

# RELIGIO PHILOSOPHICAL JOURNAL

HARMONIAL PHILOSOPHY

ARTS, SCIENCES, LITERATURE

VOTED TO AL PHILOS

ROMANCE AND GENERAL REFORM

Truth Seeks no Ash, Doves at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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JNO. C. HUNDY, Editor.

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## THE ROSTRUM.

AN ADDRESS BY 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 hush 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 attire 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 heaven, which is thy love forevermore. Amen.

### LECTURE.

Dear children of large and small growth, you have said more for yourselves [Alluding to the Lyceum 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

prepare for the harvest. You know that 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, the great 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, sister, 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 knowledge, nor too great indulgence in earthly appetites, but when 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; if 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 world that 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 assemblies 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 swept 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 guardians and assistants like yours; having all things like yours, except there was perfect

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, 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, run 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 spoke 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 as little noise as possible. In this music which you sing, you would not stop and

make a loud noise, for then you would make 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 in the Spirit-world. Do you know what it means to grow in thought. [Response: "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: "Purity."] 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 lilies 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? It 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. All of these symbols are shown in spirit-life, because the substance of the Spirit

world is more easily molded. You cannot in your world have flowers without bringing them with you from some earthly garden. 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 know 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.

### 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 Oquina'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 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 generations 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 learned—be 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 commune, 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 pavilions 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 gladdened 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 sunlight 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.

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.

EDUCATION.

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.

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 that the issue was first broached by the Catholics, in the hope of breaking down our present system, nor can it 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.

FAMILY RELATIONS.

In this field the 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.

Its own rights are also involved. Experience has shown that civilization and purest morality are cultivated best by the family. Around the hearth cluster the beatitudes of love, friendship, and lofty aspiration.

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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 power—the press. Then society would be everything; with such an immense patronage, a popular election would be 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 despicable tyranny. A representative government cannot be better than the aggregate of its component members.

In matters of conscience, 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.

THE DANGER.

The great danger which now threatens the liberties of this country is the insidious attack on the constitutional guarantee of freedom of conscience. The evangelic 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 liberalists will find it difficult to stay.

True government is that which allows the individual the utmost freedom, and exercises that power which is necessary to guarantee 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 XII.

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.

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.

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.

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.

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 ear.

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

CONTINUED.

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.

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.

The methods of this great movement are both inductive and deductive. It is, therefore, characterized by wholeness. It ignores no power of the human nature. It appeals to all the faculties of man.

Of what use to us is it to know that ancient souls caught a glimpse of Divine verities, unless it be as an evidence of that "Great Sea Magna" which is the Spirit of the world and the Providence of souls?

If one study this Spiritual movement as it has traversed the centuries, 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 spurns all system of theology and jurisprudence alike. It never came, in its great moments of awakening, through the organized channels of "religious institutions."

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MICHIGAN CONVENTION, OF SPIRITUALISTS AND LIBERALISTS, Held at Union Hall, Kalamazoo, March 21st, 22nd, 23rd and 24th, 1878.

Convention called to order by A. B. Spinney, of Detroit, president in the chair, who made a brief opening speech. Discussion upon the progress of Liberal Thought, etc. Report of Missionaries, Rev. T. H. Stewart and Mrs. H. Morse having done the principal work of organizing. Thirteen new societies had been formed.

Thursday Evening—Was entirely devoted to the interests 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, followed by further reports on missionary work. The Chair appointed the following as committee on Lyceum 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.

Friday Afternoon—After the usual conference, Mrs. E. 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 wherever she may present herself.

Saturday Morning—Letters were read by the Secretary from Bros. Capt. H. H. Brown, and M. C. Vanderclock, now traveling in the South; also, one from Giles B. Stebbins, S. B. McCracken and P. B. Owen, both of Detroit, occupied the remainder of the session.

Saturday 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 listened to a lecture of greater force from our esteemed Brother, who always talks exceedingly well. Bro. Stewart has long since risen above the clouds of bigotry, and now sees clearly the true Infinite and His dealings with His children.

The committee on Resolutions and Business, reported 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 Spiritualists read first.

Resolved, That we hail the co-operation and representation 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 special 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.

Saturday Afternoon—Conference, during which Dr. J. V. Spencer figured conspicuously, as indeed he generally does at such sessions, taking invariably the same subject, namely, "Finance"—therefore he is an indispensable 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 expired on the Executive Board, L. A. Burdick was elected to fill the position.

Sunday Morning—Dr. J. L. York made one of the best speeches of the convention, judging from the appearance 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.

Sunday Afternoon—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 highly cultured gentleman, 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 his gifted and valuable services thereto.

Sunday Evening—Mrs. L. A. Pezall 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; Sunday schools, and temperance in all things. We were delighted to meet her, and although we have known her

Continued on Third Page.



Quina.

Bright Quina, sweet Quina, spirit of purest sphere, Soothing words of love thou speakest,

Wandering where the flowers are brightest, Where the sweet perfumes are blending,

Wreathing round our hearts a spell Which shall make us ever true;

Making life a sunny hour, Filled with joy and sweetest peace,

Beating pebbles, pure and white, Here to place within our hand,

Noble mission, this of yours, Guiding little tender feet,

Pleasant Words. Little children, have you ever thought how much good a kind and pleasant word may do?

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.

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;

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.

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.

When I come to earth, they call me Roy, because my mamma does. I will be five years old in June.

I have a papa and mamma on earth, and a little sister not two years old.

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.

We have just received a nicely printed pamphlet of thirty-two pages, containing four interesting lectures delivered by Mrs. Cora L. V. Richmond, of Chicago.

GAZELLE: A TALE OF THE GREAT REBELLION, and other poems; by Emma Tuttle; pp. 124; Lee & Shepard. For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, wholesale and retail.

This is a poem which to its sweet measure adds the excellence of a charming story. The music of Mrs. Tuttle's verse is appreciated by a wide range of readers.

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.

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.

But tranquilly I saw the priest Perform the sacred rites; I thought my mortal life had ceased,

He lectures on prison life They gave me cheer As I talked in my simple way,

Lord Oakland is killed by a madened opponent in debate, and Gazelle is again free. "Flowers are growing On the poor heart's shattered shrine;

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 Arnold; Hell and the Divine Variety, by Lionel A. Tollemacher; Spontaneous Generation; a Last Word, by Prof. Tyndall; The Definition of Life, by Claude Bernard;

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 perform.

The Chair appointed as missionaries to serve the coming year, and the Board licensed 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. Peersall, Mrs. E. Shepard, 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 Evening—Was occupied by Susie M. 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-

tion, such an one would naturally develop a sound brain, and hence one of her temperament would be the very one expected to grasp for something solid.

Resolved, That the thanks of the convention are tendered to our worthy Brother and co-laborer, Bishop A. Beals, for the acceptable 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.

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.

For the term of twelve years, ever since our association has been formed, we have been continuously 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 flourishing 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.

HER CHILDHOOD'S FAITH, "He will come, he will come," she said, And her breath was like the South,

And because October holds More spring-time than the spring, And because all harvest folds Both the bud and blossoming,

THE GREAT CONQUEST.—The mailed warrior, fierce and grim, battle-scarred and terrible in the exhibitions of his might— remorselessly rides over the prostrate forms of his enemies.

EVERY Spiritualist, then, should earn his own living by his personal exertions, 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.

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.

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 world—the various other sects of professing Christians in England, all jarring the one against the other; if you mean all these taken collectively or separately, we should certainly say that Christianity is not essentially, even if it is partially, the true gospel for mankind, because truth cannot be divided against itself, and the true gospel must be a perfect whole, all its parts harmonizing the one with the other.

PRE-EMINENTLY "character" should be the soul of mediumship. It should permeate the whole man, and not be used as an outside veneer, by which much that is unsightly may be hidden from the eyes of men. A medium without character is a medium without power, unless it be for harm.

Character is the Alpha and Omega of mediumship. It is the "Jacob's ladder," 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.

Character is the Alpha and Omega of mediumship. It is the "Jacob's ladder," 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.

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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Prayer of Jesus.

BY DR. D. ANDREWS DAVIS.

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

A Medium Who Wants to be Tested.

This, I believe, is the fifth year I have received the JOURNAL, the first year I was sent to me gratuitously...

The Spirit World.

The spirit, P. P. Koberly says: A spirit world is as necessary as the material world...

Burdens upon the Lord.

A spirit in the Olive Branch, well says: There is a great error in the present system of religious teaching...

Mrs. Saxon's Review of Dr. Talmage.

Mrs. E. L. Saxon, of New Orleans, a devoted Spiritualist, lately delivered a lecture on Spiritualism in Minerva Hall...

Mrs. Saxon adduced other illustrations from his sermon to the same effect. She urged that kindcraft and priestcraft had ever been fast allies...

Dr. Talmage quotes Socrates and Cicero to prove that all nations believed in the resurrection of the physical body...

Capt. H. H. Brown writes as follows in reference to his travels: At Memphis, Tenn., a kind welcome was ours. The Spiritualists are alive; their society flourishing...

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...

Anniversary Exercises at Battle Creek, Michigan. The anniversary meeting, March 30th and 31st, was fully attended...

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 Seance.

A Medium Carried Out of a Closed Room.

Last Saturday night, at a seance held at the house of Mrs. Maud E. Lord, of No. 9 Hanson street, London, E. C.

The members of the circle were seated around the table in the following order: Mr. Eglington; Mrs. Fletcher; Mr. W. H. Harrison; Mr. George Sutherland; Mr. Arthur Colman; Mr. J. W. Fletcher; Mr. Arthur Colman; Mr. J. W. Fletcher; Mr. Arthur Colman...

This case is paralleled by others in the history of modern Spiritualism, as well as by ancient Egyptian records. The same manifestations were before one at the house of his friend Mr. Davis...

A Remarkable Case of Spirit Healing.

I give you another short experience with my spirit friends (Mr. Church, the medium), which, perhaps, might be read with interest by your numerous readers...

Editor Journal:—I see in the JOURNAL of the 4th of March an article entitled, "Joseph Wolf against the mediumship of Mr. Peck, Charles Cutler and Arthur Cheeswright."

Mrs. J. C. Lathrop writes: I can say again to the many truthful reiterations that the JOURNAL is constantly improving...

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.

The following testimony of Mrs. Marples is clipped from the proceedings of the inquest held over the remains of Rev. John Marples...

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?

Dr. Wm. 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 unite in their religious views...

W. O. Stauffer, Bremen, Ind., writes: We have just been enjoying a great treat in the form of a series of spiritual lectures by Dr. S. A. Thomas of Sturgis, Mich.

Mrs. Emma Taylor writes: Having a few Spiritualist neighbors, and several others who were dissatisfied with the teachings of the Baptist...

Anniversary Celebration at St. Ansgar, Iowa. The Spiritualists of St. Ansgar, Mitchell Co., Ia., and vicinity, came together at McCarthy's Hall...

Whittier says: "O woe for Freedom not in strife Like that your sterner father saw— The awful waste of human life— The glory and the gulf of war; But break the chain, the yoke remove, And unite to earth oppressor's rod With those mild arms of truth and love, Made mighty through the living God."

Paul said there is a spiritual body. Mrs. and Mrs. Thomas Gales Forster will leave London, soon for Paris.

Mrs. Maud E. Lord, has returned to Boston, and can be found for a few weeks at No. 9 Hanson street.

A foreign writer says that no medium can effect what Almighty God and all His hierarchies of angels decline to effect—that is, spirits take part in it, for and against, as well as mortals?

At a seance in England, Mr. Huxby, medium, at the preliminary dark sitting, while all held hands, the mouth-organ was played very prettily, and numerous bugle calls were given...

Col. R. G. Russell, in a letter to the JOURNAL, writes: I believe that the system of occultism is a system of superstition...

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...

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

Emilio Wynn writes: The public seances and the materializing, and other classes of physical manifestations advertised and exhibited with "door fees" admitting a promiscuous crowd...

Brief Mentions. Emily Emerson writes: The JOURNAL is a weekly feast of good things. I can't do 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 lectures.

Mrs. G. E. Hill writes: The JOURNAL comes to us weekly freighted with good news, and we hail it with pleasure. There has been a great improvement in it for the past year...

L. I. 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...

L. Paine, of Edinburgh, Ind., writes: I like the JOURNAL very much, and would feel lost without it. I have a very good medium for materializations here, O. E. Winsor, E. H. Hoarson, a good lecturer, and I am being developed as a magnetic healer.

Geo. Knowles, of Delphos, Kansas, writes: Spiritualists are on the increase in this vicinity. In one neighborhood in this county the cause has enlisted every sinner, and they neither drink, swear profanely, or abuse their neighbors...

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ORIGINAL PIECES: Beautiful Angels are Waiting for Mr. Archer's Hand of Fate. Beautiful Angels are Waiting for Mr. Archer's Hand of Fate...

Continued from First Page.

The day of light—all things beside
Would cease to have their place.
If the sun's rays shall ever fade
One moment that orb'd face.

thinkers, physicists, statesmen, and seers of
humanity.
And now as to what Mr. Tuttle has to say
on the subject of prayer. While 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:

past history of perfect strangers, through a
faculty he could not explain. The Wesleys,
who knew our phenomena, were Theists.
Lavater, a decided Spiritualist, was a Theist.
The late Baron Goldenstube, a powerful
medium for independent writing and other
phenomena, physical and mental, was a con-
firmed Theist, as his writings show. Mr.
Stainton-Moses (M. A. Oxon), also a medium
for both kinds of phenomena, and a man of
scholarly and philosophical culture, is a
well-known Theist. Among theistic Spiritu-
alists we may also class Joseph Glanvil (1689)
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. C. Hall, W. Howitt, Dr.
Watson, Dr. Cassell, Robert Dale Owen, Dr.
Britton, Wm. Montford, Dr. Peabody, the
late Judge Edmonds, Archbishop Whately,
Bishop Clark of Rhode Island, Dr. Carter
Blake, Rev. Maurice Davies, Rev. Mr. Colley,
Frederick Tenneyson, and indeed nearly all
the conspicuous English Spiritualists. I
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 "De-
fense of Modern Spiritualism":

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
curiosity! This may be a correct estimator
and perhaps explains why "the people at
large" are so well satisfied to pay their
money to such well attested frauds as Bish-
op, Fay, Choate, Cecil's & Co.

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 Infidel
will prove infallibly, by texts selected from
all four Gospels, that he was not even an
average man, but an audacious, fanatical
fool. 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 de-
grading.

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

THEISM AND PRAYER.
BY EPES SARGENT.

Mr. BOSTON:—Our excellent friend, Hud-
son 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 per-
sonality must have, for instance, an infinite
hand, but if his hand be infinite, filling all
space, then there will be no space for the
remaining organs. Hence, an infinite per-
sonality is absurd."

It needed no change of a law of nature to
produce these deliverances; and yet they
may have been the direct result of the po-
tency of earnest prayers, under certain fa-
vorable conditions.

Bastian and Taylor's Defense.
You have left little to be said on this sub-
ject, but, as Christians say, "I feel like add-
ing my testimony—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 much to be regretted that so many
Spiritualists, after emancipating themselves
from the old dogmas of theology, should un-
fortunately rush from one extreme to an-
other, and sink into a narrow and bigoted
infidelity, instead of becoming liberal, rati-
onal free thinkers. Brought up from child-
hood 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 aver-
age humanity, as a fanatical, egotistical,
would-be reformer, whose career terminated
in a disastrous, but well-deserved failure.

Estimated intellectually, Jesus was an
average Galilean; estimated spiritually, he
has never been excelled. What a gross in-
justice we do to him and to our ourselves,
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.

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