wealth, and several are the kinsman of Rothschild and Disraeli. Some of them possess enormous wealth, and several houses, among the finest in Bombey, have been pointed out to me as the property and homes of Parsees. Generally they are liberal with their money, so far as public benevolence goes, but they are by no means the prey of street beggars or any other person who would impact on them. Hospitals, fountains, gardens, schools, not the like owe their drigin to Parsees, and some of their manner have become honored out of India as well as in it. A day or twirnfur my seried it accepted an invitation to attend the architecture exercises at a Parsees' school and witness the distribution of prises.

The visitors were Parsees, Hindoes, and a few Europeans: the pupils were girls, some 50 or more, of age varying from 8 to 13 years. All were brightered and intelligent, and nearly all were pretty as pinks—brown-hued pinks, I may say, as the most of the complexions had a brunette tinge. I do not remember ever to have seen a more pleasing lot of juvenile faces than on that occasion, and
all through the exercises I continued to admire
the galaxy of budding beauties. Each head was
covered with a gold-embroidered cap, and the rest
of the coatume was quite Oriental—loose trousers
with a white or embroidered frock. As the exercises were entirely in Guzerat, the language of the
Paraces. I can not say much about the sentiments class were entirely in Guzerat, the language of the Paraces, I can not say much about the sentiments expressed; the recitations and songs were delivered in a manner worthy of any school in America or England, and with a coolness and self-possession highly commendable to the they ladies that gave them. As each little miss—I don't know the Parace name for miss—came forward to receive her prize, she bowed gracefully, and marched off to her seat with all the dignity of a princess. And we call these people ignorant heathers. And we call these people ignorant heathens.

The Parsees are worshipers of fire, as the symbol of divinity, and when they came from Persia they brought the sacred embers with them and Keep brought the sacred embers with them and keep the fires burning perpetually on their altars. Fire being sacred, they naturally worship the sun as the great representative of divine power, but the supposition that they worship the sun as that power is incorrect. They will not use fire for any ignoble purpose, and, consequently, it is not polite to offer a cigar to a Parsee; they do not take offense if a stranger smokes in their presence, but any gentleman who lives here and understands them, will quietly remove his cigar from his menth while conversing with a Parsee of his acquaint-ance." ance."

So far as I have been able to observe, the Parsees are not all fanatical on religious subjects, but they carefully preserve their dress and original customs, and are evidently very earnest in their respect for themselves and their ancestry."

This fair candor might be imitated by Christains in Chicago and elsewhere, in their statements about Spiritualists.

An Arduons Task.

The editor of the Religio-Prizosophical, Jour-

NAL has taken a large-sized contract on his hands. We think he has already discovered that fact; if he has not, he soon will. Without a desire fact; if he has not, he soon will. Without a desire to cast any reflection, we can say that we look back some four years, and at that time the Spiritual Scientist was the only spiritualistic paper that advocated the position which is now so ably maintained by the editor of the Journal. It cost us thousands of dollars besides many weary months of toil when there was scarcely a gleam of sunshine, except the encouragement of dolng our duty and the conviction that the policy found a favorable echo in the minds of many prominent Spiritualists. It was a hard fight that ended in loss of health. But at this very time, strangely enough, a change came in the Journal. Brother Jones passed out at the hands of an assassin, and Jones passed out at the hands of an assassin, and Col. Bundy became the manager and editor. From this moment we became less anxious concerning the fate of the weekly Scientist, for it was evident that the work was to be more ably performed by the Journal. We imagined that our work in Spirate Landing and the weekly spirate was the fact our work in Spirate Landing and the weekly spirate was the magined that our work in Spirate Landing and the weekly spirate was the spirate wa the Journal. We imagined that our work in Spiritualism was then done, and the weekly was discontinued. A few months opened the way that forced us to publish the monthly **Scientist* in its present form. It is in reality a record of events, but it has an opinion on this question, and that has thus far been voiced by the Journal. We hope that its position will not be abandoned. To our mind it is a question of the activity, or apathy of Modern Spiritualism. There is only one way to rid ourselves of fraud, and that is to render it impossible. Drive out the quacks and impostors who have for the past ten years been suckpostors who have for the past ten years been sucking the very life-blood of the movement. The closer they are pressed to the wall the londer will be the wall, and the maddening howls of all who are to be affected in the future. To talk of the cessation of spirit influence is the heighth of absorbit to fluence is her been and will be surdity. Spirit influence is, has been, and will be. It has a factor that cannot be eliminated. To make use of that which is beneficial and keep that which is detrimental in check, is the lesson for individuals to learn. The spirits who lie and cheat, the spirits who incite to lust, the spirits who declare that we shall not investigate to know the truth, the spirits who will not be tried and proved,— these, to our mind, are malicious, ignorant and undeveloped spirits, whose influence is detrimental to individuals and to the movement. Spirits of this class are now doing their utmost to repress the agitation that is sure to rob them of their power if left to a natural growth. We auxiously watch the conflict as it thickens. May the spirit of truth and the higher intelligences guide and guard the editor of the Journal, and sustain him in the course he has taken.—Spiritual Scientist.

Brief Mentions.

C. Kramer writes: I cannot do without the Journal—the good old stand-by. Wm. Harvey writes: I like the Journal very much; I regard it as one of the best papers pub-

lished in the world. W. F. Bull writes: The Journal comes a wel-come visitor, after I have lived thirty years on the husks and creeds of the day; it is meat and drink

to read the Journal. Wm. Somerby writes: I like the principles you advocate; the fearless manner you pursue in crushing fraud and error, and wish you God speed

in your endeavors to advance the cause of Liber-

alism and Spiritualism. John A. Dickson writes: The JOURNAL is indispensable to our glorious cause, and we desire that it may have a wide circulation, and that without a great increase of expense, or decrease

Isaac Brown writes: We have had Rev. T. K.
Stewart, from Kendalville, Ind., with us. He gave
three lectures on June 1st and 2nd, at Westgrove
Hall; had large audiences, and a good time generally. He is a good speaker and should be kept

H. M. Arnold writes: Having been a subscriber to the Journal for ten years, it is truly gratifying to note its improvement from year to year. Spiritualists should feel proud of it, for its boldness in exposing fraud and advocating truth and purity in our maker. in our ranks. Long may it wave.

Mrs. F. A. Logan writes: We find a few good, true souls in Oregon, inquiring the way of life and salvation, that are willing to sustain us in our work in public, by giving us crowded houses, and sufficient of the needful to meet expenses. We may prolong our stey in this State during the summer, and go into the Walls Walls country east of the mountains.

L. H. Warren, of Monroe, Wisconsin, writes:

What we need here now
is a good speaker; one who is able to defend the cause of truth and science; and we need, too, a good test medium. The minds of many are now auxious to know the truth of Spiritualism, Should any good speaker come here, we will take good care of him, and think he will be well paid for his

A. Holmes writes: I hope you will have success in your good work in driving darkness away, by letting the light shine through the pages of the Journal, in all kingdoms and nations, inspiring all with the glorious hope of immortality. I admire your course in dealing with frauds and hypometry. crites; the sooner they are sifted out, the better for us all. How sad it is for men to love money more than principle and happiness.

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DR. W. A. CANDER, Sir:—As references are saked of you, in the introduction of your new "Nervo-Vitalizer, and you necessarily have to refer to me, as the first experience with it was in my family, I thought it would save 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 putting her into an eary, sleepy state in the course of half an hour. In subsequent trials it put her fast saleep in afteen minutes; it has also the effect of quieting her nerves and resting her very much when tired and in an exhausted condition. She has also been able to dispense with nervices entirely through its use, while before using it she had to recort to some one or other of them every few days, and sometimes daily. This was by using the first one you made, when it was far from being perfected. She would not now part with it for many times its.

perfected. She would not now part with it for many times in cost.

It has the same effect on a young lady boarding with me, having put her into a sound steep in afteen or twenty minutes, and she is one of those persons that never get sleepy when alting reading or otherwise occupied.

An elderly lady was at my house and shok it in her hand and was noon in what is called a trance stee, and went on se tell who were alling and to prescribe for them. But I take no stock in that line of trade, and leave those to profit by it that do. I feel no refunctance, however, in recommending the "Vitalizing" for all it is advertised to do in the remucitating and vitalizing line, as stated in your circular.

Bristol, February, 1878.

received the Vitalisers all right. Think they present great power to soothe and quiet the serven; had a person held it wit owas quite sink, troubled with indigention; it set than to sleep in a few minutes. When he service he set fromly sold serven, persons were advoted herosard persons were advoted herosard to the intermental. I have the Magic Cup and Moreo-thee Minutes, when then the rill help me more than anything I have jud seen.

Yery respectfully. Mas. 7, 7. Repositional, No. 3, 316 Leaf Street, Whenling, West Ving.

DEVOTIONAL SPIRITUALISM.

Being Short Sunday Exercises for Spiritualists.

NUMBER TEN.

The thinkers and seers of all the ages have been laid under contribution in this Series. Credit will be given in due time; but no distinction is here made between what is original and what is selected or compiled. These articles are prepared by a competent scholar, whose wide research and great attainments well lit him for the task, and entitle his labors to the highest consideration. It is to be understood that in publishing what appears under the above head, we do not thereby, necessarily, enderse it all.—En. Journal.]

DISCOURSE.

"Conscience! There is no such thing," exclaims a cortain school of philosophers. There is no such thing as an intuitive faculty of conscience in any scientific sense. You think you have some original power of discrimination between good and evil, but nothing can be a greater mistake. Our analysis can resolve conscience into something much more primitive than itself; into hereditary pre-disposition, social prejudice and personal habit, an unconscious appeal to old judgments of utility."

Concede all this as true (which it is not), what then? Admit that our religious tendencies and feelings have risen from low and selfish beginnings: At least we have brought them at length to the test of life and action, and they stand it. We cannot only live by them, but they put life into us; and to live a true life is the one thing needed.

Every form of human development is natural, and what is called revelation is only one of its higher forms. For example: The idea of a God of some kind is nearly universal: but the form the idea will assume, and the impression it will make, ever depend on the moral and spiritual state of the pec-

ple, or the individual receiving it.

Talk of God to a thousand persons, and each will have his own different conception, according to his spiritual growth and light. The sensual man hears of God, and understands one thing; the pure in heart and in life hears and conceives quite another thing. The fact of this diversity is quoted by "secularism" as an argument in opposition to theism. In the new Godless religion of humanity it is claimed there will be no such diversity.

be no such diversity.

Nay, but there would be diversity. By a law of human nature we find in this world only what we bring with us a capacity of finding. To recognize the Godlike in another way must have it in yourself. To the other you must have it in yourself. To the man who has no sense of music, the symphonies of Mozart or Beethoven are a mere medley of sounds, awakening no sentiment, appealing to no inward harmony. No more in human nature than in the divine can we find what we do not bring with us a capac-

ity for finding.

A hearsay belief will not serve us. We must feel, if we would truly know. Unless truth comes to us, not in word only, but in power also, authoritative because true, and nos true because authoritative, there has been no real revelation made to us, whether from God or from man.

You tell me that when a man says, "I Lec!," he speaks for himself alone. So in a sense it is; yet why is feeling so contageous? Why has the language of God's inspired ones such power to lift and move us? We are touched with the music of all sweet singers; the deep things of the sages stir the abysses of our hearts; the more we feel the greatness of God's strongest sons, the more are we conscious that we too are, his well-beloved.

The work of all great spiritual teachers has been not to impose a new form of faith on the conscience, but to deepen the lines of the old theistic belief; to impart to all spiritual aspirations fresh power to rise; to give force, direction, and an earnest purpose to all yearnings after God; and to inspire us with the profoundest sense of our

own personal immortality. By the constraint of his reason man is made to refer every effect to a cause. Sophistry may dispute, but cannot impair, this fact. The human mind is an effect, and it has cause: and whether a man makes that cause brute matter or Deific Mind, he makes

it in either case God. A change of name does not change the unavoidable conception. The cause of things is God; or, if things be uncaused—if the universe itself be its own cause,—then the universe is God. In this conception, however, the reason cannot rest. Here Spiritualism comes in with its irresistible appeal: If God is immanent in the universe, he must also transcend it; the macrocosm cannot be less than the microcosm. Since the spirit of man transcends his visible, earthly body, so must the Infinite Spirit transcend his visible, material universe. We prove to you a finite spirit, and if we admit a finite spirit, why should we doubt that there is a Supreme—an Infinite Spirit? Mystery is all about us—in a blade of grass—in our own bodies and thinking faculties. Why should we make it a presumption against the existence of God, that it is a mystery?

If physical science can put its fingers on mothing but a series of sequences, it merely proves that science is not philosophy, and is altogether a subordinate affair; but when philosophers, with their most acute specta-cles, can see nothing in the world but an infinite series of invariable sequences, the sooner they give up their profession of wisdom the better, for it is just the invariability of the sequences which forces the reasonable mind of man to assert that there is a cause within them, or behind them, which makes the invariability possible.

"Father of Light and Life! Thou Good Supremel

Oh, teach me what is good; teach me Thy-

Save me from folly, vanity and vice; From every low pursuit; and feed my With knowledge, conscious peace and vir-

Sacred, substantial, never-fading bliss!"

RECITATION, .

Lord! come too many gifts from thee For us to mark each gift?

For us to mark each gift?

Down streams thy grace too plenteously
Our spirits up to lift?

Thy light would glorify our lot,
Thyself besets our way;

And yet thy ingrates feel thee not,

And yet thy pilgrims stray!
When shall our grateful raptures rise? Fast as thy grace descends, And link to endless harmonies

Judge not the Lord by feeble sense. But trust him for his grace; Behind a frowning providence He hides a smiling face. His purposes will ripen fast, Unfolding every hour;

The love that never ends!

The bud may have a bitter taste, But sweet will be the flower. Blind unbelief is sure to err, And scan his work in vain: God is his own interpreter. And he will make it plain.

ADDRESS:

O Thou who art the light, the way, the truth, the life; in whom there is no darkness, error, vanity, nor death; the light, without which there is darkness; the truth, without which there is error; the life with-out which there is death." Say, Lord, "Let there be light," so that we may see light, and escape from darkness; so that we may see the way, and escape from wandering; so that we shall see the truth, and shun error; see life, and escape death. Illuminate our blind, our apathetic souls; make us realize to the fullness of its high meaning, our immortality; and direct our feet in the way of all divine aspiration, all uplifting activities, all holy uses.

We know that thou wilt temper thy light here and hereafter, to our finite capacities; that thou wilt fit our future horizons to our conditions and needs, so that it is folly for us to take any fear to ourselves as to how the prospect of eternity may affect us; for our only anxiety should be to make our present life noble, beneficent, faithful to duty, charitable kind; since we carry with us even here, in our own Spiritual organizations, the inevitable judgments by which we are continually judged; and no divine favoritism, but only the law of our own eternal welfare, offspring of the love, will be all-ruling and supreme forever. Help us, then, to east off evil, and to fulfill aright the divine purposes of our evictores. the divine purposes of our existence.-Amen!

HYPIN. Lord and Father, great and holy, Fearing naught, we come to thee; Fearing naught, though weak and lowly, For thy love has made us free.
By the blue sky bending o'er us,
By the green earth's flowery zone,
Teach us, Lord, the angel chorus,
"Thou art love and love alone."

Though the worlds in flame should perish, Suns and stars in ruins fall, Trust in thee our hearts should cherish. Thou to us be all in all.

And though heavens thy name are praising. Seraphs' hymn no sweeter tone, Than the strain our hearts are raising,-"Thou art love and love alone!"

INVOCATION.

Grant, O Lord, that every day we may attain to some new and precious truth, and become stronger in the practice of some en-nobling virtue. We thank thee for all generous emotions and all good thoughts. Let them purify and shape our lives, and, in the hour of death, let them reveal to us the beatific vision. Amen!

Interesting Tests of Spirit Power.

Mr. Epiron:-The evidences confirming the truth of modern spiritual phenomena are abundantly found among the open and avowed opponents of its faith; and as I am always pleased when I can take water from the wheels of opposition and place it in its proper channel, I will give the readers of the JOURNAL a few facts. A Catholic lady, Mrs. Hughs, whose words I cannot doubt, on learning my belief a few weeks ago, gave me the following narrative as being a truthful personal experience in her past life:

NABRATIVE OF MRS. HUGHS.

When I was quite a young woman, I worked in a shoe factory in the town of Lynn, Mass. I boarded with a family of Spiritualists, who were kind people. Near by lived a Mr. Bryan, for whose daughter Rosie I formed a very intimate attachment; how ever, our association with each other was brief, for Rosie soon sickened and died. On the morning of the day that she was bur ied, I stole secretly into the room where the corpse lay, and placed a large rose on her bosom; no living person saw me do this, and I never afterwards told any one.— Months passed away, and one Saturday afternoon the thread run short in the factory; it was determined to stop the mill until the following Monday, which gave us girls a half holiday. As the girls working in factories are generally a little wild, my companion proposed that we go to Boston, visit some of the sybils and have our fortunes told. We went, called at the door of one who, I confess, did not very favorably impress me, but as I came for fun I expected to see it out. We seated ourselves at the as ble, and soon the woman shock, and as I thought, went into spasms. I became a lit-tle frightened, for I never saw anything like it before; but before I could collect my self, the woman took my hand, and said: "Oh, Delia, I am so glad that you have come here!"

Lsaid: "Who in the name of God are

"Why, I am Rosie Bryan. Wasn't that a beautiful rose you placed on my breast when my body lay in the coffin? [I could do nothing but cry.] Oh, Delia, do you know that my brother Frank is selling my clothes? Tell him when you go home to let my sister Mary have them, for he knows she needs them; and you know, Delia the doctor that was so attentive and kind to me during my sickness, he is not yet paid; tell sister Marry that behind the wall paper, back of the looking glass, in my own room, I hid a little money from my savings, to take it and pay the doctor; it is more than he requires, and the remainder is for herself. And that beautiful strand of hair that you cut from your head for me, and which, when I took sick, I gave to Lizzie, I want you to take back, she does not value it, not having any use for it now; wear it yourself."

When I came home I delivered the message to Frank; he turned pale, but soon recovered himself, and began to curse the Spiritualists; but on inquiring, I found that he really had already sold some of her clothes, among them her best silk dress. Mary and I looked for the money in the place designated, and found a small roll of notes. The doctor was paid, and Mary had a little left for herself.

Several other things were spoken of, and advice given by this spirit friend, but they are of rather too private a character to give them here, and as the lady is now reaping the bitter fruits for heedlessly disregarding the precautions relative to the future, I can but pity her, and am more than ever convinced of the tender solicitude the angel world have for earth's frail children,]

A few years after I left Lynn, and commenced work in a mill in the town of Lawrence. Mass. I took board in the mill boarding house; I think the landlady was also a Spiritualist. My room mate and I could not

third girl in our room, who lately came from the country, and also worked in the mill. Her gentle, quiet behavior and affectionate nature soon drew out her sympathy, and we began to love her and rival each other in acts of kindness to her. A few months af-ter this young girl commenced work in the ter this young girl commenced work in the mill, one morning when she arose from bed, she looked pale and sickly. With some anxiety, I inquired as to the cause of her trouble, and if there was anything I could do for her. She burst into tears, and said: "Oh, girls, I can never go back to work in the mill again! The mill is going to fall down! I had the vision now three times; oh, the horrible sight! I saw men digging the dead out of the pile, and one poor dead the dead out of the pile, and one poor dead girl was brought into our boarding house." True, Agnes never worked in the mill again, but went to her home in the country; and we all thought that hard work and close confinement made the poor girl crazy. However, for days we spoke of Agnes' vision, and said to each other, who ever heard of a mill falling? But three weeks had hardly past away, when a tremendous crash shook the town of Lawrence, Mass., and the Pemberton mill lay in ruins, with from sixty to seventy-five human beings in their living grave beneath the debris; I was in the third story of the mill when it fell, and escaped as by a miracle. One poor crushed and mangled girl was taken into our boarding house, and died just as they were taking her in at

EXPERIENCE OF ANOTHER CATHOLIC. A few years ago my business led me to the house of a Mrs. McClusky, also a Catholie by profession. She had a young brother aged about sixteen years, who, in consequence of being very sickly and a cripple be-sides, drew out my sympathy, so that I became quite familiar with the boy. But one autumn month he grew very feeble, and in a few weeks died. Three days before his departure he lay on a sofa in the parlor, beside which stood a large, antiquated rocking chair; his sister informs me that he called her to his side, and said: "Susan, who is that large, stout woman sitting in the rocking chair looking at me?"

His sister tried to convince him that there was no one in the chair by sitting on it herself, but this did not satisfy him. He said: "I don't care what you say, there was a big woman sitting on the chair looking at me." Tears filled the eyes of Mrs. McClusky when she related the fact that fifteen years before the boy's mother, who was a large, stout woman, died in that same rocking chair, and that her brother was then an infant, and could not know his mother. This is an event common among Spiritualists, but when it comes from an opponent, its value

A HAUNTED HOUSE.

A French family, by name Carden, with whom I formed an acquaintance a few years ago, were very much disturbed by mysterious knockings about their place. I visited the house just as the members were most perplexed with these startling phenomena, and being myself convinced of their spiritual origin, I stated the same to the family, who knew nothing of Spiritualism, and tried to convince them that some one must be a medium. Mrs. Carden, on hearing my explanation, believed herself to have these occult powers, and related the following circumstances: "When the family had determined to a America, passage was procured in a certain vessel, to sail in two weeks; however, in the meantime. Mrs. Carden had a vision in which her spirit mother came to her and beseeched her not to sail in that vessel, as that ship would never again come to land. The message was heed-ed, the passage postponed, and the sequel is that the unfortunate vessel went to sea and

was foundered." The last case I shall mention happened: few years ago in a Presbyterian family. A son about twelve years old, on whom the family doted, had formed association with some disobedient boys, who persuaded him to accompany them to a small island in the Delaware river, opposite Philadelphia, for the purpose of bathing. The island is reached by a small steamboat that makes regular trips during the day, and as the boy could not swim, one unlucky afternoon he was drowned. I shall never forget the distress of the family as we brought the life-less body home. Months passed away, and the drowning of Robbie Jones was a thing of the past. But one day a strange woman came to the house of mourning; she knew nothing of the sad event, but she could see spirits, and was not ashamed to confess it She stated to the mother that she saw a little boy who was drowned; he gives his name as Robbie, and calls you mother; he says that he is very sorry for having diso-beyed his parents. He further says that he has hid a little money that he wished to use for the purpose of paying his fare to the island; it is hidden in a nook in the stairway leading to the cellar. Search was made for the money, and it was found just where the spirit said it was. The woman through whom this message came was a stranger, and visited the house for quite a different purpose. This information I got from a

member of the family. Spiritualism in the Quaker city is advancing, and the first association is in a pros-perous condition, having been blessed with efficient lecturers the past season, among them Rev. Samuel Watson, from Memphis, who did nobly, and each Sabbath of the month he was with us, his audiences kept increasing, and when at last the day of parting came, he took with him our blessing and good wishes for long life and future pros-

perity. I perceive that every effort is made to keep the good old Journal in the van of progressive ideas. This is strong evidence of health and vitality. May it continue to wield its sword in defense of true mediumship, purity of character and holiness of nature, as the basis of true Spiritualism.

JOHN A. HOOVER. Philadelphia.

The Weeding Process.

Among those who have stood prominentbefore the public as mediums, but who have always been surrounded with a shadow of doubt by investigating Spiritualists are Bastian and Taylor, now in Chicago. Before Bastian's departure for England, a seance was given at Boston, at which there was unmistakable indication of fraud or imposture. A test sitting was asked for, and after a slight delay given by him; but as a result it was shown conclusively that he could not obtain any manifestations when under such tests as would prevent him from "assisting the spirits." In Holland it was stated in plain terms that a bunch of oily cotton, ignited by electricity, revealed him with guitar in hand, producing the mani-festations. The time has been when the demand for tests could be met with a claim that it interfered with conditions. That day has gone by. Genuine mediums have nobly always agree, and were sometimes rather come forward to give the lie to this inven-noisy. To quiet us the landlady placed a tion by demonstrating that the strongest

of manifestations can be obtained when it is simply impossible for either medium or confederates to be the producing cause. Credulous Spiritualists have unknowingly been not only the dupes of these impostors but their actual supporters; for they have been the most earnest in opposing any investiga-tion because the spirits (?) through these impostors said it would disturb the conditions and kill the medium. For four years we have advocated the very investigation which is now becoming the popular voice. It is a sign that a new day is to dawn for Spiritualism. The RELIGIO-PHILOSOPHICAL JOURNAL of Chicago has taken a very important position, and it is evident that it means to maintain it in regard to making a distinction between mediums and impos-tors called mediums.—Spiritual Scientist.

Continued from First Page.

strate, will bear us on its golden-wheeled chariots over the smooth thoroughfares of unimpassioned logic, straight onward to that city which cannot be hid, for it is set upon a hill—even the city of a divinely Unitized Humanity! In this grand work lies the high ministry of the angel-world. To this grand labor, this divine system of education, that world to-day is calling us, and as we are inspired by those above us, we shall become inspirers to those below us. As we come into conscious harmony with the pure in spirit who are neckoning us upward and onward, we shall find ourselves coming into a conscious relation of harmony with the darker spheres below us. We shall then see our spheres below us. We shall then see our way to reach the "spirits in prison," those who led us astray and maddened with the fires of mortal friction, have passed from the outer form of clay and cannot ascend beyond the darkness of that clay until they have discharged their immortal obligations to it, the obligations which, having been born into it, they can never be released from until they have become positive to its influence through having become pure enough, and whole enough to touch any unclean and whole enough to touch any unclean thing without possibility of contamination; those benighted beings, who at present abide neither on earth nor in heaven, but who remain in that darkness, desolation and despair called purgatory, to which we need to send spiritual missionaries far more than we have need to send them to Birmah, or the Cannibal islands.

These unenlightened, unredeemed spirits need teachers from earth, because they still cling to earthly conditions, but they can only reach us from within, can only reach us from our interior states, hence we must see how important to them, as well as to ourselves it becomes that we should show them no dark examples, no unworthy conditions, no debasing influences. From this point of our natures, we can readily understand the dual character of human responsibility; hence can realize as never before the dual incentives to self-knowledge and self-government to be found in the Spiritual Philosophy. Through this we learn that many a time, the dark spirit that drives on some weak, undisciplined mortal to the halter's end, may have long been fed and nurtured on the hidden vileness of the very judge who condemned, or on the veiled sensuality of the very minister whose prayer to God in the name of Jesus Christ to have mercy on his departing soul, was the last sound of human voice that touched his ear amid the deafening, rushing, billows of time, as they bere him out into the dreaded eternity of his future.

Outer deeds are not the examples which we place before the Spirits of darkness and undeveloped life. Our every thought and every emotion bear with them an influence upon the universe, and to those most affiliated with its nature, it bears the most potential relation, and as holy thoughts and emotions purify and uplift, vile and degrading thoughts and feelings shed poison on the ready receptivities of gross and discordant natures, and lead them to the commission of crimes which they lacked strength of purpose to perform, till stimulated by the influence of kindred violence, flowing to them from others, with souls perhaps still darker than their own, though they may stand in high places, and receive the homage of their blinded fellow-men. Thus we come to see the dual character of our responsibilities to each other; thus we come to understand the mediatorial law that requires the Christlove, which so harmonizes us unto ourselves that we can dwell in flesh while still possessing that high spiritual positiveness of character that enables us to inspire, upbear and enlighten those beneath us, as we are inspired and upborn by those above us. This is both filial and fraternal love. This opens the gates to the Kingdom of Heaven, and besides this, there is no other name given whereby we can be saved.

In this state of self-conquest and its corresponding peace, we shall indeed be "as wise as serpents and harmless as doves," and though a thousand Calvaries frown upon our pathway, we shall not need ascend them; though numberless Gethsemanes stretched around us in the cold shadows of time, we shall not need weep in them, for the sense of crucifixion will no longer op-press us, and the bitterness of death will have been surpassed forever and ever.

This gospel is the true ideal Of nature's universal laws, And everything we deem the real, Upon its central fountain draws; And could it ere extinguished lie, The sun would from its axis fall, The stars would from their orbits fly, And death eternal shroud us all.

I find that I have again borrowed of your time, but since a Brooklyn audience has never yet rebuked me for taking such liber-ty, though I may have often deserved rebuke, I have, perhaps, grown somewhat venturesome—even presumptuous, since I find myself half inclined to charge the fault upon yourselves, feeling that to your intensty of demand under divine truth, do I owe the almost irresistible force of my inspira-

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