## RELLIO SIO JOUPNALL PHILOSOPHICAL 


VOI. XXIV. \{mo.c.avind, morme
CIITCAGO, MAY 4, 1878.

 Sunltathed Hiles are waxenly white,
Dew-varathbed roses, more roally b r
The hands of the angels móre spotless- may be,
From martigs of earth. 1 fife more pertectly free, But ever I pray when I reach beaven's lands,
I may not lose the clasp of those beanatiful hands.

Carred on a Stone.
There was a light which shone from teoder eyed They ranlobed like a starthat trembllig sllps
Out of the aummer slen. Oct
And gencly here, benealh thle marble stone, Which niture giveth to the empty bresat, lls outgrown:
We thpught she seemed like a falr rose In June, A lovely fower that made a tragrait place, And dropped her leares, too toon.
But in the garcen where she aned to grow,
There llingers y gh, and will forevermore, There lingera $y$ et, and will forevermore,
A something sweet, wilet wim not there befor Though roses alwaye blow.
And evermare, the echo of a song "Remember me,"- Hoats round the garden walls, $A$ young volce, elear and atrong.
She liveth stlll-not to the grosser sens
We dwell so far, below the spitit sphere Bat love will keep through all the changing
Love's Aner elementa.
 Her face blooms from the sllence like a row Bright with the summer't rall
No word ts spokon-sout to sonl alone--
Bat soul to soul divinef mpiatogs tesch, Than orrer ciothed thrime
To be carced on a stpoe.

| Out of the depths of your allent heart, . 0 , sting tie a song to-night1; <br> Though youthral bloom and fto Joys depart, still the heirt holds treasures bright; Let lis breathlage bo soth, sad and low, Juai louched with a falligg tear; <br> Though fowers around my pathway glow, There is wiatbr sold and drear. Out of the depthe of your allent soul, $8 \operatorname{lng}$ me a besutitul song, Bofl roar bright es the elonde uproll, <br> Just atter the atory hag gose. <br> Beautiful, pure an is anabenaif faltr. Ast dream of long ago, <br> Like a gleami of hope in aloot deopair <br> As it atnke with a wall of wroe. <br> Out of the cepthe of your ollent hearty <br>  <br> A bepitifal song, Wiou ehind of arh, <br> Juis blopt wlik the old and nein- <br> Awelt with the briath of oprly floyerch. <br> Then a tongail mat and drear, <br> Like a roblat mourntag tild the boweri, <br> Tor her Jost, lost noesfing deaf. <br> Ont of the copths of your allent toul; <br> Chant mes beauturul hyman <br> Whare a thousand, thousand lestes may roll <br> Out from thetr shadowe dilu: <br> Ont of tho gimpect, tof op the alr: <br> Let them geatig Aout along. <br> fribet wibl be breith ef ieartifolt prajuf, <br> as Thou elfled cylde of fotio. |  |
| :---: | :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |



Blographleal Sketel of Hudson Tuttle. (Yrou the World's Sages, Intidelo and Thinkers. 1 In 1830 the parents of Hudson Tattle purchased a tract of wood-land in Berlin town-
ship, Erie county, Ohlo. They cleared and ship, Erie county, Ohlo. They cleared and
fenced a few acres, and rolled together logs for a house. In this log cabin, in 1830, Hudear cuttle was born. They were honest,
earnest souls, endowed by natuge with rare good sense.
There wa
There was po time nor opportunity for wilderness. It was a hard, desperated gle for existence with the forest, wild beasts and insidious miasma.
 ticent. His timidity kept hith apart from those who came to visit hisp parents, and he
never mingled in the aports of the rough and rollcking boỳsof his own age. the re and rollcking boys of his own age. The re-
sult was a life of isolation -0 self-dependence. He spent his time with nature-
birds, trees, flowers, were his teachers. His rot term at school wens spent in a house o unhewn-logs; the betiches were of thę same material, rough hewn on the upper side.
Then a better school-house was built, and he had in more comfortable seat. Thence he attended what was then called an academy His attendance was interrupted by long intervals of sickness and by the lonk vacatons of the eariy counviry schools, so that the sum of nis entire school daya does not
quite resch fourteen months. ulte resch fourteen months
He bad learned something of keography,
history, mathematics, and as he elaims wasted six months of this preclous time on the Latin and Greek grammars.
At the age of sixteeen be became a medium. It is thought that the angels saw in benceforth they were hls teachers, he their patient pupil.
Beginning with moving of tables and othor objects, his mediumahip rapldly culminated in a high sensitive and impressional tate, in which. he always writes and usually speadck. There / is no mistaking the phy condition.
His Arst Work, "Life of the Sphetes," was Written and publiahed. While the medium wis still in bisteens, While the public were reading apa wondering over that strange Arat volume of the "Areana of Nature $\geqslant$ - 14 was a strauge sight, the tarmer boy, with out books or any apparatus, with none or
the appilances and. alds of the sohools; com. posing a work which began with the consth ution of the atom and ended with the law blelnfluence which compelled hime onward nd elt down to Lis ts table with aching mus. oles, when the guides came, bo was at once fur into the night.
The Artt volume was publuahid in 1800 . has gred
hawted ti
long been looking. Tte work was at once
translated into Germana, and has had a good circulation i that country. -Buchner, in
his popular work on "Matter and Fgree," quotes largely from it

## In his preface, $B$ acteristic modesty:

"For years I have been led through the paths of sclence by- invisible galdes who have maniffested the earnest zeajof a father for a feeble and truant child. They have
upheld my faltering footateps; they have apheld my faltering footateps; They have
supported my weary frame and In darkest hours thrown their sacred Infuence around me. Like the readers of these pages, 1 am
asfudent in their portico, receivwg any men tal food from their hands. Frqnin these In-
visible authors I draw the conceallng vell visible authors I draw the concealling vel
and to them dedicate this volume The daring conception of the work at the fiood by the most curaory glanc at the following "plan" by which it was was evolved from chaos, by established ter inherent in the constitution of mat glor. II. To show how life originated on the detgl its history from its ear-
gion lory. dawn to the beginning of written his tisions, classes, and spectes of the Iivin world originated by the influence of condi ions operating on the primordlat elements. IV. To show how man originated from the
animal world, and to detall the htatory of his primitive state. $v$. of mind, and how it is govetned by iked laws. VL. To prove man sn immortal being
and that his fimmortal state is cortrolled by ns immutable laws as his phys cor trolled bo How well this grand task was performed, the popularity of the work- indicates. 'The Darwin by two years, and hls ideas of Forco were entirely in advance of the existing status of thought.
Speaking of this work and "Origin and
Antliguity of 'Man," the able thinker B. Underwood, says:-"It is io tunall credit to Mr. Tuttle that these wofar, written I am sure more than afteen years ago, contaln
very little that may be considered crude obsolete today, while mosit of the position taken and views advanced have been contaken and
firmed by
opments."
The second volume of the "A rcana" soo followed, and in " 1800 he pub) ished "Origin and Antiquity of Man," a york, of groat
merth. In conjunction with his wife, Mry Tuttle published about the sane time, "Blogsoms of our Spring, a poetical work, con
Hiss next works were, The Career of the Christ-Idea in History" "Career of the lous Ideag: Their Uitinitito the Rellgion of sconoe, whioh raplily followed edich othe aptritunilism, a Manual of spiritual Sclence and Puilosophy " wherela his copdensed th teen years of mediumbilp. Int these of acks
have been revied by $\mathbf{M r}$. Futtele and are

## now beling lssued London, England.

 Mr. and Mrs. Tuttle in 1874 issued a vol-eme of "Stories for our Children," especially designed for the children of supplying them with mental food free from theological dogmatism. Among the many
tracts he has written, the most notable are tracts he has written, the tnost notable are
"Revivals, Thêir Cause and Cure," and "The Origin of the Crose 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." in editing a "Year Book. of Spiritualism."
This volume presents a summary of the This volume presents a summary of the
phiflosophy and status of Spiritualism for design to lssue a design to issue a volume annualy, but he
difticultes in the way of anything like a
complete presentation was so great the project was abapdoned.
To all this literary labor must be idded his editorial duties, and continuous contri
butions to the press, both Reform and Secular. For years Wes, has written on an aver-
age one revlew each week. These reviews age one review each week. These reviews
are meroilessiy tionent, and at times are
speeimeis of unequlited sarcasm. He has specimenis of unequated sarcasm, He has
no pity, or mercy for a sham or /raud, and is not content yutil he has beaf it to dust
and blown it away. Mr. Tuttle has never entered the Geld na
an itinerant lecturer, yet his lelsure time has beerr fulliv occupted jot calls from vari-
ous societles. He is a calm, logical, aciention ous socleties. He is a caly, logical, scientitic
thliner, Impressing his auditors with the earneas, Imespressing his auditors with the convictions. His style of speech, like his writings, ,1s compact; Inc
sive, condensed to the last degree. Het requires elose attention, and is more p.
lar with the thinkers than the masses this literary work has been accomplished outside of the ordinary reitine of buinness,
He has a ptoductive farin, with and vinevards, to which he gives the closeat and vinevards, to which he gives the
attention, attending to every detail
When he entered the field of Reform, b
says he knew he never shoald receive remu
neration for his labor. In fact, if 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 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 ere.
He is a child of Nature. She is to priestess and law-glver; her altars are hl altars; her miany volces, benedictions. The fern, flower, tree, grass, insects, birds, are
all his teachers; from thein he learns the iving, loving gospel that will help humanity heavenward. He is emphatically a type oility of labor.
In 1857 Mr. Tuttle was united in marriage o Miss Emma D. Rood, a lady of rare poetic and artistic talent. It has been sald 'Her poetry itself is music.". A great number of her ininittable songs have been set to
music by eminent composers; among the music by eminent composers; among the
best of which are the "Unseen City", ${ }^{* M y}$ Lost Darling," "Meet us at the Crystal Gate." "Claribel," etc.
Near the close of thp conflict which furayrative, theme for its changetul and airy the Great Rebellion." She has continually contributed her sparkling poems to all the the seoular press.
The'"Lyceum Gulde" owed much of its value to her genlus. She is a lady of gulet digniffed manners, self-potsed and setf-pooeiesed, with excellent sensiblity and finest apprectation. Home Is her heaven, and to those who-share It with her, tt la really souls, but theese happy bearts usually und in the poot's droamplahd. Mr. and JCra Tut They are bound foenpletety this dream common belief, appurntion, desicres, pursulta, enjoymenta, and ia the aighest, truet aenso
are helpmeeta to each othotis Mr. Tattle has ocorrofy . ched his fo
tieth year. Onily the tattial chapter of bis blography can yet-be writtine, floh has been
a strange odvoation, ond of eppetal algutlcance to those whio tiocopt or sptritualitig. In hu
ot fortu
an eree
itis.if
ng. $-P$ ot fortum
anteite
itteor
ng. $-P$ P

In the Wrace $T \overline{\text { Truth }}$ for April 13th, Dr
Samuel Walson coples the interview of the Samuel Watson copies the interview of the
Chlcago Tines reporter with Messrs. Bas.
tan and Taylor, Chan and Taylor, and then makes somere com.
ments which mut meet the approval of ments whith muat meet the approval of
every tonest spirtualist and Investlgator,
and should recelve the cordial endorsement of every spiritual newspaper,
of the Times report is as follows 5









 "We have copled the above from the paper
triend sent us, for the purpose op giv
is our views in regard to "dark seances. Wo most unqualifledly say that they have
done immense harm to the cause of Spirit Whenever materializing mediums obleet
o test conditions, then we unhesitatingl
 moze the rriends of truth have nothin them. The papitual press
owe tio themselves, as well as to the hon owe it to themselves, as well as to that hon-
est invegtigetor, to withdraw their endorse-
ment of them. If this had been dona we woond not have had so many exposifres
 decelve those who pay their money to inves.
tigate this, or any other phase of spiritual.
sm, they should not only be exposed, but ism, they should not only be exposed, but
the law for obtainning money under false
pretense" should oo rigidl enforcot, and
let them suffer the, severest penalties the et them sulfer the severest penalties the
law inticts upon such personp.
We have nefer seen Bastian or Taylor, but We have seen enough in thit repartor, but the
Times to say that we eould have nothing Times to say that we eould have notbing
to do with them, thd /eel.lat due to all our
readers to warn theri ngalisist any and all We have been investigating materializa.
tion for several years with a number of me dings. They have not objected to teat con
diumons. We have put a cord around the
dition which as ditions. We have put a cord around the
body, which was held by thronsons it the an
dience. The medum tup in a mosquito bar sack, hands seofirely tiod, and neck tie
with tine cord to back of the rocking chai and dress nailed to the foor-yet the man
festations were the samej sometimes ther were four forms.outaide, while the meditum
ould be seon. We have had several in ou ilbrary wherd we know.there could be no
poosibility of frand. As there was a brie
vall on either ald posibility or frand. As there was a bric
wall on efther side and only a curtain in
front, yet on one oceasion, tn front, yet on one oceasion, Iny a q quarter of
minute after the medium took her seat
tiree forms, draped in white, were all see aree forms, draped in white, were all seen
at the same.time. On onoter ocason fre
stood with their backs to the wall till ase onood with their backs to the wall till eac
one had its height marked on the wall, vary
ing nome 18 or 20 inches, none of them the ng some 18 or 20 inches, none of them the
helght of the medinum-all lia a goo light
We say in conclusion, have the strictes lest conditions, or have rothing to do wit materializations, and abandon dark se Alfred E. Giles, of Massachusetts, and J
B. Woit, of Now York, so says he Nationd
Republioan, Washington, D. C. presented, Republican, Washing ton, D. C. presentei,
April 10th, arguments beore the House
Committee on the Revision of the Law, fs committee on the Revision of the Laws, th
voring the passaage of the.bili repealing the
law which probibits the transmilain low which probitits the transmbsion
through the mails of allegequobsene litera-
ture; or so amending it that honest pub
 Whenever any irresponsible person may
throegh matieo or otherwise. make oom
platint betore the U. S. Distriot Courta





THZ ETHICS OF SPIRITJJALISM: Svstem of Moral Philosophy:


The difterence in the condidition of may nand woman, bias they should sustaln to each other She geling the. चeaker


 and Fiffe, a connection around which the hollest affeotions





 ule of tukivg a wire as
entirely out of the question.
The
The lowest form of marrige, as presented by the most
Therior races, cannot be termed such, more than the con-
 the esual ralatans of anmumals. It is censummated with-
out tove or affection, and is simply the repult of brutal in-
stinct

 the blending of those motives, but newhere their fuilepp
preciation. Marriage even with the most civilized peopts.

 speak in correspondeace, truthrully in the hell of the Pase
slons
Now that atentlon has been drawi to this subject more
 or mone quarters, the eanage form of communal marriage is
soought to be revived, and there is A loosenipg of conndence


Never before has social science received suct close and
carentil ateention and impartial serutliy as as present; and the marring oreatation ns the basic instilution of our social
jife, has of course absorbed a due share of Invest gation.
 to sclence , that alchemy or astrology did several hundred Sars ago. entering a new era. Old Ideas and cherimbed
Wellefse are broken up. and wo eagerly sask where is the new truth which are to enshtine themselves in the place
of our broken Idols?
 become oconthesed dand the new is sought pecause new; it is
seld that the old is false because old. In a measure this social sagitation is the result of the
Xmanclpation of the state from the church. Marriage has
 ize marriage, has destroyed the thind presed in ove dirrec.
this change is danger,
tion, ts prone to swing too far in the other when the pres.


 and rest. Lover receives
and 1 is declared eternal.
But the right individu








 siblef ilill
voted IIfe?

## -looks beroond, t chllldren is s it third party, who, although

 One or both the partles; for its permanence is of as vital
ond importance to the chilldren as to them, and no po the can
mike good the loss of a united paternal home, and the love and care of parents. These are rights which the chlld demands, whioh' transforms, martiage from a legal contract
When this demand is made the contract becomes Irrevo-
cable so far as they are concerned. The rights which grow out of marriags may be defned latlons of sonle. Esiatee, reaf wad personal, may be meas.


 and
 ind


















 , ind






















## The great spibitual movement.



 sequenty, or else the universe lis not a system at all, but a
simple fortutous coucourse, fragmentary, confused, and noconsecutive.
to the fandamental axiomis or or thaman reason Itself, to say
that there could, by any stretch of tmagination, exist con. that there could, by any stretch of magination, exise con
nections in that tangible world unless those conneetions
were as tangible as the world itself. How can that whek fis spirt, if it be totally different from matter, as some
have supposed, be conviceted with matter $\%$ What law ex ists between two unlike and opposite sur
is a chatin, can unite these two extremes?
It is, therefore, on thls position, I take my stand:- Not
only is man the culmination of all the kingdoms that have proceded him as phenomena; but be is more--he is causa tionituelf in both law and iybstance. We have eyes, but
wherefore? Go to the eyeless fish of the Keatucky Cave Wherefori: Go to the eyeless ish of the Kentucky Cav

- They haye none. Why: The theologian -the supernat
tralist - would say; "God made them for the darknes

 Ahh have no gyes. Wo wast to underitand the modus op
enandi by whlch Got deprived these flah of eyes, while he
has eliven them to othera. It io a scientifo fact, that, wher.

 somegegological dibtarthance, their desceedcanaus were sub merged in caverps or darkness, and grad danlly their eyes
disppeared for wait of IIght or whether you say that


 wantling.
What is
is to




 any sympathy, any atraction, any analozyr between them,
Not \& partule. The eye would never know that there was ay Inghit nor woind the iight make refections on the eye.
Take woo beingis tonlly different in stuf fand function-




 up into the composition of your baby if the cradle, he
would never in this manhood seo these gifimerat trough
the midilght air
 beauty and power.
Hthe solldid rocks we tread had not by the laws of dissin. tegration and org gizastion, ascended into the companition
of the tumana structure, zeology would be an inposasible

 We are tethered by our external relation to every sphere
of objective 1 Ife. 1 someetimes tremble, when I contem. piate the vasthess of the possibiblitites of mankinind, tellerered
the world that was, to the world that is, and to the end. Less future.
But what is this external relation! -what does it meant
 Cunction to phenomens. In never realitited more tharoughly
than at this hour, that the world that men regards as so
so
 and facta are nothing but phenomena. .
But will inducton thake you any further, Induction
deals only with shadows; deals ouly wilh form; not subdeals only with shadows; deals only with form; not sub-
tance: deatis only with phenomenalties. You can infer
the existence of a ha from phenomena buty you can never

 ducta, You get down to the last posible cbemloal analy.
dis, nod what do you Andy Substarice? No, tothing but
phenomena. Henç this brings me to this general liesis: Your senses
reveal $y$ yop, and can reveal to you nothing but phenom.




 prespposes sübstance, that there is a substance of wihich All thlogs are made: that phenomena preaupposeses sirb
stance, Just nt sthe relative presuppoese the abbolute. But Ideny that the senges can touch the subatance, can see the
sibatance, or have anything to do with with phenomenalites that take place under the limitso of
Uime and space.
The arguers here is: The senses perform. nunctions,
and functions are not eterngl. Therefore these fanctions
 you get away from this logic!, Here are senseas \&hat ocor
resport to the outward wortd? Why do they correapond
Othe



 be eernal (ualeses you regard sionenitity is cisapable of met
 Time, percelte tho ternnte,






| onbatance |
| :--- |
| suppose |



A Seance in the Cambrigge, (atase.) Hannted H
Materials, Factrond Spirttaal Theories.
 stand-point of a spiritualtst, may not be devoid of in
tereet to your readers.
These noises, it will be remembered, were heard faint-
for
 he consuite some friends who happened to be Spiritu-
allats, and who advised the formathon of a circle. As a
natural reabult she beame partally developed and went
under control. Another adance and a second entrance-

 Herald account that you copy refers to the haunted
house on the Watertown road, this place was owned
by Mr. Daniel E. Chase, of Somervile, a gentleman
wellakown in this part of the country and also in the
Bon Seuth. He bought ptror of the purpose of experimenting
ond was one of a number of instruments that succeed.
ed in weakening the magnetle chains that held several
actor ed in weakening the magnette chains that held several
actors in a tragedy bound tothe scene of its enactment.
Mrs. Willese wwa one of the medinumg. This fact was
not known to me at the time and it is somewhat singunot known to me at the time and it is somewhat singu-
lar that she should have been the instrument on this In companiy with Dr. H. B. Storer, of Boston, I visit-
ed her present residence, 52 Oak Street; and had met der ber present residence, 52 Oak Street, and had met
her but once before, and then for a few moments only.
Her hasband was sure that she could not be seen, al.
though the nature of our errand was not known to him. Then Mrs Whides did comfe indo the room she was con-
trolled, and the guides showedthemselves to bo familiar
with the casse It appeared that they new that she was with the case It appeared that they knew that she was
to go that afternoon; therefore the arrangements were
soon cond soon concluded, and the circle was made up as describ-
edin your columns. Dr. Storere was prevented from
going, being called away as he was about to ge there. The seance is very fairly reported; but the subsequent
dievelopments have not yet been placed before the pub-
lic. The Herald bought he house for two the dys, or in
other words, the riglit for its reptesentatives todo what other words, the riglit for its reppesentatives to oo what
they pleased witht Three professional gravediggers
were engaged, and in the dead of nigat the cellar was
 Who knew from the finding of a few bones. A cony came pronounced them,
after a hasty analygis, to te the bonenes of lower animals,
although one might De a human bone Thich were present a $H$ erald representative. also
your correspondent and Mrs. Wildes. trolled at Intervals, telling a a straight and connected
story of the murder.givini names and dates. She also
drew a diagram of the celar, stated that the body was cut in pleces, wrapped in cotton cloth and underclothes,
and buried in dfferent placea. That a part milt have
been removed; but the bammer with which the deed The scance aboye referred to was held in the morn-
ing about oo oclock. The Herald at twelve publisked
the story of the finding of the bones. and a a aragram An.
lustrathg where the diggers found the bones. The lustratting where the diggers found the bones. The
spot onas one those indrated oy the diagram drawn
by the spirit of the mardered girl.
I have this diagram now in mysosession. You may Imagine that the revelation was to me a valuable fact.
Coll it coincidence, those who wish, and mark what
follows. The case had now assumed conalderable proportions.
The communtty was exited. It was the topico of con.
versation every where the "hanted house The orth-
 and was kno wno some enemies
enemies had told the Spiritualists the murdiderer; the Spritililists
had arzanged all these maters. These Spiritualista
were pretending to have revelation from the spirit of
the gri, but it was really information elsewhere ob tained.
Therel that was the attitude of the fopartial press)
WWelt, the clewi furnished were worked down that dsyy, It showed that there was such worked mand livngithat that
did live in the place named. that he dId ocupy the
oouse at the time set by the girl as the date of her murders that the famlly were away at the time she stated;
that he did formerly live in a city named br her as the
place ahe made hls acequaintince and
 that seemed to point at the truth of the baslo facts of
the story.
If I



| RELIGIO-PHILOSOPHICAL |  |  |  |  |
| :---: | :---: | :---: | :---: | :---: |
|  |  |  |  | ing hitrseatf fir cililditsh fear of something, he knots not what! <br> Some Spiritualists refer èven the paigs |
|  |  | Thepe thaving been considerable controVersy wimh reference to the genuineness ofthe mediumship of Mrs. Pickering, of Ro- |  |  |
|  |  |  |  | Some Spiritualists refer even the pangs of the gout to spirit enem fes, and are con- stantly forboding worse consequences. Such |
|  |  | the mediumship of Mrs. Pickering, of Rochester, N. H. itir edittor of the Banner q |  |  |
|  |  | for himself, in company with several gentlemen and ladies, on the 1sth ult, pald her | enderas cycle will |  |
|  |  |  |  | evin ppits are on Lie constant wated |
|  |  | Inet, The cellar underneath; and all the sur-roundings, and could discover no method by |  | to boast of, for they are the centre of attrac- |
|  |  |  |  |  |
|  |  |  |  | wretched spiritual-state on their part. To such it would be advisible to cast the un- |
|  |  |  |  | (e) |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  | as related by themselves, was recorded by the faithful pen of a Cervantes, the famous |
|  |  |  |  | charge of Don Quixote on the wind mill. |
|  |  |  |  |  |
|  |  |  |  | moral and debasing. Man is not a puppet in ble inteligence. Th spiritual universe is governed by unchan |
|  |  |  |  |  |
|  |  |  |  | spiritual universe is governed by unchangtheir spheres with the same firm hand which |
|  | Now that hio Inorant, bad man, wh |  |  | chains the planets in theirs. Evil spirits may influence to evil thoughts |
|  |  |  | The Power of Evil spprites. | or deeds, but the ground must first be pre-ual- is not in this reciplent state; if he is ual is not in thls reciplent state; if he isabove the sphere of evil, he may, safely blddeflance to the whole universe of elemen. denance, hobgoblins and "spirits of the damn |
|  |  | ve. After she had van appeared, one very tall. <br> ppears, however, that the most satis- | Amone savages, the word stranger is synonymous with enemy, because the members |  |
| 硣 |  |  | of different tribes are, almost of necessity,hostile, and as spirits are regarded as mem-bers of a different tribe, with interests and purposes essentially their own, it is not |  |
|  |  |  |  | $\begin{aligned} & \text { defiance to the whole universe of elemen- } \\ & \text { taries, hobgoblins and "spirits of the damn- } \\ & \text { ed." } \end{aligned}$ |
| There has beèn considerable of late among mechantics anil it |  |  | purposes essentially their own, it is not as evil. The first conception of God is ia | Attitude of So-Called Science Towards ${ }^{\circ}$ <br> Splritualism. <br> $\hat{A}$ writer in the New York Catholfc |
|  |  |  |  |  |
|  |  |  | borz, havé vague idees about a good Delty. | esis of trickery, nor of delusion, can be sustalned for a moment as an adequate ex-planation of the phenomena of Spiritual- |
|  |  |  | be the occasion of sickriess, death, thunder and every calamity that befalls them. |  |
|  |  |  |  |  |
|  |  |  | der and every calamity that befalis them." The New Zealandera beleseved tuat each form of disease wiecaused by a particular |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  | whole, inconsiderable, and there is no app preciable proportion between men degti st too |
|  |  |  |  |  |
|  |  |  | according to Artus, represent these evil | late to think of putting down Splritualism by pooh-poohing it You must give Its many |
|  |  |  |  | sober adherents some better reason than a sneer." In reference to Professior Huxley's |
|  |  |  |  | bigoted and unscientific course this same writer remarks as follows: |
|  |  |  | $\begin{aligned} & \text { the savage, we find that he is ruled by fear } \\ & \text { and stands in dread of an evil Influence, } \end{aligned}$ |  |
|  |  |  |  |  |
|  |  |  |  | committee's invetitgation into tho phen |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  | tion would limpurt to, or inpreas up work in mwich |  | perstition. spritalism, by stimulating the love ot |  |
|  |  |  |  |  |
|  |  |  | Ao the pprit enters the spirit wornd jost | the bittermeso with which modern sclence |
|  |  |  | or in other words, evil spirits. |  |
|  |  |  |  | regards Spiritualiam. That science had thing before it; it had welghee so many things on earth and in the heavens that all |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  | curtain-cabintet and it was light enough in the room to fuliy recognize each poer and |  |  |
|  |  |  | without power to resist I <br> This superstition is only a short step removed above that of the savage. 1 Life be- |  |
|  | Tores, |  |  |  |
|  |  |  | moved above that of tho ospugg.1 Lifo be |  |
|  |  |  | tegrity, appine walting of ot ation, and ex- |  |
|  |  |  | tant erforta to propitate these ovill Infui encee, or not to oftend them. Now we be |  |
|  |  |  | lleve that at times the selfishneeswhich has | and desperate eflorts of: suoh opponents asCarpenter, Lankester, Hammond, sud Beard, to stamp out our facts as |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  | whom ate anxious to coommet trrougt |  |
|  |  |  | unhesitatingly apd uncompromisingly dis- <br>  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  <br>  |
|  |  |  |  |  |
|  |  |  | and Influence us, they must enter Into our <br>  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  | It has been our ead fortune to have met | respondents do not know. Carbed, indeed |
|  | written accounts of spirit phenome maters of interest to Spiritualism. |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  | Bithonition the arr mondeb Spend |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  |  |  |
|  |  |  | ot the minpectacie or at enilitutenet mup <br>  |  |
|  |  |  |  |  |

Laborehs in the Spiritualistic Vincyar
and other Items of Interest.
A discourse by Mrs. Nellie T. J. Brigham of New York, on "The Philosophy of Suf
fering," to which we would jnvite the atten tion of our readers, will appear in our nex issue.
Eben Hammond, H. J. Given, Daniel Corn
well, and Edward Ship well, and Edward Shippen white to this of
flce on business, but fall to give post office nce on business, but fall to give post office
address. Please to do so, and we will attend your wishes.
Frank T. Ripley, we learn, is lecturing
and giving public tests in Buffalo, and giving public tests in Buffalo, N. Y
every Sunday evening. His emazazement there prevent his coming West at present as previously contemplated
The Third Unitarian Crurach, cornet
of Monroe and Lafin streets, will be ocy plied on next Sunday by the First Society of
Spiritualists. Let every attendant upon Mrs Richmonds's lectures be there anid take thel friends with them. Iontraill.

## 1878, says

"Experienced Spiritualists sometimes re-
mark that psychical phenomena are strong mark that psychical phenomena are strong.
est in the spring months of each year. Our pages this week s.eem to show that there is
some truth in the idea. E. V, Wilson has been lecturing in Phila-
delphia, Pa., Brooklyn, Troy, and Balston Spa, N. F. He holds forth at R\&chester the 18thand 10th; GGowanda, the 20th and
21sts ; Versailles, the 22nd. He.wnl attend the Minnesota
15th and 10th.
The City of Rochester, X. Y. has to pay
the cost of over-zealons, bigoted ofticials In the case of Mr. Markee, the husband of the medium who was fined 8 so, a year or or
more since, for bolding spiritual sfances without taking out a showman's freense, the Supreme Coyit in general term, has
lately reversed the juubment of the lower

Bro. James Burns, the talented and inde-fatigable-editor the Mredium and Day brak of London, has our thanks for a good-
ly number of extra copies of Aprit $12 t h$,
containing a yoluminous report of the cele containing a voluminous report of the cele
bration in London of the 30th anniversary of modern Spiritualism. We have placed Mrs. Simpson, the medium to whom we have often referred of late, has given some fine tests to several ot our leading Spiritual-
ists and investigators, and seems to be giving genergal satisfaction. She is at $24 \%$ giden tion is easily reached by Madison or Randolpb street cars.
Hon. H. D. Mackay lately delivered a lec-
tore in ture in Leavenworth, Kan., on "What is
Splritualism?-Is it True?-What does it Prove ?" His propositions are strongly pre sented and wel verifled, furnishing brietly
numerous quotations from various authentc sources. It was published in the Leavenworth Dally Public Press
and is valuable for reference.
W. F. Jamieson debated twenty-eight sessions, two hours each session, with Elder
W. R. Cunningham, of Mo.; and is at present debating with Elder Aaron Walker, of Ind., at Olathe. Kan., in the opera house,
which is flled with attentive hearers every wight. He will begin his debate with Rev,
nit Jacob Ditzler; D. D, (Methodist) May 13th. His address is box 1250 , Kansas City, Mo. J. Dunton, State lecturer for ia., Informs
us that the cause is prospering finely in us that the cause is prospering finely in
North-western Iowa. He expects to start North-western Iowa. He expects to start
about the 10th of May from Algoina, going by the way of Ft. Dodge and Des Moines to Eddyville, thence to Hastings, Neb.reaching Cainp Meeting there, which commences the eighth of June. Would like to make engagements by the way, up to July 2st. Address
at Algona, Ia., or, Salem, Jewell. Co., Kan., at Algona, 1a, or Sale
from June 1st to 20th.
Capt. Brown gave ten lectures in Dallas, Texas, as the result of which the Spiritual-
ista and Liberals- $\begin{aligned} & \text { Inited and } \sigma \text { ganized is }\end{aligned}$ ists and Liberalb-tanited and organized a
Liferail Assoofation: In Hempstead some of the clergy tried to put him, down, and what they falled to accomplish by argument whis attempted to be done by hanging him In efligy; but the good people of the place,
irrespective of creed; gathered to his rescue irrespective of creed, gathered to his reacue
and demanded for him a respectful hearing. and demanded for him a respectful hearing.
What was intended foy a rout proved an ovation to Spiritualism.
Haura Morgas, of Terre Haute, Ind, is accounts of phenomena exhifited in her presence, arre sometimes sent us for publica tion. This young woman once gave a se-
ries of stances in this city. We patiently ries of slances in this city. We patiently
and thoronghly tested lier claims; when we commenced we had but fittle doubt of the some four or five seances, we found that not a single manifestation could be had when the conditilons weré fratid-proof. We then mfnager, that when they could produce a jahd at the aperture under conditions which prectided the poosind there, we should be
getting her own han noot happy, to witness is, and whish the reulta. It is sufficient to say, we were nover and the parties soon returned to Terre
Hants. In ylew of the faet that they falled

- When pat to the test under our owis super
vislon, we must decine to pubilish any thing concounitug her until our original propositton學complied with, or she gives a berles of ex-
perimental test séances inthe presence of
competent committee of investigators.
The Thirtieth Annlversary in England
The thirtieth anniversary of the adven Doughty Hall, London. As much interes
Dater cems to have been manifested there as in
his country. Addresses were madeby nent. Spiritualists, and a great ctal of en-
thusiasm seemed to prevail. Brother J. M. eebles was present, and made an able a umns soon.

In the communication-" $\mathbf{A}$ Spirit wishe the splasit's name is James Manly insteád
of ypames Mdurly."

2ussed-to Spirit-xift.














zifu advertisements.
consistency, thou art a

|  | yencomme |
| :---: | :---: |

## HOMEQ-MAGGEETEC POWDERS




Men's Spring Suits.

## .

Meeting of the Spiritualists of wes-

\%usiness \%oticts.

Tamnn woula be no rumbling dyppeptica If all
the ar tuele of odit food were as wholecome, nutriHous and emy of dikestloi as those made with

Saponilar, sef adverthement on another pase

J. i. Manatila, Ther Mxpion-anowers
 Br the tavenulty D D fore wa the aweetent and motit charming odiors Hig Allata Bouquet and Pet Rose are really cap.
uviting. Ladloe, try them.

Turltihn Bachat have now become so poppl
 Hotel), to numourpatied in thic country
tol Tobbeco Anisdote, manothctured and



sravicrit Poilluro and Negative Powders for



Hallett, Davis \& Co.'s UPRIGHT PIANOS






Hudson Tuttle's .Works.


CLAIRYOYANCE.
AN ASTROLOCERR.

sovi-beadive, or paychomethy


NERVO-VITALIZER
$\square$


|  |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |

MatDMess-Unricaled-Fuanz Lasz7.
WORLDS. EXHBITIONS

| Paris, 1867: Vienna, 1873. Santiago, 1875 Philadelpfix, 1876; <br> Higimex Hovors |
| :---: |
| ON \& HÁML |
| CABINET OPGANS for |

CABINET ORGANS for

| do |
| :---: |
|  |  |


$\$ 5$ to $\$ 20$ peraty it bope. Samplew orthes stre





Anna Mi Middlebrook, M1. D.

Tobacco And Its Effects.
Showing that the Use of Tobacco is a Physical, Mental, Moral and Social Evil.


, Prito wive, yo Cents

## BEATTY

yme

SARCE GOODS, Rook, Photos, kesi: Som
Everybody is a Medium



## \$200,000

GOLD PLATED JEWELRY.


CHICAGO \& NORTH-WESTERN

E10OMIILES OFRAISWAY










## EXPERIENCES

SPIRITLIFE,




IIINGEFPORD:
OSWEGO STARCH
t THIG IS THE HIGHEST GRADE AND FINEST


LIST OF BOOKS RELUGIO-PHILOSOPRIICAL PPBBISHING HOUSE
CPICAGO.



Visions of the Beyona,


##  <br> AGENTS WANTED



| \%usints © ¢ards. |
| :---: |
|  |
| EDMUND S. HOLBRO日K, <br>  |


|  |
| :---: |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |
|  |  |

## RHAGAVAD-GITÁ:

KRISHNA and ARJUNA.




MAX IN EARIF TIMES.

|  |
| :---: |
|  |  |
|  |  |
|  |  |


| Vrice baper comeres, 40 cente pontares 1 cente |  |
| :---: | :---: |
|  |  |

JUST PUBLISHED.
A NEW BOOK.

## Andrew Jackson Dayis.

## "VIFVTS

HEAVENLY HOME."


THE VOICES.

The Voteo of Notayk roeks
Noict Preyef pyencition





