Ernth Genrs no Mask, Pows at no Human Shrine, Seeks neither Place nor Applause: She only Taks a Bearing.

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INO. O. BUNDY, EDITOR. }

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NO.

THE MINISTRY OF ANGELS,

A Sermon by H. W. Thomas, D. D.

Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salva-tion?—Heb. i., 14.

some one made the laying of the Atlantic cable the subject of a curious or imaginative speculation as to what effect it produced upon the fish in the sea. It does not require the help of imagination to suppose that the millions of inhabitants down in that deep watery world should observe so striking an event as the stretching of a long, dark cable from one side to the other of their broad domains. But there is room for the widest play of imagination as to what impression the cable made upon the fish; what explanation, if any, they sought to give of its presence, or purpose, or use. As they gathered about it, and saw it sinking down to the bottom of their world, some may have imagined it an omen of evil, or that it was some strange monster or serpent coming to make war. Others may have thought it unworthy of note and gone on with their work or play. The older and the wiser ones may have brought to the strange phenomenon what of tradition, or science, or rabilecomby if any that they have wiser ones may have brought to the strange phenomenon what of tradition, or science, or philosophy, if any, that they have down in that world, and possibly some one, the shark or the whale who sport upon the surface, may have suggested that there was an order of beings dwelling up in the air and out on the land, and whose ships they had often seen sailing above them, and that possibly this strange appearance or visitor in some way belonged to them. We can hardly imagine that the oldest or wisest of the ishes ever dreamed of the uses to which we put such a thing in our world; and much less that they could by any possibility imagine even the subtle force that-played within that dark coil of wire.

We dwell in the bottom of a vast ocean of

air. We live in this air as the fishes do in the sea; our ocean is larger and deeper than theirs; it reaches all around our earth, and is some forty miles deep; and down at the bottom of this, we come and go, labor and rest, live and die. And it is no burlesque on man to say that the fishes in the sea can hardly know less of their world than man once knew of his world. He once thought once knew of his world. He once thought it was flat and that the sun passed round it every twenty-four hours. He was once alarmed by an eclipse, and terrified by shooting meteors, thinking that they were falling stars. The uncivilized races are yet in the bondage of night and fear, and have no knowledge of any other world than this; and to them a camera, or a railroad, or a phonograph would be almost as great a mystery as was the long cable to the fish in the sea. And from all this it is evident that whether we be here as the slow and far-off result of we be here as the slow and far-off result of evolution, or of a nearer specific act of creation, it is certain that we are creatures of growth and education. We have to learn to see and to hear and to feel. We have to learn to talk and to think and to reason. And so of conscience, and affection and volition; they have to be developed. And being thus finite and limited in our being, and dwelling as we do in bodies of clay, it is further evident that the limit of our senses, and even of our mental and moral perceptions, is not to be taken as by any means the limit of things. There may be, and very probably are, many properties of nature for which we have no properties of nature for which we have no corresponding sense, and of which we are and consequently must be wholly ignorant, just as we could have no knowledge of light without the power of seeing. And then this we know, that the senses and faculties we have, can come to their highest uses and results only by education; and that in the absence of this, whole worlds of near and absence of this, whole worlds of near and easy truth have lain undiscovered and unknown all along the pathway of man sim-ply for want of education and such supplemental aid as education could bring. Thus it has been of all the discoveries and inventions and truths and principles of our race. The facts and the possibilities were in the world all the time; they awaited only the seeing eye, the hearing ear, the reasoning

seeing eye, the hearing ear, the reasoning mind, or the feeling heart.

And hence it is at no time safe to say we have reached the limits; that there is nothing beyond. We are not to make ourselves, and especially what little we know, the measure of things. The uneducated ear must not be the limit nor the standard of music. The uneducated reason must not be the limit nor the standard of thought. The eye that has never looked through a telescope must not set bounds to the astronomer's vision as he gazes at the milky way. mer's vision as he gazes at the milky way. The conscience and the heart that have never been opened to the higher and better influences must not be the limit of duty or love. And even if man is not in a position for want of knowledge or sufficient evidence to affirm that there is something more and higher than what he at any time knows or believes, he certainly is not in a position to deny that there may be more. There is always a beyond that he has not reached, and an unknown that he has not explored. And all the probabilities and analogies point in one direction; and that of more to learn and more to know and do We are only of yesterday. We have scarcely opened our eyes upon the wonders of creation. Like little children, we have scarcely come to form any for want of knowledge or sufficient evidence children, we have scarcely come to form any conception of the vast system of things all about us, and reaching out above us and be-yond us. Some such reflections as we have suggested seem necessary to prepare the mind for the higher study of the ministry of angels. It is one of those higher themes

that cannot be approached or realized without reflection. One cannot enter such a field by a single step any more than he can com-prehend law or music or mathematics without thought.

Let us first study the subject, then, in the light of such general facts and analogies, and expressions and experiences as may tend to render such a doctrine not only possible, but probable, and then we may be the better prepared to understand and accept the Bible doctrine.

Let us first recall the general facts or conclusions reached in the reflections of last

clusions reached in the reflections of last Sabbath upon life in other worlds, namely: That our world is a part of a vast universe, or system of worlds, all created by one liv-ing God, and ruled by the same natural laws; that as life and intelligence and mor-ality are the final cause of this world, the same may be supposed to be the final cause in other worlds, and hence there is life in the other worlds, and hence, also, intelli-gence and morality; and as truth and moral-ity are everywhere the same in this world. and, so far as we can see, must be the same in and, so far as we can see, must be the same in all places, there is only one moral law and one moral universe. Such a conception is, to say the least, not unreasonable. Indeed, it is rendered not only highly probable, but almost certain by the laws of analogy. Its bearing on the subject now under consideration will readily be seen.

Let us now reflect, further, upon the nature of the life in other worlds, and espectially upon the fact, that innumerable lives

cially upon the fact that innumerable lives have for thousands of years been passing away from our world. From general analogies, we are quite safe in assuming that there is and must be a general likeness in all intelligent and moral beings; that they must all somehow be in the image of God. And we have every reason to believe that what we call death makes no change in the nature and feelings of the souls that pass away from the present state. They have thought and memory and affection there, just as they had them here. This reflection opens up a doorway of nearness to the life in other worlds that we could not otherwise have; and it invests that life with all the tenderness and interest that made the departed dear to our world before they passed away. When we pause and think of the other life in this light it does not seem far away, por do the inhabitants seem stranger. away, nor do the inhabitants seem strangers to us. How many of them once lived down here as we do now. All the names that have made bright the pages of earth's history, or literature or religion—names that our world will never let die-are somewhere over there. Socrates and Senega and Aurelius; Abraham and Isaac and Jacob; Paul and John and Luther; LaFayette and Washington and Lincoln are over in that life. The great musicians are there; the singers are there; the poets are there; the orators are there; the statesmen are there; the philanthropists are there; the martyrs to truth and liberty are there; those who passed through much suffering and trial here are there; our fathers and mothers are there; our brothers and sisters are there; and O. what an innumerable company of sweet children are there. And it

cannot be that those who have gone from our world can forget the scenes they left behind. Plato has not forgotten Greece; Solomon has not forgotten Jerusalem; Paul has not forgotten Rome; Napoleon has not forgotten France; Washington has not forgotten America: Prince Alfred has not forgotten his loved Victoria, and O, the millions of fathers and mothers in that land have not forgotten the world where they first loved and wedded, and the homes where they lived and died; and the children over there have not forgotten the parlors, gardens and groves where they played, nor do they forget the parents that go to weep at their graves, and kiss their pictures, and cling to the little garments they once wore as all that is now left. Let us consider, also, another fact. It is that man is the helper of man in this world. It is only by association that man can rise out of barbarism, or accumulate wealth, or achieve any great work. This is not only so in material things, it is a fact also in the

pany of sweet children are there. And it

world of mind. One mind must lean upon another for sympathy and encouragement; and one must look to another for instruction in language or music or medicine. And this is especially the case in spiritual things. Man cannot even in religion well walk alone. He is dependent upon the great laws of sympathy and healthfulness from others. We naturally look to others for help in faith and experience and patience and charity. It is certainly a fact here in this world that thereis a communion of spirit in friendship and intelligence and faith and prayer and sympathy and love. It is not bodily presence alone that we feel in communion one with another here; it is aspiritual communion as well,—mind meeting mind, and heart meet-

ing heart. Let us reflect, again, that the life of other worlds may vastly transcend the life of this world. There may be, and I suppose are, orders of beings with endowments above mankind; and then we must suppose that there has been a growth, an increase of power in those who have gone out from our world. It is not to be supposed that Calvin, or Wesley, or Swedenborg are on the same plane of wisdom and power that they were when they left this world. And so of all others. And we may not be able to conceive what a hundred or five hundred or five thousand years may have done for souls in the other life. And if the analogies of this life are worth anything in such reasonings we must sup-pose that all the souls gone out from our

world and thus growing must not only have increased powers for usefulness, but along with the increase of power, an increase of desire and disposition as well. This was the case in the earth-life of all great and good men. Washington never loved his country so well as in his "Farewell Address," and Wesley never felt so deep an interest in Methodism as he did when the time drew near that he must leave its care and management to others; and Jesus gave His most tender words of solicitude for His mother and disciples when the hour of separation came. And all who have witnessed the death of parents know with what inexpresdeath of parents know with what inexpressible tenderness they turn to their children. Certainly death makes no change in these feelings that grow stronger as the natural currents of life run lower and lower, and are strongest of all at the very last.

Let us take still another fact: There is, I

think with all, or nearly all, persons a certain consciousness—dim it may be—of a higher or deeper sense by which they somehigher or deeper sense by which they some-times come into communion with spiritual things. I do not mean alone, nor mainly, now, that communion of the heart by which God is perceived; but a consciousness of some spiritual presence about us. It may be of a child, or a companion, or a friend in the Spirit-life; or it may be of some less def-inite and yet perceived presence or power that is felt to be near. And often in such moments the mind finds light and strength, and the heart finds rest and peace. Often sudden impressions of duty or warnings of sudden impressions of duty of warnings of danger come to the mind, seemingly with-out any earthly cause. And then close-ly relative to these are the phenomena of dreams, and clairvoyance, and apparitions, and death-bed scenes that seem to reveal the presence of a kind of border-land, where the forces and forms usually concealed from the senses in their ordinary moods may, and do, make themselves known in moments of

crisis or of great need.

Now I submit that all these things taken together make out a strong presumptive case in favor of the fact that there would be some communication between worlds and an angelic ministry over mankind it this world.

There are only three arguments of which I now think that might be, or usually are brought against the doctrine. The first is, that if angels and the departed were permitted to know of the sorrows and wants of this world it would cause sorrow in heaven. And this is the most pitiful and selfish of all arguments that can be offered. It is so near a kin to the old selfish idea that the redeemed in heaven would find reason of increased happiness by looking down at the lost in hell, that I have no patience even in stating it. It is pure selfishmess. It is a libel, a slander on both human nature and religion. Think of a mother reaching a point in any world when she would not be willing to know the sorrow of her childlest it should mar her own sense of happiness. What a conception of piety and heaven is this. Why, unless heaven destroys every good and tender emotion, there could be no greater mis-ery than to be denied the privilege of knowery than to be denied the privilege of knowing a child's wants or suffering, and in no greater joy than to lay down any harp of heaven and rush to any hovel of earth to soothe its tears, or stand by its death-bed. Those who, after reflection, hold this self-ich rious of heaven have not to learn the ish view of heaven, have yet to learn the very first principles of the sympathy of Jesus Christ and of the life of the angels. The highest joy of heaven must ever be in the greatest heroism and the sublimest and deepest sacrifice to save others. Since Jesus Christ became poor, became an outcast, suffered shame and death on the cross, all the angels of God and all the redeemed gladly go to any mountain, or wilderness, or garden of sorrow to find the lost or comfort those who weep. It may be argued again that such a ministry is not possible. Such an argument must assume two things: First that wedo not know of any means by which that wedo not know of any means by which it is possible, and, second, therefore there are no such means. But neither of these propositions will hold good. We do know that minds reach and influence each other while in the body. We do know that we have the means of talking to each other across the deep seas. We know that the laws of nature, as gravity and magnetism, act and interact throughout the universe. And by analogy we should infer that the laws of spirit are not less efficient. But the laws of spirit are not less efficient. But the second objection is even less tenable. To say that if there were means of such communication or ministration we should know of these means, is neither more nor less than to say that we know all that is; which is in effect to make our knowledge the limit of the possible; that is to say, that what we do not here also, that is to say, that what we do not know, cannot be. It should be remembered here also, that the question is not our ministering to the angels, but their ministering to us. We, in our houses of clay, and with our dull, heavy, earthly senses, may see, and, indeed, may have, no way by which we may reach out and take hold of argel life; but they, coming to us from above, may have a thousand ways of taking hold of us. We they, coming to us from above, may nave a thousand ways of taking hold of us. We may not see them nor hear them, and yet they may be, and I suppose are, near us, and all about us, and see us and hear us all the time. We are apt to think of angel life as far away, somewhere up among the stars, when, in fact, it is probably all about us, and what we call distance is possibly no more obstruction to angelic ministrations

than it is an obstruction to thought with us; and it is just as easy for us to project our thoughts to the sun, or to the Pleiales

as it is to think of an object a mile away. It is probable no greater suspense awaits us a moment beyond death than to find that

tions, we should see it, or feel it, or know it.
And that in effect again is to limit the actual, or that which is, by our own knowledge.
But how many other facts and possibilities were long in our world before mankind knew them. The earth turned on its axis and swept round the sun in its orbit for thouand swept round the sun in its orbit for thousands of years, and man knew nothing of it. The blood circulated in their very bodies and they knew not the true theory. The possibilities of steam and electricity were all about them, but they knew them not. And then, as a matter of experience or personal knowledge, the limitations of one must not be the limitations of all. Because I could not construct a sidereal chronometer, that is no reason why Dr. Swazey should not do it. Because all the men in the world never constructed a phonograph, that does not take structed a phonograph, that does not take away the fact that Mr. Edison has constructed one. Because one man cannot appreciate the beauties of art, or the higher harmonies of music, that is no reason that others may not have this knowledge. Job may have been the only man in all Chaldea with vis-ion clear enough to read God's providence in affliction, or to say, "I know that my Re-deemer liveth," but they were none the less facts to him. There are many in this audience who walk from day to day in the sweet assurance that they are the children of God, and the fact that others may not have this experience does not destroy the testimony of those who have it. And there are many who walk the earth with the sacred consciwho walk the earth with the sacred consciousness that their spirit friends are often very near them. It is a fact to them and this fact is not taken away because Dr. Hammond and the materialists say there is no soul in man. No one is competent to either deny the immortality of the soul or the ministration of angels. The probabilities are all on the other side. The probabilities are that the soul lives after death, and that loved ones, as well as the higher angels of God. do ones, as well as the higher angels of God, do come back and journey by our side. And I think the deeper consciousness of most good and thoughtful souls is often not without some assurance of such presence and

The Bible is full of this doctrine, and I had thought to bring it out more at length than time will now permit. The text says:
"Are they not all ministering spirits, sent forth to minister to those who shall be heirs of salvation?" That is, it directly affirms by the idiom of the original language, that they are ministering spirits, and are sent forth to minister for those who shall be the heirs of salvation. In the Old Testament times such ministration was common, so common as not to occasion surprise, and was easily believed by all. In these days of simple trust, God was near, heaven was near, and the angels walked and talked with men and women; met them by the way, came to them by their tent doors, or in the wilderness; came to them in dreams and visions, and talked with them face to face. Thus they came to Abraham and Lot. to Daniel and Ezekiel. And when we come to the New Testament and the life of Christ the whole scene is radiant with angelic presence and light. They speak to Zachariah and Elizabeth, and to Joseph and Mary. They attend in a grand overture the birth of our Lord, and the whole heavens are filled with the music of their sweet voices, and the Judean skies echo back the glad chorus of "Glory to God in the highest, and on earth peace and good will to man." The angels were with our Lord in His temptation, in His baptism, and attended His whole ministry, and in solid columns or legions were witnesses to the scene of His death. They attended Paul and Peter; they opened the iron gates of the prison that Peter might go

The scriptures make it plain that these ministering angels have often been human beings who had lived and died in this world. They are often spoken of as men, and often appeared in the form of men, and talked as men. In some instances their identity even is put beyond all doubt. Thus it was in the case of Moses and Elias, who appeared on the Mount of Transfiguration; and thus we read in the book of Rayelations that when John would have worshiped the angel who spoke to him, the angel said, "see thou do it not; for I am thy fellow servant, and of thy brethern the property worship God." And thus we have opened up to our view the sublime thought of a universe or life—life in other worlds, and lives who have gone out from our world—and all as the angels or messengers of God, sent forth to do His will. We have spened up in this way a most impressive view of the method of the divine government as carried on through the ministrations of angels. They are His messengers, flying through the heavens, charged with messages of lows or mercy, or justice or judgment. They have over the shock of battle scenes, and are present in the storm where sailors battle with the angry sea; they walk, unperceived, our crowded streets, ready to shield from danger, or to comfort in sorrow. There is not a sick-bed, nor a death-bed, whether it be of man or child, or John would have worshiped the angel who death-bed, whether it be of man or child, or

in palace or hovel, or out in the desert wild but the angels of God are there. It has long been the cherished faith of many—and It is my belief—that each soul, that all souls, have guardian angels—bands of angels— who attend them through all their journey here below. O! what an upper-world of life and light and joy and ministrations is just above us and all about us could our blind ever and heavy ears but see their bright eyes and heavy ears but see their bright forms and hear their sweet voices. And in that happy throng are fathers and mothers watching their children, and children who often come back and walk by our side, but our dull eyes see them not. Alas, these spring days are sad to you and to me and to thousands of homes because our children are not with us to see the bursting buds and are not with us to see the bursting buds and opening flowers, to run to meet us when weary and tired we come home at the close of the day. But O! for them the sweeter spring time has come, and soon, very soon, we shall see them in the land where the flowers never fade. I expect, when my work is done, and the hour has come to die—not to die, thank God, but to live—I expect then, as the scenes of earth fade away, that the loved ones will stand all about me, ready to take me by the hand and bear me to their happy home. And loved ones will meet you, and you, and soon shall we all be with you, and you, and soon shall we all be with that great company of redeemed spirits who are near the throne, and who go forth to do the will of God, to visitthe needy and gath-er in the wanderers from all lands.

Hints for the Cure of Crookedness. .

BY D. D. HOME AND GEO. M. JACKSON.

Mr. Editor:—I send you a paper with account of the exposure of the pretender Jennings. I have no idea his name is Jennings. I think it the duty of all Spiritualists to break up these traveling frauds. I told Jennings when he came to me, that if he Jennings when he came to me, that if he could give fraud proof scances that I would endorse him; but he must do so in the presence of five Spiritualists before he held any public scances. He agreed, and his manifestations were well executed and calculated to deceive. I think it is time Spiritualists quit patronizing these burly fraudistic and organize home circles, and they will soon get satisfactory evidence that they can give to their skeptical friends whom they may wish to convert. I received some time may wish to convert. I received some time ago the enclosed letter from D. D. Home on the subject, that all our friends should read: GEO. M. JACKSON, St. Louis:

Dear Str.—The Religio-Philosophical Jour-NAL of Feb. 2d has just reached me, and I obey an impulse of my heart in writing to you. It gives me the greatest possible pleasure to find that you still retain your faith in the reality of spiritual intercourse. You have done your duty well in coming forward like an honest man and exposing those who traffic with the most sacred feelings of our humanity. My last book, "Lights and Shadows of Spiritualism," was written with the one object in view, and that was to implore investigators to be ever on their guard. This is a duty they owe to the world as well as to themselves. At least nine-tenths of all these curtain, or cabinet and dark room scances are simple impostures, and ought not to be tolerated. That materialization has taken place is a fact, but that the conditions required by tricksters is utter nonsense. I am fully convinced that these materializations can occur only at rare internals. Only fancy how it could be possible for a spirit to be ready to materialize every evening at 8 o'clock, provided the audience had paid their dollar a head. The whole idea is at once

DEGRADING AND REPUGNANT.

I am much gratified with the honest course pursued by the Religio-Philosophical Journal, and I deeply regretted when the publication of the Boston Scientist had to be discontinued for it. also was a fearless advocate of the truth. spiritualism is a very simple truth, has no mysteries attached to it, and requires no unweiling and no expounders. We live and our identity remains. I trust you will continue your investigations, and if you could form a circle of personal friends you would find it to be the most satisfactory. I no longer consider myself to be an active we in the cause, but my whole heart is in it. I have been sorely afflicted the past five years, and am still most seriously ill, yet it may be that ere long I will be well enough to stand forward and put my hand to the plow. In a few weeks I am leaving for my home in Russia, and if you have any ques-

tions to ask it will give me pleasure to reply.
Yours, very faithfully.
D. D. Howr. Nice, March 15th, 1878.

And, taking the advice of Mr. Home, I formed a circle at my house of my friends and in less than a month, we had raps and were patted on the head by hands; this in a circle of friends honestly investigating the subject, and under conditions that I am satisfied there could be no fraud; and no one in the circle would be guilty of it, for they were all honest and anxions investigators. were all honest and anxious investigators. GEO. M. JACKSON.

St. Louis, Mo.

While a striking proof that Spiritualists and visitors enjoy the reading of the HE-LIGIO-PHILOSOPHICAL JOURNAL, (U.S.) laid LIGIO-PHILOSOPHICAL JOURNAL, (U.S.) laid weekly upon our reading-room table, it is not desirable that those borrowing copied should forget to return them. It breaks the file, and causes many inconveniences. This journal, so vigorous, sturdy, and outspoken as rapidly growing into increasing favor it is individualized in style, and has a definite purpose. It has uttered a boud voice against strolling impostors pretending to be mediums, and has ably advocated Spiritualism proper.—Medium and Daybreak.

Men's lives should be like the days, more beautiful in the evening; or like the sering; aglow with promises; and like the estiman, rich with golden sheaves, where good works and deeds have ripened on the field.

THE ETHICS OF SPIRITUALISM:

System of Moral Philosophy.* lis Huilson Tuttle,

· CONTINUED. }

CHAPTER XIV. THE DUTY OF SELF-CULTURE

It is said the chief end of man is "To given'y God and enjoy him." To glorify God is his paramount duty, which absorbed all others. There is a duty which precedes this, however, or else is the same expressed in different words, and that is to glorify himself. By glorify we mean the glory of a noble well spent life. If man lives not for this end, his life is aimless and profitless. The necessity of education is felt by all who have thought on the subject. The free school where all can receive the rudiments of knowledge, are justly regarded as the bulwark of liberty, yet there is a broad difference between the learning of the schools and the true culture most desirable. Statistics show that the criminal class are not all unlearned, and come of the most flagrant are thoroughly educated so far as the schools go. Learning to read, to write, to read foreign tongues, or becoming adept in science, may leave the mind beyond these acquirements, a barren waste. What is usually considered as an education is only the means whereby an education may be acquired. Even the collegiate course is rudimentary and when finished, the gradnate is no more than poorly prepared with means whereby he may become truly educated. To say of such that they are educated, is like calling one an artist, because he has the materials with which to paint a picture, or chisel a statue. He has the means But it rests with himself how he uses them; whether he produces a daub or a Raphæl, a grotesque caricature, or an Apollo Belvidere. The parros learning of the schools, which takes no deep root in the mind, may be used, and more frequently is, by the lower an well as by the higher nature. Then we see the anomally of learning making men worse instead of better.

This shows the necessity of a radical change in our educational methods and the ideas on which they are founded. Man was not created for the exclusive development of any one faculty. If he ignores this fact he becomes onesided, deformed and dwarfed. Education should embrace the entise circle of human capabilities, and if it falls short of this it is proportionally defective. The ordinary routine of the schools ignores the body. The student graduates with enfeebled health, and thus in getting knowledge, has destroyed the means, by which it can be made practical

On the other hand, the laborer by unremitting physical toil almost entirely ignores mental and moral culture. The result of this onesided activity may be seen in the deformed characters everywhere to be met with.

PHYSICAL CULTURE. As the body is the instrument whereby the spirit expresses itself, its perfect development is important not only to earthly existence, but the best spiritual well-being. Health is the greatest good to the body. It is the harmoniege activity of all its organs, performing all their functions each in its sphere. Disease is the reverse of this, and comes not as a punishment, but as a result.

As soon on the mind perceives the organic laws of the body, morality reaches down to their observance. There are instances where the mind seamingly has arisen above physical limitations, and while disease has slowly destroyed the body, it has shone bright and clear as a star; et these are exceptional cases. Disease weakens phy ical power, and suppresses spiritual energy. The spirit at best has a heavy weight to carry, and would be so much the better by casting it aside. As long as it remains in the hody it is subject to its limitations. The body is an instrument perfectly adapted to bring it in contact with, and give it control over matter, but may become through discase a clog to the eagle, and bind its pinions to the earth.

To preserve the health, should be the first effort. Everything detrimental to it should be regarded as only a step removed from immorality. This subject falls under the law of the Appetites, as already discussed. They should each be gratified within the limitation of their sphere, and the moment any one of these transcends its sphere, suffering and disease result.

We would not be understood as teaching that health requires extra physical development, which may be carried. to an extreme, and defeat entirely its purpose. The muscles of the gymnast are too often enlarged at the expense of his mind. Muscles half as strong may be quite as

The child should be taught, first of all, that labor is not only noble and honorable, but a duty. That as everything is created by labor, he must be too magnanimous to live by the toll of others. It must be instilled into the mind that it is as noble to plow, and sow, as to pull the oar; to swing the sledge, as the dumb-bells.

The body as the temple of the spirit should be regarded as holy and too sacred to be desecrated by any vile habits. The man who thus regards his earthly temple, will not dare defile its purity. He will regard it as an obligation to maintain its functions to the utmost of his power.

Disease must not be regarded as a punishment. It is an inevitable consequence, not inflicted as a retribution. While many of its causes inhere with the body, the great proportion are of the mind. When properly directed the will can rise above, and entirely cast them off. This is the zight method of treatment. The remedy should be applied to the mind in most cases where new only the body is re-

The Will can possess a far greater control over the body than it does at present. Instances are recorded where individuals could arrest the circulation, and the pulsations of the heart, and restore the same by their Wills. These extreme cases show what is possible for all. From the control of the exerctions and secretions, is scarcely a step to molecular changes in the tissue itself, on which health and disease depend. It is possible for the Will to become so strong as to dominate over the body and control its activities. This is the new medical science of the future. when drugs will be regardered the coarse expedients of a rade age.

As the spirit constantly gains power over the body from generation to generation, there can be no limits set except where it gains perfect control. That this is possible is shown by the degrees of Will and instances of its tri-

The martyr smiles on barning coals, and feels not the tortures which rend the limbs asunder. There is that state of spirit ecstacy, of freedom and triumph, which changes physical pain to spiritual pleasure. When such control is gained and directed by the knowledge which finally will be its accompaniment, the body will no longer be a fetter to the spirit. It will be built up beautiful and perfect, and the most poisonous substances—the venomous fang and sting, the malarious atmosphere, the changes of temperature, all forms of disease will be harmless against the strongest force in nature, the human Will.

body is under absolute control of the Will. How imporfeelly it is at present, our educational methods show. The child in learning to walk, is taking its first lessons in Will

Such is the perfection of physical culture, when the over its limbs. Its effort to speak, is a struggle of the Will to control the tongue. In learning to write, the ideal forms of the letters are in the mind, the difficulty is to move the fingers correctly. The same is true in music, to execute which excellently, training must begin early and be continued for a life-time. And yet after all this practice the Will never gains perfect control. Even in walking and speaking this is quite apparent. The efforts of the clocutionist shows how great an improvement can be made in speech, what fine tones and subtile distinctions may be produced, yet this is only a prophecy of what is possible.

The dancer shows what command the Will can gain over the feet, and the skilled penman and artist what it can gain over the hand.

That it has not similar mastery over other organs and functions, is because it has not been educated in their di-

It is thus apparent that education begins with the body, which must be preserved in health, the equivalent of purity. We must feel that it is a sacred surine wherein the immortal spirit resides during its earth-life, and by which it is brought in contact with and is able to control the material world, and should disdain to do any act which shall deform or defeat its usefulness.

The ascetics taught that the body was inherently sinful, and, the best efforts of the spirit were to free itself entirely from its trammels. They had a ray of truth. Not the bedy, but its diseased condition, as a reflex of an unhappy spirit condition; the want of proper control, inclines to wrong, rather than right. CULTURE OF THE INTELLECE.

of its culture. He must not only think, but think aright. Observation of phenomena is the food of the intellect, which digested appears in ideas. Of the methods of culture a wide diversity of opinion

The possession of mind by man imposes the obligation

prevails. This, however, may be held as true, the Intellect is benefited in proportion as it assimilates its food. Collegiate cramming is the antipode of education. It is the learning of the parrot, and not of the man.

What the Intellect is capable of achieving is shown by the attainments of those who have led in the discoveries of science and art. Newton shows what all may become in mathematics; Herscheil in astronomy; Humboldt in the sciences, and assured that what is possible for them is possible for every human being, we open an interminable field for culture; for the individual sciences it may be better that each have specialists, but for the specialists it is a sacrifice of completeness, and dwarfing of their minds except in certain directions.

Ignorance is a sin, if not the greatest, for it is the prolific source of crime, higotry, superstition and vice.

THE CULTURE OF MOBALITY.

The morals are the highest faculties of the mind. Without them, Intellect becomes the ally of the Appetites and Propensities. The sense of right, justice, benevolence, unselfish love which is benevolence, all are included in this group. Its culture is of highest importance as by it man approaches the perfection of his ideal.

The culture should be gained by actual exercise and not by theorizing. You may commit to memory all the moral sayings of the world, and read all its moral philosophies. and one deed will have more influence than all.

It is usual for age to give mellowness to character, for the Propensities are less active, and the morals gain ascondency. The same desirable state may be gained by culture. Let it be known that morality is not obtained by means of a confession of faith, or observance of religious forms. It is the growth of a life-time. For it is not what a man does, except as it indicates the condition of his aind, so much as what he really is, and the motives which actuate him.

The murderer on the gallows murmurs a prayer, calls on Jesus, and is forgiven. He dies with the certainty of salvation it is said, all his crimes washed away. This is a most immoral doctrine and leads to ruin instead of salvation. The young convert who receives mercy from the throne of grace is told and believes he is religious, or in other words, is as moral as it is possible to become. He cultivates a vain self-conceit instead of moral character, which cannot be gained by a resolve in an hour, a day or year, but by slow accretions, building with each new opportunity, and trial.

There can be no healthy, moral culture in seclusion. True character is the balance of faculties in the presence of the active, world. There is no virtue in the gormand not eating when surfeited, of the drunkard not drinking when unconscious. Strength is gained and tested by temptation.

The parents who keep their child away from contact with the world for fear of its contamination, forget that sooner or later this contact must come, and that the only way it can be prepared is by the contact itself. Then its tendencies can be watched and balanced, and morality grow strong by use.

The plant droops and withers in darkness, and the only way it can be prepared for the light is by the light itself.

The present every-day business and political code of morals, is a keen satire on the moral system taught under he name of religion. It shows how talse is the basis of that system. It has authoritatively told mankind that they were weak, and depraved until they have come to think weakness and depravity their normal state. They are not ennobled by the thought that they are divine, but degraded as worms of the dust.

The child should be taught as the first grand moral lesson, that it is a divine and holy being, too good and pure to do wrong. That as physical health is the perfect action and balance of all bodily powers, so spiritual health or happiness, depends on the action and balance of all mental faculties. It should be taught that expediency should never influence it in the choice between the good and the bad. It is expected always that moral power will rule. The struggle may be severe, but in the end it must triumph. For the man and woman there is the same code. The thought or word which causes one to blush should crimson the cheek of the other. Virtue, chastity, fidelity have no limitation of sex.

Such should be the first lesson instilled into the mind of the child. He should be taught to fear ignorance as the source of all error, and to seek knowledge as his only savior.

If the men of thought are instanced as examples of the grand capabilities of the intellect, and the school-boy incited by achievements of the Humboldts, Herschels, La-Places and Darwins, still more should his moral character receive this incitive. Now it is desdened with the opiate of business necessities which are ruled by selfishness. The Astors, Vanderbilts, and Drews, are embodiments of commercial morality. How low and ignoble their selfish, grasping, unscrupulous sims! None of these, but the sages of ancient and the spiritual thinkers of modern times, show to what sublime heights it is possible for man to reach. The Christian well may worship his ideal Christ, not that Jesus may forgive sin, but because what is possible for him is possible for every human being. He perceived the true object of life, and made his ideal practical. Every child has the germs of these high qualities, which, however, dwarfed by the conditions of earth-life, will mature in ripe truitage in some future time. As this is the ultimate destiny, moral education should take precedence of all other instruction. In fact, education should be directed toward the moral instead of the purely intellectual. It is not enough to know. Facts have no life unless their

relation to spiritual advancement is understood. And here the knowledge of future life enters and unites all knowledge into one complete whole. Man becomes the greatest fact in the world, and his moral nature the greatest fact in

THE GREAT SPIRITUAL MOVEMENT.

BY SELDEN J. FINNEY.

Genius in its true estate is only susceptibility to its pressure; impressibility to its presence; or, in other words, that delicacy of touch, of intuition, of consciousness, which yields to the slightest ray of light from the interior life of things. Such persons are power, as well as channels of power. Their sensibilities are extended around into the wide realms of the spiritual forces and laws. Their souls put out feelers into all the rivers of currental magnetism, and detect the direction and power of the great gulf stream of life. Such spirits discover the "royal road to knowledge"-that sublime "pathway of the gods," as a beautiful friend calls it-which lies far up on the evergreen mountains of life, beyond the reach of the rattle and bang of common life, and the petty egotisms of little souls. These sublime souls, in their great moments, engerm the genius and life-power of future civilizations. They thus become the fountains out of which issue the great rivers of historic progress. The advent of such a soul is the announcement of a new revalation in the world and the dawn of a new republic. When such spirits come, let the blind idolators of antiquity take heed, for on all their darkened temples is written "Ichabod." The glory has departed hence, to be found on the mountains of spiritual liberty.

In the dawn of each new era arises such a seer soul. Pressing with reverent steps this "royal road," he declares the old chapter closed and the opening of another seal. Living in the realm of causation, he feels the divine aims and adjusts himself to the direction of the eternal verities. The triumphs of uncome eous are already blazing in his own bosom. He is the great typal man of the future age, which he fronts with the serenity of eternal trust. Doomed to the hemlock, the cross, or, what is meaner still, the slanderous tongue of his own countrymen, he remains unshaken, because enthroned amid eternal laws.

Many such souls bestride the centuries, and furnish light to the advancing millions. They are the star-beacons of history, which, secure in the zenith of heaven, shine on through storm and darkness, unheeding crosses and crowns alike. Their reward is the beneficence they bestow. They grow on what they bestow, not what they receive. They most resemble divinity in being unable to receive benefits, while they toil for an eternal public. They utter the divine laws. Brahm said: "The law of marriage is universal," long before science could put its finger on the fact. "Goodness is the only happiness," said Socrates, long before the laws of mind and body were matters of scientific test. "The origin of harmony is Divinity," said Pythagoras, long before the Bible was "a book." "All things have a spiritual origin," said Plato, long before the science of astronomy had demonstrated the origin of worlds to be out of the "imponderable elements." "The love of all wisdom is man's integral aspiration," says Andrew Jackson Davis, for in advance of the whole theology of the world.

Have not these greatsonis, with unnamed scores of others like them, stood at the dawn of new epochs as the prophets thereof? These persons are all members of a great spiritual republic, the seat of whose power is in the supernal world. Spiritual kings are these, who are kings, not by assumption, but by service rendered. Their ideas are the archetypes of civilizations that succeed them. Tethered by faith to the throne of Love, their life is a constant beneficence. Their words are scepters of power, and after their apotheosis their birth-places become the centers of pilgrimage for whole races of ordinary men. Art, and science, and governments, spring from their ashes and bloom around their sepulchers. Their words are revolutions, and plow-shares driven through the ages, in whose immense furrows cities, communities, nations arise. Cotemporaries may slay their bodies, but their ideas are immortal and will dominate the quadrupedal passions, and disengage the souls of generations.

SUISTANCE AND SHADOW.

To the most superficial thinker it is quite evident that reform does not exhaust us. In your contemplation, look into the vast future. When we shall have outgrown our actual imperfections; when no wrong shall exist on earth or in the spiritual societies of the Summer-Land; when our relation to each other, to society, and to the surround. ing world, shall have been modeled after the grand harmonious type of the universe itself; when every soul shall stand serene beneath the eternal spheres of light, liberty, and law, and feel that he or she is just filling his or her place in the fraternal world, are we exhausted? Is the function of life at an end when we shall have outgrown these so-called evils-when our eyes shall become clear, our spiritual nerves properly tensioned, and the soul, free and untrammeled, shall welcome light from the wide horizon round? No! We have then only just begun our great business—the sublime function of immortal life, There is still a universe of truth stretching around us on every side, and no clank of fetters or chains to disturb the harmony of our contemplations thereof. There also is an unuttered world of interior wealth unfathomed within us.

What is it that we are after there in that high spiritual condition of the upper heaven? Is it not the absolute nature, the absolute substance, the eternal genius, and beauty, and life of the universe? Is it not those divine qualities that are unchangeable and eternal, and which are represented in us by the ideas of justice, love, liberty, perfection, beauty, wisdom, and intelligence? Is it not these attributes in an infinite expanse, in an eternal career, in an unlimited condition, that we seek? This certainly is the primal attraction of the human soul.

When man was formed he was aimed at the boundless acquisition of truth, and started forward toward the fountain of eternal life. He is also aimed at the attainment of divine beauty and perfection, and he cannot stop anywhere this side the actual realization of those eternal and supreme qualities. If we stop for a moment and look around us, we see that we are rational. Hence, in the discussion of this question of Substance and Shadow, we necessarily discuss our relations on the one side—the outward side to the objective world, and our relations on the inwardto the divine side—to the eternal and absolute Intelligence,

If we study our organic career, we find ourselves standing upon the pinnacle of organic existence. I care not at what point you commence the inquiry, you cannot sever the chain which holds the world together. Imagine, for the sake of illustration, that cosmogony had a beginning. After it once began, there is no break allowable, in the chain of causation, else the universe would fall in fragments. Prof. Agassiz said, "The connections of the organic world are not in that world, but in the thought of God." I have some questions to ask on a subject of this kind. Mr. Agassiz studies the organic world. Has he told you what authority he had for stating that the connections of the organic world were not in that world, but only in the mind of God? Had he sny special revelation on that topic? Has he taken connect with the Great Formator, that he should build up a middle-air hypothesis, and tell us that the connections of the organic world are not in that world, but in God's thought? The connection

of the world, by his pure hypothesis, is out of and above the world. What kind of a connection is that, which is not in the world at all, which yet makes the world a system?

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An Interesting Letter from a Preminent Washington Spiritualist.

Mr. EDITOR:—I have long had it in my heart to write you as to sundry matters which might be of more or less interest to your readers, as well as to myself. Something, I wanted to say of experiences re-cently with various mediums, particularly with one somewhat noted for the psychographic phenomena oc-curring in his presence; and with the Holmeses, and especially as to the materialization phases they exhib-it. In this connection, and while so much is being ut-tared and published recording the fluts of Spiritualists tered and published regarding the duty of Spiritualists to mediums, it occurred to me that some suggestions as to what Spiritualists have the right to expect and insist upon on the part of mediums, as to their habits, deportment, uprightness and integrity, in ordinary business transactions, and in all the little affairs that are incident to dally life, in respectable society, might nerhans be timely.

perhaps be timely.

And then, too, I was specially anxious to put on record a most hearty and emphatic "AMEN," to your timely and eminently appropriate remarks upon the subject of Leaders, or a Leadership in Spiritualism, which appeared in the Journal some weeks since. But other engagements have been so engrossing that I could not take time to carry out these inclinations, nor can the requisite leisure yet be commanded. Possibly upon some of these topics I may hereafter ask for a little space, while as to one of them, that of Spiritual Leadership. I may well rest easy, inasmuch as so many abler writers have so unqualifiedly endorsed your views.

But despite all other pressure, I must take the time here and now to tender you my warmest thanks for your leader in the JOURNAL of this date, entitled,— "Has Spiritualism a Religion?" I have just finished

"Has Spiritualism a Religion?" I have just finished the reading of it; and, on doing so, said to myself, "Excellent! excellent! words fitly spoken—a nail driven in the right place; and, before going further, I will write to the editor my grateful appreciation."

Hence this letter, and having said this much, I can hardly stop now to say more, although there are very many ideas in your article upon which the temptation to enlarge is almost irresistible. At some early day I may be able to return to them; but for the present must close with the remark, that while your views are to me, and undoubtedly to very many, if not a majority, of Spiritualists, so acceptable and congenial, they will scarcely pass unchallenged. It is not to be disguised or ignored, that there are many believers in guised or ignored, that there are many believers in spiritual phenomena, who accept them, too, as "proof palpable" of immortality, who are most uncompromisingly opposed to any definition of Spiritualism that shall make it mean a religion, or any part of one, or

any basis for religious convictions. I remember to have attended a meeting of friends of our cause in this city some two or three years ago, at which was present a lady of many accomplishments, whose name is not unknown to the public, and whose gifted pen has given to the world many a brilliant word and logical thought in vindication of—not our "faith," but our knowledge of the realities of Spiritualism, who was quick to take exception to the language of a speaker who had spoken of it, as having given him

a religion upon which reason could repose.
"To me," said she, "it is a grand philosophy, beautiful and comprehensive, but it is no more a religion, nor the basis of one, than is the Copernican system, or the Nebular theory." But I cannot enlarge. Suffice it to say that to me and to thousands, not only does Spiritualism furnish the basis, but even the details, and su-perstructure of a religion with which the best informed reason can have no conflict; and, that among those details is a spirit of tolerance which makes all such philosophical sisters welcome, covering them with the same broad mantle of charity so necessary for our In haste, sincerely yours,

Washington, D. C.

DEFENSE OF HIS MEDIUMSHIP.

Communication from Charles E. Watkins.

Mr. Editor—Dear Sir:—C. E. Watkins has never repudiated his mediumship. I offer Mr. Bishop \$100 if he can prove that I ever gave him any such writing as published; or I will give \$100 if I cannot prove by three witnesses in Jackson. Mich., that I got writing on his slate, and he failed to give me the \$500 as promised; also, that he acknowledged that he could not account for the phenomena. I will give him \$100 if I can not prove by the citizens of Kalamazoo, Mich., that he (Bishop) said that my slate-writing was not the result of a "trick," and that he was convinced that there was genuine phenomena in Spiritualism, but that he did not believe it was caused by spirits. He also said the same in your office in the presence of Prof. Humiston. Now, Mr. Editor, I do not deny that Bishop made me

a proposition, but when he says I accepted it, he lies!
I will also say right here, that Mr. S. S. Baldwin, in
Battle Creek, acknowledged that my slate-writing was
not a trick, but that he did not believe it was caused by spirits; he considered it a psychological manifestation, according to his own published statement in the Kalamazoo Daily Journal.

Never before, sir, have I defended my characterwhen there has been a charge made against me, always remained silent, preferring that my friends should defend me; but as they are in the East and know nothing of the matter, I ask you to publish this statement. I never like to "blow" for myself, but I think that Mr.

Charles Foster, Mrs. Suydam, and myself are the only ones that ever dared to tackle Mr. Bishop.

Mr. Baldwin says that I am the only medium that ever treated him with courtesy, and that he also wished me to travel with him; and now let me say here, so that your readers may know just what a bad, wicked man I am that I will go with Mr. Baldwin or any one. man I am, that I will go with Mr. Baldwin or any one, who will expose frauds, and when doing so, will acknowledge that Spiritualism is a truth.

All who ever eat with me for communications, are

my friends. You say that I want money. To that charge I will have to plead guilty, the same as the rest of the world; but I deny that I wanted to sell out for money, but I do love to fool that one who thinks he knows all about

I acknowledge that I am nonsensical, and perhaps out of my head; but if any man or woman can say that they ever saw me even try to trick them inside of the last two years, I will admit that I am a "rascal." I do not even ask them to prove that I ever tried to cheat them, but I ask all who ever sat with me and paid for their sittings, to say if I ever tried to cheat them. I am willing to trust to their honor.

One word more: I deny the story that I sat with a Times reporter. I can prove by witnesses that I was not in the city of Chicago when that party claims to have sat with me.

To conclude, I say that I will give any person all the money I have (\$400) if he will tell me a way by which I can live without eating and paying traveling expenses, so that I may afford to sit for messages for some of these Spiritualists who think I should be a my eyes every time I meet them, and give them a communi-cation from Theo. Parker or their grandmother, otherwise I shall have to charge my regular price, \$5.00.
Yours truly, C. E. WATKINS, the Psychographist.

I could as easily conceive of a person making his home unconcerned in an uncaged menagerie as of a man at rest in nature, seeing what it is, and not feeling that it is embosomed in God! Go to nature, my brother; go to the unroofed universe; go to the awful pages of science, not to learn your religion, but to learn your need of it—to learn that you are houseless without the sense of God as overarching you by His power, pledging His care to you, twisting the furious forces of immensity into a protecting tent for your spirit's home mensity into a protecting tent for your spirit's home.



SCENES FROM THE HOME OF OUINA. Written by Onina, through Her Medium, Water Lily, Cora L. V. Richmond.

PEARL.

OHAPPER MVI. A WARNING.

Mr. West was walking toward his home one night; as usual,—one of the nights when his labor had detained him until a late hour,-and he again saw the strange light which had once before attracted his gaze. and had been the precursor of all those wonderful events which had come to his household. He was not mistaken; there was the soft, white, luminous light above and around the dwelling; there, too, the form, growing more and more distinct, more and more near, and finally the shining presence was close besidehim; not his sister now, but this time his mother-with serene and peaceful countenance, with loving and radiant eyes, with raiment like weven moonlight! He was not startled, but a great love and divine esstacy pervaded him, and he seemed folded in her embrace. She breathed into his spirit thoughts of strength and comfort, and then said: "Be of good cheer, my son. Whatever seeming misfortunes may come, they are all for the best, and you will be strengthened to bear them patiently." He remembered these words, and they came to him with redoubled force and training before

many days had passed.

Mrs. West had been carn and fervent in her new faith; it had wrought a great change in her life. No longer irritable nor harsh, she had a manner of subdued earnestness, quite impressive, and her children looked upon her with less fear, but far more reverence and love. Harry and Edith were old enough to understand a little of the change that had come to them, and they always eagerly longed for the evening hour and Sabbath day which would send "Pearl" into "that state," and then she would talk so beautifully! Little by little they came to know that these words were prompted by "Aunt Edith" and "Grand-mamma" and "Mrs. Marvin," so that every "ministering spirit" became a "household word." They no longerattended the public school in their district; the taunts of the children had become unbearable: they called them "witches" and "ghosts," and "spirit rappers," imitating, of course, their elders.

Mrs. West concluded that any "booklearning" derived there, could not compensate for the disturbance of their temperand nerves, under such abuse as they had to bear. The teachers forbore to inquire the cause of this absence, for they knew it full well; and though some of them were more gentle and liberal in mind than the inhabitants of that neighborhood, they did not dare rebuke the children for language and thoughts of hatred and persecution toward these children of an ostracized household, well knowing they were justified in the eyes of the righteous parents.

Mrs. West was awake and waiting for her husband the night he saw, for the second time, with the vision of the spirit. Mrs. West, too, was filled with some presentiment, a foreboding of coming ill. Mr. West told her of his vision and the words of admonition and strength.

"My dear Mollie," Mr. West said, "I feel to bear everything that comes to us of earthly sorrow, since we have so great a blessing. Like the prophets of old, we will praise God even in the midst of fiery trials."

"Yes, James, I feel so, too," answered Mrs. West, "and these loving angels shall not find us wanting, though I was a little troubled to-day when I sent Harry to one of the neighbors of an errand, and she refused to let him come in, because he was one of the 'children of darkness,' but I don't mind since you told me you saw your mother."

That night Pearl started up from her little couch and went quietly to the bedside of Mrs. West, saying, "O don't be afraid, but I had a dream, and Harry could not be found, and there was a black smoke."

The next morning Mr. West was at his work in time; a feeling of some impending ill was upon him, yet a calmness also of inward strength. The truly good fear no evil, but grow stronger as their power is tested. His employer was a good man, and had ever been just in his dealings, but there was a vein of both worldly policy and bigotry in his nature. He called Mr. West into his office as he was passing to his work.

"Good morning, Mr. West." "Good morning, sir; did you wish to speak

with me. sir." "Yes: I thought I would pay your wages to-day, and-tell you, Mr. West,-that-astimes are-hard-and-we have not-much

-doing, I wouldn't want you next week." "But, sir, wasn't the contract for a year? and am I to have no time to get another situation?" "Tut, tut, man, don't talk about contract; you know it wouldn't be worth your while to go to law with me, and it wouldn't take much evidence after the goings on I hear of at your house, my man, to prove something wrong here," and Mr. Tradewell put his finger significantly on his forebead, "so you had best take your money

this man, who, for some inscrutable reason wished to discharge him from his employ, and James West was too manly at heart cither to wince or show his disappointment, so he simply replied:

"After what you have said, sir, I prefer to go." He kept on till the end of the week, and as he wenthome Saturday night he saw a light; no mild, silvery beam of angel atmosphere, but a lurid flame. His dwelling was on fire!

(To be conflered.) Spring Leaders.

DY OUTNA Two little leaslets eams out of a tree And fluttered their tiny hards at me,

"Spring time is here, O see, O see," Two little birds came out of a nest,

Trilling and warbling such notes from each breast. "Spring time to here, and you know the rest."

Two little flowers sprung up at my feet, Nodding their heads till their petals might meet, "Spring time is here, O sweet, O sweet."

Two little hands waving kisses to me, Two little lips owest as resolude can be. "Spring time has come with birds, flowers and

To Epes Sargent and other Friends.

It has been my rule never to engage in discussion, which I have, with rare excep-tions, kept to the letter. Personally I take little honor from what I write, and it is usually impossible for me to return and go over the same ground. The conditions under which any special article was written, have passed never to be recalled, so that should a portion of my manuscript become lost rarelv can I restore it.

In the "Ethics of Spiritualism" I was compelled to write adversely to many old time beliefs. I knew, as well as I do now, that the views then expressed would meet with opposition. I can only say in their defense; I wrote the impression I received, honestly and without fear, and as completely and perfectly as possible for me to do. Now my esteemed friend, Epes Sargent, whom I love as an elder brother, takes diametrically opposite ground. I know my equally dear friend, Dr. Crowell, and my still older brother, Alfred R. Wallace, will fully concur with him; already has the venerable Wm Howitt called me a "Pagan," and now he will probably add an adjective to that epithet.

With the number of the Journal containing Bro. Sargent's criticism came several letters from friends anxious that I defend my views. Really, friends, you have placed me in an unenviable position. I have written what I think is true and the best I can. My friend Sargent does not agree and expresses what he regards as true. I regret he cannot endorse my words, for I should prize as inestimable his accord, but as he cannot, must I set myself to work to coerce him? Neither of our beliefs will effect our happiness here or hereafter, especially on this subject of God, which of itself must be beyond the ken of an archangel. If any think they receive benefit from prayer, I would not stretch a ruthless hand to tear it away, or if they can reconcile themselves with any

holy shrine. I have already expressed what I regard as the truth. What more can I do? To attack Mr. Sargent, would be to narrow the issue to personality, which would be most un-wise. Others who have not expressed themselves, are at liberty to do so. I cannot see that it would be the part of wisdom for me to discuss this question, at least for the present. It may at some future time, take a form that will demand it. I will only correct an implication (it is not official) that would be gathered from Bro. Sargent's article: That I am an Atheist. I do not think he intends this, but it is an inference from his words. I am not more than he: There is this difference between us: He defines God, while I say that I do not, nor cannot know anything about him. At present we can tell better what he is not, than what he is. With the hope that we may all come to the light, I am, most sincerely, yours,
Hudson Tuttle.

Items of Interest-Gems of Wit and Wisdom.

Would you know the baby's skies? Baby's skies are Mother's eyes. Mother's eyes and smile together Make the baby's pleasant weather.

Mother, keep your eyes from tears, Keep your heart from foolish fears, Keep your lips from dull complaining, Lest the baby think 'tis raining.
[M. C. Bartlett in St. Nicholas.

TRUTH never suffers, its march is onward, its force irresistible. Error, fraud, fanaticism and credulity, at times may appear to overwhelm it, but the apparent triumph will be of short duration, the latter must perish.

-Leander. MEN say their pinnacles point to heaven. Why, so does every tree that buds, and every bird that rises as it sings. Men say their aisles are good for worship. Why, so is every mountain glen and rough sea shore. But this they have of distinct and indisputable glory—that their mighty walls were never raised, and never shall be, but by men who love and aid each other in their weakness. -Ruskin.

FOR Science the volume of inspiration is the book of Nature. Confronting all, it needs no societies for its dissemination. Infinite in extent, eternal in duration, human ambition and human fanaticism have never been able to tamper with it. On the earth it is illustrated by all that is magnificent and beautiful, on the heavens its letters are suns and worlds.—Draper.

An Indian name for an editor, is Worack-ta-che-resh-he-ha-kaw, meaning literally, "The word painter of things passing by."

INTUITION, the power to recognize and comprehend a truth without deduction or reasoning. To it belongs the higher and finer perceptions of the soul, by which it not only perceives truth through the aven-ues of the senses, but is susceptible to certain interior influences belonging exclusively to its nature.—Leander.

KNOWLEDGE obtained from without through the senses, is but reflection cast upon the mind by external objects, it is dependent for its existence upon an outward exlating cause, and to some extent mechanical in its operations, but the grand, noble, beauand make the best of it."

Mr. West was surprised and shocked, but knew that he was powerless in the hauds of life, activity and reality.—Legader.

It is equally good not to know as to know only a part of one's worth.

THE Bible is the most betrashed book in the world. Coming to it through commentaries, is much like looking at a landscape through garret windows over which generations of unmolested spiders have spun their webs.—Beecher.

WOLVES IN DISGUISE.—The wolf that finds his way into the field in the disguise of a lamb's skin, will not scruple to show his teeth when he is hungry. So, also, a grave moral or political heresy is not the less dangerous to the State and to liberty, because it has been baptized in the name of Jesus. -Dr. S.B. Brittan,

To set the mind above the appetites is the end of abstinence, which one of the fathers observes to be not a virtue but the ground-work of a virtue. By forbearing to do what may innocently be done, we may add hourly new vigor to resolution, and secure the power of resistance when pleasure or interest shall lend their charms to guilt.—Johnson.

THERE is no instance on record where to-

bacco ever gave a person any real benefit from its use (only the pleasure of chewing), while on the other hand it has caused an unknown amount of misery, because, in the first place, men have spent for tobacco what they ought to spend for clothing and food. Suppose a man used only 25 cents' worth of tobacco per week (which, by the way, is a very moderate average), it would amount to \$13 per year, or in twenty-five years, \$325; or enough to buy a first class library for a lyceum or spiritual society. The terrible of fects of tobacco, especially when taken into the brain in the form of smoke, is attracting the attention of thinking men everywhere. No one conversant with disease can doubt that excessive smoking, especially in the case of young people, must be exceedingly injurious to both mind and body. They may continue for years, but at length the smoker dies, often suddenly. In conclusion, I say, to users of tobacco in any form or way-

stop at once, and put the money that you would spend for tobacco, on interest, and

your health will be on interest also. BLESSED is he who has found his work: let him ask no other blessedness. He has a work, a life purpose; he has found it, and will follow it! How, as a free flowing channel, dug and torn by noble force through the sour mud-swamp of one's existence, like an ever deepening river there, it runs and flows: draining off the sour, festering water grad-ually from the root of the remotest grassblade; making, instead of the pestilential swamp, a great fruitful meadow with its clear flowing stream. How blessed for the meadow itself, let the stream and its value be great or small! Labor is life; from the inmost heart of the worker rises the Godgiven force, the sacred celestial life essence; from the inmost heart awakens him to all nobleness, to all knowledge, self-knowledge, and much else, so soon as work fitly begins. Knowledge! the knowledge that will hold good in working, cleave thou unto that; Nature accredits that, says yea to that. Properly thou hast no other knowledge but what thou hast got by working; the rest is yet all an hypothesis of knowledge; a thing to be argued of in schools, thing floating in the clouds, in endless logic vortices, till we try it and fix it. Doubt, of whatever kind, can be ended by action alone.-Carlyle.

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LOCATION

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Built Upon a Rock.

With the advent of modern Spiritualism the world was startled from its proprieties. Man was not prepared to receive and welcome the stranger with becoming fitness. Some there were, it is true, who readily gave it welcome; but those most ready to enter into the work of the angel ministry, even the mediums themselves, had little comprehension of what was being revealed through the tiny raps, in the written message, or by the spoken word.

While some set about trying to understand the philosophy, to comprehend its wisdom, and to obtain all attainable knowledge of the infinite possibilities of the future, in order to build upon the bed rock of science and truth, others endeavored to erect the upper stories of this grand spiritual temple before they had carefully examined the ground and constructed a foundation for it to rest upon, and consequently built upon

From the fact that a great majority of its believers have been educated in the different churches and been believers in church creeds, it could scarcely be otherwise than that, as soon as they received a message from theother shore bringing them the post tive evidence of immortality, they should rush wildly to the extreme of believing everything purporting to come from a spirit, and to blindly attempt to carry out whatever they fancied was the spirits bidding-forgetting to "fry the spirits" and to weigh all their purported sayings and doings impartially before the bar of unprejudiced Rea-

This was the vulnerable point which unscrupulous tricksters and consummate swindlers found ready prepared for them to enter, and they did not hesitate to take advantage of whatever weakness, folly or credulity, they could avail themselves of, to build themselves up at the expense of the most scored feelings and emotions of those whom they could succeed in making their dupes; thus causing them to build their house upon

Many individuals who have embraced Spiritualism are wont to ridicule those still remaining in the churches, for faith in dogmas and teachings which never can be demonstrated as having anything but the word of priest and clergy for a basis; and yet they. themselves, will go out of their way in their eagerness to endorse the absurd claims of so-called mediums who pretend to give marvelous manifestations under spirit control. and which are either wholly fraudulent, or what is still more dangerous, partly genuine; thus building upon the quicksand of a credulity that seems auxious to be imposed upon; yet such is the natural result of their old time education and credence in church faiths and dogmas.

All through the ages there can be traced the evidences of spirit-return and spiritpresence. All religious of all peoples and nations are based upon it. Socrates had his "demon" with whom he conversed; Jesus had his "legions of angels;" spirits released Silas and Peter from prison; John, on the Isle of Patmes, was shown the mysteries of the book of Revelations by one who said, "I am thy fellow servant, and of thy brethren, the prophets." The Jews, Christians, Mahemedans and Mormons have their angel "Gabriel." The Buddhists and Brahmins of India have had their spirits for ages, and the Chinese, who claim to have a written history that goes back forty-four thousand years, have had spirit manifestations cotemporaneous therewith.

In the entire realm of history no one fact stands recorded with so much prominence as the great fact of spirit communion. Illuminated minds of all nations: the seers of all ages, have held converse with the spirits of their departed friends and brethren. The more ignorant and superstitious they were, the more terror was interwoven into their ideas of the supersensual realm and their imaginations could readily manufacture chattering ghoets and grinning goblins, witches riding broomsticks through the air, and wizards invoking spells upon people through being in league with the

But notwithstanding all this result of indoctrinated theological Mythology, enough of truth has been manifested in all ages to keep alive the vestal flame upon the altars of Spiritualism; awaiting the expansion of intellect and the ripening of thought, which the advancing progress of the nineteenth century has unfolded, to make its advent with such positive demonstrations that its claims upon the attention of mankind could

no longer be put aside. Now that the ascending star of Spiritual ism has become so luminous, that it is lighting up the entire horizon with its soul-gladdening rays, it is piercing the mask of error and showing up the hideous deformity of fraud; which causes some of the timid ones who have built on these sandy foundations, to tremble for the stability of the grand rock rooted temple of spirit communion.

There is no cause for alarm. There is no danger in removing the weeds from your flower garden or from among your vegetables, if you do not allow them to Leguire such rank growth that uprooting them will tear away the soil which holds the roots of your plants. Some, which have been overshadowed by the weeds, may wilt, and droop and die out when the bright sun shines upon them, after the vicious shade under which they had dwelt has been removed. But here, as overywhere in nature, Darwin's grand theorem—" The survival of the fittest "—is demonstrated.

If we would save our precious flowers of knowledge, if we would protect our "immortelles," and have our souls warmed by the glowing altar-fires of inspirational truth and the holy communion of our loved "in the land beyond the river," we must continue the work of weeding; removing everything that hinders a free spiritual growth, sifting out all falsities, purging away all dross, clearing away the sands of ignorance, superstition and error, laying our foundations deep upon the bed rock of this everlasting truth-That man is a spirit, endowed with faculties capable of cultivation, and

powers adapted to endless improvement. With this for our foundation, Spiritualism reaches down and touches the remotest possible atom, builds atoms into forms, develops the possibilities for individualization of spirit, rears thereon, in the very order of things, an immortal entity, erecting over all the grand and glorious temple of living truth, whose dome is lighted by the everbeaming sun of omnific wisdom, and in whose naves, architraves and spacious halls we can meet and commune with our dear loved ones who have attained to the higher

When the mists of error have been swept away from our vision, when all the counterfeit has been weeded out, though for a time but little may seem to remain in the way of manifestations of spirit presence and spirit control, yet that little is precious above all price. It "adds to our faith, knowledge," and gives us the positive assurance that because our friends live, we shall live

The great trouble has been heretofore that the credulous wonder-seekers have resolved themselves into an army of test hunters, constantly seeking for something more and more wonderful, and gulping it down without careful investigation, without sifting or questioning; never resting to gather a truth, digest it, and place it in the mind's storehouse for further use.

The present reaction will bring a change -will set such to thinking-will bring out the analytical power of mind, and tend to a general advancement of spirituality in the place of phenomenal wonderment. It is the flood-tide of progress, to wash away the fruitless sand facades of error, lay bare the bed rock of productive certainty, and float m materials more precious by far than the cedars of Lebanon, the fine gold of Ophir, or the gems of India, thus enabling mankind to erect upon that rock the divine temple of Truth, in which "ministering spirits" shall keep alive the altar fires of pure devotion in their work of aiding a common humanity.

Then let us take courage and renew our vows. Let family circles be organized, and held regularly. Seek in your own homes, where all incentive to deceive is removed, for spirit communion. Seek it earnestly, intelligently, candidly and patiently, and you will in the end be rewarded. Lay aside trifling, and seek for the elevation of yourselves and humanity, and you will not need to go out of your way to evoke a Samuel, for Samuel will then come to you. Then the rain of error may descend in torrents, the floods of doubt rise high, and the winds of persecution blow, yet will your house stand firm, for it is built upon a rock.

An unprincipled mountebank, the Rev. Dr. Uriah Clark, is traveling as an exposer of Spiritualism, and is endeavoring to secure the influence of the orthodox church members, to compel the Spiritualists and lecturers to defend themselves and the cause against his vile slanders. The true way to kill out the influence of such low buffoons, is to let them alone. They only court such reputation as they can get by forcing themselves into the society of decent people, in order to keep their own blasted reputation alive. This man, who has dishonored God and humanity by his falsehood, indecency. and licentiousness, is unworthy of the notice of respectable people. No speaker need feel under any obligations to meet him in discussion simply because he claims to represent orthodoxy. We have the right to demand, if they desire us to discuss the question of spirit communion with them. that they shall present a person of more respectability and decency than this fellow possesses, before it is our duty to notice

"Eminently Unscientific."

The notion of the antipodes was at one time "eminently unscientific"; so was the whole Copernican system; so was Harvey's theory of the circulation of the blood. It was considered "emmently unscientific" at one time to maintain that cities could be lighted by gas. And it was "pre-eminently unscientific" to imagine that a likeness could be taken by fixing the image on the surface of a chemically prepared plate. This was a dream, that might have served for the "Arablan Nights," but it was nothing more than a dream to the science of seventy years

And now the Scientific American, in some remarks on the controversy between Mr. Crookes and Mr. Carpenter, tells us that it is "eminently unscientific" for any one to investigate the phenomena supposed to be spiritual. Here is the wise language of our contemporary, which reminds us of the sage who thought Columbus was unscientific in supposing that the earth was a globe and that by traveling far enough westward he could reach the Indies:—

"Such investigations are eminently un-scientific, because they aim to disprove that for which not even a shadow of foundation is assumable. A scientific investigation is simply a questioning of nature, and its object is to find the hidden laws which connect or underlie certain definite results. The fabric of truth reared, that of untruth falls by contrast—not by direct assault—just as popular errors are eliminated, not by diatribes and denunciation, but by the unswerving progress of knowledge among the people.

"It goes, therefore, without saying that Mr. Crookes's line of defense is illogical. It is not for his defenders to say, 'Here is an effect; we assume it to be due to a miracle; prove that it is not; but, on the contrary, it is for them to show conclusively that it is utterly unaccountable under every known natural law; and this they have never done."

Here the writer maintains (on a priori grounds, of course) that not a shadow of foundation is assumable for a certain phenomenon conflicting, in his estimation, with natural law. For example: here is a phenomenon which thousands of competent witnesses, scientific and unscientific, know to have occurred. We allude to the fact of psychography or independent writing by some process as yet undiscoverable by science. Such men as Alfred R. Wallace, Prof. Butlerof, and others, all known as first-class men of science, testify in the most emphatic language to the actual occurrence of the phenomenon. But, if we are to be guided by the philosophy of the Scientific American, the rest of the scientific world are perfectly justified in turning a deaf ear to all evidence -in refusing to look into the phenomenon, at the urgent request of Wallace, Butlerof, and others, because, in its opinion "not a shadow of foundation is assumable" for the said phenomenon! That is precisely the style of argument used by Horkey when he refused to look through Galileo's telescope. It is the meanest, most pusillanimous, and most unscientific of arguments. It is repudiated by Lord Bacon, who, when it was brought, in his day, against some fact of nature, replied, "The voice of God will consent, whether the voice of man do or not." Such arguments have been the bane and the stumbling-block of all progressive science in all ages of the world. They are disgraceful to the century and to the name American.

It is not true, as this writer gives his readers to suppose, that either Mr. Crookes or his defenders put the case to science in the way he charges. They do not say: "Here is an effect; we assume it to be due to a miracle; prove that it is not." Intelligent investigators into the phenomena take no such ground; and the writer must have been either behind the times, or given to gross misrepresentation, in charging upon Mr. Crooks and his friends anything so stupid. --

They have never claimed that their phenomena are "miracles;" they have regarded them as under the sway of natural law: they have not even insisted on the spiritual theory. All that they have said is this: "Here is a fact; we do not assume it to be due to a miracle; we do not ask you to prove that it is not a miracle; all that we ask you to prove is, after you have witnessed it (as you may) that it is not a fact—that it does not occur exactly as we say it does"

The Scientific American, it will be seen from this, utterly misrepresents the position of Mr. Crookes, (who has neversaid that he was a Spiritualist) and of investigators generally. Its remarks, at once nebulous evasive, and spiteful, can juggle no honest thinker; for they give no evidence of honest, clear, manly, thought; of a brave, sincere grappling with a most important, though baffling and inconvenient subject. Not by such assailants can Spiritualism be harmed. You must bring heavier guns, gentlemen, if you would demolish the results of the investigations of such men as Wallace, Butlerof, Buchanan, Crookes, Barkas. Varley, Fichte, Flammarion, Perty and a host of other physicists, with whose scientific attainments it would be simple absurdity to compare those of the managers of the Scientific American.

As an appropriate supplement to these re marks we quote the following on "Scientific Bigotry," from the pen of T. P. Barkas, F. G. S., which we find in the London Spiritualist of March 8th, 1878:

Professor Tyndall, in an article in Th Nineteenth Century, for March, 1878, p. 501. entitled "Spontaneous Generation, a Last Word, says :- "There are people among us who, it is alleged, can produce effects, before which the discoveries of Newton pale. There

they have, and give the proceeds to the poor for a glimpse of phenomena which are mere trides to the Spiritualist."

It is very remarkable that this profession of self-sacrifice on the part of scientific men is so easily carried into practice. Such selfsacrifice is altogether unnecessary in the case of what are termed spiritual phenomena; they are plentiful as are flowers in spring; they are offered to the investigation of any scientific man; they may, generally speaking, be obtained in any family circle, and by any family; they are youched for by hundreds of thousands of witnesses many of them as clever and capable as any of the contributors to The Nineteenth Cen tury, yet scientific men as a rule systematically deny the reality of the phenomena, and persistently continue their denial without any reasonable endeavor to ascertain the facts by taking advantage of offered opportunities for investigation. Dr. Slade, who was persecuted by bigots of science in England, has been convincing both scientific men and professional conjurers in Germany, yet notwithstanding the fact that many sci-entific men in Germany and elsewhere have investigated and become satisfied of the ab-

Huxley, and refused to investigate. Why is this? Why do the most pronounce ed men of science in all countries systemati cally ignore investigation. Could Professor Huxley with the experience of Harvey fresh in his mind answer the question?

normality of the phenomena which occurred

in their presence, Helmholtz, a prince among

German scientists, followed the example of

Bellachini, professional prestidigitatuer to the Emperor of Germany, William I., affirms, after the minutest investigation of the phenomena, which occur in the presence of Slade. "That he has not, in the smallest instance, found anything to be produced by means of prestidigitative manifestations, or by mechanical apparatus, and that any explanation of the experiments which took place under the circumstances and conditions then obtaining, by reference to pres-tidigitation is absolutely impossible."

The Spiritual Scientist.

The April number of the Spiritual Scientist, edited by E. Gerry Brown, Boston, shows steady improvement. We can cordially commend this work to all investigators as well as to all confirmed Spiritualists. It is well and industriously edited, is published at the low price of \$1.50 a year, and contains just such a record of the great Spiritual movement and the well-attested phenomena of the day, as every éarnest inquirer will be desirous of binding up for preservation.

BIGOTRY OF SCIENCE.

Among the original contributions of the April number of the Spiritual Scientist We notice one by Geo. Wentz, of Baltimore, who relates the fact that in reply to some communication which appeared in Youman's Popular Science Monthly, on the subject of Mind-Reading, he sent Mr. Youmans a communication relating a simple fact in prevision, to which five witnesses could swear; the prevision taking place only one week before the tragical occurrence (the falling of a scaffold by which a man was killed).

To Mr. Wentz's well-worded and wholly unobjectionable communication, (giving imple facts, mark!) Mr. Youmans replies: "I return your communication with thanks. We shall publish a paper before long by Dr. George M. Beard, on 'Human Testimony, to which I shall have to refer you for the reasons why I do not believe a word of the story you relate. I do not at all question the nonesty of the witnesses, and a thousand affidavits would not make the case one whit stronger. What I question is their capacity to deal with the case."

Behold the arrogance of modern science The testimony of a thousand witnesses to the facts that they heard and saw a woman describe, seven days before it happened, the falling of a scaffolding attached to a certain house, would not be taken by Mr. Youmans because he "questions their capacity to deal with the case."

What clotted nonsense, what intensified bigotry, what wholly unscientific pretensions to scientific conservatism!

And Mr. Youmans has called in the noted Dr. Beard, a blind, deaf foe to Spiritualism, to sustain him in this attitude towards facts. Dr. Beard is the author of a pamphlet, in which he undertakes to assert the modest proposition that deductive reason is more than a match for inductive facts; in other words, that one man's deductive reason, (provided he be an expert and a trained investigator, like the great Beard) ought to be scientifically admitted as sufficient to overthrow the testimony of twelve sane men of clear heads and sound faculties as to the occurrence of a phenomenon, in case the phenomenon is of such a character as to be opposed to the said Beard's notions of what he thinks the order and the proprieties of nature ought to allow! Such is now the position of men claiming to be scientific towards our facts! Such is the dodge by which they would shirk the trouble of investigation!

As Mr. Wentz well says: "An event is foretold with some particularity of detail. The event takes place as particularized. Is not any sane person a competent witness in such a case? Whatever scientific value may attach to the fact, whatever may be its scientific explanation, the fact itself does not require the testimony of an expert for its simpie establishment."

There is no escape for Mr. Youmans from reasoning like this. What if in a court of justice, a level-headed, clear-eyed mechanic should testify on the witness stand to having heard a certain man say that he should die on a certain day, and what if it was further testified that the death took place as predicted; and what if Mr. Youmans or his lawyer should come forward and say, "I trust your honor will not for a moment think of admitting this man's testimony; he is no expert like Dr. Beard and the editor of the Popular Science Monthly; he is wholly incompetent to testify in such a case; it are men of science who would sell all that I needs a trained physicist, one who has rea-

soned on the difference between inductive facts and deductive reason—it needs such a man to settle this question of prevision, or prediction, and to say whether it really took place or not. This mechanic may be a very worthy person in his way, but we question his capacity to deal with the case."

What would his honor say, do you think, to such an appeal? Why, if he were given to profanity, he would be likely to reply,-Do you take me for a --- fool?"

An Important Opinion (?)

"Dr. William A. Hammond gives an opinion as to the voluntary admission of the crime, saying that quickened conscience is often a sign, not of guilt, but of nervous and mental disorder."

Such is an Associated Press dispatch and has reference to Mrs. Tilton. Important! Yes, very important and trustworthy are the opinions of Hammond, the cashiered Surgeon-General of the U.S. Army. During the war, his opinions were even more valuable -to himself-so much so that large quantities of inferior drugs were sent to the front to be dealt out to the "brave boys in blue." through the connivance of this same Hammond, and for which he was kicked out of the army in disgrace, and ought to have gone to the penitentiary for life. Instead of getting his just deserts, he was allowed to return to his "regular" practice in New York, there to furnish, for a consideration, opinions adverse to Spiritualism.

His opinion! which forms our text, may be a correct one, but emanating from him, it needs confirmation from some honest expert in mental disorders, one who has not been publicly branded by a court martial as dishonest.

By the way, this same Hammond is moving heaven and earth to get the stigma of his army record removed by a Court of Inquiry, which he hopes to so befog as to get whitewashed. And as each year passes the interest of those who represent the government and the poor soldiers whom he was instrumental in sending to an untimely grave must of necessity, grow weaker, while Hammond, with persistent vigilance, will watch his chances and ultimately gain his point so far as a technical reversal of his sentence can do it; but while he may clear himself on the government records, he never can in the hearts of those who lost their relatives by sickness in the tented field, whose death may have been hastened by this man Hammond, the dispenser of "important opinions."

Leborers in the Spiritualistic Vineyard and other Items of Interest.

Mrs. H. H. Brown is at present holding private scances at Hempstead, Texas.

B. F. Underwood will lecture at Independence, Kansas, April 28th, 20th and 30th. At Iowa City, Iowa, May 2d, 3d, 4th, and 5th.

In another column will be found a letter from Col. Case, of Washington, which has been delayed some weeks on account of the pressure on our columns.

Capt. Brown has been stirring up the clergy in Hempstead, Texas, at a fearful rate; but he has got the people on his side, and the ladies are showering boquets on him at his lectures.

The May number of the Eclectic Magazine, published by E. R. Pelton, New York, is filled with a fine variety of choice reading; and contains a fine steel engraved likeness of Sir John Lubbock, with biographical' sketch. It has four editorial departments of interesting items.

Capt. H. H. Brown and Mr. Vandercook were at Marlin, Texas, April 2d, and gave three lectures. At Hempstead, April 8th. for six lectures. They went to Benham, the 10th for four lectures. Are to be at Houston over the 28th, and at Galveston over May 5th. Address them at the latter place, care of Winnie House.

The interest Mrs. E. L. Saxon has awakened in the cause of Spiritualism in New Orleans, is more extensive than it at first seemed. She has succeeded in getting the society organized upon a firm and permanent basis, and is receiving congratulations on all sides for the noble work she is doing. Even church members are urging her to continue in working out a larger freedom from creeds and dogmas.

The new "Doctors' Bill," referred to in the anniversary report from Rochester, New York, which was introduced into the legislature of that State by a gentleman from that city, is a dead chick in the shell for the present. It has been referred to a committee, but their report will not be called for by the gentleman who introduced it at the request of certain doctors among his constituents; he being himself opposed to its provisions.

Mr. Thomas Lees, 16 Woodland avenue, Cleveland, has opened a circulating library of spiritual, reform, free-thought, and scientific books, and has met with unexpected patronage. These books, as a class, are necessarily costly, and to most readers it is impossible to procure anything like a complete library, so large has the catalogue become. To such it is a great convenience to be able to read any book for the small sum of ten cents, or have access to a library for fifty cents a month, or \$8.00 a year. The influence of Mr. Lees' enterprise is already felt, and contrary to what would have been expected, his sale of this class of books has greatly increased, being nearly twice what it was before he started the library. This plan might be adopted in every large town in the United States with the best results. The masses are eager to read, and if books. journals, papers, etc., could be thus brought to them cheaply, no one can imagine the magnitude of the effect.

RELIGIO-PHILOSOPHICAL JOURNAL.

Information is desired of George A. Hamlin, a Spiritualist, who is supposed to reside in the City of Chicago. Any one having knowledge of his whereabouts, please send word to this office.

Mrs. Cora L. V. Rielmond will lecture next Sunday morning on this subject: "Super-science as the Science of the future." In the evening her subject will be: "Some of the Punishments and Rewards in the future life."

Mrs. Simpson, late of New Orleans, and who comes to Chicago well recommended. is located for the present at 24 Ogden Avemue. Mrs. Simpson is a medium for independent slate writing, and it is said often gives good tests.

Parker Pillsbury, that old champion of freedom and free thought, passed last Sabbath in Chicago among friends who always delight to do him honor. He attended Mrs. Richmond's lectures, which all thinking men begin to find they must do in order to keep abreast with modern progressive. thought.

SPIRIT DRAWING. DEAR JOURNAL:—I wish to say to those wanting pictures, that I am now ready to devote a short time to sketching. I will sit for those, and forward result per express, who send me the name, age, time of departure from earth-life, five dollars, and a lock of hair of their spirit friend whose likeness is desired. Mediums ordering pictures of their guides, may omit WELLA ANDERSON. 18 Ogden Avenue, Chicago, Ill.

Dr. B. F. Hughes delivered in Sedalia, Mo. on the anniversary of the advent of Modern Spiritualism, the first address on that subject ever delivered in that place. It was a very able discourse, and was listened to with deep interest by about one hundred persons. The "introduction" proved so great a success that arrangements have been made for regular meetings at 4 P. M. every Sunday during the summer.

On the eighth page is an account of the exposure of a dangerous fraud named Jennings; had it not been for the unflinching determination of Mr. Jackson, the rascal would not have been detected and we should have been called upon to record another wonderful scance for form materializations, and the participants would never have forgiven us had we called in question their competency to make the experiment.

MRS. MAUD LORD. We learn from the Banner of Light, that Mrs. Maud E. Lord's scances in Boston are well received. She has a host of friends in Chicago who will be glad to hear of her success. In concluding a long notice of one of her scances, the Banner says:

In conclusion it is only necessary to add that those who may desire to attend Mrs. Lord's scenees, and go there with good intent, we do not care how skeptical they may be, will never question the lady's mediumship, not with standing each circle is held in the dark. The manifestations are of too marked and unmistakable a character to allow of a doubt as to their reliability.

"The Liberal Age."

This is indeed a liberal age when any irresponsible party, who can hire a seven by nine office and get hold of funds enough to print a few hundred flaming circulars, can gull the confiding public by making it believe a new paper is to be published by the "Liberal and Scientific Publishing House!" That talented, but impecunious chap, Seth Wilbur Payne, who lately started Payne's Age of Reason in New York, with a great flourish of trumpets, and which scheme we declined to advertise for reasons hereinafter stated, is said to have been the active spirit in the enterprise, though Oliver Hull Lowrey is set down in the pretentious prospectus as the "Liberal publisher and proprietor of the Liberal Age."

This confiding young man complains that he was badly taken in and done for by the wicked or crazy Payne, and that he is now, in consequence thereof, in a strange city and dead broke. We long since adopted the policy of refusing to endorse or recommend editorially any new newspaper scheme until assured that there was capital enough behind it to carry it through or to make good the amounts due subscribers if suspended, and if all our cotemporaries adopt the same policy, they will be doing a confiding public good service.

It is only justice to Mr. Lowrey to say that he promises to refund to subscribers such funds as have come into his hands so soon as he shall be able.

Out of the Wilderness.

The society over which Mrs. Cora L. V Richmond presides, has rented the Third Unitarian Church, corner of Monroe and Lasin streets, and will take possession the first Sunday in May. This edifice cost originally over forty thousand dollars, and contains one of the finest organs in the city. It is a place where all can meet with pleasure. This change of base will mark a new era in the progress of Spiritualism in this city.

Catalogue of Standard Books.

We have received from Jansen, McClurg & Co., of this city, their April Catalogue of Standard Books, which is a remarkable one: nothing approaching it ever having beenoffered west of New York; and, indeed, its equal has rarely appeared there. Showing. as it does, a demand in Chicago for a superior class of books which warrants the issuing of such a catalogue, it indicates unmistakably the high literary taste of the people of our city and the great Northwest.

Y. B. Bowman writes to this office on business, but fails to give his postoffice address. Harry Gordon and Malcolm Taylor.

Our readers will most of them recollect the complete exposure of the trickster Harry Gordon, which occurred in New York several years ago. The fellow had the most complete and perfectly appointed manufactory for materializing spirits that had ever been known at that time, and was in the flood tide of prosperity, giving the most marvelous manifestations to the entire satisfaction of numerous patrons. Mr. Taylor, now of the firm of Bastian & Taylor, was connected with Harry Gordon, and it is said, only left him just before the overwhelming exposure, which completely exploded the shop, and threw Gordon out of a profitable business. Mr. Taylor is a sharp, shrowd, quick-witted man; and it is fair to presume that he scented danger after off, and concluded that discretion was the better part of valor.

Reware of Him.

A fellow of several aliases-T. Warren Lincoln, C. A. Mansfield, etc., is traveling under the latter name, pretending to give wonderful spirit manifestations at one time and to expose them at another. He is reported as an unscrupulous scoundrel, by State detective Cronin of Massachusetts. and is traveling over the country. Look out for him!

A Spirit Wishes to be Identified.

DEAR SIR: -At a circle recently held here, a spirit giving his name as James Mauly, through the organism of Mrs. O. J. White, medium, requested us to write through your paper to his friends in Atwood, Antrim Co., Mich., and elsewhere, that he came to his death by drowning near Brooklyn, N. Y., and is not alive and wandering as they think; that upon being recognized he will give further test. Will the friends write to the medium at this place, or respond through your paper, and oblige,

C. H. JACKSON. Jefferson, Green Co., Iowa.

A small cottage of seven rooms at the Spiritualist camp ground, Onset Bay Grove, East Wareham, Mass., is offered for sale; a part of the money can remain on mortgage for one year. Also for sale the choice of any lot now owned by the Association. The owner desires a house at a greater distance from the shore, and for this purpose, wishing to realize upon the above property, will sell at a low figure if applied to at once. Address box 3150, Boston, Mass.

Meeting of the Spiritualists of Western New York.

The next quariety meeting of the Spiritualists of Western New York will be held in the Free Church at Leona, Chnataugue Co. N. Y., Saturday and Sunday, May ith and sin, S. S., onening et to velock a. n. Mro. E. I. Watson, of Timsville, Pard. W. Seaver, of Byron, N. Y., and others will be precent to arists in the work and lend to the interest of the accision. The people of Leona will do all they can to entertain those from a distance. The deep interest, the remarkable fore-light and wisdom displayed in human andured by his inhabitants of the Spirit-work, demand a cureful, candid and thorough consideration on the part of mortals, to the end, that a more perfect co-operation may be obtained in all things, that naturally tend to enlighten, entranches and elevate the lamach wind. The occasion demands and we think, will secure a large attendance.

(Ro. W. Taylog.

Business Notices.

Use Dr. Price's Unique Perfumes, which are richer, more delicate and durable than any odors that come from abroad.

Prof. Paine, Philadelphia, never fails to cure rheumatism with his Ozone and Liniment.

Saponifier, see advertisement, on another page 23-16-25-15

SEALED LETTERS ANSWERED BY R. W. FLINT, 58 Clinton Place, N. Y. Terms: \$2 and three 3-cent postage stamps. Money refunded if

J. V. Mansfield, Test Medium-answers sealed letters, at No. 61 West 42d Street, corner Sixth ave., New York. Terms \$3 and four 3 cent stamps. Register your letters.

THE biscuits and articles made with Dr. Prico's Cream Baking Powder are really elegant; and it is absolutely pure and wholesome.

Dr. Kayner, Surgeon and Eelectic Physician, Merchants Building, Cor. La Salle and Washing. ton Sts., examines disease Clairvoyantly; adjusts Elastic Trusses for the cure of Hernia, and furnishes them to order. See his advertisement in another column.

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

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

DR. PRICE'S Special Flavoring Extracts are made from the fruit, and do not have the turpentine odor observable in those usually sold.

Spence's Positive and Negative Powders for sale at this office. Price, \$1.00 per box. 24-1tf.

A New Spiritualistic Story.—"Nors Ray, the Child Medium," is the title of a new spiritualistic story, to be issued from the Cape Ann Advertiser office, June 1st. A friend, who has Ann Advertiser office, June 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.

Celestial Visitants.

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

JOHN SHOBE:—Our kind friend, again we thank
you for "Celestial Visitants." My dear companion has expressed, in her note, which you will
find herein, our united admiration of this very impressive work of art. You are at liberty to make any use you wish of anything either of us have written concerning your impressive pictorial creations. I shall speak of your pictures to my friends, and trust they will order of you to beautify Fraternally, A. J. Davis. their homes.

Clairvoyant Examinations from Lock of Hair.

Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butter. field, M. D., Syraeuse, N. Y.

CURES EVERY CASE OF PILES. .

The Wonderful Healer and Clairvoyant,-Mrs. C. M. Morrison, M. D.

Thousands acknowledge Mrs. Monnison's an. paralleled success in giving diagnosis by lock of bair, and thousands have been cared with magnetized remedies prescribed by her Medical Band. Diagnosis by Letter.—Enclose lock of patient's hair and \$1.00. Give the name, age and sex.

Remedies sont by mail to all parts of the United States and Canadas. Circular containing testimonials and system

f practice, sent free on application. Address. MRS. C. M. MORRISON, M. D. P. O. Box 2519, Boston, Mass.

New Advertisements.

25 Fashionable Cards. no 2 alike, with name 10c. postpaid. Geo. I. Rued & Co., Nassau N. Y.

CANCERS And Chronic Diseases a specialty. Correspondence and con-cultation Free. Other boars from 2 to 5 p. m. G. B. WALKER, M. D., 125 and 127 Clark St., Chicago, Rt. 21-5

DOSITIVE THINKER, SCIENCE HALL, NEW York, Advance Positive Philosophy and Religion of Humanity, \$1.50 a year; Tatis, for six months; feets, for three months. Chabs of five, \$5; Clabs of ten, \$19, and one copy to getter up of Club. Send six centagor copy and circular.

A DAY to Agents canvassing for the Fire-side Visitor. Terms and third Free. Address, P. O. VICKERY, Augusta, Maine. 24-8-26-7

Johnson's Anodyne Liminent will pos-tively prevent this terrible disease, and will positively care nine cases out of ten. Information that will save many lives continue to by mail. Don't delay a moment. Prevention is bet-

I. S. JOHNSON & CO., Bangor, Maine.

IS READILY CURED By Dr. C. E. SHOEMAKER'S REMEDY!

Noted cases of over \$5 years' standing, that hed been insuccessfully treated by many ductors, and pronounced incurable, nove been cared by this remedy. It is implied locally, and removes all smell instantly. It has the sores which cases the inchange, and greatly improves the hearing. It is perfectly armiess and delightfully pleasant. Price \$2. Solid by the billowing well-known wholesale dealers in drugs, medicines are.

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30H.STON, HOLLOWAY & CO., Philedelphia, Pt.
MEYER RIOTHERS & CO., St. Lonis, Mo.
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And by leading diraggists everywhere. Circulars and testimonials free. Address And by leading drugglets everywhere:
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Dr. C. E. SHOEMAKER, Reading, Pa.

FOR SALE CHEAP.

P. P. MAST & CO., Springfield, O.

500 CASES of OPHUM and LIQUOR habits cured in a years' practice. Write me. W. P. PHELON, M. D., 75 E. Madison St., Chicago. 21-7-3-3-20w

PS. Connelly's IMPROVED REDEMPTION Festores Gray or Blonded Hair in two days to its origin-olor without Lead, Silver, Sulphur, or Staining the Scalp, Hair changed to a beautiful brown without detection. The ingredients to make 20 ounces postpaid on receipt of \$1. No trouble or expense in mixing.

Mrs. CONNELLY. 27 Bond St., N. Y.

Anna M. Middlebrook, M. D., has been induced by the orgent entreaties of friends to re-enter the lecturing field as an aposte of reform. She will answer calls to speak upon Spiritualism, Liberal-Religion, Health and Hygiene, Woman's Elevation and Mun's Reformation, Temperance, and various other topics which the condition of the times demand. Engagements are solicited from the West, as well as other portions of the country. Terms in conformity with the times. Address Box 77s, Bridgeport, Ct. 21-7-10

Something New in the Healing Art D.R. White's Homoso-Magnetic Powders are war-rented to cure any curable disease. Send hame, age, his-tory and minute description of complaint in your own hand-writing, if possible, and enclose \$i or send address for circular to Daniel White, M.D., cor. Ninth and Pine ste, St. Louis, Mo.

Dr. White's Medicated Globules for Colds, Cough, Headache, Fever, &c. They are the best and cheapest Family Medicine in existence. Price 50 cents per box, or 3 boxes for 51, malled free. Address Daniel White, M. D., Coy. Ninth and Pine Sts., St. Louis, Mo.

\$5 to \$20 perday at home. Samples worth \$5 free Address STINSON & Co., Portland, Maine.

Hallett, Davis **UPRIGHT PIANOS**

Were the only ones, out of over forty Competitors, that received special mention and honors at the Centennial.

They stand in tune longer than any Pianos made. They are rich and full in tone: constructed to endure, and are in every essential the Firricet Pianos the age. Musical masters and amateurs in America and Europe pronounce the Hallet, Davis & Co. Uprights unrivated.

These Pianos, with other Musical Instruments of the best makes, can be found at my wavercoms. Illustrated price estalogues furnished free on application.

W. W. HIMBALL, Cor. State and Adams Sts., CHICAGO.

BAFONIFIER. See selvertisement on another page,

THE LYCEUM STAGE: COLLECTION OF CONTRIBUTED, COMPLLED AND ORIGINAL RECITATIONS, DIALOGUES, FAIRY PLAYS. (With full Music Noice), adapted for Lyceum and School Ex-hibitions, by G. Wherpend Katzs.

Price, paper covers, 25 cents.

MRS. ANNIE C. T. HAWKS will lecture during the month of April, in Philadelphia, and will answer calls to Builtinger, Washington, New York, and configuous points. Address No. 7 Monroost., Mempiles, Tenn. TESS

CLAIRVOYANCE.

By giving against sex, I will answer six questions for Sets, and scamp. Give a life vending for \$1.00 and two stances. Address live. JENNIE CROSSE, 57 Kendali et., Buston, Mass. 210-12

AN ASTROLOGER. HAVING HAD TWENTY YEARS OF EXPERIENCE.

HAVISG HAD TWENTY YEARS OF EAPPRIENCE.

IS successful in reading the planets connected with every event of life. Charts of Destiny for two years, and advise on Business, Marriags, etc., \$1.01; Full Life, \$5.00; Siz questions on any matter, for cents, Enabese See, with consect age, or time of lifth; if known, whether born night or day; if single, and rex. All business by letter, and strictly condicated. Address PROF. J. FAIRBANES, No. 7 Sunoik Piece, Business Enclose Stamp.

SOUL-READING, or PSYCHOMETRY Mrs. A. B. Severance would respectfully anneance to the public, that from a leak of heir or hand writing one will give Lie. A. B. Severance would respectfully amounted to me gublic, that from a leaft of heir or hand-writing she will give a coul-reading or expenementle delineation of character, with instructions how to develop the intellectual and opirinal faculties, how to suppress proposalities that are too extreme, adoptation of filer intending marriere, how those that are unhappily married may relind their former love, adaptation to besides with basiness advice, an accurate diagnosis of physical and mental elecases, with nature's best remedies, and also married charges of past, present and future life. Fifteen years' experience as a soul keader, and hundreds of technonials from among the best minds of America and Europe, warrants her in stating that she can fully come up to the claims herein made for her. Full delineation, \$2.00 and four 3-cent stamps, Address, Mas. A. B. SEVERANCE, White Water, Water the Co., Wie.

NERVO-VITALIZER
A wonderful Instrument, Produces a quiet, passive state of rest of mind and lody. Restores lost vitality, gives life and strength to the weak and increase, when all other means fail. Builds up wasted structure and quickens the nervo-vital fluids. Pain is cured, health restored. Will produce the mediamistic state and develop clarevogency. Sent everywhere for \$1.45. Agents wanted. In. W. A. CANDEE, Buston, Coxis.

TESTIMONIALS.

TESTIMONIALS.

Dr. W. A. CAMBER, Sh:—As references are esked of you, in the introduction of your new "Nerve Vitalizer, and you necessarily have to refer to me, as the first experience with it was in my lamily, 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, sleepystate in the course of half an hour. In subsequent trials it put her fast asleep in fifteen minutes; it basalso the effect of quicting her nerves and resting her very much when fired and, in an exhausted condition. She has also been able to dispense with nervines entirely through its the, while before using it she had to recort to some one or other of them every few days, and cometimes daily. This was by using the first one you made, when it was far from being perfected. She would not now part with it for many times its cost.

It has the same effect on a young ledy boarding with me, having put her into a sound sleep in afteen 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 house and took it in her hand and was soon in what it called a trance state, and went on to tell who were affing 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 "Witalizing line, as stated in your circular.

Existed, February, 1378.

I received the Vitalizers all tight. Think they pessess creat power to scothe and quiet the nerves; had aperson hold it who was quite such troubled with indigestion; it put him to sleep in a few niputes. When he awake he left greatly we have all it relieved the pain from the foot of another person, and several persons were affected favorably by the electric current of the instrument.

I have the Magic Cap and Horne-Shoo Magne, but think this will help me more than anything I have yet even.

Very respectfully. Mas. T. P. Honnencoe.

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The Thartfeth Amniversary in Rochester, N. Y.

At a late day it was determined to celebrate the coth anniversary of the advent of Modern Spiritu-alism, on the evening of March 31st, at the home of that veteran Spiritualist, who stood unitichingly by the "Fox girls" in their trying ordeal of being publicly tested in Corinthian Hall in 1848—Mrs. Amy Post.

All the seats and standing room were occupied with a more respectable and intelligent audience than one usually meets, except among Spiritual-ists in the advanced ranks of free thought, or those nearly abreast with them in the assertion of their manhood.

If the holding of such a meeting had been determined upon in time, and been properly advertised, a large public hall would have been accessary to

Mrs. Cornella Gardner, a lady of fine presence was the first to speak, and cloquently did she fulall the requirements of the occasion, until the crowded rooms and a temporary illness made it impossible for her to proceed to the conclusion of the address. Her theme related principally to the "use and purpose of Spiritualism." What is known as Modern Spiritualism, she said, is as old as humanity. Spirits talked with, and walked beside, man, guiding and directing him through all the years of his elemental and primal condition; so that gods many and lords many, came to be recor-nized in consequence of looking to his spiritual adviser, and those who had power over him, as god or gods; hence the origin of worship, divine and insinte, which, when rightly directed, leads to good, and an appreciation of all that can be comprehended as good and true; but leading to boudage and superstition in the hearts of a cun-ning, unscrupulous theoremy.

Clearly, unmistakably, the use of Spiritualism, through the most discouraging obstacles and dif-ficulties, has been to liberalize thought, extend resecred into fields hitherto untrod by man. It has opened to him the volume of existence written on his own being, and on everything in life and change around him, and developed in every net of his earth-life the higher lays of the divine economy in regard to him and his ultimate destiny. It has opened the door to a higher unfoldment in every direction, and proved beyond a doubt or eavil, as nothing ever before has or can, that this unfoldment is not, cannot be paralyzed by death, but must go on through all the cycles of eternity. And if so much had been accomplished in less

than a generation, what might be expected in the future, when the millions of individualized forces, energized by the light and truth, the absolute knowledgo of a rational, yet glorious immortality, are brought into such practical, harmonious relations that their incalculable atrength can be economized with that of the super-human spiritual forces now in operation for the redemption of the world from sin, ignorance, strife, discord, misery and shame. Euough has been done to indicate, sure as life, that this is the grand purpose to be affected by the sublime philosophy which has come to man from the angel world, in this nineteenth contury, in a more beneficent, practical and rational manner than over before in the world's history; and if from a review of the past such great results, from comparatively insignificant and isolated efforts, are seen, surely we may cherish the glad assur-

ance that this will be accomplished. Mr. R. D. Jones being called upon to speak gave a very able and succinct history of the rise and progress of Spiritualism all over the world. He said that the progress of non-proselyting Spir-itualism, during the thirty years since its birth, acd been eimply marvelous as compared with the growth of any other religious falta for the same time. Its truths had been demonstrated beyond peradycuture. As elairvoyance had advanced from its first stages, greater and still greater natural and physical wonders had been wrought by it. He spoke of the persecution, almost to the en-dangerment of life, which the Fox family, and those who befriended them and accepted the simple, groud truth of the return of spirit friends after death, were subject to, and of the puerile in-vestigations made to account for the phenomena, in which prominent citizens and gentlemen of the medical profession had figured, who were now heartily schemed of their tee-snapping, knee-joint which had rati field for a time the credulous believers in ancient fables. Mr. Jones' address was listened to with absorbed attention to the close.

Mrs. L. C. Smith then read the following poem: TENTITETH ANNIVERSARY OF THE SPINITS' BAP-

FING IN ROCHESTER, N. Y. Here on this altar, where a love all sublime With many an offering has hallowed this shrine, We ask, may we, too, some wee trifle bring. And into the treasury the widow's mite fling? Then back let us turn the years three times ten, And list to the story from angels to men, When the soft, tiny raps, like the sweet telephone, Struck the first note of song that forever goes on, In unisen tuned with the music of love That echoes forever through the arches above! Ahlyes, I remember, and thanks be to heaven That e'er to earth's children this new light was

given, A light so divine from the angel world shed, That back to our hearts come our long-cherished

With face so effulgent with joy from on high, That none who received them have since feared to

But stay—can I promise an offering to bring, And over this alter the mellow light fling, That lifted the clouds in the long agone past And into the soul-life a new era cast? Can I bring an offering half worthy of thee. Sweet saint of the past, soon angel to be, A gift for thy altar where the weary find rest, Where the poorest found shelter and ever were

A beacon light ever, thy altar has been A hope to the hopeless, a guiding star when Night's deepest darkness, to wandering feet, Was the lone star that lighted a welcome retreat. Ah! would I had power of a noble pen

To open the portals beyond mortal's ken, And picture to thee the blessings that wait To welcome thy coming with wide open gate, And chaplet of love, set with geme that fade never Sweet emblom of progress forever and ever. Though not what I would, yet still what I may, I bring as my gift an offering to lay On this shrine, where freedom of thought Gives welcome to all, yet no creed is taught, No fetters are forged, no bonds to enslave— According to others what heaven first gave— The love light of reason, the free gift of God, And of life everlasting no soul to be robbed. So many a heart beams with gladness to-day, And murmurs and sings in a sweet roundelay Of the hopes they have gathered from the glory

Where angels held converse at love's holy shrine So the years three times ten in gliding away Have brought us together to hallow this night, And add still another mile-stone by the way To tell of the joys of this heaven-born light That evermore beckens the weary and sad With assurance that promise an Eden to all

In the sweet Summer-land where all hearts are made glad,

And none of God's children by transgression fall. At the close, Mrs. Gardner again came under spirit control, and pictured in the most felicitous language a heautiful vision. It was of a ship with all of her canvas spread sailing over a stormy sea, with lights from all the ends of spars, and every point from which a light would flash, beaming with celestial splendor across the dark waters; with celestial splendor across the dark waters; and as she presses on towards, as yet, an unknown haven, a dark, piratical looking craft, manned with forms distinct, yet shrouded in darkness, is seen to emerge from the gloom on the right and approach, as if with the intention of attacking or turning from her course the Ship of Truth; and now a light from the lofficat spar, distinct and clear, like the brightness of the sun, flashes out with heavenly splendor, plereing the awful darkness, and driving it back to the farthest verge of vision. Innumerable magnetic wires are seen to vision. Innumerable magnetic wires are seen to extend from the ship to the haven she is approach-ing, and from the haven to the ship, the invincible energies of truth, the heavenward aspirations of humanity, swell the sails, and walt the majestic craft on with such irresistible force, that the dark ship of superstition, treachery and fraud utterly falls in her fell purpose; passes harmlessly by un-der the stern of the other, and disappears in the thick gloom.

Then is seen, away in the distance, the haven for which the ship is bound; and upon the foity eminence beyond, is seen a grand, beautiful city, of cosmopolitan character and proportions; and

from tower and dome, from minaret and spire of all the places of worship, of all the religious of the world, is seen banners and days floating in the peaceful air, bearing in letters of light the inscription, "Liberty and Jinmanity," which glow with increased splender as the Right Royal Ship of

Truth enters the harbor. Other speakers occupied the attention of the meeting a short time in denouncing the law al-ready upon the statute books of this State, pro-hibiting the practice of medicine by magnetic physicisms, but aimed principally at a more strin-gent and odious measure, introduced at the pres-ent session by a would-be statesman of this city.

The Anniversary Celebration in Council Bluffs.

The thirtieth anniversary of Modern Spiritual-ism was honored in a happy manner by the Spirit-nalist society of Council Bluffs, Iowa. The exercises of the occasion were held on Tuesday even-ing, April 2nd, in the society hall on Pearlstreet, before an attentive and rather large audience. Mrs. W. W. Mayourd, the vice president of the so-ciety, presided. The choir—and we now have a chaige one—haven the evenings with Miss Mallic choice one—began the exercises with Miss Nellie Alshon as instrumentalist. A poem was read, with pleasing skill, by Miss Etheleen Allison, when the choir again verified its charming skill. The president of the society. Mr. George Canning, then made the anniversary address. He occupied about made the anniversary address. He occupied about forty minutes, and was attentively listoned to by the audience. He was followed with an instrumental duet from Mr. Frank Canning and Miss Nellie Alshou, which proved to be a rare performance, and recoived the hearty applause of the listeness. listeners

The hall bore numerous mottoes and other green ornamentations, and at the head of the apartment was a towering arch which bore the inscription of "Thirtieth Anniversary." The clear financial receipts of the evening's entertainment, were more than \$25. The occasion was a fellcitous one, and has since occasioned thankful and hearty comment. Our society is in a rather vigorous condi-tion. It depends on home talent altogether for lectures, addresses, readings, etc., and its regular Sunday night meetings are generally full of inter-est and of spicy variety. I close with an epitome of Mr. Canning's address, and also the resolutions which were prepared for the accesson:

TRE ADDRESS. Friends: We meet to-night to celebrate the thirtieth anniversary of Spiritualism; the latter word in itself is meaningless, only so far as it contains that This will some the contains that the contains the contains that the contains that the contains the contains that the contains the contains the contains that the contains the truth. This will apply to the individual, or collective bodies, or in a national capacity, with equal potency and force. Thus it is said that Greece bequeathed to the world its architecture and sculpture; Rome its jurisprudence and science of war; and we say, America has given to the world that grand and culminating fact—immortality, or a continuity of life. The phenomenal phase of this philosophy commenced in the family of J. D. Fox, in Hydesville, New York, by manifesting itself in the presence of his daughters, aged respectively nine and twelve years. These girls were tested in this matter by scientific men, and were received into the house of Horace Greeley for a more intel-lectual investigation. This brilliant journalist, and one of America's noblest defenders of truth, always maintained, since then, that the demonstrations could only be accounted for on the Spiritualistic hypothesis. Thirty years spans its brief existence; but nevertheless there comes this con-clusion from a convocation of the Roman Catholle bishops and archbishops, on the statistical condition of our people. Each diocese brought its portion of this information on statistical religion. Romanism and Protestantism combined numbered from eight to ten millions in this country, with forty-five thousand preachers; and Spiritualism embraced between ten and eleven millions, with ally thousand mediums. Remember this is not a calculation of our own, but the result of a computation by a party not in sympathy with us. In contradiction to the backneyed cayings that the leading minds of the spiritualistic philosophy are adventurous fanatics, I present you with a few venturous randices, I present you with a low names of men who have become its exponents: Archbishop Whately, the late Prof. Wm. Gregory of Edinburgh, Gerald Massey, Prof. A. R. Wallace, Prof. Varley, Crookes, DeMorgan, Gunning, Denton, and a host of others of equal brain force. In opposition to this bright galaxy, we are proud to have the honored names of the erudite Professors, Carpenter and Lankester: for remember, friends. Carpenter and Lankester; for remember, friends that truth is like the diamond in the hands of the lapidary—the fiercer the friction to which it is subjected, the brighter its beauty will shine But remember that the only points we claim are the facts of immortality and its demonstration by spirit intelligence; and we try to make reciprocity between the mortal and the immortal spheres a master challenge of the content ter achievement of utility beneath the shining sun. J. M. H.

The Thirtieth Anniversary at Mautus, - Ohio.

The Spiritualists of Northern Onio met in convention in the Town Hall at Mantua, Portage county, Ohio, to celebrate the thirtieth anniversary of Modern Spiritualism. The meeting was organ-ized by electing D. M. King, President, and Mercia

Boynton Love, Secretary.

The president remarked that thirty years ago the facts of Spiritualism were unknown, or at least unrecognized; and now, after much discouragement, we have progressed to our present position. He referred to the one hundred and fifty names enrolled as members of this society.

M. B. Lane said: The Harmonial Philosophy supports mankind in the fundamental principles that underlie all religious sentiment. Organize to promulgate Spiritualism, live the truth, and receive the blessings it confers, even if we disagree on many minor points.

Dr. Underhill said: If the component parts of the organization are perfect, it will be perfect; if each part is wrong, it will fall to pieces. Spirits cannot do all things if we, as their agents, do not Hudson Tuttle referred to the dispute of the

wheel, showing the use of the insignificant linchpin by which the entire wheel was made to revolve, and without which it would be worthless. Mr. Belden favored an organization by giving all the power to believe as they please. Song by Mrs. Tuttle. Adjourned to meet at one o'clock P. M.

Afternoon session -D. M. King in the chair. Song by Mrs. Emma Tuttle. Remarks by the president, urging Spiritualists to subscribe for the RELIGIO-PHILOSOPHICAL JOURNAL and Banner of Light. He said: We call your attention to the fact that we have met to-celebrate the anniversary of Modern Spiritualism. When we take a brief retrospect, and follow onward and upward through all the struggles that have brought us to our present position, we have reason to be thankful to the angel world and to all co-workers in the vineyard. Music by Mrs. Dr. Underhill.

Conference. Time limited to ten minutes. Dr. Underhill presented a series of resolutions on the thirtieth anniversary of Spiritualism, recommending that a greater degree of self-reliance and con-

fidence in home ability be encouraged. Hudson Tuttle severed calling a State convention or mass meeting, and commence at the foundation, elect new officers, and build up an efficient, organization that Spiritualists may work to a common end, take a decided stand, and erect a basic principle. There must be a stand-point, a moral stand-point, wherein we may rest secure. Brief peeches, favoring organization, by Jennie Huribut, Mrs. Brown, Mr. Turner, and others. Ad-

iourned to 7 P. M. Evening session.-Hudson Tuttle occupied the evening, giving one of his finest lectures. Reading by Mrs. Tuttle.

ing by Mrs. Tuttle.
Sunday morning session.—D. M. King in the chair. After a few preliminary remarks by the president, a short conference was held, in which all were invited to participate. Remaining time was occupied in business. Adjourned to one o'clock P. M.; then a song by Mrs. Tuttle. Speech by O. P. Kellogg: He said that Methodism, Unitarianism, in fact all isms, are drifting toward us, and we are ready to receive them. We have no reason to feel discouraged in this, our thirtieth anyternary, but attempthened to move on proud anniversary, but strengthened to move on, proud

of the victory we have achieved in the past, and serenely hopeful in the future. Address by Hudson Tuttle. He said: We have have been long years in coming at the truth; we have been taught death was the ultimate, but man is bound to know the truth. He is prone to good not evil. The influence of creeds and religious has been to retard, not promote, progress. Hu. manity loves truth better than error; we have grown up with that love of truth. The origin of the God-idea has been the curse and damnation of the world. We are awakening from a religious night-mare to realize and know the facts as they

exist.
The following resolutions were unanimously

adopted:
WHEREAS, Happiness is the only thing in the
universe which possesses any innate value, and as we are so formed or originated as to domand obe-dience to all laws that produce happiness, and as the enjoyment of our neighbor is as valuable to him as ours is to us, reason demands that we es-teem things according to their value; hence,

toom things according to their value; hence, Resolved, That we, as Spiritualists, should live and act for the sole purpose of increasing the happiness of humanity; and furthermore, living for the right and truth—for the sake of the right is the highest motive of action.

Resolved, That we understand Spiritualism as the philosophy of life. Its first statement is the inherent immortality of the spirit; 2nd, the influite possibility of spiritual growth; 3d, the actuality of intercourse between the spiritual and mortal worlds. On this basis its builds the grand temple wherein all knowledge, physical and spiritual are gathered. are gathered

Resolved, That the physical body affects the spir-itual; that the spirit bears the stains imparted by its earth-life, at least for a time; therefore, it is of the utmost importance for Spiritualists to insist on a pure life, free from all bad habits, such as the use of stimulants or narcotics in any form, that we encourage temperance both in eating and drinking, and easting aside everything which in any manner interferes with the growth of the spirit.

Resolved, That Spiritualists have great reason to rejoice on this the 39th antiversary of modern Spiritualism, for the steady and repid march of its teachings and fundamental principles throughout the world, as well as for the millions who have re-ceived and embraced its facts and philosophy. Accolect, That the present efforts of the friends of Spiritualism should be particularly directed to

the unfoldment of mediumistic persons, not only to fill the places of these who have so faithfully and sacrificingly labored to disseminate its aub-lime truths, but to supply the increasing demand of workers in the future.

of workers in the future.

Resolved. That in view of the foregoing, while we highly value and uphold intellectual culture for the acquisition of useful knowledge, yet, inasmuch as man is endowed with both an intellectual and spiritual nature, and the cultivation of the spiritual portion of the mind is of the first important and the cultivation of the spiritual portion of the mind is of the first important.

ance, special effort should be made to cultivate and onlarge that department of our being.

Recoved. That inasmuch as spiritual growth comes only from the spiritual influx, and as that influx can only reach the mind through the most quiet conditions, it is recomended that friends form themseves into circles and endeavor to cul-tivate positiveness and quietness favorable to the growth and unfoldment of mediumistic persons.

Notwithstanding old March proved true to him-self in passing out mid rain and mud, our anti-versary was a success. Perfect harmony prevailed and we believe every person went away happier than when they came. Mantus bears off the palm on the Western Reserve in being the best place for spiritual gatherings, with its wealth of great noble souls and earnest workers.

MERCIA BOTNTON LANE,

Secretary.

The Thirticth Amniversary at Saranac, Michigan.

The 30th anniversary of modern Spiritualism was duly commemorated by the spiritual society of Sgrange, Ionia Co., Mich., on the 30th and 31st of Saranac, Ionia Co., Mich., on the 30th and 31st of March. Saturday morning the meeting was called to order, Spencer L. Shaw in the chair; sfter a short conference, Spencer L. Shaw was elected President, Mrs. M. E. French of Rockford, Secretary; Willard Cahoon, treasurer; Wm. Hicks, Sarah Stoughton, Miss Dr. Purple, Mrs. E. A. Chapman, Finance committee; Mr. Donovan, Mr. Kaller, Mrs. Holmes, equivilities, of Kelley, Mrs. Kelley, Mrs. Holmes, committee of

Arrangements.
Saturday afternoon Mrs. Morse addressed the meeting on "Spiritualism." She is an earnest worker; her utterances are stirring and pleasing, well calculated to awaken an interest in the facts of Spiritualism. Mrs. M. was followed by a few happy words from Mrs. Sarah Graves of Grand Rapids.

Saturday evening: Song by the choir. Dr. J. L. York read a poem entitled 'Leona," after which he addressed the audience for two hours on the "Advent and evidence of Spiritualism." All seemed gratified and pleased with his fearless, profound and logical style of presenting truth. His mode of awakening an interest in free thought, is be-lieved by many to be second only to an lugersoll. Sunday morning. At 9 o'clock there was an informal conference for about an hour, after which, Mrs. H. Morse held the audience spell bound for half an hour by her inspiration fresh from the other shore. Mrs. M. was followed by J. L. York, who occupied a short time in urging the import-ance of lyceum work for our children, as all our speakers should do. Spiritualists and Liberals are sadly neglectful of their children. Is it not all wrong to let them drift heedlessly on into erroneous paths, where they must inevitably inculcate habits damaging to their happiness here and hereafter? Is it not a strong witness against their faithfulness to duty? We are glad to know, however, that there is an awakening in the interest of the lyceum in Michigan. The afternoon lec-ture was a continuation of the subject of Spirit-

Sunday afternoon, 2 o'clock. Song, "The Ever-green Shore." Address by Susie M. Johnson; subject, "Spiritual Culture." Miss Johnson is so widely known it is hardly necessary to say she is not excelled by any trance speaker in the field. She is extremely logical in all her deductions. Her forte seems to be scientific Spiritualism. Socie-ties composed of free thinkers and searchers for truth, will be amply paid if they engage her servi-ces. Her present address is SS Blackstone street, Jackson, Mich.

Sunday evening. Song by the choir. J. L. York closed the meeting by giving one of his most radical lectures on "Church, and State." This lecture was calculated to arouse the people to a sense of their danger religiously and politically. Bro. Y. is well adapted to meet the wants of Lib-eral Leagues and all societies that are alive to the ssues of the day. His work lies in the field of free thought.

The meeting passed off harmoniously, all feeling the happier for the reunion with friends from far and near—those coming directly from the State Convention feeling inspired to work with more zeal the coming year, to spread broadcast the glo-rious truths of our beautiful philosophy, were at this meeting doubly inspired to feel that modern

Spiritualism has opened wide the gates that divide the two worlds.

When the lingering good-byes were said, and each went their varied way to live over again in memory, the joyous, happy thirtieth anniversary at Saranac, all felt to thank Bro. Shaw and wife, and in fact all the Saranac friends for their kind hospitality, and ask the good angels to guide and bless them through the journey of life. Mus. M. E. Farnca,

The Thirtieth Anniversary in Sucramento.

Secretary.

W. H. HOLKIN

The Sist of March has left a record here. Ploneer Hall held on Sunday morning a band of friends who rejoiced in the 30th anniversary, and who expressed their happiness in singing, speaking, and with nature's good gift of flowers in abundance, and art work of pictures, they had a harmonious time. Mrs. King, of Oakland was present, and entranced, and an eloquent address from the unseen, gave profit and delight. In the afternoon, the provider was presented in the acceptance of the contract of the contr ten minute speeches, and in the evening a full house to see to hear, to enjoy, and so we hope harmony has increased! Theodore Parker gave an address through Mrs. King, and thus the 30th an-niversary passed into "the lapse of years." Mr. and Mrs. King of Oakland, are staying with

us for a short time; they are making a tour, and they should be sustained by our friends wherever they may go, with sympathy and material aid. He is a rate healing medium; if the dark ages were now, he would be considered a miracle worker. She is an instrument through which test after test given out and record worker think helicand. is given out, and geople wonder, think, believe and thus the work goes on. Teach our people to be honest to worthy mediums. Thus our, 30th suniversary of the new era of good will to man passed

Sacramento, Cal.

Col. Ingersoll Viewed by a Prominent Clergyman.

Rev. J. T. Sunderland, Sunday, April 19th, selected as a text for his sermon this:-"Ingersell and his Influences." He claimed that Col. Ingersell was the natural reaction from Moody, and that the enormous rally that the evangelical churches of this country and Great Britian had made in connection with Mr. Moody had resulted in a certain kind of temporary success for the orthodox side; but what did we see in the meantime on the other side? Tremendous internal throes, with outbursts here and there with such men as Ingersoll, and omens of a creater even of such in the north and omens of a greater crop of such in the next ten years than ever has been known. Ingersoll is the natural child of this age of transition and of violent agitation in religious thought. Without science and the enlightenment of the age there would be no Ingersoll. Without Moody and his revivals there could not have been the present outburst of Ingersoil and what his foes call ingersell ism. We should as a congregation spend a little time in looking as candidly as we can at the real character of the work he is doing, and in inquir-ing, are the denunciations of his enemies well founded? or, are the claims of his friends true? Is he doing herm? and, if so, just in what way? or, is he doing any good? If so what?

First of all, let us inquire if he is doing any

harm. To this inquiry I confess I find myself obliged to answer, "I think he is," and in several different directions. For one thing, I am sorry to see him go so for as he does in the direction atheism, or denial of the existence of God. Why should any man deny the existence of God? Tyn-dall says, the who can go out into the woods is a spring day and see the intracles of ascending sap and bursting buds, and swelling leaf and opening flowers, and all the marvels of winter's death being "changed" before the eyes into summer's life, and, in the midst of it all, can say that there is no one who is over all this and who knows more about it all than I do, is a hardler man than I." Mr. Darwin, as I understand, is a firm believer in God. While Herbert Spencer simply says when he comes into the region of the infinite, "I-don't know; it is too high, too deep, too wonderful for me. I have no words to talk about it." I cannot but believe that the time will come when Mr. Ingersoll will be anything but proud of his denials. Nothing is more easily made or cheaper than a denial of the existence of God. I wish Mr. Ingersoll realized this more fully than he seems to do.

Again, I think Mr. Ingersoll is doing harm in taking the stand he does against the doctrine of immortality. Of course if he cannot get evidences of its truth, such as are convincing to him, then he cannot for himself believe the doctrine. And it is not for him to pretend that he believes it, when he doesn't. But this does not, as it seems to me, give him any justification for trying to shake the belief of others in it; he does harm by the irreverent way in which he treats sacred things.

Certainly, for one; I appropriate a good deal of Mr. Ingersoli's wit, and humor, and natural, rail-ery, and even sarcasm. And yet, I wish he would discriminate. There are some things too holy to be trodden over with the thoughtless feet of laugh ter and jokes. There are some places where, if persons go with us, they must go not with boisterous talk, or cynical sucer, or jester's cap and bells; but with soft tread, and low tone, and un-covered head.—This Mr. Ingersoll seems to me, to

So much then, for the harm which for one, I confess I cannot but think Mr. Ingersoll is doing Now to the question—is he doing any good? And here I find myself compelled to answer as de-cidedly as in the other case, I think he is doing good; I think he is saying a great many things that need to be said, and striking a great many ringing blows that need to be struck. I think his find is bringing out a great deal of wheat as well as a good deal of chaff, and that the keen rapier thrusts which he is giving so many of the conventional religious ideas of the day, though they pierce deep and draw no little blood, are yet going to leave religion on the whole more sound and healthy for the blood drawn. But in what direction is he doing good? In the first place, I thick he is doing good in showing to Christian people how crude and unworthy, in important particulars, is the idea of God which is involved in the popular theology. There is no denying it: the theology which has been in vogue in Christendom for 1500 pears or poer law represented God. for 1,500 years or more has represented God as de-ing a great many things which it would be unjust and very wrong for man to do. In other words, it has taught a lower morality as connected with God's character than as connected with man's.

It seems a pity that men should have to be driven, by josts and sarcasm, to give up such low ideas of God as that He could command men to lie and steal and murder; that he could be out witted by the devil; that he could inspire men to utter falsehoods, and to pray for the most terrible calculties to fall upon their enemies; that He could make an eternal hell; that He could accept the death of an innocent person in place of the gullty, and so on. Nevertheless, when calm reason fails doubtless we should be thankful for the aid of wit and sarcasm and even ridicule; just as in the maladies of the body, we should be thank-ful for a blister where milder means will not avail. One thing is certain, and that is, that if we have a few Ingersolls thundering and lightening all round the horizon for a few years, the popular ideas of God will become perceptibly changed for the better.

How Spiritualists are Made.

"I would not have been a Spiritualist were it not for mediumship in my own family," is an expression often heard by Spiritualists in listening to the experiences of others. Probably four-fifths of the earnest workers and believers would date their turning point from the time that they made a discovery of this nature, or were led to examine the phenomena after being convinced of the reasonableness of the spiritual philosophy. And yet, heretofore, the large body of Spiritualists have been extremely sensitive upon the question of testing public mediums. They would overlook outrageous conduct and glaring fraud in an individual who might happen to possess some slight mediumistic power. We would not discountenance that charity which seeks to excuse the medium who may be a victim of circumstances and influences; we know too well the temptations and sufferings to which public mediumship is exposed; but this charity has been too broad. Kind hearted Spiritualists have been imposed upon and made tools of designing tricksters whose principal stock in trade was these very generous dispositions that believed everyone to be as honest as themselves. Let us hope that in the future this confiding faith will be set aside when dealing with the manifestations that are said to be caused by spirit agency. As Spiritualists, we need no further demonstra-tion of the fact of future existence and spirit communion. What we now want is knowledge of spiritual lawe.

If the manifestations are to convince others, then truly must they occur under such conditions that they, not we, will be satisfied that neither me dium nor confederates are at work to produce the results that they may witness. The Spiritualist who is such because of "mediumship in the fami-ly," had this assurance. There was no faith there; it was knowledge. How critical was the exami-nation and how often doubt had the upper hand when dealing with friends and relatives! The Spiritualist knows, as well as believes, and having demanded knowledge for himself, shall he re-fuse it to others? Let the motive that prompts investigation be a desire for more light, for knowledge, and there will soon be many more Spiritualists in the full sense of the word.—Spiritual Scientist for April.

Good Advice.

The Observer presents the following for the consideration of its readers; it is well worthy of the consideration of all who write for the press:

"Omit the beginning of your essay. Most writers not accustomed to the press, imagine that a newspaper article, like an oration, should have an exordium, an argument, and conclusion. Not at all. The argument is all that is wanted. That is, atate your case, say your say, and stop. Do not take time and space to get into the subject, and more to get out of it; but come to it instantly, and

stop when you are done.

Be short. The time is short, the world is very fast now, and readers of newspapers do not want long articles. Pack your thoughts into short words, sentences and essays. If you never do a great thing, never do a long thing.

Come to the point. If you have no point, lay down the pen, and do something else, rather than write for edification, and you may not be one who

ean.

Write the article over two or three times carefully, making it shorter each time. Write on one side of the paper. Write legibly. Keep a copy of what you send to the press. Editors do not return manuscripts. We cannot undertake to, and we so state every week, but are every week asked to. It is impossible to make the reasons plain to writers: but it is out of the question. ers; but it is out of the question.

Be very modest in your estimate of your own productions, and do not fret if others esteem them even less than you do. - .

"An East River Chest."

The New York Times of March 21st, under the above heading-gives an account of the death by drowning of Joseph L. Sheppard, a night watchman on the East River pleas, and states that two weeks before, but subsequent to the drowning, about one o'clock in the morning, Thomas Kilbride, who was on duty at that post, was suddenly confronted by the former watchman, which so frightened him that he turned and ran from the spot. The cause of the officer's flight shall be given in his own words:

"I was looking down at the ground," says Officer Kilbride "walking slowly along, when some-thing made me look up. The instant I raised my eyes I saw Joseph Sheppard's ghost, standing within six feet of me. I know him for many years, and I would recognize him among any number of men. He had the same old cap, pulled far down over his eyes, and was standing with his hands in his pantaloons pockets, just as I have seen him stand, in the same place, several times. He had his pantaloons stuffed in his boots, as usual, and wore the same shabby clothes. He looked just exactly as he cl-ways did, only his face looked like a dead man's face. I did not go up to him, for, before I had a chance to recover from my surprise, he suddenly disappeared. He did not walk or run away, or go down over the pier, but disappeared all in a second, right before my eyes. I did not faint, as they said I did, but of course I was very much surpris-

Capt. Murphy of the Twenty first Preciuct, says that when he heard about the ghost, several days ago, he questioned Officer Kilbride about it, and he gave him substantially the same occount given above. Capt. Murphy is confident that Kilbride saw the form of the old watchman, but whether the watchman is really dead or whether it was a trick upon the officer, he does not pretend to say. Singular lights have also been seen in that vicinity which were coupled with the apparition that was seen by the watchman, but which, ac-

mer mystery. It says: The spectral light of the ghost of the night watchman who was drowned some weeks ago at pier 53. East River, which has appeared to Officer Kilbride, whose post is in that neighborhood, was yesterday found hidden under the pier. It consisted of a log of wood, with a lantern fastened to t, so that it might burn while the log floated about in the water. It was evidently the work of some one wishing to have a joke at the expense of a nervous patrolman.

cording to the Times of March 22d, have proved to

be a hear to help intensify or to disprove the for-

An individual came into notice some time since in Rochester, N. Y., and was widely advertised by the daily press of that city, as a fine playsical medium, and we took occasion at the time to note the fact as a matter of news, giving the papers of that city due credit for the information. This person—no other than L. E. Jennings—after wards came to grief and left that locality, under a cloud, which fact we also noted at the time. Not cloud, which fact we also, noted at the time. Now it seems he is alleged to have been detected in deception in St. Louis, and we (as well as our excellent contemporary, the Religio-Philosophical Journal) are cited by the Rest and other papera there as having frequently endorsed him "as one of the mediumistic marvels of the age." Col. Bundy publicly denies that such is the case regard ing his own journal, and expresses his belief that the Banner of Light also has not endorsed the aforesaid Jenuings. In this Bro. B. is correct. We have never met Jennings, ourself, neither to our re-membrance have we ever conversed with any one who has, and consequently have never had any ground whatever whereon to base a personal endorsement of his claims.—Banner of Light.

J. Rowie Wilson, of Australia, writes: Spiritualism has received a wonderful impetus in Australian colonies during the last year, caused in the first place by the trance lectures of Thomas Walker, and now by the advent of Emma Hard-inge-Britten. Mr. Walker is certainly an aston-ishing lecturer. I feel convinced that if he is not the very best trance speaker in the world, there are few better; he draws crowded audiences.

The Religio-Philosophical Journal of Chieago, is perhaps the fairest exponent of modern Spiritualism the country affords. Its faith in the sublime mystery of spirit communication never falters, while its denunciation of false and lying mediums is never wanting.-The Lacon Journal.

Brief Mentions.

B. Builard writes: I can't do without your Journal.

J. Hyatt writes: The Journal is a welcome visitor to us each Monday evening; it is good company for us old people. M. C. Smith writes: I like the Journal very

much, and may the magnetic cord that binds you and the angel world never be broken. C. E. Sanders writes: May God ever speed the old Jouanal in the cause of truth and right, is the desire of your humble subscriber.

W. A. Bartlay writes: I really love the dear old Journat, and hull its weekly visits with joy like that of meeting an old friend. Keep on, brother, in your defense of honest, trusty mediums, and denouncing the tricksters and rogues.

H. L. W. Haley writes: I see there are seventeen persons in the asylum at Austin, Texas, for insanity caused by religious excitement, but no Spiritualists. That is taxation without representation.

J. T. Pritchard writes: Spiritual food is as essential to my preservation as animal food, and I have found no medium equal to your paper to transmit, infuse and instill within the soul the former. We have several mediums here, but bigoted orthodoxy makes them keep under yet.

A. H. Frier, Salem, Oregon, writes: We have had some fine lectures here this winter from Mrs. Lake, Dean Clark and others. I cannot do without the good Journal; may you prosper in good health to feed the thousands that are starving for the bread of life.

J. G. Welker writes: I would just say that the Journal has become a "fixture" in my family. We could not think of doing without it. We have quite a number of free thinkers in this community, and the JOURNAL is read by the greater por-tion of them, and I think it is accomplishing a great deal of good.

A. Budd writes: There are many things that are A. Build writes: There are many things that are interesting in Spiritualism to me personally, but I never saw much in a public audience that was satisfactory. The world in part, and Spiritualists in particular, will have to recognize the spirits' highest will and mind and the motives that impel them to seek the elevation of mortals, before they will half comprehend or receive half their mission.

H. W. Humphrey writes: I like the Journal exceedingly well, and think it has contained artiexceedingly well, and mind it has contained arti-cles which alone are worth its subscription. The articles on "Is the Devil dead?" and "Give us the Key to unlock the door of Fature," contain ideas that are grand indeed, and if they should be print-ed in book form, I would get a copy of each of the same. The "Ethics of Spiritualism" I read with great interest, and, in short, I never read a more interesting maper in my life, whose religious interesting paper in my life, whose columns every week sparkle with game of thought that are food

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All that is eternally good and immutably true in all moralities, whether of Jesus, or Socrates, of Buddha, or of Confucius, of Seneca, or of Marcus Aurelius, is accepted by Spiritualism as part of its message to mankind. Is not much of the moral doctrine of Jesus found in the Decalogue? But is it any the less authoritative on that ac-

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If God sent forth in the person of Jesus one of his many messengers to recall to men's minds the divine law they had forgotten or overlooked, why should He not send spirits to recall it to their memory once again, and with still greater precision, now that they are ignoring it in their devotion to sensual gratification, to empty pride, and external glitter? Who shall take it upon himself to set bounds to the power of God, or to dictate His ways?

Who shall say that the appointed time has not arrived, when truths hitherto little known, or much misunderstood, are to be openly proclaimed to all men in order to convince them of human immortality, and through that knowledge, to purify, broaden, and exalt human lives? Is there not something that appears providential in the fact that appears providential in the fact that appears are now taking place at all points of the globe? It is not a study man are local to a collection. single man, en isolated prophet, a solitary scer, who comes to arouse us; light is breaking forth on all sides, and a new world is being opened out before the eyes of all free, unpreoccupied, and patient investigators.

the microscone revealed to us the world of the inimitely little, the existence of which was unsuspected by us; and as the telescope has revealed to us the myriads of worlds, the existence of which we suspected just as lit-tle,—so the spirit-communications of the present day are revealing to us the existence of an invisible world that surrounds us on all sides, that is incessantly in contact with us, and that takes part, unknown to us, in

everything we do.

Yet a short time, and the existence of that world, which is awaiting every one of us, will be as incontestable as is that of the microscopic world, and of the infinity of globes in space. Is it nothing to have made known that new world; to have initiated us into a realization, powerful and effica-cious, of the life beyond the grave? Is it true that these discoveries, if such they can be called, are contrary to certain received ideas; but have not all great scientific discoveries modified, and even overthrown, ideas as fully received by the world, and has not our pride of opinion had to yield to evidence? It will be the same in regard to Spritualism, which ere long will have taken its place among the other branches of the human knowledge.

Communication with the beings of the invisible world enables us to realize something of the nature of the life to come; confirms the great lesson, so familiar and so unbeeded, that as we sow, we shall reap; impresses upon us the stupendous fact that condition in the unseen sphere depends on the character we have formed in the earthlife; and finally brings back to a true spiritual conception thousands, who had grown to see in man only an organized machine, ending forever with the dissolution of the physical body. Surely our facts give the death-blow to that crass and unqualified materialism which would make the visible death the end of the invisible and nevervet-seen individual.

If Spiritualism had done nothing more than this, it would be entitled to the gratitude of all the friends of morality and social order; but it does much more than this: proves that just as we leave this world we enter the next; shows the inevitable results of evil, consequently enforces the necessity of goodness, and makes us realize that to lead a life of purity and active beneficience is the one thing needful.

The number of those whom Spiritualism has brought back to better sentiments; whose evil tendencies it has curbed and arrested, and whom it has turned from wrong-doing, is already larger than is usually supposed, and is becoming still more considerable every day; because the future is no longer for them a vague imagining, a mere hope, but a fact, the reality of which is felt and understood when they see and hear those who have left us, lamenting or rejoicing over what they did when upon the earth. Whoever witnesses these communications begins to reflect on the reality thus brought home to him, and to feel the need of self-examination, self-judgment and selfamendment.

We are told that there are certain moral distinctions which are known to us independently of any knowledge of our immortality, or any belief in God; and we may thank God that this is so; that his law is written in our hearts above all speculative belief or formal knowledge. We know that honor is one thing, and beseness another: that purity and uncleanness are not alike that sincerity is lovable and hypocrisy hateful; that tyranny, treachery, and cru-elty are detestable; and generosity, self-sacrifice, and kindness worthy of our esteem. All this we feel and know; and we know

that it is perilons for any soul, even in this life, to doubt certainties like these.

But does Spiritualism-a knowledge of our immortality-add nothing to their force? It adds this much at least; it declares that these great moral distinctions are the abiding property of the soul; that they derive their eternal authority from the divine light within us; that they are the germinal inciple of our future condition, whether it be high or low, glad or dismal, tending to good or to evil; and thus by shifting the platform of existence, from its little basis of three score and ten years, and giving it the vantage ground of eternity, Spiritualism reveals to us the true worth of a human soul, and the inestimable importance of making its conditions, its sympathies, its moral ten-dencies, and its estimate of the life to come, all right and operative in the present brief stage of its immortal career.

RECITATIONS.

Lift up thine eyes, afflicted soul! From earth lift up thine eyes, Though dark the evening shadows roll, And day light beauty dies;—

One sun is set,—a thousand more Their rounds of glory run, Where science leads thee to explore In every star a sun.

Thus, when some long-loved comfort ends, And nature would despair, Faith to the heaven of heavens ascends,

And meets ten thousand there; First faint and small, then clear and bright, They gladden all the gloom, And stars, that seemed but points of light,

The rank of suns assume. O God, by whom the seed is given, By whom the harvest blest,-Whose word, like manna showered from heaven,

Is planted in our breast,-Preserve it from the passing feet, And plunderers of the air, The sultry sun's intenser heat, And weeds of worldly care!

Though buried deep or thinly strewn, Do thou thy gaace supply, The hope in earthly furrows sown Shall ripen in the sky.

INVOCATION. Almighty God, who art ever nigh unto the humble and contrite heart, breathe thy holy spirit, we beseech thee, on all that are here assembled, that every unholy thought and affection being put away, we may worthily utter thy praise, weekly learn thy will, and render due thanks for all thy mercies. Wherein we have sinned, help us to the true repentance that issues in a practical reformation. Save us from all self-de-lusions; from all Pharisale assumption in our judgment of others; from all self-conceit, arrogance, revenge and envy; from unprofitable day-dreams, and all inordinate desires. Help us to do good to all men, and to keep a loving heart through all our trials; patiently resigned to thy will, and content under the ruling of thy gracious providence assured that all that is now dark to us will be made clear in thine own good and proper time.' Amen.

HYMN.

That blessed law of thine, Father, to me impart:-The spirit's law of life divine, O, write it in my heart!

Implant it deep within, Whence it may ne'er remove.-The law of liberty from sin, The perfect law of love.

Thy nature be my law, Thy spotless sanctity, And sweetly every moment draw My happy soul to thee.

BENEDICTION.

May the Spirit of all truth inspire us to think and act aright! While saving us from the illusions of time, and the stains of the world, may it help us to realize those things the present which have an eternal value; to learn that the fulfillment of duty in our earthly lot, is the true path to heaven, both here and hereafter. Help us, O Spirit, to do thy will; to do good to one another; to live pure and noble lives, as in thy sight.

Another Materializer Come to Grief.

The atmosphere of St. Louis is peculiar. The "conditions" for materializations there have of late been unfavorable. There is something connected with the bed spring business, conducted by George M. Jackson, that makes it a bad bed for frauds to "lie" on. From various correspondents and according to the St. Louis Evening Post of April 2rd, "the day previous, there arrived at St. Louis, on the eastern bound train, a man some twenty-eight to thirty years old, about five feet seven inches in height, with dark hair, mustache and imperial, well built, with strong physique; rather coarse in appearance-nothing of the spirituelle in his looks, who registered at the Lindell as L. E. Jennings. In Kansas City, it is said, he passed himself off for Mott.

According to his own story, he has been giving materializing scances on the Pacific coast, and in Europe, which many looked upon as wonderful in the extreme. Thinking himself sufficient for the ordeal, he called early upon Mr. Jackson, who so recently exposed the frauds of Witheford and Huntoon. to arrange for a sitting; a seance at Mr. Jackson's, at 8 P. M., was arranged for; about a dozen persons assembled. Jennings made a speech to his audience in which he boldly mapped out what he would do, and appeal ed to those present to observe the "conditions," as the physical safety of the medium depended upon their non-violation. He was to submit to extraordinary tests, and to unusual precautions against fraud. These latter were none other than to be stripped to a state of nudity, put on such attire as the committee might give him, proceed to the cabinet and there produce his thrilling manifestations. After some delay the medium was taken to an adjoining room and subjected to an examination. There seemed to be nothing about his clothing or his person that smacked of fraud. A pair of pantaloons and a shirt, provided for the occasion, were given him, and after stripping himself in the pres-ence of the committee, he put them on. It was, indeed, observed that Jennings get into his new harness with a dexterous haste, but this was attributed to a commendable modesty on the part of the medium, and was not regarded as unseemly or suspicious. To all appearances the medium went into the cabinet totally unprepared for deceiving the

spectators. The cabinet is one corner of a large sitting room partitioned off by a slight frame work covered with dark green oil cloth. It is about eight feet by ten in dimensions, is carpeted and is completely closed by a doorswung on hinges. The medicing was to sit with closed door in almost witer darkness, and the door was to open when the manifestations began. Outside there was a wabdued, mellow light, brilliant enough to distinguish forms, but hardly strong enough to trace the outlines of features. One of the inexplicable performances was to be the production of mu-sic without instruments. There were none in the cabinet, and the medium promised that the angels would come and play upon their own harps. This part of the programme was looked for with great anxiety, as it would be a startling test of the mediumistic power, and a feat hitherto unaccomplished by the most perfect medium. A few songs were sung by the audience to harmonize the throng and to enable the medium to more easily pass into the trance state, and be controlled by his spirit guardian, one E. P. Montague. Presently, soft, musical sounds proceeded from the cabinet and floated through the room. The notes were as gentle as if a seraph were touching the magic strings of a celestial harp. "That is perfect-ly lovely," whispered a lady present. "I never heard such music before," said another. "It is the finest I ever heard at any scance," said an old and enraptured believer. The musical performance, if lacking in

artistic excellence and great range of note, was indeed mysterious and thoroughly inexplicable to every one, as every one present was willing to swear that there was no musical instrument in the cabinet. After the notes had ceased the door of the cabinet opened, and a figure emerged from the darkness within out into the sombre light that prevailed in the room. It was the figure of a tall and elegant man the distinctness of whose figure was somewhat marred by a profusion of white drapery that seemed to hang about it. Some one among the spectators spoke to the apparition, who, much to the surprise of everybody, returned the salutation in a clear, resonant and earth-like voice. The weird form was not recognized by any one, but as it indicated a willingness several took it by the hand and gave a friendly grasp. This materialization was very satisfactory. Subsequently a young lady came to the doorway, only a part of her form was visible, but she exhibited upon her wrist a beautiful gold bracelet that glistened in the faint rays of light. This was a manifestation which the medium had promised, and it was presented satisfactorily to all present. There could be no doubt that it was the spirit form of a woman, and it seemed absurd to question the reality of the gold bracelet. Other forms appeared and conversed in audible tones, but the most surprising manifestation of the evening took place last. The form of a man appeared at the doorway, and the medium said,— "This is the materialized spirit of E. P. Montague, my control, and, see, he holds a little girl by the hand." Sure enough, when the palpable apparition extended its hand, it appeared to be leading a little girl not over seven years of age. Though the features of the little thing were not discernible the outline of the form was, one person present even going so far as to almost name the spirit-girl by its peculiar manner of movement. The larger spirit form leaned over and stretched its arm at great length in the endeavor to lead the little girl as near as possible to the spectators. This is as far as she can get now; the magnetic cord will bear no further strain, said the control. But there the little girl stood, within four -feet of the company, Teaning sweetly upon the hand of the control. The little girl was more ethereal than the control, and had a wavy motion that well becomes the fragile forms of invenile spirits. After one or two minutes these thrilling apparitions slowly vanished into the cabinet, and in a few moments it was announced from within that, the medium being exhausted, the scene was closed.

The performance was an entire success. But there was to be a sequel which was to cast a gloom over the career of medium Jennings in St. Louis. As soon as it was announced that the scance was over Mr. Jackson turned on a full light. The medium, or as it assumed to be, his "control," called out that the medium was in a trance and that the strong light must be turned down, as i endangered him. Mr. Jackson declined to lower the light, and entering the cabinet politely told the medium that though his manifestations appeared to be genuine the company desired another examination. The medium demurred and said his nervous condition was such that he would take cold if he were to undress in the cabinet. "Never mind the cold," said Jackson, "we'il take chances on that, and we must examine you again." After considerable protestation Jen-

nings doffed his pants. "Now pull off your shirt," said Jackson. To this the medium positively objected in language to show that he was much offended. He even went so far as to intimate that he would fight before the investigation

should be further prosecuted.

THE EXPOSURE. Mr. Jackson, seeing that there was no other way of settling the matter, suddenly seized him by the shirt-front and tore that garment in twain. The revelation was startling both to him and the other gentlemen pres-ent. Nicely folded around Jennings' waist was a roll of white muslin gauze, wrapped closely to the skin, and in such a manner as not to appear bulky, thus avoiding the suspicion that he had anything concealed under his clothing. As soon as Jennings saw he was exposed, he said, "Well, you have caught me good, and I own up." When the gauze was unrolled it was found to be a new piece about seven feet long and four wide With it were wrapped two pieces of red mosquito bar, and a small French harp. It was with the latter that the medium had produced such divine music. There was also a tinsel gilt band, such as come as strips on bolts of muslin. With this he produced the gold bracelet on the "young lady's" arm. All these things, Jennings said, were bought in St. Louis yesterday after the scance was arranged. In making a clean breast of it the medium said that the trick consisted in having these things on him when he was taken to one side to be examined by a committee; while changing pants he managed to dexterously slip the gauze from the pair he was pulling off to those he was putting on. If the committee should desire to examine the pants last put on, he slipped the bundle from his pants under his shirt, in this way baffling the search of the committee.

The spirit girl trick he performed by simply appearing at the cabinet door, with one end of the gauze so arranged with a piece of red gauze and pendent from his hand as to appear to the eye of the excited spectator like the misty form of a girl. It was the second time, he said, he had ever been caught, but never before so completely as now.

Mr. Jennings, after dressing himself, was permitted to depart in peace, and, it is sup-posed, is now careering eastward.

J. Burns says: "As in Jesus' time. 'Mah could not live by bread alone, so Spiritual ists cannot live alone—cannot grow spiritual and harmonial—upon wonders and the physical phenomena incident to spiritual manifestations. The religio-spiritual nature must be fed, the emotional and devotional feelings must have their proper sustenance." Shall My Beligion be My Own or Some Other Man's?

JOURNAL.

In the Journal of the 6th inst., Brother G. White, of this city, takes certain excep-tions to what I am alleged to have said in an article relative to "Spiritual Leadership" in your issue of the 16th ult., which need a brief notice. I have no time for a controversy. You have no space for one, and to your readers it would be distasteful. As a reply, therefore, this communication upon the subject must be final.

I renew my declaration that the proper work of Spiritualism is to perfect the art of communicating with the supersensual world.
The results of this work, if well done, will be transcendent both in religion and the social and moral relations of man. That there may not be a second time a misunderstanding of my position, let me define what I consider Spiritualism to be; for the term is very vaguely used.

Spiritualism I hold to be that movement

moral, social and religious, caused in part by the extraordinary action of the supersensual world upon this, and in part by the belief of men in such action. I spoke of it in the article in question simply as a great movement in the thought and feeling of the world, supersensually originated. Now whether my definition is complete or not should be no question between your corres-

pondent and myself. If I choose to look at a subject from one point of view only, and to treat of it from that aspect exclusively, I certainly am not amenable to criticism because I ignore results that can only be seenwhen the subject is surveyed from other

standpoints. If now Spiritualism is a movement proceeding from supersensual causes—and it is at least that, whatever else it may be--it is the first duty of all Spiritualists to endeavor to apprehend the laws of that movement, that they may so put themselves in relation to it as to further it, if it be in the main good, or to check and suppress it if it be mainly an evil. Considering the move-ment to be not merely in the main beneficial, but absolutely essential to the welfare of the men of the nineteenth and all future centuries, I said that its work—by which I mean the duty of its advocates—is to perfect the art of communicating with departed friends, or, in general, with the unseen world. If it were certain that a reservoir of waters must burst its barriers, I should consider it the first duty of those living in the pathway of the inevitable inundation, to find such channels of discharge that the overflow should not become a devastating deluge. But I find most of my spiritual brethren acting as if, while certain that the outburst must come, their highest duty were to keep puttering about the old dikes and dams in order to shut off the celestial floods to the slimy pools and sour and stagnant marshes of sectarian religion. This is sheer folly. The old Christianity with all its appliances for *post mortem* soul-saving, its spurious morality its austerity in trifles, its indifference to real duties, is bound to ut-ter perdition. Christ himself must hold it in disgust, or he is not the sweet, loving soul I take him to be, and he will certainly sweep away that foul Babel and Babylon with the

brightness of his coming. "Are there no evil habits to be reformed?" inquires your correspondent. I ask in reply, Has some one said that there are none? If so, it was not I.

sive destiny. The whole force of his argu-

ment tends to obliterate all distinction be-

"Brother Lyman repudiates religion, or makes it of no account in man's progres-

tween virtue and vice. If a person, by advising the use of an improved telescope, is to be considered as dissuading from the use of one's natural eyes, then in my article I repudiated religioc. If in my endeavor to make plain the difference between spurious duties imposed by sectarian religions and natural duties imposed by our own natures and the universe about us then the force of my argument tended to obliterate the distinction between virtue and vice. It is just possible that I did not make my meaning clear to your correspondent.

Let me compress all that I said into a paragraph.

Religion is properly, entirely a private matter between the worshiper and his god, or his goddess. The relation between the worshiper and his deity is one that admits no compulsory interference from other wor shipers, even of the same god. If I worship Jesus, even though Richard worship the same Jesus, he has no business with the way in which I worship him. That is my affair and not his. Jesus and I will settle that matter without an appeal to Richard. Or to go back again to general principles, religion is the performance of a duty which a god enjoins, or is supposed to enjoin; and the worshiper can with safety to himself receive the rule of his religious duty only directly from his deity, and not from a me diator. It follows from these simple principles that societies cannot properly impose or enforce religious duties, because societies cannot understand the proper relations of individuals to one god, or to many gods. Societies, by attempting to manipulate religion, adulterate and corrupt it, and tyrannize over the individual worshiper instead of furthering his intimacy with his god. In view of these truths, it is easy to see that Spiritualism aids true religion, because it tends to destroy all corporate religions, and leaves unimpeded communion open between the individual soul and its proper deity, whoever it may be. If societies will drop their officious kindness, the individual soul will find its god in due time. Religion of itself does not further the observance of natural morality, and when its authority is exercised by corporate bodies, such as sects and denominations, it in time sweeps clean away all natural duties, and substitutes for them a vast and oppressive system of spurious duties. It tithes mint, anise, and cumin with all its might, but disregards all the natural rights of them who grow those herbs so dear to the gods of the olden time. There is not a religious society in the world that does not make more account of some one's imaginary duty than the observance of

any natural duty whatever. And now to revert to the subject of my previous communication. I assert that the demand for leadership in Spiritualism is a call for the permanent establishment of religious despotism in societies: so that the natural tendency of Spiritualism to leave our religion entirely to the individual soul, may be suppressed. As Spiritualism involves the opening up of the supersensual world by the pathway of reliable modes of communication if they complies the wants of the recation, if thus supplies the wants of the re-ligious instinct without making souls slaves to superstition or to religious corporations. It is not in itself a religion, but a purveyor for it in realms of unimagined beauty and purity. It furnishes the evidence of the exstence of a world in which a perfect human

life can be realized. The longing for something to adore and love without reservation, is the essence of the religious instinct. The hu-

man heart is thus constrained to make its god out of its best blood, if I may so speak; but when it delegates that business to society, it is invariably cheated, and gets in-stead an idol or a devil, and religion be-comes a superstition. When religion becomes a purely individual affair, society can then elaborate a pure system of morals; for ethics have to do with the mutual relations of men; religion should concern only the relations between men and their own gods; and the god and his individual wor-shiper, should make their religion as exclusive as is wedded love. Too much commu-nion in this business spoils the broth.

If the assertion of these principles is to be regarded as the repudiation of religion, and the obliteration of the distinction between virtue and vice, what can the advoeacy of religion be, and what mysterious process, is it that can discriminate between virtue and vice?

I draw broadly and deeply the line be-tween religious duties and natural duties, Societies and associations have no business with the former, and I think I can show that when societies attempt to regulate religion they spoil both religion and morals— first adulterating religion and then extin-guishing natural morals. The craving for a leader in Spiritualism, is a demand for a person to dam up by his personal influence and authority the fountains that feed the religious sentiment,—which sentiment lives only in faith in and love to supersensual beings like ourselves. Am I understood? Washington, D. C. D. LYMAN

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