

Ernth Mears no Mask, Pows at no Human Shrine, Seeks neither Place nor Applause: She only Seks a Pearing.

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THE ROSTRUM.

# CHICAGO, APRIL'13, 1878.

make a loud noise, for then you would make

AN ÁDDRESS EV MRS. CORA L. V. RICHMOND CONTROLLED BY OUINA. **Delivered to the Chicago Progressive** Lyceum, on the 30th Anniversary

of Modern Spiritualism.

Reported Expressly for the Religio-Philosophical Journal

INVOCATION,

Oh thou Infinite Parent, thou all-pervading, all wise Spirit, to whom we ever turn as to a kindly father and gentle mother, for love and guidance! Thou art invisible to the outward sense. Thou art not perceived by the external vision, but the universe is pervaded by thy presence, and everywhere thy love is manifested. With what perfect law and order thou rulest the universe! The flowers spring up responsive to the laws of life,-shed their fragrance on the air because of thy life. The stars move in their places in response to the law of their being, and not one planet drops from its course; not one world ceases in its active labor forevermore. The soul of, man, responsive to life, seeks forever knowledge of thee, and even little children learn to lisp thy name when they are singing of the joys of the Summer time.

Oh may our souls be as glad as nature, as joyous as the anthem of the trees, as the singing of birds, and the music of the waters! May they learn to praise thee in every deed and word of life, scattering thoughts and loving actions until the whole world shall be as beautiful to man as is the earth beautiful to nature! The seeds of thought springing up in the mind, may then be changed to blossoms of love, peace and purity, and even as the flowers learn to praise thy loving nature by their blooming, and their seed time and harvest, so may souls learn to praise God in daily thought of love. in kindly actions, until the whole world is linked together by the chains of affection. Let all come to thee as little children! Let us be fed at the fountains of knowledge! Let the visions of the immortal life open to the mind! Let death and all fear cease to exist! Let the mind be swayed by the essence of immortal love! This day, upon thy shrine, kindle the fires of truth, as in ancient days upon the altars of past time. May all thy children feel thy care. May those who worship here and those afar off remember that ministering spirits attend them, abiding angels watch over them ; that for every deed of life there is inevitable record upon the human spirit. Oh! may those deeds be of the whiteness of love! May the thoughts, be of purity, so that when death takes away the outward mass, which is the body, the soul shall stand clothed with bright raimont of loving deeds, that all earthly life may be glorious in the home of the spirits. Prepare all, even as these little ones, who enter the kingdom of of heaven, which is thy love forevermore. Amen. LECTURE. Dear children of. large and small growth, you have said more for yourselves [Alluding to the Lycoum exercises which had just taken place.] than I can say for you. Today Modern Spiritualism is thirty years old ; to-day, however, the lyceum itself numbers thousands of years of growth; but spiritual thoughts, spirit-life, spirit vision and spiritual inspiration, gave to you the lyceum. In another world than this, where all little children go who pass from earth, where all people go who have passed through death, the lyceum was founded. The method of teaching them is like yours, but much more perfect; the method of thought there is like yours, but much finer; and all instruction. whether it be of large or small children, is like that which you have a feeble knowledge of to-day. All spirits of children and grown people are in groups, families and societies. All are named as your groups are, after some form of nature-the roses. lilies. rocks, trees, stars and suns-all are named in order. The first thing needful is order. You know that when the seed is planted in the ground, and you want a flower to grow, you cannot have a flower by digging the former up each day to see how it grows. You know that when the grain is planted in the Spring time, it requires weeks and months of the Summer time for the seed to

when you see the blossoms on the trees in the Spring time, you must not molest them. because the fruit will be there, and you will be glad to have it in the Autumn days. So when the little seeds of thought are planted in your minds, you have to keep still and learn to grow; and when things are said that you do not understand, you have to wait, and by and by they will grow plainer to your thoughts and mind, as you become larger; and you cannot expect to have flowers and fruits before they have had time to complete their growth. To-day we are here to celebrate this great anniversary; there are thousands of people

to-day in the world assembled to rejoice with us. They do not number, perhaps, thegreat and powerful of earth; they are not seen in halls of legislation and churches; they are not found among those who have power; but, little children, their friends and parents, everywhere meet-to celebrate what? The knowledge of the growth of the spirit over death to life; that is over the death of the body, to life in the spirit land beyond; so when you say in the present life that death has called them,-your mother, father, sistor, brother, or friend,-they are born when they die, and in the spirit land they are received with gladness. And this is taught you here, and the lesson that you are to learn, is not to feel sad. The body dies as a worn-out garment, or something not useful any more. While in your bodies you must care for them, and make them as perfect as you can. Don't make them imperfect by too great labor to attain knowl-

prepare for the harvest. You know that | order, perfect harmony and perfect arrangement; the groups arranged according to growth of thought, the smaller not always representing the least thought; the least thought was sometimes found in the larger groups, because the mind must be gauged, and I see you have it so, only not perfect. By and by, each vacancy will be filled, because you must bring some little children and their parents with you to the lyceum, so they, too, will understand, what it is to be here. I call your special attention to this, because every child does not have opportunity of knowing these grand things; of course learning these things, is better than the method of teaching in schools; the body and mind are both guarded, and you are taught not to fear God, but love him. The basis of truth is in the thought that God is love. All spirits and angels must love each other before they can attain perfect growth. Let love bind you together, and your groups link you together, which, in a wider sense. bind you to groups in Spirit-life.

EXCELLENT ADVICE.

I could say, see the harmony of the laws of nature; could say, why the little flower has its place to grow; could say, how the world moves by keeping, time to the great laws of the universe, all keeping time to the great music of God's heart. You also should try to be, even as the smallest of these worlds, perfect in your place. While all are not suns, planets, nor worlds, they are little moons that move around planets, and these little moons have a place in the great sky above you. Some of you might feel discouraged because there are those taller and higher, In the Spirit-world. Do you know what It edge, nor too great indulgence in earthly and who seem to be greater than you. The violet under the tree is just as sweet, though there. The little wild flower is beheld with delight. It is not necessary to be like the lily tall, or like the sunflower in order to be seen. The little seed dropped on the ground, and the little spring flowers, have time for growth, and are prized for their own sakes. And what you should seek and desire most to be, is a perfect little boy or girl, a perfect. child, a perfect youth, a perfect man or woman, bearing a soul that should also be perfect when fully grown, but because one day growing to be man or woman, there "must be some things implanted in the minds. not understood to-day; but if true to the understanding, as well as possible, the thought by and by growing to real knowledge, that is all recollected. LOVE AND ORDER. The best way to form a basis for this growth, is, first, that you shall be loving, because love is like the sunshine in the world, It is sunshine that makes the flowers grow; it is the sunshine of life that makes it easy for thought to expand. After love, you must have order, because there is a time for everything to grow, and a time for everything to be done, and in the lyceum each one can learn to grow like flowers. When in the woods, you can run; here you must walk carefully; you are too crowded in a room for all to run. When here you cannot speak so loud as in the woods, because there is plenty of space there for fun. and the little bird may answer you from the trees; but here you must speak lower, because the room is full of people, and if all the children were to shout loudly, you would fill the place with too much sound. That sound would be harsh. ADAPT YOURSELVES TO CIRCUMSTANCES. You must learn always to adapt yourself to the place you are in. When entering a sick room, you must keep quiet and move softly. When in the woods, you can make a loud noise, and in the fields, race over the ground. When going into the school-room, you must move quietly without making noise, because order is necessary there. By this you understand that each little child must learn, as well as larger children, to do everything in the right time and place. There is a time to grow and play; a time for music and laughter; a time for learning; a time for speaking that learning. If, in the midst of a recitation, you would suddenly burst out and laugh, it would not be proper. Supposing the little girl who snoke so nicely here, was suddenly to scream, it would not be in order, and at times it is just as much out of order for you to speak. So you see here we have one purpose; that purpose is to develop your minds and bodies, and you must laugh-gently when something is said to make you laugh, and when moving make dians and assistants like yours; having all as little noise as possible. In this music | All of these symbols are shown in spirit-

discord. Each member of the lyceum is like a note of music set to words; each has his or her part to do, and the very first time the signal is given (the bell tap), you must move in harmony with the lesson-changing, but still in order, keeping perfect time and perfect music, as the flowers do when the winds sweep over them; thus it is in harmony of spirit-life, and children meet there in response to a signal from their leader or guide; they then move together in a circle, like the sounds of melody, and every motion makes music, and the whole assemblage of the lyceum is as a song sung, or the air that makes musical vibrations. Then, when it is over they go to work; do you think them dead? They don't labor with hands as you do, though each child must have something to do-some little thing to keep in order. But in our world they come near to some child or person on earth, and plant a little thought of love, and tear up the weeds growing there,

WEEDS AND FLOWERS. Do you know what weeds in the mind are? Can any body answer? [Response from a little child: "Evil thoughts."] And the passions, anger and any little hatreds which you show each other, are weeds, and spirit children strive to take away these weeds and plant the flowers of love there. Do you know what flowers in the mind

are? [Response by a little girl: "Pure thoughts." [By another:"Loving thoughts."] Yes, and kind deeds, pleasant ways-these are flowers, and will greet you as flowers means to grow in thought. [Response:

world is more easily molded. You cannot in your world have flowers without bringing them with you from some earthly gardon. But when I teach, and desire a flower, I think about it, and all my children can see my thoughts, and they know what I wish to say, because they kn ow the emblem of my thought. After this manner your teachers and leaders will more and more instruct you. We shall have for these standards not mere colors but pictured scenes representing the names of groups; for all groups, twelve is the principal number, because that is a harmonious number, representing the spheres. There will be twelve in each group, each striving to grow, and because the lyceum makes each flower grow, will not all wish to be there? And just as you are good and kind, so it will show the results of these teachings to earthly and spirit friends.

NO.6

SINGLE COPIES EIGHT CENTS.

OUINA'S HOME.

If you could come to my world in dreams (for spirits can visit different lands in dreams) I will take you to our lyceum there. I will show you how the children are taught; then you can tell your father, mother and leaders of the lyceum what you saw in your dream of Onina's world, and how the children are taught with flowers, birds, fountains and trees, and all living things; that they plant thoughts which grow to flowers. that they have aspirations, and these fly around them like the bright wings of birds, and laughter sounds like the rippling waters accompanied by joy and mirth; it sounds like the flowing billows upon the shore, and waves of light are made to move in harmony with their thoughts, thus keeping time

appetites, but whon the spirit leaves the body, remember that body is no longer useful. The spirit has one in spirit-life, better, finer, and more adapted to its use.

NOTHING SAD IN DEATH. All lyceums assemble to greet the friends and spirits of children, and those of older growth who enter spirit-life. I would lay this fact before you; because of the young, I wish to impress it upon them. There is nothing sad in death; you do not feel sad when the flowers fade; if they did not die in the autumn, in the Spring time there would be no more growth of flowers; and if the bodies of your friends, and your own bodies never died, there would be no life in the Spirit-world-the spirit could not live in that higher state. The mind must grow in thought as the body grows in years; all will understand better these words by and by, I say to you. Of all things in the worldthat you are not to fear, are never to feel sad about,-I would not have you fear death, nor feel sad when it comes. Remember spirits and angels rejoice when the soul is set free. You will always be glad when you visit new places and enter upon new scenes of joy there. Don't call them back by mourning,-those in spirit-life.

ORDER NECESSARY. First, then, I see in your lyceum, and in assemblages of people here, that you must think of order. That you must know that you cannot always do without silence; must have all things in their proper time and place. In the Summer time you can go into the fields, and can gather flowers; can run about the woods, where all your desire for joy and happiness, will be given. When here in the lyceum, you are to learn, that you may form thoughts that shall grow by and by, into good deeds, becoming better men and women. Good little children shall learn things that are only necessary, that they may not weary in body, and while the mind is taught, the body may grow. I have seen trees when the wind swept through them, and the limbs are strengthened by being tossed about. I have seen flowers nod their heads in the summer time when the breezes swopt by them. This is to strengthen the stem of the flower. So are the movements needful to vitalize the limbs, that you may have strength. All must be done in order. So the mind is to be trained to

grow, and when required to learn something, it is that the mind may also expand that your memory may be strengthened, and your thoughts have room to enlarge in the mind. THE LYCEUM IN THE SPIRIT-WORLD.

In the lyceum to-day above you, the spirit children went through the same movements corresponding to yours, each group having a corresponding name to yours; having guar-

Working the mind."] That is very good. Mind forms thought, and every good word and thought makes the mind greater, better and purer; and as the mind is the real part of you, the spirit is to live forever; that which feeds your spirit is love, truth and purity, and these make-you grow.

Do you know what you live for? You live to grow; the bodies to grow perfectly, and mind to grow in thought and harmony. If you only feed the body, then you would have only body, and that will die. But if you feed the mind with knowledge, then you have something that lives forever. CHILDREN IN SPIRIT-LIFE.

Do you know how children are taught in spirit life? They are taught as you are here, only everything that is said to them, is presented in form-color. Some of you have read of object teaching. In our world, when we tell of flowers, flowers are presented for the children to see. It would only be flowers that grow in our world; they would be made of the thought of some little girl or boy who has been good, and therefore has a flower to give; but I should say that, as these flowers grow in color, in form [taking a rose from'a bouquet] and perfection, so do your minds grow only with good thoughts; I should say that thought is a rose, and a rose represents what? [Response: "Love."] Quite right. This rose is not red, is not a white rose, but is a mingling of red and yellow; the yellow is knowledge, therefore we have knowledge and love blended together. Pure wisdom and truth are like blue colors, and the blue therefore represents wisdom, but if you grow in knowledge, in love and in wisdom, you will have kind thoughts, and you will be as perfect children as these are flowers. Then if I had a lily, I would teach the meaning of the lily, and that would be what -the white lily? [Response, "Parity,"] That is right, because whiteness represents purity. If growing in purity, the thoughts will have no selfish wish or desire; you will have a garden of lilles in your souls, and when you go to spirit-life you will have your own bed of lilies, and can give these to your friends, because the thoughts are real, and have taken shape in the Spirit-world.

MEANING OF DIFFERENT OBJECTS. If I show a bird what does it mean? If means song and flight-that is, harmony and aspiration. You have no wings like birds, but you have thoughts and these can soar; so if a bird is shown you, it means that you may have song and harmony of spirit, and the thought may fly like the aspirations and great desires.

If I show you a mountain, what would it mean? [Response-"Aspiration."] That is very good. It would mean high thoughts; and if the mountains were then snow clad, thoughts that are pure, and if tinted with the sun's rays, they would be loving also. things like yours, except there was perfect 1 which you sing, you would not stop and 1 life, because the substance of the Spirit.

to the music of their souls. All this I will show you, and tell you what we do in the lyceum in spirit-life.

THE DUTY OF PARENTS. Now to the older children to whom Spiritualism is born, you should remember that it means a great deal more to coming conerations than it does to you. You have passed through the early ordeal of life, sought Spiritualism as you were advanced in years, without full capacity to understand it. Let it be possible for your children to go into this now, take an interest, labor, work, and be willing to teach what you have learnedbe willing to show them the fruits of your belief; these thoughts do not yield fruitage in the soul if you hoard them up. Don't be afraid of death; don't teach your children that they have need of earthly treasures; they don't multiply in heaven. If you teach them as they can comprehend, and supply the meaning of this truth, will it not widen until there shall be no necessity for preaching nor lecturing, nor anything but a great lyceum in which the old and young can congregate and commingle, and labor according to their gifts; there spirits shall teach, and the little ones shall give their voices of wisdom and lessons of love; even as the world may change,-you shall know more and more outside the institutions of learning,-taking the human mind out of the ruts where it has been led by the rules of education. You shall have large pavillions filled with flowers and trailing vines, fitted by all art and symbols of religion, music and sunshine and the voices of children. We shall have lyceums convened every day in the year, and every day will be a Sabbath day. We shall have teachers, young and old, and leaders young and old; all will fit into their places like notes of music; none ashamed nor afraid to speak their little. words or give their little offerings.

So we do our work well, if each fulfills that which is given to do; if we each lay some flower of thought upon the shrine of this great truth to-day, it will go out to the whole world, and the whole world be glad-, dened by it, for more souls are made glad now because of Spiritualism, than because of any other living thing. We do not make loud noise, no great display, no roaring of cannon-nothing to proclaim it, but the sound goes around the world, and angels bless the voices that flow in thanksgiving for this glorious day.

Will some little boy or girl give me a subject for a poem? [A little girl responded, "Light," and a little boy, the "Tea Rose," which were accepted.]

> IMPROVISED POEM. The suulight is source of life, Unites all things below, Tinting with every hue and shade, Each form that you may know: Continued on Eighth Page.



### THE ETHICS OF SPIRITUALISM: A

### System of Moral Philosophy.\* By Hudson Tuttle.

CONTINUED.]

#### THE TENDENCY OF CIVILIZATION

has been to place greater and greater safeguards around. the rights of the individual, assuring him safety of person and property, and freedom of thought. To do this is the essential function of government. It guards the individnal from cheroachments, giving him liberty to do as he pleases at his own cost, so far as he does not interfere with similar rights of others. In the United States it has been held as a maxim, that the best government was that which governed least; in other words, which allowed the greatest liberty to the individual and the minimum of centrol to itself. Our theory of government is that the individuals composing it unite for the purpose of mutual aid and protection. This end is hest accomplished by allowing each individual his own chosen sphere of activity, and bestowing on the general government the power to compel their members to grant the same liberty they demand for themselves. If they will not confine themselves to their own spheres and trespass on the rights of others, the government must carry out the will of its comnonent members, and restrain the offender. In no other case, can it rightly deprive any of its members of liberty. and it can do this only because the individual has shown himself incapable of governing himself. In such cases the object should not be vengeance or punishment, but reform, and in this light our present prison system is a blot on the fair face of our civilization. We do not reform, we punish. The government promises protection to, its citizens from the criminal class, and most justly removes the right from the individual to become his own avenger. Hoving done this, it is obligatory on it to render the detection of crime certain, justice undiaching, and provide such conditions for the offender as will tend to his reformation, instead of plunging him deeper in crime. The centencing of criminals for a fixed term, to emerge at its termination to resume their career of crime, is a farce. A man commits robbery, and is sentenced for a certain time, does the judge or any one else expect he will issue from his celhat the end of that time a better man, or less a rancal? No! It is not even so stated. It is so many years punishment, having received which, the debt of justice is canceled.

If a man will injure others, he should be confined where he cannot do so, and surrounded, by the hest educational influences, and not allowed freedom until it is apparent he has met with a reformation.

BOUCATION

As education lies at the basis of progress, it is of vital Importance that every individual become educated. This is a matter in which all are equally interested, and it becomes obligatory on the State, to assume its control. As the government discards religious influences, that education must be strictly secular, and whenever it is otherwise, the government transcends its just powers. Experience has taught that it is chesper to educate the children than to punish the criminals, but half the potency of that training is lost, if accompanied with sectarian blas. The Protestants at the reformation opened wide the doors of learning, and have never been able to close them. The Catholics recognize its value, but govern the school by the church, and dictate what shall and what shall not be taught. Hyman foresight and reason is good enough in the priest but cannot be trusted in the layman, a logic

The mistake committed, which renders the objections of innovators plausible, is placing man and woman in an unequal relation before the law, a remnant of barbarism; of marriage by the club, as illustrated by the Australian, and the creation by public opinion, another relic of an early age, of a different code of morality for man than woman.

#### CENTRALIZATION.

Against the general tendency towards individualization, recently there has set a counter current in favor of centralization. It was introduced by the war, and presses itself continually into notice.

It would place all the railroads, telegraphs, canals banks, etc., in the hands of the general government, which expresses society in its most concrete form. This centralization if correct in principle, should not rest here, but embrace all great manufacturing interests, and that engine of nower-the press. Then society would be everything; with such an immense patronage, a popular election would he impossible, and we should have a tyranny to which the monarchies of Europe would be liberty itself.

#### REMNANT OF THE OLD IDEA.

The old idea that the government should direct the individual, is a constant bane. We have men who should know better, constantly saying that the government should do this or that, charging it as the cause of hard times panics, strikes and corruption, when should the government act on such suggestions, it would become a despicably tyranny: A representative government cannot be better than the aggregate of its component members. It can not become corrupt, if these be pure. If rescale as a rule obtain office, it is because of a rascally constituency. Government has no right to do what individual enterprise can do better. Its province is to protect such individuals in their enterprises, and open wide the door of competition, by forbidding monopoly.

In matters of consciencé, in religion, when nothing can be demonstrated, and each individual is proportionally tenacious of his opinion, it is obligatory on the State to allow absolute liberty; guaranteeing all in their rights and forbidding interference of opposing beliefs. Because certain beliefs honestly held, are opposed to those popularly accepted, or because they may be deemed immoral does not justify interference. Everyone must be his own judge in this matter.

Take for instance the ordinance of Sunday. It is well to rest one day in seven, and on physiological grounds the custom of its observance is a good one. In order to yield its full benefit it must be general, that the labor of one may not compel that of another.

Yet to make it a sacred day, and by legal enactment compel every one to observe it, transcends the sphere of the State. The individual is the best judge of his own actions on observing that day, and his methods. In the days of the Puritans, who strove as thoroughly as they could to chase pleasure and joy out of the world, every other place of resort was closed, that there might be no excuse from the church. It has taken two hundred years to outgrow that bias, and yet the museums and public libraries refuse to open their doors on the only day the laboring people can enjoy them.

#### THE DANGER.

The great danger which now threatens the liberties of this country is the insidious attack on the constitutional gnarantee of freedom of conscience. The evangelical party who are engaged in this bigoted movement, unknowingly join hands with the Catholics they detest, and together form a strong force, which the utmost might of liberalism will find it difficult to stay. This movement has the destruction of the common schools at heart, and with them, perish civil liberty.

# THE LIFE AND WRITINGS SELDEN J. FINNEY; RDITED AND COMPILED BY. HUDSON TUTTLE AND GILES B. STEBBINS.

CONTINUED. ~ I.

Manifestations similar, and sometimes exactly alike, have often occurred simultaneously in widely-separated districts, and in the presence of persons who had never before heard of them. But in no case known to me have these occurrences failed to explain their origin and aim. And this fact is worthy of special attention, that these phenomena do not wait for us to infer their origin and object, but directly define and defend themselves. They do not, like facts of the unsentient world, allow us to sneeu. late ere they clearly declare their source. Some persons, ignorant of the case in hand, have supposed that the doctrine of the spirituality of their origin was an inference from the certain mysterious phenomena. Of course induction would accessarily be one method of reasoning in the case; but before this is possible, the facts announce their own character in terms-in definitive human langnase. This fact has been overlooked by all opposers. Not one of them makes any allowance for it. And it must be remembered that this fact nearly always accompanies that class of manifestations which are purely mechanical and independent of any human mind in the body, e.g., through rappings, and the movement of physical objects without the connivance or contact of any person still in the body. Thousands of these facts have thus declared themselves, in terms of human language, accompanied by the signs of human identity, and in a manner often as entirely independent of mundane control as of mundane opinsons. True, there are Spiritual manifestations which can be dictated and temporarily controlled by mundane persons and opinions. And why not?. Is it to he supposed that there are no souls on earth more knowing and positive than some souls in Spirit-Land? The great faots of this Spiritual movement demonstrate this truth, that "death" does not make souls either gods or idiots in knowledge, either angels or devils in disposition. The very facts which the Christian objector supposes proof of the falsity of Spiritualism, are real evidences of ite spiritual origin, viz., the variety, diversity, and even contrariety of opinions and views expressed by spirits themselves. These facts put to flight the old superstitions that the change called " death " transforms these souls into devils and those into divinities. And was it not necessary to exorcise this opinion concerning the condition of the departed? It was this false view which "sicklied over" the path to heaven with the pale beams of despair, or scorched its flowers with the blue flames of the burning damaed."

This great modern Spiritual movement has actually driven those chattering goblins of the dark ages from the chambers of the souls of millions of men and women, who now calmly contemplate the great hereafter as the logical and chronological extension and elevation of this present life. While it has put out the fires of "hell," it has also illuminated the grave as the portal to glory. It has, for the "materialist," given the world a new significance, by showing that the "primordial atoms are prefigured" to immortal issues in the arisen souls of those who have passed beyond the river. This world is no longer the battlè-field of angels and devils, nor is it that great black negation of atheism-a " here with no hereafter, a body without a soul," or a world without divine aim. To both, the Spirit-Land is no longer a realm peopled with strangers it is the home of our futhers, and mothers, and sisters, and brothers, and friends. It has become to us the laud of the immortal humanities, where mingle the heart-throbs of the blest, the glories of love, the wisdom of the sage, the tones of affection, the music of the free, and the " patter of little feet." Death, which was once the "king of terrors," whose enormous scythe at every ample sweep struck whole nations from the root, has become "a kind and welcome servant" of those immortal fraternities, whose golden cords, growing from our hearts, stretch across the grave, and anchor us in the bosom of the blessed. The methods of this great movement are both inductive and deductive. It is; therefore, characterized by whole ness. It ignores no power of the human nature. It appeals to all the faculties of man. It has tangible manifestations for the senses, and direct and interior inspirations for the soul and spirit. By the first, it addresses the physical man, who does not believe unless he can'a see" and through the second, it quickens the inner spiritual nature with life from the Divine fountains. These methods united constitute its great strength. The Church asks us to believe only in miracles and aspirations long ago received; but this movement gives us living wonders and a present inspiration. The Church accepts, as sufficient the story of the Transfiguration; but the living Spiritual inspiration of to-day transfigures us. If that ancient transfiguration actually transpired, then it was only a fact flowing from the operation of spiritual powers, and illustrating the laws of the relationship which exist between the earth and the Spirit-Land. The passage of centuries has not obliterated that relationship or nullified those laws. Nor is it to be forgotten that the three disciples were as truly transfigured as was Jesus, else how could they have witnessed that celestial convention? And this was " the Son of Man coming in his kingdom," That kingdom was a spiritual one-"not of this world." On that beamy mount, many a soul before-as Pythagoras, Anaxagoras, Socrates, Plato-had stood; and many a soul since-as Swedenborg, Stilling, Kerner, Joan of Arc-have been thus eliminated and illuminated. On a grander and still more beamy mount has our own blessed Brother Davis stood. Nor will our spiritual possibilities end here. Everlasting mountains of personal perfection, "radiant with the splendors of never-setting day," rise before the true soul of lofty aim and steady will. With a "sweet, firm hearted" pur pose, we, too, can tread the "steep and rugged pathway of the gods." Of what use to us is it to know that ancient souls caught a glimpse of Divine verifies, unless it be as an evidence of that "great Les Magna" which is the Spirit of the world and the Providence of souls? If one study this Spiritual movement as it has fraversed the conturies, he will find that it breaks out through the crust of the world by rushing up through the private bosom of some waiting son of man. It scorns all system of theology and jurisprudence alike. It never came, in its great moments of awakening, through the organized channels of "religious institutions." On the contrary, it departs the temples of all nations and sects as soon as it is attempted to be wrenched and twisted to the wicked business of church building. The great oracles of Greece became untrustworthy and finally silent when kings and emperors became their patrons, and sought to prostitute them to their own aggrandizement, or that of their empires, against the absolute justice. Once those oracles were the living fountains of celestial waters to the rising soul of the nation in its heroic age: once their power was the great inspiration of her philosophers, and orators, and statesmen, and artists, furnishing the archetypes of her temples and her laws; but the "gods" fled their thrones when ambition sought to corrupt their oracles.

### MICHIGAN CONVENTION OF SPIRITUALISTS AND LIBERALISTS,

APRIL 13, 1878.

Held at Union Hall, Kalamazoo, March 21st, 22nd; 23rd and 24th, 1878.

Convention called to order by A. B. Spinney; of De-troit, president in the chair, who made a brief open-ing speech. Discussion upon the progress of Liberal Thought, etc. Report of Missionaries, Rev. T. H. Stew-art and Mrs. H. Morse having done the principal work of organizing Thinteen part resultion had formed of organizing. Thirteen new societies had been formed. Several other speakers had been constantly at work, among whom we name Dr. J. L. York and Mrs. R. Shep-hard, both well qualified to edify and interest an audience. Session closed by a song by Mr. Stone, an aged gentleman, but fine musician.

Thursday Evening--Was entirely devoted to the in-terests of the Children's Progressive Lyceum, Chas. Andrus delivering a very able address in their behalf; at its close, G. W. Winslow asked the control, "Who killed our Lyceums, God or the Devil?" Scotch Frazier replied in a most beautiful poem to the effect: "Neither; laziness?

Friday Morning—Conference for one half hour, fol-lowed by further reports on missionary work. The Chair appointed the following as committee on Lyce-um work: Mrs. M. E. French, Mrs. L. E. Bailey, Chas. Andrus, Dr. J.L. York. Committee on Resolutions and General Business: S. B. McCracken, T. H. Stewart, Dr. York, and James White. J. P. Whiting, trance speaker, gave an invocation and address upon the Immortality of the Soul, which was listened to with marked attention. Mrs. H. Morse spoke upon the Lyceum subject, and was loudly applauded. This noble woman is doing a glorious good work; she has given 183 lectures since last August, and is deserving great praise for her untiring energy and earnest labors.

Friday Afternoon-After the usual conference, Mrs. R. Shephard addressed the convention, telling most excellent, practical truths, in an eloquent, pleasing way. Mrs. Shephard is a lady of fine, personal appearance, and although but just entering the lecture field, we would take this opportunity, to heartily recommend her as a capable and efficient speaker to all societies wher-ever she may present herself. She has delivered sixtyfive lectures since December last.

Friday Evening-Rev. T. H. Stewart entertained the audience, taking for his text a portion of Solomon's writings, and we must say never before have we list-ened to a lecture of greater force from our esteemed Brother, who always talks exceedingly well. Bro. Stew-art has long since risen above the clouds of bigotry, and now sees clearly the true Infinite and His dealings with His children.

Saturday Morning—Letters were read by the Secre-tary from Bros. Capt. H. H. Brown, and M. C. Vander-cook, now traveling in the South; also, one from Giles B. Stebbins. S. B. McCracken and F. B. Owen, both of Detroit, occupied the remainder of the session. Mr. McCracken's subject being, Evangelical Alliance, it was handled in that scholarly, logical manner, which is so characteristic of the man. His noble effort left the best of impressions behind him. We trust the address will be brought out in full ere long, in some liberal

As the secretary for this association for several years, we take the liberty to state that our present flourishing condition as a society, owes all to his noble efforts and judicious advice. He has ever been the brave, strong propeller, while the president and myself are but the necessary wheels, or turs to the staunch craft. Mr. Owen's subject being one of importance and interest, at the present time, of course was commented upon by all. "Does the Bible teach everlasting punishment in a future state of existence?" was his theme. He gave an exegesis of the original word, rendered into the En-glish, "Forever, everlasting," etc.; the one relied upon to prove the dogma as never meaning anything beyond an age, and that within the life of the thing itself, that age, and that within the firs of the thing lesen, showing that for four hundred years before the Chris-tian era, it had reference to temporal things alone, and that for five hundred years after Christ it was used with the same meaning, and that it never was by any authority abrogated. He quoted Paul and Josephus as understanding the word as before stated then pressing understanding the word, as before stated, then passing on to Origen and other authors to further show that an endless Hell was not believed in for a period of at least one thousand years, and that period embraced the time when theology received its true and pure impulse. Mr. Owen is the author of an interesting book, entitled,---Browning's Poems. The committee on Resolutions and Business, report-. ed that they would recommend a change of name. from Michigan State Association of Spiritualists, to State Association of Liberalists and Spiritualists, whereupon a discussion arose as to the propriety of placing the name Liberalists before Spiritualists. Upon motion it was voted that the word Spritualists read first. Mr. Earl moved that all Liberalists present he invited to vote in all our proceedings, except in the elec-tion of officers. Mr. McCracken, chairman of the com-mittee on Resolutions, offered the following, which were manimonsly passed:

only correct by bestowing on the priest peculiar qualities by virtue of his office.

It is of incalculable value to all that education should he universal; as this is the only safeguard against decay and degradation, it becomes obligatory on society to open free schools, at which all can receive the benefit of instruction. It is essential therefore that sectorianism under none of its insidious forms, shall be taught, for then the State enters the province of individual beliefs. Its confree of instruction should be exclusively confined to the facts of science, and demonstrated knowledge.

The question at present forcing itself on public attention, of compelling attendance at the public schools, here claims a hearing. There, is no doubt but the issue was first broached by the Catholics, in the hope of breaking down our present system, nor can 4t, be gainsaid that if free schools be founded for the purpose of educating all alike, and especially for the wants of those who cannot provide for themselves, the object is defeated if these do not attend, and in practice those who need instruction the most, and by whose attendance society would be most benefited, are the ones who stay away. .

It is not the concern of society where an individual obtains his education; it is concerned only in its being obtained. Hence it may consistently require every child at a certain age to pass examination in prescribed branches of knowledge; as at fourteen to be able to read, write and pass creditably in arithmetic, grammar and geography, and hold the parents or guardians responsible.

It is true the rights of society here closely tread on those of the individual, and there is no more tender point than the rights of a parent over his child. But the parent has no right to allow his child to become a burden to the society which must receive him, if he can avoid so doing, and hence if he will not educate it himself, he must be compelled to do so.

FAMILY RELATIONS. In this field lie all the family relations, out of which society itself originally sprang, and which it seeks to support. When society attempts the regulation of marriage. it deals with the most subtle and complex relations of human beings. The reactionary element demands freedom, in this relation, claiming it to be a contract entered into by two parties, and should be as readily canceled by the consent of the parties. They overlook the fundamental principle involved which distinguishes marriage from all other contracts. In the latter, if broken, reparation-can be made; the damages can be estimated. in dollars, and the obligation canceled. In the former, each party changes even the form of their lives, under the inducement of the pledges of the other. The union is valuable because it is expected to be permanent. If these pledges be broken there can be no reparation. Furthermore, unlike other contracts, it looks forward to a third party or parties. as much or more deeply affected as the principals. It is for the protection of these, and the rights of the individuals themselves, that society is under the obligation to inter-

fere. Its own rights are also involved. Experience has shown that civilization and pureet morality are cultivated best by the family. Around the hearth cluster the beatitudes of love, friendship, and lofty aspiration. Monogamic marriage purifies and emobles, and by it the parents are compelled to bear the burdens they assume when they enter that relation. The duty of the parent plainly is to care for and educate his children, and only when he fails to do so under the pressure of circumstances he cannot control, is he justified in casting his burden on society. As this contingency may arise at any time, society in self-defense is obliged to surround the family institution with such restrictions as experience has taught essential to the best interests of the individual and the State.

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True government is that which allows the individual the uppost freedom, and exercises that power which is necessary to gnarantee this freedom, and execute those measures which society as a whole can better perform than the individual. The obligations of society end here, and the sphere of the individual begins.

## CHAPTER XIL

#### RIGHTS OF GOVERNMENT.

The rights of government are based on eternal justice. If it be said it rests on the consent of the governed, then this must mean that the governed consent to the requirements of justice; if on the will of the majority, then that it is presumable the majority comprehend justice better than the minority. But the minority may be in the right, and there may be such an occurrence as a single man standing on justice opposed to a whole realm.

It is not correct to say government is based on the free consent of the governed, for it is not, more than the right of Reason and Conscience to control the mind rests on the consent of the lower faculties.

Those who make repressive laws necessary, and are controlled by them, never have consented to such laws and would not had they been given the choice. The entire criminal class rebel against government, and would annul all repressive laws, so far as they are concerned. That such government exists is because a large proportion of the community have so decided, and their decision is directly against the wishes of the class they seek to govern. It is the same under all forms of government, autocratic or extreme republicanism; for in the latter the majority force obedience on the minority.

In a society where the criminal class were in majority, repressive laws might be enacted, as a homage of vice to virtue, but they could not be enforced. The criminal majority would bid defiance to legal control. Hence the laws as the expression of a few wise and good men, may be far better than the society, they are, however, powerless unless their execution is in the hands of efficient power, which cannot exist in a republican government unless a majority are on the side of virtue. In fact, until this be the case, a republic cannot exist. A free government can not maintain itself unless a strong majority of its individ. uals are able to govern themselves. Until this stage is reached, autocracy and monarchy, are the only rule capable of holding; with strong hand, in necessary restraint, the dominant vicious element, and thus giving protection to the weaker portion.

To be Continued.

THE violinist who took great trouble to procure some pieces of an old violin to mend his own, assigned as the reason, that the very vibrations of the music of many years had altered the quality and susceptibility of the wood. It is certainly so with the human spirit which has vibrated to the harmony or discord of life. The effect becomes lasting and permanent. It takes on in figelf the form of the affections, passions, purposes, which have most powerfully and continuously played upon it,-Rev. L. P. Mercer.

Who thinks of the soul as a substantial organic form which has the laws of its own health and growth written in its organic constitution? That it is, however, as we shall find out to our cost, if we violate the laws of its life, Thought can no more be given separate from a substantial form, than sight separate from its form; which is the eye; hearing from its, which is the car. Affections and thoughts are the results of the exercise of spiritual functions; and these Tunctions reside in spiritual organs. "There is a spiritual body;" and it is just as real as the natural body can be, and just as functional .-- Ibid.

General States and All

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Resolved, That we hall the co-operation and repre-sentation of all Liberalists, whether as workers through Spiritualist societies, or Liberal leagues.

Resolved, That we recommend the Executive Board to continue the missionaries and license such others as they may think proper. Resolved, That as Liberalists and Spiritualists, we

recognize the need of some action on the part of the convention in aid and encouragement of the Children's Progressive Lyceum throughout this State, and to this end your committee recommend the establishment of a Lyceum Bureau of three persons, who shall make the work of organizing Lyceums their especial labor, and in every possible way advance the healthful interests and culture of our young.

The Chair appointed as members of this Bureau, Mrs.

M. E. French, Mrs. L. E. Bailey, and Chas. Andrus. Mr. Andrus, receiving a telegram, summoning him to attend a funeral at a distant part of the State, there-fore expressed his regrets to leave the convention, and gave parting farewell in a most beautiful poem.

Saturday Afternoon-Conference, during which Dr. J. V. Spencer figured conspicuously, as indeed he gen-erally does at such sessions, taking invariably the same subject, namely, "Finance"—therefore he is an indis-pensable doctor at such meetings. The committee on Nomination announced their choice of officers to serve the coming year, who were voted by acclamation: A. B. Spinney, Pres't.; S. B. McCracken, Sec'y; Dr. J. V. Spencer, Treasurer; Mr. McCracken's time having ex-pired on the Evenutive Roard L. A. Burdick was elect pired on the Executive Board, L. A. Burdick was elected to fill the position. Mrs. M. E. French, of Rockford, then gave a very interesting lecture; her first upon the Lyceum subject.

Saturday Evening-Dr. J. L. York made one of the best speeches of the convention, judging from the ap-pearance of the audience. His subject: "Be Thyself." Were we to attempt to enumerate any considerable number of points in his discourse, we should fall both for want of time and space. To say that he is a power is only to say facts; he is chuck full of humor and practical, sound sense, and besides is endowed with a re-markable flow of language, few possess. The Hall re-sounded frequently with hearty peaks of laughter, at the sarcastic shafts he mercilessly hurled at the fashions of the day.

lons of the day. Sunday Morning—A. J. Fishback, furnished a rich feast of healthful moral food, for all lovers of true, pure and noble lives. He is the truly refined, and high-ly cultured gentlemen, which impresses and expresses itself in every sentence. We feel proud, that we may congratulate ourselves, that Bro. F. has taken up his abode in our State, and thereby add his name to the list of talented lecturers, and also hus gifted and valuable services thereto. services thereto,

Sunday Afternoon-Mrs. L. A. Pearsall entertained and deeply interested the audience by the plain, earnest words of the truths she uttered. She is the most widely known Spiritualist lecturer on this continent. It is not saying too much to state she is the most gifted female upon the American continent. Her name is associated with every good and noble cause, known to humanity-religion and reform, in all its phases; Sun-day schools and temperance in all things. We were delighted to meet her, and although we have known her Continued on Third Page,

## APRIL 13, 1878. \*

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# RELIGIO-PHILOSOPHICAL JOURNAL.

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ROSES

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GAZELLE: A TALE OF THE GREAT REBEL-LION, and other paems; By Emma Tuttle; pp 194: Lee & Skepherd. For sale by the RELIGIO PRILOSOPHICAL PUBLISHING HOUSE, wholesale and retail.

Book Notice,

This is a poem which to its sweet meas-ure adds the excellence of a charming story. The music of Mrs. Tuttle's verse is appreclated by a wide range of readers, for hers is the true lyric spirit such as that which sang by the shores of Greece through the

golden lips of the immortal Sapho. The hero tells his own story. He is on a tour of the lakes, when he becomes acquainted with the heroine, Gazelle, a daughter of a southern planter. The voyage from the Grape Islands down Lake Erie; the visit to Niagara; the wreck on Ontario; the panorama of the St. Lawrence to Montreal and the ascent of Mt. Washington, all charmingly interwoven as a background for the story. After this delightful dream, comes the

rebellion-The hero rushes to the field of battle. Some thrillingly descriptive verse cccurs in the pages which describe the life of the soldier. For example, take these lines, before the battle:

There was silence in the ranks; but afar upon the gale Come the neighing of the war horse, and the offi-

'cer's commands; Or, in other words, the great brain speaking to

the willing hands. After the battle:

I came to where the fearful charge had been repulsed: Death held his victime always; some placid, some

convulsed, Frozen to stillness when their cause needed their

efforts most. Oh! then I sensed most fearfully what victory had

And that though we had richly gained, God's other side had lost;

For we were all his children doing each the best he Working out his own appointment, high or low,

in one great plan. The furious cavalry had swept over the bloody

And fron foot-prints might be seen on many a

ghastly face And broken skull, as they rushed to crush a flying Then followed the artillery, drawa by its score of

horses, Rolling its ponderous wheels upon the groaning

men and corses, Ending many a lengthened pang by one resistless blow. That-avalanch of ruin passed, and some were liv-

ing yet, Moaning alone, elashed by the sword, or piorced

While now and then a muttered curse, pressed from the soul by pain. Fell on the deaf, unlistening car of those more

kindly slain.

In the wreck of battle he finds the brother of Gazelle and meets Gazelle herself, searching for her lost, all of which is exquisitely told, to quote would be to spoil. The episodes of the "teamster" and "Hanging of the spy," are finished pictures. Then the hero is taken prisoner, and the fearful suffering by starvation depicted in words not soon forgotten. He is at last exchanged and returns home on furlough. There he finds that he has long been regarded as dead and Gazelle the affianced of the diplomat. Lord Oakland, and attends their marriage unrecognized, because so changed. ~

But trancedly I saw the priest

Perform the sacred rites; I thought my mortal life had ceased, The dark of all earth's nights

tion, such an one as would naturally develop a sound brain, and hence one of her temperament would be the very one expected to grasp for something solid. The large Hall was full to overflowing, being the closing exercises of the convention. That the best was reserved for the last, many expressed their opinion. The following resolutions

were unanimously passed: Resolved, That the thanks of the convention are tendered to our worthy Brother and co-laborer, Bishop A. Beals, for the accepta-ble music furnished by him, which has been an indispensable feature of our convention.

Resolved, That our most cordial thanks are due to the people of Kalamazoo, who have so generously extended their hospitality to us during this meeting. After a song by the congregation,—" Nearer my God to Thee"— the convention adjourned to meet at Grand Rapids, September next.

Rapids, September next. Remarks.—Monday morning, a business meeting was held at the Sovereigns of In-dustry Hall, the president occupying the hour by an address relative to the future purpose, good and welfare of the association. As no ladies had been elected as officers, it was moved that a vice-president and assist-ant-secretary be appointed; motion prevail-ed Mrs. R. A. Sheffer, of South Haven, was elected vice-president, and Mrs. L. E. Bailey, assistant-secretary.

assistant-secretary. For the term of twelve years, ever since our association has been formed, we have been continually associated in the work. never having been absent but from one convention, and we rejoice that we can state truthfully, that a larger, better or more successful meeting never convened, or whose fourishing condition gave greater evidence, of a more healthful, hopeful prospect, for

the future upbuilding of our cause. Decided and marked changes for the better have been the result of this gathering; such as the union of interests into a society henceforth known as Spiritualists and Liberalists; and an awakening interest in the proper culture and education of our youth. Nor yet is this all, orthodox prejudice and bigotry seems to be vanishing, as we noticed two ministers were present almost every ses-sion, and who took part in our conference, with harmony and expressions of cordiality; these were Rev. Francis May, (Methodist), and Mr. Fowler, (Christian). The signs of the times are hopeful.

Items of Interest-Gems of Wit and Wisdom.

HER CHILDHOOD'S FAITH.

"He will come, he will come," she said, And her breath was like the South, And the sun lay on her head, And the morning round her mouth;

And she smiled across the sea In her girhood's surety, "And because October holds

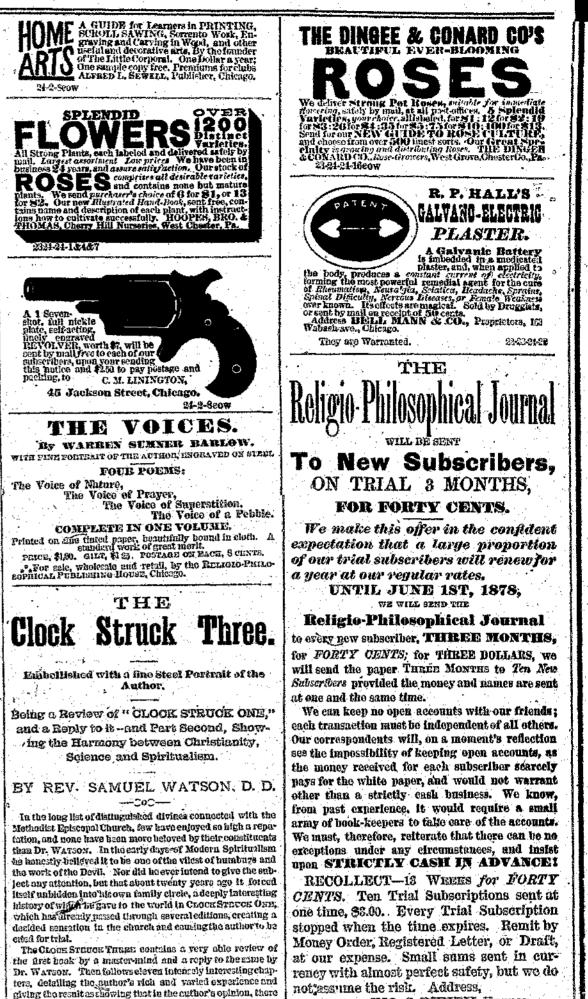
More spring-time than the spring, And because all harvest folds

Both the bud and blossoming, He shall find my patience sweet, And my unvowed faith complete." Harpers.

BIRDIE, a little five year old, assisting her mother for the first time to prepare peaches, asked. "Shall I bone them, mamma?"

ACCUNATE knowledge, expressed in the general term, science, is the true savior of mankind.—Tuttle.

EVERY Spiritual Teacher, then, should earn his own living by his personal exerions, and it should be part of our plan to introduce an industrial movement, whereby boys and girls would be taught, even while at school, to make themselves useful for the race of life. Instead of making them inde-pendent, modern education renders mankind dependent.



JNO. C. BUNDY, EDITOR, Chicago, III

HAFED, PRINCE OF PERSIA:

HIS EXPERIENCE IN

Making life a sunny hour, \* Filled with joy and sweetest peace, Winning with a subtile power, Thus from care our couls release. Bringing pebbles, pure and white, Here to place within our hand, Glistening in the dawning light

Shed from your bright Summer-land.

Onina.

Bright Ouina, sweet Ouina, spirit of purest

Soothing words of love thou speakest,

Wandering where the flowers are brightest,

Where the eweet perfumes are blending,

By the streams where hearts are lightest, Where pure joys are never ending.

Fairest geme thou bring'st to grace

To thy bright and shining shore.

Weaving round our hearts a spell

Which shall make us over true;

Leaving there pure thoughts to dwell,

All our lives forevermore,

Browing nearer unto you.

If the well-lit path we trace

Give to cheer the souls of weakest.

Such ab sages, prophets, seers,

Noble mission, this of yours, Guiding little tender feet, And a lasting joy secures. As their souls in union meet.

-Z. H. Chasrek.

Pleasant Words.

Little children, have you ever thought how much good a kind and pleasant word may do? How much joy a loving smile is capable of creating? You all know how light-hearted and joyous you feel when, after a cold and cheerless storm, the sun suddenly shines forth in all its splendor. Your childish hearts leap for joy, and your merry voices are heard echoing on the sunny hills and in the shady valleys. So a pleasant smile sends loving messages to the weary child-heart bereft of home and friends. Children, remember that pleasant words can do you and your playmates no harm. You all love to have people speak kindly to you, and you like to look upon faces wreathed in smiles.

There is another thought I would like to impress upon your plastic minds: that the good Father, through nature and his angels, is ever speaking to you in language of love. It spoke to us all the other morning in inspiring beauty. The trees were hung with dew-drops, and the rising san shone in resplendent brightness upon them. Every branch sparkled, as it were, with diamonds of gold and silver. The trees that morning were God's living words to his children. How this sweet language moved our hearts, and how our glad souls were filled with thanksgiving and praise. God speaks to us in the warm sunshine, in the sweet flowers that are now blossoming under my windows, in the falling rain, in the dancing brooklets, in the robin's song that greets me as I write. Little children, listen to the voices of the good angels who guard you on every hand. They do not ask you to leave your play, nor hush your merry laughter; you need not leave-the flowery path to seek amid the gloom and shadows of life your heavenly Father and his beloved angels, for they dwell not in gloom and shadows. Beloved children, the world is full of homesick, heart-sick, weary wanderers, because so few listen to the voice of the good Shepherd, and so many refuse to enter into his sheltering fold.

MRS. L. E. BAILEY, Sec'y.

H. N. G. BUTTS.

#### Letter From a Little Boy.

MR. EDITOR :- You don't know who I am. do you? No, you could not guess in all day I go to your place sometimes. I know Onina, and I am so very glad there is a department in your paper for the children. I know you cannot guess who I am, so I must tell you. I am a spirit, and my name is Prince Royal.

When I come to earth, they call me Roy, because my mamma does. I will be five years old in June. My little Weewee is very little. He will only be four when I am five; he is my little brother. Roro is my teacher. She tells me to say her right name is Au-

I have a papa and mamma on earth, and a little sister not two years old. Her name is Mary Salome. Sometimes my mamma calls her darling Dot.

My Roro thinks I better not tell any more now for mamma to write, but she tells me I may say more to you about my spirit home at another time. I mean what I have said now, for all the little girls and boys who read your paper, and my Roro says if you will give me a corner now and then in your paper, the children may ask me questions and I will reply. Now I will say what my little sister Salome says, "bye bye."

PRINCE ROYAL.

We have just received a nicely printed pamphlet of thirty-two pages, containing four interesting lectures delivered by Mrs. Cors L. V. Richmond, of Chicago, and several pages of miscellaneous matter, published by the RELIGIO-PHILOSOPHICAL PUB-LISHING HOUSE, Chicago, Ill., on new type and a fin e quality of paper .- The Brecken. ridge (K.y.) News.

The dark of all earth's nights Shut in my soul. If she be happy, O, fly by Bright days and sunlit years, With troops of white doves in your sky, And rain not any tears Upon her head; for, oh, my own Bends in the drenching rain! Leave me to bear this grief alone, And live alone in vain.

He lectures on prison life and They gave me cheer As I talked in my simple way, Like a child come home to his friends

most dear After a weary stay. And this is the way he learned that Ga-

zelle was there: A garnet ring on a handkerchief, Wrought with exquisite art, Overthrew, bedewed with drops of grief Which rained from a stricken heart; And, oh! before my eyes as I write, Is a beautiful boquet Of rarest blossoms fresh and bright As the queens of the bloom of May; But niceed with the bright ones unabaged

As the queens of the bloom of May; But placed with the bright ones, unabashed, Is a flower that is dead and dry; It was long ago that the May dew flashed Like a gem in its tender eye; And long ago would the winds have torn Its petals from off their base. And none in the world remember or mourn Over the world remember or mourn

O'er the wreck of its beauty or grace.

Lord Oakland is killed by a madened op-ponent in debate, and Gazelle is again free.

"Flowers are growing On the poor heart's shattered shrine; But I sadden sometimes, knowing How it is that she is mine. Then she put her snowy Anger On the scant red of my lips, Asking why "the shadows linger

Darkling after the eclipse." This poem is one of the finest lyrics that has appeared for many years. It is replete with charming episodes, rests on a basis of philosophy, which ever crops to the surface in exquisite sayings, and observations of

# passing events.

The Popular Science Monthly Supplement for April. (D. Appleton & Co., New York City.) Contents: Equality, by Matthew Ar-nold; Hell and the Divine veracity, by Lio-nel A. Tollemacher; Spontaneous genera-tion; a Last Word, by Prof. Tyndall; The Definition of Life, by Claude Bernard; Im-pressions of America, by R. W. Dale; On the Origin of Reason, by Prof. Max Muller; The Law of. Likeness and its Working, by Dr. Andrew Wilson; Forest and Field Myths, by W. R. S. Ralston; The Romance of Acby W. R. S. Ralston; The Romance of Ac-cident; Waste Substances; Brief Notes.

Concluded from Second Page.

long, we never fully appreciated her power until this occasion. She is now in the prime of life and much remains for her yet to per-form. Her deeds are the silent forces, but

none the less effective. The Chair appointed as missionaries to serve the coming year, and the Board licens-ed them, as follows: A. J. Fishback, T. H. Stewart, Giles B. Stebbins, Dr. J. L. York, Chas. Andrus, S. B. McCracken, J. P. Whiting, F. B. Owen, Rev. J. H. Barnham, Mrs. L. A. Pearsall, Mrs. R. Shephard, Mrs. H. Morse, Miss Susie M. Johnson, Mrs. L. E. Bailey, Mrs. Mary C. Gale, Mrs. M. E. French, Thomas Harding, Chas. Andrus, Dr. Arnold, W. B. Lusk.

Sunday Rvening-Was occupied by Susie L. Johnson, who took for her subject:-"Sentiment and Science, prime factors of Religion;" this she handled in a masterly way. She possesses a fine, physical constitu-

THE GREAT CONQUEST.-The mailed warrior, fierce and grim, battle-scarred and ter-rible in the exhibitions of his might-remorselessly rides over the prostrate forms of his enemies. Then a delirious spirit, with sulphurous breath and foul appetite, licks

The gory dust from off the feet of WAR!" Terrible, indeed, is the deep tragedy of the battle when Hell opens wide on the tented field. Horse and rider, with banner and helmet and spear, are together cast into the pit. But not in this way is the fallen enemy conquered. The soul lives on, and its fearful passion may survive its mortal relations. Devouring flames die when fire meets fire, but hate is powerless to destroy hate. It is Love that subdues the fierce enmity of the human heart. Love, alone in its sublime victory, makes friends of our foes, and thus hastens the coming of the king-dom of heaven by the reign of "Peace on Earth." MORAL.—Learn to conquer by gen-tle means.—Dr. S. B. Brittan.

IF Christianity signifies the teachings of Jesus Christ pure and simple, then we say Christianity is the true gospel for mankind. But if you mean the ecclesiastical hierarchy that is found in your midst-the Greek, Anglican, Roman, and other churches of the glican, Roman, and other churches of the world—or the various other sects of profess-ing Christians in England, all jarring the one against the other; if you mean all these ta-ken collectively or separately, we should certainly say that Christianity is not essen-tially, even if it is partially, the true gospel for mankind, because truth cannot be divid-ed against itself, and the true gospel must be a perfect whole, all its parts harmonizing the one with the other.—*Colville*.

PRE-EMINENTLY "character" should be PRE-EMINENTLY "character" should be the soul of mediumship. It should perme-ate the whole man, and not be used as an outside veneer. by which much that is un-sightly may be hidden from the eyes of men. A medium without character is a medium without power, unless it be for harm. He degrades the noblest gifts in the eyes of all who know him, and drags down to his own foul level the grandest truth that ever smil-ed on humanity. He attracts spirits of the same debased kind as himself, and his med-iat manifestations, partaking of his own naiat manifestations, partaking of his own nature and theirs, are only potent for exten-sive evil and disaster to the cause of Truth. But the medium who cultivates his better self, who really holds communion with the skies, who nourishes in his heart the highest phases of moral purity and sincerity, with no admixture of selfishness to mar its beauty-he is the man whom the world will learn to bless, and angels delight to honor. Character is the Alpha and Omega of medi-umship. It is the "Jacob's fadder," down which bright-winged angels troop to hold sweet intercourse with men, and up which men of holy aspirations can ascend, to hold sublime communion with their holy Father, God. But, if you would have pure mediums, don't tempt them, don't abuse their gifts, don't misjudge them, but surround them with a holy atmosphere of loving tender-ness, of Christly gentleness and sympathy. You are mainly responsible for the moral texture of your mediums, and according as. ty-he is the man whom the world will

texture of your mediums, and according as you treat them well or ill, you will have re-sults that will be your blessing or your bane,-Dr. Monek.

\* May it not be that the semi-infidel atterances of Spir-itualism hitherto, have been ine "foolish things" chosen to confound the "mighty" Materialistic tendency of the nine-teenth century, both in Europe and America. \* \* Selence, proud of her past achievements, has well nigh surrendered to the stubborn, facts of Spiritualism, which will not down at their bidding, but anothis cheerfully to the most exacting de-mands of scientible eriticism. This will be seen fully when the reader reaches that part of the book devoted to this subject. \* \* I also give communications received through a medium in whom I have all the confidence I can have in a yone, in either world, to show that all of my teachings have been in harmony with Chestanity as I understand it. Belleving, as I do, that the time is not far distant when Christianity, property understood, and Spiritualism, disrobed of its orcresences, will be consirmed by science, and all eweetly harmonizing in hastening the multionials glory which is downing upon the world, when the New Jorusalem shall descend to earth.

exists a harmony between true Christianity, as he interprets

Extract from the Introduction.

Author.

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#### JOURNAL. **RELIGIO-PHILOSOPHICAL**

# Zeligio-Zhilosophical Journal

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CHIQAGO, ILL., APRIL 12, 1678.

### Attack on Spiritualism, by Rev. Arthur Edwards.

The Roy. Arthur Edwards, editor of the Northevestern Christian Advocate, would seem to be one of those conveniently organized zealots, not uncommon in the world, who do not find it difficult to make their belief or non-belief bend to the exactions of their vigorous wills. Mr. Edwards, not wishing or willing that our facts should be true, is fully determined to believe that all the accumulated spiritual phenomena of the last thirty years, in which after making the proper discount for what is fraudulent and unsatisfactory, a large residuum of perfectly well attested occurrences is found by all candid investigators, are nothing but tricks and impostures. "There is not," says he, "a single performance performed (1) in any one of the cabinets or dark circles in Europe, America, or England, which has not, or cannot be duplicated and explained as hollow, cheating tricks."

The slate-writing phenomenon, which has confounded and convinced some of the most eminentmen in America, England, Germany and Russia; which the Emperor's "court conjurer" at Berlin pronounced inexplicablo by any of the resources of his art; and the conditions of which indeed are often known to be such as to render explanation by any human trick plainly impossible, is. all clear to the transcendent intellect and the scornful sagacity of the Rev. Mr. Edwards. It is true that he does not tell us how the " trick " is done; but he knows it is a trick, and of course the public will take his word for it: for he says, (1) " There are many ways of appearing to write on the inside of a double slate;" and (2) " The trick can be performed in any one of several ways; and our correspondent, when he learns the very simple methods, will wonder that he was ever puzzled." This is all the light that the reverend gen tleman voncheafes as yet to give us upon the subject of slate-writing; but he has it all in his head, and no nut is too hard for him to crack. For instance; take these nuts out of many similar ones, and let us see how he will crack them. From an article written by Alfred R. Wallace, relating his experience with Dr. Monek, published in the London Spectator, and republished in the RELIGIO-PHILOSOPHICAL JOURNAL, Oct. 27th, 1877, we give the following abstract: preparations being ready, Dr. Monck asked Mr. Wallace to name any word he wished written on the slate, when he named the word "God," and requested to have it written lengthwise of the slate and with a capital "G." In a very short time, writing was heard on the slate: after which he untied the slate and found the word as requested written thereon perfectly legible. Prof. Wallace closes the account with the following summary :--The essential features of this experiment are-that I myself cleaned and tied up the slates, that I kept my hand on them all the time, that they never went out of my sight for a moment, and that I named the word to be written and the manner of writing it after they were thus secured and held by me. I ask, How are these facts to be explained, and what inferpretation is to be placed upon them? I am, sir, etc.

name had been both unwritten and unspok- | ly to find out the actual truth, they start | en by Mr. Sargent. We now quote Mr. Sargent's own language:--

" I then took two slates, thoroughly washed, and wiped them dry, "saw the medium lay a crumb of slate-pencil on one of the slates, and then placing the other slate on top of it. I held the two, thus joined, out at arm's length in my left hand. In a moment I heard a light sound of writing. In a few seconds the medium said, 'Finished,' and, taking one slate from the other, I saw one side filled with a message containing fifty-four words and signed by the name of my deceased brother.

"Now, if any of my readers can explain these phenomena, so direct, explicit and un-equivocal, by any theory excluding that of the operation of a supersensible energy or force, working intelligently on a material substance, I shall be pleased to be enlight ened."

A woll known gentleman bought two new slates, bored corresponding holes through the frames on the four sides of each of the slates; placed a small piece of slate pencil between them ; took twine, passed it through the holes and tied them firmly together at the four sides: no medium or possible confederate being present at the operation. These slates he took to Watkins, but did f not once let them pass out of his possession. | F. R. S., electrician, Heefle, author of the Not for an instant did he lose sight of them. The strings were untouched. The medium never saw the insides of the slates, yet both sides of one of the slates were, under these conditions, filled with writing, which was found to be a characteristic letter from his brother-in-law. The address of the investigator who obtained this test will be furnished on application.

We can also refer Mr. Edwards to cases equally as strong, which have occurred in the presence of his acquaintance and late convert Huntoon, who, untrustworthy, and incorrigible trickster as he is, is nevertheless so organized as to evolve that unseen force, denominated psychic, which emanation or force, spirits are enabled to use in producing these results.

Now we can readily guess what Mr. Edwards will do with nuts like these: he will throw them away; he will not run the risk of hammering his fingers in trying to crack them. In other words, he will deny that such occurrences ever took place. When we tell him that so high scientific an authority as Alfred R. Wallace testifies to a similar occurrence in England, as previously mentioned, that Mr. Zoellner, of Leipzic, an eminent physicist, testifies to it in Berlin; and Profs, Butlerof and the Hon. Mr. Aksakof, and the Grand Duke Constantine, testify to it in Russia.-Mr. Edwards will still tell you that there must be a mistake. In other words, when he declares that he can explain the slate-writing phenomena, as witnessed to by men of science and character, he either does not know what he is talking about, or he is a more reckless charlatan than he supposes any of the mediums and clairvoyants

with a preconceived antagonism which utterly disqualifies them for all fair, scientific investigation. For thirty years the phenomena have been going on, and Spiritualism has become a power in all parts of the world; and, as Mr. Edwards himself says, "The converts are as rapid now as they were twenty years ago," In view of a fact like this-in itself an amazing phenomenon-has he no more probable theory to offer than that expressed in the words "pitiful humbuggery," "human gulls," "mountebankism," 'delusion," "trick ?"

Does he really regard as void and baseless the phenomena that have not only arrested the attention, but commanded the belief of such men as Lord Brougham, Lord Lyndhurst, Louis Napoleon, Senator Wade, Senator Simmons, Senator Talmadge, Alfred R. Wallace, Wm. Crookes, Flammarion, the great astronomer, Prof. Butlerof, Prof. Perty, naturalist of Berne University, Archbishop Whately, Bishop Clarke, of Rhode Island, Frederic Tennyson, Dr. Wyld, Dr. Buchanan, Dr. Growell, Dr. Watson, Dr. Hare, the great American chemist, Varley, "History of Chemistry," Prof. Denton, Wm. Lloyd Garrison, Abraham Lincoln, Nichols, editor of the Boston Journal of Chemistry, Fiehte and Hoffman, great German philosophers, Liais, astronomer, Hermann Goldschmidt, astronomer, and the discoverer of sixteen planets; Von Esenbach, the greatest modern German botanist, Huggins, F R. S., astronomer and spectroscopist, the Rev. J. Tyerman, of Australia, Lord Lindsay, physicist, F. P. Barkas, Dr. Speer, Sir Charles Isham, Alexander Calder, Prof. De Morgan, an eminent mathematician, Dille phsyicist, Elliotson, Ashburner and Gray ominent physicians, Judge Edmunds, a well known lawyer, Wm. White, Wm. Howitt, Edwin Arnold, peet, Dr. J. Garth Wilkinson, Gerald Massey, C. C. Massey, Rev Stainton-Moses, Epes Sargent, Rev. Maurice Davies, Hon. J. L. O'Sullivan, Prof. Carson, Hudson Tuttle, A. J. Davis, Wm. Mountford, Dr. J. M. Peebles, Thomas G. Appleton, author of "Syrian Sunshine," etc., and several hundred others hardly less distinguished either as men of letters or of sci ence, whom we could name? Does Mr. Edwards seriously suppose that all these men, more or less known, have been the feebleminded dupes of a "humbug," which, he tells, "a few clear heads, strong wills and fearless arms can explode, and purgo a community" As if the "clear heads" all over the country had not been trying to bring about this much-longed-for "explosion" for the last quarter of a century!

Has not Mr. Edwards been a little overelated by bringing back from the war-path, tied to his belt, what he thought was the scalp of Spiritualism, got through the aid of the unscrupulous fellow who had been months before, denounced as partly medium and mostly fraud, in our own columns? Has not this worthy clergyman's success in converting a medium intoxicated him somewhat? Does he imagine that, one such case of recreancy and fraud out of hundreds of similar cases, well known to experienced Spiritualists for the last thirty years, affects in the slightest degree the great system of truth, which the co-ordination of authentic facts, past and present, "sacred and profane," back to the furthest bounds of credible history, has established in our day incontestably and forever? Let him try, if he will, his "clear head, strong will and fearless arm," in the endeavor to check this great, world-wide movement. We will help him at every honest effort of exposure. The spectacle of his attempt, however, to crush out Spiritualism will be about as edifying as that of Don Quixote attacking the windmill; or of Mahomet bidding the mountain to come to him; or of Canute ordering the sea to recede; or Mrs. Partington mopping back the Atlantic Ocean.

readers that Slade is having a grand success in St. Petersburgh, and has abundantly vindicated the genuineness of the slate-writing phenomena in his presence? Why keep from your readers the truth? Why not apologize for the miserable slanders which stand uncontradicted in your columns; And echo answers, Why? Our friends of the daily press (with a few noble exceptions) don't like our facts, and so they hope to stamp them out by ignoring them, and preventing their readers from becoming acquainted with what is going on in the world, so far as Spiritualism is concerned, "It moves, gentlemen, notwithstanding."

#### Fraudulent Mediums.

It has become a serious question, what kind of treatment ought carnest Spiritualists generally to allot to those persons who, while they are known to possess some medial power, are equally well known to be unscrupulous, mercenary, tricky, and corrupt? The deductions from our great facts teach us the largest charity for all mon; but they also teach the importance of protecting ourselves from impostures whether purely human or semi-spiritual. There is a point where indulgence and too easy forgiveness, become mere undiscriminating weakness, resulting in mischief, and aggravating rather than checking the vices of the person forgiven.

While for scientific considerations, it is desirable to know how far the fraudulent mediums or pretended exposers may be possessed of medial power, we have, after much experience, concluded that the best way of dealing with mediums, genuine to a certain extent, but known to be dishonest, is to discourage them altogether; to post them as frauds, and to warn all investigators, especially the inexperienced, against having anything to do with them.

We are aware that something may be said on the other side. It may be urged with some force that our investigations ought to be such as to be wholly independent of the character of the medium; that many blunders have been made by assuming that the medium is a person of good character. But this only shows the importance of additional caution. The history of these medial phenomena indicates that the most powerful medium, unless under the moral restraint coming from character and sincerity of purpose, may give way to temptations to fraud. There are few physical mediums who have not been charged with it; and though the charge has undoubtedly been in many cases unjust, in other cases it has only been too true.

We know that there are many phenomena where the possibility of fraud may be eliminated; where even the medium's own declaration that he cheated is not of the slightest account. But even in cases where cer- ber presence. tainty can be arrived at (as in psychography) we think that the best way is to let the notoriously unserupulous medium see that we wish to have nothing to do with him. Probably more money is paid away to fraudulent or semi-fraudulent mediums, than to those known to be sincere and upright. Now, the added encouragement given to the latter by cutting off the former from all pecuniary aid, could not fail to have a good effect in the long run. At any rate, the experiment ought to be tried. We can dispense with the frauds, however powerful they may be at times as mediums. Better a few simple. but significant phenomena, through a medium we can trust; who will come to our own house unattended, and submit to all reasonable conditions, than any number of fraudulent or semi-fraudulent materializations. In almost every case of fraud it will be found that the medium insists on having his own cabinet and his own room. Distrust the medium who makes this a sine qua non. A genuine medium can almost always sooner or later, produce genuine phenomena, independently of all these suspicious conditions. Do not believe in the medium who is not quite as willing to be tested in your own house as in his.

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

APRIL 13, 1878.

E. H. Stevens has been lecturing in various parts of Iowa.

Some person from Summitville, Iowa, orders one of A. J. Davis' books, but fails to sign his name.

Mrs. Mand E. Lord has returned to her former residence, 39 Milford St., Boston, where she is holding circles as usual.

B.F. Underwood will lecture at Springfield, Ill., April 14th; Kirksville, Mo., 16th, 17th, 18th, 19th, 20th and 21st; Warsaw, Mo., 28rd, 24th and 25th.

Dr. J. K. Bailey lectured at Shellsburg, Ia. March 25th, and at Palo, Iowa, (in a private house) the 29th, on his way to the anniversary meeting at Cedar Rapids.

UNIVERCELUM. Wanted at this office a complete file of the Univercalum; for which we will pay a liberal price in subscriptions to the JOURNAD.

We are glad to learn that A. J. Davis has almost entirely recovered from the throat difficulty which has so long troubled him, and we hope he may be induced to again enter the lecture field.

The veteran worker, Lyman C. Howe, has been lecturing with success at Binghampton, N. Y. He also is to hold forth at Nunda Station. Wherever he goes, his lectures are well received.

Bishop A. Beals has an engagement at Cleveland, O., commoncing the second Sunday in April and terminating the first Sunday in May. He can be addressed at No. 51 Rockwell street.

Mrs. L. A. Cropsey, of Horon Lake, Minn., will lecture on Spiritualism in the vicinity of her home. She informs us that they have organized a Liberal League in that place this spring.

Dr. J. L. York speaks at Ionia, Apil 14th and 15th, at Muskegan the 17th to the 22d at St. Johns the 25th to the 30th, at Plainwell May 5th and 6th, at Paw Paw the 8th to the 13th, and at Sturgis the 17th to 27th.

The RELIGIO-PHILOSOPHICAL JOURNAL Tracts contain a larger assortment of select reading matter on Spiritualism for the price than can be obtained elsewhere. Five discourses for ten cents.

A. A. Wheeleck commenced a course of seven scientific lectures on subjects connected with Spiritualism at Clinton, Wisconsin, April 9th. He goes from there to Darien and Delevan, and expects to give a course of lectures there and at other points.

Mr. and Mrs. R. C. Simpson of New Orleans are now in this city with the intention of locating. Mrs. Simpson is spoken of by many as a good medium for independent; slate writing; we have heard of several fine tests which have been obtained of late in

### 'ALFRED R. WALLACE."

Again, Epes Sargent, whose word will undoubtedly go as far with most people, and even with many Methodists, where honesty, candor, discriminating judgment and intelligence are concerned, as Mr. Edward's, states in substance, the following facts of his personal experience over his own signature in an article to the Boston Transcript, repub lished in the JOURNAL, Nov. 3rd, 1877.

Mr. Sargent purchased a new slate inclosed in covers, on which, while lying on the table in plain sight and near Mr. Sargent's arm. Mr. Watkins put a crumb of slate-pencil on one of the surfaces of the slate and beneath the cover, then told Mr. Sargent to hold it out at arm's length; which he did after first satisfying himself there was no writing on it, and that Watkins had not even touched the slate. The names of different friends in Spirit-life with brief messages were written; one from his father, whose

10 P

to be, of whom he wishes that " one-half were in jail, and a large part in a lunatic asylum."

We submit it to every candid person, is the course of this christian (?) editor and minister fair and reasonable? Is it logical? We wish to know, first, if Mr. Edwards is really seeking to get at the truth, could he expect to receive it through a channel notoriously corrupt and untrustworthy; and which of his own knowledge he must certainly have known so to be. Secondly, is the testimony he has received, either by Huntoon's confession or otherwise, derived from such totally unreliable sources, en titled to any considerable credit; and how much weight should Mr. Edwards' opinion and data have when set up against such data as we herein give and which is only a sample of volumes of evidence, none of which dare Mr. Edwards publish.

After telling us that all our spiritual phenomena are " pitiful humbuggery," a phrase which most readers will look upon as a sneer. Mr. Edwards says of Spiritualism : "It will not do to sneer at these deluded people who number millions in this country. Their multitude is a touching spectacle, and we must not forget that, though deluded, they are human souls, many of whom believe that the alleged supernatural in Spiritism is as valid and defensible as are Scripture miracles."

Sweet sensibility! Affecting magnanimityl With true Christian benignity the Rev. Arthur Edwards tenderly recognizes our " millions," our "multitude," as " a couching spectacle." His bowels yearn with compassion towards so many lost sheep. Liberal, large-hearted man1 Model editor1 Excellent philanthropist! He even admits that we are 'human souls." Yes, he charges his readers not to "forget that, though deluded, then are human souls ! Hisreprobation of our "mountebankism" does not blind him to this important, this interesting, this most encouraging fact. Let every Spiritualist stand more. erect, and breathe more freely after this. We have souls. The Rev. Mr. Edwards has conceded it. He has cautioned the public against forgetting it. Disapproving of us as he does, he is too noble, too ingenuous, too big-souled himself, to forget that we, too, have, nay, are souls! Worthy man! Most charitable of admonishers! Hear him comfort while he castigates [ Spiritualists, too, even like evangelical Christians, have souls! Who of us is not melted by such generosity? (What has become of our spare pocket-handkerchief?)

The Rev. Arthur Edwards is a representative of a class of ardent but ignorant men who would put down Spiritualism because they do not comprehend it, or like it. and because it threatens to overthrow some of their pet idols and cherished tenets. They would stamp out our facts by the brute force of angry denial. Instead of go-

### Slade and His Slanderers.

Lankester and the other bigots who drove Henry Slade, the medium, from England, must be profoundly chagrined by the reception he is meeting in Russia. Lankester's brutal prosecution of him is entirely ignored there. Even the Grand Duke Constantine evidently regards Lankester as having played the fool in his experiments; for the Grand Duke has had a satisfactory sitting. and got the independent writing while he himself held the slate. Ah! but he didn't have Lankester and Donkin by to tell him how to investigate. The poor Grand Duke thought he had brains enough of his own to find out whether he actually held out a slate, and whether writing came on it as he so held it. Such will probably be Lankester's mode of comforting himself. As for Justice Flowers and the rest who wanted to see Slade incarcerated, what a blow it must be to them to see him transferred from their police courts and a prospective cell in Newgate, to the imperial palace! Well, the whirligig of time brings about its revenges and Slade has had a grand triumph over his stupid and malicious English persecutors. Great is the truth, and prevail it must! We congratulate Prof. Carpenter on the prospect. What will he say now as to his theory of "propossession ?" Was the Grand Duke psychologized ?

Why such silence at this time among the American newspapers, that were so swift to denounce Slade as a "miserable imposter." because a man like Lankester, profoundly ignorant of the phenomena, snatched away the slate, and imagined there was an attempt at fraud? Why not have the ing to work patiently, humbly and earnest- out now and tell the truth, informing your ' it causes.

#### J. Matthew Shea, M. D.

Such is now the name of the burly Irish materializer who has so delighted the simple-minded people that have swallowed the spirit materializations in his rickety factory the past year. The Chicago Homeopathic College had the honor of conferring the title upon this broth of a boy, and now, alas, we can no longer designate him as "Dr." Matthew with impunity. How handy to have the legal right to attach the M. D., it can be used in each of his " regular " professions, viz: Doctor of Medicine and Dabster in Materializing. His success is insured from the start as he can administer both to the physical and spiritual wants of his patrons. Should a patient die on his hands, it will be no loss to the relatives, as the accommodating doctor and dabster can materialize the deceased forthwith. As the Journal is making the spiritualistic field an unprofitable one for mountebanks, the field of medicine will probably now have a zealous recruit.

#### Please Take Notice.

Elias Keyes, Isaac Tomlinson, W. H. Hicks and Mrs. L. E. Moor, write to this office on business, but fail to give post office address.

Some one at Moline, Ill., remits \$3.15 for the renewal of the JOURNAL, but fails to give his name. Two persons, one from Cedar Falls, Iowa, the other from New Berne, N. C., write to us on business matters, but fail to give their names. What carelessmanliness, gentlemen of the press, to come ness, and how much trouble and annoyance.

Capt. H. H. Brown closed a series of lectures in Dallas, Tex., upon the 24th of March, having formed a Liberal Society there. He delivered six lectures at Waco, two at Marlin, and five at Bryan, commencing a course at Hempstead, April 10th. The Captain is doing some good work in the South.

W. F. Jamieson has been debating with Elder Cunningham in Girard, Kansas. They will also debate eight sessions in Carthage, Mo. Mr. Jamieson is engaged to meet Elder Aaron Walker, of Indiana, at Olathe, Kan., April 24th to 2nd of May. He can be addressat 172 and 174 Clark st., Chicago, Ill.

Next-Sunday morning Mrs. Richmond's subject will be, "Spirit Atmospheres of Spirit and Angelic States." In the evening she will be controlled by the spirit of Rev. Wm. Ellery Channing, who will lecture on the following subject: " Spiritual Life and the Lessons which it gives to Earth"

We have received the proof sheets of Prof. Buchanan's anniversary lecture in Boston, entitled "Divine Commands for 1878." It was one of the Professor's ripe, scholarly productions, well calculated to command the attention of thinking minds. We regret we are unable to publish on account of its great length.

Anniversary exercises were held at the Belvidere (N. J.) Seminary, March 31st, and an address was delivered by Prof. J. M. Allen, who has now closed his six months engagement as a teacher in the Seminary; where, besides his regular instructions in different departments, he gave regular Sunday.lectures on Spiritualism.

After a lecture on the Grange and the Farmer, by Hudson Tuttle, Mrs. Emma Tuttle gave a "Reading" under the auspices of the Mantua Grange, March 28th, at Mantua, O., to a large and highly appreciative audience. As an elocutionist, her dramatic readings 'are considered by many fully equal to those of some professional readers who have acquired a national reputation.

¢¢.

E. V. Wilson has publicly challenged the Rev. Dr. Healy of Ottumwa to a discussion of Spiritualism from a Bible standpoint; but instead of meeting the challenge like a man, Mr. Healy will preach against Spiritualism from his own pulpit, and then get the unprincipled trickster Bishop there to exhibit his tricks and palm them off as an expose of Spiritualism.

The anniversary celebration at Cleveland was enjoyed by a large gathering in Halle's Hall. The speakers on the occasion were J. Frank Baxter and A. A. Wheelock. The lyceum exercises tended to enhance the interest of the occasion. The Cleveland Herald gives a fair report, and quite a lengthy account of the history of the manifestations from their commencement with the "For girls." We are glad to note this evidence of progress in the candid statement in regard to Spiritualism presented by the secu-

lar press.

## APRIL 13, 1878.

# RELIGIO-PHILOSOPHICAL JOURNAL.

#### THE INDEPENDENT VOICE.

#### Answers to Questions.

#### Reported expressly for the RELIGIO-PHILOSOPHICAL JOUBNAL.

By the Spirit of James Nolan through his own materialized organs of speech in the presence of his medium Mrs. Hollis-Billing at hor residence, 21 Ogden avenue, Chicago.

i.NOTICE TO OUR ILEADERS.-Questions which are of a scien-itic 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 dimentit to frame a question properly, as to give its solution. No questions of a personal or business na-ture can be entertained. The opening of this channel of in-formation is attended with much labor and expense to the medium, and is intended to subserve the interests of all rather than the few. It will of course be understood that noither the editor nor the medium, are responsible for the answers given.--EDITOR JOUENAL.]

QUESTION:-Suppose a person here in the body finds himself under the dominion of sin, growing and similar the second surroundings; inds himself daily doing the things he would not, grieves over it, and groans to be delivered from this curse. When he leaves this body will his spirit be free, or will he have to suffer for those sins thus committed, though unwillingly?

ANSWER:-There is no law that prevents suffering from sin-no matter whether ignorantly or knowingly committed.

QUESTION:--However wieked a man may be, is his condition better after leaving the budy? Will he naturally rise after the death of the body?

ANSWER:-Without doubt, he will,

QUESTION:-Jesus said: "In my father's house are many mansions." Do the departed in the Spirit-world prepare habitations the same as we do here, only spiritual?

ANSWER:-Yes, they do. They are tangible and, just as real as yours are. They are prepared by strong will-power, and not by labor, in the same sense as you labor on the material plane.

QUESTION:---If a person, through want of proper judgment, or want of decision of character, or want of firmness, or undervaluing him or herself, miss their proper calling, hence are unhappy and unsuccessful in this life, but have desired to be right, what will be their condition in spirit-life, their proper work here not, having been done?

ANSWER:-People who have selected a calling not suitable to them, are always discontented in this world, and that is why it is wrong for a parent to force the child to adopt some employment and position he don't like because under such circumstances he is never satisfied. But in the Spirit-world, after a time, when conditions are thrown off, and he progresses beyond those feelings of discontent, he is then happy, very happy. Suffering here has taught him many lessons.

QUESTION:-Would it be possible under any cir-cumstances for two persons to exchange bodies? ANSWER:--It would not be possible.

QUESTION:-Can a spirit enter the physical or-ganization of a medium, occupying for a time the same relation to the body that the medium's own apirit does?

ANSWER:-Yes, to a great degree.

QUESTION :--- If hearing is the result of waves in the atmosphere, and seeing the result of waves in the ether of space, producing an effect called light, is not thought emanating from a spirit, and impressing another, also the effect of certain waves in a subtile element?

This is settled at last, and now "let us have peace!" Rev. W. J. Hunter, Rector of St. Paul's Reformed Episcopal Church, dressed in his priestly bib and tucker, gown and band, standing in his Chicago pulpit, on the holy day, with the holy book open before him has said, "And while I utterly

Spiritualism a "Most Sublime Swindle."

repudiate Spiritualism, and believe it to be the most sublime swindle of the age, yet a simple denunciation of it will never prevent then and women from running after it.". There can be no mistake. It must be so. It was all said in regular order. Prayer,

response, chant, sermon, and all were pious and proper. Wallace and Crookes must bow their heads, for the priest has spoken! If the saintly spirits of Lincoln and Elizabeth Barrett-Browning could come back and communicate to us (it is "a swindle" to think they can) what earnest warning would they give that none might follow their earthly footsteps in this spiritual path!

Let your JOURNAL cease its record of impregnable facts. Let the Banner of Light be folded in darkness. Let the score of journals and magazines, in as many languages and lands devoted to Spiritualism, cease to be, for a regular priest has dressed himself up in a flowing gown and spoken in his pulpit! Well might this pious hunter of swindles have said: "I am Sir Oracle and when I speak, let no dog wag his ton-gue!" But he deals in "simple denunciations," which, he says, "will never prevent men and women from running after" Spirit-

ualism. His plous breath is spent in vain. by his own showing. Up in the old Representative Hall of the Capitol but a few days ago, I saw a group of people admiring a fine picture of the old monks of Spain denouncing Columbus for telling of a new world he had seen in the

far west. Let some artist paint a new picture and put on one canvass' Don Quixote fighting the wind mills, Mrs. Partington mopping up the Atlantic tides, and the Rev. W.J. Hunter calling Spiritualism a "sublime swindle." G. B. STEEPINS. Washington, D. C.

With the issue for March Soth, our contemporary, the Banner of Light, commenced its 43rd volume. As one of the spiritual papers, first established, it has continued amid changes which have wrecked many another like enterprise, and has made its own road to success. Long may its "Banner" wave! For sale at the office of this paper.

The Banner of Light.

Arrangements are being made in Boston, to secure a course of eight lectures by Prof. J. R. Buchanan on Psychometry, Sarcognomy, Cerebral Physiology, Phrenology, Pathognomy, etc. The lectures are to be given to a select audience of two hundred persons in order to give to one audience the best cumulative results of his extended knowledge and varied researches in the field of Anthropological science. We hope the citizens of Chicago will engage him for a like course in this city.

W. T. CHURCH. We are often asked of late if the medium, W. T. Church of Toronto, is the same "Bill" Church, who in years past, tricked investigators in the most seandalous manner, in his scances given in different parts of this country. In reply, we say that he is the same cunning little fox, who, like another fox, found the States an uncomfortable place, and made tracks for Canada. Luckily for the smaller fox, he seems to have encountered circumstances which have developed his medial powers wonderfully and he appears able to give exhibitions of spirit phenomena, marvelous in character, under fraud proof conditions. If Church has realized the error of his ways and is truly repentant and resolved to be a better man, let us extend to him the hand of charity.

Dr. PRICE's Unique Perfumes are prepared by process that gives the natural fragrance of the flowers. They are the gems of all odors.

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

Attention of our readers is called to the ad-Attention of our readers is called to the ad-vertisement of Montgomery, Ward & Co. The bar-gains they are now offering in ladies' suits are as-tonishing. They have received all their spring goods, and are prepared to fill orders for anything most, at prices equally as low as offered in ladies' suits. Our readers are advised to send for their Price List before making purchase of any goods. 94 6

The Steekolm (Sweden) Aftenbladet cays: "His Majesty the King has to day presented the Acade-my of Music, on occasion of its dedication, with my of Music, on occasion of its dedication, with an organ of superior quality, made by the Mason & Hamlin Organ Co., Boston, U. S. A. On the front of the organ is a plate thus engraved: 'King Oscar II. to the Royal Academy of Music, the 2nd March, 1878.'" The Mason & Hamlin Co. also re-ceived an official appointment as Cabinet Organ Makers to the King of Swedon and Norway. This is quite a compliment to these well-known American manufacturers, whose organs are almost as famous in Enrope as in America.-N. Y. Philhernonic Journal. 24.6

### Transition.

ORANGE, N. J., March 3rd, 1878. Mr. JOHN SHOBE:-Dear Friend: I gladly Join with my dear companion in thanking you for the with my dear companion in thanking you for the two beautiful spiritual pictures that you have been inspired to make. Each his a sweetness and significance of its own; each gives its own divine lesson—one, of the triumph of the spirit over death; the other, of the blossed "Ministry of An-gels" to bereaved and suffering hearts. Lovely is he ascending spirit, her immortal features agiow with "the rapture of repose" and holy aspiration; lovelier still is the Guardian Presence, with her ceestial attendants, ross-decked and star-crowned. bearing to the slient, waiting, lonely soul the blessing of that sacred affection which the grave itself could not change nor chill. Within her "deep and tender eyes" is indeed the assurance that love is not a coulless clod: living, perfected, it shall rise, transigured in the light of God, and

it shall rise, transfigured in the second state of the skies; "And that which makes this life so sweet Shall render Heaven's joy complete." MARY F. DAVIE.

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

SPENCE'S Positive and Negative Powders for ale at this office. Price, \$1.00 per box." 24.1tf.

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ANSWER:-It is; thought is actual substance, and is carried by electrical and magnetic forces; and those who are in rapport with that condition, will catch those thoughts and speak them.

QUESTION:-Can spirits observe the action of the physical system, seeing its internal motion, the same as a watch-maker can a watch?

ANSWER:-They can. I very frequently look into the system, and see clouds and dark spots upon the physical and spiritual natures.

QUESTION :-- Why is it that our Indian controls are generally the best in discerning the future? ANSWER:-Because when on earth they lived natural lives, and understood the laws of nature clearer than any other class of people; that is why they can discern the future better. Even the wind has a story it tells; so have the rocks, whether it will be cold or warm ; the trees talk to him, as it were, and so on throughout all nature-everything has a story to tell of the future as well as the past.

QUESTION:-That is why they call the earth the book of nature?

ANSWER:-Yes.

- K-C.

QUESTION:-What is the meaning to be convey-ed when flowers seem to float around a room?

ANSWER:-It is evidence of clairvoyance and that flowers have been brought by the spirits from their homes in the Spiritworld.

QUESTION:-Do mediums ever see the emana-tions from their own brain?

ANSWER:-Mediums do often see the emanations from their brains---on the left side generally, because it is the most negative.

QUESTION:-Is psychic force the emanation from the spirit-body or soul?

ANSWER:-As understood by scientists it is the double of the medium, or the double of any person. It is, however, a certain emanation from the spirit or body.

QUESTION:-Can mediums lose their faculty? ANSWER:-They can, under certain cirstances and conditions.

QUESTON :-- What may be some of the causes of

Answer:-The violation of the laws of nature, ill-health, dissipation, smoking, and drinking intoxicating drinks.

QUESTION:-Has the exercise of mediumship dangers of itself, in a bygienic point of view?

ANSWEB:--It has not, if the medium has a well developed baud of spirits, who understand the laws of control, and can protect their medium from injurious influences.

Q URSTION:-How is it that the bright, lumin-ous bodies seen at seances radiate no light, ena-bling a person to see objects in the room?

ANSWER:-Because they are a peculiar chemical or electric light gathered from the stmosphere. It is not intended that it shall illuminate the room. They are essentially different from the lights of earth.

QUESTION :-- What is the composition of those luminous appearances?

ANSWER:-Different chemicals that we take from the atmosphere. I cannot give the names of them.

The Spiritual Scientist for April, published by E. Gerry Brown, is a valuable number, containing information that cannot fail to interest every Spiritualist. For sale at this office.

One of our subscribers sends a remittance for the JOURNAL and also for "New Gospel of Health," and dates from Osage, Iowa, but fails to sign a name.

## Zusiness Notices.

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A New Spiritualistic Story.—"Nora Ray, the Child Medium," is the title of a new spiritualistic story, to be issued from the Cape Ann Advertiser office, May 1st. A friend, who has seen the manuscript, informs us that it is a fine production, abounding in pleasing incidents, por-traying the wonderful powers of mediuthship as developed in the child Nora. There is much in the book to awaken thought. Thoroughly spirit-ual and appealing to the higher nature. Copies of this work will be for sale at the office of this paper, and orders sent in now will receive prompt paper, and orders sent in now will receive prompt attention. Price, 50 cts. 24-615

tized remedies prescribed by her Medical Band. DIAGNOSIS BY LETTER .- Enclose lock of patient's hair and \$1.00. Give the name, age and sex. Remedies sent by mail to all parts of the United States and Canadas.

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#### TESTIMONIALS.

TESTIMONIALS. D.S. W. A. CANDER, Sit .- As references are asked of you, in the introduction of your new "Nervo-Vitalizer, and you incoreasting have to refer to me, as the first experience with it was in my family. I thought it would save you the trouble of veference, and me the trouble of writing a certificate, on each occasion, to write you one for publication. The first trial was with my wife, which had the effect of pub-ting her into an easy, sleepy statch in the course of half an hour. In subsequent trials it put her fast saleep in fifteen minutes; it has also the effect of quieting her nerves and resting her has also been able to dispense with mervines entirely through its use, while before using it such had to resort to come one or other of them every fow days, and sometimes daily. This was by using the first one you made, when it is many times its cost. It has the same effect on a young lady heavilor with me

To has the same effect on a young lady boarding with me, having put her into a sound sleep in fifteen or twenty minutes, and she is one of those persons that never get sleepy when sit-ting reading or otherwise occupied. An elderly isdy was at my house and took it in her hand and was soon in what is called a trance state, and went on to tell who were alling and to prescribe for them. But I take no stock in that line of trade, and leave those to profit by it that do. I feel no relucence, however, in recommending the and visiling line, assisted in your circular. Britatol, February, 1878. F. L. WRIGHT.

I received the Vitalizers all right. Think they possess great power to soothe and quiet file nerves, had a person hold it who was quite sick, troubled with indigestion; it put him to alcep in a few minnics. When he awoke he felt greatly re-lisyed. It relieved the pain from the foot of another person, and soveral persons were affected favorably by the gleeric current of the instrument. I have the Magic Cup and Horse-Shoe Magnet, but think this will help me more than any filling I have yet seen. Yery respectfully. Miss. T. F. HORN PROOK. No. 3, 315 Eog Street, Wheeling, West Virginia.

and sidup." Give a life reading for \$1.0. and two stamps. Address Mrs. JENNIE CROSSE, 37 Kendall st., Boston, Mass. 21-3-12 SOUL-READING, or PSYCHOMETRY

SQUL-READING, or PSYCHOMETRY Miss. A. B. Severance would respectfully announce to the public, that from a lock of halr or hand writing she will give a soul-reading or psychometric delineation of character, with instructions how to develop the intellectual and spiritual faculities, how to suppress propensities fluct are too ex-treme, adaptation of those lifeficing marriage, how those that are unhapply married may rekindle their former love, adapt-ation to business with business advice, an accurate diagnosis of physical and mental diseases, with nature's best remedice, and also marked changes of past, present and future life. Fifteen years' experience as a Soul liender, and future life. Fifteen years' experience as a Soul liender, and future life. Fifteen made for her. Tull delineation, \$2.09 and four elements f. din chertor, \$1.40 and four E cent stamps. Address, MRS. A. B. SEVERANCE, White Water, Waiworth Co., Wis. The Great Trunk Line between the East and the West. It is the oldest, chortest, most direct, convenient, comfort-able and in every respect the best line you can take. It is the greatest and grandest Railway organization in the United States. It owns or controls 2100 MILES OF RAILWAY PULLMAN HOTEL CARS are run alone by it through

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#### **RELIGIO-PHILOSOPHICAL** JOURNAL.

#### Mrs. Saxon's Review of Dr. Talmage.

Poices from the People. Mrs. E. L. Saxon, of New Orleans, a flevoted Spiritualist, lately delivered a lecture on Spiritualism in Minerva Hall in that city, in which she AND INFORMATION ON VABIOUS reviewed a sermon preached the previous Sun-SUBJECTS PERTAINING TO THE day by the Rev. DeWitt Talmage in Dr. Markham's Church. We copy the following notes of her lecture from the New Orleans papers, which speak in the highest terms of the lady's social standing and fiterary accomplishments:

She went into an argument to prove that while Talmage is denouncing Splituelism as insanity, he is half way on the road to Spirituelism him-self, and that he only avoids arriving at their faith by stopping short and refusing to go forward from his own premises to their logical conclu-cion

cion., In speaking in his sermon of the lovely little orphan child, with death upon its sweet hips, sud-denly opening its hands and exclaiming: Mother! Mother! he said that he know that its dead mother hang over it. "But," added he, "I am no Spiritu-clist. Modern Spiritualism is only fit to send people to the lugatic asylum." Here is the whole thing in a nut shell. Here is a more neacching and fasting modern Spiritualism

a man preaching and fearing modern Spiritualism, and in the same breath denying and denouncing

Mrs. Saxon adduced other illustrations from his cormon to the same effect.

She urged that kingeraft and priesteraft had over been fast allies. The despot has always fas-cered the bigot, and the bigot has always sustain-ed the despot. Open communion with the dead— Spiritualism—was a death blow to the occupation.

Spiritualism—was a death blow to the occupation of the priests, and hence their fierce antagonism to it. The priestly class, speaking mysteriously in an unknown tongue, has ever flourished and fattened by standing between the people and their Maker. Dr. Talmage quotes Socrates and Cicero to prove that all nations believed in the resurrection of the physical body. I will quote the words of Dr. Johnson: "That the dead are seen no more I will not undertake to maintain against the con-current testimony of all ages and nations. There are no people to rule or unlearned among whom are no people so rule or unlearned among whom apparitions of the dead are not related and believ-cd. This opinion, so widely diffused, could never ca. This opinion, so widely diffueed, could never have become universal only by its truth; those who never heard of one another, could not have agreed upon a tale that nothing but experience could make credible. That it is donbted by cavil-ors can weaken very little the general evidence, and some who deny it with their tongues confess it with their fears.

"Christians, from the mighty strongholds of wealth and power, scowl upon science in derision. Have they not invested in their costly temples, all unfaxed, in which they worship the mesk and lowly Jesus, \$354,485,531, aside from their parsonages, worth \$54,115,297 more? Have not their possessions in twenty years increased over two hundred millions!"

We own no halls, we build no churches; our God needs no temple; our praise cannot dd to His glory; on weak and puny efforts cannot stir His anger: He sends his ministering spirits, and they bind our broken hearts with the tenderness of love's memories. They bid us hope all things, endure all things, for well we know that suffering. chastens, and sorrow ennobles." Citing the immense wealth of churches, conse-

cratell to vanity, she denounced their exemption from taxation, while the over-taxed soldier's wid ow, with the scant earnings of her needle, can scarcely feed and clothe her little ones.

Finally, Mrs. Saxon read from Talmage that there are ten thousand Spiritualists in the lunatic asylums, and also some statistical facts in reply, which showed that of twenty-eight thousand in-mates of asylums, twenty-eight are there from Spiritualism, and four hundred and seventy-two are there from religious excitement, of whom two hundred and thirty-two are clergymen. Thus, two millions of Spiritualists are taxed to support these institutions without any fair representation.

Capt. II. H. Brown writes as follows in reference to his travels: At Momphis, Tenn., a kind welcome was ours. The Spiritualists are alive; their society flourishing. They have a hall centrally located, and they keep it in good use. Mrs. Dr. Cutter was lecturing to the ladies when we arrived and remained to address the seciety

Brother Fishback made the anniversary address Sunday evening, and was listened to by a large audience. The silence was the evidence of the interest.

A REMARKABLE PRIVATE SE-ANCE,

Room.

Last Saturday night, at a scance hold at the house of Mrs. Makdongall Gregory, 21 Green St., Grosvenor Square, London, Mr. Eglinton was the medium. The scance was hold in the drawing-room on the first floor, therefore high above the street; the shutters of the windows of the room were closed and barred; they could not have been opened without admitting light from the street. The door was locked on the inside, and the key left in the lock. The table around which all the sitters sat, was about two yards from the lock, and accidentally in the most favorable posi-tion for enabling all the sitters to gaze into the tion for enabling all the sitters to gaze into the passage if the door had been opened either to a large or small extent.

<sup>3</sup>large or small extent. The members of the circle were seated around the table in the following order, in the dark, and with their hands interlinked:--Mr. Eglinton; Mrs. Flotcher; Mr. W. H. Harrison (of 28, Great Rus-sell St.); Mrs. Makdougall Gregory; Mrs. Wise-man (of 1, Orme Square Bayswater); Mr. George Sutherland (of 117 Sloane Street); Mr. J. W. Fletch-er; and Mr. Arthur Colman. After some ordinary manifestations had taken place. Mr. Heard Sather; and Mr. Arthur Colman. After some stuffing manifestations had taken place, Mr. George Sath-erland was raised, chair and all, and placed on the centre of the table, where he was seen when the light was struck. Another slitter and his chair were raised about two feet. Mr. Harrison, half seriously, asked if the spirits could take Mr. Gol-man the were for the colling by way of chairs were nan through the celling, by way of giving variety to the manifestations; this remark was spontane-ous, no medium present having said anything to lead the conversation in that direction. Mrs. Fletcher and Mr. Colman then called out simultaneously that Mr. Eglinton had broken the circle and left them, and Mrs. Gregory told them to join hands. At about the same moment a chair, probably Mr. Eglinton's, was heard to fall lightly on its feet, apparently some yards from the circle, and a violent "bump" caused by the falling of a heavy body on the floor of the room above, caused everybody to think that Mr. Eglinton had been carried through the ceiling, so a light was struck. From the time the remark was made about Mr. Colman, to the time the light was struck, was about a minute. From the time Mr. Eglinton dis-joined hands, to the time the fall in the room. above was heard, was probably less than ten seconds; some of the sitters a few minutes after the event occurred, estimated it at five seconds.

When the light was struck, Mr. Eglinton was not in the room. Mr George Sutherland unlock-ed the door by turning the key which was in the lock, and it was then noticed that the passage outside was feebly illuminated by reflected light, from the gas in the hall below. Mrs. Gregory and soveral sitters proceeded upstairs, and found Mr. Eg. linton lying in a deep trance on the floor, with his arms extended. This was about two minutes after he had disjoined hands in the room below. In two or three minutes he revived, and com plained of the back of his head being hurt, as if by a blow; beyond this there was nothing the matter with him, and he was as well as ever in a few minutes

The sitters were all satisfied that the phonomena was genuine, and that the door could not have been opened, closed, and locked on the inside by any of the mortals present without their knowing

This case is paralleled by others in the history of modern Spiritualism, as well as by ancient Church legends. Mr. Exlinton tells us that he has had the same manifestation twice before-once at the house of his friend Mr. Davis, where he states that it was given under test conditions, some of those present having their backs against the door at the time. The production of manifestations in response to the suddon suggestion of somebody present is not uncommon. The late Mr. Guppy used to speak of it as a remarkable thing that when Mr. Benjamin Coleman of Upper Nerwood, measurements of Mea Guppy is done to a spicito was present at Mrs. Guppy's scances, the spirits were almost sure to do whatever he asked. The facts herein recorded cannot in any degree be par-alleled by any experiments known to physicists, and are at present foreign both in degree and in kind to their experience and their theories .-- Lon don Spiritualist.

#### Sad Case of Suicide.

Rev. John Marples, of Toronto, Canada, in a fit of temporary insanity, committed suicide on the 23rd of last month by taking a dose of poison. He had lately become converted to Spiritualism, and of course was shuuned by his old associates. His wife says he had been very much troubled at his destitute condition and his inability to support his family and had threatened to polson himself on that account a short time before he did. The Chicage Evening Journal thus gloats over this unfortunate affair:

"The suicide of the late Rev. John Marples, at Toronto, Can, is directly traceable to Spirituai-ism, to which he recently became a convert. He was so deeply interested in the mysteries of the question that he fell a prey to designing mediums. He had been a Presbyterian minister for thirtyfive years, was a scholarly man, and an indefatiga ble student. After embracing Spiritualism, his former friends looked coldly upon him, and he became involved in pecuniary embarrassments. He leaves a wife and four children in destitute circumstances."

Splittualists have no right to commit sulcide on account of financial embarrassments, and for the good of the cause they should be cautioned in this

legard. Now that the insane asylums have been ransack. ed to find out how many cases were caused by Spiritualism or where the patient was a Spiritual-ist, some indefatigable worker will have to invesfigate the suicidal statistics and see how many Church members and ministers of the gospel have taken this method to rid the world of their presence. And I am not afraid of figures in this regard, so far as Spiritualists are concerned. Z. T. GRIFFEN.

The following testimony of Mrs. Marples is clipped from the proceedings of the inquest held over the romains of Rev. John Marples, and throws light on the cause of his death:--

By Mr. Baxter-Do you think that facts of the deceased having resigned the position of minister and embracing that of Spiritualism had anything to do with his death?

Witness-No, I donot; it was the want of money that troubled him; he said he saw nothing but starvation before him, and he would never live to see his family brought to that state.

Dr. Win. H. Andrews, writes us from Ames. Star Co., Iowa, and after reviewing the law with reference to "Blasphemous and obscene Literature," making the point that until the Christian sects all units in their relicious views and get a general law passed defining what blasphomy is, it is not safe to delegate censorial powers to parties who do not ceruple to use them to gratify personal piques or selfish ends. He then goes on to relate the doings of religious bigots in connection with the temperance movement in that region in which he states the following:

"A man calling himself Mr. Porter, lectured here several nights on temperance. He came here from N eyada where he formed a large league composed in part of Spiritualists, and no donbt he thought them all right, as they bought his badges at tweny-five cents each and helped to pay him liberally esides

But when he came here where he thought there vere no Spiritualists he showed his real character.

I chanced to be here temporarily, and being a strong temperance man, gave a lecture Saturday night on Temperance, and Mr. Porter came here the next week and done very well until the last night, and then he came out like a tiger at bay on all the temperance lecturers who were not Christrans. When he closed I arose to speak, and was told by the Chairman that I should not say any-thing. He told me to be seated. I did so until the meeting was dismissed and then I arose to make an appointment to reply to Mr. Porter, and the constable was called to prevent me from even making an appointment; the Chairman, a Justice of the Peace, named Capt. Wier, said he would ar-rest me if I said one word. I dared him or the Constable to touch me, and told them as their meet-ing was dismissed I should say what I pleased, as long as I acted the part of a gentleman, and did so long as 1 accod the part of a genticitan, and did so as long as any remained, for Porter, coward like, had left, and Capt. Wier told them all to leave for home as soon as possible, and as they had been used to obeying, ten minutes found an empty school house. If the Spiritualists of Nevada can remain in the Porter League when it is controlled by such a feeling as the above, they have not the -spirit I think they have." spirit I think they have."

Paul said there is a spiritual body. Mr. and Mrs. Thomas Gales Forster will leave London soon (or Paris.

It has been well said that a soul which hungers for spiritual food, is deserving of your charifies. Spirit influence could be greatly extended, if each family would organize home circles.

Every home circle becomes a living fountain. for the expression of spiritual communications.

It is not an uncommon occurrence for trance mediums to speak in German. Mrs. Maud E. Lord, has returned to Bos.

ton, and can be found for a few weeks at No. 9 Hanson street.

Arrangements are being perfected for hold. ing a National Camp Meeting during next sum-mor at one of the groves in the vicinity of Boston. - It is claimed that the Spiritualists of the future will see the deep signification of the so-termed heathen mythology.

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'The most experienced writers have spoken of the "evil side" of Spiritualism, and contioned us against its "dangers."

M A. (Oxon) asks: Has it ever occurred to Spiritualists that their Movement is of a spiritual as well as of a mundane character, that is, spirits take part in it, for and against, as well as mortals?

The student of history discerns, plainly, that wherever Christianity has planted its standard it has displaced something that was worse, never anything that was better.-

A foreign writer says that no medium can effect what Almighty God and all His hierarchies of an-gels decline to effect—that is, convert a men to Spiritualism without great and corresponding effort on his own part.

When Thomas Gales Forster returned to London, Dr. Peebles, as soon as he caught sight of his old friend, ran forward to meet him, when they embraced and kiesed each other in a hearty affectionate manner

Sniritualism tells of a God-the God of sparring in the set of a tota-the tota of a mercy preached by Jesus, His father, who is in hea-yeer, and the Father of all humanity; God of un-erring law, who is not "weary with repenting," nor "jealous," nor "furious;" a God that science can revero and intellect worship.

At a scance in England, Mr. Haxby, medium, at the preliminary dark sitting, while all held hands, the mouth-organ was played very prettily, and numerous bugle calls were given, which were recognized by the military gentlemen. The music wound up with "The Dead March in Saul,"

Col. R. G. Ingersoll, in a letter to the Transcript, denies that he is a champion of obscene literature, as charged. He objects, however, to religious bigots overhauling the mails and throwing out, as obscene writing, the heretical words written by pure men.

We are in receipt of a tract published by the RELIGIO-PHILOSOPHICAL JOURNAL embracing spir-itual subjects of very great interest to even those who do not believe in Spiritualism. The Journal is a regular and welcome visitor to our sanctum.-Miller Co. (Mo.) Vidette

Theodore Ellis says:-"Will Spiritualists. accept the most elementary truths of Spiritualism. Among these truths there is none more certain than this, that every material thing has an exis-fence, i. e., a soul; and souls differ in quality and degree as much as physical objects differ from each other W each other."

A writer in the London Spiritualist ask: "Can love and justice exist while we each and all recognize and endorse a system of society which is a scramble, an anarchy of selfishness, in which we honor those who take the most and give the least, and allow many to want, and even to starve, amongst those who give much and take little?"

The Medium and Daybreak says: Major Forster, of all speakers we have ever listened to, is remarka-ble for the appropriateness of his language. He is neither verbose, nor is he at all obscure in style, but he uses words in such a skillful and apt man-ner, that they convey more than ordinary mean-ing, and impart truth with a clearness and interest that is quite charming.

The London Spiritualists' claim is, that when Spiritualism and Theosophy are impartially tested by the same methods, they do not emerge from the ordeal in the same condition, for Spiritualism gives a proportion of exact, precise, matter-of-fact evidence of its truth, where Theosophy appeals to vague generalities too wide and undefined to be practically tested. Elliott Wyman writes: The public seances and the materializing, and other classes of phys-ical manifestations advertised and exhibited with "door fees," admitting a promiseuous crowd of curiosity seekers, do not always attract the highest and purest class of spirits, and he who has watched the results of such public exhibitions has been convinced that after a time it is plainly observant that they are not the means or the instrumentality that the true, wise and good augels have chosen as the best avenues through which to convey the true light of immortality and of this heaven born spiritual philosophy to the in-habitants of this mundaue sphere.

For it surely comes to us.

This, I believe, is the fifth year I have received the Journant; the first year it was sent to me gra-tuituously, but knowing by experience that there are many ded-heads in our glorious cause, I sent the within \$50 and cash cause. -8860. and no i pleases me botter and botter. Many weating Spir-itualists would be glad to receive the Journal, if itualists would be glad to receive the JOURNAL, if you would furnish it to them free; many will go to lectures if it costs them nothing, also-attend scances. But when it is necessary to call on them for a few dimes to pay expenses, then we must ex-pect to hear the word "humbug." I have often heard professed Spiritualists claim that there were more Spiritualists than all, of the members of Churches combined. In all my travels, and among the many thousands who have witnessed the mani-testations in my presence for the past, seventeen festations in my presence for the past seventeen years, I believe I never found more than twelve persons whom I thought were true Spiritualists and if the Churches have less in number, I think six would compose all the true Christians in the United States. There are thousands who know the facts of an immortal life, but when one says, "I am a true Spiritualist," can be stand the test? I believe in testing Spiritualists as well as mediums, and when the earth becomes so purified that those claiming to be Spiritualists can bear being tested and prove themselves genuine, we then shall have manifestations worth talking about. I do not claim to be perfect, but as far as my me-diumistic powers are concerned, I defy the world to prove me a fraud, and will submit to sit for manifestations under any lest conditions the whole brains of mankind can invent, provided they take no inhuman advantage of my body. Mr. Editor, have you in your whole rank of mediums one who dare make so hold a statement to the world! If you have, let them now speak, for the time has now come when fraud must be thrown over board. We have already had too much to do with pretended mediums and Spiritualists. If we try cold piece and it proves to be brass, send it to the foundry and have it cast into bells for the Churches for the time is coming when they will need them to ring out their "farewell services." Nothing will be lost in our glorious cause by sifting it, and mediums and Spiritualists who are genuine will not object to a fair, honest, humane test. If this letter should be published, and should offend any of my card friends. I would know that I had fit of my good friends, I would know that I had fit them with a nice honest coat, and they are wel-come to wear it, but while wearing it, I hope they will not forget in whose presence they became convinced that their life was immortal. If your readers would like to know how to test Spirituelists as well as mediums, I can inform them in a brief letter through the JOURNAL. HORATIO G. EDDY.

For they know not what they do?" Know ye not that your oppressors Are indeed the most oppressed. Thes they need your kind compassion More, far more, then all the rest; And therefore you should pray for them, The' they pierce your vitale through.

HARMONIAL PHILOSOPHY.

The Prayer of Jesus.

en sport standard

ET DR. D. ANEROSE DAVIS.

Prayed the Christ when pale and dying On the cruck cross he hung.

When the heartless soldier's spear point

Piezced his anguished bosom through,

For they know not what they do!"

Heads were bowed in scoraful pride-

Yet still proyed the Christ unceasing

For they know not what they do!"

"Father, oh, forgive, forgive them,

Oh, my suffering fellow mortals

On the cross of cartlily wees.

Bearing calling chains and festers,

Angry words and cruel blows;

"Eather, oh, forgive, forgive them.

Sink beneath continual strife,

By the weary way of life,

When no helping hand he know,

For they know not what they do!"

Ye, whose bruiced and broken opirits.

Ye, all feint and worn with suffering

Oan you say for them that crush you

"Ecther, oh, forgive, forgive them,

Whon your friends are weak and fav,

Oan yo proy as did the Jesus

While his gasping breath he drow,

When the temple vail was rended,

And the awful thunders rung;

"Eather, oh, forgive, forgive them,

Mocking lips his woos derided-

Indes had betrayed his master, Peter thrice his Lord denied;

- "Father, oh, forgive, forgive them, For they know not what they do!"
- Yes, oh, yes, deer blessed martyre, Let us let the angels see How we leave from our great teacher To extend our-charity; How we plead for all oppressors
- Asking God to please to help them,
- With a zeal forever new,
- "For they know not what they do!"

If our couldyres chant this anthem While this subject we discuss, . We whit not to go to heaven.

A Fledhum Who Wants to be Tested.

A Medium Carried Out of a Closed

# APRIL 13, 1878.

Chittenden, Vt.

## The Spirit World.

Thespirit, P. P. Koxberry says:

A spirit world is as necessary as the material. Without one there would be no use for the other. The fact that there is a material world, proves conclusively the existence of a spirit world.  $\sim$  All planels and worlds are at this-time, or were at some remote period, inhabited by human forms, imiler to what are not not not a der similar to what are seen upon your planet to day. But some are not inhabited by material bodies, and upon those material life forms, are not reproduced. They have become spiritualized to such an extent, that all things of a material nature have passed into other and grosser conditions of ma-terial life. These worlds or planets, as you term them, are inhabited by beings spiritually adapted to the conditions there existing. The process of refinement or spiritualization of a human form or planet, does not imply the necessity of a change in form. The mountains will still retain their objective form and the valleys the lights and shad ows reflected through and by the rays of sunlight The running streams flow on making sweet music, that charms the soul life of the spirit.

### Burdens Cast upon the Lord.

A spirit in the Olive Branch, well says:

"There is a great error in the present system of roligious teaching. Men are told to cast all their burdens upon the Lord, but the loads of flith and corruption which are supposed to be cast upon him, he never comes in contact with, except in a universal sense. The load, supposed to have been thrown off, has to be again taken up by the individual, and it then devolves upon other spirits to instruct them how the burden may be lightened. I protest therefore against this injustice being practiced upon us without consultation."

we arrived, and remained to address the society after we left. We heard only good reports of her work in emancipating bodies from pain and minds from the errors of the old schools. I spoke eight times for the society, and by invi-tation of the officers of the Cotton News Associa-tion addressed them unconficuent and schools.

tion, addressed them upon the "noney question" one afternoon. Had good audiences, and we feel that it was with mutual feelings of regret that we

left the city to fill our Arkansas engagement. There is a great under current of investigation in the city. I was told of several private mediums, and yet because these investigators (?) pre-fer a cloak to cover their search, the church is used by them, and it is incumbent upon the few to sustain all public efforts. There are but few mediums in the city that are publicly known, but I was told of a few who are having such excellent manifestations that cannot long remain hid-den. We met, one evening, Mrs. Clanney and her daughter, good table mediums. Mrs. C. is also a good trance and test medium, and is, we believe, the only one at all times accessible to the public. We found Father Watson, as we expected, a

whole souled southern gentleman, but worn down with over work.

We had not been reconciled till our visit, to the consolidation of his Magazine with the Voles of Truth, but seeing the burden of care it moved from him, we felt it was best. To those who, like myself, come into Spiritualism from free religion and science, it was no necessity, but to the thou sands who, in the churches, have had glimpses of angels. it was the pillar of fire, guiding them out of the darkness of ignorance and the desert of superstition to the light of the promised land of positive knowledge it had a place essentially its own, that no other publication can fill, and I hope to see it revived in 1879.

Mrs. A. C. Hawks we found to be a very superior woman, and one well fitted by the experiences of life to be an instrument for the teaching of our philosophy. She is now taking a Southern trip, and in a few months goes to Philadelphia. Now let the friends in the Central States and Great Northwest invite her thither for a while.

Mrs. Shindler associated with Mrs. H. in editing the Voice, is a lady of rare literary ability. We have visited Clarendon, Ark. It is an inter-

for Southern town, and it was a question with us how we should like the people there, and hence it was with some anxiety we awaited daylight in the little hotel bedroom we occupied, with three beds (full) and no windows. But daylight brought friends and a welcome. The deputy sheriff, W. J. F. Jones, had all arrangements made for us; the court-room prepared, the organ from the M.E. church procured: We had excellent attendance during our five lectures, and the sacred songs of Mr. Vandercook so charmed them that two after noon mathees were arranged (one impromptu for them) for their gratification. Warm, enthusi-tic, open-hearted and friendly, we soon decided that we liked the Southern people, and by our re-ception we bolieve they liked us. It was only upon promise to sometime return, that our friends allowed us to leave them to fill our engagements at Little Rock and elsewhere in the State.

#### Anniversary Exercises at Battle Creek, Michigan.

The anniversary meeting, March 30th and 31st, was fully attended. A. J. Fishback, A. B. Spin-ney, and Mrs. R. Shephard were the principal speakers. Brother Woodruff, of Leslie, was pres-ent; he is one of the oldest standards in the State, and is always at his post, and though full of years, be a new principal for the state will be a set of the state. he is yet young in spirit. Space will not admit of particulars, and Lwill only add that Mr. Rizer, of Kalamazoe; Mr. Schoonover, of Coldwater; Mrs. Talmadge and Thompson, of Marshall; Bro, Barker, of Janesville; our president; A. A. Whit-ney and wife; Dr. J. V. Spencer, Dr. Hawkhurst, E. C. Manchester, and others that took part in, and made this one of the most interesting meet-ings ever held in Battle Creek, Mrs. Shephard's "influence" in answer to the inquiry of Dr. Hawkhurst, was one of the most sublime utterances we ever listened to, coming through the organism of mortal being, and was responded to by the Dogtor as being "very satisfactory." Brother Spinner's ad-dress from the text, "Create within ine a clean heart," etc., was one of the best addresses ever made by him have made by him here.

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# A Remarkable Case of Spirit Healing.

give you, another short experience with my spirit friends (Mr. Church, the medium), which, perhaps, might be read with interest by your numerous readers. I had the misfortune to receive a sovere fall last Wednesday, while walking on one of our principal streets, and sprained my an-kle so badly that I had to take a carriage to get home. The next evening, still suffaring intense pain from the fall I had, I managed to walk to Mr. C.'s house, which is not far from my own, in order to have a sitting with him, that my spirit friends might operate on my ankle. As soon as we took our seats (always side by side), Miss Fleetwood, a spirit, came and told me to prepare my foot for treatment by taking off my shoe and stocking. When ready, she brought a chair from the other side of the room, sat down on it, and took my foot on her knee, and commenced rubbing my log and ankle. This she did for about ten minutes, when she asked me to try if it was any better by taking a thort walk with her. I stood up, when she tried her height with me; her head just came up to my shoulder; then taking my arm, we walked all over the room, and I placed one hand on the medium's head (he being at the time in a deep trance), and the other on my spirit guide. I may say the room was dark as possisible, and a row of chairs on the floor, yet I was piloted safely through all of them, and brought back to my chair on which I again took my seat. But all pain was gone, and I walked home as well as before my ankle was sprained. To those who would like to inquire, I would say there is but one door to the room, and this I lock and sit against it. As Mr. Church and I sit twice a week, we always for something, perhaps worth telling. B. ARNOLD.

R. ABNOLD.

Editor Journal: - I see in the Journal of he 3th of March an article entitled, "Joseph Volf against the mediumship of Mr. Peck, Charley Cutler and Arthur Cheesewright." As for Mr. Peck and Mr. Cutler, I have nothing to say, but when the mediumship of Arthur Cheesewright is assailed, I am compelled to rise to my feet and speak out "in meeting " I attended Mr. Cheese-wright's circles during the winters of "76-77, some of them held at my own house. The circles were attended by skeptics and those seeking knowl-edge of the hereafter, as well as by the friends of the cause. The medium was put in the cabinet with a rope and chair, and the door closed, and in less than a minute he would be fastened to the lower round of the chair, rope secured around both feet and hunds, and around the neck, with head between the knees fastened to the chair round, and when the bell was rung and the drum bent, the door of the cabinet would be opened be-fore the bell or dram would fall to the floor, and we would find the medium in the position above we would not the measure in the position above stated. In the dark circle all joined hands, with the medium in the circle, in the position as above, and the curtain, bell and drum would float above the heads of those present, while each one would be touched by materialized hands. At one house the cabinet was built up to the celling, and a staple with a ring it, nine feet high, and after the medium was frequent fastened to the chair as medium was recursiy fastened to the chair, as above stated, he was holsted by the invisibles and above stated/he was holsted by the invisibles and hung to the ring in the celling, chair and all, head downwards. These are facts seen by many both in and out of our faith. In the face of all of this evidence, it would be a greater stretch of cre-dulity to cry humbug and delusion than to assail the honest-hearted integrity of the writer of the above mentioned article in the JOURNAL. N. W. BROWN, Nederland Colorado.

Nederland, Colorado.

Mrs. J. C. Lathrop writes: \* \* \* \* \* \* I cau say amen to the many truthful reiterations that the JOURNAL is constantly improving. When I think of the juffuence that clusters around, the chosen work of our dear markyred Brother Jones, and how grandly he defended the cause of purity in the noblest and most important of all rela-tions; marriage, I know that his interest is more alive and active for the cause of truth and purity, han when here.

W. O. Stauffer, Bremen, Ind., writes: We have just been enjoying a rich treat in the form of a series of spiritual lectures by Dr. S. A. Thomas of Sturgie, Mich., who is certainly one of the most logical reasoners we have ever had discuss Spiritualism from a scriptural standpoint. His lectures were well attended, the attendance increasing regularly until the last evening when the ball was crowded to overflowing. There were quite a goodly number of the orthodoxy in attendance, showing that they are becoming tired of the husks of old theology, and are trying to break through them to the grain of truth, justice and purity within, with which the inexhaustible granary from which true Spiritualists draw their knowl

edge is filled. Dr. Thomas also lectures on Finance as a specalty, but would spend his whole time on Spiritual ism if the work is furnished him to do. A man of his ability and power to convince ought to be kept in the spiritual lecture field. Liberalists, Spiritualists and Freethinkers in general; who desire lectures, will do well to employ Dr. S. A Thomas.

Mrs. Emma Taylor writes: Having a few spiritualist neighbors, and several others who vere dissatisfied with the teachings of the Baptist Church, the only one in our village, we concluded to open our house and invite all who chose to dis-cuss or hear discussed whatever question might be decided upon

Accordingly we commenced our meetings the first of December, and have never failed to have a good attendance with a constantly growing interest. The manner of conducting our meeting has been varied, usually discussing a question decided upon on a previous Sunday, but sometimes read. ing a liberal lecture and commenting upon it. We have also on two occasions secured the services of Mrs. Gardner, of Rochester, who is a line medium, and an excellent inspirational speaker. The com-ing of Mrs. Gardner among us has been a decided help to us. Her high womanly character, and her long and effective service in the temperance and various other reform movements in the city of Rochester, gave her an influence that has told for good upon us. We expect her to be with us again in four weeks, and hope to have her once a month during the summer.

#### Anniversary Celebration at St. Ansgar, Iowa.

The Spiritualists of St. Ansgar, Mitchell Co., Ia. and vicinity, came together at McCarthy's Hall, II St. Ansgay, for a three day's celebration of the thirtleth anniversary of Modern Spiritualism.

The occasion was one of marked success, both to Spiritualists and visiting friends. Bro. Asa Warea, of Waterloo, Iowa, was our speaker. He gave four addresses which were nicely timed and appropriate to the occasion, and produced a very perceptible effect on his auditory. Mr. W. is a man of much experience in the Church and out out of much experience in the Church and out, capable and willing to work in the fields of reform, and should be kept employed as a lecturer. We shall need him again. Mr. McCarthy, (the owner of the hall) a very liberal Catholic, gave us the use of the building as he has done before, and brought his family to hear "the glad tidings" from the "thither shore."

Miss Kittle E. Wardall presided at the organ, and Frank Thomas conducted the singing. Perfect harmony prevailed throughout, and April 1st we separated, feeling that the angels have met us to strengthen and encourage us in our labor of love for humanity. THOMAS WABDALL,

Secretary,

Whittier says:-"Up now for Freedom! not in strife, Like that your sterner father saw-The awful waste of human life-

- The glory and the guilt of war; But break the chain, the yoke remove, And smite to earth oppressor's rod With those mild arms of truth and love, Made mighty through the living God."

Wallace Downs, of Craig, Mo., writes: We hold circles once a week, and are developing several mediums.

One young lady in our circle would make an ex-cellent medium if she was not averse to being controlled. Why is it that those that do not desire mediumship are mostly the ones chosen by the spirits? Mrs. Mattie Hulett Parry was with us a short time ago and delivered a course of lectures. She handled her subjects well, and was frequently applauded. Too much cannot be said in praise of our Methodist brethren, on account of their liberality in giving us the free use of their church. We talk of having Mrs. Parry come back again soon. She seemed to draw large sudiences, com-posed of church members of all denominations.

Her audiences ranged from three hundred to five hundred.

#### Brief Mentions,

Emily Emerson writes: The JOURNAL is a weekly feast of good things. I can't do without it.

Allen Shadle writes: We think the JOURNAL is ecoming better every week, and ours would be a lonely house without it.

Mrs. Ruth Sawyer writes: I had rather have the JOURNAL than a new dress, any time. I like to read it all, especially the loctures.

J. Croxall writes: May God bless you for the light that you are conding to the dark and benighted people.

L. W. Hooper writes) I think the JOURNAL has improved greatly since it came under your men. agēment.

J. Overton writes: I cannot do without the JOUBNAL. I read in it articles from some of e ablest minds and deepest thinkers of this ago, and that is just what I like.

Laura F. Thompson writes: I have taken the Journal since 1870, and I feel as if I could not do without it, for really it buoys my spirit up when reading it, as I contemplate the happiness of the life beyond in comparison with this poor, miserable existence.

L. L. Smith writes: The JOURNAL is a feast of spiritual knowledge. How much I appreciate the reading of such a lecture as Mrs, Richmond gives on Creation and Disintegration. You strike the frauds like a man of honor, and a mind of might. I hope they will soon get a finishing blow.

Mrs. G. E. Hill writes: The JOURNAL comes to us weekly freighted with good news, and we hall it with pleasure. There has been a great improve-ment in it for the past year, and I am gled to see you so outspoken in the cause of true Spiritualism, denouncing fraud wherever you find it.

P. Reimers writes: I read with intense interest in the Journar, the letters on "Leadership in Spiritualism," and although my name may be unknown to you, I venture to express my opinion that all true Spiritualists in England sympathize with your views most cordially.

L. Paine, of Edinburgh, Ind., writes: 1 like the JOURNAL very much, and would feel lost without it. We have a very good medium for materializa-tions here, C. E. Winans. E. K. Hosford is a good lecturer, and I am being developed as a magnetic healer.

Geo. Knowles, of Delphos, Kansas, writes: Spir-ituallats are on the increase in this vicinity. In one neighborhood in this county the cause has such as a second second

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# RELIGIO-PHILOSOPHICAL JOURNAL.

Continued from First Pase

The day of light-all things beside Would cease to have their place, If the sun's rays shall ever hide One moment that orbed face. .

The sun shines even in the night: 'Tis the world that turns away, When whiter is here so white; It is because the ray Gleams but on an inclined plane, Not in a direct way.

True light is that which giveth life; If it be the orbed sun Or atoms awakoning from their strife, They straightway upward run, To leap and great the new born day. And never, never know accoy.

The light of spirit is all trath, And lovo and perfect harmony; This three fold color Leops in view The image of all light you coe, In that which ever speaks to you Of perfect oplendor of God's coul. Three rays within the sun's control--Red, yollow, and blue, and these compose The chades till all the fints are done, And of the last the shades must blend In the white beam of light-but one.

Three truths within the central light, That makes the world of mind complete, Love, trath and wirdom, perfect bright, And thecoover life band so sweet, Pure opicit is of endury white; The red and blue and gold of thought Lloke up pure thought like lilles' light

And plant pure deeds from life outwrought.

And even as these colors blent 🔪 Within this Tea Ross\_are like powers, Of trigdom, love and truth here lent, To make this bloom more perfect, dowers Of trath are mingled with much, dross, Until in yaried forms of earth ... You reach that atmosphere where all Is love, wisdom, and truth, that birth . Where truth, wiedom, and perfect love Make up the whiteness of that light That crowns and robes your souls above.

"Lot there be light," the Father said Unto the dark ways of the world, And straightway from the sunlit orbs, Roys of light swiftly unfurled, "Lot there be light" each soul must say, And from the central sun of life Of love and truth the glorious day, Shall beam with perfect beauty rife Those rays of light again will reach Even the lowliest coul, and move With perfect power and voiceless speech Of love supreme and blest control. Good bye, good morning, the light downs On you from all the souls above; · May all its glorious rays so white, Unito your hearts in Truth and Love.

### BENEDICTION.

Oh, now Spirit of all goodness, Soul of life, and light and love, Blessthy children with thy presence, Lead them to thy truth above.

Thoism and Frayer.

And now as to what Mr. Tuttle has to say on the subject of prayer. When he tells us that "It is utterly impossible to appeal to an impersonal being, to a principle or com-bination of principles," I agree with him fully. But he further says: "Of the countless millions of prayers made by Buddhist, Mohammedan and Chris-tian, there is nothing cognizant to human intelligence more certain than never one has hear masured by a nersonal interference of

been answered by a personal interference of any deity, or that any law of nature has been changed. This alone ought to silence forever the advocates of constant appeal to "the throne of grace."

He must be a pretty bold "influencing prit" who can positively assert all this. I agree with him that it is not reasonable to suppose that the laws of nature are altered by any one's prayers; but surely the operation of a law may be overcome without altering the law. For example, the law of gravitation is overcome when by spirit power a medium is lifted from the floor to the cailing. Other illustrations will readily occur to thoughtful Spiritualists.

To say that no prayer has ever been an-swered "by a personal interference of any deity," is equivalent to saying that no prayer has ever been answered by the personal interference of any spirit, for I may fairly as-sume that in many mythologies what we call spirits, are called gods or deities.

Now let us take a case related in this very number of your JOURNAL, (March 23rd), in which Mr. Tutile's remarks appear. You which Mr. Tuttle's remarks appear. You present the case of Captain Adams S. Smal-ley, who being at sea in his brig, on his way from Bordeaux to Key West, dreamed twice that he saw a number of men in peril, and that he could save them. He changed the course of his vessel, and picked up the crew of the ship Sparkenhoe, of Dublin.' Now I can the more readily believe this, because a great-mede of mine hearing my name, and great-uncle of mine, bearing my name, and sailing from Gloucester, Mass., had his ship struck by lightning, took to the long boat with his crew, and was picked up by a ship also from Gloucester, the captain of which had dreamed three times that by sailing back on his course, in a certain direction, he would encounter a boat's crew in distress. He did this, and my uncle and his men were saved.

Is there anything improbable in the sup position that certain spirits, attracted by the prayers for succor of persons composing the heat's crew, should have exercised a mesmeric influence on Captain Smalley-infused into his mind what seemed to him a dream; repeated it with added force, until at length he was wrought up to the resolu-tion of testing its truth? Take the nerfectly well anthemission

Take the perfectly well authenticated case, related by the late Rev. Dr. Bushnell, of Capt. Yount, the Californian, who dreamed that an emigrant party were perishing two hundred miles off in the Carson Valley Pass. He got up an expedition, sent it out at his own expense, and rescued the remnant of a party that had undergone incredible suffer-ings in the snow. Will any intelligent Spiritualist scout the theory that the prayers of the sufferers may have attracted spirits who made the recipient and impressible mind of Capt. Yount their instrument for bringing about the resone?

It needed no change of a law of nature to produce these deliverances; and yet they may have been the direct result of the potency of carnest prayers, under certain favorable conditions.

Many unconsidered cases of apparent spir-

thinkers, physiclets, statesmen, and seers of humanity. And now as to what Mr. Tuttle has to say on the subject of prayer. When he tells us that "It is utterly impossible to appeal to an impersonal being, to a principle or com-bination of principles," I agree with him fully. But he further says: "Of the countless millions of prayers made by Baddhist, Mohammedan and Ohrisfor both kinds of phenomena, and a man of scholarly and philosophical culture, is a scholarly and philosophical culture, is a well-known Theist. Among theistic Spiritu-alists we may also class Joseph Glanvil (1680) and Henry More (1687), both Spiritualists in the modern sense; William White, editor of the new *Psychological Review*; Wilkinson and Shorter, formerly of the London *Spir-itual Magazine*; S. O. Hall, Wm. Howitt, Dr. Watson, Dr. Crowell, Robert Dale Owen, Dr. Brittan, Wm. Mountford, Dr. Peebles, the late Judge Edmonds, Archbishop Whately, Bishop Clark of Rhode Island, Dr. Carter Blake, Rev. Manrice Davies, Rev. Mr. Colley, Frederick Tennyson, and indeed nearly all the conspicuous English Spiritualists. the conspicuous English Spiritualists. cannot speak confidently of the views of Mr. Alfred R. Wallace; but that he is diametri-cally opposed to Mr. Tuttle, in his notions of prayer, and probably in his views of a di-vine reality (not a mere "combination of principles"), is manifest, I think, from the following passage from Mr. Wallace's "Defense of Modern Spiritualism:" "The recently discussed question of the

efficacy of prayer receives a perfect solution by Spiritualism. Frayer may be often answered, though not directly, by the Deity. Nor does the answer depend wholly on the morality or the religion of the petitioner: but as men who are both moral and religious, and are firm believers in a divine response to prayer, will pray more frequent-ly, more earnestly, and more disinterestedly, they will attract toward them a number of spiritual beings who sympathize with them and who, when the necessary mediumistic

and who, when the necessary mediumistic power is present, will be able, as they are often willing, to answer prayer." Now all these men held, or hold, a belief which, if we must regard Mr. Tuttle's guides as infallible, is nothing less than "ab-surd." I hope your readers will think twice before they accept this as the con-cluding utterance of Spiritualism—as the last word it has to offer on the subject of last word it has to offer on the subject of Fheism and Prayer. One of the first lessons the thoughtful Spiritualist has to learn is the surprising fact that spirits do not hastily change the opinions they carried with them from this life. Even those who have denied the immortality of the soul find it hard to rid themselves of the illusion, and think for a while that they have not really cast off their mortal coil. "There are as big fools in the Spirit-world as there are in this," was the saying of Henry More, who died about two hundred years ago. We must not therefore take a statement as accurate because it comes to us fortified by curate because it comes to us fortified by supposed spirit authority. Spiritualism does not relieve us from the responsibility of exercising our own reason. We must do our own thinking if we would have truth vital within us. The man who tamely ac-cepts a theory because a certain class of spir-its dografically assort if may live to fird its dogmatically assert it, may live to find that he has contravened those high spiritual laws which require that the realization of a truth must be the product of our own mental activity, our experience, and the singleness of our desire for the truth.

Mr. Tuttle has done noble service in the cause of truth, and I highly appreciate his writings. But I hope that all loyal Spiritualists will work out for themselves the gordian problem, which he or his guides would cut so cavalie ly with the sword of direct negation,-the problem, namely, of a God, not so inferior to finite spirits-not such a mere syllogism, or "combination of principles"—that he cannot exercise both consciousness and clairvoyance.

the "people at large." In my judgment it is equivalent to saying the "people at large" desire to be humbugged rather than sit an hour and fail to get anything to feed their hour and fail to get anything to feed their curiosity! This may be a correct estimate, and perhaps explains why "the people at large" are so well satisfied to pay their money to such well attested frands as Bish-op. Fay, Choate, Cecils & Co. When the Cecil Brothers were here last fall, they played on both sides. After doing their best to satisfy "the people of large"

their best to satisfy "the people at large" that they were mediums, with similar "test conditions" to those now allowed by Bastian and Taylor, but refusing absolutely fraudand Tayar, but refusing absolutely man-proof conditions, and getting what they could of the people's money-such as were satisfied with their "best conditions to get the best possible results to please the people at large"-they took the other side and agreed to "expose," etc. At the "expose" they had "Bastian and Taylor's" circle, and professed to explain how Bastian did it. Cecil reported his experience with Bastian, in which he claimed he caught Bastian personating a materialized spirit, and held on to him and called for a light, and that revolvers were drawn and a general fracas ensued. Now I did not believe the story, for he was a self-convicted liar. But those who know that Bastian submits to no conditions to make such cheating impossile, will naturally and reasonably believe Cecil's story; or, at least, that imposture is probable.

In the refusal to submit to fraud-proof conditions (such as shall not be painful or injurious or incompatible with honest mediumship), mediums present the strongest presumptive evidence of intentional deception. Give me one FACT that is beyond the possibility of mistake, in preference to a million doubtful appearances, where trick is probable, or even possible. The assumption that these uncertain conditions-rest-ing the evidence more on the honesty of the medium than the accuracy of their meth-ods-have "the approbation of all reasonable skeptics and investigators," smacks of dog-matism and conceit; as much as to say, "All who require protection from imposition, so probable in all circumstance not strictly fraud-proof, are unreasonable?" "All who do not prefer our claim of honesty as evi dence to stubborn facts that ask no trust are unreasonable!" "All who are unwilling to be deceived whenever it may be necessary for us to deceive them, are unreasonable!" But the responsibility is thrown upon their "spirit guides." This transfers the applica-tion of all we have said. If their "guides" refuse to act under test conditions, the mediums should not be censured. But, then is it not their plain duty to labor with the guides, and if they prove incorrigible, reject them and invoke honest guides to do this good worv? If spirits refuse test condi-tions is not that evidence against their intions, is not that evidence against their in-tentions? We must deal with spirits as with men, for what more are they

Now, I do not hold that all mediums who refuse the most absolute protection to the investigator, are false or fraudulent. They may be blind to the bearing of their acts they may be utterly unacquainted with the honest mental attitude of the skeptic, and his doubts may seem unreasonable to them, and his exactions impertinent, and from a narrow view of the whole field they inter-pret these designs for their own protection as reflections upon their honesty, without cause; and spirits equally limited and purblind may hold the same view, and inspire their mediums with contempt for all criticism and hatred for all doubters who dare sure this is the case. What is the remedy?submission to duplicity and sympathy for fraudulent methods as the price of favors from this class of mockers? Must we purchase the friendship of the Spirit-world with the sacrifice of truth and the blight of all our scientific hopes? Is our admission to the holy shrine where angels wait on faith, to be decided by our moral cowardice and gained only by compromise with fraud f But if a knowledge of immortality must be purchased at the price of honesty and a compromise of the dearest rights and most sacred instincts of a free truth-loving soul. let me die in the darkness of prospective annihilation, and carry with me into the gloom of oblivion the light of Eternal Principles and the consciousness that I have not built a temple of immortality an the quicksands of legerdemain in the smoke of fiction and confusion of ignorance. LYMAN C. HOWE.

opponents and ready-made evidence to prove our opinions. The Trinitarian will prove by texts from John, that Jesus was a God; the Unitarian, by texts from the first three Gos-pels, that he was no such thing; the Inûdel will prove infallibly, by texts selected from all four Gospels, that he was not even an average man, but an ambitious fanatical Neither party cares one atom for the truth for its own sake, but merely to prove his own case and ridicule his opponent. Such a method answers these purposes to perfection; but it is alike useless and derading. If, on the other hand, we would form a

rational conception of the life and character of Jesus, we must submit the New Testament records to the same impartial criticism as the works of classical or other authors,-regarding them neither as inspired, nor as cunningly dovised fables, but as part of the literature of a most remarkable people, whose authors have done more for the spiritual development of mankind, in the past, than the authors of all other nations ut together.

In the second place, Jesus should be judg-ed by the age in which he lived, and not in the light of the nineteenth century, nor by the canons of modern criticism. The justice of this rule is self-evident, and if universally practiced, would sweep dogmatic infidelity out of existence. That Jesus did not transcend his age, intellectually; that he shared some of the superstitions current at that time in Galilee, is not just ground for ad-verse criticism. He believed in the speedy approach of the end of the world, in the magical power of faith, prayer and fasting in the resurrection of the physical body; in a tha-atrical Judgment Day; in a personal Dovil, backed up by myrlade of minor monsters; in a local Heaven and Hell. What a gloriin a local Heaven and Hell. What a giori-ous opportunity does this present to Infidels of the Ingersoll type, regardless of all truth and justice, to slander, abuse and recrucify a man "whose shoe latches" they are not worthy "to unloose." Much that seems to us so foolish and utterly impracticable in the savings of Jesus will lose that character. so its and unterly impractication in the sayings of Jesus will lose that character, and become pregnant with wisdom, when viewed in the light of the belief, so popular in his day, that the then existing generation of men were to be the last on the earth. Let every Spiritualist, before writing or lecturing against Jesus, first throw himself back into the first century of our era, let him, in imagination, travel from the United States to Galilee, and take reason, and not feeling, as his guide.

Finally, in forming judgments of great characters, we must draw a broad distinction between head and heart.—a distinction which is universally ignored by the Infidel when dealing with Jesus. History is full of examples of men who were giants in intel-lect, but whose spiritual natures scarcely excelled the brute, and of others whose in-tellectual capacities were of the most ordinary type, but whose names have become household words in millions of homes, and whose praise will endure as long as humanity endures.

Estimated intellectually, Jesus was an average Galilean; estimated spiritually, he has never been excelled. What a gross injustice we do to him and to our ownselves, when we elevate him to the rank of a God, or degrade him to the level of average hu-manity. Let us view him with our natural eye-sight, undimmed by theological or anti-theological spectacles, and the true majesty of his character will be revealed to us in all its spiritual beauty. Nothing is intended in these cursory re-

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## APRIL 13, 1878.

#### EY EPES SARGENT.

Mr. EDITOR :-- Our excellent friend. Hudson Tuttle, in his "Ethics of Spiritualism," remarks:

"The personality of God is an irrational theory, for he must be infinite. If infinite. every part must be infinite. An infinite personality must have, for instance, an infinite hand, but if his hand be infinite, filling all space, then there will be no space for the space, then there will be no space top the remaining organs. Hence, an infinite per-sonality is absurd." I hope that this argument is from the "in-fluencing spirit," and not from Mr. Tuttle,

for he is capable of something much better Yes, an infinite personality is "absurd," in the very restricted sense in which the word personality is here used; for it is used as if it merely meant "the corporeal manifesta-tion of a soul." But this is only a narrow and conventional definition. No philosophical thinker accepts it when he is speaking of the divine personality. In the language of philosophy a person is

a being, intelligent and free; every spiritual and moral agent, every cause which is in possession of responsibility and consciousness. In this sense, God, considered as First Cause, is a person.

The essential elements of personality are (1) existence, (2) consciousness of that existence and (3) control over its manifestations An impersonal God—what Mr. Tuttle calls "a principle or combination of principles"—is evidently no God at all, for he (it?) lacks the complement of deific attributes, is incomplete, and falls into the category of brute nature. To lift the thoughts in prayer to "a combination of principles" would be as idle as to pray to the moon.

Personality does not depend on the relativity of the person—on the distinction of a me from a not me. The most distinguished of the philosophical physicists of our day Hermann Lotze, remarks: "Personality has its basis in pure selfhood—in self-consciousness—without reference to that which is not self. The personality of God, therefore, does not necessarily involve the distinction by God of himself from what is not himself, and so his limitation or finiteness; on the contrary perfect personality is to be found only in God, while in all finite spirits there exists only a weak imitation of per-sonality. The finiteness of the finite is not a productive condition of personality, but rather a bar to its perfect development." When Mr. Tuttle tells us that "an in-

finite personality must have, for instance, an infinite hand," he surely is misled by the limitations which he would impose on the word person. But even admitting this narrow corporeal meaning, there is an obvious fallacy in the affirmation on which he bases his argument. As well might he say that because the universe is infinite, therefore, "every part of it must be infinite"-even our earth—and that consequently there ought to be no space for other bodies. His reasoning no more proves that an infinite personality is "absurd" than that the Copernican system is absurd.

Were it not "unscientific" in these days to recur to authority. I might say that a notion cannot fairly or prudently be pronounc-ed "absurd" which was or is reverently accepted by such minds as Newton, Locke, Leibnitz, Descartes, Kepler, Copernicus, Co-lumbus, Pascal, Milton, Berkeley, Sweden-borg, Kant, Thomas Paine, Franklin, Jefferon, Adams, Webster, Washington, Fara-day, Herschel, Agassiz, Carlyle, Darwin, and we know not how many more of the great

sudden premonition gives up the idea of embarking in a certain steamer—may occur as answers to unspoken, and perhaps unconscious, prayers. The human instinct which prompts prayer, is therefore right; for a prayer even for deliverance from physical danger may, on the spiritual theory, be an swered without any violation of natural laws.

"Gravitation," says Mr. Tuttle, "would draw a saint over a precipice, despite his prayers, with the same energy it would a stone.

That depends: If there was some spiritu-al force at hand which attracted by prayer, or some other cause, could overcome the gravitation, or present some unexpected means of rescue, the saint might stand a better chance than a stone. None ought to know better than Mr. Tuttle that a living, earnest soul may attract spiritual aid of such a character that even physical forces may be baf-fied or superseded, and this in strict conformity with natural law. Prayer, then, is no mere shouting into a void. There are high, though obscure, spiritual laws justifying and underlying the sacred instinct. It is true, as Mr. Tuttle says, "we cannot implore principles and laws." No; but we may im-plore the cause in which principles inhere; we may implore the law maker; the living, intelligent, clairvoyant, and *influencing* spirit. Surely to the studious Spiritualist there can be nothing unreasonable or unscientific in the instinct or principle of prayer. Whatever certain spirits, claiming to be

scientific, may say to the contrary, Spiritual ism is the very life and ground of a rational,

heart-satisfying Theism. The notion that spirits generally teach atheistic doctrines is a great mistake. There are spirits out of the mortal form, as there are spirits in the mortal form, who are Positivists by nature, and disposed to admit nothing that they cannot see, weigh and measure. Their idiosyncrasy has its uses in exacting caution and preventing some too hasty conclusions. "But the notion that we must admit only what we can see and test, is erroneous and inconsistent. 'We recognize as certain the existence of the poles of the earth, and yet their existence is a pure abstraction, and moreover an abstraction manifesting itself by no appreciable effect. Their reality is deduced solely from the fact of the spherical form of the earth and its rotation upon itself. It is the same with the existence of the earth's centre. We admit it, without absolutely knowing that such a centre exists. Attraction, grav-ity, caloric, electricity, are all forces which we cannot grasp, and which are absolutely unknown in their essence; and yet we are obliged to base our scientific reasonings upon their existence; that is to say, upon the existence of causes which cannot be directly proved, and which are known solely by their effectsi. Analagous to the reasonableness of our belief in these secondary causes, is that of our belief in a First Cause.

Nearly all the great seers and spiritual philosophers have been Theists. The exceptions are rare and unimportant. Plutarch, who was a Spiritualist in the modern sense. was a devout Theist. So was Tertullian, who knew our phenomena. So was Augus-tine. Among the great mediums who flourished before 1848, Swedenborg, Oberlin and schokke were devout Theists. The latter wrote two volumes of devotional discourses. which have been translated into English and published by Houghton & Osgood, Bos-ton. Oberlin used to have interviews with his deceased wife, and Zschokke was a re-

### Bastian and Taylor's Defense.

You have left little to be said on this subject, but, as Christians say, "I feel like add-ing my testimony"—not for Christ, but for honesty. Mediumship is a sacred inheri-tance, and we can afford to work and wait to develop it in all its purity. Charity, forbearance and toleration are essential fac-tors to a just estimate and fair judgment. It is in the interest of mediums that I write, and it seems to me that every honest medium will bless you for the protection you give them in these timely and truthful preentations of their rights. If mediums put themselves on a level with professional frauds, how can they expect the public to discriminate in their favor? The gist of the "Defense" seems to be that Mr. Bastian's mediumship has been tested and proven beyond question, and therefore it is assumed that "there will be no need of resorting to trickery." Does it follow that because a medium has had real manifestations, that he can get them at will to meet all emergencles and fill all engagements. It is the knowledge we have obtained by experience, that a genuine medium is not always above deception, and that mediumship is limited and dependent, and cannot be manufactured at will, that utterly neutralizes this pre sumption. It appears exceedingly weak, and thinkers will not-cannot accept it. Practically carried out, and this apology puts an end to investigation-if all mediums adopt the same plan; translated, and it means this:"Years ago a future life and spirit communion were demonstrated through Harry Bastian to hundreds of persons, therefore no further evidence is needed, and investiators better stay at home and read what has been done, and-doubt no more; and, to extend the interpretation, "Christ and his apostles were tested "to the satisfaction of the majority" of his followers; therefore, im-mortakity is proven, and modern Spiritual-ister is a nealers important" ism is a useless innovation i

These phenomena have little value be yond the scientific data they furnish-the absolute demonstration. of spirit communion; and, while this demonstration has been furnished to the satisfaction of millions in our age, each investigator wants his own data; and it is this feeling that supports the demand for mediumship, and if medium-ship cannot be reduced to conditions that answer this demand, it is a farce, and its office must be abandoned—so far as it is used for its phenomena and facts.

There is much in mediumship to bless and brace the spiritual nature of man, and quicken and extend the mental and moral activities of the race, independent of its phenomonal aspects. Indeed, this is the real sphere of greatest value—physical wonders being sensuous and superficial in their ef-fects, and transient and rudimentary in their object. They are, nevertheless, of vital importance in this primary school, and I am far from underrating their importance. But in proportion as they are important, should be our vigilance in guarding them against "every appearance of evil."

Messrs. Bastian and Taylor assort that they "sit under the best conditions to get the best possible results, to please the people at large." If the conditions afforded are not markable test medium, and could read the | FRAUD-PROOF, this is a poor compliment to Binghampton, N. Y., April 8, 1878.

### Justice to Jesus.

It is much to be regretted that so many Spiritualists, after emancipating themselves from the old dogmas of theology, should unfortunately rush from one extreme to an other, and sink into a narrow and bigoted infidelity, instead of becoming liberal, rational free thinkers. Bronght up from childhood to regard the Bible as the inspired Word of God, they come at last to treat it with profound contempt. Trained in child-hood to pray to Jesus Christ as a God, they are no sooner free from that superstition. than they seem to delight in abusing their former idol, ranking him even below average humanity, as a fanatical, egotistical, wouldbe reformer, whose career terminated

in a disastrous, but well-deserved failure. That "extremes meet," is proverbial, and this tendency to jump from one kind of bigotry to another, is too natural to deserve se vere reproach. So far, indeed, as the infidel materialist is concerned, it is a matter of no moment; his ends and aims are all bounded by this petty sublunary sphere; to such a man spiritual development is impossible. With the Spiritualist it is very different; he believes, or knows, that every step in adyance in this life, is a step in advance in the future life. It is of great importance, there fore, to him to raise himself out of the quagmire of infidelity and join that noble army of free thinkers, who use freedom of thought for no other purpose than the attainment of truth and their own spiritual improvement. I know by experience that it will amply repay the Spiritualist to form for himself as rational and just a conception of Jesus Christ as our limited knowledge of his life, character and teachings will allow. It benefits alike the head and the heartthe former, because it is "free thinking" in the noblest sense of the term; the latter, because it will bring before the soul the loftiest type of spiritual character history can furnish. Such an ideal is well worth having when it is not a mere figment of the imagination but the terms of the imagination, but the true record of a man

of fiesh and blood like ourselves. It is not intended in this article, to broach any new views of Jesus Christ, but merely to indicate, in briefest outlines, how rationalists deal with the subject, or ought to deal with it, as distinguished from the petty methods of the Infidel and Christian.

In the first place, we must utterly repu-diate the method so popular with the Infidel and the Theologian, of treating the Gos pel as a store-house of isolated texts, furnishing us ready-made weapons for overcoming

itualism." That term is a ridiculous misnomer. The adjective " Christian " is play-a ed out; it represents a system of religious thought which has served its purpose in the world, and is now virtually dead. But the man Jesus was not a mere founder of a new religion or a new sect. If he is criticised in the manner above indicated, we shall save ourselves from the blunders of "Christian" Spiritualism on the one hand, and the soulshrivelling meanness of dogmatic infidelity on the other. Jesus will no longer be a "stumbling-block" to us, whatever he may prove to others. J. E. L.

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