Gruth Gears no Mash, Bows at no Buman Shrine, Seeks neither Place nor Applause: She only Ashs a Bearing.

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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

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-tothe 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 thoughtspringing 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, 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 raiment 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.

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, lilles, 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 T the method of teaching in schools; the body 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 tha 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 hore, 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, in kindly actions, until the whole world is 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 pever 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 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 shey 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 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 alled; 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 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, eyen as the smallest of these worlds, perfection 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 they 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's 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 lyceup 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 YOUSELVES TO CIRCUMSTANCES.

You must learn always to adapt yourselfto 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 fox 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; dd 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 Tittle child: [Evil thoughts."] And the passions, anger and any little hatreds which you show each other, are weeds, and spirit childen 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 Ried 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 that thought is a rose, and a rose represents what? [Responses "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 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? 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.

Af 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 apiritlife, 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 car see my thoughts, and they' know what I wish to say, because they kn ow the emblen 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 twelvé 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 gould come to my world in dreams for spifits 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 Ouina'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 dowers, 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 shere, and waves of light are made to move in harmoby 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 is 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 sall be no necessity for preaching not 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 grow only with good thoughts; I should say 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 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 can non-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 Highth Page.

THE ETHICS OF SPIRITUALISM:

System of Moral Philosophy.* By Hudson Tuttle.

> CONTINUED. THE TENDENCY OF-CIVILIDATION

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 individual from encroachments, 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 centrel to itself. Our theory of government is that the individuals composing it unite for the purpose of mutual aid and protection. This end is best accomplished by allowing exch 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 component 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. Having done this, it is obligatory on it to render the detection of crime certain, justice unflinching, and provide such conditions for the offender as will tend to his reformation, instead of plunging him deeper in crime. The sentencing 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 cell at the end of that time a better man, or less a rascal? No! It is not even so stated. It is so many years gundament, 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 best educational influences, and not allowed freedom until it is apparent he has met with a reformation.

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. 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 cheaper to educate the children than to punish the criminals, but half the potency of that training is lost, if accompanied with sectarian bias. 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 Human foresight and reason is good enough in the priest but cannot be trusted in the layman, a logic only correct by bestowing on the priest peculiar qualities

by virtue of his office. It is of incalculable value to all that education should be 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 sectarianism under none of its insidious forms, shall be taught, for then the State enters the provide of individual beliefs. Its course 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 bresking 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.

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.

PAMILY 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 ae 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-

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

*Copy-right by Hudson Tuttle, 1877.

The mistake committed, which renders the objections of innovators plausible, is placing near and woman in an unequal relation before the law, a remnant of carearism; 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

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.
REMEDIT OF THE OLD IDEA.

The old idea that the government should direct the in dividual, 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 rannot be better than the aggregate of its component members. It can not become corrupt, if these be pure: If rascals 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 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. 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 guarantee 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.

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. 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 individuals 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 itself the form of the affections, passions, purposes, which have most powerfully and continuously played upon it.—Rec. L. P. Mercer.

Wito 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. Affections and thoughts are the results of the exercise of spiritual functions; and these functions 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.

THE LIFE AND WRITINGS

SELDEN J. FINNEY; EDITED AND COMPILED BY

HUDSON TUTTLE AND GILES B. STEBBINS.

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 speculate 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 necessarily be one method of reasoning in the case; but before this is possible, the facts announce their own character in terms-in definitive human language. 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 opintons. True, there are Spiritual manifestations which can be dictated and temporarily controlled by mundane persons and opinions. And why not? Is it to be supposed that there are no souls on earth more knowing and positive than some souls in Spirit-Land? The great facts 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 its 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

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 battle-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 fathers, and mothers, and sisters; and brothers, and friends. It has become to us the land 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 wholeness. It ignores no power of the human nature. Itappeals to all the faculties of man. It has tangible manirestations 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 " 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 present inspiration. The Church accepts, as sufficient, the story of the Transfiguration; but the living Spiritual inspiration of to-day transfigures as. 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-ha 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" purpose, we, too, can tread the "steep and reged pathway of the gods." 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 Lex 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 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 be-came untrustworthy and finally silent when kings and emperors became their atrons, and sought to prostitute them to their own against dizement, or that of their em-pires, 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 ner philosophers, and orators, and statesmen, and artists, furnishing the orchetypes of her temples and her laws; but the "gods" fled their thrones when ambition sought to corrupt their oranges.

Copy-right by H. Tuttle & G. R. Stebbins, 1878. . (To be continued.)

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 De-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. Several other speakers had been constantly at work, among whom we name Dr. J. L. York and Mrs. R. Shephard, 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-

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. Winslew, asked the control, "Who killed our Lyceums, God or the Devil?" Scotch Frazier replied in a most beautiful poem to the effect: "Neither;

Friday Morning—Conference for one half hour, fol-iowed 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 atten-tion. Mrs. H. Morse spoke upon the Lyceum subject, and was loudly applauded. This noble woman is doing a glorious good work; she has given 133 lectures since last August, and is deserving great praise for her un-ting a correct and a state of the sta

ring 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 entering the lecture field. 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 sixty-five 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 Secretary from Bros. Capt. H. H. Brown, and M. C. Vandercook, 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 manuer, 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 turn to the staunch craft. Mr. Owen's subject being one of importance and interest, at the present time, of course was commented upon by ill. "Does the Bible teach everlasting punishmest in a future state of existence?" was his theme. He gave an eggs of the original word, rendered into the English, "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, showing that for four hundred years before the Christian 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 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, 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 Spritualists read first.

Mr. Earl moved that all Liberalists present be invited to vote in all our proceedings, except in the election of officers. Mr. McCracken, chairman of the com-mittee on Resolutions, offered the following, which were unanimously passed:

Resolved, That we hall the co-operation and repre-centation 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. Balley, 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 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. 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. Mrs. M. E. French, of Rockford, then gave a very interesting lecture; her first upon the

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 remarkable flow of language, few possess. The Hall re-sounded frequently with hearty peals of laughter, at the sarcastic shafts he mercilessly hurled at the fash-

ions 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 highly cultured rentlemen, 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 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; Sunday schools and temperance in all things. We were delighted to meet her, and although we have known her

Continued on Trird Page.



Ouina.

Bright Oulna, sweet Oulna, spirit of purest spheres.

Soothing words of love thou speakest, Such as sages, prophets, seers, Give to cheer the souls of weakest.

Wandering where the flowers are brightest, Where the sweet perfumes are blending, By the streams where hearts are lightest, Where pure joys are never ending.

Fairest gems thou bring'st to grace All our lives forevermore, If the well-lit path we trace To thy bright and shining shore.

Weaving round our hearts a spell Which shall make us ever true; Leaving there pure thoughts to dwell, Drawing nearer unto you.

Making life a sunny hour. Filled with joy and sweetest peace, Winning with a subtile power, Thus from care our souls release.

Bringing pebbles, pure and white, Here to place within our hand, Glistening in the dawning light Shed from your bright Summer land.

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

And a lasting joy secures As their souls in union meet. -Z. M/ Church.

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 greating? 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 echoise 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 playsnates 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 sun 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.

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 Ouina, 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 cal! 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 Aurora.

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. Cora 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 (Ky.) News.

Book Notice.

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

This is a poem which to its sweet measare adds the excellence of a charming story The music of Mrs. Tuttle's verse is appreciated 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 panora-ma 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 occurs in the pages which describe the life of the soldier. For example, take these lines, before the battle. before the battle:

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

Or, in other words, the great brain speaking to the willing hands.

After the battle: I came to where the fearful charge had been re-Death held his victims 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 owd 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, drawn by its score of

horses, Rolling its ponderous wheels upon the groaning used and corses, Ending many a lengthened pang by one resistless blow. That avalanch of ruin passed, and some were liv-

ing yet, Moaning alone, slashed by the sword, or plerced by bayonet; While now and then a muttered curse, pressed

from the soul by pain.
Fell on the deaf, unlistening ear 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

Shut in my soul.

If she be happy, O, fly by
Bright days and suchit years,
With troops of white doves in your sky,
And rain not affy tears
Upon her head; for, oh, my own
Bends in the drenching rain!

Leave me to bear this grief alone, And live alone in valu.

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 Gazelle 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 rafest biossoms fresh and bright
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

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 finger
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 Arnold; Hell and the Divine veracity, by Lionel A. Tollemacher; Spontaneous generation; a Last Word, by Prof. Tyndall; The Definition of Life, by Claude Bernard; Impressions 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 Accident; 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 perform. Her deeds are the silent forces, but none the less effective.

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. Pearsall, Mrs. R. Shephard, Mrs. H. Morse, Miss Susie M. Johnson, Mrs. L. E. Balley, Mrs. Mary C. Gale, Mrs. M. E. French, Thomas Harding, Chas. Andrus, Dr. Arnold, W. B. Lusk.

"Sentiment and Science, prime factors of Religion;" this she handled in a masterly way. She possesses a fine, physical constitu-

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 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. After a song by the congregation,—" Naarer my God to Thee" the convention adjourned to meet at Grand Rapids, September next.

Remarks.-Monday morning, a business meeting was held at the Sovereigns of Industry 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 assistant secretary be appointed; motion prevailed Mrs. R. A. Sheffer, of South Haven, was elected vice-president, and Mrs. L. E. Balley,

assistant-secretary.

For the term of twelve years, even 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 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. Nor yet is this all, orthodox prejudice and bigotry seems to be vanishing, as we noticed two ministers were present almost every session, 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 he peful.

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

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 patiente 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?"

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

Eveny, Spiritual Teacher, 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. Instead of making them independent, modern education renders mankind dependent.

THE GREAT CONQUEST .- The mailed warrior, flerce and grim, battle-scarred and terrible 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 helimet and spear, are together cast into the pit. But not in this way is the fallen ene-my conquered. The soul lives on, and its fearful passion may survive its mortal re-lations. 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 gentle means.—Dr. S. B. Brittan.

Ir 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—or 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.—Colville. Ir Christianity signifies the teachings of

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 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 smiled on humanity. He attracts spirits of the same debased kind as himself, and his mediat manifestations, partaking of his own nature and theirs, are only potent for extensive evil and disaster to the cause of Truth. But the medium, who cultivates his better 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 beauno 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 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. 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 tenderness, of Christly gentleness and sympathy. You are mainly responsible for the moral texture of your mediums, and according as you treat them well or ill, you will have results that will be your blessing or your bane,—Dr. Monck.

ARTS of The Little Copporal. One Dollar a rear; One paint for Jubs ALP Den L. BEWELL, Publisher, Checago,

FLOWERS ROSES



THE VOICES. By WARREN SUMNER BARLOW.

FOUR POEMS:

The Voice of Prayer,
The Voice of Prayer,
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In the long list of distinguished divines connected with the Methodist Episcopal Church, few have enjoyed so high a repufation, and none have been more beloved by their constituents than Dr. Warson. In the early days of Modern Spiritualish he honestly be neved it to be one of the vicest of humburs and the work of the Devil. Nor did be ever intend to give the subject any attention, but that about twenty years ago it forced itself unbidden into his own family circle, a deeply interesting history of which he gave to the world in CLOCK STRUCK ONE which has already pulsed through several editions, creating a decided sensation in the church and causing the author to be cated for trial. cited for trial.

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Extract from the Introduction.

Extract from the Introduction.

May it not be that the semi-indied ulteratices of Spiritualism Witherto, have been the "foolish things" chosen to confound the "mighty" Materialistic tendency of the nineteenth century, both in Europe and Americally. Science, proud of her past achievements, has well-nigh surrendered to the stabborn facts of Spiritualism, which will not down at their hidding, but submits cheerfully to the most exacting demands of scientific criticism. This will be seen fully when the reader reaches that part of the book devoted to this subject.

I also give communications teceived through a medium in whom behave all the confidence is can have in a 17 one, in either world, to show that all of my teachings have been is harmony with Christianity as I understand it. Helieving, will do, that the time is not far distant when Christianity, properly understood, and Spiritualism, disrobed of its excressences, will be confirmed by science, and all sweetly harmonizing in hastening the millennial giory which is dawning upon the world, when the New Jerusalem shall descend to earth.

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CHICAGO, ILL., APRIL 18, 1978.

Attack on Spiritualism, by Rev. Arthur Edwards.

The Rev. Arthur Edwards; editor of the Northwestern 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 (!) 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 eminent men in America, England, Germany and Russia; which the Emperor's "court conjurer at Berlin pronounced inexplicable 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 gentleman vouchsafes 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. Monck, 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 recured and held by me. I ask, How are these facts to be explained, and what interpretation is to be placed upon I am, sir, etc., 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, republished in the JOURNAL, Nov. 3rd, 1877. .

Mr. Sargent purchased a new slate inclos-ed 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

name had been both unwritten and unspoken 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 fiftyfour 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 he operation of a supersensible energy or force, working intelligently on a material substance, I shall be pleased to be enlight-

A well known gentleman bought two new slates, bored corresponding the start 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 not once let them pass out of his possession. 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. Edwill do with ruts 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, testines 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 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. Sécondly, is the testimony he has received, either by Huntoon's confession or otherwise, derived from such totally unreliable sources, entitled 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. Flieir 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 mir-

acles." Sweet sensibility! Affecting magnanimity! 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 man! Model editor! Excellent philanthropist! He even admits that we are "human souls." Yes, he charges his readers not to "forget that, though deluded, they are human souls! His reprobation 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-

ly to find out the actual truth, they start a preconceived antagonism which utfiffes 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. Crowell, Dr. Watson, Dr. Hare, the great American chemist, Varley, F. R. S., electrician, Hoeffe, author of the "History of Chemistry," Prof. Denton, Wm. Lloyd Garrison, Abraham Lincoln, Nichols, editor of the Boston Journal of Chemistry, Fichte and Hoffman, great German philosophers, Liais, astronomer, Hermann Goldschmidt, astrohomer, and the discoverer of sixteen planets; Von Esenbach, the greatest modern German botanist, Huggins, F. R. S., astrenomer 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, ersinent physicians, Judge Edmunds, a well known lawyer, Wm. White, Wm. Howitt, Edwin Arnold, poet, 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 science, whom we could name? Does Mr. Edwards seriously suppose that all these men, more ordess known, have been the feebleminded dupes of a-"humbug," which, he tells, "a few clear heads, strong wills and fearless arms can explode, and purge 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 most 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 Qcean.

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 "prepossession?". Was the Grand Dake 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 manliness, gentlemen of the press, to come ing to work patiently, humbly and earnest- out now and tell the truth, informing your

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 earnest 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 tharity for all men; 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

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 certainty can be arrived at (as in psychography) we think that the best way is to let the notoriously unscrupulous 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 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 if will be found that the medium insists on having his own cabinet and his own room. Distrust the medium who makes this a sing qua non. A genuine medium can almost always sooger or later, produce genuine phanomena, independently of all these suspicious conditions. Do not believe in the medium who is not quite as willing to be test. ed in your own house as in his.

J. Matthew Shea, M. D.

Euch 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 Homocopathic 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 impurity. 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 re-

Please Take Notice.

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

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 carelessness, and how much trouble and annoyance

Laborers in the Spiritualistic Vineyard and other Items of Interest.

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. Maud 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., 23rd, 24th and 25th.

Dr. J. K. Bailey lectured at Shellsburg, Ia. March 25th, and at Palo, Iowa, (in a private house) the 20th, on his way to the anniversary meeting at Cedar Rapids.

UNIVERCELUM. Wanted at this office a complete file of the Univercolum, for which we will pay a liberal price in subscriptions to the JOURNAL. '

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., commencing 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 Heron 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 her presence.

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 fee. 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 Prot. 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.

Anniversaly exercises were held at the Belvidere (N. J.) Seminary, March 31st, and n address was denvered 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 sequired 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 Her. ald gives a fer report, and quite a lengthy account of the history of the manifestations from their commencement with the "Fox girls." We are glad to note this evidence of progress in the candid statement in regard to Spiritualism presented by the secu-

lar press.

THE INDEPENDENT VOICE.

Answers to Questions.

Reported expressly for the RELIGIO-PHILOSOPHICAL

By the Spirit of James Nolan through his own materialtxed organs of speech in the presence of his medium Mrs. Hollis Billing at her residente, 24 Ogden avenue,

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

QUESTION :- Suppose a person here in the body finds himself under the dominion of sin, growing out of his appetites, passions and surroundings; finds himself daily doing the things he would not, grieves over it, and grouns 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 wicked a man may be, is his condition better after leaving the body? 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 suftable 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 les-

QUESTION:-Would it be possible under any circumstances 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

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?

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

QUESTION: Can spirits observe the action of the physical system, seeing its internal motion,

thoughts and speak them.

the same as a watch maker can a watch? Answer:-They can. I very frequently ok into the system, 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.

1481

QUESTION:-What is the meaning to be conveyed 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-

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 cir-

stances 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 hygienic point of view?

Answer:-It has not, if the medium has a well developed band of spirits, who understand the laws of control, and can proteet their medium from injurious influ-

Q UESTION:—How is it that the bright, luminous bodies seen at seances radiate no light, enabling a person to see objects in the room?

Answer:-Because they are a peculiar chemical or electric light gathered from the atmosphere. 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 ANSWER:-Different chemicals that we take from the atmosphere. I cannot give

the names of them.

Spiritualism a "Most Sublime Swindle."

"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 repudiate Spiritualism, and believe it to be the most sublime swindle of the age, yet a simple denunciation of it will never prevent

men and women from running after it."

There can be no mistake. Itsmust be so.
It was all said in regular order. Prayer, response, chant, sermon, and all were plous 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 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 tongue!" But he deals in "simple denunciations," which, he says, "will never prevent men and women from running after" Spiritualism. His plays breath is spent in valid ualism. 'His pious 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 "sub-lime swindle." G. B. STEBBINS. Washington, D. C.

The Banner of Light.

With the issue for March 30th, 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.

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 ne 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 scandalous manner, in his séances 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

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

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.

Business Motices.

Danger may be avoided by using only Dr. Price's Cream Baking Powder, which is decided by chemists to be pure and wholesome.

Prof. Paine, at the Peabody Hotel, Philadelphia, is the only man that cures catarrh

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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, portraying the wonderful powers of mediumship as developed in the child Nora. There is much in the book to awaken thought. Thoroughly spiritual 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 attention. Price, 50 cts.

24-611

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

Turkish Baths have now become so popular that they are patronized by all classes, and in many forms of disease work like magic. The establishment of Dr. Somers, in the Grand Pacific Hotel, is unsurpassed in this country.

Attention of our readers is called to the advertisement of Montgomery, Ward & Co. The bargains they are now offering in ladies' suits are astonishing. 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. suits. Our readers are advised to send for their Price List before making purchase of any goods.

The Stocholm (Sweden) Aftenblashet says: "His Majesty the King has to day presented the Acade, 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 B, to the Royal Academy of Music, the 2nd March, 1808.'" The Mason & Hamlin Co. also received an official appointment as Cabinet Organ Makers to the King of Sweden and Norway. This is quite a complianch to these well known American manufacturers, whose organs are almost as famous in Europe as in America.—N. Y. Philharmonic Journal. The Stocholm (Sweden) Aftenbladet says: "His orde Journal.

Transition.

ORANGE, N. J., March 3rd, 1878.

MR. JOHN SHORE:—Dear Friend: I gladly join with my dear companion in thanking you for the two beautiful spiritual sictures that you have been inspired to make. Each has a sweetness and been inspired to make. Each has 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 blessed "Ministry of Angels" to bereaved and suffering hearts. Lovely is the ascending spirit, her immortal features aglow with "the rapture of repose" and holy aspiration; lovelier still is the Guardian Presence, with her celestial attendants, rose-decked and star-crowned, bearing to the silent, waiting, lonely soul the blessing of that sacred affection which the grave itself could not change nor chill. Within her itself could not change nor chill. Within her "deep and tender eyes" is indeed the assurance that love is not a soulless clod: living, perfected, it shall rise, transfigured in the light of God, and giving glory to the skies;

"And that which makes this life so sweet -Shall render Heaven's joy complete." MARY F. DAVIS.

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

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TESTIMONIALS.

DR. W. A. CANDER, Sir :— As references are asked of you, in the introduction of your new "Nervo-Yitalizir, and you necessarily have to refer to me, as the first experience with it was in my family, I thought it would save you the trouble of reference, and me the trouble of writing a certificate, on each occasion, to write you one for publication.

The first trial was with my wife, which had the effect of putting her into an easy, sleepy state in the course of half an hour. In subsequent trials it put her fest askeep in fifteen minutes it has also the effect of quieting her nerves and resting her very much when tired end in an axhausted condition. She has also been able to dispense with nervines entirely through its use, while before using it she had to report to some one or other of them every few days, and sometimes delly. This was by using the first one you made, when it was far from being perfected. She would not now part with if for many times its cost.

ost.

It 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 sitting reading or otherwise occupied.

An elderly lady was at my basise and took it in her hand and was soon in what is called a trance state, and went on to tell who were stilling 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 reluctance, however, in recommending the "VITALIERR" for all it is advertised to do in the resuscitating and vitalizing line, as stated in your circular.

Bristot, February, 1878.

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The Prayer of Jesus,

BT DR. D. AMBROSE DAVIS.

Prayed the Christ when pale and dring On the cruel cross he hung, When the temple vall was rended, And the awful thunders rung; When the heartless soldler's spear-point~ · Pierced his anguished bosom through, "Father, oh, forgive, forgive them, For they know not what they do!"

Mocking lips his woes derided-Heads were bowed in scornful pride-Judas had betrayed his master, Peter thrice his Lord denied; Yet still prayed the Christ unceasing While his gasping breath he drew, "Father, oh, forgive, forgive them, For they know not what they do!"

Oh, my suffering fellow mortals On the cross of earthly woes, Bearing galling chains and fetters, Angry words and cruel blows, Can ye pray as did the Jesus When no helping hand he knew, "Father, oh, forgive, forgive them,

For they know not what they do!" Ye, whose bruised and broken spirits Sink beneath continual strife, Ye, all faint and worn with suffering By the weary way of life,

Can you say for them that crush you When your friends are weak and few, "Father, ob, forgive, forgive them, For they know not what they do?

Know ye not that your oppressors Are indeed the most oppgessed, That they need your kind compassion More, far more, than all the rest; And therefore you should pray for them, Tho' they pierce your vitals through. "Father, oh, forgive, forgive them, For they know not what they do!"

Let us let the angels see How we learn from our great teacher To extend our charity; How we plead for all oppressors With a zeal forever new, Asking God to please to help them, "For they know not what they do!"

Yes, oh, yes, dear blessed martyrs,

If our soul-lyres chant this anthem While this subject we discuss, We walt not to go to heaven, For it surely comes to us.

A Medium Who Wants to be Tested.

This, I believe, is the fifth year I have received the JOURNAL; the first year it was sent to me grathe Journal; the first year it was sent to me gra-tulthously, but knowing by experience that there are many dead-heads in our glorious cause, I sent the editor \$3.00, and each succeeding number pleases me better and better. Many wealthy Spir-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 exfor 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 air my travels, and among the many thousands who have witnessed the mani-festations in my presence for the past seventeen years, I believe I never found more than twelve persons whom I thought were true Spiritualists. nd 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 he sland 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 shall have manifestations worth talking about. I do not claim to be perfect, but as far as my mediumistic powers are concerned, I defy the world to prove me a fraud, and will submit to sit for manifestations under any test conditions the whole brains of mankind can invent, provided they take no lohuman advantage of my body. Mr. Editor, have you in your whole rank of mediums one who dare make so bold 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. 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 a gold 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 good rights, I would know that I had fit them with a nick bonest coat and they are wellthem with a nice honest coat, and they are welcome 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 Spiritual. ists as well as mediums, I can inform them in a brief letter through the Journal. HORATIO G. EDDY.

Chittenden, Vt.

The Spirit World.

The spirit, P. P. Roxberry 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. All planets and worlds are at this time, or were at some remote period, inhabited by human forms, imilar to what the second provest the second provest to what the second provest to what the second provest to what the second provest to the second provest the second provest to the s 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 repro-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 she spirit.

Burdens Cast upon the Lord.

A spirit in the Olice Branch, well says: "There is a great error in the present system of religious teaching. Men are told to cast all their burdens upon the Lord, but the loads of filth 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."

Mrs. Saxon's Review of Dr. Talmage.

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 reviewed a sermon preached the previous Sunday 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 literary accomplishments:

She went into an argument to prove that while Talmage is denouncing Spiritualism as insanity, he is half way on the road to Spiritualism himself, and that he only avoid arriving at their faith by stopping short and refusing to go forward from his own premises to their logical conclusion.

In speaking in his sermon of the lovely little orphan child, with death upon its sweet lips, sud-dealy opening its hands and exclaiming: Mother! Mother! he said that he knew that its dead mother hung over it. "But," added he, "I am no Spiritu-alist. Modern Spiritualism is only fit to send people to the lunatic asylum."

Here is the whole thing in a transhell. Here is

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

Mrs. Saxon adduced other illustrations from his

She urged that kingcraft and priestcraft had ever been fast allies. The despot has always fostered the bigot, and the bigot has always sustained the despot. Open communion with the dead—
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 the physical body. I will quote the words of r. 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 so rude or unlearned among whom apparitions of the dead are not related and believed. This opinion, so widely different and believed. ed. This opinion, so widely diffused, 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 doubted by cavilers 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 tempies, all untaxed, in which they worship the meck and lowly Jesus, \$354,485,581, aside from their parsonages, worth \$54,115,297 more? Have not their passessions in twenty years increased over two

we own no bells we build no churches; our God needs to temple; our praise cannot add to His glory; our 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 enneales."

Citing the immense wealth of churches, consecrated to vanity, she denounced their exemption from taxation, while the over-taxed soldier's widow, 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 inmates 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. H. H. Brown writes as follows in

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. 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 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.

I spoke eight times for the society, and by invi-tation of the officers of the Cotton News Association, addressed them upon the "money question" one afternoon. Had good audiences, and we feel that it was with mutual feelings of regret that we

Jeft 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. found Father Watson, as we expected, a

whole souled southern gentleman, but worn down consolidation of his Magazine with the Voice 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

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.

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 interior 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 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 afternoon matinees 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 believe they liked us. It was only upon a 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. Spinney, and Mrs. R. Shephard were the principal speakers. Brother Woodruff, of Leslie, was present; he is one of the oldest standards in the State, and is always at his post, and though full of years, he is yet young in spirit. Space will not admit of particulars, and I will only add that Mr. Rizer, of Kalamazoo; Mr. Schoonover, of Coldwater; Mrs. Talmadge and Thompson, of Marshall; Bro. Barker, of Janeaville; our president; A. A. Whitney 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 meetings 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 Doctor as being "very satisfactory." Brother Spinney's address from the text, "Create within me a clean heart," etc., was one of the best addresses ever made by Him here.

Brother Fishback made the anniversary address day erening, and was listened to by a large The silence was the evidence of the

A REMARKABLE PRIVATE SE-ANCE.

A Medium Carried Out of a Closed Room.

Last Saturday night, at a séance held at the house of Mrs. Makdougall Gregory, 21 Green St., Grosvenor Square, London, Mr. Eglinton was the medium. The séance was held 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 spened 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 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

passage if the door had been opened either to a 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. Egliston; Mrs. Fletcher; Mr. W. H. Harrison (of 38, Great Russill Ell.) Mrs. Wise. Fletcher; Mr. W. H. Harrison (of 38, Great Russell St.); Mrs. Makdodgall Gregory; Mrs. Wiseman (of I, Orme Square Bayawater); Mr. George Sutherland (of 117 Sloane Street); Mr. J. W. Fletcher; and Mr. Arthur Colman. After some ordinary mapifestations had taken place, Mr. George Sutherland was falsed, chair and all, and placed on the centre of the table, where he was seen when the light was struck. Another sliter and his chair were raised about two feet. Mr. Harrison, half serlously, asked if the spirits could take Mr. Colseriously, asked if the spirits could take Mr. Colman through the ceiling, by way of giving variety to the manifestations; this remark was spontaneous, 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 cir-cle 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 disjoined 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 unlocked 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 several sitters proceeded upstairs, and found Mr. Eglinton lying in a deep trance on the floor, with his arms extanded. 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 phenomena was gasuine, 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. Eglinton 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 sudden 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 Norwood, 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 paralleled by any experiments known to physicists, and are at passent foreign both in degree and in kind to their experience and their theories.—London Schriftenker.

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 severe 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 suffering intense pain from the fall I had, I managed to walk to home. The next evening, suit suncering 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 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 tubbing took my foot on her knee, and commenced subbing my leg and ankle. This she did for about ten minutes, when slie asked me to try if it was any better by taking a short 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 possi-sible, 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 get something, perhaps worth-telling.

Editor Journal t-I see in the Journal of the 9th of March an article entitled, "Joseph Wolf against the mediumship of Mr. Peck, Charley Cutler and Arthur Cheesewright." 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 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 knowledge 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 hands, and around the neck, with head between the knees fastened to the chair round, and when the bell was rung and the drum beat, the door of the cabinet would be opened before the bell or drum would fall to the foor, and we would find the medium 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 ceiling, and a staple with a ring if, nine feet high, and a fitter the medium was securely fastened to the chair, as above stated, he was holated by the invisibles and hung to the ring in the ceiling, 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 creduity to cry humburg and deluxion than to assati 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.

Mrs. J. C. Lathrop writes:

can say amen to the many truthful relterations that the JOURNAL is constantly improving. When I think of the influence that clusters around, the chosen work of our dear martyred Brother Jones, and how grandly he defended the cause of purity in the noblest and most important of all relations, marriage, I know that he interest is more allive and active for the cause of truth and purity, han when here.

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 shunned 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 poison himself. 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, Toronto, Can , is directly traceable to Spiritual-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 thirty-He had been a Presbyterian initialist indefatigative years, was a scholarly man, and an indefatigative years, was a scholarly man, and an indefatigation bloom in the scholar 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 circum-

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

regard.

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 inves-tigate the suicidal statistics and see how many Church inembers 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 remains 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 do not; 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. 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 and get a general law passed defining what blasphemy is, it is not safe to delegate censorial powers to partles who do not scruple 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 bigracif Mr. Porter, lectured here several nights on temperance. He came here from Nevada where he formed a large league composed in part of Spiritualists, and no doubt he thought them all right, as they bought his badges at twen-ty five cents each and beloed to pay him liberally

But when he came here where he thought there were 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 Chris-tians. When he closed I arose to speak, and was tians. When he closed I arose to speak, and wastold by the Chairman that I should not say anything. He told me to be scated. I did so until
the meeting was dismissed and then I arose to
make an appointment to reply to Mr. orter, 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 arrest me if I said one word. I dared him or the
Constable to touch me, and told them as their meeting was dismissed I should say what I pleased, as
long as I sted the part of a gentleman, and did so long as I sted the part of a gentleman, 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 Teeling as the above, they have not the spirit I think they have."

W. O. Stauffer, Bremen, Ind., writes . We have just been enjoying a rich treat in the form of a stries of spiritual lectures by Dr. S. A. Thomas of Sturgis, 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 hall was crowded to overflowing. There were quite a goodly number of the orthodoxy in attendance, showing that they are becoming three 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 spec lalty, but would spend his whole time on Spiritualism 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 were digsatisfied 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 discuss of hear discussed whatever question might be decided upon

Accordingly we commenced our meetings the first of December, and have never falled 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 reading 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 con-log of Mrs. Gardner among us has been a decide help to us. Her bigh womanly character, and her long and effective see the 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 sgain in four weeks, and hope to have her once a month during the summer.

Anulversary Celebration at St. Ausgar, Iowa.

The Spiritualists of St. Ansgar, Mitchell Co. Is, and vicinity, came together at McCarthy's Hall, in St. Ansgar, for a three day's celebration of the thirtieth auniversary of Modern Spiritualism.

thirtieth auniversary of Modern Spiritualism.

The occasion was one of marked success, both
to Spiritualists and visiting friends. Bro. Asa
Wairen, 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 capable and willing to work in the fields of reform, and
should be kept employed as a lecturer. We shan
need him sgain. Mr. McCarthy, (the owner of the
hall) a very liberal Catholic, gave us the disc bf
the building as he has done before, and brought
his family to hear "the glad tidings" from the
"thither shore."

"thither shore."
"Miss Kittie 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 rabor of love for humanity.

THOMAS WARDALL

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."

Faul said there is a spiritual body.

Mp. and Mrs. Thomas Gales Forster will leave London soon for Parls.

It has been well said that a soul which hunge ra for spiritual food, is deserving of your charities. Spirat 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 Boston, and can be found for a few weeks at No.

Arrangements are being perfected for holding a National Camp Meeting during next summer at one of the groves in the vicinity of Boston. It is claimed that the Spiritualists of the future

heathen mythology. The most experienced writers have spoken of he "evil side" of Spiritualism, and cautioned us against its "dangers."

will see the deep signification of the so-termed

M A. (Oxon) asks: Has it eyer 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 man to Spiritualism without great and corresponding effort on his own part. When Thomas Gales Forster returned to Lon-

don, Dr. Peebles, as soon as he caught sight of his old friend, ran forward to meet him, when they embraced and kissed each other in a hearty affectionate manner Spiritualism tells of a God-the God of

mercy preached by Jesus, it is father who is in heaven, and the Father of all humanity; God of uncering law, who is not "weary with repenting," nor "jealous," nor "furious;" a God that science can revere 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 mubic wound up with "The Dead March in Saul."

Col. R. G. Ingersoll, in a letter to the Temeripi, deules that he is a champion of obscene literature, as charged. He objects, however, to religious bigots overhanling 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 Among these truths there is none more certain than this, that every meterial thing has an existence, i. e., a soul; and souls differ in quality and degree as much as physical objects differ fromeach other." each other."

A writer in the London Spiritualist ask: "Can love and justice exist while we each and all rec-ognize 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 manner, 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 impertially 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 undedued to be practically tested. practically tested.

Elliott Wyman writes: The public séances and the materializing, and other classes of physical manifestations advertised and exhibited with "door fees," admitting a promiscuous 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 ob-servant that they are not the means or the instru-mentality that the true, wise and good angels have chosen as the best avenues through which to convey the true light of immortality and of this heaven born spiritual philosophy" to the inhabitants of this mundane sphere.

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

eral mediums.

One young lady in our circle would make an excellent medium if she was not averse to being controlled. Why is it that those that the hot desire mediumship are mostly the ones obseen 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 presse of applauded Too much cannot be said in praise of our Methodist brethren, on account of their liber-ality in giving us the free use of their church. We talk of having Mrs. Parry come back apalu soon. She seemed to draw large audiences com-posed of church-members of all denominations. Her audiences ranged from three hundred to five

Brief Mentions.

Emily Emerson writes: The Jounnal is a week-ly feast of good things. I can't do without it. Allen Shadle writes: We think the JOURNAL is

Anen Shade writes: We taink the Journal is becoming 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 lectures.

J. Croxall writes: May God bless you for the L. W. Hooper writes: I think the Journal has

improved greatly since it came under your man-J. Overton writes: I cannot do without the Journal. I read in it articles from some of a ablest minds and deepest thinkers of this age, and

that is just what I like. Laura F. Thompson writes: I have taken the Jounnal 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 min 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 improvement in it for the past year, and I am glad to see you so outspoken in the cause of true spiritual lam, denouncing fraud wherever you find it.

P. Relmers writes: I read with intense interest in the Journal 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: I like the Journal very much, and would feel lost without it. We have a very good medium for materializations here, C. E. Winans. E. E. Hesford is a good lecturer, and one being developed as a magnetic healer.

Geo. Knowies, of Delphos, Kausas, writes: Spir-litualists are on the increase in this vicinity. In one neighborhood in this county the cause has enlisted every sitter, and they neither drink, swear profanely, or abuse their neighbors, and but very few of them use tobacco in any form, and they all say it is the result of Spiritualism.

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Under a sense of daty which I owe to mankind, and especially to all those of the -various Christian denominations, I feel myself impelled to issue this extraordinary book to the world. It purports to be THE TRUE HISTORY OF JESUS OF NAZARETH; being the first and only work in which is portraced the true character and works of that much esteemed and beloved individual. In it he is divested of all the mythical surroundings and fabulous origin, as represented in all others. He is presented to the medial view of the present age as a natural man, whose traits of character were amiability, justice, truthfulness and benevolence; who finally became a martyr to his love and good intentions toward manklod. The numerous incidents and startling to the pertaining to this History are given on Spiritual authority by a series of clair audient communications and mental visions through the Medium and Author. The grouping of these characters, com-plling the incidents, description of the scenery and illustrations, are given to the words and style of the Author, who has no other spology to make for any imperfections that may be found, than that he has done his best to make it comprehensive, important and interesting to all classes of readers. Some persons, not being favored with the new light of the age, will probably discredit its Spiritual authority. Also, that will not detract from the merits of the work; for ab-those who shall feel interceive peruse it, will find that everything therein stated is based upon physical and moral facts and probabilities. In accordance, then, with the duties and engagements by which I am bound, I respectfully submit it to the public! May it be productive of its great design, in dispersing from the minds of mankind the dark clouds of superstitious errors -such being the wish of the Spirits, and of the humble individual who subscribes himself the MEDIUM AND AUTHOR. . .

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

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

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

The light of spirit is all truth, And love and perfect harmony; This three-fold color keeps in view The Image of all light you see, Is that which ever speaks to you Of perfect splendor of God's soul. Three rays within the sun's control-Red, yellow, and blue, and these compose The shades till all the tints are done, And at 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, truth and wisdom, perfect bright, And these over life bend so sweet, Pure spirit is of snowy white; The red and blue and gold of thought

wrought. And even as these colors blent Within this Tea Rose are like powers, Of wisdom, love and truth here lent, To make this bloom more perfect, dowers, Of truth are mingled with much dross, Until in varied forms of earth You reach that atmosphere where all Is love, wisdom, and truth, that birth Where truth, wisdom, and perfect love Make up the whiteness of the light

Make up pure thought like lilies' light

And plant pure deeds from life out-

That crowns and robes your souls above. "Let there be light," the Father said Unto the dark ways of the world, And straightway from the sunlit orbs, Rays of light swiftly unfurled, "Let 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 lowllest soul, and move With perfect power and voiceless speech Of love supreme and blest control Good tye, good morning, the light dawns On you from all the souls above: May all its glorious rays so white, Unite your hearts in Truth and Love.

BENEDICTION.

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. EDITOR:—Our excellent friend, Hud-son Tuttle, in his "Ethics of Spiritualism,"

"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 remaining organs. sonality is absurd." Hence, an infinite per

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 manifestation 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 consciousess. In this sense, God, considered as First Cause, is a person.

The essential elements of personality are (1) existence, (2) consciousness of that exisence 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 comprement of deific attributes, is incomplete, and falls into the category of brute nature. Fo ifft 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 from a not me. The most distinguished of theiphilosophical physicists of our day, Hermann Lotze, remarks; "Personality has its basis in pure selfhood—in self-consci-ousness—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 productive condition of personality, but

when Mr. Tuttle tells us that "an infinite 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 no-tion cannot fairly or prudently be pronounced "absurd" which was or is reverently accepted by such minds as Newton, Locke, Leibnitz, Descartes, Kepler, Copernicus, Columbus, Pascal, Milton, Berkeley, Swedenborg, Kant, Thomas Paine, Franklin, Jefferon, Adams, Webster, Washington, Faraday, Herschel, Agassiz, Carlyle, Darwin, and we know not how many more of the great

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 Christian, there is nothing cognizant to human intelligence more certain than never one has been answered by a personal interference of any deity, or that any law of nature has been changed. Phis alone ought to silence

forever the advocates of constant appeal to the throne of grace."

He must be a pretty bold "influencing spirit" 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 in the floor to the ceiling. Other illustrations will readily account a thoughtful Spiritualists. occur to thoughtful Spiritualists.

To say that no prayer has ever been answered "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. Tuttle's remarks appear. You present the case of Captain Adams S. Smaley, 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-uncle of mine, bearing my name, and sailing from Gloucester, Mass., had his ship 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

Is there anything improbable in the sup-position that-certain spirits, attracted by the prayers for succor of persons composing the boat'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 resolution of testing its truth? tion of testing its truth?

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 rescue?

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 earnest prayers, under certain favorable conditions.

Many unconsidered cases of apparent spir-it interposition—such as where a man by a sudden premonition gives up the idea of embarking in a centain 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 answered 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

That depends: If there was some spiritual 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 char-acter that even physical forces may be baf-fled 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 justify-ing and underlying the sacred instinct. It is true, as Mr. Tuttle says, "we cannot implore principles and laws." No; but we may implore 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, Spiritualism 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 abstrac-tion 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, gravity, 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 effects! 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 excep-tions are rare and unimportant. Plutarch, 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 Augustine. Among the great mediums who flourished before 1848, Swedenborg, Oberlin and Zschokke were devout Theists. The latter wrote two volumes of devotional discourses, which have been translated into English, and published by Houghton & Osgood, Boston. Oberlin used to have interviews with his deceased wife, and Zschokke was a remarkable test medium, and could read the

thinkers, physicists, statesmen, and seers of humanity.

And now as to what Mr. Tuttle has to say who knew our phenomena, were Theists. on the subject of prayer. When he tells us that "it is utterly impossible to appeal to The late Baron Guldenstubbe, a powerful that "it is utterly impossible to appeal to the subject of the late Baron Guldenstubbe, a powerful that "it is utterly impossible to appeal to the subject of the late Baron Guldenstubbe, a powerful that "it is utterly impossible to appeal to the subject of the late Baron Guldenstubbe, a powerful that "it is utterly impossible to appeal to the subject of th 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-kmɨwn 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 wew Psychological Review; Wilkinson and Shorter, formerly of the London Spir-itual Magazine; S. C. Hall, Wm. Howitt, Dr. Watson, Dr. Crowell, Robert Dale Owen, Dr. rittan, Wm. Mountford, Dr. Peebles, the late Judge Edmonds, Archbishop Whately, Bishop Clark of Rhode Island, Dr. Carter Blake, Rev. Maurice Davies, Rev. Mr. Colley. Frederick Tennyson, and indeed nearly al 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 divine 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. Prayer 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 re ligious, and are firm believers in a divine response to prayer, will pray more frequently, 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 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-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 Theism 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 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 accepts a theory because a certain class of spirits 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 single ness 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 prøblem, which he or his guides vould 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.

Bastian and Taylor's Defense.

You have left little to be said on this subject, but, as Christians say, "I feel like adding my testimony"—not for Christ, but for honesty, Mediumship is a sacred inheritance, and we can afford to work and wait to develop it in all its purity. Charity, for bearance and toleration are essential factors to a just estimate and fair judgment. It is in the interest of medjums 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 thathful presentations 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 be yond question, and therefore it is assumed that "there will be no need or resorting to trickery." Does it follow that because a medium has had real manifestations, that he can get them at will to meet all emergencies 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 presumption. 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 com-munion were demonstrated through Harry Bastian to hundreds of persons, therefore no further evidence is needed, and investigators better stay at home and read what has been done, and doubt no more; and, to extend the interpretation, "Christ and his spostles were tested to the satisfaction of the majority of his followers; therefore, immortality is proven, and modern Spiritual

ism is a aseless innovation! These phenomena have little value beyond 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 mediumship 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

the "people at large." In my judgment it is equivalent to saying the "people at large" desire to be humbugged rather than sit an desire to be humbugged rather than sit an 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 frauds as Bishop, 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 at large" that they were mediums, with similar "test conditions" to those now allowed by Bastian

that they were mediums, with similar "test conditions" to those now allowed by Bastian and Taylor, but refusing absolutely fraud-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" 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 Now I did not believe the story, was a self-convicted liar. But those who know that Bastian submits to no conditions to make such cheating impossiole, 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 njurious or incompatible with honest mediumship), mediums present the strongest presumptive evidence of intentional-decep ion. 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 assump-tion that these uncertain conditions—resting the evidence more on the honesty of the medium than the accuracy of their methds-have "the approbation of all reasonable skeptics and investigators," smacks of dogmatism 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 inesty as evidence 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 me-diums 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 work? If apirits refuse test conditions, is not that evidence against their intentions? 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 to asset their convictions. Indeed, I am 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? 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 Prin-ciples 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! Binghampton, N. Y., April & 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 others and sink into a narrow and bigoted infidelity, instead of becoming liberal, rational free thinkers. Brought 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 childhood to pray to Jesus Christ as a God, they are no second from that superstition 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 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, too natural to deserve severe 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 advance in this life, is a step in advance in the future life. 12 s of great importance, therefore, 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 at-tainment 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 heat—the former, because it is "free thinking" in the 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 true record of a man of flesh 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

alists 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 repudiate the method so popular with the Infidel and the Theologian, of treating the Gospel as a store-house of isolated texts, furnishing us ready-made weapons for overcoming

epponents 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 ambitious 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.

If, on the other hand, we would form a rational conception of the life and character of Jesus, we must submit the New Test-ament records to the same impartial criticism as the works of classical or other authors,—regarding them neither as inspired, nor as cunningly devised 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

In the second place, Jesus should be judged 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 infideli-ty out of existence. That Jesus did not trans-cend his age, intellectually; that he shared some of the superstitions current at that some of the superstitions current at that time in Galilee, is not just ground for adverse 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 theatrical Judgment Day; in a personal Devil, backed up by myriads of minor monsters; in a local Heaven and Hell. What a glorious opportunity does this present to Infidels. 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 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 lectur-ing 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 intellectual 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 humanity. 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 remarks to serve as a plea for "Christian Spir-itualism." -That term is a ridiculous mis-nomer. The adjective "Christian" is play-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 J. E. L. prove to others.

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