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NOTED  
AL PHILOS

ROMANCE AND GENERAL REFORM

Truth Seeks no Mask, bows at no Human Shrine, Seeks neither Place nor Applause: She only asks a Hearing.

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## Beautiful Hands.

BY EMMA TUTTLE.

Earth is abundant in beautiful things,  
Exquisite blossoms and waving wings,  
Shimmering waters and faultless skies,  
Odorous tresses and tender eyes;  
Things we may worship illumine all lands,  
But dearest to me are two beautiful hands.

Shapely and white are these treasures so dear,  
Yet strong; when they lead me I know not a fear;  
I almost would go, never doubting a breath,  
Though they led me in tears to the gateway of death.

For love, which to holiest language expands  
On the lips, is the power in those beautiful hands.  
These hands have not guarded their throats by cloths,  
They have labored and wrought more than foams  
bells and froth,  
They are kind and benevolent, open and true,  
They are almost divine in the good which they do,  
And I am so glad for the credit which stands  
Booked by God on behalf of those beautiful hands.

There is magical mystery throbbing athrough  
Each fair tint and rose tint, and velvet of blue;  
They are sweet to caress, they are wooing may be,  
They charm me and chain me, yet still I am  
free,  
And dearer are they that they guide me aright,  
Pointing fervently up towards the white hills of light.

Sunlighted lilies are waxenly white,  
Dew-varnished roses, more rosily bright,  
The hands of the angels more spotless may be,  
From marblings of earth-life more perfectly free,  
But ever I pray when I reach heaven's lands,  
I may not lose the clasp of those beautiful hands.

## Carved on a Stone.

BY MRS. E. J. ARMSTRONG.

There was a light which shone from tender eyes,  
A melody that rang from tuneful lips;  
They vanished like a star that trembling slips  
Out of the summer skies.

And gently here, beneath this marble stone,  
Life's broken harp was gathered to the rest,  
Which nature giveth to the empty breast,  
The chrysalis outgrown.

We thought she seemed like a fair rose in June,  
She wore such royal colors on her face;  
A lovely flower that made a fragrant place,  
And dropped her leaves too soon.

But in the garden where she used to grow,  
There lingers yet, and will forevermore,  
A something sweet, which was not there before,  
Though roses always blow.

And evermore, the echo of a song  
"Remember me,"—floats round the garden walls,  
As with a strain of music swells and falls,  
A young voice, clear and strong.

She liveth still—below the grosser sense,  
We dwell so far, not to the spirit sphere;  
But love will keep through all the changing years  
Love's finer elements.

And sometimes, in a hush of strife and pain,  
Some holy hush of twilight and repose,  
Her face blooms from the silence like a rose  
Bright with the summer's rain.

No word is spoken—soul to soul alone—  
But soul to soul diviner meanings teach,  
Than ever clothed themselves in mortal speech,  
To be carved on a stone.

## Sing Me a Song.

BY MRS. E. J. ARMSTRONG.

Out of the depths of your silent heart,  
O, sing me a song to-night!  
Though youthful bloom and its joys depart,  
Still the heart holds treasures bright;  
Let its breathings be soft, and low,  
Just touched with a falling tear;  
Though flowers around my pathway glow,  
There is winter cold and drear.

Out of the depths of your silent soul,  
Sing me a beautiful song,  
Soft rosy bright as the clouds uproll,  
Just after the storm has gone  
Beautiful, pure as a sunbeam fair,  
As a dream of long ago,  
Like a gleam of hope in a last despair  
As it sinks with a wall of woe.

Out of the depths of your silent heart,  
O, sing me a song most true—  
A beautiful song, thro' child of art,  
Just blent with the old and new—  
Sweet with the breath of early flowers,  
Then a tone all sad and drear,  
Like a robin's mourning mid the bowers  
For her lost, lost nestling dear.

Out of the depths of your silent soul,  
O, sing me a beautiful hymn,  
Where a thousand, thousand notes may roll  
Out from their shadowy din;  
Out of the stillness, soft on the air,  
Let them gently float along,  
Sweet with the breath of heart-felt prayer,  
Then gifted choir of song.



## Biographical Sketch of Hudson Tuttle.

[From the World's Sages, Infidels and Thinkers.]

In 1839 the parents of Hudson Tuttle purchased a tract of wood-land in Berlin township, Erie county, Ohio. They cleared and fenced a few acres, and rolled together logs for a house. In this log cabin, in 1839, Hudson Tuttle was born. They were honest, earnest souls, endowed by nature with rare good sense.

There was no time nor opportunity for sentiment or dreaming in the untamed Ohio wilderness. It was a hard, desperate struggle for existence with the forest, wild beasts and insidious miasma.

Hudson was a frail boy, sensitive and reticent. His timidity kept him apart from those who came to visit his parents, and he never mingled in the sports of the pugh and rollicking boys of his own age. The result was a life of isolation—of self-dependence. He spent his time with nature—birds, trees, flowers, were his teachers. His first term at school was spent in a house of unhewn logs; the benches were of the same material, rough hewn on the upper side. Then a better school-house was built, and he had a more comfortable seat. Thence he attended what was then called an academy. His attendance was interrupted by long intervals of sickness and by the long vacations of the early country schools, so that the sum of his entire school days does not quite reach fourteen months.

He had learned something of geography, history, mathematics, and as he claims wasted six months of this precious time on the Latin and Greek grammars.

At the age of sixteen he became a medium. It is thought that the angels saw in the tall, bashful boy, the prophet, poet, seer; henceforth they were his teachers, he their patient pupil.

Beginning with moving of tables and other objects, his mediumship rapidly culminated in a high sensitive and impressional state, in which he always writes and usually speaks. There is no mistaking the physiological systems of this intensely nervous condition.

His first work, "Life in the Spheres," was written and published while the medium was still in his teens. While the public were reading and wondering over that strange story of the Beyond, he was busy with the first volume of the "Arcana of Nature." It was a strange sight, the farmer boy, without books or any apparatus, with none of the appliances and aids of the schools, composing a work which began with the constitution of the atom and ended with the laws of spirit-life! But he trusted to the invisible influence which compelled him onward. He might be weary with physical labor, and sit down to his table with aching muscles, when the guides came, he was at once refreshed, elastic, happy, and sat and wrote far into the night.

The first volume was published in 1860. The first and second editions were soon exhausted. The advanced minds in Germany saw in the "Arcana" the solution of the problems for which the thinking world had

long been looking. The work was at once translated into German, and has had a good circulation in that country. Buchner, in his popular work on "Matter and Force," quotes largely from it.

In his preface, Mr. Tuttle says with characteristic modesty: "For years I have been led through the paths of Science by invisible guides who have manifested the earnest zeal of a father for a feeble and truant child. They have upheld my faltering footsteps; they have supported my weary frame, and in darkest hours thrown their sacred influence around me. Like the readers of these pages, I am a student in their parlor, receiving any mental food from their hands. From these invisible authors I draw the concealing veil, and to them dedicate this volume."

The daring conception of the work will be understood by the most cursory glance at the following "plan" by which it was prefaced:—I. To show how the Universe was evolved from chaos, by established laws inherent in the constitution of matter. II. To show how life originated on the globe, and to detail its history from its earliest dawn to the beginning of written history. III. To show how the kingdoms, divisions, classes, and species of the living world originated by the influence of conditions operating on the primordial elements. IV. To show how man originated from the animal world, and to detail the history of his primitive state. V. To show the origin of mind, and how it is governed by fixed laws. VI. To prove man an immortal being, and that his immortal state is controlled by as immutable laws as his physical state.

How well this grand task was performed, the popularity of the work indicates. The ideas it contained of Evolution antedated Darwin by two years, and his ideas of Force were entirely in advance of the existing status of thought.

Speaking of this work and "Origin and Antiquity of Man," the able thinker, B. F. Underwood, says:—"It is no small credit to Mr. Tuttle that these works, written I am sure more than fifteen years ago, contain very little that may be considered crude or obsolete to-day, while most of the positions taken and views advanced have been confirmed by subsequent discoveries and developments."

The second volume of the "Arcana" soon followed, and in 1866 he published "Origin and Antiquity of Man," a work of great merit. In conjunction with his wife, Mr. Tuttle published about the same time, "Blossoms of our Spring," a poetical work, containing, as its title implies, their early poems.

His next works were, "The Career of the Christ-Idea in History," "Career of the God-Idea in History," and "Career of Religious Ideas: Their Ultimate Religion of Science," which rapidly followed each other. Soon after he published "The Arcana of Spiritualism, a Manual of Spiritual Science and Philosophy," wherein he condensed the study and the best communications of fifteen years of mediumship. All these works have been revised by Mr. Tuttle, and are

now being issued by Mr. James Burns, of London, England.

Mr. and Mrs. Tuttle in 1874 issued a volume of "Stories for our Children," especially designed for the children of Liberalists, supplying them with mental food free from theological dogmatism. Among the many tracts he has written, the most notable are "Revivals, Their Cause and Cure," and "The Origin of the Cross and the Steeple."

On the return of Mr. J. M. Peebles from Europe, Mr. Tuttle proposed to him to unite in editing a "Year Book of Spiritualism." This volume presents a summary of the philosophy and status of Spiritualism for that year which is unequalled. It was the design to issue a volume annually, but the difficulties in the way of anything like a complete presentation was so great the project was abandoned.

To all this literary labor must be added his editorial duties, and continuous contributions to the press, both Reform and Secular. For years he has written on an average one review each week. These reviews are mercilessly honest, and at times are specimens of unequalled sarcasm. He has no pity, or mercy for a sham or fraud, and is not content until he has beat it to dust and blown it away.

Mr. Tuttle has never entered the field as an itinerant lecturer, yet his leisure time has been fully occupied by calls from various societies. He is a calm, logical, scientific thinker, impressing his auditors with the earnestness of his convictions. His style of speech, like his writings, is compact, incisive, condensed to the last degree. Hence he requires close attention, and is more popular with the thinkers than the masses. All this literary work has been accomplished outside of the ordinary routine of business.

He has a productive farm, with orchards and vineyards, to which he gives the closest attention, attending to every detail.

When he entered the field of Reform, he says he knew he never should receive remuneration for his labor. In fact, it is a favorite saying of his that: "Thought should be free, and not bought and sold like corn in the market." "A new thought belongs to the world, and is no man's patent."

He chose the farm as an empire which should yield him and his support; where he could think, and write, and speak what he regarded as true, and no one might interfere.

He is a child of Nature. She is to him a priestess and law-giver; her altars are his altars; her many voices, benedictions. The fern, flower, tree, grass, insects, birds, are all his teachers; from them he learns the living, loving gospel that will help humanity heavenward. He is emphatically a type of the new order of things; of the true nobility of labor.

In 1857 Mr. Tuttle was united in marriage to Miss Emma D. Rood, a lady of rare poetic and artistic talent. It has been said, "Her poetry itself is music." A great number of her inimitable songs have been set to music by eminent composers; among the best of which are the "Unseen City," "My Lost Darling," "Meet us at the Crystal Gate," "Claribel," etc.

Near the close of the conflict which furnishes the theme for its changeful and airy narrative, she published "Gazelle; a Tale of the Great Rebellion." She has continually contributed her sparkling poems to all the leading reformatory journals, and many to the secular press.

The "Lyceum Guide" owed much of its value to her genius. She is a lady of quiet, dignified manners, self-poised and self-possessed, with excellent sensibility and finest appreciation. Home is her heaven, and to those who share it with her, it is really such. \* \* \* We read of united lives and souls, but these happy hearts usually live in the poet's dream-land. Mr. and Mrs. Tuttle actualize most completely this dream. They are bound together by the ties of a common belief, aspiration, desires, pursuits, enjoyments, and in the highest, truest sense are helpmeets to each other.

Mr. Tuttle has scarcely touched his fortieth year. Only the initial chapter of his biography can yet be written. He has been a strange education, one of spiritual significance to those who accept Spiritualism.

In human life there is a constant change of fortune; and it is unwise to expect an exemption from the common fate. Life itself decays, and all things are daily changing.—*Plutarch.*

## Voice of Truth!

In the *Voice of Truth* for April 18th, Dr. Samuel Watson copies the interview of the *Chicago Times* reporter with Messrs. Bastian and Taylor, and then makes some comments which must meet the approval of every honest Spiritualist and investigator, and should receive the cordial endorsement of every Spiritual newspaper. A portion of the *Times*' report is as follows:

An effort was made to have an arrangement for a materialization at some time before a party of gentlemen who wish to investigate the subject for themselves, the manifestation to be in a cabinet constructed for the occasion, and Mr. Bastian to be chained in it so as to prevent his being an accomplice. Mr. Taylor objected to it. He said that the reputation of himself and Mr. Bastian was fully established; that the opinion of Rev. Drs. Edwards and Thomas and Mr. Bundy and other gentlemen, or the praise or blame of newspapers, could neither help nor hurt them. Mr. Bastian neither consented nor declined. He said he would depend on how he was treated by those who wanted to investigate, and how he felt when the investigation began. He objected to making the test, however, in a cabinet constructed in some building other than the one which they occupied. There was a certain emanation, Mr. Taylor said whether from the medium or the spirit, which magnetized a building so that the more it was used for spiritualistic purposes the better it was. A building in which no manifestations had ever taken place would be unfavorable, therefore, for the test, as it would require too much of the medium's force to magnetize it.

The few facts which have been put together here, the result of but two visits to these mediums' séances, suggest one thing: The conditions required for their tests are just the conditions which would be required to practice deception. And in saying this, the *Times* states a general proposition and does not state that the manifestations of Bastian and Taylor are not genuine.

Dr. Watson then adds: "We have copied the above from the paper a friend sent us, for the purpose of giving our views in regard to 'dark sciences.' We most unqualifiedly say that they have done no immense harm to the cause of Spiritualism."

Whenever materializing mediums object to test conditions, then we unhesitatingly say, let the friends of truth have nothing more to do with them. The spiritual press owe it to themselves, as well as to the honest investigator, to withdraw their endorsement of them. If this had been done we would not have had so many exposures of fraudulent manifestations.

We go still farther, and say, that whenever a medium is detected in any effort to deceive those who pay their money to investigate this, or any other phase of Spiritualism, they should not only be exposed, but the law for "obtaining money under false pretenses" should be rigidly enforced, and let them suffer the severest penalties the law inflicts upon such persons.

We have never seen Bastian or Taylor, but we have seen enough in this report of the *Times* to say that we could have nothing to do with them, and feel it due to all our readers to warn them against any and all such objects.

We have been investigating materialization for several years with a number of mediums. They have not objected to test conditions. We have put a cord around the body, which was held by persons in the audience. The medium tied up in a mosquito bar sack, hands securely tied, and neck tied with the cord to back of the rocking chair, and dress nailed to the floor—yet the manifestations were the same; sometimes there were four forms outside while the medium could be seen. We have had several in our library, where we know there could be no possibility of fraud. As there was a brick wall on either side and only a curtain in front, yet on one occasion, in a quarter of a minute after the medium took her seat, three forms, draped in white, were all seen at the same time. On another occasion five stood with their backs to the wall till each one had its height marked on the wall, varying some 18 or 20 inches, none of them the height of the medium—all in a good light. We say in conclusion, have the strictest test conditions, or have nothing to do with materializations, and abandon dark sciences altogether as unsatisfactory to skeptics."

Alfred E. Giles, of Massachusetts, and J. B. Wolf, of New York, so says the *National Republican*, Washington, D. C., presented, April 10th, "arguments before the House Committee on the Revision of the Laws, favoring the passage of the bill repealing the law which prohibits the transmission through the mails of alleged obscene literature," or so amending it that honest publishers of legitimate philosophical works shall not, as now, be liable to arrest under it whenever any irresponsible person may, through malice or otherwise, make complaint before the U. S. District Courts.

In connection with the above we have to say that just as we go to press we have received a letter from Washington, D. C., signed J. Weed Corey, and addressed to the sixty thousand petitioners, and all others interested in the great battle for free thought, free press and free mails, appealing for help from all classes of Liberals, to enable the local committees at Washington to print and circulate the several able arguments which have already been made and others which await delivery. This is an important matter; but however sensible and just in itself, it requires the silencing of war to make it effective. Those who have the means to give had best put themselves in direct communication with the committee, learn exactly what is needed, and assist in doing it.—*Banner of Light.*

THE ETHICS OF SPIRITUALISM:

System of Moral Philosophy.

By Hudson Tuttle.

CHAPTER XV. MARRIAGE.

The difference in the condition of man and woman, has been an element of confusion in reasoning on the relations they should sustain to each other.

The union of man and woman in the relation of husband and wife, a connection around which the holiest affections and purest emotions of the heart gather, to us is so natural that we enter all the races of men regard it in like manner.

The lowest form of marriage, as presented by the most inferior races, cannot be termed such, more than the connections of animals. It has been styled very inappropriately communal marriage, but this term applies as well to the sexual relations of animals.

From this instinct we arise to a consideration of the abstract significance of its development in marriage, as expressed in civilization. The conjugal instinct in the savage, like all his appetites, is unrestrained by higher motives.

Now that attention has been drawn to this subject more sensitively than ever before, and the very foundations of monogamic marriage itself questioned; now that in some quarters, the savage form of communal marriage is sought to be revived, and there is a loosening of confidence in the permanence of the marriage relation, by the ease with which legal divorce is procured, a thorough investigation of the subject is demanded.

Never before has social science received such close and careful attention and impartial scrutiny as at present; and the marriage relation as the basic institution of our social life, has of course absorbed a due share of investigation.

We are entering a new era. Old ideas and cherished beliefs are broken up, and we eagerly ask where is the new truth which came to enshrine themselves in the place of our broken idols?

The social relations are of such subtle character, so intricate and difficult to understand, that the student is confounded on the threshold of the subject. Right and wrong become confused and the new is sought because new; it is said that the old is false because old.

In a measure this social agitation is the result of the emancipation of the state from the church. Marriage has been regarded as a sacrament. The state declares it a legal institution, and by giving its officers power to legalize marriage, has destroyed its sacramental character.

But the right individuals do not always unite. Human nature being fallible, errs in its judgment. The wrong inflicted by irrevocable marriage became apparent, and the institution came under the control of the state.

A legal contract, when fulfilled, if justly made, leaves the contracting parties as they were when the contract was made. If the marriage relation is assumed, can the contracting parties make restitution, and is it not impossible to fill its obligations except with an entire and devoted life?

The rights which grow out of marriage may be defined by law; but no human enactments can reach the subtle relations of souls. Estates, real and personal, may be measured and apportioned by law; the heart lies beyond its province.

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The theory of no individual, however, plausible, or gratifying, will win. The great question is what will bring the most good and happiness to the individual and humanity, and whatever that may be will certainly gain ascendancy.

Polygamy is essentially brutal and degrading. The family with its united responsibilities, its social life, its pursuit of joys, can never exist with a plurality of wives and mothers.

We have, then, to consider monogamic marriage, and ask, first, is it based on the constitution of man? The fact that the number of male and female births is nearly the same, being practically identical, and when uninterfered with remains identical, is a strong evidence in favor of monogamic marriage.

Marriage looks forward to the family. Children have a right to parental love and affection, and parents by the marital act assume the responsibilities of the care and proper education of their children.

Society is interested in marriage so far as compelling the individual to bear such responsibilities, otherwise, if the individual did not, then the burden justly his, becomes a common tax on all, which would be unjust, except through benevolence. The duties of parents of caring for their children, lasts until the latter have attained their majority, and this period extends over the mature portion of parental life.

This state demands honor, truthfulness and fidelity. While love is free to choose, it is not free to cast aside duties once assumed. When it has once decided, the fact that its decision is final, is a potent cause of permanency.

Conjugal love is exclusive, because it presciently feels, what science is slowly but surely revealing, the great and imperishable influence the parents have over each other through the parental act.

Thus the necessity of removing marriage from the plane of Appetites, of the Desires, to that of the purest spiritual necessities, and its consummation by the guidance of knowledge instead of blind, infatuated ignorance, is presented in its strongest light.

THE GREAT SPIRITUAL MOVEMENT.

By BELDEN J. FINNEY.

No matter whether you regard cosmogony as having a beginning or not—grant that it once began in its career, you can allow no stoppage in the operation of its powers; you can allow no break in the chain of its sequences from the first to the last link, if so there be a first and last.

It is, therefore, on this position, I take my stand:—Not only is man the culmination of all the kingdoms that have preceded him as phenomena; but he is more—he is causation itself in both law and substance. We have eyes, but wherefore? Go to the eyeless fish of the Kentucky Cave—they have none. Why? The theologian—the supernaturalist—would say: "God made them for the darkness, and eyes would be useless, and so he did not make any."

ever several generations of organic existences are deprived of light, as in the case of the fish in the Kentucky Cave, the eye disappears altogether. Now what follows? It makes no difference whether you say that those eyeless fish are descendants of a type of fish that once had eyes, but through some geological disturbance, their descendants were submerged in caverns of darkness, and gradually their eyes disappeared for want of light; or whether you say that these fish were originally generated in the darkness, and, therefore, had no eyes, attributing it to the mechanical design of "God."

What is an eye? I answer, It is light organized. That is to say, it is light and its laws organized into structure. But you will ask, Where are the arguments? I answer, The law of analogy, is the law of connection—of relationship in the world. Now if the eye, in the laws of its reflections, were not exactly like light in its laws of its reflection, there would be no sympathy between the organic eye and the inorganic light.

Take two beings totally different in stuff and function—how are you going to get them together? You cannot. It is from the fact that we are all made by the same identical Intelligence, out of the same identical stuff, as incarnations of the same identical laws, that we know each other at all—that we can come into conscious social relation.

This illustration shows the medium of connection as the principle of relationship, which connects with the whole world around us. If the star-beam had never been wrought up into the composition of your baby in the cradle, he would never in his manhood see these glimmers through the midnight air.

If the solid rocks we tread had not, by the laws of disintegration and organization, ascended into the composition of the human structure, geology would be an impossible study to man. If man did not stand connected in this sympathetic and actual relationship with molten fires in the bosom of the globe, which shoot out in volcanoes and crack the solid continents, man never would have had a revolution.

But what is this external relation?—what does it mean? Is it a relation of these bodies, as substances, to this outward world, as other substance? No, it is the relation of function to phenomena. I never realized more thoroughly than at this hour, that the world that men regard as so substantial, is only a world of shadow.

Hence this brings me to this general thesis: Your senses reveal to you, and can reveal to you nothing but phenomena. I deny that a rock is a substance; I deny that a tree is a substance. Yet, on the other hand, I affirm the outward world to be real. I am not a Berkeleyan. I believe the external world to be a real world. But it is a real phenomena only. The materialist tells me that a rock is a substance. "Have you resolved it into its primordial elements?" "No." "When you have gone as far as your chemical analysis will let you, are you quite sure you have gone to the last possible stretch of analysis?" "No."

The argument here is: The senses perform functions, and functions are not eternal. Therefore these functions are limited to space and time. They, therefore, can know nothing but what is also limited to space and time. Can you get away from this logic? Here are senses that correspond to the outward world! Why do they correspond to the outward world? Because they are the organic cycles of career of the world. These cycles of career have produced the senses. The senses are the culmination of the phenomenalities of the objective world, and, therefore, they can take cognizance of these phenomenalities. Substance is eternal. But the theologian says that substance is created out of nothing. I will not insult your intelligence by stopping to overstep such a theory as this, but simply pass it in silence.

The function of the senses, therefore, is to reveal shadow, that is, phenomenalities. They are the forms of love and wisdom, these forms of wisdom. Women is the form of love; man is the form of wisdom; and cosmogony is only a means to incarnate the love and wisdom in these immortal structures of man and woman; but I deny that the form is the love itself; I deny that the shape it puts on is the essence of affection. I see a beautiful temple before me. I examine its proportions; find it logically based. Its foundations are solid, its superstructure perfect in all its parts, its proportions very fine. But what I contemplate is not substance. The stones are not substance; they only presuppose it.

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RELEASING A SPIRIT.

A Seance in the Cambridge, (Mass.) Haunted House—Materials, Facts and Spiritual Theories.

By F. GREY BROWN, EDITOR SPIRITUAL SCIENTIST.

MR. EDITOR:—The account you copy from the Boston Herald, concerning the Somerville or Cambridge haunted house, speculates upon the value of the information given at the seance, and hints at a forthcoming sequel. Perhaps a review of this case from the standpoint of a Spiritualist, may not be devoid of interest to your readers.

These noises, it will be remembered, were heard faintly for many months by Mr. and Mrs. Marsh, the occupants of the house. They increased in strength until he consulted some friends who happened to be Spiritualists, and who advised the formation of a circle. As a natural result she became partially developed and went under control. Another seance and a second entrance enabled the spirit-form to make itself manifest to her in its normal state. This was but two weeks before I became acquainted or interested in the case.

Mrs. C. H. Wildes, one of our Boston mediums, has done signal service in times past in freeing spirits. The Herald account that you copy refers to the haunted house on the Watertown road; this place was owned by Mr. Daniel E. Chase, of Somerville, a gentleman well known in this part of the country and also in the South. He bought it for the purpose of experimenting and was one of a number of instruments that succeeded in weakening the magnetic chains that held several actors in a tragedy bound to the scene of its enactment. Mrs. Wildes was one of the mediums. This fact was not known to me at the time and it is somewhat singular that she should have been on the instrument on this occasion.

In company with Dr. H. B. Storer, of Boston, I visited her present residence, 22 Oak Street, and had met her but once before, and then for a few moments only. Her husband was sure that she could not be seen, although the nature of our errand was not known to him. When Mrs. Wildes did come into the room she was controlled, and the guides showed themselves to be familiar with the case. It appeared that they knew that she was to go that afternoon; therefore the arrangements were soon concluded, and the circle was made up as described in your columns. Dr. Storer was prevented from going, being called away as he was about to go there.

The seance is very fairly reported; but the subsequent developments have not yet been placed before the public. The Herald bought the house for two days, or in other words, the right for its representatives to do what they pleased with it. Three professional grave-diggers were engaged, and in the dead of night the cellar was turned over. It was not so carefully done as it might have been, owing to the want of room. It was only three feet high. There was but little space to work, and the dirt was examined only as it was shoveled from the pit they were digging, to the top of the heap. The result was the finding of a few bones. A coroner who knew from whence they came pronounced them, after a hasty analysis, to be the bones of lower animals, although one might be a human bone.

In the meantime another seance was being held at which were present a Herald representative, also your correspondent, and Mrs. Wildes. The spirit controlled at intervals, telling a straight and connected story of the murder, giving names and dates. She also drew a diagram of the cellar, stated that the body was cut in pieces, wrapped in cotton cloth and underclothes, and buried in different places. The part might have been removed; but the hammer with which the dead was done, was buried there.

The seance above referred to was held in the morning about 10 o'clock. The Herald at twelve published the story of the finding of the bones, and a diagram illustrating where the diggers found the bones. The spot was one of those indicated by the diagram drawn by the spirit of the murdered girl.

I have this diagram now in my possession. You may imagine that the revelation was to me a valuable fact. Call it coincidence, those who wish, and mark what follows.

The case had now assumed considerable proportions. The community was excited. It was the topic of conversation everywhere—the "haunted house." The orthodox papers, that will not give Spiritualism even a respectful notice, commenced to trim their sails for what they thought was coming. They said editorially that they had no doubt a murder had been committed there and was known to some enemies of the murderer; these enemies had told the Spiritualists and the Spiritualists had arranged all these matters. These Spiritualists were pretending to have revelations from the spirit of the girl, but it was really information elsewhere obtained.

There! that was the attitude of the impartial press! Well, the clues furnished were worked down that day. It showed that there was such a man living; that he did live in the place named; that he did occupy the house at the time set by the girl as the date of her murder; that the family were away at the time she stated; that he did formerly live in a city named by her as the place she made his acquaintance and where she says that she first met him. There were also many other little facts and hints that happened as it was predicted that they should. In short, it was a network of circumstances that seemed to point at the truth of the basic facts of the story.

If I should give your readers the dates or the names, it would, of course, be equivalent to charging the man who lived in the house at that date with murder. No man has a right to do this publicly without the proper evidence. He should have the proofs that would warrant an arrest, if not a conviction. Candidly these are not yet in hand; but can it be expected that a case of this nature can be worked down by amateur detectives in a few days?

While the clues were being worked down, the cellar was dug over again. At the depth of six and one-half feet in a corner of the cellar, the Herald representative who had charge of the digging, found a hammer embedded in hard earth. It was very rusty and stained with red on the handle. Hair and other bones were found. This spot also had been marked by the controlling spirit on my diagram, as the place where the hammer would be found.

Neither Mr. Marsh or any other person knew that Mrs. Wildes was to be medium for the above, nor did she herself know it until two hours before she took the cars for the house. There was no time for any collusion or imposture, even if such a thing could be possible. I merely say this not that it is necessary to those who know Mrs. Wildes, but merely to strengthen the above evidence by removing this theory if it was offered. All the articles found were embedded in hard earth, so that they could not have been recently placed there.

The house has not since been troubled by this spirit. The manifestations have ceased. She claims they were made by friends of the murderer, who did not desire that she should tell her story. Mrs. Marsh is not now affected unpleasantly by seeing the spirit, possibly for the reason that it has progressed out of the unhappy magnetic condition. The manifestations were a severe tax on Mrs. Wildes. When she was asked the amount of her bill, she replied, "I have no bill for freeing a spirit; money is no compensation; if the Herald desires to make me a present it can do so; but I have no bill against it." Mr. Marsh is to lecture the Sunday evening (April 21st) and tell the public what he knows about the whole affair. He claims he has been misrepresented. I knew of no society or individuals in Boston who would have contributed to have had a proper analysis made of the bones; nor could I myself bear the expense. Consequently no thorough examination was made in this direction.

Now it makes little difference how the secular press dismisses the Cambridge "haunted house" from public notice. The above are facts. I write this as a record.

ELDER EVANS, of the Shakers, attributes to the use of animal food the habit for intoxicating drinks. "I have found," he said, "by many years' experience, that whenever I get a man to abstain from the use of fresh meats, much salt, and other condiments, he quite easily leaves alcohol, tobacco and drugs."



QUINA'S BASKET.

Written by Quina, through Her Medium, Water Lily, Cora L. V. Richmond. PEARL. CHAPTER XVII. A WARNING.

The neighborhood were aroused, the whole population flocked to the scene of the fire, and as is always the case in scenes of great excitement, danger or disaster, the better part of human nature triumphed; all were active to subdue the flames; each house was proffered as a temporary shelter for the family of Mr. West, and even Pearl was tenderly cared for by a kind-hearted lady, who had loved her despite the odor of heresy and witchcraft that hung over her.

"Harry, O where is my boy!" cried Mrs. West, in an agony of pain and suspense. Pearls eyes had been fixed on the burning and falling dwelling for some minutes with a rapt intent gaze. Suddenly she rushed toward one part of the building not yet wholly consumed, and where the falling roof had made a temporary tent or canopy.

"Thank you, my daughter, for telling me. I heard to-day that Mr. West was discharged by his recent employer, though for no fault of his, and I was just now planning to take you over to our Sunday meeting there to-morrow, and offer him something to do."

"But, papa, I can not wait; you must go now." "This time, my little monitor, I fear your sympathies have made you exaggerate the danger, but I will go." "Let me go, too," said May. "I shall be needed."

"You, my daughter, at this hour?" "Yes, papa," and, said the bright-eyed persistent girl, with inspiration, "take James and the large wagon."

"No, papa, I hear it, I feel it, and we must hurry." They had no sooner turned and gained an ascent in the road, than May seemed wild with haste. "Do hurry, papa, do hurry." And finally when the distance lessened rapidly the light of the flames was visible, and May said, "I told you so, papa, we are needed."

you, about my world, or the growth of children there, I will answer. Please put down your thoughts in the form of questions, address them to "Quina," care of the editor, and I will attend to them. I love you all. QUINA.

BOOK REVIEWS.

A MANUAL OF THE ANTIQUITY OF MAN. By J. P. Macken. Cincinnati: W. H. Kimball & Co. 1878. Pp. 130. This work is a pleasing and exhaustive presentation of the rapidly accumulating evidence of the vast antiquity of man.

BUDDHISM AND CHRISTIANITY FACE TO FACE; or an oral Discussion between the Rev. Mr. Taylor, a Buddhist Priest, and Rev. D. Silva, an English Clergyman, with an Introduction and Annotations, by J. M. Peckles, M. D. London: published by James Burns, 15 Southampton Row, 1878.

Music. LULLABY, composed and sung by J. R. Emmett. Arranged by Charlie Baker. E. W. Kellogg, publisher, 136 W. Fourth street, Cincinnati, Ohio.

Magazines for May, 1878.

Wide Awake. (D. Lothrop & Co., Boston). Contents: Frontispiece, "Dropping Corn"; Dropping Corn, Poem; Bobby's Shirts; Left-Handed Luck; Muffy, Poem; The Child Tailors of Boston Streets; No. 5, The Fruit Vendors; Rubber Boots, poem; True Blue, Chapter VIII; The Children's Garden; Chasities of Babylonia; The Story of English Literature; How the Froggies go to Sleep, Poem; A General Misunderstanding, Chapter VIII; Poet's Homes; Number Nine; Galileo's Tower; Clean Hands; Pure Lips; Discoveries in the Moon, Verse; Little Miss Mustin of Quintilian Square; Day and the Puss-hat-by Verse; "Wide Awake" Sewing Societies and Knitting Bees; Tangled Knots; Music; "Purr, Purr, Purr." A highly instructive and amusing book for children of all ages.

Atlantic Monthly. (Houghton, Osgood & Co., New York). Contents: Detmold, a Romance; Evolution; May Days; The Dancin' Party at Harrison's Cove; Recent Florence; The Captain's Drum; From Poukpaug to Pesh; Daffodils; Who Pays Protective Duties? About Magnanimous—Incident Literature; The Rank and File; The Silver Question Geologically considered; Some Recent Volumes of Verse; The Adirondacks Verified; Menotomy Lake; The Old Pope and the New; Americanisms; The Contributor's Club; Recent Literature; Education; Mr. Furnival and M. Lounsbury.

Popular Science Monthly. (D. Appleton & Co., 449 and 551 Broadway, New York). Contents: The Radiometer: A Fresh Evidence of a Molecular Universe, by Prof. Josiah P. Cooke, Jr.; Personal Reminiscences of some Deceased Savants, by Carl Vogt; Evolution of Ceremonial Government, by Presentia, by Herbert Spencer; How Sound and Words are Produced, by George M. Shaw, (illustrated); The Scientific Study of Human Testimony, L. by George M. Beard, M. D.; The Growth of the Steam-engine, VI, by Prof. E. H. Thurston; The Relation of the Finite to the Infinite, by N. J. Gates; Liquefaction of the Gases, II, by Gaston Tissandier, (illustrated); Metric Reform, by Samuel Barnett; The Question of Pain in Drowning, by Roger S. Tracy, M. D.; Science and Mental Improvement, by Prof. Joseph Le Conte; Sketch of Prof. Edward S. Morse, (with Portrait); Correspondence; Editor's Table.

The Western. (G. I. Jones & Co., St. Louis). Contents: Frederick Barbarossa; Makaria; A Sketch of Aran Mythology; On Hearing Krebs' "Parting"; Milton's Biography; Civil Service Reform; Recognition; The Rebelion of the Russian Slaves; Let Us Be Intelligible; Book Reviews; Current Notes; Noticeable Articles in the Magazines and Reviews.

Scribner's Monthly. (Scribner & Co., New York). Contents: Merry Days with Bow and Quiver; Boxy; Lissy; The Astronomy Camp; and Resumptio about Eskadas; Bird Architecture; The First Butterfly; Little Rose and the House of the Snowy Range; The New York Postoffice; His Inheritance; Our Pets and Protectors; Campfire-out at Rudder Grange; Concerning the Use of Fagots at Geneva; Bohemian Days; Modjeska; May; An Impossible Story; The Dove; In Arcana Sylvarum: Topics of the Times; Communications; Home and Society; The World's Work; The Old Cabinet; Culture and Progress; Brie-a-brac.

Nursery. (J. L. Shorey, Boston). Contents: The Invalid and the Nurse; The Redwinged Blackbird; Cats' ears; An Exploration; The Lionness and the Terrier; The Two Babies; Nellie's Paper Doll; The Children's Paradise; How to Draw an Owl; The Bird that Wouldn't Sing; Topsey; Fanny's Pets; Our Tent; The Butcher Bird; How a Horse kept Warm; Easter Eggs; About Venice; What Harry and Philip Saw; Rose-red Morning. For the smallest children is an amusing book.

The Eclectic. (E. R. Pelton, New York City). Contents: Lord Melbourne; Popular Superstitions of the Turks; The Earth's Place in Nature; German Universities; "The Revenge;" French Home Life; "Only Jean;" Modern Greece; On the Decay of Fine Manners; In Pall Mall; Macleod of Dare; Can We Separate Animals from Plants? "Il Re Galantuomo;" The European Situation; Leo XIII; Albatross Notes; Chaucer to his Emily; Purse; Sir John Lubbock; Literary Notices; Foreign Literary Notes; Science and Art; Varieties. This number contains a fine steel engraving of Sir John Lubbock.

The Phenological Journal. (S. R. Wells & Co., New York). Contents: Townsend Harris; The Study of Human Nature; An Amateur's Rules of Physiognomy; A Cluster of Simple Flowers; The Little Foxes that Spoil the Vines; Light in Dark Places; A Home Mission; Brain and Mind; Instant; Pope Leo XIII; Home Remedies; The Uses of Salt; An Easter Carol; Editorial Items; Notes in Science and Agriculture. Most of the leading articles are illustrated.

The Journal of Speculative Philosophy. — January, 1878. Contents:—1. Spencer's Definition of Mind; 2d. Hegel on Symbolic Art; 3d. The Nation and the Commune; 4th. The Science of Education, 5th. Boole's Logical Method; 6th. Notes and Discussions; 7th. Book Notices.

The Journal is an able quarterly, published in St. Louis, and although it has passed into the hands of G. J. Jones & Co., as publishers, it is still edited by Dr. Wm. T. Harris, which is a sufficient guaranty of its scientific and literary character.

The Physiologist and Family Physician. — We extend a welcoming hand to this excellent sixteen-page monthly, issued under the editorial control of Sara B. Chase, A. M., M. D. It is a progressive medical journal, and avows its design to be "a harbinger of healing to the household, a guide to the guardian of the temple of life and physical purity, harmony and happiness," to popularize the subject of physiology, and to present to the people information upon such medical matters as lie at the very foundation of the earthly well-being of man.

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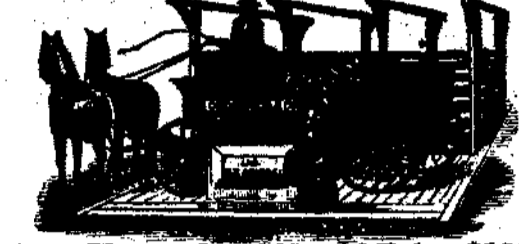
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JNO. C. BUNDY, Editor

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LOCATION 69 and 71 LaSalle Street, Northwest corner of LaSalle and Washington streets. CHICAGO, ILL., MAY 4, 1878.

Convict Labor.

There has been considerable excitement of late among mechanics and manufacturers, with regard to the competitive products of prison labor, which tend to reduce the price of those articles with which they come in competition.

While this is operating to the injury peculiarly of the classes directly affected by it—what, let us ask, is the effect upon the community at large? It is true, that no one portion of community can suffer without causing a disturbance which in some way will be felt through the general mass.

It is these unseen forces with which we propose to deal in this article. The electric fluid which shivers the oak and splits the rock, is unseen. Its effects only are visible.

Hydrogen, which has been considered the lightest of the gases, colorless and unseen, when confined within the earth and expanded by its interior heat, is capable of elevating portions of the earth's crust into mountain ridges, opening up a crater upon the loftiest mountain peak or in the bottom of the ocean, kindling a fire therein that will melt the hardest rocks, projecting the molten mass thousands of feet above their summits, and throwing rocks of enormous weight, ten miles from their base.

These are but two of the unseen forces in what is recognized as physical nature, which are so much more powerful than those readily discernible by the sense of sight, denominated physical.

Passing from a consideration of these, so-called, imponderable elements to the domain of mind, reaching out into the psychic realm of being, we are just beginning to investigate the subtle forces which are controlling the world—those mighty combinations which look or unlock the mysteries of the universe—for, after all, look which way we will, the manifestations of spirit—of mind as the commencement, and mind as the ultimate, as the governor, director and controller of all other forces—are everywhere seen.

This mind, then, generated by the combination of spirit and matter, becomes the living representative force of both parents; and while readily entering into relations with either, according to the strength of its attractions in either direction, is from the very nature of those relations capable of controlling or of impressing itself upon matter. What it does in this direction may, in part, be seen by its action upon the living body through which it acts intelligently.

In stating Allen Kardec's distinction between pneumatography and psychography, the point was lost by a typographical mistake. The word pneumatography was used instead of psychography, or spirit-writing.

ibly stamped upon whatever material these magnetic wires may be at the time attached to.

Spiritualism teaches us that thoughts are living things, and take form in connection with whatever we may be in direct or approximate contact at the time they are projected from the inner soul; and become thenceforth active elements in the world of mind, prepared to operate upon other minds who may be brought within the sphere of their influence.

Though to a casual observer, the history of our lives may appear to be "written on the sand," and our thoughts and deeds, like a passing cloud, have vanished out of sight when once out of mind, nevertheless they have been indelibly affixed to every object with which we have been in relation—blazed upon every tree along the line of life—and photographed in living forms to be seen and recognized by clairvoyant or spirit sight. The magnetism or psychic influence of every thought, word or deed clings to whatever it has been impressed upon, and imperceptibly it may be, is reflected therefrom according to their susceptibility, upon all who come within the radius of the magic circle.

Now take the ignorant, bad man, whose pre-natal and early surroundings were of such a character as to cover the germ of spirituality with the rubbish of sensual animality, whose selfishness and obstinate recklessness have only brought him unkind words and harsh treatment, over which his brutal nature has brooded, until it has established a continually growing antagonism between himself and others; this antagonism leads to a vicious course; he hates mankind for the bitterness he has experienced, and in turn, hated by them, becomes an outcast.

We have here the stuff that reckless criminals are made of. His spiritual nature enveloped in this dark shell of ignorance, fails to illuminate his being, and his animal nature grows more and more debauched. His career of crime becomes notorious. He is hunted down, arrested, tried and sent to the penitentiary for a term of years, or for life. His only regrets are that he has been detected, arrested and convicted. There is in this no sorrow for the crime. Like a wild beast, he is caged but not subdued. Nothing but physical torture is supposed to be able to subdue him, and this is often mercilessly inflicted. Although for the time forced into submission, his hatred and his desire to be avenged are apt to be intensified. What before was recklessness with regard to, now becomes abandonment of, every known virtue. His life has been wrecked upon the sunken rocks of ignorance—a victim of parental errors and social wrongs.

Forced to labor in silence, often driven to his task by a mercenary overseer, with a constant apprehension of punishment for any real or imaginary infraction of "the rules of discipline," what influence would we naturally expect a mind in this condition would impart to, or impress upon, the work in which he was engaged? And what would naturally be its effect upon persons handling and using those manufactured articles, and the resultant consequences upon society in the future? A subject is presented here of so much greater moment, than the effects of convict labor upon the different trades with which it comes in competition, that it should at once arouse all thinking minds and keep them in action until this great problem, which runs through all the strata of society, shall be clearly solved.

To those acquainted with the spiritual forces, this subtle power is known to be an insidious foe to the real elevation of mankind—a lurking evil that endangers the very foundations of social order. New prisons are being erected, old ones enlarged and yet crime is constantly on the increase, and the list of criminals is swelling at a fearful rate. Have our social economists, our religious zealots, and our politico-religious lawmakers, once thought of the source of this increase and sought to prevent this streaming tide of evil from flooding the land with vice by purifying the fountain?

We must begin at the foundation of this matter and strike at its very roots if we would expect to eradicate this growing evil. We must cease to spread over the land this baneful psychic influence which saturates the products of convict labor. To do this these products must cease to be manufactured. Another system of conducting the prisons must be instituted—other discipline established. True reformatory education must take the place of punishment; measures calculated to develop their manhood and sense of justice with due regard to their relations to the rights of others, should be instituted in the place of brutal treatment; enforced labor for others should be done away with, and the whole contract system at once abolished.

Facts: Facts. Give us Facts Without Varnish!

Give us short, well attested, and clearly written accounts of spirit phenomena or matters of interest to Spiritualism. Do not aspire to have your articles excel as literary productions. Cold facts succinctly stated, and not fine and flowery writing, should be the ambition of the correspondent. Spend time enough on your MS. to make it brief, and it is almost certain to be published. Anybody can write a long article and say but little; it requires great painstaking to write a short article and say much.

Pneumatography.

In stating Allen Kardec's distinction between pneumatography and psychography, the point was lost by a typographical mistake. The word pneumatography was used instead of psychography, or spirit-writing.

A Seance with Mrs. J. R. Pickering, of Rochester, N. H.

There having been considerable controversy with reference to the genuineness of the mediumship of Mrs. Pickering, of Rochester, N. H., the editor of the Banner of Light, in order that he might see and judge for himself, in company with several gentlemen and ladies, on the 18th ult., paid her a visit. They carefully scrutinized the cabinet, the cellar underneath; and all the surroundings, and could discover no method by which fraud could be practiced.

Everything being in readiness, the medium seated in the cabinet, a female, draped in what appeared to be white muslin, soon appeared; then a man walked out, the clothing mostly dark colored; then came a lady, giving her name, which was recognized; she was followed by another lady, clad in white, with a profusion of lace about the waist; then a spirit walked out, announcing her name as Nellie—she had on a lace dress; then a lady appeared, clad in a snow-white garment, followed in a short time by a man, stout and tall, with dark hair and mustache; then came a curious-looking person—her hair of reddish caste, wound around her head in a singular style, "something like a beehive." After she had vanished, two Indians appeared, one very tall.

It appears, however, that the most satisfactory presentation was that of a youth, dressed in a uniform similar to that belonging to a baseball club. At one time the curtains opened, and there sat the medium with a tiny infant, dressed in pure white, in her arms. Its face and the motion of its fingers could be distinctly seen.

In concluding the report, the Banner of Light says:— After this manifestation, Mr. Pickering placed a slate on the floor in front of the curtain for the spirits to write upon. The movements of the pencil could be distinctly heard, and we found, after the seance was over, written upon it: "We will yet convince the world through this medium that Spiritualism is true."

The male figures wore white shirts, the sleeves gathered at the wrists. The female figures sometimes came out with bare arms, which were clearly visible through the gauzy drapery that covered them.

The figures many of them were larger and taller than the form of the medium, which satisfied us that the lady bore no active part in the wonderful exhibition presented to us as critical a company as ever met together on such an occasion. Consequently we shall say that we have no doubt whatever of the entire reliability of the medium on the occasion thus briefly described. As Mr. Wetherbee was one of our party, and had previously sat with Mrs. Pickering when the conditions were less favorable, we asked him what he thought in regard to the manifestations on the 18th. His reply was, "I think they are what they claim to be—spirits taking on apparent human forms, or materializing over their invisible bodies; that it was an honest show from the Spirit-world there is no doubt."

There was no opportunity of the medium supplementing her clothing after the examination, as one or the other of the ladies of our party never left her for a moment to herself, so as to be doubly sure on that point. We thus can state with the most positive certainty that as the curtains dropped, hiding the medium from sight, the enclosure was proof against any confederacy of whatever name or nature, and that there was not a particle of white fabric therein, and nothing of the kind could get in, as the gaze of our party was constantly centered on the curtain-cabinet, and it was light enough in the room to fully recognize each other; and that, therefore, whatever came out of the enclosure during the three seances continued, in the shape of apparitions, must have been produced or materialized by spirit-chemistry, which we have not the least doubt was the fact in the instance under consideration.

As a matter to be expected in this age of steam-presses and railroads, our party was met by a Haverhill "newspaper man," (Mr. E. P. Hill,) on our return from Rochester, Friday morning, who was anxious to ascertain what success we had at the Pickering seance on the evening of the 18th. Finding the result favorable, he sent the following to the Haverhill Publisher of Saturday last for publication:

"We met and interviewed the party on the train on Friday morning, and from them learned that everything was in the highest degree satisfactory and convincing. This, however, is only another corroboration of what we have time after time established by frequent observation and varying tests. From our own witnessing and testing, commenced fifteen months or more ago, we know these phenomena do occur; other persons, also, whom we have introduced there, know they occur, and all subsequent tests are only piling up testimony upon the foundation laid by us many months ago in the face of much jeering and against waves of doubt and hesitancy rolling in from every quarter. Men who believe in the phenomena stood aloof from them as long as they could, and when they approached their steps were those of hesitancy and caution. Our tests were full, varied and complete enough of themselves to establish the fact, and did establish it in our own mind, and in the judgment of many other clear-minded men and women. We have seen the forms, taken by the hand, witnessed their partial dematerialization, and have recognized persons, and in turn have been recognized. We have seen one of these forms violently seized when Mrs. Pickering was herself in the cabinet enveloped in a sack, as also we were at the seance before the critical committee of ten, and we were the only person outside of the circle who was present at all of the three successive seances in March, the first before a party from this city, the second given to a party from Boston, and the third to a party from Lowell. We know so much about this that we feel warranted in saying there never was a sham there, and whoever has witnessed any of the presentations has witnessed what is commonly called materialization. We are by no means desirous of giving the phenomena a name; it is enough for the present to attest to their reality, leaving it for scientists to investigate and theologians and skeptics to gaze upon with wonder and astonishment. It is of no use for

any man, standing afar off or near, to call it a cheat or sham; as well might it be said that the pealing thunder is of the imagination and the flashing lightning a visual illusion. Whatever they may prove to be, the phenomena are real; and the eternity of the past, the eternity of the present, and the eternity of the future, making one rolling, endless cycle, will not be long enough to undo that fact. Of necessity this discovered power must uproot old theories, but what is a theory in the face of a fact?"

We, the undersigned, members of the party of investigators above-mentioned, take pleasure in giving our personal endorsement to the statements made in the report to which this certificate is subjoined. The account narrates in brief the salient points in our experience while at the seance held with Mrs. John R. Pickering in Rochester, N. H., on Thursday evening, April 18th, and we feel confident that what there transpired was genuine in character, and owed its origin entirely to the source claimed for it: viz, the power of spirit over matter.

JOHN WETHERBEE, PHINEAS E. GAY, ISAAC E. RICH, E. P. GOODRICH, M. D. GEORGE A. BROWN, MRS. JENNIE S. RHOOD, MISS EMILY CHACE.

Boston, April 23d, 1878. [By invitation, Mr. Wm. B. Tice, of Brooklyn, N. Y., joined our party at Rochester, witnessed the manifestations, and pronounced them genuine without the least reservation.—ED. B. OF L.]

The Power of Evil Spirits.

Among savages, the word stranger is synonymous with enemy, because the members of different tribes are, almost of necessity, hostile, and as spirits are regarded as members of a different tribe, with interests and purposes essentially their own, it is not strange that nearly all savages regard them as evil. The first conception of God is as an evil spirit. The Hottentots, says Thunberg, have vague ideas about a good Deity. "They have much clearer notions about an evil spirit, whom they fear, believing him to be the occasion of sickness, death, thunder and every calamity that befalls them."

The New Zealanders believed that each form of disease was caused by a particular evil God. The Kols of Nagpore assign all diseases to two causes: "The wrath of some evil spirit who has to be appeased, or the spell of some witch or sorcerer." "The Indian," says Carver, "lives in continual apprehension of the unkind attacks of spirits, and to avert them, has recourse to charms, incantations," etc. The West Coast Negroes, according to Artus, represent these evil spirits as "black and mischievous, and delighting to torment them in various ways."

Thus all over the world wherever we meet the savage, we find that he is ruled by fear and stands in dread of an evil influence, which he regards it possible for beings beyond the unknown realms of physical existence to exert.

The increase of knowledge has served to consign this belief to the category of nursery fables, Jack the Giant Killer, Elves, Fairies, etc. The more science the less superstition.

Spiritualism, by stimulating the love of the marvelous, called their old beliefs again into being, in a new form.

As the spirit enters the Spirit-world just as it left this, there must be in that world an innumerable host of low and uneducated, or in other words, evil spirits.

If we believe this, and the dependent proposition that they are wholly irresponsible, our situation is horrible to contemplate. Surrounded on every hand by an ocean of intelligences all bent on doing evil, and we without power to resist!

This superstition is only a short step removed above that of the savage. Life becomes a wretched attempt to please these selfish beings. Fear takes the place of integrity, supine waiting, of action, and existence itself becomes a burden, in its constant efforts to propitiate these evil influences, or not to offend them. Now we believe that at times the selfishness which has not yet been neutralized, and the undeveloped character will, when the door is open, manifest themselves. That they do, we think, is as well established as any principle of Spiritualism. But that we are situated in an ocean of irresponsible evil spirits, all of whom are anxious to commit through us some immoral or brutal action, we most unhesitatingly and uncompromisingly disavow. It is one of the most immoral doctrines, as it casts aside individual responsibility, and makes a scapegoat of spirits, after the manner the ignorant in the past have their ideal Satan. The admission of this conception is the denial of the fundamental principle of Spiritualism, that we are responsible only to ourselves for ourselves.

Admitting that evil spirits do come near and influence us, they must enter into our atmospheres through the gateways we ourselves open to them. There must be similarity and correspondence between our spiritual spheres which measure our spiritual condition and theirs, else we could not recognize their presence, and they could have no possible influence over us.

It has been our sad fortune to have met Spiritualists, who, forgetting this absolutely essential correspondence,—were completely subdued by the belief in this power of evil spirits over their lives, and instead of attempting to arise out of the sphere in which any influence might be exerted, they cast about them in childish endeavors to avert the malign purposes of their invisible enemies. They engaged in a continuous game of ho-peep with the invisible evil beings, laying all their plans with reference to thwarting any attempt these might make against them!

Dimmed spectacles of an enlightened man of the nineteenth century regarding to the subject superstition of the savage and abas-

ing himself in childish fear of something, he knows not what!

Some Spiritualists refer even the pangs of the gout to spirit enemies, and are constantly forboding worse consequences. Such a state of mind is only a slight remove from insanity.

Again, others come to believe that a host of evil spirits are on the constant watch to take advantage of them. They are surrounded by a "host of devils." If so it is nothing to boast of, for they are the centre of attraction, and as like attracts like, it shows a wretched spiritual state on their part. To such it would be advisable to cast the unclean lives out of themselves, and thus cease to attract, rather than wage the unequal combat. If the experience of some of these, as related by themselves, was recorded by the faithful pen of a Cervantes, the famous charge of Don Quixote on the wind mill, would be nothing in comparison!

To all such we would say, that your fears are not only idle, they are positively immoral and debasing. Man is not a puppet in the hands of irresponsible intelligence. The spiritual universe is governed by unchanging laws, and spiritual beings are held in their spheres with the same firm hand which chains the planets in theirs.

Evil spirits may influence to evil thoughts or deeds, but the ground must first be prepared in the recipient's mind. If the individual is not in this recipient state; if he is above the sphere of evil, he may safely bid defiance to the whole universe of elementaries, hobgoblins and "spirits of the damned."

Attitude of So-Called Science Towards Spiritualism.

A writer in the New York Catholic World maintains that neither the hypothesis of trickery, nor of delusion, can be sustained for a moment as an adequate explanation of the phenomena of Spiritualism. The grounds for this assertion he summarizes as follows: (1) Many of these phenomena outdo all conjuring. (2) They take place where the possibility of trickery has been eliminated. (3) The exhibition of imaginative excitement is, on the whole, inconsiderable, and there is no appreciable proportion between the degrees of excitement and the phenomena. It is too late to think of putting down Spiritualism by pooh-poohing it. You must give its many sober adherents some better reason than a sneer." In reference to Professor Huxley's bigoted and unscientific course this same writer remarks as follows:

"There is no mistaking the utter loathing expressed in Professor Huxley's letter in which he declines to take any part in the committee's investigation into the phenomena of Spiritualism, on the ground that 'supposing the phenomena to be true, they do not interest me.' Mr. Huxley has a perfect right to compare spiritualistic talk to 'the chatter of old women and curates in a cathedral town'; but his anger has made him quite miss the logical point of the position. The privilege he declines as worthless is the opportunity, not of listening to such conversation, but of examining and testing an hitherto ignored faculty; and this no man can seriously reject as uninteresting."

"There is no difficulty in understanding the bitterness with which modern science regards Spiritualism. That science had been, for so long a time, carrying everything before it; it had weighed so many things on earth and in the heavens, that all ideas of the supernatural (spiritual) was fairly relegated to the obscure past or the obscurer future. The philosophy of the nineteenth century was being fast reduced to a mere statement of the contents of sensation; and the philosophers of the day were looking for an easy victory over the most respectable of dogmatic traditions, when lo! up starts a mass of phenomena, not merely inexplicable by any known law, but in popular estimation at least, incompatible with any hypothesis but that of supernatural (spiritual) agency."

Hence the wrath and the confusion of the pseudo-scientists, and hence the clumsy and desperate efforts of such opponents as Carpenter, Lankester, Hammond, and Beard; to stamp out our facts as spurious or illusive! Keep your temper, gentlemen! You cannot stamp out a fact with all your angry contortions and loud oburgations. You cannot, by the mere force of persistent denial, annihilate the least of our phenomena. You may babble about "prepossession, epilepsy, hysteria, and hallucination" as long as you please, but the transcendent facts continue to multiply notwithstanding, and are daily winning new and authoritative witnesses to the truth of their occurrence. And your forced explanations of those few facts which you admit, are daily proved to be utterly unvarnished, unscientific, and absurd. There is a group of phenomena running through all history, the only key to which is Spiritualism, and that key you scornfully and angrily reject.

Poetry!!?

Knowing when a muse should be indulged In her full flight, and when she should be curbed.—Bacon.

Alas! that is just what many of our correspondents do not know. Curbed, indeed! it seems as though we might as well try to curb the mad torrents of Niagara as to curb the rush of "poetry"—so called—which pours in upon us regardless of our protests, or the proper postage. Put on the brakes, friends! Harness Pegasus to a plow, or put him in a tread mill and utilize the power for dairy purposes for the time being. In this way you will tame the fiery steed so that you can mount him with honor to the Muses and credit to yourselves.

Seriously, there are but very few who can write passable poetry, though many can make rhymes. We have a few correspondents whose poetry is always welcome; others there are who can write good prose, and we beg of them to adhere to that.



Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

IS IT UP HILL ALL THE WAY?

An Inspirational Poem.

BY MRS. NELLIE J. T. BRIGHAM.

[Stenographically reported on the occasion of its delivery at the residence of Mr. Henry S. Newton, New York City, Saturday evening, March 23rd, 1878.]

Standing amid earth's dark decay In the shadows cold and gray, O'er we hear sad mortals say: Is it up hill all the way? When the morning's light was gay With the promise of a day...

Then an answer from the light: Falls down through earth's gathering night; Falls as rose leaves fall on earth; From the place where joy had birth...

Notes From the Lecture Field.

BY DR. J. L. YORK.

My work since I reached Michigan has been constant and for the most part successful. I do not mean dollars and cents so much as large and growing audiences, whose hearts beat and throbs in sympathy with my own.

A Remarkable Case.

The following, if true, shows that Jesse Shepard, the musical medium, is a channel through which wonderful manifestations are given to the world. It is clipped from the Salem (Oregon) Record.

A Remarkable Case.

At Jesse Shepard's séance, last evening, a lady who was present for the first time in her life in a circle, had one of the most remarkable tests ever given in a séance.

Fraudulent Mediums.

In your report of the fraudulent crop of mediums you did not notice one Prof. Myrtle who has been traveling around the country, giving pretended spiritual demonstrations, where the people were gullible enough to receive them as such; and where they were too tricks, then he would announce his séances as an exposé of the various feats of spiritual mediums.

Our Theory of Spiritualism.

While it is true that Spiritualism has sustained an unenviable reputation for its acknowledged impostors of every description, "his no fault of Spiritualism, but it is a misfortune of humanity, that so many respectable persons should have been misled by themselves so far into public credulity as to be listened to as the true exponents of the spirit philosophy, when there are thousands who would like to investigate, but dare not, fearing public sentiment would charge them with a reckless disregard of personal reputation.

The Unitarians.

Mrs. C. J. Armstrong writes: "Rev. J. H. Crookes, pastor of the Unitarian Church in Laporte, Ind., is giving a course of lectures there on the 'Firmly Religious' or 'The Religion Background' of the human mind, and although lacking in spiritualism, his utterances are bold, and he speaks in no uncertain tones, advocating thorough culture as a means of growth into the better modes of life.

A Remarkable Case.

H—, of Chicago, gives an account of the wonderful restoration of his daughter to health through the influence of spirits. Physicians lost all hope of relieving her. While in California, he consulted Mrs. M. J. Hendee, who not only directed minutely his travels on the coast, but his residence in the East, and the nature of the disease, and the nature of the cure.

What He Believes In.

In a sermon on the universal fatherhood of God Mr. Beecher said: "With all my heart I wish I could believe in Spiritualism, and I would if it was not covered up with so much nonsense. The philosophy of the thing is right. Do you suppose my father or my mother don't remember me? Why should not those who are nearest to us here be nearest to us there. So far as the general idea of Spiritualism is concerned, I believe in it, but so far as the practical result is concerned—that which is needed through the country—I do not believe in it."

The Thirtieth Anniversary at Salt Lake City, Utah.

The following report should have appeared sooner, but was unavoidably crowded out: On Sunday, March 31st, the Society of Spiritualists of Salt Lake City and their friends assembled at 2:30 P. M. in Cleary's Hall, Main street, which was appropriately decorated with evergreens and mottoes, and a number of beautiful photographs and other pictures illustrative of angel visits and the guardianship of our loved ones passed from our mortal gaze.

Medical Education and Protection.

The JOURNAL has for years ventilated the "fallacies of phylax," and particularly the fallacies of the claims of the different schools of infallibility, and to the right to dictate to the law-makers forms of statutes which the legislature was called upon to enact for their special benefit, to the injury of the people over whom they sought thereby to gain and hold control.

Spiritualism in Hague, Holland.

Again I'll take the pen to write you a short note about our dear study in the far away, little Holland. About two months ago I delivered, on invitation, a lecture in one of our northern cities, Zwolle. The public there were generally unacquainted with Spiritualism. I spoke about its history, beginning with America, from which the new light dawned upon the world, describing many facts observed in private circles at the Hague and elsewhere.

A Remarkable Case.

There is one thing which we want very much, viz. strong physical mediums. How is it that generally on the continent of Europe, we are wanted there, while in England and America they develop more and more? Can't the spirits manage to develop our mediums at the Hague, or manifest in a strong way?

A Remarkable Case.

Just this day I had at my house a gentleman from Amsterdam in Holland. The great medium, private as we have no professional ones. He gave a very satisfactory description of my dear wife's condition, and a prescription which I intend to follow exactly. A short time ago he met a lady stranger and described her mother gone away several years, giving even the name, place of death, and many particulars. At another time he gave correctly numbers hidden from his view, and unknown to all of us.

A Remarkable Case.

Dr. S., of this place, visited Bastian and Taylor, a year ago this last winter, (I think that was the time). The usual performance was gone through with of examining the medium and cabinet. During the manifestations which followed, the doctor's daughter came out of the cabinet, and after standing a moment in full view of all in the circle, dematerialized, and rematerialized slowly and completely. Again his son and daughter came out together; the one in all the transcendent glory of his young manhood, the other in the exquisite beauty of the angel woman. The doctor had seen his daughter at other circles, and recognized her readily. Still I think it would much advance the interests of the young men and of the cause, if they would submit to test conditions.

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A Mysterious Apparition on the Track of the Chicago and Lake Huron Railroad.

BATTLE CREEK, Mich., April 22.—Quite a sensation has been created on the Chicago and Lake Huron Railroad near Olivet, in consequence of a singular apparition which has just made its appearance in that vicinity. The following account of the mysterious phenomenon is given by a reliable party. A spook came out of a wood-pile a few nights since and stopped the eastward-bound train. It is described as a human form robed in snowy white, and appeared on the track a few rods in advance of the engine. The engineer blew the whistle, but the mysterious form refused to yield the track. The train was stopped and a party went ahead to reconnoiter, while the strange personage retreated, and when they retreated it followed them. To all questions that were asked it gave no response. They ordered it off the track, and it refused to budge, when they fired several bullets into its breast; but, instead of crying out, it danced a hornpipe on the rails, and seemed to delight at their discomfiture. Finally the engineer mounted the engine and pulled the throttle, and just as the exasperated engine was about to make mince-meat of the stranger, it disappeared in the air. The news soon spread in the vicinity, and the next night farmers and trackmen went to the spot and beheld the strange figure confronted them. They set dogs on it, who seemed to be grappling with an object, but no blood was found. The men, armed to the teeth, boldly went forward, but it retreated, and when they receded would follow to a given point. A party outlanked it, and caught up on it in the rear, and captured it and solved the mystery, but it vanished heavenward. Not being satisfied, the party went to the spot next day, when, to their horror, an old man, robed in black, came out of the wood-pile, and took his wonted position on the track as if to dispute the spot and behold the strange figure confronted them. They set dogs on it, who seemed to be grappling with an object, but no blood was found. The men, armed to the teeth, boldly went forward, but it retreated, and when they receded would follow to a given point. A party outlanked it, and caught up on it in the rear, and captured it and solved the mystery, but it vanished heavenward. Not being satisfied, the party went to the spot next day, when, to their horror, an old man, robed in black, came out of the wood-pile, and took his wonted position on the track as if to dispute the spot and behold the strange figure confronted them. They set dogs on it, who seemed to be grappling with an object, but no blood was found. The men, armed to the teeth, boldly went forward, but it retreated, and when they receded would follow to a given point. A party outlanked it, and caught up on it in the rear, and captured it and solved the mystery, but it vanished heavenward.

Brief Mentions.

Julia E. Tomlinson writes: I wish to thank you for the notice you kindly gave me in your valuable paper, and also speak a word in defense of true mediums. I know these are trying times, and that the day has come when we must know the true from the false, and allow me to say right here, that I heartily endorse all that Horatio Eddy has set forth in his letter published in a late issue of the JOURNAL. I want to say that I "strive hands" with him on the platform he has adopted, that all mediums should be willing to be put under test conditions. I feel that the humble instruments in the hands of the angel world, being used to demonstrate a life beyond the grave, should rise out of the quagmire of doubt and suspicion that has been thrown upon them by a few degraded persons, who have perverted their gifts, and set at naught the appeals and popularity of people who, in their innocent hearts, desire to see for their weakness. God knows there is no inducement for me to be anything different from what I naturally am—honest with my mediumship, for in all my séances, no matter how large, I have never received more at one time than three dollars, and never that but for the benefit of the church, favored by society, and spoken of by many, and financially nothing, there certainly is no inducement for me to commit fraud. I think all true mediums should rally around this standard, and let the world see that there are some who are honest. Will Brother Eddy tell me, if he can, how they can for they need it badly here? I also want to thank you, Col. Bundy, for the good advice and interest you take in mediums. Your paper grows better and better. I could not do without the dear old JOURNAL.

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Having ascertained these great general laws of things, it was necessary to go deeper, and inquire into the workings of atoms and the animating ethers which sweep through them.

The proofs we have of the existence of a finite immortal spirit do but help and magnify our conceptions of this Supreme and Infinite and all-seeing spirit, through whom the absolutely good and true becomes for us a possibility, nay, a certainty—and not a fluctuating, questionable conjecture dependent on the caprices of some blind, unconscious Chance, so that what is true to-day, may be false to-morrow.

Therefore it is that while we gratefully confess our obligations to our predecessors—to all the great thinkers and doers of our race—ay, and to hosts whose good works and good thoughts, though unrecorded in any human book, are not unknown here, and in the spirit world; which accepting all the brave and pure of our race here or in spirit-realms, as in a certain sense, our mediators and redeemers.

The feeling that there is One who is the complement of our being; the infinity of our attitude; the perfection of our imperfection; the mind that knows all which we merely guess at; the goodness and the right that are absolute,—the feeling that craves all this, and looks up to it in adoration, is as veracious and legitimate as the feeling that knows that honesty is better than fraud, generosity than meanness, bravery than cowardice, virtue than vice; nay, it is as trustworthy as the faculty that tells us that the whole is greater than a part, and that two and two make four.

Do we need a leader to tell us that fraud is base, and honor lovely? With God, immortality, and freedom before us, and the moral law in our hearts, do we need a leader to tell us that we must believe this or that dogma, tenet or creed, independently of our own reason as a guide?

Prayer is the spirit of our God. Returning whence it came; Love is the sacred fire within, and prayer the rising flame.

HYMN.

Prayer is the spirit of our God. Returning whence it came; Love is the sacred fire within, and prayer the rising flame.

BENEDICTION.

May God and the select messengers of his love surround you with good influences and second all your righteous efforts.

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Physician to the Troy Long and Lygon Institute. The subject matter herein is drawn from the records of the highest spirits in earth, who have now made the attempt from the spirit source to communicate through a certain medium which shall be given in a powerful form for the benefit of those who are afflicted with nervous prostration.

tude of mind, arrogant and often blind, in its arrogance, hypocritical and transitional, which, looking for the positive and scientific, overlooks the actual and the spiritual, comes these presumptuous negations. One touch of nature dispels them.

Without the sun of a pure and undefiled religion to illuminate it, how barren and dismal would the spiritual universe appear to every loving soul!

We are told that those persons who have rid themselves of "these early and mistaken ideas"—ideas that prompt the utterance of prayer, and soar to the conception of an Infinite Spirit, so immanent in all the life of his universe, that to Him it is as one vast whispering-gallery, where every voice is distinguishable—

"Hence, 'tis no aimless instinct, that of prayer, Since round us everywhere Spirits are near. With more or less of power to see and hear, Beneath His laws and influence and care."

Invocation. We thank thee, O God, for thy holy law, whether revealed in nature, or in the testimony of conscience and the highest human reason.

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