Eruth Gears no Mask, Bows at no Suman Shrine, Seeks neither Place nor Applause: She only Isks a Bearing.

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NO.

THE ROSTRUM.

A LECTURE,

BY MRS. NELLIE T. J. BRIGHAM. On The Contrast in Spirit-Life.

Delivered at New York.

Reported Expressly for the Religio-Philosophical

INVOCATION.

Oh, Spirit, to whom we come for inspiration, source of that light which is for all souls, whether clothed upon with dust and immortality, or Niversted from the confine ment of earth, to Theo we come with uplift. ed thoughts, knowing that from Thee shall emanate that inspiration which is our food, our drink, the air we breathe, and the light of spiritual nature. We thank Thee, O God,' for the truth, for that which was given to humanity in the ancient days and received according to man's ability to receive. We thank Thee for man's progressive nature. thank Thee for man's progressive nature, upclimbing from the close, low, narrow valleys of his ignorance. As he goes higher and higher up the mountain side of thought, clearer skies are above him, purer breezes fan his cheeks, greater and brighter light comes to him and all within him grows more free and happier. We thank Thee, O God, that our life becomes dutiful and beautiful, and that all existence hath meanings; that earthly life is a promise, a proph-ecy, a bud; that it is the bud of everlasting blossom, or that which blooms under the summer's skies of the hereafter, to know no summer's skies of the hereafter, to know no withering forever; a promise, a prophecy, whose fulfillment and revelation is in the life beyond the grave. We thank Thee, O God, for our growing knowledge of Thee, of that love, of that wisdom; for our growing knowledge of humanity, for the deepening, broadening faith in man and woman and child. We thank Thee for all progressive thought, for all the impulses of right and of good. O Thou who dost give to the lowest blades of grass and blossoms the light which makes them what they are. Thou which makes them what they are, Thou who dost give to childhood that motherhood and fatherhood which blends, heaven-like, with blessings over them, so, O God, give ly inspiration, the light of truth which flows from Thee down through the different grades of angels, cut of the body and in the body, until the lowest of all Thy children

are reached, blessed and uplifted. Giving to Thee thanks, leaning upon Thee, praying to Thee, we would trust Thee, O God, O Father, forever and forever. Amen.

THE LECTURE.

The subject for this evening's lecture, has been so well announced, it is scarcely necessary to repeat it; but you understand it is the contrast in the future or spirit-life between those who here on earth have lived lives of goodness, and those whose lives have been of the opposite character. If it were only left for theology to settle, the whole matter would be disposed of, probably, in a very short time, and by a simple reference to the Bible, without careful and elaborate explanation of what it teaches. The Bible is a book of great and glorious meaning, but it oft-times reminds us of a cave within which are beautiful stalactites and stalagmites, which, if you enter, gives to you no real light, no bright reflections save that which shines in through the small aperture; but he who enters with a torch in his hand, finds on every side gleaming lights, that, like diamonds, thash before him,—radiance,

color, beauty on every side!
He who reads the Bible, seeing only through the aperture of a nature material istic, selfish, narrow, crude,—lacking spirit-uality—stumbles and falls, bruised over those passages which he does not comprehend. He who has the inner light of spirituality; he who remembers that the "letter killeth, but the spirit maketh alive," finds the Bible a book of sublimest meanings, and it opens before him such wonders, beauty and glory, that he did not previously dream had an existence.

We know of nothing better in the Bible, to illustrate the great truth of that which you will find sometimes in the spirit-life, than the certain parable which was given concerning a rich man and a poor man. This parable teaches you that while the rich man was onearth, he had earthly pleasures and faved amonths. ures and fared sumptuously every day; but there was a poor man named Lazarus who there was a poor man named Lazarus who came to his gates, and was glad to eat even with the dogs, of the crumbs that fell from the rich man's table; but this poor man had on earth no pleasures, no treasures—nothing of earth's goodness or happiness. He died; and you read that after death his was a state of peace, rest and happiness. The rich man died also, and you are told he went to hell; that he lifted up his eyes in torment and beheld Lazarus afar off in Abraham's bosom. Then looking to him he prayed that Lazarus might so much as dip the tip of his finger into the water, to gool his parching tongue, for he said, "I am tormented in this flame." Was it granted? No! Why? There was a great gulf fixed between them—an impassable gulf, and they who were in the condition of happiness, could not pass over to the other side, therefore the prayer was not granted. Then from the depth of his torment, this rich man prayed that one might be sent back from the dead,

to warn his brethren who were living precisely as he had lived, that they might not come to the same place or the same condition. Was this granted? The answer was: "They have Moses and the prophets, and if they believe not in these, neither would they believe though one should rise from the dead." There is no evidence that in that case the prayer was granted, or was to be granted; but the whole matter is a parable; it is a picture of a truth; it is an illustration which appealing to fancy and imagination, opens the way to the human understanding so that you may realize what is beyond this

But what if it to pass beyond the grave! But what is it to pass beyond the grave? After death, as it is called, what is it to have consciousness, and what sensation? It is not the body; that is only a combination of particles field together by a certain law or action of laws. At death, as it is called, these particles disintergrate in time—go hack to their original elements, and whether given to flood or fire, or laid quietly on our mother's bosom in the green earth's quiet breast, there is for that body nothing, but to return back to the elements. But what to return back to the elements. But what lives? It is that which loves; it is that which you love; it is that which kepes, anticipates, and is invisible to mortal eyes; because mortal eyes are so adjusted that they can behold that which is like themselves,—material! That which is the live beyond is can behold that which is like themselves,—material! That which is to live beyond, is to you to-day invisible, but it is everlasting. Think, what is a spirit, and how affected! What influence does fire have upon it? It may burn the bod, but martyrs have died singing, forgetting the agony of the flames. They have gone into their deserved heaven, joyous and happy, for fire was for the body, not for the soul.

It is said that when the Pemberton mills in the city of Lawrence fell, there were

It is said that when the l'emberton mills in the city of Lawrence fell, there were young girls fastened down by broken machinery and heavy timbers, held prisoned in a well of death and pain, and yet, when the fire crept over the ruin, and strong men groaned and fainted, looking on, from the depth of that fire and that physical agony, there came voices clear as the tones of silver bells, and in those voices were there any ver bells, and in those voices were there any quivers, any tremulousness of fear, anything born of material pain? The words they sang were: "We are going home to die no more." It was the cry of an exultant soul, of a soul that no weight of iron, wood or broken mass of machinery could bind or crush. It was the cry of an animated soul that knew that are could not destroy or consument, and it rose on the wings of song and soared into that home where it could die no more.

So the soul, that which to you to-day is invisible, is that which shall live beyond the grave, and it is that which material things do not destroy, and for which material things cannot furnish peace or happiness alone: It is brightened and shadowed by that which is like itself,—spiritual! Think of your mind, friends. What is it that brings to you heat and cold? You may say, fire furnishes the heat, and the frost brings the chill; but there are thoughts that you can have; thoughts that have no weight, that you cannot touch, handle, or see. They will make you warmer than fire can, or chill you more than frost; thoughts that will send the burning red to the cheek and brow, or thoughts that will drive away this life current and leave your face blanched and white, and yet these thoughts, producing such visi-ble results, are invisible; but they belong to the soul and through that send out their effects—their natural results into the phy-

Take, then, this parable, for it is only a picture, only a vision, only the letter of an illustration, and you remember these old words of truth gleaming, living truths, come to you in the inspiration of the past: "Where the treasure is, there will the heart be also." And the life of that Lazarus is only a picture of one who, when on earth, had his measure of pain, care and sorrow, and no earthly treasure, consequently the thought has flown over into the other life, and there in that other life, and there in that better and brighter world he planted the bulbs of those rare, sweet flowers of peace, joy and happiness, for which no space on the round, wide, material earth, was given to him. So when the breath left the body, there was nothing to anchor the soul here. Like the bird that flies to its nest, so that soul went to its peace, to its treasure, joy and merited happiness. Nothing to bind it, nothing to chain it, why should it not find that rest and peace which naturally

awaited it? But here was the others' life; it might not have been a life of such great sin, or of such great evil; but it was a life of seithsuch great evil; but it was a life of selfishness, a life that had been so filled with material and selfish pleasure that it had no
room for thought, bright anticipations, or
for the glorious predictions of a better and
a brighter life. Corrupt, full of material
and selfish passions, the earth held his treasure, and "Where the treasure is, there will
the heart be also." So when he died, this
pictured or fabled rich man, you are told,
went to hell, hades, or to the place of suffering. In pausing there, you can easily imagine what kind of a condition was his. It
was a condition of want, of spiritual or
moral starvation, so to speak; and there,
where there was grief and suffering, you
may remember, the parable says to you that
the rich man and Lararus, although they
were divided, were so near together that
they could hold conversation, could hear
each others' voices with perfect distinctness.

Now, theology, in its old, materialistic deas of heaven and hell, has pointed down for its hell, and up for its heaven, and some-times has told you that the red and fiery heart of this earth; might possibly be the hell that they believed in; that in the distant space above the stars, was the glory of the heavens. But in this parable you read that they were so very near together that they could hear each others' voices with perfect distinctness. There is no reason to suppose, though the gulf was fixed between them, that they were separated by anything but this gulf; but what did it all indicate? Friends, it is easy to understand if you look around you in this earthly life. Take any example that you choose of immorality, or we will say, first, take the ordinary selfishness of life, and not that which is marked and stained by some great evil or positive crime; consider the condition of one who ishere on earth in a position of wealth, and who has all that the earth can give, and who does not develop the spiritual elements of character these flust greater which prepare character—those finer graces which prepare the soul for its better and brighter life be-yond the grave, and who live that they may like reservoirs, into which they feel it the duty of heaven and earth, to pour the rains of peace and of peac of peace and of perpetual blessedness. When they pass into the spirit-land from this selthey pass into the spirit-land from this sel-fish, easy life, what will be for them? Ask them and they say: "There are the com-mandments; we have not broken them, we have kept them, and obey them carefully. We do not commit all the crimes that we see others commit. We do not do the evil deeds that others do; consequently this earth has given us pleasure, and we can trust the other life to give us a like amount, or to mul-tiply the same, and give us joy inspeakable and full of glory." They pass into that other life, and what do they find there? Treas-ures of mind, treasures of good deeds done. They may not have committed evil deeds to any great extent, but where is their treas-ure of good? They have not sown the seed ure of good? They have not sown the seed of virtue, and yet they sit around, and with voices in perfect accord sing sweetly and melodiously, "What shall the harvest be?" as though they felt sure it should be for them, all the gold of the wheat and never anything of chaff or of earthly tares. They awaken in the other life weary, purposeless, objectless; they are not prepared for that other country, and they find themselves in that life emaciated, so to speak, starved for the great truths and for the strength which dwells in good, noble deeds. Take the life of one who has been devoted only to selfishness in certain ways, and he said through all his days:

"I will gain riches, for earthly treasuregold -will give me power, happiness and fame."

Day by day, year by year he goes on in this great work until even the face of such a person seems to have been touched by Midas, and to have gained something of the yellow lustre of his ideal gold. But the time comes when he, too, must die. "Where the treasure is, there will the heart be also." To die, what is it? It is a hu.nan word, but we must use it, although we know that wrapped within its external, there is the truth which sweetens it, for to die is to live; or to pass through the change called death, is to emerge in the morning-land over whose bright skies the light fades not and dies not out forever. Awakening now in that life, is he prepared to understand it? Can he appreciate it? He knows all about gold, silver, stocks and bonds—all about these things, but what does he know of the gold of truth-of the silvery speech of goodness? What does he know about those imperishable treasures that belong to the soul? Poor weary, shivering, emaclated spirit! He stands in a life whose very language he scarce can understand, whose light blinds and dazzles him, whose richness he cannot appreciate, and then it is that the memory of the past confronts him.

of the past confronts him.
"Where the treasure is, there will the
heart be also." He has anchored to his earthly goal, to the scenes of his earthly tolling. Oh! pity which a soul as that, for it takes the sun of the other land, and years, as you would call them—measuring that takes the sun of the other land, and years, as you would call them—measuring that life by your earthly terms, coming and going, marked by pains and tear-drops—to open and expand that nature until it can understand what is meant by the words, "Heaven," and the "true wealth of the soul." Here is the price, then, for one whom earth may have had earth's treasures, earth's gold; as a man in office, he is not to take great glory to himself because of that, for if he understand his position rightly, he is but the servant of the people, and only fills that office well when he acts for the highest good of those whom he represents. So this man, to whom gold is given, is only one entrusted with a treasure by the great Over-Soul, the great All-Father, the Master of endless life. If he says then: "I take the golden treasure, but what can I do with it, for upon this question depends all that can come to me of good or happiness from this possession?" If he can think for those who have not as great power as he has, of planning and executing properly; if he can give to those who need it, occupation and the due equivalent for their toil, the proper compensation, that man is a friend of humanity, and is laying up his treasure in Heaven, in happiness, in harmony. Day by day he makes use of his golden avenue through which shall tend to uplift mankind and make them better so far

as one brain or one pair of brains, can furnish the ways and the means for this improvement. When that man passes out of this life, what will be and in the other world? All the good that he has done, has been but a wonderful force, which has projected him into higher and better conditions, in which he are less than the state of the jected him into higher and better conditions, in which he awakes in the Spirit-land. He exchanges his earthly usefulness for spirit usefulness, and out of the good of his deeds done here on earth, he can find a treasure of joy and peace which constitute the bliss and sunshine for him in the other world. Happy is the one who, though he has but little, uses it well. If gold and silver are denied him, he says: "Such as I have give I unto thee"—kind words, helpfulness, the right spirit, the right moral impulse, the right spirit, the right moral impulse, the best of all of earthly treasures. In this way the soul is laying up treasures, not on earth but in Heaven, in happiness, and such a person alone possesses the true and the ever-

asting wealth. Again, you find one here on earth who says he will live for pleasure; who understands pleasure to mean that which he can gain from the world's excitement, from dis-sipation, from that which is commonly known as evil. Real, true pleasure is that which is beautiful in anticipation, in posgession, in recollection, and is a thing of beauty, and consequently a joy forever. But there are imitations of this, there are counterfeits of bliss, and they fancy when they find excitement, that they have found pleasure. Let their lives become stained and impure; let them drown the little pow-er of reason and intellect that they have in stimulants; let them associate with those whose thoughts, fancies, imaginations and words are impure and, friends, if you could see those spirits, you would see them stand-ing in garments that are specked and stain-ed with earthly conditions. They have not kept themselves unspotted from the world.
Entering the other life, how do they awaken there? Awaken with all the keen anguish which is a reflection of earth's conditions. All the habits of your earthly life, are writing their impressions upon your spiritual nature and when your earthly the spiritual nature and when your earthly life, spiritual nature, and when you ascend to the other world, you find yourself marred by these things—shaken, weakened and in-jured, and when a nature finds itself awakened in the Spirit-life with all these reflections, impressions, marks upon its spirit, stains and scars—ab! then it is that that nature realizes what poverty is; and, friends, people talk to you of a hell of fire; it is like the fire which is kindled in the nature of the wrong doer. The way of the transgressor is hard; than't Heaven that it is hard. It grows harder and harder, its thorns multiply, the sharp, broken stones are thick in the pathway, and the limit is reached in evil deeds.

At last, when the soul can go no further, it enters the other life. This immortal being then wearily retraces its steps, learning from its experience of pain and anguish, and preparing itself to be the helper of hu-manity, to aid those who might pursue the same path of evil, and to turn aside and overcome temptation.

Awakening in the spirit-life, they have weary suffering. Remorse is a fire within the soul which burns destroyingly,-not to destroy the soul, not to rum that garden in which blessoms and weeds alike have grown, but the fire which burns away the gathered weeds, and leaves the garden soil rich to produce the best and finest results in that glorious afterwards, which is the life beyond. For those whose lives on earth have been pure, whose thoughts have been right, whose deeds have been good, when they leave this earthly life, there is when they leave this earthly life, there is no unraveling to do; no weary and anguished retracing of the path which they have pursued. There is no unlearning of the agonized lessons, but rising flower-like in the light, they blossom beautifully and bright, for there is peace within them, and purity is their companion.

Wherever you may turn to any earthly evil, whatever its name may be, it reaches over in its results into the spirit-life. But

over in its results into the spirit-life. But one says its result must be everlasting. How can it fail? If man has sinned in the How can it fail? If man has sinned in the least, he has sinned in the greatest; if he has broken one law, he has broken the whole, yet in nature's laws you read the justice of our God, and for a finite evil there is a finite result. If evil were infinite, where would be the goodness? Where the merciful nature of God? The result of evil must be to purify man's nature, or to please God. You could not believe in a God, or, at least, you could not purely wor-ship such a God and call him your Father, who required to be amused by the agonies and the tortures of his own children, the beand the tortures of his own children, the beings he had called into life, knowing from the very beginning what all their future would be, and you are forced back then to this conclusion, which is consistent, natural and right, that all pain and suffering that comes to the wrong doer, whatever his nature may be, is precisely measured by the nature of the wrong, and it is the destroying fire that cats away and consumes it, and leaves man's nature with this gathered discipline, and with those leasons learned, "for whomsoever the Lord loveth he chasteneth."

In this old parable, then, which theology has attempted to explain so many times; two explanations, we believe have been given by the churches or at least by the religious teachers. The one most generally accepted was thin: that the condition of the evil and of the good after leath was fixed and eternal; that there was no possibility for improvement after the breath had

left he body. Perhaps some of the oldest persons present to-night will remember some of the words that were sung in olden times, and with peculiar force and mean-

"Fixed in an eternal state,
They have done with all below,
These a little longer wait, But how little, none can know.'

Yet, when they have referred to these

Yet, when they have referred to these things, they have taken the parable and said: "You see there was no passing this gulf; there was no possibility of the rich man rising into bliss at last; no possibility of any assistance reaching him across that black, impassable barrier—the gulf that was fixed between the two! Not a single drop of water could be granted for his parching tongue, and even his prayer, that one might be sent back to his brethren to help him—even that prayer, friends, was not granted." even that prayer, friends, was not granted." The others who have attempted to explain the parable, have said that it refers to the end of the world; that the good and evil sleep in the grave, alike unconscious until the day of judgment, when they are called Then comes the time when the condition of the good and evil are represented by the parable of the rich man and Lazarus; then is the time when the righteous are caught up into the air; and, really, if you were to allow all people to judge as to who the righteous were, we are afraid that the number saved would be very few. Suspend-ed then in the clouds beyond the reach of the smoke and heat that would naturally rise, they look down upon this earth and see the wicked burning in their destruc-tion, "for the earth is to burn, and all they that do wickedly shall perish; there shall not be left of them root or branch," This was the old idea of what was to come This was the old idea of what was to come or what is to come in the future. They said then, that this represented the end of the world. But, friends, that will not do; you can't make that parable apply in such a case, for if it did represent the end of the world, why should this rich man lift up his yoice and pray that somebody might be sent back to warn his brothern not to live as he had done; for if this peculiar application of the parable (by certain persons believing in the eventual annihilation of the wicked) was true, then the five brethren would be in quite as uncomfortable a position as the rich man, who, even in hell, postion as the rich man, who, even in hell, pos-sessed a little of that divine nature which is incorruptible, which made him sorrow for his brethren, and was anxious to help them and keep them from his own condition of torture. As this application cannot be made, and

as the matter must be swept aside in that

way, "Now,"one says, "what will you do with that parable?" What will we do with it? If is as plain as day to those who seek to understand the condition of one in tor-ture; it is simply the condition of an awakened mind, a person whose life has been per culiarly sellish, wrong, either in positive of negative evils, and has sins of omission or sins of commission. Now, in the other life, where it is awakened, its judgment and conscience are quickened and all the activity of its thought intensified. Then it is that it sees itself and the condition is com-pared to that of one in flames, one suffering n the fires of hell. But what means this, this prayer that a drop of water might be brought by the poor man—by Lazarus—that he might so much as dip his finger in the same to cool his parching tongue? Why, really, we must suppose it illustrates justice, which is the natural desire of a person who is unfitted for a higher state of son who is unfitted for a higher state of happiness, for the happiness which another person received and is prepared to receive. Take it in this earthly life as you find it the good and the evil person whose life is selfish and erroneous, who speaks evil of others, who are clothed with hypocrisy, and who are full of narrowness, are they happy? No, indeed. Their life is a mocket of happiness; it is a life wherein all spiritual conditions are condensed, and there are times when they say, "How unfortunate we are; why is it that we cannot be as happy as another?" And they turn enviously and longingly to him and say, "Would that some of this happiness could be transferred!" Can it be? Why no! In your nature, do you not know this? When you pray, "Thy kingdom come," unless you make your for it you will new forever and make room for it, you will pray forever and your prayer not be granted. There is to be a work of preparation done in the first your prayer not be granted. There is to be a work of preparation done in the first place. No person whose nature is impure can realize anything of the happiness of those whose natures are the opposite. No person whose nature is filled up with self-ishness can know anything of the bliss of the unselfish. He may see it, may long for it, may pray that some of it may come like the drop of water from the tip of the finger from those who are higher, but the prayer cannot be answered, for there is a great, impassable gulf fixed between the two. Between the pure and the impure there is the same gulf that was between the rich man and Lazarus, between the just and the unjust, between the spiritual and those who are gross and selfish, and those who are the opposite. It only represents a difference of condition and development; and, friends, you may stand by the side of another, you may speak to another, may clasp another's hands and say, "We are together, and yet your hands are bridging this grief; you stand together, but your feet are on one side, and their feet are on the opposite shores of this narrow, but deep and impassable gulf. able gulf.

THE ETHICS OF SPIRITUALISM:

System of Moral Philosophy. By Hudson Tuttle.

It is now said that prayer, although it may not affect God, or change the order of nature, may react on the supplicant and thus become of great benefit. Prayer in time of mental or physical suffering, may confirm resignation, which by passive endurance of the inevitable, is one of the most praiseworthy traits of human nature fro n a religious stand-point. In this manner it is a source of strength. If God sends the chastening rod, it is not only folly, but sinful to repine. He expects no vain questioning of his goodness. To rebel, is a waste of strength; to submit, is therefore a gain, and if the mind be actuated by a lofty idea, that we are under the special care of God, who, however hard he may chastise, will hold us from harm, we are strong as Hereuies, and invincible by the pangs of suffering. To have this effect, it must proceed from belief. We must have faith or there will be no reaction. The child may receive pleasure in listing to the unknown in which it trusts, and the savage feel that he is one with the great Spirit by his offerings of tobacco or game; they who have advanced beyond these early and mistaken ideas, can feel none of these emotions. They have no personality to which to appeal, and their knowledge of the inevitable action of causes, is not promotive of devotion.

From a profound knowledge of nature we may have faith, confidence and perfect trust in the laws of the world, yet reverence we can not feel, for that implies personality. We cannot reverence impersonality, nor can we experience piety, which is based on reverence and love of the divine personality, and a desire to obey his wishes. These qualities are artificial creations, and are not included in our understanding of duties and obligations. Not that whatever is beautiful or beneficial in these trails is lost. but that they are refined, and directed to their proper ob-

PAITH RESTING ON ENOW DEDGE. Faith the sheet anchor of religion, may be more firmly grounded on knowledge, than on ignomnce, as the faith of a man is superior to that of a child. Sweet, indeed, is it for the worshiper to rest in the arms of implicit faith arising from utter ignorance. There is no need of the effort of thinking. No double assail, no antagonism of the ries; no jar to shake the implicit trust. Out of this lanargy, to advance is to awake. To awake is to be torn with deubts. Before knowledge is gained skepticism rules; terrible-rule. The circle is completed by a return to faith, this time based on the knowledge of the laws of the world.' They never change, and are without shadow of turning. Implicitly, can we trust them, and again the happiness of rest is ours. What has been gained by this mighty cycle which has taken mankind several thousand years to accomplish, and through which every individual runs? We are prepared for the comprehension of truth and the infinite life before us. We have become active entities instead of passive receptacles. NATURAL DUTIES,

Man has natural Duties and Obligations, dependent on his constitution. Rights are overshadowed by Duties. First and at the foundation of all others is that of the preservation of the integrity of his physical body. That condition is known as health, when every organ performa its natural function in perfect harmony with all the others.

It is a crime to be sick. The knowledge of the effects of food, of activity and rest, and the elements which environ us will in the future teach how health may be

So intimately is the spiritual blended with the physical that the inharmony of the latter effects the former, and although at times special salvancement is made under most painful physical conditions, we may state it as a rule that spiritual culture, rests on the harmony of physical funcionse Hunger and thirst must be answered, and the wants of the body supplied before there is force for spiritual

The preservation of health then is a cardinal duty, carrying the obligation not only of carefulness, but of the acquisition of a knowledge of the laws on which it depends. OF SPIRITUAL CULTURE.

The object of life is the perfection of spirit; hence the constant effort to exalt the life and devote it to noble purposes, the rule of Love, over the lower faculties is an unceasing duty. The care of the body is not only for the body's self, but for the spirit. If it stop with the body it fails in the primary object of human life. The processes and methods of superior culture need not be specially mentioned here as they form the context of this entire

DUTY OF CHILDREN.

-To the ministrations of love, the child owes obedience For a time it reverts to the ancestral savage and is governed by the same motives. Its intellect and morality are last to develop. It is ruled by impulse and emotion. It is presumable that its parents have outgrown this stage, and hence for the time their Reason and Conscience must guide the child. To these faculties the child owes obedience. It owes none to selfishness. It asks not for existence-which is determined by the parents, and as this should be for the child's own sake, the latter owes allegiance only to the love which shall minister to its highest welfare.

The present status of parents and children has no bearing as evidence against this, perhaps so considered, Utoplan view. -The biblical scheme of force, of brute coercion, by the rod, has been discarded by those who have grown into the atmosphere of love. If the child cannot be influenced by love, it cannot by fear. It may yield to force, but there will be no change of mental qualities which make yielding of value. If severity governs, it fosters revenge, hate, falsehood, and when the subjects escape they are either ruled by those faculties, or yield to uncontrolled lense. As the parent treats the child, so will the child treat the parent in the after years, and when old age reverses their relations, abuse, contumely and scorn will repay the harsh word and the use of the merciless rod. If parents are abused by their children, they receive what they themselves have sown.

DUTY OF PARENTS.

The culture of an immortal germ, and shaping its being for infinite uses, is one of the most momentous undertakings possible to contemplate. The parents are creators, and their creation is the highest object in nature. Their influence for good or evil will extend into remote ages. The rule by severity lingers in its strong last citidal, the prisons, and the old plea is made of strength meeting strength; forgetting that the smallest strand of Love is stronger than the combined forces of Nature.

The old idea entertained by parents that the child must obey them whatever they commanded, should be discarded. The parent's right of command is not based on parentage, but on true superiority manifested in love. .This is always obeyed, and obedience excites responding qualities in the child, as the rod used in anger, as it always is, excites anger, hate and revenge.

*Copy-right by Rudson Tuttle, 1877.

The position of parent is self-imposed, and should be assumed with a full sense of its vast obligations. The belief that children came by special providence, and were bestowed by God in preordained numbers, hasbeen at potent cause of conjugal sin and misery. They should? have existence through parental desire, and thus the first duty of the welcome of love be assured to them. That mankind have continued to grow better and wiser under the past system, which has forced children into the world by unbridled passion; received them as distasteful burdens, and given them the least possible attention, shows the presistency of human nature.

The child should be welcomed with love and its birthday held as a meprerial. Its physical wants should be answered, and its spiritual growth cultured with unfaltering care.

But, it is objected, this is fanciful, for how can the poor perform these offices, which even the wealthy fail to do

We answer, that this objection can not be urged against the principles we hattated. They cannot for a moment be doubted by any one. Their practical application depends on the political economist, and if society is in such a state that it cannot be just to its children, that state should be changed as soon as possible.

It is not the number of children that gives strength to society, it is their perfection, and hence it is better to have one child thoroughly reared and cultured than the largest neglected family.

DUTIES TO SOCIETY.

These embrace a wide field, and are most diverse, and their statement in the light of true Spiritualism may seem Utopian. The present system of morals, if it may be called a system, practically is a system of selfishness. 'With rare exceptions the daily lives even of the most devoutly religious show that they are atheists at heart and without faith in a future life. They order their conduct after the advantages of to-day.

If there were but one human being in the universe, that being might be an individual sovereign. There would be no reciprocal relations, for to him there could be no social or moral world. However strong the moral and social faculties might be, they could not be called into action, because there would be nothing to excite them. This is the isolation, and dreary waste of individual sovereignty, and impossible state. The individual cannot exist alone, millions of others must be forced around him, with whom he comes in contingous conject. If he lose somewhat of his individuality he gains immeasurably by reciprocity. Without marriage he could know nothing of the joys of conjugal love; the union of heart, and purpose, of mind and body with another, or the refining, purifying power of such devotion. Without becoming a parent, he would never know the happiness of caring for, and rearing children and the thousand joys they bring. He would remain cold, and emotionless, thinking only of his self. Paternity and maternity call the entire range of those high qualities we have designated as Love into action, and although at first they are directed to the offspring, under proper guidance they expand outward to society at large. Without society the net-work of reciprocal relationship which forms a large share of earthly experience would remain unknown.

Hence the individual is bound with adamantine cords to society, which he can no more break than he can blot out his own existence. His interests compel him to become cognizant of the condition of all humanity even to the furtherest isles of the sea. He is conscious that his own status depends on that of all others, and when he elevates from crime or ignorance, a single hapless being, he elevates the temperature of the moral atmosphere of the

At present these relations are coarsely determined, and concretely expressed by laws. They were more rudely expressed in the past. Their execution is referred to brute force. This legal expression usually places the greatest stress of obligation on artifical requirements and ignores the great, underlying principles of social justice and morality, precisely in the same manner as religion places love of God first and love of man second in importance. If we were to give the cause of the brutality of law, we could point to the fact that laws are fixed in c to growing humanity, and have descended from a savage past. Why they have not been ameliorated, is because the element of love has been excluded from legislation in the person of woman. Legislation because of this, is severe. and its logic is compulsion.

The artificial requirements of legislation, of custom and public opinion are burdens often grievous to be borne, and so far from it being a duty to observe them when they conflict with justice, it is a most imperative duty to discard them.

DUTY AS A SOURCE OF STRENGTH.

Allegiance to Duty, is among the strongest motives which actuate the human breast. History teams with examples of high resolve, and self-sacrifice, and the adoration of succeeding ages.

When Xerxes with the superb army of Persia and allied hordes drawn from every province of his vast Empire, in all a million of men, marched on Greece, he considered the conquest of that little country, forming but a dot on the map of his Empire, an easy task. He knew not the power of a single human soul fully imbued with the principles of justice, sense of honor and unfailing loyalty to duty. All his vast army drawn from the banks of the Oxus to the Ethopians beyond the confines of Egypt; from the Ægean Sea to remote India, gorgeous armor-clad Persians, lords of the realm, cotton-vested Indians, Assyrians with brazen helinets, painted Nubians; warriors seeking renown and delighting in carnage, rustles drawn from field and forest; Lycians armed with bows, Chaldeans with clubs, Sagartians with lasso and dagger, in solid phalanx with sword and spear; myriads on foot with escorts of clouds of Arabians on the fleet steeds and dromedaries of the desert; terrible engines for hurling masses of rocks with war-chariots from Babylon, Africa and India, all united and hurled in an avalanche of fury were not equal to the strength of one man encased in the armor of justice. To be Continued.

THE HORRORS OF WAR.

The Times' correspondent gives the following "terribly suggestive" fragments of conversation which might for months past have been overheard in hundreds of drawingrooms in St. Petersburg.—" Poor A! he has just heard that his only son has been killed in the Shipka Pass!" "You know dear young Madame B., who was married only a few months ago? She is already a widow!" "Is not this war too horrible? Have you read to-day-the description of the way in which our poor wounded soldiers are tortured and mutilated ?" "Miss C. is really to be pitied; she has three brothers before Plevna, and has not heard of them for a month." "Madame D: was too late; her husband was already dead when she arrived at Bucharest." "How is the E. family to exist now that their father has been killed?" Who can say that non-combatants have not as intense an interest in the maintenance of peace as those who actually take the field? - Woman's Sufrage

THE LIFE AND WRITINGS

SELDEN J. FINNEY;

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

BIOGRAPHY.

LETTER FROM A. J. DAVIS.

DEAR GILES B. STEBBINS:-The announcement that you and our gifted friend, Hudson Tuttle, are to prepare for publication a memorial volume of the ascended Selden J. Finney, filled me with a sincere feeling akin to happiness.

Twenty-seven years ago, 1852, at the American Hotel, in Cleveland, Ohio, I had the first interview with him. He was returning from his first lecturing tour through New York and in Hartford, Ct., where I then resided. My impression of him, received from his psychological and physiological personality at that time, has remained to this hour unchanged and bright as a star in a clear sky. He imparted like a fountain to which many streams tended. A spiritual influence had floated him out of the carpenter shop to the front of the platform, and from his lips flowed a torrent of fisshing eloquence which at once startled and excited with enthusiasm all the throngs who heard him, He was a marked and a remarkable graduate of that good and perfect school which holds its sessions beyond the terrestrial belt. In thoughts and language, in methods and industry, he indicated that his path, which, in this world, had been exceedingly difficult, led away toward the eternal zenith and still onward.

From 1862 to the last of his earthly career our acquaintance had continued without interruption. We corresponded by letter more or less during all his period of lecturing, and many times he was a guest and valued companion in our home. On two occasions the words were spoken by his eloquent lips which commemorated the apotheosis of near and revered friends-my father, Samuel Davis, in 1864, and Mary's father, Chauncey Robinson, one year later. Most fitting and noble was the tribute paid by the inspired orator to each true-hearted veteran, who, after a well-spent life, had "put on immortality."

In the early stages of his development, the solemn and breezy oratory of the North American Indian would frequently pour from his susceptible mind. He seemed, at that period, to be the chosen-mouth-piece for Indian spirits of the nobler type. The simple grandeur of the Indian's conception of the Great Spirit was fully manifested in Brother Finney's deep, sad tones, which were a marked peculiarity of his (long familiar to his circle-developing friends) whenever he was moved to utterance by the suggestive psychology of some Indian presence. The very physical attributes of the copper-colored son of the Wilderness were made perfectly manifest—the very move ment of his body, the vigorous expression of his face, the whole manner, the strong gesticulation, the precise impersonation of the entire Indian nature, altogether made a demonstration of the spiritual presence,-the interior qualities lighting up the outward physical man-which no one who ever witnessed such a scene, can cease to remember with wonder and admiration.

But all this was preliminary to greater efforts. The Indian influence rendered him physically healthy, increased his muscular vigor, diffused a sort of elasticity throughout his nervous system and brain, and thus prepared him for self-possession and the influx of a superior culture.

Brother Finney soon stepped up higher; but, alas! his audiences generally remained wonderingly; and still calling "for more" of the first style of manifestations. In proportion as his own spiritual faulties opened to the eternal verities, and in just proportion as his subjective consciousness mixed its possessions with his objective consciousness, in other words, when, by means of his superior culture in spirituality, his outer and inner lives began to intermingle in public orations-just in that proportion did his audiences diminish in numbers and withhold a just remuneration for his most devoted services. To this remark some exception must be made in favor of two or three engagements that he filled in as many cities.

The light of unchangeable truth, freely and frequently verflowed his prolific imagination, and the glorious bur dens thereof would leap forth in flashes of philosophical poetry, filling the whole atmosphere with the sublime rhythm of nature, with the eternal affirmations of Reason, and with the white light of Immortality.

But more and more, as he ascended higher in his grasp and enunciation of truth, he became "invisible to his contemporaries.' After a time his health gave out while filling an engagement in Troy, N. Y.; and, being "poor in this world's goods," he yielded to the cordial invitation of his friends in California and moved there with his-family. Frequently he wrote me of his life in that state of great mountains. He loved nature like a poet, and he was as natural as a child among the trees and beside the streams, or when standing, like a mute Apollo, upon the shore of the great ocean.

"Come into the lecturing field!" I would sometimes write to him; for I still counted myself as a worker in that field. But his sad, half heart-broken reply was: " Brother Davis-I can't afford it. The people do not give me enough to support my wife and children. So I must take off my coat and dig the earth for a living. When I shall have acquired an independence, so that my mind will feel at ease about 'our daily bread,' then I may once more step upon the platform, and do the world some service."

I think he never relinquished the intention of re-entering the field as an expounder of the Harmonial Philosophy; of which philosophy, with its true religion and natural ethics, he was, in my estimation, the most peet master and the most eloquent exponent."

Subsequent events are well-known by his friends-how he divided his great talents and his incessant industry between his ranche amid the mountains and his seat in the Legislature at Sacramento.

egislature at Sacramento.

He arrived from the spiritual circle like a brilliant. evanescent meteor, but in a few years he became a fixed shining star; his words burnt like live coals, and his inspired emotions flamed like the fires which refine and

As a man among other men, he was comparatively alone for, when left to himself, he was strictly a man who lived in another world; with a distaste for idle converse, avoiding all indifferent persons, walking away from over-indulgence in ordinary pleasures; and yet I know, and a few private admiring friends always knew, that his heart was warm and loving, els fraternal love spontaneous and free, and his mind as cordial and companionable as any one could desire.

A few times since his departure, he has sent inspiring messages, warm with abiding love and beaming with more than the old-time intelligence. He does not say whether or not his earthly pilgrimage was satisfactory to himself; but, as he used to when turing and writing, he predicts a glorious ultimate desting for America; and continues to urge the present generation to square itself with the laws of Reason; and he insists that all shall realize and accept the immense responsibility of dealing justly and intelli-gently with the great forces which underlie and regulate the universel civilization and progress of mankind. A. J. DAVIS.

Orange, N. J., Dec. 19th, 1877. Copy-right by H. Tuttle & O. B. Stebbins, 1978. JOTTINGS OF FOREIGN TRAVEL. .

BY CARRIE GRIMES FORSTER.

NO. VI.

We find ourselves again in the Great Metropolis. Arriving in season, we witnessed "My Lord Mayor's" procession; which, starting from Guildhall, continued its route to Westminster Hall, to install in office the people's choice. Each year the same absurd customs are observed. We could but contrast the simplicity of the presidential inauguration pageant, that last March we beheld in the capital of a nation, that has more than forty million of people as the governed; instead of the four million that called forth all the pomp and tinsel of "My Lord Mayor's Day." The state carriage drawn by eight horses, in which sat the honored functionary, was the identical vehicle (restored from time to time) that for centuries has conveyed the august personage on each Nov. 9th, to assume the government of "Lon-don Town." In the line were two dromedaries, and two elephants, with attendants, dressed as natives of India, to represent Great Britain's possessions on the Asiatic continent. At the banquet following the ceremony of installation, given at Guildhall by the new incumbent, speeches and toasts were presented, as well as material refreshments; some of the former being intellectual feasts, particularly the sentiments that Lord Beaconsfield spread before the guests. In this land of royalty and heraldic insignia, the wonder is, that a person could be found aspiring to an office, that confers the state and precedency of an Earl; when, in one short year the glamor fades, and the exalted individual sinks into comparative insignificance! Notwithstanding all the absurd ostentation and circumstance connected with the office, it has nevertheless a redeeming trait, in the fact that "the City Palace," the grand old mansion, in which resides the Lord Mayor, is not only a house of feasting where native and foreign nobles, and other people of distinction are superbly entertained, but it has become the almonry for the grandest efforts of natural philanthropy. Hence it is a position that exercises the higher qualities, whilst it also appeals to the weaker attributes of the nature of man. All over England, at the present time, there appears

to be an undercurrent, that must sooner or later sweep into the vortex of the past, the feudal tenures that have so long prostrated and cramped the energies of the masses. Outwardly, there seems a complaisant yielding to old established customs and laws; but the volcanic fires of progress and determination are heaving under the crust of conservatism, and a moral eruption will in due season astonish the world. Working men's clubs exist in this Metropolis and elsewhere; and on the evening of November 1st, a special service was held at Westminster Abbey. Dean Stanley delivered a sermon, which, although by comparison might be pronounced progressive, lost not the advanced tone that we had hoped the occasion would induce. Still the bare fact that so prominent a mind was giving the weight of its mighty influence in the direction of such a meeting, was in itself auspicious and suggestive. And yet, notwithstanding such demonstrations in the theological department, the slumbering is more profound, and the agitation less apparent, than where financial matters alone form the basis. One peculiarity that we have observed in our intercourse with our English cousins," is the connection that is so closely maintained, even in private life, between Church and State. Seemingly, to be patriotic, one must be a church member, and follow out the ordinances thereof. In more than one instance, we have heard a most radical utterance from lips, that a few moments previ-ous had been invoking a blessing on food, for "Christ's The latter words evidently the gentliment of the judgment and heart; whilst the former was the mere act of the British subject. Judging from the merous souvenirs over this land, and the many kindly expressions that we have heard uttered, we infer that the late Prince Consort's memory is still held in high estimation. Not one disparaging remark has fallen upon our ear, with regard to this elevated individual, unless we decide as such, the charge of a devotion to the interests of the laboring classes and artisans, to the exclusion of constant attendance upon court circles, with their hollow forms and ceremonies. We listened to a tirade against the distinguished nobleman for that peculiarity; our astonishment in-creased by the fact, that the condemner was a Spiritualist! We must however, in justice state, that the matter was pronounced upon in a pecuniary point of view—involving as the Prince's course did, a limitation of extravagant outlay, and a consequent curtail-ment in the receipts of "shop-keepers." Our conversa-tionalist was ignoring the higher bearings of the ques-tion upon the human family. "Her Royal Highness" received a like animadversion, at the hand of the critic. Deciding as we do, that the £50.000 appropriated by Parliament, together with the liberal subscriptions received from those who move in what are termed the humbler walks of life, might have been expended in a nobler manner than in the erection of "The Albert Memorial," intended to commemorate the virtues of Memorial," intended to commemorate the virtues of "the good Prince," we nevertheless admire the idea of seeking to perpetuate the record of one, who, though occupying a position where freedom from care and responsibility was attainable, rose above stantemptation, and sought diligently to benefit humanity in various/channels. Viewing a few days since, the National Memorial, standing in all grandeur, in a prominent position in Kensington Gardens, upon the site of the first International Exhibition, which was held in 1851; we surmissed that the arisen spirit to whom the magnificant surmised that the arisen spirit, to whom the magnificent structure was dedicated, looking upon the gor-geous evidence of a nation's favor from the land of clearer perceptions, might decide, that the founding of a humane institution, or something of that nature, would have formed a grander and more enduring monument than this lofty work of art. Yet we are aware there is another side to the question, as such mementos may serve as examples for future generations; and so cultivate a love of the beautiful in morals, as well as in art. An attempt at a full description of the imposing edifice, would absorb too much space. The sculptured figures, illustrating the arts, sciences, virtues and graces, which Prince Albert encouraged and exhibited, are numerous and varied. The impossibility of a minute jotting, may be inferred from the statement, that in the representation of the men who have excelled in poetry, music, painting, architecture, and sculpture, alone, there are 169 life-size figures, with characteristic emblems in their hands, ranged in bold. relief around the base. We cannot, however, refrain from noticing the idea embodied in one group of the figures, representing allegorically the quarters of the globe, with reference to the great exhibition, of which the Prince Consort was the originator. In the collecthe Prince Consort was the originator. In the collection typifying America, progress and onward movement are forcibly expressed; whilst in the representations of the other three continents, repose and comparative inaction are indicated. To our taste, the effigy of the Prince in its enthroned position, is the least attractive part of the magnificent shrine—the attitude of the seated figure, seeming ungraceful in its stooping posture, and the elaborate gilding detracting vastly from its cliasteness and beauty. The inscription on
the arched canopy is as follows: "Queen Victoria and
her people, to the memory of Albert, Prince Consort,
as a tribute of their gratitude for a life devoted to the
public good." An epitaph of far higher value, when
merited, than earthly crowns and distinctions can possibly confer! sibly confer!

Upon the occasion of the present visit to London it has been our privilege to form the acquaintance of Mrs. Guppy Volckman, and her husband. Mrs. Volckman's fame is world-wide, as a physical medium. Her generous heartedness merits an equal celebrity. Americans, particularly, should hold this lady in high esteem: for to be a citizen of our Republic—(we mean natices, for Mrs. Volckman includes women in her urbanity; and they are not politically recognized as citizens at home)—serves as a passport to her favor; at least ensures a most be dly reception. It is to be regretted, that the condition of her health prevents at present, the exercise of her remarkable mediumistic power. It is scarcely necessary to remind Spiritualists that Mrs. Volckman was carried by spirit force a considerable distance through the air. The lady whose apartments we now occupy, assures us, that at a circle Upon the occasion of the present visit to London it

apartments we now occupy, assures us, that at a circle Continued on Third Page.



SCENES FROM-THE HOME OF OUINA.

Written by Ouina, through Her Medium, Water Lily, Cora L. V. Richmond.

> PEARL. CHAPTER XIII.

MR. MARVIN.

The neighbor who interested himself in the welfare of Pearl, and who was the only one who did not speak sneeringly or with fear of the strange revelations, that had come to the home of Mr. West, was Mr. Marvin. He was a line, pleasant-looking man of about 45, with a noble face, a pleasant, yet penetrating eye, and seemed in full possession of health of mind and body. Mr. West felt a warmth at his heart, and a glow of friendship for him whenever he came to their little home, which was quite often, almost daily.

Mr. Marvin had seen much of the world -had traveled far, had studied human nature la many phases, and being left a widower with one daughter, he had lavished upon her all the love of his warm heart, all the wealth of his well trained, active mind, and far, beyond her years,-May Marvin was his companion in thought, in study, in almost all things. She was now/ away. What a treat it would be for him to tell her of Pearl, of the new subject of study and thought which had come to them

The neighbors of Mr. West had subsided into sombre silence; the sheltering care which he gaye Pearl, and the daily visits of Mr. Marvin, conspired to arouse at onch their superstition and envy. "No good-could come of it." The evil one must be there if that i: fidel was present," they would say. The parson, at first moved and inspired by the relation of Pearl's vision which he had been one of the first to hear, now saw the current of opinion running adversely to Mr. West and his niece, and feeling the necessity of retaining his influence with his flock, and being far too feeble in intellect to grasp the meaning of the new revelation, he confirmed the public prejudice, and set the seal of censure upon the innocent recipients of angel visitants, by the following statement made in his pulpit the very next Sunday after he had seen Pearl awaken from her vision and heard her truthful narrative. He said:

A My hearers, there are strange doings in these latter days, and we are warned that satan shall try to deceive even the elect; beware! beware of wolves in sheep's clothing! Beware of those who associate with unbelievers, and have dealings with satan!"

The condemnation was spoken. Every one knew it meant the family of Mr. West and the trance of Pearl.

Mrs. West and her children were there, and every eye was turned to them. (Mr. West had remained at home with Pearl, fearing the effect of the gaze of the curious and not over-polite people of the village.) A strange effect was produced upon Mrs. West when these words of the parson were spoken. She had been a little wavering in her mind about the vision and condition of Pearl. Was it right or wrong? She could not understand it, and anything mysterious always irritated her, but when this attack came from one who should have been her spiritual adviser, she neither flushed with shame nor anger; she neither shrank from the gaze of the pastor nor the people, but as soon as he had finished, she rose and said, in a clear, distinct

"We have worshiped God in this place for many years; we have dealt honestly and uprightly with all; our family have been born here; have received the blessing from your hand. You have told us of angels and ministering spirits. You, who have not seen, have spoken of the beauties of heaven; a child has been sent to us who is like an angel; she has seen the beautiful city; she has talked with those who live there. We have not sought this. God has sent it to us. You censure and condemn because you are afraid. I am not afraid. I have done no one wrong. If you condemn me, that child shall be my teacher, and God, through her, shall speak to me and mine."

The congregation were electrified-spellbound; they had expected nothing more than a burst of tears or confusion. Mrs. West gathered her children together, passed quietly from the church into the lovely summer air, and into the broader atmosphere of spiritual freedom.

A little while after and the family of Mr. West were united in prayer, and spiritual beings were bending above them as they sang:

"Come holy spirit, heavenly dove." (To be continued.)

Luck and Ill-Luck

Mr. William F. Story has made the following felicitous translation from the German of Heine, which he entitles Luck and Ill-Luck:

Luck's the giddlest of all creatures.

Nor likes in one place long to stay;

She smoothes the hair back from your fea-

Risses you quick-and runs away! Dame Ill-Luck's in no such flurry.

Nor quick her close embrace she quits;

She says she's in no kind of hurry.

And sits upon your bed—and knits!

THE LIFE OF TRUST: Being a Narrative of the Lord's dealings with George Miller, written by himself. With an Introduction by Francis by himself. With an introduction of the Wayland. A new edition, brought down to the Wayland. A new edition, brought to America. present time, including his visit to America. New York, Sheldon & Company, 1878. (Price, \$1.40.) For sale by Jansen, McClurg & Co.,

Although written by a man who claims to put all his trust in God, it is very evident that his trust had the essential backing of wonderful practical judgment and careful attention to such details of business and tact in managing others, without letting them suspect the fact, so essential to secure the munificent dispensation of God's bounties in any given direction.

Through this practical working he has erected various "homes for orphans," and enlisted many volunteers in the service of caring for them. His success in this respect he attributes to prayer and ascertaining the mind of God upon this subject; but e find he was all the while appealing to men and women through his appeals to God. He was calling public meetings to consider the subject, and though petitioning God for assistance instead of directly haranguing the people, his petitions were for God to do just what he was doing himself by stirring their benevolence through awakening their religious ferver.

He says that "he did not directly appeal to any one to contribute in aid of the enterprise," yet we have in the singular spectacle of his raising millions of dollars for the work, a presentation of one of the most remarkable manifestations of psychic force put in operation by the concentration of will-power operating in a given channel and directed by religious zeal. When read un-derstandingly in this light, it will be perused with interest.

CHOICE READING FOR PUBLIC AND PRI-NOICE READING FOR PUBLIC AND PAR-VATE ENTERTAINMENTS; Arranged for the School, College and Public Reader, with Elocu-tionary Advice. Edited by Robert McLain Cum-nock, A. M., Professor of Rhetoric and Elocution in the Northwestern University. Chicago: Jan-sen, McClurg & Co., 1878. (Price, \$1.75.)

Prof.Cumnq:k is generally known throughout the country as one of the best elocu-tionary readers, and when a book of selections was announced as coming forth under his supervision, we expected a rare treat, but were not prepared for such a rich feast as the work before us presents.

Different modes of expression, various forms of humor, the changing play of passion, all have a place and are marshalled in proper order, coming to the front at the proper time, like the artistes in a well-arranged drama; moving gracefully "From grave to gay, from sullen to serene

The instructions in regard to the different styles of reading, in the Professor's best vein of teaching, are concise, and arranged so as to convey the principles of elecution clearly to the mind of the careful student.

We are glad to note the demand that has been made by our improved system of edu-cation for a book of this character, which has called Prof. Cumnock to the front; and we trust that now when Messrs. Jansen McClurg & Co bave started out with a book of this character, they will continue their work thus auspiciously began, and furnish to the West a series of school books unequalled by any published by Eastern

TRANSMISSION: OK, VARIATION OF CHAR-ACTER THROUGH THE MOTHER, By Georgi-ana Kirby 12mo, paper. Price, 25 cts. New York: B. R. Wells & Company.

Within the space of seventy pages we have in this pamphlet a comprehensive discussion of the principles and facts relating to that most interesting subject, the transmission of character from parent to child. The author manifests the spirit of an original investigator, and adduces many inci-dents from life in support of her leading proposition that to the habit, avocation, and one of mind of the mother the characterdominating in the temperament of

the child are chiefly due. What constitutes such a marriage as will ensure happiness and social progress, are

dealt with in a happy manner.

The subjects are handled in a delicate and interesting style, and should be read and well digested by all who desire individual prosperity and general social advancement.

THE HEAVEYLY SPHERES. Character of Residents in Each and Their Occupations. By Martha Wachington. San Francisco, 1877.

This is a well-printed pamphlet of 24 pages, published by T. B. Clarke, composed pages, published by T. B. Clarke, composed of communications purporting to be written by Martha Washington through the mediumship of Mrs. Upham Hendee, of San Francisco, Cal. Its sentiments are beautiful, and in some parts wonderfully expressive. Take, for instance, this one from the Seventh Section: "Truly the ways of the Infinite are worth finding out, and we begin to realize that in process of time all will be revealed to mortals or spiritual bewill be revealed to mortals or spiritual beings who once have worn the material garments. We have found the old saying that 'God's laws (ways) are past finding out,' is not a truth, and that it never was intended to bewilder man regarding his future, and destroy confidence in God's glorious love and kindness."

Concluded from Second Page.

held a few years ago at the mansion of the kind medium, numerous articles were brought by the unseen intelligences, in response to mental requests. Among them a large lump of ice, which fell upon the table, in answer, to the unexpressed desire of our informant. Mrs. Volckman's interest in the manifestations continues unabated, as is evidenced by the countenance and support she extends to those whom she regards as reliable messengers between the visible and invisible spheres of being. She has a room consecrated entirely to the service of the angel world, where each week, the channel of communication is sought to be opened, through the agency of mediums, generously remunerated by herself and husband. We had the pleasure of attending one of these circles, and greatly admired the faithfulness of the noble lady and her estimable companion, who, though prevented themselves at the present, through physical disability, from giving a personal material attestation, thus exerted their influence to sustain the fire upon the altar, which the angels long since established in the heart and home of their devoted instrument. One of our number on this occasion, and an ardent accepter of our phenomena, was a titled lady, whose relationship is not far removed from royalty. I mention this circumstance merely as indicative of the status of our cause in this country. Indeed we find in our intercourse with the people here, that social ostracism with regard to Spiritualism, is far less than it is in our free land. While, singular to relate, the bitterness toward what are termed "Non Conformista," by members of "the Establishment," exmanifestations continues unabated, as is evidenced by the countenance and support

ceeds in strength, even the Vituperation displayed by churchmen with us against "infidel Spiritualists!"

After riding the distance of eight miles for the purpose, we listened to the utter-ances of the renowned Spurgeon, and experienced much astonishment over the popularity of "the great preacher.". There was an absence of the eloquence and beauty of diction, that we had been led to anticipate. Besides, the logic was impotent and strained. But upon the latter point we might be considered a prejudiced caviler. The crowd hanging upon the words of the speaker was immense; tier after tier of interested anditors, with the afsles filled also. We were told that about five thousand were present; and that each Sunday morning exhibits a like throng. We sought to bring away an advanced thought, but failed in the endeavor. The only beautifully sounding senti-ment we heard was "Dear, dear, dear, Savior—thy wounds are stars—thy blooddrops our consolation-thy unknown sufferings our guarantee, along the pathway of faith, over which we must travel to eter-

In deprecating reliance upon works alone, this original outburst flashed forth, "Along the pathway of works are a thousand Krupp guns, each carrying a slug, sufficient to send anyone to Hell, who seeks to travel that Although, in our opinions, lacking the ability we had expected to discover in so noted an individual, we yet decided that Mr. Spurgeon was infatuated with his own conclusions, and 'really believes in all sin-cerity, that "the Book" (as he interprets it) contains all that is necessary for man's salvation.

Once again, are we driven from the vast repository of interesting sights and sounds, compelled for the present, by the deleterious effect of the climate, to bid an adieu.

Benjamin F. Wade, his Habits and Character

Mr. Editor.-A few days ago Benjamin F. Wade passed to the higher life-peacefully and bravely-a fit close of a long and useful career on earth. Of his public acts enough will be said, and I will only say that his frankness and courage won the warm personal regard of those who differed widely from him in opinions. A word of his private character and conduct may help to a true estimate of the man, especially as some suppose him to have been rude, coarse and vulgarly profane, and given to free use of liquor. For the past ten years I knew him well, sat at the same table with him for months, visited his rooms often, walked the streets of Washington with him, and but three months ago my wife and myself spent two days, long to be remembered, at his pasant home in Ohio, with him and his excellent wife. He was a man of plain, quaint manners, frank and blunt, yet far from rude or coarse. I never heard him utter a dozen oaths in all those years. his moral indignation was roused, the expletives came hot and strong in rebuke of meanness, but, never to reveal vulgarity; his soul was too clean for that. His ways reminded me of a saying of Rev. Owen Lovejoy, in a speech in old anti-slavery days, "I don't approve of swearing, but give me the man that swears for freedom, rather than the fellow who prays for slavery." In his ordinary and habitual mood, Mr. Wade's language was clear, simple and forcible, full of rare humor and friendly kindness.

I never saw a drop of liquor or wine near him, and never knew of his going to a saloon or bar-room.

At my last visit to his home, he was laughing about the stories people told of his hab-its, and said, "I have not drank the amount of a pint of wine or liquor of any kind for thirty years," and Mrs. Wade, sitting by, said, "I think that is true." He kept the simplicity of his early New England life to the last; "early to bed and early to rise," even in Washington, as I knew well. His temperance at table was remarkable, and he thought no small share of his line health

was owing to his plain and regular habits. From his boyhood, even as early as ten years old, he doubted all theological dogmas, and so became an unbeliever even in a future life; holding grandly- and with heroic fidelity to the daily work of life here and now. During sixteen winters' stay in Washington, he never went inside a church, simply saying, "I don't believe, and don't care for what they preach." Years ago, he became a Spiritualist, convinced by facts, his reason satisfied by a new and enlarged philosophy, and spoke clearly to me of his well established views at our last interview. An honest, brave, true man, with clean soul, warm heart, and high courage, has gone to his larger work. The memory of his friendship is warm and inspiring, and cannot fade, but must brighten by the touch of time.

Washingron, D. C.

Items of Interest-Gems of Wit and Wisdom.

G. B. STEBBINS.

Some men will believe nothing but what they can comprehend; and there is but few things that such are able to comprehend. THE TWO ANGELS.

God called the nearest angels who dwell with him above; The tenderest one was Pity, the dearest one was Love.

"Arise," he said, "my angels, a wail of woe and sin Steals through the gates of heaven, and saddens all within.

My harps take up the mournful strain that from a lost world swells,
The smoke of torment clouds the light and blights the asphodels.

on its souls of pain Let Love drop smiles like sunshine, and Pity tears like rain." Two faces bowed before the Throns veiled in their golden hair; Four white wings lessened swiftly down the

"Fly downward to that under world, and

dark abyss of air. The way was strange, the flight was long; at last the angels came Where swung the lost and nether world, red-wrapped in rayless flame.

There Pity, shuddering, wept; but Love, with faith too strong for fear.

Took heart from God's aimightiness, and smiled a smile of cheer.

And lo! that tear of Pity quenched the flame whereon it fell;
And, with the sunshine of the smiles, hope entered into hell!

Two unveiled faces full of joy looked up-ward to the Throne, Four white wings folded at the feet of Him who sat thereon.

And deeper than the sound of seas, more soft than falling flake.

Amid the hush of wing and song the Voice Eternal spake:

"Welcome my angels! ye have brought a-holier joy to heaven; Henceforth its sweetest song shall be the song of sh-forgiven."—[J.G. Whittier.

WE all complain of the shortness of time. and yet have much more than we know what to do with. Our lives are spent either in doing nothing at all, or in doing nothing to the purpose, or in doing nothing that we ought to do; we are always complaining our days are few, and acting as though there would be no end of them.

WHEN the stiffened body goes down to the tomb-sad, silent, remorseless-I feel there is no death for the man. That clod which yonder dust shall cover is not my brother. The dust goes to his place, man to his own. It is then I feel my immortality. I look through the grave into heaven. I ask no risen dust to teach me immortality. I am conscious of eternal life.-Parker.

An Oregon-court recently refused to accept the testimony of a witness, because he denied the existence of God. The New York Observer is anxious to know how it is possible for such a bad man to take an oath. The Observer is altogether too pious for this world, and its editor should at once leave for a less practical and more bigoted place. The time has gone by when a man for honestly confessing a disbelief, is to be ostracised and declared unworthy of citizenship. The Observer teaches that a liar not under oath will go to hell eternal, and what more will happen to one under oath? Truthfulness is as common among unbelievers as believers, as it is far easier to say one believes than he disbelieves, and populacity, public favor, and often success depends on belief, while contumely and scorn are awarded unbelief, if a man was dishonest, he would say he believed; that he does not, proves his honesty and love of truth. The day of the bigot is passing, and there are few courts willing to hazard excluding a witness be-cause he is fearlesly honest.

PRINCETON COLLEGE, This college is under the rule of President McCosh, one of the shining lights of the church militant, yet the recent affray among ils students reveals a state of morals, and a method of life, of the most deplorable character. Gathering at saloons, drinking, carousing carrying deadly weapons, and shooting are the diversions of these, orthodox students. The last affray was too flagrant for patient endurance, and the chief offend-

ers were expelled. As the expelled "hood-lums" went to the depot, they sang wild songs of which the following stanca is a specimen: Here's to good old whiskey. Drink her down! Here's to good old whiskey, Drink her down!

Here's to good old whiskey. For it makes you feel frisky. Drink her down! drink her down The faculty evidently has been too absorbed in teaching sound Presbyterian Theology, and offering neatly worded prayers, to attend to the moral culture of the students. Whiskey and tobacco are not considered by the average reformer as conducive to high scholarship, and parents should inquire whether their use are to be allowed their sons, whom they consign to the care of a college for instruction. The Faculty of Princeton and President McCosh had better spend less time in talking of hell into which their unconverted students will go, and try to get hell out of their students by teaching

them practical common sense morality. APRORISMS OF DE LA ROCHEFAZOULD.

The greatest intellectual endowment and the greatest ignorance are the nearest neighbors; in condemning all human knowledge.

A MAN who complains about misfortunes which he might have averted by his activi-ty, proves much less how bad his condition is, than how weak his character is.

IMAGINATION is a tree the superfluous branches of which have to be cut to preserve the energy of nature.

Modesty without bounds, is disguised

pride.

THE duty of woman is to be virtuous; it is perhaps their privilege only to appear so. Some neglect their duties; but all match over their privileges.

. THE royal court is a company of well ed-ucated and well dressed beggars.

JUDGMENT is the faculty of perceiving the difference of the most similar objects; the mind perceives the similarity of the most different objects.

NEVER give advice to dunces or fools; the former will not understand you, and the latter will not listen to you.

To disagree in mind makes often as good friends as to agree.

To make a fortune does not require so much of mind as little of delicacy. WHO addresses the multitude need not

despair that he could not make it believe all what he wants except the truth. A wise man lends himself to the world but delivers himself to solitude

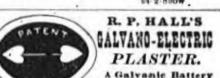
Bap luck is simply a man with his hands in his pockets, and his pipe in his mouth, looking on to see how it is coming out. Good luck is a man of pluck, with his sleeves roll-ed up, and working to make it come out

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THE OUTLOOK.

The Thirtieth Anniversary of Modern Spiritualism.

Modern Spiritualism was ushered into the world, March 31st, 1848, at Hydesville, New York, in the family of John D. Fox, his two daughters, Margaret 12 years of age, and Kate 9 years of age, being the mediums. In their presence raps were made, and-occasionally the pattering of invisible footsteps was heard. Kate felt a cold hand pressed on her face, the bed clothes were pulled off by some unseen force, and in various ways, at the time seemingly trifling in their nature, Modern Spiritualism was ushered into the world, and has continued to spread until now its adherents can be found in every portion of the civilized globe, and among all classes of people-the king on his throne, as well as the humblest of mankind, acknowledge its grand and glorious truths.

The fact, however, that Queen Victoria holds communion with the spirit of Prince Albert, in a room elegantly furnished, in her palatial residence, or that eminent scientists and literary men hold scances at their homes, where they can converse with the spirits of the departed, does not make Spiritnalism any more a truth; it only shows that, though obscure in its origin, it has possessed an innate potency that has .commanded the attention of those high in authority, and to-day the United States, Mexico, England, France, Spain, Prussia, and other sections of the civilized world, have periodicals published exclusively in its interest. What truth ever before unfolded so rapidly, or gained in so short a time so

many emment adherents!

Spiritualism was never stronger than today, and its prospects never before were brighter. Rising in its colossal strength and majesty, it has thrust from its ranks pretended mediums and impostors-parasites-producing a purer, healthier moral atmosphere, and thereby inducing spirits of a high order to communicate with mortals. Each exposure of a pretended medium or imposter, should be hailed by all Spiritualists as a good omen-this weeding-out process is absolutely necessary. Spirifualism must purify itself. It can only accomplish that by continually ignoring the bad, the false, and the unclean, and by cultivating the qualities of honesty, integrity and virtue among all its mediums and devotees. A pure spirit needs a pure channel of communication, not liking to wade through moral and spiritual filth in giving a message to the world.

Never before in the history of Spiritualism, have we had greater reason to rejoice. Its sky is clearer, its atmosphere purer, its current literature beams with finer gems of thought, its adherents are more numerous, embracing within its folds the very highest government official and prominent savants, as well as millions of intellectual farmers, mechanics and artisans, who are equally as worthy, and who have minds eminently adapted to grasp its grand truths. Spiritualism has attained this proud position from the fact that its manifestations from supermundane sources, have steadily increased in power. Commencing with the tiny rap, in the obscure family of a country blacksmith, it has extended its sphere of influence, enlarged its resources, increased the number of mediums, until now, from the person of Dr. Monck, the celebrated medium of England, a cloud is formed in a dim light, out of which (while the process is be held by those present, a full-sized figure is evolved-behold the visitant from the angelic spheres, come to communicate with mortals, and confirm the grand truths of the Harmonial Philosophy!

In this city, in the presence of Mrs. Hollis-Billing, spirits materialize vocal organs. transmit communications, give tests, establish their identity, and describe the wonders of the Summer-land, and Mrs. Cora L. V. Richmond's sublime utterances are received with admiration by all. In the South is Mrs, Eldridge, through whose marvelous mediumistic powers, spirits write messages,

furnishing their own pencil. In the East In is Mrs. Pickering, in whose presence, while her own body is partially seen by the members of the circle, spirits materialize in full forms, converse with those present, giving names and tests, thereby fully establishing their identity. In Chicago, Terre Haute, Boston, New York, and Philadelphia, are many mediums, in fact in nearly every city and) hamlet of the United States, mediums for some of the various phases of manifestation can be found.

The fact that Spiritualism was ushered into existence through the instrumentality of the angels, did not render it of a character that parasites in the form of pretended mediums and impostors, could not for a time attach themselves to its mission, the more example its thought, and the more wonderful the manifestations given, the more apt would it naturally be to attract for selfish purposes human parasites and hoodlums in spirit and intent, who would seek through its prestige to wear the livery of heaven in order to carry out their own nefarious schemes. Libertines always seek the most beautiful, virtuous and accomplished, around whom to weave a net-work, in order to drag them down into the pool of licentiousness. But such characters cannot long triumph; they cannot conceal successfully their deformed nature; the cloven foot, in spite of their exertions to the contrary, will present itself, their plans will be made known, and then through the force of public opinion, they are placed in their proper position in society, and are soon lost sight of. Notwithstanding the numerous impostors and exposures that have apparently cast a cloud over Spiritualism, we can say with Shakespeare, on this, the thirtieth anniversary of Modern Spiritualism: -

"Thus far our fortunes keep an onward course,

And we are graced with wreaths of victory." Spiritualism has had its past, it is now having its present, and is building a Temple for its future. Its past has had some rubbish, its present has still less, and as we peer into its future, we see its magnificent Temple renovated, all uncleanness removed, its current literature enlarged and refined, its channel of communication better adapted to transmit messages from angelic spheres,-that temple stands forth as the light of the world, in which is the crystal-pure bridge that spans the chasm between the material and spiritual sides of existence. Indeed, have not Spiritualists reasons to rejoice? They should remember as they press onward, that

"Walls of brass resist not A noble untertaking-nor can vice Raise any bulwark to make good a place Where virtue seeks to enter."

The Rev. Flavius Josephus Cook as a Wit.

In his discourse of March 11th in Boston, the Rev. Joseph went for Ingersoll, familiarly known as "Bob," and here is a specimen of the crushing sarcasm by which he wiped out Bob, so thoroughly that not a grease-spot of him was left for the culture and wisdom of the "Hub" to take offence at. Comparing Col. Ingersoll with Moody, Rev. Joseph was delivered of the follow ing tremendous witticism: "Every time Mr. Moody cuts his thumb-nail, he cuts off two Ingersolls! [Evangelical applause.] There! Let any one, after that, presume to say that the Rev. Flavius Josephus is a flat. Who does not see that he is a wit of the first quality-that Theodore Hook, Sydney Smith. Charles Dickens, Artemus Ward, and even Mark Twain, must all yield up their impoverished laurels to the Rev. Joseph 2. If Col. Ingersoll does not wilt and disappear after this-if he presumes ever again to lift his voice as a lecturer-then he must be so densely ignorant as not to know when he is used up. The Rev. Joseph must hereafter take his place, not only as the greatest divine and scientist, but the most stunning and formidable wit of the age. It can be proved by the rigorous "scientific method." "In the name of science, gentlemen, I declare this to you." "By a severe, inexorable scientific process, we have arrived at this conclusion." "You may dispute my theories, but my science will overwhelm you." Good for the Rev. Joseph!

Feminine Hymn Writers.

Two of the most popular hymns in the English language, hymns which have found a place in all the "evangelical" hymn books of the day, were not only the productions of women, but of women who rejected "evangelical" Christianity and were content with the simple religion which Spiritualism suggests. We refer, first, to the famous hymn by Helen Maria Williams, beginning "When Thee I seek, protecting power." Miss Williams, though a native of England, spent most of her time in France, and sympathized with the best element of the first French revolution. She died in 1827. Her nephew, Athanase Coquerel became a distinguished liberal preacher; in Paris. The other hymn to which we refer, is the famous one beginning, "Nearer my God to Thee." This was the production of Sarah Flower Adams, a liberal thinker, and one who would undoubtedly have been a good Spiritualist had she lived in our day. She died in 1848. To these two we might add the name of Elizabeth Barrett Browning, a confirmed Spiritualist, and one who lived to witness some remarkable phenomena. She is the author of some of the noblest devotional poems in the language. The hymns by Miss Williams and Miss Adams have appeared in the first two numbers of our series entitled "Devo-tional Spiritualism." Our "evangelical"

bare adopted them so widely that perhaps they think they are entitled to them. The fact, however, should be remembered that these noble hymns belong to theistic Spiritualism.

Bastian and Taylor-Their Defense.

As you have given your ideas on "Test Conditions" in answer to the inquiry, "Are the form materializations which occur in the presence of Mr. Bastian genuine?" in fairness, we ask the privilege of giving your readers our say of the matter, and the reasons why we do not comply with the capri-ces of the *testy* skeptic.

Mr. Bastian has been before the public

as a professional medium ten years, and traveled nearly all over this country and Europe, giving scances almost every night. During the first eight years he submitted himself to all kinds of tests suggested and applied by committees appointed for that purpose, three years of which testing were under Mr. Jones' critical supervision. Two years ago, considering that his honesty ought to be pretty well established by that time, having shown that he possessed genuine powers, so there would be no need of his resorting to trickery—after experienc-ing all manner of abuse and persecution in his vain endeavor to convince everybody. seeing that there was no recognized authority as to what test conditions were, finding hat the most secure tying and confining of the medium was not considered such, he arrived at the conclusion that it was impossible to satisfy some people. So, since that time he has adopted the tests proposed by his spirit guides (not professed friends as roneously stated by Mr. Jones) namely, that of having his person and the cabinet submitted to the closest examination both before and after the circle, under which conditions manifestations occur to the satisfaction of the majority of our visitors, such as the witnessing of recognizable spirit forms of both sexes, all sizes, shapes, and appearances, sometimes two at a time; and often, as recorded by eye-witnesses, spirit has led the medium out with it into ull view of the audience.

Following mediumship as a profession, depending upon the public for support, we ask no voucher of our honesty from any one, willing to have our powers stand upon their own merits, and giving public circles for the presentation of the phenomena occurring through us, and not proselyting, we sit under the best conditions to get the best possible results to please the people at

-not any particular person or party. As to our altering the manner of conductng our circles to counteract the bad impression that has been made by the late exposures and disclosures of some so-called mediums, we do not see that we should be called upon to do so. Feeling and knowing have the good will and approbation of all reasonable skeptics and investigators, as well as the confidence and esteem of our friends in the course we pursue, we mean to continue behaving ourselves as gentlemen and mediums, outliving the sifting process that is now zoing on, separating the chaff from the wheat, and retaining our reputation for reliability, go on in our mission, encouraged and sustained as we are by the words of our guides that, "The fittest is sure to survive.

BASTIAN & TAYLOR.

We are most happy to accord these gentlemen space for reply. We desire the public to have full knowledge of the reasons these young men have for assuming the position they do. We must confess, however, the opening paragraph of their argument is not calculated to win the approval of the public. How do the thousands of earnest, loving, grieving, doubting souls, seeking for satisfactory evidence of a life hereafter, like to have their honest endeavors to be satisfied as to the genuineness of spirit phenomena, flippantly styled "the caprices of the testy skeptic? It seems to us to be a rather cold blooded, heartless remark, yet it, may be professional. In the face of Messrs. Bastian & Taylor's assertions to the centrary, we unequivocally affirm that Mr. Bastian has never permitted conditions which in the light of present experience can be called fraud proof, since he began to exhibit full-form materializations. Yet, admitting he had, it would be only prima facie evidence as to his present exhibitions, and not conclusive by any means.

To make tue point more clear, let us refer to an incident in the history of this medium. Upon one occasion in the presence of a circle where an admission fee was charged, a light was struck in the dark seance during the playing of the musical instrumentsand Mr. Bastian was discovered standing on.top of the table, his arm extended and his hand grasping a musical instrument. It is claimed by Mr. Taylor that Mr. Bastian was at the time under spirit control, and that the same thing has often been done; there is to Spiritualists a reasonable presumption that this claim may be true, however preposterous it may seem to others. We shall for the purposes of our argument fully accept the claim advanced by the medium and his manager. If the spirits controlling this medium, will use him to perpetrate deception in the exhibition of such comparatively common place and crude phenomena, is it not probable that the spirits would use the figure of the medium to represent spirit forms? We defy any reasonable man to deny that such is the logical and inevitable inference. We might enumerate further instances, but this one is sufficient to prove, it seems to us, that demonstrated possession of medial power, together with a reputable character, do not afford conclusive evidence of the genuineness of phenomena occurring under the conditions offered by these mediums.

Messrs. Bastian and Taylor claim that majority of their visitors are satisfied, this is a very grave mistake; in the very nature of things this cannot be true, as the only evidence investigators can have of the certainty of the genuineness of the exhibition, is when they are so fortunate as to recognize beyond any possibility of mistake, a materialized form, and this, probably, does not happen to one-tenth part of their visitors. These gentlemen say, "Often, as recorded

by eye-witnesses, the spirit has led the medium out with it into full view of the audience." Out of thousands of séances, these mediums are able to point us to some six or. seven recorded cases where it is claimed that this occurred; it is very questionable whether several of this small number would stand the test of critical analysis, and while there may be sufficient evidence to establish the certainty of such a phenomenon, and to render the proof of value as scientific data, yet how far is such proof conclusive as to the majority of the manifestations, and what satisfaction is it to sitters, who pay their money to witness a show under conditions which admit of fraud, to be told that although they with thousands of others have been unfortunate in getting conclusive proof, yet there are several people in this country and Europe who have had such ev-

It seems to us that the easiest, quickest, most satisfactory, and only way that these gentlemen can substantiate what they claim for their exhibitions, is to give their seances under fraud-proof conditions; until they shall do so their exhibitions can be of no benefit to the cause of Spiritualism; however amusing they may be to some, comforting to the few, or profitable to the proprietors.

PHYSICAL PHENOMENA.

Hints to Investigators and Mediums.

1. A genuine, honest and intelligent medium will, in his own interests, desire that the tests of the phenomena shall be so stringent as to preclude suspicion or doubt. He will wish to have such conditions as no mere imposter can submit to.

2. The minute a medium begins to show irritation at the reasonable and respectful exactions of investigators, he shows, unless he can give fair reasons to the contrary, that he is not co-operating with the truthseekers, and becomes justly an object of distrust. Suspect that medium!

3. Phenomena occuring in the dark-should always be accepted with caution; but there are conditions which even darkness does not vitiate; for instance, where the medium comes unattended, and while his hands and feet are held, musical instruments are intelligently played on and independent hands are felt. But the hands and feet should be grasped before the room is darkened, and if released for a single moment on any plea whatever, the light should be struck and the conditions again resumed in the light; never trust to the sense of feeling alone in such

4. To establish extraordinary facts, the proofs must be extraordinary, and this the medium, unless he is either a simpleton or an imposter, will admit and act up to.

5. A medium known to be unscrupulous, mendacious, or tricky, should be trusted only where the phenomenon is of such a character that it would be unreasonable even for the most unbending skeptic to deny its occurrence. For instance, if the investigator is allowed to take his own locked slate, untouched by the medium, and to hold it out in his presence, in broad daylight, and if under these conditions there is produced ,a written message, indicating clairvoyance the test is irresistibly strong. This has been repeatedly done.

6. Our duty where mediums, however genuine, have been detected in fraud, is to put the public on its guard against them. The penalty which imposters must pay is to have it known generally that they have cheated once and are likely to cheat again; and the safest way is to avoid such mediums altogether.

7. Conditions, however, ought to be so stringent that nothing is left to depend on the assumed good character or respectability of the medium. The phenomena are of a scientific character, and as such cannot be established as authentic by mere opinion, but only by actual knowledge. Faith cannot become a factor in the problem.

8. Where a medium has been repeatedly tested by all the investigators present, of course there can be a relaxation of strip gent conditions for familiar phenomena, Vut not for any new ones.

9. It is hard to state generally the abso. lute test conditions for all cases. We have ena. Investigators must exercise their teason in fixing absolute conditions.

10. Where several investigators are presentalt often happens that the responsibility of scrutinizing closely, is so divided that no one person gives to the medium's move-ments all the attention required. Each thinks that his neighbor will make up for his own deficiencies, and that in the aggregate there will be certainty. This is a delusive supposition; and so the most successful results (as in the case of the slate-writing phenomenon) are often obtained where only one investigator is present with the medium.

11. Investigators who are jointly investigating, should consult together in advance of the sitting, and each take his particular share in the general scrutiny. Until a medium is thoroughly tested, take nothing for granted. Trust not to smooth words for fair looks. Some of the deepest villains have the art of appearing frank, openhearted, and guileless. Impose such conditions that it shall matter not to you whether the medium is honest or dishonest. As we have shown there are exceptions to this rule.

12. When you have had one successful seance, before publishing it to the world as conclusive, try another, and still another, varying the conditions if possible, but not making them less stringent.

18. Distrust the medium who would have

you think that he must have his own particular room, because of its "magnetism." for his manifestations. The genuine medium will almost always let you choose your own place for a sitting, provided there are no obvious objections to it. Investigators should carry with them the most harmonious per sonal conditions possible, and approach the presence of the medium with a feeling of kindly interest. Absolute test conditions may be imposed upon mediums for physical manifestations without subjecting such mediums to physical injury, pain or discomfort.

14. Cut out these hints, submit them to the medium, and learn from him or her what objections, if any, he or she may have to any part of them. Give not too much credence to excuses for modifying strict conditions.

Victory!

The great battle of "Hell" has been fought and won by Free Thought. The leaders of Christianity, who for a thousand years have stalked up and down the earth bearing aloft the awful banner of eternal damnation, have met overwhelming defeat.

The solid cohorts of conservatism marched forward into the battle field of the present with loud-sounding trumpets and brazen cannon, armed to the teeth with firm resolve to suppress every new, vitalizing thought. In the center was hoary Catholicism, her garments red with the blood of the slain; her breath fetid with the odor of the grave; on either side are the minor Protestant sects, banded in this holy war, however much they wrangle among themselves. Behind was a berrid background of sky lurid with the flames and smoke of burning cities, against which, ghastly revealed, was the cross and gibbet from which swung those who dared to think; the plains were whitened with the bones of fallen heroes, and the clamor of vultures and jackals, mingle with the cries and moans of women and children.

. There was perfection of organization on the conservative side. On the liberal, each and every one was lighting a duel. There was not even the leadership of a clan. "Letus reason,"-was the one sole watch-cry.

Amid the execrations of his fellows, a Goliah came to the front of the Christian army. His words gave freedom to thought; like a strong wind gathering on the western prairie, becoming a hurricane before which resistance is useless. Thought gathers strength, and suddenly the opposing battalions stood like chattering ghosts, wisps of thinnest fog, and were blown from the light of day!

Cannon loaded to the muzzle, with dogmatic destruction, grim and terrible in size, with ponderous wheels, and ammunition trains; solid phalanx of soldiers, armed to the teeth; huge volumes of sacred lore, incarnate beliefs, dogmas, creeds, observances pleasing to God, all proved to be shadows thrown on the mind, as the Alpine Brocken Mirage, which dispels with the first clear ray of light.

Eternal salvation has depended on eternal damnation, and a belief in Hell has been more essential than a bellef in Heaven. The Devil has sat on the throne of Christianity, and been regarded as the most essential member of the Godhead. Mankind have been ruled by fear instead of love, and eternal torture forestalled in the present life.

The fires of Hell expire on the mental horizon. The Devil disappears from the Godhead. On the barren coast mankind have traversed during this nightmare of theology, still stalk a few sad ghosts, bewailing the good old times of theological rule, when the priest was everything and man nothing.

Hell and the Devil being the corner-stone of the church fabric, when they are taken out, the whole structure reels to the ground. For if there is no Hell, there is nothing to save sinners from. If no Devil, then Adam and Eve could not have fallen by his temptation. If not fallen, man needs no redeemer. Like a cobble-house falls the gigantic castle with its cloud-piercing dome, at the touch of thought.

The field is abandoned, and mankind, after its martyrdom to the ghouls of religious fanaticism, and demons of bigotry, may here set up a triumphal column on which shall be engraved:-

"On this coast perished the belief in Eternal Damnation, a flery Hell, an omnipotent Devil, and priestly rule, and min henceforth is his own re-

The Thirtieth Anniversary of Spiritualism.

The 30th anniversary of the introduction of spiritual philosophy at Hydesville, N. Y., is to be celebrated in a becoming manner in Cleveland, O., March 31st. J. Frank Baxter, lecturer, singer, and public test medium, lectures for them during March, and will contribute his well trained educational and medial powers, to the entertainment. The lyceum will give their entertainment on Monday, April 1st.

Thomas Cook desires to leave the lecture field and wishes to find some one to help him to work in some other direction. He proposes to close his lectures in Minnesota after visiting Winnebago City, Fairmount and Blue Earth City, and take a tour through-Iowa via Mason City to Mo. and Kan. He desires correspondence addressed him at Farmington, Dakota Co., Minn.

Dr. J. K. Bailey spoke at. West Mitchell, Ia -- three lectures -- in the new Baptist Church, March 16th and 17th, to good audiAnswers to Questions.

Reported expressly for the RELIGIO-PHILOSOPHICAL JOURNAL.

By the Spirit of James Solan through his own materialized organs of speech in the presence of his medium Mrs. Hollis Billing at her residence, 24 Ogden avenue,

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

QUESTION:—Why is it that we get contradictory statements from professedly the same spirit through the same medium?

ANSWER:-Perhaps the medium might have been controlled by different spirits, who gave conflicting messages.

QUESTION:-A man and second wife living agree ably and pleasantly together, the wife loving and appreciating the husband more, if possible, than the first,—the husband not reciprocating her affections,—why is it, and what will their relations be in spirit-life?

ANSWER:-They will be separated in spirit-life because no geniality between them; she will not be bound to him, nor he to her, in the future state. It was her nature to love any one reasonbly kind to her.

QUESTION:-What has become of our little babe. a few months old, that passed to spirit-life last summer?. If the separation is long, how will it appear to us, and how are the relations preserved?

ANSWER:-The child referred to ig very likely being tenderly cared for by some good spirit mother, and will develop as naturally in spirit-life as it would on earth, and the same relations will be preserved that exist between parent and child.

Question:—Would it not be better, where the physical form has become diseased and inactive, to that extent that the spirit expresses itself only in a dregree above idlocy, for the spirit to pass into spirit-life so it can develop more rapidly?

Answer:-It would be better in my opinion, but there are laws which govern, this matter, and I have no right to draw a line between those whom I think had better be removed to spirit-life and those who had not.

Question:-If our spirit guides have the power to separate the spirit from the body, why do they allow it to remain after the body Gesomes a burden to the spirit, and those around, when such a change can only bring relief?

Answer:-To deprive a person of life under such circumstances would be no less than murder. I am decidedly in favor of letting nature take its cobrse. If men lived natural lives they would not suffer from disease, and would pass from earth into the Spirit-world without trouble or suffering.

QUESTION:—What effect will the recent Bishop's expose have on the spread of Spiritualism?

Answer:-The effect will certainly be a very good one; it will cause agitation thought, and that is what makes Spiritual-

QUESTION:-It will teach Spiritualists something, too, perhaps?

Answer:-Yes; a very severe lesson, that they need.

QUESTION:-What is the difference between inspiration and impression?

Answen:-Inspiration usually comes from the highest intellectual source. Impression usually comes with reference to business matters, and in the common pathway of life. Inspiration is imparted to speakers and to those who give ideas to the world. I don't see any difference in the method through which each is given.

QUESTION:—How will the educational systems of the day be effected by a true understanding of Spiritualism?

ANSWER:-It will give to the entire world the real knowledge of the laws of nature; also a better knowledge of all science, and teach people how to live in order to be true men and women.

Question:—If man and wife have been unequally yoked together, and hence have lived unhappily in this life, what will be their condition in the Spirit world? Answer:-They would not, probably, see

each other there, or be compelled to live together.

Quustion: Does Swedenborg, with his long ex-perience and observation in the Spirit world, give account of an eternal hell of fire, or anything

Answer:-He does not; he left that in this world, and has not thought much on the subject in the other.

QUESTION:—Can the spirit, while in the body, make itself known to another spirit in the body,

separated at any distance? Answer:-By seeing, hearing, and vibra-

tion, one spirit can telegraph to another. QUESTION:-Please explain how this can be accomplished by a person?

Answer:-He must try the experiment with some friend who is congenial to him, or with whom he can come in rapport. If such a friend will go into a darkened room, and you do the same, at the same hour, you can telegraph thoughts back and forth, asking questions and receiving answers.

Quastion:-Are there any more individualized human intelligences or souls in existence at the present time, in the boundless universe of space, than there were a quintillion years ago?

Answer :- I have made the assertion a number of times that the spirit can have no beginning, for if it had there would probably come a time when there would be an end to its existence. Spirit is an eternal principle, never had a beginning, nor can it ever have an end. There are no more intelligences to-day in the universe than there were a million years ago.

President Lincoln, though the pride of America, was no sectarist, no creed-bound Pharisee, but a great, broad humanitarian -living a free thinker, he died a Spiritual-

Innocence is like polished armor, it adorn and it defends.—South.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

Mrs. Morse lectured in Allegap, Mich., March 16th, 17th and 18th.

Our Meridian Sun is the name of a new paper just started in New York. It is devoted to Spiritualism.

The Gem is a monthly literary journal, published at San Francisco, Cal. It is full of interesting reading matter. Edited by Mrs. Lulu Holm.

Frank T. Ripley, who is represented as an excellent medium, is about to come to Chi-

The first society of Spiritualists of Battle Creek, Mich, hold an anniversary celebration Marah 30th and 31st. It will doubt-less-be a season long to be remembered. Eminent speakers and mediums are announced to be present.

John A. Lant called at this office last week. Geo. Francis Train is in the West lecturing for his benefit. The Chicago papers speak of Train as an "incoherent lunatic," but those who pick him up for a lunatic will be glad to drop him very quick. He knows more in a minute than his traducers in the daily press can think of in a whole month.

W. F. Jamieson and Elder W. R. Cunningham are to debate in Joplin, Mo., March 21st -29th inclusive (Sunday excepted). Also in Carthage, Mo. April 9th--17th (Sunday excepted). They are now debating in Springfield, Mo., in the most elegant Opera House in the Southwest. Large and deeply interested audiences are in attendance, every night, notwithstanding the efforts of the resident clergy to keep people away.

Dr. J. W. Woodworth, postmaster at Mayersville Miss. is a healing medium, and, because he is exercising this heaven bestowed gift, is bringing down upon his devoted head the ire of the "regulars" and orthodox opposers to angel ministry. We hope he may have aid to strengthen his determination to continue his "works of righteousness" even to the confounding of the mighty, even though he "cannot do as many mighty works on account of their unbelief."

Capt. Brown and Mr. Vandercook had large and enthusiastic audiences at Terrell and Dallas Texas. At the latter place the Captain gave ten lectures, besides addressing the temperance mass meeting on Sunday, the 17th. A society of Liberals is formed there as the result of his efforts. They will be in Hempstead over the 31st, and-then in Waco, Bryan and Brenham-Address them care of Hon. W. L. Booth, Hempstead, Texas.

Sunday, the 31st of March, being the 30th anniversary of Modern Spiritualism, there will be services to commemorate the same in the forenoon, at Grow's Hall. By consent of the officers of the Lyceum, the Lyceum children will assemble in their places, and Ouina will address them. As Ouina is very popular, her address will be listened to with deep interest. In the evening, Theodore Parker will deliver a lecture on this subject-What good has Spiritualism done?

Capt. H. H. Brown closed his ergagement with the society at Shreveport, La, the 10th, having given twelve lectures there. He and Mr. Vandercook won many friends. They were at Terren, Texas, the 12th, 13th and 14th; at Dans, Tex., 15th, 16th, 17th and 18th. Parties between Dallas and Austin and in S. E. Texas, who wish their services, will please address them soon at Austin. They would like to hear from the friends in every town just what they will do towards a course of lectures within the next three months. Write them as above. They anficipate being at New Orleans in April, and friends in Lebanon please write them there, care of Mrs. L. E. Saxon, 254 First Street. They report excellent success for the cause.

Rassed to Spirit-Tife.

Passed to Spirit-life from Pontiac, Mich., HARRY POWER, on of Thomas and Lydia Power, aged 14 years.

Although they have loved sons yet remaining to bless their household, yet they deeply mourn the sad-change that is made in their family circle, but with the knowledge they possess of the loved beyond, they will easerly, seek the lessons of love and wisdom that his progressive mind will be able to impart, The funeral discourse was delivered to a large and sympathing audience by the writer.

L.A. Pranall.

Departed this life, at the residence of her parents, Clyde, O.: of consumption, Mrs. Eva Pan's Robinson, in the twenty-

first year of her sge.

She was the last surriving of five sisters, sweet, little May, the last except her, departing less than a year ago. She was a first Spiritualist, and was sustained to the last by that strong staff. Retaining her mind perfectly, her eyes brightened with more than mortal light. She eagerly watched for the coming of her angel friends, for she thought that would be the blessed resummance of relief from her couch of pain. At last she seemed to see them but the could not speak, and a moment more the great transition was complete.

The funeral was largely attended. Hudson Tuttle pronounced the words of consolation of the Spiritual Philosophy.

Passed to Spirit-life from her residence in New Philadelphia, Tuscarawas County, Ohio, on Sunday the 10th of February, A.D. 1828, Many Ann Hinns, at the age of 60 years, 9 months

and 17 days.

Mrs. H. was born in Berks County, Pennsylvania, on the
24th of April, 1877, and at an early age became a strict membek of the M. E. Church. In the year 1896, she emigrated with
her husband, Peter W. Hims. from York County, Penn, to
Wobster, Wayne Co., O., and in the same year came to New
Philadelphia, where she continued to reside in the bosom of
her 'amily, forty-one years and ten months, to her end on
earth.

Philadelpine which see years and ten months, to her end on earth.

In the year 1848, she commenced her investigation of Spiritualism, in which she was greatly assisted by her son William, who botame carry developed as a speaking medium, and through whom she herself became soon a healing medium. The truth of Spiritualism took deep root in her soul and steadily grew with her advancing years, becoming more and more convinced, that the communications given to her from the Spirit world, simed only at a trathful confirmation of the pure and holy principles. Christ labored, to establish in this world, to become the daily rule between man and man in his walk and all his transactions and relations, religious and otherwise; and this built up within her that unwavering faith which smoothed her dying pillow and gave her heavenly reat. She was a kind wile and mother; a self denying noble-hearted woman, kind to tverybody, and her departure is deeply lamented by her husband and four remaining children. Three of her children had preceded her to the Bummer-land.

H. A.

(From the Cincinnal Commercial.)
The death of Mrs. LEONONA J. SULLIVAN, the late wife of Mr. M. V. Sullivan, has already been mentioned in our col-

childhood I searched after the true religion; not a sect whose doctrines I did not carefully study; but when I compared them with the teaching of Christ and observed the daily life of those who professed to be his followers. I could not find it in the churches. But light same to me at last, and, for my-soif, I had evidence that I would live again. I listened to the voices, saw the forms of loved ones, and conversed intelligently with them. I learned that could not live a life of deception here and when death came so immediately into the arms of Jesus. No, I learned that we take up the thread of life just where we leave of here, and only as our lives and hearts are pure shall we be fitted for the seeledy of the redeemed. No one, perhaps, has ever encountered more hitter opposition and persecution and many are waiting to bear that I lived this faith, but when death came, sought another way. To all I wish to say that my faithful spirit friends have, been with me in all my sufferings, constantly whispering loving words of sympathy. They have smoothed my pillow and helped me to bear my extreme suffering. And now I wish it understood by all that I die not only in the belief, but in the positive knowledge of the truth of Spiritualism.

Covington, March 8, 1818. Covington, March 8, 1818.

Convention at Mantua, Ohio.

The Spiritualists of Northern Ohio, are invited to meet in convention at Citizen's Hall, Mantus Station, Portage County, Ohio, the last Saturday and Sunday in March, 1878. (Sunday being the 30th anniversary of Modern Spiritualism) holding sessions at 10 o'clock p. M. and 2 o'clock and 6 o'clock p. M., on Saturday, and 8 and 6 o'clock on Sunday. Mr. and Mrs. Hudeon Tuttle, Mr. and Mrs. O. P. Kellogg, Dr. A. Underhill, and wife; and A. B. French will be present, and others are cordially theited to attend. It will be expected with these old pioneers physeent, that a season of peculiar interest and broft will be enjoyed. Our Mantua and Shalersville friends join with the committee in this cordial and general invitation, and as heretofore they will do all they can to entertain those in attendance from abroad. Let there be a grand raily of those who have odr cause at heart, and wish to know more concerning their heaven-born gospel.

By Order of Com.

By Order of Com.

A Card.

The Finance Committee of the National Liberal League, in consequence of the tack of funds in the freasury, and of the fact that the Directors are able to do so little of the important work that tooght to be done, appeal to all hovers of liberty for financial help, to enable them to publish and disseminate the views of able writers in behalf of the principles of the Rochester Flatform, and to advance the common cause in pther equally proper ways.

The arneat liberals throughout the United States will contribute one dollar apiece (with as much more as their generally shall prompt or their means perpit), in order to become Annual Members of the National Liberal League, they will furnish the requisite aid, and the work shall be done.

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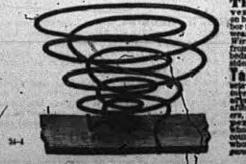
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Boices from the Beople,

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

An Acrostic.

BY RENJAMIN TODD.

Round all the world, both near and far, Ever may thy glad tidings fly, Led on by truth, thy guiding star. In joyibe halled by every eye. Go, thou herald of liberty-In haste thy mission to fulfill; On earth teach true divinity.

Preach our heavenly Father's will, High over all the sect-bodhid creeds, Immersed in darkness and in crime, bet shine thy light of noble deeds. On all the sons of earth and time, Some may seek thy Me to destroy, On thy head pour their cures down, Peerless and tall without alloy, How shalt thou fear their angry frown? . In vain they hellish arts devise, Conceived in sin and burning shame, All their lealousy and lies, Leave no dark shade or thy fair fame.

Justice ever as thy true name On thy standard thou hast written, Unto all, high or low the same Repeat from week to week the truth, Now daily flowing from above, All glowing with immortal youth, Love, love, no other word but love.

JUDGE NOT.

BY CAPT. H. B. BROWN.

(Written for a young friend.)

John and Peter, Robert and Paul, God in his wisdom, created them all."

—Lizzie Doten.

Yes, "of one blood" are the children of earth; Some noble, some vile, from the moment of birth. And though John was so noble and "Peter a slave," Robert so plous and Paul such a knave, Since by one Law they are forced thus to be,-"Born to conditions they could not foresee,-". We never will judge them, but let charity fall Over each life, for God made them all.

Infinite Law must be Infinite Love. And has in the worst human put something above The mere brute; then let us seek and we'll find Some noble gems hid in the idiot's mind! While the purest, and best, and wisest of es. th Find in themselves, evil implanted at birth. Then leave them to Nature, she balances all And lovingly cares for Rob., John, Peter and Paul.

And Miss Flora remember, the primary school Oft serves not to discover the sage or the fool; And the college oft finds its wisdom a .d wit In one who once on the dunce's block did sit. While the whitest of saints once the garb of sin

And the satisfied soul like Twist, called for more Then over good Robert and sin stricken Paul Let your charity, like Gods', lovingly fall: Bushnell, Ill.

Jesus and His Disciples.

The following graphic description of a scene that occurred during the travels of Brd. J. M. Peebles, wil be read with deep interest:

Dr. Dunn and myself, retiring to our room for rest after a day's sight-seeing in Jerusalem, felt a quiet calmness stealing over us. The doctor fell into a trance, and the spirit, "Aaron Knight," said, "If you will bathe, fast, keep harmonial conditions of mind, and aspire to the spiritual for a few days, as worst blying circle of a section and spire to the spiritual for a few days, a sympathizing circle of ancient spirits, personall acquainted with Jesus while upon earth, will favo you with a visit." So far as possible we complied with the request; the thought was uppermost in my mind continually. At last the day and hour arrived. We were in our room and the door was shut. Sitting quietly, prayerfully, for a few mo-ments, the Doctor was entranced by his spiritguide. All was silence.

"Why do you not speak?' said I to the control-ling spirit. The control said, "I was observing how industriously 'Powhattan' and other Indian spirits are preparing the room. They are taking out every element—every coarse, gross particle that would militate against the approach of exalted All was silence again.

All was silence again.
"What is transpiring now?"
The response was, "Several female spirits, clothed in robes of spotless white, are engaged indecorating and festooning the room with white blossoms; they are not roses, they are not lilies; they are such flowers as bud and bloom only in the heavens. They now retire, leaving an aura of brightness behind them. And some spiritual artizans, having entered the apartment, seem to be constructing a sort of projecting gallery. In appearance it is unique and Oriental. They leave, and a large band of female spirits come to adorn the structural projection. It seems to be carpeted

with some material of soft satin whiteness. Do you sense anything singular?" inquired the spirit. "Yes," I replied, "I am conscious of an almost painful stillness. I feel a soothing yet positive magnetic influence, with a kind of budyancy that almost lifts me into the atmosphere."

"You were never in such an atmosphere, nor surrounded by such heavenly influences. Earthly language cannot fully describe what I see. A ray of light is streaming down from the angelic world of holiness into this apartment. Its brightness almost days here for it comes from a subness almost dazzles me, for it comes from a sphere far, far above what is mine; yet to inhabit," said

far, far above what is mine; yet to innaout, said the control.

All was silence again—a prolonged silence. Feeling a little uneasy. I asked, "Why is nothing pid or done?" The reply was, "There is one or two unfavorable conditions yet to be removed." "Will you take those black overcoats of yours and place them behind the white bed-curtains? And will you displace your black garments for something white? The aural emanation from black is repellant and not in harmony with those angellebeings who are about to approach this locality."

This being complied with the spirit continued A golden, a divine brightness fills the room. see the expected visitants approaching. They enter, passing through the walls of the room as readily as light passes through the panes of polished glass. They have become seated, and, bowing their heads, seem engaged in meditation and

The spirit lifting the medium's hand and pointingly, said:—There, friend Poebles, sits James the apostile; next sits Jesus of Nazareth, who was crucified but a little distance from this place; and then John, Andrew, Peter, all of the apostiles, the brothers of Jesus and other distinguished persons of the gospels and of history. This is the first time that all of the apostles and Jesus have been together, since their dispersion after the crucifizion and the Day of Pentecost. You are greatly blessed beyond all blessings, in being permitted to sit in this apartment, perfumed with heavenly odors, and graced with the presence of those giorified spirits. Often, friend Peebles, have you questioned me about events referring back to, and ascribed to the period of Jesus and the apostles. They are now present, and though too thereal and apiritual to entrance the medium on can, nevertheless, put your inquries to them

and I, a spirit, will listen for their answers and report them to you through this medium."

I sat quiet, speechless. I was embarrassed. It was to me the valley of humility. I was never so consciously alive to my weakness and imperfections. My voice was tremulous.

"Aaron Knight," appreciating my condition, said, in tones of tenderest kindness, "Do not be so embarrassed, friend Peebles: these beautiful as I may add, holy ones, were once mortal as you are now mortal; they had their follies and imperfections as you have yours. Some of them were not as far advanced in their time as many in the present era of the world." Jeaus smilingly said, "I chose the twelve not because they were wise: I chose the seventy not because they were Rabbis, but because of their spiritual susceptibility. Feel perfectly free to put such questions as you desire to be answered."

Regaining my composure, I said, "Did Jesus say

Regaining my composure, I said, "Did Jesus say to Peter, thou art Peter and upon this rock I will build my Church, and the gates of hell shall not pre-vail against it?" The reply was, "As some 2,000 years have elapsed since I walked in mortal vestures have elapsed since I waiked in mortal vestures and talked with man. I do not recall the words I used, speaking in a differentiant, to from yours; but this was the idea I sought to press—Thou art Peter, build upon the rock of truth, of principle and of revelation. He who builds his Church, or stands upon the rock of principle, cannot be removed therefrom by the gates of hell, or the powers of darkness."

The Mediumship of W. T. Church.

. BY WILLIAM EMMETTE COLEMAN.

Mr. EDITOR:—I was pleased to see by the last JOURNAL, that my old friend, W. T. Church, had victoriously emerged from the Toronto contest. Allow me to add my testimonial as to the genu-lne character of the manifestations appearing in his presence. Consequent upon an extended in-vestigation of Mr. Churchs' mediumship, cover-ing a period of several months, some three years lng a period of several months, some three years ago, I am confident that he is a true medjum for materialization, and the "independent voice," or rather "voices," since a number of very distinctly marked voices, each indicative of a pronounced individuality with decided personal idio syncrasies, are constant attendants upon his scances. There is much similarity between his mediumship and that of Mrs. Hollis-Billing, even extending to the names of the intelligences most prominently active in connection with the pheprominently active in connection with the phe-nomena; those manifesting through Mrs. Bill-ing being "Skiwakee" and "James Nolan," while those appearing through Church being "Nimwaukee" and "Jimmy," the similarity, extending however, no farther than the names, as their mortality and individuality are strikingly

was rather dubious about Bro. Church being ble to secure good marifestations in the presence of a dicordant, mixed multitude; being aware through my own experience with him, of the depressing effects of a promiscuous audience upon the phenomens, only the feeblest manifestations occurring in such cases, the seance being in fact failures; while the most remarkable phenomena would at other times transpire under precisely the same conditions in the presence of a smaller and more select circle. I presume that his mediumship has been enhanced in power since I last saw him; and that a powerful effort. was made to secure success in the public by his faithful band, with whom I became well acquaint-

The theory of ventriloquism as accounting for the voices, is, in the light of my experience, thoroughly absurd. The ventriloquism as accounting for the voices, is, in the light of my experience, thoroughly absurd. The ventriloquial theory suggested itself to me quite early in my investigations, and I narrowly watched scance after scance test its value. On different occasions I distinctly heard the medium and the "realess" tables at heard the medium and the "voices" talking at the same time, and on some occasions more than one of the "voices" at the same time; each voice, as before remarked, indicating a distinct separate individualty. Moreover, on one occasion, I saw the giant form of Nimwaukee (7 ft. 2 in. high, the giant form of Nimwaukee (7 it. 2 in. high,— Church being quite low in stature, not much over 5 ft. I think) standing by my side with his long arms extending, resting his huge and massive-hand on the head of the gentlemen sitting beside me; and also heard him speaking at the same time. The theories of impersonations by Church, ventriloquism, etc., are the veriest bosh, so far as my experience extends, whatever they may be in Toronto.

Ut derstand me as only vouching for the genuineness of the phenomena occurring in my pres-ence, which I am positively convinced were due to a person outside of the medium and those pres-eut. As to the genuine character of phenomena otherwise occurring through Mr. Church, I am unable to state, my opinion being that in most cases they are really spiritual manifestations. I am now, as ever, a steadfast friend of true mediumship, but a deadly opponent of all fraud and trickery of every kind. Fort Leavenworth, Kan.

Plain Words.

I hold God to account. I arraign him before-the tribunal of Reason. If perfect, I demand that his works be perfect. That is what we demand of man and hold him responsible for. A little time ago, a train of cars started from New York, freighted with a hundred precious lives. It was Christman tide, and all were lovers and harve Christmas tide, and all were joyous and happy. The cars rushed over the iron way, and had almost reached their destination, when the bridge that spanned the gulf of Ashtabula snapped in twain, and all went down in awful fire and ruin. Then a cry of execration went up from all the land be-cause the bridge was wrongly built, because the maker and the company knew it was wrong and unsafe. It was the voice of human justice, stern

and unflinching.

But what shall we say of an infinite God who has built the bridge over the gulf of death from this life to the next, not perfectly, but expressly imperfectly, and beneath it placed the yawning abyss of eternal hell? What shall we say when every plank is a trap, every girder a false support, every brace a delusion, and the revelation given as a suide impossible to understand, and the army of priests, blind leaders of the blind, unable to tell the treacherous planks from the true? And furore, God will not direct, because he desires man to use his own free will and choice, and so sends the streaming millions over the shaking causeway, knowing that only one in a thousand or a million will succeed, while the vast multitude will fall through loto the endless billows of fire for being exactly what he created them to be, and doing exactly what he created them to do!-Hudson Tuttle.

Dr. Slades's Scances with the Grand Duke Constantine.

On Wednesday last week, Dr. Slade, accompan-led by M. Alexandre Aksakof and Professor Bout-lerof, gave a seance to the Grand Duke Constantine. The Duke gave them a cordial reception, and after a few minutes' conversation, the manifestations began with great power. The Duke held a new state, alone, and obtained independent

The Grand Duke Constantine has before this The Grand Duke Constantine has before this shown his appreciation of new branches of science. When Lieutenant Maury was obliged to fice from the United States during the late civil war, the Duke recognized the then scarcely appreciated value of his researches on the physical geography of the sea, and oceanic currents, so offered him a home and a welcome in Russia.

Dr. Slade is fully engaged in St. Petersburg, and sometimes obtains messages in the Russian language. At one of his sittings tast week, he obtained writing in six languages upon a single slate.—London Spiritualist.

Giles B. Stebbins. says: "I am ready to act and speak with and for all Liberal Leagues, Unitarians, and Free Thought Associations on the same platform with Materialists, inductive Scientists and Free-Religionists, for common purposes and in a spirit of mutual respect for honest opinions, but I must stand for Spiritualism, and never lose sight of the transcendent importance of its facts, the uplifting power of its religion, the broad sweep of its philosophies, the fine method of its science, making deduction and induction meet and complete its proofs."

10.000,000 Spiritualists.

Can it be possible, is it true, are there really 10,000,000 Spiritualists in America? What's large number! Why, there are only 7,000,000 Germans in the United States, according to the last census, and still, which way can you turn your eyes without seeing one.

out seeing one? What class of society do these 10,000,000 Spirit what class of society do these 10,000,000 Spiritualists belong to? Are they all deluded ignoramuses, without property, and without social
standing? Are there no men of weight and influence to be found amongst those 10,000,000? There
are! But many of them are ashamed of their belief; they are too cowardly to support their honest conviction by the full weight of their influence.

Lapsek from experience.

I speak from experience.

I speak from experience.

For the last three years I have amused myself—
I should say disgusted myself by putting the following, abrupt question to every man I came
across, whom I knew to be a believer in Spiritual"ism: "You are a Spiritualist, are you not?" "Oh
"ism: "You are a Spiritualist, are you not?" "Oh
"I am only investigating?" "But, sir," I per-

"ism: "You are a Spiritualist, are you not?" "Oh no. I am only investigating!" "But, sir," I perceive, "you are a subscriber to the Religio Philosophical Journal?" "Well, no," is the response, "I read it, though, whenever I can."

But, to come to the point; what I am alming at is this: Cannot we—we 10,000,000—do more towards the universal acceptance of Spiritualism as a belief, than we are doing at present? Am I, a young man, to make up my mind to look forward to a lifetime of ridiculing and acciding at the hands of my neighbors and acquaintances, because I am not hypocrite enough to disavow my mediumistic fewers, and my bestef in a spiritual continuance of life, without loss of identity beyond the grave? Unnecessary would that be, were I but able to infuse into the minds of those 10,000,000 the same longing desire for the ad-10,000,000 the same longing desire for the advancement of our cause that, not only at this minute, but at all times, pervades my heart, and elevates me to a higher state of existence:
Again and again I have read articles in which it

is declared that the belief in Spiritualism is gain-ing ground fast enough just now; and that the multitudes are not yet advanced enough to re-ceive and appreciate it. Suppose the latter asser-tion (about the multitudes) to be true—and I admit, to a certain extent, its truthfulness—is that fact, therefore, to induce us to obstruct the ad-vancement of the chariot of truth and enlightenment? Who, in a civilized country, can under-take to discriminate between those who are prepared and those who are not prepared to receive the truths of Spiritualism? Spiritual truths ap-pear to me as much like food for the spiritual na-ture as corn-bread and molasses is for the physic-al body; if we have no craving, we will reject the the as well as the other. But to put a point to my argument, may it not happen that we would like to have some corn-bread and molasses, and not be able to get it? Allow me to give an in-

What I will now state may seem singular, but it is nevertheless true. Until three years ago I was not only no believer in Spiritualism, but also never had the elightest idea that anybody but fools could believe it possible to communicate with spirits; still Lhad traveled over the greater part of the world, and associated with all classes of soclety. How many millions may there not be at present who, like me then, are now drifting about in spiritual darkness; mi lions who, but for the want of a little more light, would soon flock around the standard of the doctrine of Harmonial Philosophy!

But where is the more light to come from? I point, instructed by my controlling band, to the Daily Press! And now where are our men of weight and influence? Where are our men of wealth? Where is our Jay Gould? Cannot money buy as much as one poor column in one of the large New York daily papers to be devoted to our

Spiritualists, whose principal literature consists of spiritual reading matter, are very apt to imag-ine that other people are as well informed on spir-Itualistic subjects as themselves; but once delay renewing your subscription to the JOURNAL, of any other spiritualistic paper, and you will soon find out how much work Spiritualists have before them .- Gerard PAUL Thurman.

Science and Spiritualism.

Science did not reach its present state of cul-ture by the talking and dreaming of its votaries but by the step-by-step hewing of granite blocks in the shape of new truths, from the great store house of nature, in the midst of the ridicule of those who saw no use in each freshly-cut stone, and who found it easy to look on and condemn whilst others labored. Thus, in the midst of opposition from the populace and from the Church were the sciences of astronomy and geology built up strongly, so that they are now safe from further y, so that they are n injury from the turbulent sea of ignorance around. The firmest and strongest development of Spiritualism must be made in the same way, by the careful observation of its facts and the un raveling of its laws, until we are able to say to the intellectual world outside: "We have studied the mental and physical phenomena in our midst; we have classified them, and can tell you their nature and their laws. We can show you whate they fit on to your previously-acquired branches of knowledge. We can demonstrate the uses of that which we are prepared to teach, and give you a new philosophy of the healing of the sick, the curing of the insane, the ultimate constitution of thatter, and the evolution of religious ideas. We can also offer you evidence, adapted to the thoughtful mind, of the reality of a life immortal for man,"—Wm. H. Harrison.

A Conception of Jesus.

Dr. J. M. Peebles says: "It seems that Mary was the angel-chosen mother. The mother and the the angel-chosen mother. The mother and the father were in spiritual harmony. Love was the golden link that constituted them the two halves of the perfect circle; and from the sacred moment of the fortal existence, Mary, being 'hid away' from the 'unfruitful works of darkness,' was the subject of a divine baptism—a magnetic infux—an 'overshadowing of the Holy Ghost,' which do the poetic imagery or the East, might be phrased 'begotten by the Holy Ghost'—that is to say, was affected and moulded by a most heavenly influence from the Christ heavens of angelic holiness. It will be remembered that Moses and Elias' appeared to Jesus upon the mountain of Ellas appeared to Jesus upon the mountain of transfiguration; showing that these were among his angel-ministrants. I believe that Moses infused, by the law of sympathy, or will, and psychological impression, a portion of his own agrai presence into the yet unborn infant of Nazareth; and in this sense, at least, I believe in re-incarnation. I believe that Moses, Elias, and a legion of angels continually suffused Jesus with the baptismal sura of heaven. This baptism commenced with the conception. Moses did this spirits are still doing it to secure mediumistic instruments for the better finishing of their undone work on earth, or for the initiating and carrying out great sanitary, scientific and spiritual reforms, looking prophetically to a millennium of peace and har-mony on earth.

Mr. Lawrence Oliphant.—Mr. Lawrence Oliphant, late M. P. for the Sterling Boroughs and Paris correspondent of the Times, has rejoined the spiritualistic community of Mr. Thomas Lake the spiritualistic community of Mr. Thomas Lake Harris, in America, and is now there with his wife. Mr. Oliphant, tired of a usesses life in fashionable London, threw it up some years ago, to follow an industrious career in Mr. Harris's community, and to do some good in the world as a consequence of his existence in it. In his excellent novel, Piccadilly (Blackwood & Bon), he gives a most truthful and amusing picture of artificial life in the Metropolis, both among people of refleement and people of vulgar wealth. It is a book which will exactly meet the taste of intelligent Spiritualists.—London Spiritualist.

Mesmerism.

Bro. J. M. Peebles, speaking of his travels in the old world, says that the Tamil people were easily meamerised; he meamerised one man until he became but a shadow of himself, he was so completely under his control; he could make him forget his own name, and believe that he was the. Duke of Buckingham, and could subject him to the usual meameric experiments; outcome made this man, Mr. Patina, deliver a trauce address; whatever he willed, the sensitive spoke.

Occultism.

A writer in the London Spiritualist says: "Madame Blavatsky, in her interesting and valuable writings, tells us much about adepts having power to leave their own bodies, and to obtain information by the visits of their spirits to distant persons in distant places. May we ask whether her well-known Occultist friends in London now go through the labor of writing long letters to her, or whether time and trouble to all concerned are avoided, by her 'astral spirit' visiting them in London, and obtaining the information face to face? If not, why not? And if not, has her spirit ever, on any single occasion, obtained any inforever, on any single occasion, obtained any infor-mation in long and complete detail, from any friend of-hers in London? If not, do adeptship and magical powers 'work' outside the realm of

If the devotees of magic claim to have wonder ful powers, flow about mediums for various manifestations? In the same paper allusion is made to a seance with Dr. Monck. It appears from the description that one appearance seemed like a cloud at Dr. Monck's left side; out of which rapdly was evolved the majestic well known figure of The Mahedi. Dr. Monck walked away before he had finished growing up to his full height. This mysterious being then immediately walked boldly about the room, occupying himself while be did so in arranging his splendid white robe, which hung from his shoulders in the most grace-ful manner, reminding one of a picture of some Arab tribe, whose dress was quite similar to his He wore a high kind of turban, adorped with what appeared to be sprays of jewels. In return to greetings, he made the most dignified salsams, in the Oriental style. Indeed, his gait, gestures, and motions; had that indescribable grace and dignity peculiar to the older civilized Orientals, and which the inherent vulgarity of modern Europeans can never approach. He was much taller than Dr. Monck. He walked first to a cabinet table at the wall, and examined carefully all the ob-

Wonderful Manifestations.

Some time since, you inquired of me what W. T. Church and myself were getting from our invisible friends in the other life; but fight here I wish to say that with us they are no longer invisi-ble. Well, it would require reams of paper to contain half of what has taken place the last three years, during which period I have sat alone with Mr. Church over three hundred times. We sit close together, side by side, myself being entirely insulated by having my feet and chair placed upon glass. This aids the spirit materializations very much. We have a whole family, as I might term them, who come and talk with us, and they are as tangible as we are. Mr. C. has a room entirely set apart for our purpose; only one door to it; this is locked when we enter. I sit with my back against it so no one can enter while I am there. I against it so no one fan enter while I am there. I have had my two daughters sit one on each knee and my little grasd daughter have her arms around my neck, all at the same time; then all will be illuminated by a flash, as it were, of electricity by Miss Fleetwood, the leader of the band. The fact is, the manifestations are marvelous and astounding. I hardly know where to begin to particularize. When they do not make use of material light, they illuminate themselves and material light, they illuminate themselves, and I have seen several on the floor at the same time,

Last week a Mr. B. and his wife and a Mrs. S. of Buffalo, N. Y.,—the two former were perfect strangers to Mr. C. and myself—called upon me and wished, if possible, to witness the manifesta-tions. This was on Friday P. M. Well, we had a scance that evening at 8 o'clock, and they were so well pleased that they had two on 8 strday and two on Sunday, one in the afternoon and one in the evening of each day. Such a happy time they had I never saw before. Mr. B.'s daughter came in the light, sat on her mother's knee and during the many times of sitting with Mr. C., this dear daughter became stronger and more able to construct the stronger and the stronger and the stronger and the stronger and the s verse with her dear parents, so much so, that at the last meeting, she was apparently as material as her mother. Twenty different friends of these strangers came, and talked with them, while they were here; but as long as I live, I will never forget the scene or rather scenes of affection that took place between these parents and child. She was their only daughter, and in that case, you can fancy the joyous meeting they had. R. ABNOLD.

Toronto, Canada.

John Tyerman, of New South Wales, Australls, writes: For several years past I have de-sired to visit your country, bu: various causes aired to visit your country, bu: various causes have hitherto prevented me. I hope, however, to be able to give effect to my long cherished intention in the course of a few months. It is over six years since I lost my church, belonging to the Church of England, for having mbraced Spiritualism. Since my abandonment of orthodoxy I have devoted myself to the advocacy of Spiritualism and Freethought, chiefly in this and the neighboring colony of Victoria, with what results it is not for me to say. Of course, I shall visit your country as a lecturer, and shall be glad to receive calls from associations without interfering with the many excellent workers already in the with the many excellent workers already in the field. The visit of Dr. Peebles here last year was welcomed, and did much good. Mr. Thomas Walker, who came over from America with him, is an excellent trance speaker, and has met with a cordial reception. He is now in Melbourne, where I lectured nearly three years and a half, and where I lectured nearly three years and a half, and will, I have no doubt, give an impetus to Spiritualism indhat city. He and I are the only public advocates of the cause in Australia at present. Mr. Charles Bright spent a month in Sydney recently, and did good; but he has returned to New Zealand, where he has been laboring over twelve months with considerable success. Mrs. E. H. months with considerable success. Mrs. E. H. Britten is expected shortly, and will find ample scope for her talents, and materially assist local efforts to promote the interests of progressive truth. Mr. Terry, of Melbourne, still continues the Harbinger of Light, which has done good service to the cause. I do not hear of any very striking phenomena being obtained here, and we are much in need of good test mediums. But upon the whole, I think I may venture to say that Spiritualism is in a healthful and hopeful condition. I value the Jonana, very much. The ability with which it is conditied, and the excellent spirit that pervades it, cannot fail to insure great success.

Japanese Miracle Workers.

From the San Francisco Post.1 . Among the arrivals yesterday on the steamship City of Pekin weightwo priests from the interior of Japan, claiming to be endowed with miracu-lous power. They are on their way to the Paris of Japan, claiming to be endowed with miraculous power. They are on their way to the Paris Exposition with a party of their countrymen, conducted by two English gentlemen who have for several years resided in Japan. A reporter interviewed these gentlemen last evening. They told film that the priests are religious enthusiasts, who profess, through the power of faith and by the medium of prayer, to be enabled to do the most remarkable things—such as are recorded in the Christian gospels as in the power of the followers of Jesus—referring to those passages which speak of their being able to remove mountains, and to swallow deadly poisons without harm. One of the miraculous things which these priests are able to do is to walk with naked feet over the edges of swords ground to the keenness of a razor, and also over a bed of live coals. They never attempt this without a formal and fervent appeal to their divinity, for protection, and they assert most positively that it would be impossible for them to perform the works they do without divine interference in their behalf. They intend to axhibit these remarkable powers in Paris during their stay, and will challenge the devotees of the Christian or any other faith to do the thingsthat they do. In answer to an inquiry whether they would exhibit their powers in this country, the gentlemen said that such was not the intention.

Plutarch asserts that the soul—the psychical entity—never leaves the body, but only the demon or spiritual double which has its abode in the upper part of the head. It holds the soul above the fieshly passions in the spiritual man; but the sensual man immerses the soul in the fiesh and so dies.

The Rev. Clark's Sermon at the 1st M. E. Church Projected a Little on Spiritualistic Grounds.

The following is from the News of Xenia, Ohlo, and shows that a Methodist minister can appreciate the beauties of the Harmonial Philosophy:

"Mr. Clark preached a very interesting and able sermon on last Sunday night, at the First M. E. Church, on the Subject of Lazarus and the rich-man, in which the rich man got decidedly the

man, in which the rich man government of it, beyond the river.

Among other things he said, it was a precious doctrine with him (Clark) to believe that all God's people had ministering angels who had power to come back to this world, and encourage and comthat that old song was precious to his heart:

"Angels now are how ring round us,
Unperceived amid the throng;
Wondering at the love that crowned us,
Glad to join the hely song."

He quoted that verse, and said he fully endorsed the scattment. He said he believed that the an-gels dart right down to the poor and lowly of this earth and strengthened and comforted them smid their trials and misfortunes."

I quote from memory but substantially correct.

Just what kind of angels these were, the
preacher did not tell, and left us to conjecture whether they were spiritual messengers, who once were in the body on earth, and whose sympathy was touched by our sufferings, or were they distinctive creations of God, and who had never inhabited the body. In other words, are angels and redeemed spirits the same in the opinion of

St. John seems to settle it in Revelation 23, verses

"And I. John, saw these things, and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which showed me these things."

Then said he unto me, see thou do it not for I am thy fellow servant, and of thy fellow servant, and of thy brethern, the prophets, and of them that keep the sayings of this book: Worship God."

According to this scripture, the angel was once a "fellow servant, and of thy brethern, the pro-phets." In other words, he was a good man, who had lived in the body, died, and was now in a gio-

rified body, a messenger (an angel) of God to minister to and alleviate man on earth. In the same manner did Moses and Elias materialize on the mount of transfiguration in the presence of James, John and Peter (St. Luke, chapter 9, verse 30), and talked to Jesus concerning the sufferings which he was about to un-

In the same way (according to Matthew, chapter 27, verse 53) "the saints which slept arose, and came out of the graves after his (Jesus) resurrection, and went into the holy city, and appeared to

If the good have these glorious unseen messen-gers around them, certainly all ought to strive to

The sermon was listened to with marked interest, and we believe the congregation greatly

Church Property.

It is an odious Teature of many of our state constitutions, that church property is exempt from taxation, while the cottage of the poor, widow who struggles for an existence, is taxed more heavily thereby, and she is compelled to bear an additional burden. In Maryland some progress has been made, the building alone of each dedomination only being exempt from taxation. In Missourl, it appears from the constitution that no property, real or personal, is exempt from taxation, except such as may be used exclusively for public schools and such as may belong to the United States, to the State, to countles, or to municipal corporations within the State.

The constitution of Mississippi says: "Taxation shall be equal and uniform throughout the State. All property shall be taxed in proportion to its value, to be ascertained as directed by law." The constitution of Alabama says: "The property of corporations, now existing or hereafter created, shall forever be subject to taxation, the same as the property of individuals, except corporations for educational and charitable purposes,"

The necessity for taxing church property is self-evident. In Maryland it is said that one religious denomination owns thirty acres and a valuable wharf property in Annapolis. A church institution in another county owns 1,500 acres of land. A second church institution is said to own a million dollars worth of property. The rents of large properties belonging to one church institution are sent to Paris regularly.

Prophetic .-- C. C. Blake, of Decatur, Ill., makes the following predictions for 1878:

March—The first of March will be moderate, and gradually grow warmer till the end of the month; though there will doubtless be two or three mod-erately cool spells during the month, but none that might be deemed cold. The equinoctial storm will be a rather warm one. The precipitation for the month will be a full average, and in the form of rain except in high latitudes.

April—Rather dry and warm; though ly places a full average of local storms.

May-Warm; heavy showers in places; on the general average not a wet month.

June—Hot and dry, except as relieved by a moderate number of local storms; cooler about the

July-Hot and dry; local storms will give relief only in places.
August—Hot and dry; but some severe local

September—Hot and dry part of month; severe local storms and variable weather in places; rainfall for the month rather less than the average, except in Southern States; some danger of cyclones in the Southern States; also in Indian Ocean. October—Cool; rain fall less than average; a heavy frost the last of September or first of Octo-

November-Quite cold and dry; probably more

snow than rain.

December—Cold and dry; moderate amount of show; little, if any rain north of Galesburg, fil.

Generally, the summer of 1878 will be dry and hot, the days being proportionally hotter than the nights; while the winter of 1878—9 will be long and rather dry and cold.

Ecis Waisbrooker, of Riverside, Calwrites: I have just been reading the Journal of
date Jan. 26th, and am so well pleased with it that
I feel like penning you a few lines. Commencing
with the first page, how full of instruction and encouragement are the lectures given through Mrs.
Richmond. I always read them, and feel better
and richer in spirit for so doing; and one peculiar
feature of what we get from or through Mrs.
Richmond, is, we have the idea free from her personality; our minds are at liberty to rest in
thought without any admixture of her own likes
or dislikes. She stands behind what is uttered,
giving that full prominence.

A lady of South Lowell, N. C., relates an instance of the efficacy of prayer. While preparing to make bread she discovered that she was out of yeast, and exclaimed to her daughter, "I wish to the Lord I had a yeast cake." Just then the door bell rang When the summons was answered, no one was found, but lying on the sill, neatly packed, was a single yeast cake. It appears that some person introducing yeast cakes, deposited this sample as an advertisement, and departed for the next house.

res of the simple as an advertisement, and departed or the next house.

Bishop A Beals, of Detroit, Michigan, writes: I have engaged to speak for this Toclety the last Sunday of March, and the first Sunday of April, when I go to Cleveland for the three last Sundays in April, and the first Sunday in May. We have arranged to hold an anniversary meeting abode in the soul that man; and in the soul that city, will take part in the exercises. We expect to have a good meeting, and revive the cause of truth in this city. I go to Kalamazoo this week to attend the State Convention

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So, this gulf, after all, is but a spiritual condition, and the prayer of the one was simply that some of the bliss of another might be transferred to himself, and it was impossible because his nature had not the due preparation. How wisely those clergy-men have spoken who have said, "Our great desire is not as the desire of some, that we may labor to cause people to escape from hell, or to get them out of the condition called hell. Our effort is to get that condition, so called, out of the people; there is where it is; man cannot escape from it; he cannot run away from it, because he carries

his enemy within him when his nature has been stained with evil.

So you find this parable is complete and beautiful. It is correct when you rightly understand it, but there was a prayer that one might be sent back from the dead, and it was granted, or, rather, it was not granted. Now, to day you say, "If Spiritualism teaches that the so called dead return, what becomes of your parable?" Friends, it is as true to-day as it ever was; there are persons to whom, if their spirit friends or brothers come to them, cling to them or warn them, they would turn away; the warning would have no effect upon them. They will not believe though one does "rise from the dead." Why? Between them and those who speak to them is the wall of their selfishness, of materialism, of their earthly conditions, and how can the voice of truth, unselfishness and purity penetrate back when they themselves make no effort to prepare themselves? Yet day by day, friends, the world is growing to appreciate this, that the natural result of evil is pain and suffering-the compensation, men call it punishment. The natural result of good, is peace, joy and harmony in heaven; as naturally these results follow their causes as the broad, pure light of the day follows the rising of the morning sun, and yet peo-ple have spoken of conditions which you could escape, and have said to you, "You" may sin, you may multiply your sins, but by and by by a simple effort of faith, by the acceptance of a belief and the magic of a name, you may escape all the consequen-ces of your sin." But stern, inexorable laws —inexorable forever—speak to you, and they say, "From causes will spring their natural results." God says this, and there is no deviation from the law. "Ah!" but one says, "you do not provide for the mercy of God; you only provide for his justice." Mercy, what is that? Is not God's justice infinite, and is not his love in his justice? Now, does not his love and justice provide for the good of man; that from evil shall spring pain here or hereafter, measured by the evil, and as from the evil result springs another result, so out of this pain and suf-fering must come a result. What is that? Continuation in the production of it? Oh! no; it is the uplifting, the purifying of a soul. As silver is cleansed from the dross in the crucible and by the fire, so the soul is cleansed from that which has concealed its beauty, from that which has marred, distorted or hidden it, by the fire of that rec-ord which God's love has provided for its God's love and God's justice has provided

for everything from the beginning. There is no flaw, no break in all his glorious work; no reconstruction or reorganization by the manufacturing of new ways of bringing Jesus our Savior, and if you accept the term Savior, what will you do with this theory that we believe in, that is, that men may sin and by an effort of belief escape the consequences of their sin by repentance, and believing in the Savior of mankind?" But, friends, what is it that is saved? Is it corruption that is saved? Oh! no; for God would not save this, would he? For evil there is destruction; for wrong there is the blotting out, the annihilation of that which is. The term salvation, then, applies to something worth saving, because God is just. What is it, then, in the nature of the sinner, that is worth saving? Away down and the sinner is the very living principle of under his sin is the ever-living principle of goodness. You read that God loved the world, and was it a good or a sinful world? You know the condition of humanity. You know that the teacher of all said, "The well need no physician; but the sick," and he came not to save the righteous, but to bring sin-ners to repentance." Then, if God loved the world, it was because there was something in it worthy of his love, and if there was a Savior, or had been Saviors for humanity, it was because in humanity there is something worth saving, away down under the evil.

Under the shadow of wrong and its consequences dwells the ever-living principle of good, and it is this that is called up into the light, and is saved from its surroundings, and whatsoever man sows, whether it be to the flesh or to the spirit, whether it be to good or to evil, that also shall he surely reap. This is the law of justice, and it is the law of love. It is the law of good, for through the evil acting of humanity comes the better conditions.

God lives forever, and the good is inde-structible, but no man need think simply because he believes that there is progression in the spirit-life, which will bear all upward—no man need believe that there is any escape from the natural conse-

Let your lives, then, be pure; be fed with truth; let them grow in the straight, fair ways of virtue and of right; and the kingdom of heaven shall be your dwelling place and the peace of heaven shall be your guest and your friend while still here on earth. In the older days, you remember, they sung, with tones solemn and sad, and voices in which tears seemed to be, these words:

"Broad is the road that leads to death. And thousand walk together there; But wisdom shows a narrow path With here and there a traveler.'

And, as one of our teachers has said, the time will come oh! humanity—thank heav-en for this—when all men can say truly— near at hand is the time when,

Broad is the way that leads to life, And thousands walk together here; The road to hell's a grass-grown path Without a single traveler.

Without a single traveler.

Thank God! striving to make the broad read of life free, to take one after another-from the shadow of death away, to make humanity crowned and beautiful with virtue and goodness! You will see that from this earthly life springs the future, as from the stalk of these flowers the blossoms come, and by the stalk are they upborne. Live remembering the life that is to be. He who makes this life best, makes that life brightest. He who stains and shadows this life, stains and shadows that life. He who here on earth has angry thoughts, impure here on earth has angry thoughts, impure ideas and evil deeds, is making that pathway full of thorns, and filling the sky of the future with weeping, rainy clouds, but beyond the pain progress shall bear the soul into the light.

As children of our heavenly Father, thents God in whose nature blands the fathers.

thanks God, in whose nature blends the fa-

ther and the mother principle, brothers and sisters of the highest angels, and of the meanest, and loneliest, and lowest mortals, remember that chain which reaches upward and downward, gives good influences about you; it will let life be fair and bright, and between you, and the pure, and the holy, and the happy, shall be no dividing guif, no lark waters to separate you forever more.

All things on this earth are growing.
The night is fading toward the day;
Leaning through the cold, dark shadows,
Time is stretching far away.

The night will fade; the East all rosy Shall brighten o'er the singing sea, And earth grow bright in hours of dawning With all the sounds of the buyyfree. The world is wearing toward the brighter

Days of future joy and peace, And through the clouds and smoke of pattles There comes a time when wars shall cease

And through the clouds of superstition Your souls go forth to freedom's day; And in the future's glad fruition The night of wrong shall melt

The year is wearing toward the space; time, Toward the summer's rosy bloom; The night is bearing time still onward To brightness through its hours of gloom Soon shall the heavens be warm above you.

Soon shall the green fair earth be gay; And all the scenes of earth and heaven Made sweet and bright with bloom of May. Your souls are growing toward the summer, Time shall see farth's dying years; rom childhood, youth, old age you're growing Toward the heavenly brighter spheres.

You're leaning onward toward that morning, That sunshine which shall give you truth; Those hours of spring-time and of glory Which give to you eternal youth.

Wait and be patient in your tolling,
Doing good while here below;
And lo! the light and peace of heaven
Shall take the place of earthly woe.

Spiritualism in Mexico.

[Translated from the Espano Mejcano.] Next, an' answer to the "Criticism on Spiritualism" in the Christian Advocate of the City of Mexico, which (criticism?) is conchede in these (Christian?) words: "Avoid this spirit corrosive (mordaz) hard and cruel;" these words are used in its prospectus article, number one, and the fol-

lowing answer is exceedingly conciliatory

and courteous for such a text:

"Yery well, Senors R. R., and thus preted you to sow the good seed you say is
deposited in your hands? Is it not said that
by the fruit the tree is known? Without charity is it possible to be a Christian? Can you say, I know all the truth, I am perfect? It may be Spiritualism comes to de-stroy the element of the Christian religion, or it may be the contrary, to restore it in all its purity If you desire to attack, Spiritualism as a science, or as a doctrine, we are free to verify it only by reason, and not by blind judgment; to what end, then, these improprieties? I am an adept of Christian Spiritualism, and am among those -am one of those -you call mad, hallucinated, or impostors, but I am tranquil and resigned with my madness, because it makes me happy; it teaches me to be just, good, charitable and humble with and among my kind, without distinction of sex, race or belief. Spiritualism has, penetrated and im-proved me more than all the positive relig-

"I was Catholic because my fathers were, I was Protestant by conviction, but neither could give me the full consolation of hope. Now I am a Christian Spiritualist, because faith by conviction has penetrated gradually to the bottom of my soul, dissipating the obscurity, fecundating the germ of vir-tue and love that slept in my heart. Catholicism made me believe; Protestantism taught me to think, but Spiritualism made me acquire the feelings (sentiments) of love, charity and peace! Up to the present, Spiritualism nor Spiritualist have pursued sect nor person, nor charged with madness or imposture to any class of sectarians. h those wh them and calumniate them; and the only thing they desire is scientific and evangeli-cal discussion within the confines of reason and good faith. How often it is forgotten-By the fruit ye shall know the

How is it possible, I have thought, for an eminent Protestant minister in the United States, whom I have heard, in his religlous services, say that the Catholics are hypocrites, fanatics, and intolerant? Is this like the doctrines of the Savior? No!

"You say the number of Spiritualists is very insignificant; that is, have very few temples, but they are more numerous than you suspect; because we have no public ostentation of doctrines, yet if few, what does this impart? Few were also the Christians in the first ages of Christianity. Suppose we lack temples built by the hand of man, we have in exchange the Temple of the Universe, whose altar is the heart and whose teacher is Jesus. We adore God in spirit and in truth, without accepting formulas, rites or ceremonies, that alone serve to make ostensible the beliefs, and captivate the approbation of the multitude. .

"Spiritualism is a philosophy, a positive science, and is eminently Christian; its religion is that of the supply of duty. Time is now, Senores Redactorex, that men honest and instructed of all beliefs and sects are deciding to give the 'wound' courteous (golpe de gracia) to Spiritualism by attacking to its depths with the arms of reason and good faith! Time is now, by charity, to demonstrate its errors, showing another fountain of waters more pure, where a thirsty humanity may satisfy its thirst. Fear not that Spiritualism comes to destroy the law, for it comes to revive its spirit and sense, leaving on one side the letter that kills. Humanity needs food more solid and nutritious; food spiritually adapted to the epoch of adolescence, which

this day it encounters.

"The moral world—the humanity—is transforming by degrees; civilization advances, and united to it comes liberty of the people and emancipation of conscience, because it is the immutable law of God,

the law of progress."

This closes with the characteristic spirit of conciliation and kindness.

We call attention to the editorial from the RELIGIO-PHILOSOPHICAL JOURNAL which we copy. It seems to us that Spiritualists of every phase of belief might unite on the principles set forth therein. Whilst we never expect to see unity of belief among them, yet there are some cardinal among them, yet there are some cardinal truths upon which all agree, and these embrace all that is fundamental. All who believe Biblical history, are, we think, Spiritualists, so far as the phenomena are concerned. It contains some of the most wonderful spiritual manifestations on record in any language, and should be used as the most formidable agency in establishing the truth of spirit manifestations,—Samuel Watson in Voice of Truth. The Pot and the Kettle.

ho are acquainted with the antecedents of both the parties will be somewhat amused to hear Mr. W. Irving Bishop calling "one Charles E. Watkins," (as he' affectedly styles himself) a liar and a swindler. When the conjunction of these two worthles came about, Watkins (as his letters written previous to the alliance abundantly show) was well aware of Bishop's character, but wished to find out whether the pot really knew anything of "ways that are dark" that was not already known to the kettle. The pot meanwhile knew that if he was black, the kettle was also black; and thinking he could make something out of the conjunction of two such ebon "stars," struck up a bargain, in which each hoped no doubt to overreach the other. We have not looked sharply enough into their affairs to see who has come out ahead in this laudable under-

To drop metaphor, Watkins, who, before this important alliance was consummated, had written to gentlemen (who absolutely knew the genuineness of some at least of the slate-writing phenomena through him) informing them that he was about to join with Bishop to find out his secrets, and hoped they would not blame him for it, committed himself, it seems, on paper to Bishop in the following communication, (so Bishop says):-

After carefully considering your proposi-tion of yesterday, which I understand to be as follows: That I join you in your expose of Spiritualism, to produce the so-called independent or spirit slate-writing of Dr. Slade and myself, and the expose of the same as you may direct. * * * Now I hereby accept this proposition, and bind myself, and agree to live up to this our understanding and agreement, so far as is in my power to do so.

Awaiting your orders and directions,

I am yours, truly,

C. E. WATKINS.

Feb. 14th, 1878.

Watkin's plan in this, according to his own previous story, was simply to acquaint himself with all the facts of Bishop's game; and we can readily believe him in this, for it was a shabby piece of business. To join even a Bishop for the purpose of betraying him, was a paltry trick.

Bishop, on the other hand, boasts that he offered to give Watkins \$500 for every word he would cause to be written on slates held by himself (Bishop). Of course no one can for a moment doubt Mr. Irving Bishop's ample ability and ready disposition to carry out this offer to the letter. If under the circumstances he had got a hundred words on the slate, he would of course have taken out his pocket-book without a moment's hesitation, and handed over to Watkins fifty thousand dollars in greenbacks. Any one who knows Bishop must know that this is what he would have done. Unfortunately Watkins was incredulous, and missed a grand opportunity of feathering his nest.

Mr. Bishop made himself pretty well known by his career in Boston, where he lectured for the Old South Fund, got together a \$1,000 audience, and when settlingday came, it was found that less than ninety dollars was left for the fund, the rest having been eaten up in "expenses," dinners, board, etc., at Parker's, frolics in which the lecturer went round dressed in female attire, etc., etc. For Mr. Bishop now to abuse Watkins reminds one irresistibly of the old quarrel between the pot and the kettle. Bishop failed utterly in his attempt to show up Spiritualism in Boston. He did not make the slightest impression on any one who had even a partial acquintance with the subject.

That Watkins is a genuine medium both for pellet-reading and slate-writing, there is not the slightest doubt; nor is there the slightest doubt that he would at any time repudiate his mediumship if he thought it for his interest to do so. Bishop's testimony against Spiritualism is as utterly worthless and contemptible as a dicer's oath. With all his twistings and turnings, his boastings and his evasions, he has not vet been able to explain the simplest of the phenomenanot even the raps. If the effect of his exhibitions shall be to make investigators more cautious in lending their confidence to scamps, who may really possess some slight medial power, and thus lure the unwary and inexperienced into their tolls,-why then we shall recognize how even so poor a creature as a Bishop may have a place, and a work to do, in this great complex called the Universe.

Mr. Choate and the Spiritualists.

James M. Choate, having been exposed and lost caste among the Spiritualists, is taking the same course as Huntoon and Witheford.

At the rate this work is going on, this year will weed out all this sort of frauds. and the sooner it is accomplished, the better for the cause.

The following from the Utica Daily Re publican doubtless places the matter in its

true light: I saw in the Republican the other day, that Mr. J. M. Choate gave an expose of Spiritualism to an audience of reporters; and also that he had embraced Christianity, and renounced Spiritualism forever. Now, Mr. Editor, I think I can show you the rea-son that Mr. Choate denounces Spiritualism. In the first place, Choate never was a Spiritualist, never was a medium, and if Christianity would pay him any better he would adopt that. As he is quite a fluent speaker and good personater, he has been quite successful in this new role to him. We would advise the people of our fair city to be assured of his sincerity before bestowing their sympathy upon him, for he has stood up and declared, even in this city, that he was a medium, and that it was a gift from God to him in his youth—this that he now declares is nothing but a trick. In the first place, Choate never was a Spirit

He does Spiritualism no harm by expos-ing a few tricks and his own ignorance of the truths of Spiritualism in this manner. Mr. Choate came here to Utica after a most disgraceful exposure in Salem without a cent in his pocket and no place to lay his head. Through the generosity of the Rey-nolds Brothers, Mrs. Kerns, and other Spiritualists of Utica, he obtained a subsistence for a time, but could get no encouragement in his mediumistical powers, (so claimed by himself) for they were satisfied that he did not possess any. If he will deceive while living on the bounty and in the faith of Spiritualists, we are of the opinion that his conversion will bear a severe test. We bear Mr. Choate no ill will, and do this only to inform these that contemplate going to the Opera House next Tuesday evening they will see no exposé of true Spiritualism: A. L. WILCOX.

This expose was very thinly attended says the Republican of later date.

Swedenborg on the Spiritual Body.

The New Church Independent of March 2nd, in some remarks replying to certain queries of our own, expresses itself as fol-

Swedenborg says in his work on Divine Love and Wisdom (n. 14): "Every soul of man is in a spiritual body after it has put off its material covering which is carried about with it in this world," and that "the spiritual body, or the body of the spirit of man, is formed solely from those things which man does from his will or love." In other words, the actions and thoughts of a man determine the form and spiritual constituents of that body in which the soul moves in another world. Again, Sweden-borg says: "The material form, added and superinduced in the world, is not a human form of itself, but from the spiritual form being added and superinduced, to enable a man to perform uses in the natural world, and to carry along with him from the purer substances of the world some fixed continent for spiritual things, and so to continue and perpetuate his life."—D. L.W., n. 388.— Hence it would appear that the cutaneous covering of the spiritual body or body of the soul is taken from this world—a nonatomic enswathment, too fine to be designated as matter, and yet not purely spirit-ual. The Intellectual Repository (London) for December, 1877, in a notice of Joseph Cook's Monday Lectures, contains the following synopsis and remarks bearing upon this point:

"It is the belief of many that science draws near to an explanation of some parts of the mystery in the connection of the soul with the body. The late German philosophy holds the view that the soul must be conceived of as a property or occupant of a fluid similar to the ether. Elaborate attempts to ground the horse of existences. tempts to ground the hopes of existence after death on the scientific certainty that atoms cannot be destroyed, have often been made. This theory is German, only it is a little out of date, although Lotze once favored it. There are two competing theoriesthat of the soul atom and the soul fluid. It is the doctrine of the non-atomic ether, or soul fluid, which Ulrici advocate. It is Ulrici's view that the soul is the occupant of a non-atonic ether that fills the whole form, and lies behind the mysterious weaving of the tissues. The non-atomic fluid is absolutely continuous with itself. Its chief centre of prce is in the brain; but it ex-tends outward from that centre, and permeates the whole atomic structure of the body. So far forth as this ethereal enswathment of the soul is non-atomic, it is immaterial.—Matter and mind, we have commonly said, include everything. But some are whispering: 'Perhaps there is an invisible middle somewhat, for which we iave no name, but which is remotely like ether. Is it material? It is not atomic, and matter is. Now Usrici so far adopts this idea as to affirm explicitly that the ethereal enswathment of the soul must be nonatomic, and so not like matter. This nonatomic enswattment of the soul is con-ceivably separable from the body. It be-comes clear, therefore, that even in that state of existence which succeeds death the soul may have a spiritual body. If this ethereal non-atomic enswathment of the soul is to be interpreted to mean what the Scriptures mean by a spiritual body in dis-tinction from a natural body, there is en-tire harmony between the latest results of science and the inspired doctrines of the resurrection."

While the scientific doctrine of the above is in accordance with Paul's teaching, that there is a spiritual body and a natural body, it agrees with Swedenborg's teaching, that when man at death throws off the material body he retains, as an enswathment of the soul, something from the purest substances of nature, which then form the cu-taneous covering of the spiritual body."

That which man "carries along with him from the purer substances of the world," which constitutes the cuticle of the spirit-ual body, is not, we take it, strictly speaking, an "evolution of matter,"—an atomic substance visible to our senses—but a spiritual elimination therefrom, forming, if we may so speak, the most material part of the spiritual body, which is not "a material body of a little finer form," as stated by Beecher, but a bigginal substance, which can be comprehended and seen spiritually not sensuously. The De Anima, a work by Swedenborg on this subject, is now being translated at the Urbana University, Ohio, by President Sewall, and we presume will soon be published, when our brother of the JOURNAL can no doubt find the matter thoroughly and synthetically treated from the first principles in the most rational and philosophic manner.

A "spiritual elimination-from matter," is something that we do not quite comprehend if matter is to be defined as something strictly material. If the notion is adopted that matter always has something spiritual conjoined with it in the way of force or life, then we take it that the writer means that this something is eliminated. But it matter is always associated with spirit, then we may say with Spinoza, Bain and others, that matter and spirit are one substance, inseparable (like the convex and concave of a curve) though distinct in refgrence to thought. "A spiritual emanation from matter forming the most material part of the spiritual body," is a conception it is hard to reconcile with the notion of a pure spiritual substance, independent lof matter. If we are to accept the explanation of our costemporary, we do not see that Beecher was far in the wrong in speaking of the spiritual body as a "material body of a little finer form." The fact that the spiritual body cannot be seen sensuous-

ly is no argument against its being to some extent material; inasmuch as forms invisible to the human sensuous faculty normally exercised, can yet be caught and fixed on the photographer's sensitive plate.

. Whatever be the metive of insult, it is always best to overlook it; for folly scarcely can deserve resentment, and malice is punshed by neglect .- Johnson.

ICONOCLASM;

Astrology of the Bible.

THIS work is the forerunner of a book entitled "The Key of Heaven," which is soon to be brought ba-

THIS work is the forerunner of a book entitled "The Key of Heaven," which is soon to be brought bafore the public.

This Key of Heaven was given by the Savior of man to Feter (Mat, xvi, 19), and it is upon this Rock, Peter, that the eternal (Church of Christ is to be built; and this Church of Christ is the Human Book. Colos. i., 18, confirms this assertion in saying: "He is the head of the BODY, THE CHURCH." So the BODY is to be established upon the Rock, Peter, so firmly that the gates of hell shall not prevail against it! And Peter is the sign Piscer. or The Fishes of the Zodiac. Luke xxii; 10? tells us that Jesus sent Peter and another fisherman—John—to a manbearing a pitcher of water, with whom they would eat the Last Passover (or the last crossing of the sun from one sign to another, according to the precession of the Equinoxes). Now, in the characters of this accene we discover the personification of three successive signs of the Zodiac—one of which, the Fishes, has held the sun from the last 1900 years. Jesus represents the Lamb, or Aries, out of which the sun passed about 1900 years ago. Peter represents Pisces, or the Fishes, and the man represents the Water-bearer, or Aquarius, into which the sun will cross in a very few years. [We are informed by our most reliable astronomers that the time of the crossing cannot be exactly known "on account of a want of definiteness in ancient astronomy. * the constellations often overlapping each other."] But the event of this particular crossing of the line, from Pisces into Acquarius, is the time predicted by all Scripturs, and also by all astrological prophecy, for the end of the world, its destruction by fire, and the Great Day of Judgment. Zephaniah, i., 10, says: "And it shall come to pass in that day, said the Lord, that there shall be the noise of a cry from the £48 qate, and a howling from the second "(or when the sun is passing out of the Fishes by the second gate); ver. 15. "That day is a day of wrath, "etc., etc.; ver. 18. "Neither silver ner gold shall

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