. Ceruth Genre no Mask, Bows at no Buman Shrine, Seeks neither Place nor Spplanse: She only Soks a Fearing.

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Beautiful Hands.

BY EMMA TUTTLE. Earth is abundant in beautiful things, Exquisite blossoms and wavering wings, Shimmering waters and fathomiess skies.

Odorous tresses and tenderest 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 lilles by sloth. They have labored and granght more than foam-

They are kind and benevotent, open and true, They are almost divine in the good which they to. 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 veinlet of blue; They are sweet to caress, they are wooling may be, They charm me and chain me, yet still I am

And dearer are they that they guide me aright, Pointing fervently up towards the white hills of

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

Carved on a Stone.

BY MRS. H. J. ARMSTRONG.

There was a light which shone from tender eye 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-not to the grosser sense, We dwell so far, below the spirit sphere; But love will keep through all the changing

Love's finer elements.

And sometimes, in a lull 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 divinet meanings teach, Than ever clothed themselves in mortal speech To be carred on a stone.

Sing Me a Song.

BY MES. B. R. HUGHES.

Out of the depths of your ellent 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, sad 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, Boft rosy bright as the clouds uproll, Just after the storm has gone Beautiful, pure as a sunbeam fair, As a dresm of long ago, Like a gleam of hope in a last despair As it sinks with a wall of woo. Out of the depths of your slient heart, Sweet with the breath of early flowers; Then a tone all sad and drear, Like a robin's mourning mid the bowers,

Out of the depths of your silent soul, Chant me a beautiful hymn, Where a thousand thousand notes may roll Out from their shadows dim:
Out of the stillness, soft on the sir,
Let them gently float along.
Spicet with the breath of heart-felt prayer,
Thou gifted child of song.

For her lost lost nestling dear.



Biographical Sketch of Hudson Tuttle.

[From the World's Sages, Infidels and Thinkers.] In 1830 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 1836, 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 rough and rollcking boys of his own age. The result was a life of isolation-of self-dependence. He spent his time with naturebirds, 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 sixteeen 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

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 1800: The first and second editions were soon exhausted. The advanced minds in Germany caw 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 i 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 zeaf 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 student in their portico, 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 cor trolled 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, "Blos-soms of our Spring," a poetical work, containing, as its title implies, their early po-

His next works were, "The Career of the Christ-Idea in History," "Career of the God-Idea in History," and "Career of Relig-ious Ideas; Their Ultimate the 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 Iriberalists, 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 unequaled. 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 we has written on an average one review each week. These reviews are mercilessly honest, and at times are specimens of unequaled 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 varions 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 reutine 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 remuvorite 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 inter-

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. Tut tle actualize most completely this dream. They are bound together by the ties of a common belief, aspiration, desires, pursuits, enjoyments, and in the highest, trues; sense are helpmeets to each other.

Mr. Tuttle has scarcely reached his for-tieth year. Only the initial chapter of his biography can yet be written. His has been a strange education, one of special signifi-cance to those who sceept Spiritualism.

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

Voice of Truth!

In the Voice of Truth for April 13th, 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 Bastlan to 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 it 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 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 resulte to much or the test. the test, as it would require too much of the medium's force to magnetize it.

The few Tacts which have been put together here, the result of but two visits to these mediums' so

the result of but two visits to these mediums' so ances, surgest 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 againse.

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 scances."

We most unqualifiedly say that they have done 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 hon-est 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 when-ver, a medium is detected in any effort to deceive those who pay their money to inves-tigate 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 objectors.

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 tite up in a mosquito bar sack, hands securely tied, and neck tied with fine 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 frand. 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 rothing to do with materializations, and abandon dark scances 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, fa-

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 physiological 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 bress we have to say that just as we go to bress 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 committee 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 sinews 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:

CONTINUED. 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 She being the weaker, has during the vast ages of man's savage life been subject to his strength. Instead of the wife being the equal of her husband she has been his abused slave and beast of burden. It is interesting to trace the marriage relation, as it arises from the brutal instinct, to the spiritual plane, and note the slow conformation of our intense, selfish appetite, to the ally of the purest sentiments, and feelings of humanity.

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 infer all the faces of men regard it in like manner. On the contrary, however, the lower races have no marriage in our sense of that term, nor are they susceptible of true and abiding love, Marriage is little more than the meeting of the sexes, and is unaccompanied with affection. The words expressive of tender emotions, as "to love." "dear,"," beloved," are found in few languages spoken by gavages. The lowest races are as destitute of affections as the brutes, and cohabit in the same manner. "The Hotentots," says Kolben, " are so cold and indifferent to one another that you would think there was no such thing as love between them." Lander, in his "Niger Expedition," says of the Central African," Marriage is celebrated by the natives as unconcernedly as possible: a man thinks as little of taking a wife as cutting an ear of corn-affection is entirely out of the question."

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. It is consummated without love or affection, and is simply the result of brutal in-

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. We perceive as we arise to more advanced stage the blending of those motives, but newhere their full appreciation. Marriage even with the most civilized people is not wholly redeemed from the original stain. Viewed as it was by the ascetic religionists of the past, it is not strange that it should be forbidden their holy men, or regarded as evil. Marriage, which should be made in heaven, was in their conception made in hell, and to speak in correspondence, truthfully in the hell of the Pas-

Now that attention has been drawn to this subject more scrutinizingly 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. It must, however, be confessed that sociology is far from resting on a fixed basis, and as yet holds similar relations to science that alchemy or astrology did several hundred

We are entering a new era. Old ideas and cherished beliefs are broken up, and we eagerly ask where is the new truths which are to enshrine themselves in the place

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. In this change is danger, for the mind pressed in one direction, is prone to swing too far in the other when the pressure is removed. Marriage considered as a sacrament solemnized by God's vicegerents on earth, and founded on divine ordinance, was considered indissoluble except for great crimes. There is enchantment in this view of marriage. If the right individuals are united in its adamantine chains, so far from galling they give perfect security and rest. Love receives the sanction of divine authority, and is declared eternal.

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. The poesy, the charm of imagination, the play of fervent fancy in this prosiac age, gather, as they should, around the actual love; but the ceremony has no divine power or awful mystery of authority. It rests on man-made laws. Now the social philosopher swings with a bound from the sacramental to the legal. He declares marriage to be a mere legal, contract, and like all other legal contracts dissolvable with the consent of the parties. This theory has wide publicity. Is it true? We say emphatically, No. So far as marital laws protect the rights of the contracting parties and their offspring, it becomes like other legal contracts. Beyond these limits, it is subject to higher laws.

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 fill its obligations except with an entire and devoted life?

Furthermore, the institution with all its enactments, looks beyond, to children as a third party, who, although outside of, absolutely depend on its provisions. It is absurd to term such an agreement a legal contract, like any other which may be annulled at any time by the desire of one or both the parties; for its permanence is of as vital importance to the children as to them, and no power can make good the loss of a united paternal home, and the love and care of parents. These are rights which the child demands, which transforms, marriage from a legal contract. When this demand is made the contract becomes irrevocable so far as they are concerned.

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 meas ured and apportioned by law; the heart lies beyond its province. Sacred and holy are its relations, and so far as it enters, marriage becomes a divine sacrament; the golden chalice in which the mutual lives of parents and offspring are pressed by generous hands to willing lips.

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 ascendency. We feel assured by history has been tried and failed. Woman has the same right to freedom as man, and a wrong inflicted on her is a wrong on the race. Half the life of humanity is destroyed by her slavery. Communal marriage has been tried and proved a failure. In its gross form, or combined with wife-slavery it gave no warm social life, and threw the burden of the family on the wife to whom it did not belong.

Polygamy is essentially brutal and degrading. The family with its united responsibilities, its social life, its purest of joys, can never exist with a plurality of wives and mothers. It has been fully tested, and civilization where it exists is a failure.

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 parriage. If one man have several wives, then several man must remain single. If marriage has advantages, and through and by it a higher good and happiness be attained, then on the latter an irreparable wrong is inflicted. Polygamy does not cancel this wrong, by a greater amount of happiness or good bestowed on the plurality of wives, for they are held in abject slavery, and the harem is not a favorable school for children.

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. It is in the home established by such marriage, that the most complete expression of the best qualities of human nature is attained. It is through the family that love goes forth to the world. Then the child receives the attention the warmth of affection bestows, which in no other way can be poured out in such full measure. Then the mother can receive the protection, and care which is ner right: For to the father belongs the maintainance of his child. This duty is his, because of his greater strength and ability

This state demands honor, truthfulness and fidelity. While love is fee to choose, it is not free to cast aside duties opce assumed. When it has once decided, the fact that its decision is final, is a potent cause of permanency. If it be allowed to decide with every momentary whim, there could be no marriage, which by its nature contemplates, and presupposes permanence. The pledges of lovers are exchanged under the assurance of eternal duration, for love is prophetic, and recognizes with clear pre-

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. The very being of the mother is molded by the force which fashions the germ after its father. She assimilates and becomes like him. It is a union, if possible, more close than were the same blood to pass through their united veins, and beyond this, in the domain of subtile magnetism, yet almost unknown, are more delicate blendings. The attraction and repulsion which finer natures experience, and which are remorselessly sacrificed, to convenience, or interest, are the surest guides in the formation of proper unions, and the health, beauty, and development of offspring are directly related to their satisfaction and balance; for they express the primal condition of the spirit, which builds up the physical body. The suffering which flows from ruthlessly ignoring conjugal love, both mental and physical, is beyond the expression of language. The magnetic, or nervous forces, if unbalanced and unsatisfied, induce mental suffering, which can only be borne by high resolves, and the passivity of endurance. The germinal force carries with ts mental, the physical conditions of the father, and the body and spirit of the mother is warped by its influence. The transmission of disease, long latent in the father, is the most obvious illustration of this statement. The poison may not appear in the same form as in the father, but attacking the weakest organs of the mother result in consumption, nervous debility, scrofula even in the terrible form of cancer. Or it may fail to attack the mother fromconstitutional peculiarities, and fall on the offspring. They will die young, or struggle with chronic disease, incurable, because resulting from radical organic changes. By entering the physiological and psychological fields a volume might be written on this subject; in evidence of the principles here stated. These principles lie at the foundation of human progress, and cannot be ignored. Their evidence is in the experience of every one who has given the least thought to this momentous subject, and still more wonderful, the husband and father, though these nervous forces are subject to changes second only to those in the wife and mother. This vast province which lies between physiology and psychology has yet to be explored.

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.

(To be continued.)

THE GREAT SPIRITUAL MOVEMENT. BY SELDEN J. PINNEY.

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. Each link must be fast in its fellow antecedently and consequently, or else the universe is not a system at all, but a simple fortuitous concourse, fragmentary, confused, and inconsecutive. It is directly opposed to intuition opposed to the fundamental axioms of human reason itself, to say that there could, by any stretch of imagination, exist connections in that tangible world unless those connections were as tangible as the world itself. How can that which is spirit, if it be totally different from matter, as some have supposed, be connected with matter? What law exists between two unlike and opposite substances, which,

as a chain, can unite these two extremes? 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 supernsturalist -would say: "God made them for the darkness, and eyes would be useless, and so he did not make any. Well, that is a splendld way of talking without saying anything. We want to know how and why it is that these hab have no eyes. . We want to understand the modus op. crandi by which Goll deprived these fish of eyes, while he has given them to others. It is a scientific fact, that, wher-

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 cycless 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:" God makes eyes through the medium of light. It is utterly impossible for God to make an eye noless he has the medium to do it through, and that medium is light. These fish have not eyes, because the only medium through which the eye could have been made is

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 relation-ship 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. Suppose light to be made of one stuff-if you choose to call it stuff, (which I do not believe, but regard it only as phenomenon, using the terms for the sake of the argument)-suppose light is one kind of stuff, governed by one kind of laws, and the eye another kind of stuff, governed by another law, totally different from the light, will you get them together.? Can there be any sympathy, any attraction, any analogy, between them? Not a particle. The eye would never know that there was any light, nor would the light make reflections on the eye.

Take two beings totally different in stuff and functionhow 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. So I say of this eye, it is light gone into structure, on its road to consciousness; that is to say, it is the function of light worked up into structure, in such a shape that the next step inward is consciousness itself.

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 sunlight had never kissed itself into the structural intelligence of your boy, he never would know of its existence, or feel its warmth, or recognize its beauty and power.

If the solid rocks we tread had not, by the laws of disinegration 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 volcanous and crack the solid continents, man never would have had a

We are tethered by our external relation to every sphere f objective life. I sometimes tremble when I contemplate the vastness of the possibilities of mankind, tethered to the world that was, to the world that is, and to the end-

But what is this external relation !- what does it mean! s it a relation of these bodies, as substances, to this outvard world, as other substance? No, it is the relation of function to phenomens. I never realized more thoroughly than at this hour, that the world that men regards as so substantial, is only a world of shadow. You ask me what I mean. "Do you mean to say it is unreal?" Not it shadows are real. "Real what?" I answer, Real phenomena. Shadows are phenomena. These outside forms and facts are nothing but phenomena.

But will induction take you any further? Induction deals only with shadows; deals only with form; not substance; deals only with phenomenalities. You can infer the existence of a law from phenomena; but you can never see one with your eyes. And you infer its existence only by the aid and in the bosom of phenomena. Take an illustration. Here is a book. You put it into the fire and burn it, and you find so much gas of this sort, so much of the other, and so much asnes, etc. You analyze those products. You get down to the last possible chemical analysis, and what do you find? Substance? No, nothing but phenomena.

Hence this brings me to this general thesis: Your senser reveal fo 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 Berkleian. 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." There is not a chemist who has the audacity to assume

I deny in toto that the senses, or any experiments through the senses, can reveal substance. I grant that the world presupposes substance, that there is a substance of which all things are made; that phenomena presupposes substance, just as the relative presupposes the absolute. But I deny that the senses can touch the substance, can see the substance, or have anything to do with it; they deal only with phenomenalities that take place under the limits of time and space.

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, there-fore 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 overset such a theory as this, but simply pass it in silence. , But since something must be eternal (unless you regard nonentity as capable of metamorphosing liself into entity.) I lay it down as an axiom that all essential substance is necessarily eternal. Now how can that, whose functions are limited in space and time, perceive the eternal?

The function of the senses, therefore, is to reveal shadow, that is, phenomenalities. They are the forms of love and wisdom, these phenomena. Woman 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 sampe it puts on is the essence of affection. I see a beautiful temple before me. I examine its proportions; and 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 it is and he notified are miner To be Continued.

RELEASING A SPIRIT.

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

BY E. GERRY 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 scance, and hints at a-forthcoming sequel. Perhaps a review of this case from the stand-point of a Spiritualist, may not be devoid of in-

terest 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 scance and a second entrancement enabled the spirit form to make itself manifest to ment 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 the instrument on this

In company with Dr. H. B. Storer, of Boston, I visited her present residence, 52 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 describ-ed in your columns. Dr. Storer was prevented from going, being called away as he was about to go there.

The scance is very fairly reported; but the subsequent developments have not yet been placed before the pub-lic. 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 scance 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. That a part might have been removed; but the hammer with which the deed was done, was buried there.

The scance 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 itlustrating 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

The case had now assumed considerable proportions. The community was excited. It was the topic of conversation everywhere—the "haunted house." The orthversation everywhere—the "naunted nouse." 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 had arranged all these matters. These Spiritualists were pretending to have revelations from the spirit of the girl, but it was really information elsewhere ob-

There! that was the attitude of the impartial press!
. Well, the clews 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 souse 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 lived. 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 war-rant 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 clews 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 em-bedded in hard earth. It was very rusty and stained with red on the bandle. 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

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 munderer, 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 personations were a severe tax on Mrs. Wildes. When she was saked the amount of her bill, she repiled, "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 this spinday 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 dismiss the Cambridge "haunted bouse" from mable.

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

ELDER EYANS, of the Shoters, attributes to the use of animal food the thirst for latoxicating drinks. "I have found," he said, "by many years' experience, that whenevel I get a man to abstain from the use of fresh meats, much sait, and other condiments, he quite easily leaves alcohol, tobacco and drugs."

22-23-24-36



SCENES FROM THE HOME OF OUINA.

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. Pearl was destined to be the heroine of the day. Everywhere useful and thoughtful, she managed to see that the smaller children were away from the region of danger, and to secure small but valuable articles that she knew her aunt would prize. The bulk of the household goods, simple and unpretending as they were, were rescued from the flames by the active neighbors.

In the midst of the excitement, Harry, the eldest child, had plunged into the house to bring something he wished to save; he had not reappeared. No one remembered to have seen him for several moments, and the roof was now falling,

"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. "There!" she exclaimed; "there I see him. Come quickly!' pointing to the place. She hurried the men along, the latter bringing axes and other things that might be or use. "Speak, Harry," she cried; still they saw him not, oner could she have seen with human vision. No sound came from beneath the pile; but in less time than this writing requires, the men had cut away the fallen roof, and there apparently free from bodily injury, but stunned and speechless, was Harry. Coming to consciousness, he saw his father and Pearl, and uttering a wild cry, he sprung into their arms, and then fell into a swoon.

At Mr. Marvin's home, a strange scene was occurring. May had retired, and Mr. Marvin, after having enjoyed a conversation which was elevating and solacing, with his daughter retired to his room, but soon their came a gentle tap at his door, and May said-"Paps, I am restless about the Wests. Do you know I have a presentiment, that they are in some danger or suffering."

"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 "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."

"Are you mad, my dear?" "No, papa, I hear it, I feel it, and we must

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 dames was visible, and

May said, I told you so, papa, we are need-The horses sped like wind, bearing the light burden in a large spring wagon, and thus, it was that the Marvins were there in time to aid in the rescue of little Harry; in

time, too, to succor and strengthen the exhausted family. Mr. Marvin said:

"Mr. West, I have room in my wagon and a place at home for you, will you go?" "Yes," and taking Harry in his arms, who

was gradually reviving, and leaving May and Mrs. West to bring the children, he followed Marvin who had Pearl by the hand. As they passed along they heard the voice of the parson who said, "And the wicked shall

be destroyed from the face of the earth."

But the loc had been broken. There were those whose human hearts had throbbed with human kindness for the West family that night, and that drop of sympathy had melted the ice of bigotry; they could never think of them again with unkind thoughts.

They were soon safe beneath Mr. Marvin's roof where greater things awaited them. nitt a trend their see of the talk a fair

Outna to the Renders of the Backet.

DEAR LITTLE CHILDREN:—I want you to come nearer to me, and my world. Will you? I want you to talk to me, write to me through the Basker. I will save a little corner in the Basker to answer your questions Whatever-you want to know that I can talk

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

BOOK REVIEWS.

A MANUAL OF THE ANTIQUITY OF MAN. By J. P. Maclean, Cibelmonti; well Publishing Co. 150 pp. 12 mo.

This work is a pleasing and exhaustive presentation of the rapidly accumulating evidence of the vast antiquity of man. The author's object has been to condense the more extended treatises of Lyell, Lubbock, Wilson, Keller, and others, and bring their information within the popular reach. In this he has succeeded, although at times his severe condensation imparts the hard dry-ness of detail. But the story of man's de-velopment through the ages of bronze and stone, is brooded over by such a mystery. and is fraught with imagery so weird and strange, no one will lose interest. The un-prejudiced investigator can hot avoid re-ferring man's origin to a period at least sine-dating the Drift, which has been placed by noted geologists at least one million of years in the past. Mr. Maclean has written a useful and timely book which for a nomi-nal price gives the results of numberless large and costly volumes.

BUDDHISM AND CHRISTIANITY FACE TO FACE: or an oral Discussion between the Rev. Mig truwa te, a Bhuddist Priest, and Rev. D. Silva, an English Clergyman, with an Introduction and Annotations, by J. M. Peebles, M. D. London: published by James Burns, 15 Southampton Row, 1878.

This is a discussion in which the merits of the two "Bibles," Sanscrit and Hebrew, are compared by two of their ablest advocates; and we think all candid minds, in perusing these pages, will be convinced of the fact, that the disciple of Buddha advanced far more logical proofs in favor of his religion and far more damaging testimony against the claims of his opponent, than the representative of Christianity could bring forward on his side; and this, too, by one of the ablest minds engaged in the effort to convert the heathen

Masic.

Arranged by Charlie Baker. F. W. Helmick, pub-lisher, 136 W. Fourth street, Chiciunati Ohio. This is a very pretty song, and arranged to sweet music. Price forty cents.

Magazines for May, 1878.

Wide Awake, (D. Lothrop & Co., Boston).
Contents: Frontispiece, "Dropping Corn;"
Dropping Corn, Poem; Bobby's Shirts; LeftHanded Luck; Muffky, Péem; The Child
Toilers of Boston Streets; No. 5, The Fruit
Venders; Rubber Boots, poem; True Blue,
Chapter VIII; The Children's Garden; Classics of Babyland; 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
Muslin of Quintillian Square; Dal-sy and Muslin of Quintillian Square; Dal-sy and The Puss-ba-by, Verse; "Wide Awake Sewing Societies and Knitting Bees; Tangled Knots; Muslc, "Purr, Purr, Purr." A highly instructive and amusing book for children, of all ages.

Attantic 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 Poukapog to Peath; Daffodils; Who Pays Protective Du-ties? About Magnanimous—Incident Liter-ature; The Rank and File; The Silver Question Geologically considered; Some Recent Volumes of Verse; The Adirondacks Verined; Menotomy Lake; The Old Pope and the New; Americanisms; The Contributor's Club; Recent Literature; Education; Mr. Furnival and M. Lounsbury.

Furnival and M. Lounsbury./

Popular Science Monthly. (D. Appleton & Co., 549 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. IV. Presents, by Herbert Spencer; How Sound and Words are Produced, by George M. Shaw, (Illustrated); The Scientific Study of Human Testimony. I., by George M. Beard, M. D.; The Growth of the Steam-engine. VI., by Prof. R. 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 Architect of the Russian State; Let Us Be Intelligible; Book Reviews; Current Notes;
Noticeable Articles in the Magazines and
Reviews.

Noticeable Articles in the Magazines and Reviews.

Scribner's Monthly. (Scribner & Co., New York). Contents: Merry Days with Bow and Quiver; Roxy, Lissy; The Astronomer; Camps and Tramps about Kataadn; Bird Architecture: The First Butterfly; Little Rose and the House of the Snowy Range; The New York Fostoffice; His Inheritance; Our Pets and Protectors: Camping-out at Rudder Grange; Concerning the Use of Fagots at Geneva; Bobemian Days, Modieska; 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; Bries-brac.

St. Nicholas. (Scribner & Co., 748 and 745 Broadway, New York). Contents: Frontispiece, "Mandy and Bub by the Nets;" How Mandy went Rowing with the "Cap'n;" The Slity Goose, Poem; Lady-bird, Fly sway, Home; Parisian Children; The Peterkins are obliged to Move; Get Up! Got Down! The Sing-away Bird, Poem; Old Soup; Jingle, "Four Little Houses, Blue and Round;" Under the Lilace, Chapters XII, XIII; The Little Italian Flower Merchant; Father Chirp, Yerses; Where Money is Made; A Song of Spring, Poem; Bam's Birthday; Wait, Poem; The Story of May-day; Wild Geese, Poem; The Charcoal-burner's Fire; Parlor Ballooning; Drifted into Port, Concluded; Johnny's Lost Ball; The King and the Hard Bread; For Very Little Folks-Discontented Polly; Jack-in-the-Pulpit; The Letter-Box; The Riddle-Box. This number is beautifully illustrated, and is amusing and entertaining to children and even older panels.

Nursery. (J. L. Shorey, Boston). Contents: The Invalid and the Nurse; The Redwing-ed Blackbird; Cats'-ears; An Exploration; The Lionness and the Terrier; The Two Babies; Nellie's Paper Doll; The Childrens 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 Ré Galantuomo;" The European Situation; Leo XIII; Albatross Notes; Chaucer to his Empty 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 Phrenological 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; Instinct; Pope Leo XIII; Heoric Remedies; The Leas of Salt; An France Carol, Editor The Uses of Salt; An Easter Carol; Editorial Items; Notes in Science and Agricul-ture. Most of the leading articles are illus-

The Journal of Speculative Philosophy.— January, 1878. Contents:—1. Spencer's Def-inition 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 gravator of its and its still edited by Dr. Wm. T. Harris, which is a sufficient gravator of its and its still edited by Dr. Wm. T. Harris, which is a sufficient gravator of its and its still edited by Dr. Wm. T. Harris which is a sufficient gravator of its still edited by Dr. Wm. T. Harris which is a sufficient gravator of its still edited by Dr. Wm. T. Harris which is a sufficient gravator of its still edited by Dr. Wm. T. Harris which is a sufficient gravator of its still edited by Dr. Wm. T. Harris which is a sufficient gravator of its still edited by Dr. Wm. T. Harris which is a sufficient gravator of its still edited by Dr. Wm. T. Harris which is a sufficient gravator of its still edited by Dr. Wm. T. Harris which is a sufficient gravator of its still edited by Dr. Wm. T. Harris which is a sufficient gravator of its still edited by Dr. Wm. T. Harris which is a sufficient gravator of its still edited by Dr. Wm. T. Harris which is a sufficient gravator of its still edited by Dr. Wm. T. Harris which is a sufficient gravator of its still edited by Dr. Wm. T. Harris which is a sufficient gravator of its still edited by Dr. Wm. T. Harris which is a sufficient gravator of its still edited by Dr. Wm. T. Harris which is a sufficient gravator of its still edited by Dr. Wm. T. Harris which is a sufficient gravator of its still edited by Dr. Wm. T. Harris which is a sufficient gravator of its still edited by Dr. Wm. T. Harris which is a sufficient gravator of its still edited by Dr. Wm. T. Harris which is a sufficient gravator of its still edited by Dr. Wm. T. Harris which is a sufficient gravator of the sufficient grav ris, which is a sufficient guaranty of its scientific and literary character.

The Physiologist and Family Physician. —We extend a welcoming hand to this ex-cellent sixteen-page monthly, issued under the editorial control of Sara B. Chase, A. M., 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 grand vestibule 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 matters as lie at the very foundation of the earthly well-being of man. It proposes to promulgate truths which the whole world would be benefited by knowing and practic-ing, and to familiarize every family into which it shall go with the saving principles of health and the great fundamental laws of life. Its grand, single purpose will be to ele-vate and bless human kind, and be in fact a physician for the people. The object is certainly a good one and the enterprise deserves

the support of an appreciative public.

The number before us contains several well-written articles, among which are "The Equality of Woman," by Elizabeth Oakes Smith; "Ozone, the Great Disinfectant and Sanitary Power of Nature," by E. G. Cook, M. D.; "Husbands and Wives," by the edi-tor; "Floriculture," by Mrs. E. D. Slenker, "Freaks and Follies-of Fashion," by S.H. Preston, as well as several other excellent

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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 pecuniarily 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. But this pecuniary injury or injustice to a class of mechanics is not the worst feature in the case. There are other injuries inflicted besides those directly affecting the income. The criminal, instead of being reformed by his imprisonment, is generally more hardened and brutal in his nature by the discipline he has undergone, and when the term for which he was sentenced expires, he walks out to take his place in the trade in which he has been drilled, by the side of the honest, hard-working mechanic, whose labor is thus not only brought in competition with one who is looked upon as an outcast in society, but whose person is also brought into contact with the impure magnetic atmosphere of his psychic emanations. *

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. The lightning flash is but the result of the ignition of the solid particles in the atmosphere from the friction caused by its rapid isit from point to point; and the stunning peals of thunder are but the concussions produced in the displacement of a portion of the atmosphere while it is passing. Although unseen, it is truly said to "move with a power that shakes the earth."

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, socalled, imponderable elements to the domain of mind, reaching out into the psychic realm of being, we are just beginning to investigate the subtile forces which are controlling the world-those mighty combinations which lock-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

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. Here through the nerves stretching out to the various parts of the organism, it directs motive power to the muscles, speech to the organs of voice, and though unseen, action to the various organs. As much of its "manner of motion" is unseen and uncomprehend. ed, it cannot be considered as a stretch of imagination to say that there are unseen magnetic cords reaching out from the human soul to surrounding matter, which by the vibrations of the human mind through which thoughts are generated, may be telegraphed forward to be imprinted and indel

ibly stamped upon whatever material these A Seance with Mrs. J. R. Pickering, of Romagnetic wires may be at the time attached

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 relationblazed upon every tree alogithe 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 naturé enveloped in this dark shell of ignorance, fails to illuminate his being, and his animal naareer 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 subtile 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 those 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.

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Pneumatography.

In stating Allen Kardec's distinction be-tween pneumatography and psychography, the point was lost by a typographical mis-take. The word pneumatology was used in-stead of pneumatography, or spirit-writing.

chester, 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. A committee of ladies examined in a thorough manner the person and dress of the medium, reporting that all of her clothing was of a dark color, and that there was not the least opportunity for the concealment of costumes.

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 move-ments of the pencil could be distinctly heard, and we found, after the scance 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 pre-sented to 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 man-ifestations on the 18th. His reply was, "I think they are what they claim to be—spir-its taking over apparent human forms, or ma-terializing over their invisible bodies; that 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 positiv certainty that as the curtains dropped, hid ing 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 scances continued in the contract of the enclosure during the three scances continued in the characteristics. ed, in the shape of apparitions, must have been produced or materialized by spiritchemistry, which we have not the least doubt was the fact in the instance under consideration.

As a matter to be expected in party was 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 scance 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 per-sons, also, whom we have introduced there, sons, 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 liesitancy 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 ewn mind, and in the judgment of many other clear-minded men 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
them 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 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 the reality, leaving it for scientists to investicate and theologians and akeptics to gaze apon 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 imagina-tion 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 un-do 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 par-

ty 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 séance 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 B. RICH, E. P. GOODRICH, M. D. GEORGE A. BACON, MRS. JENNIE S. RUDD, MISS EMILY CHACE. .

Boston, April 23d, 1878. [By invitation, Mr. Wm. B. Tice, of Brook-lyn, N. Y., joined our party at Rechester, witnessed the manifestations, and pronounced them genuine without the least reserva-tion.—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 Thunborg, have vague ideas about a good Delty. "They have much clearer notions about an evil spirit, whom they fear, believing him to be the occasion of sickness, death, thun-

der and every calamity that befalls them." The New Zealanders believed that each form of disease was caused by a particular evil God, - The Kyls 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 Garver "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 eyil 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 marvelons, called their old beliefs again into being, in a new form.

As the spirit enters the Spirit-world just as ir left this, there must be in that world 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 become a burden, in its constant efforts to propitiate these evil infitences, 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 helds 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 syll 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 ssential 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 my influence might be exerted, they cast yout them in childish endeavors to avert the malign purposes of their invisible end-mics. They engaged in a continuous game of bo-peep with the invisible svil beings, lay-ing all their plans with reference to thwart-ing any attempt, these might make against them!

Dismal spectacle of an enlightened man of the nineteenth century returning to the abject superstition of the savage and abae-

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 advisible 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 damn-

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 phenomna 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 time, carrying everything before it; it had weighed so many things on earth and in the heavens, that all idea 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 let up starts a mass of phenom-

ena, not merely inexplicable by any known law, but in popular estimation at least, in-compatible 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 objurgations. You cannot, by the mere force of persistent denial, annihilate the least of our phenome-na. You may babble about "prepossession, epilepsy, hysteria, and hallucination" as long as you please, but the transcendent facts continue to multiply nothwithstanding, 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 unveracious, 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.

A . Januar Adv. Poetry ! ! Al sale are neld be

Knowing when a muse should be indulged in her full flight, and when she should be curb'd.

—Rescommen.

Alas! that is just what many of our correspondents do not know. Curbed, indeed! it seems as though we might as well try to eurb the mad torrents of Niagara as to curb the rush of "poetry" - so called - which ours in upon us regardless of our protests, or the proper postage. Put on the brakes, friends! Harness Pegasus to a plow, of 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 bonor to the Muses and dit 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.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

A discourse by Mrs. Nellie T. J. Brigham, of New York, on "The Philosophy of Suffering," to which we would invite the attention of our readers, will appear in our next

Eben Hammond, H. J. Given, Daniel Cornwell, and Edward Shippen write to this office 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, N. Y., every Sunday evening. His engagements there prevent his coming West at present, as previously contemplated.

THE THIRD UNITARIAN CHURCH, corner of Monroe and Laffin streets, will be occupied on next Sunday by the First Society of Spiritualists. Let every attendant upon Mrs. Richmond's lectures be there and take their friends with them. Don't fail.

The London Spiritualist, of April 12th, 1878, says:

"Experienced Spiritualists sometimes re-mark that psychical phenomena are strongest in the spring months of each year. Our pages this week seem to show that there is some truth in the idea.

E. V. Wilson has been lecturing in Philadelphia Pa., Brooklyn, Troy, and Balston Spa, N. Y. He holds forth at Rochester, N. Y., May 11th and 12th; Collins, N. Y., the 18th and 19th; Gowanda, the 20th and 21sts; Versailles, the 22nd. He will attend the Minnesota State Convention, June 14th, 15th and 16th.

The City of Rochester, N. Y., has to pay the cost of over-zealous, bigoted officials. In the case of Mr. Markee, the husband of the medium who was fined \$50, a year or more since, for holding spiritual scances without taking out a showman's ficense, the Supreme Court in general term, has lately reversed the judgment of the lower court with costs. \ .

Bro. James Burns, the talented and indefatigable editor of the Medium and Daybreak of London, has our thanks for a goodly number of extra copies of April 12th, containing a voluminous report of the celebration in London of the 30th anniversary of modern Spiritualism. We have placed them where they will do the most good.

Mrs. Simpson, the medium to whom we have often referred of late, has given some fine tests to several of our leading Spiritualists and investigators, and seems to be giving general satisfaction. She is at 24 Ogden Avenue, fronting Union Park. The location is easily reached by Madison or Randolph street cars.

Hon. H. D. Mackay lately delivered a lecture in Leavenworth, Kan., on "What is Spiritualism?- Is it True?-What does it Prove?" His propositions are strongly presented and well verified, furnishing briefly numerous quotations from various authentic sources. At was published in the Leavenworth Daily Public Press of April 13th, 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 filled with attentive hearers every night. He will begin his debate with Rev. 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 North-western Iowa. He expects to start about the 10th of May from Algona, going by the way of Ft. Dodge and Des Moines to Eddyville, thence to Hastings, Neb., reaching North-western Kansas in time to attend the Camp Meeting there, which commences the eighth of June. Would like to make engagements by the way, up to July 1st. Address at Algona, Ia., or Salem, Jewell .Co., Kan., from June 1st to 20th.

Capt, Brown gave ten lectures in Dallas, Texas, as the result of which the Spiritualists and Liberals united and organized a Liberal Association: In Hempstead some of the clergy tried to put him down, and what they failed to accomplish by argument was attempted to be done by hanging him in effigy; but the good people of the place, irrespective of creed, gathered to his rescue and demanded for him a respectful hearing. What was intended for a rout proved an ovation to Spiritualism.

LAURA MORGAN, of Terre Haute, Ind., is advertised as a materializing medium, and accounts of phenomena exhibited in her presence, are sometimes sent us for publication. This young woman once gave a series of seances in this city. We patiently and thoroughly tested her claims; when we commenced we had but little doubt of the genuineness of her mediumship. After some four or five seances, we found that not a single manifestation could be had when the conditions were fraud-proof. We then informed her father, who was also her manager, that when they could produce a hand at the aperture under conditions which precluded the possibility of the medium's getting her own hand there, we should be most happy to witness it, and to give the free use of our columns to publish the results. It is sufficient to say, we were never called upon to witness the phenomenon, and the parties soon returned to Terre Hante. In view of the fact that they failed to substantiate the claims of this medium when put to the test under our own super-vision, we must decline to publish anything concerning her until our original proposition complied with, or she gives a series of ex-

perimental test scances in the presence of a competent committee of investigators.

The Thirtieth Anniversary in England

The thirtieth anniversary of the advent of Modern Spiritualism was celebrated at Doughty Hall, London. As much interest seems to have been manifested there as in this country. Addresses were made by prominent Spiritualists, and a great deal of enthusiasm seemed to prevail. Brother J. M. Peebles was present, and made an able address, which we shall transfer to our col-

In the communication-"A Spirit wishes to be Identified," that appeared last week, the spirit's name is James Manly instead of "James Marrly."

Bassed to Spirit-Tite.

Passed on to his angel-home, on the 1st of March 1878, in the town of Springville, N. Y., Louis Augustine Fairchild, aged \$4 years and 10 months.

Fairchild, aged \$4 years and 10 months.

Being the eldest son of my sister, Mrs. Emeline S. Fairchild, an excellent medium. I can bear witness to his many noble fillal virtues, and his most unexampled fortitude, patience and endurance, during an agonizing sickness of four years. Such was his extreme will-power, that he toiled on to get the means of existence, with a silver tube inserted in his poor aching side, through which copious discharges at last drained his life-energies away; and till the day of his departure, he promptly arose in the morning, and sought to perform his accustomed duties, but nature sank at last; and, without a murmur, he calmly slept in death, quiet and peaceful as the sleep of an infant. His disease was chronic-pleurity.

Though he had recently been induced to join the Methodist Church, be was a firm believer in the progressive Philosophy, and seemed to take pleasure in reading the Journal and other Spiritual papers, because, as he said, they threw so much light upon the future life.

"A dear one has gone from this strange world of ours
No more to gather its thorns with its flowers,
No more to linger, where sunbeams must fade,
Where on all beauty death's fingers are laid;
Weary with mingling life's blitter and sweet,
Weary with parting, though there we shall meet,
Our dear one has gone to the bright golden shore;
Ring the bell softly for him gone before."

Norm.—Can any reader of this inform me of the present residence of Henry sairchild, his only brother, whom he so much desired to see? M. J. Wilcoxson.

Joseph Cuphlagham passed to Spirit-life, at McMinnville ramon, March 16th, 1878, aged 54.

rie was a medium and a Spiritualist of many years' standing. An homest man has joined the angelic throng above.

O. P. HENRY.

Dr. James Strahan, of Bellmont, Ill., departed this life April 23rd, 1878, after a short filness

He died at the age of 31 years and has been a believer in Spiritualism for twenty five years.

Spiritualist Convention at Paw Paw

The Spiritualists of Van Buren county will hold their next Quarterly Convention in the Opera House at Faw Faw, on Saturday and Sanday, May 11th and 12th, 1878, commencing at 2 o'clock p. m., Saturday, S. P. Merrideld, of Coloma; Dr. York, of California, and Mrs. R. Shepard, of Minn., are expected as speakers. Ann Stoddard, the farmer-poet of Cooper, Kalamasao Cu., will read some original poems during the Convention. The citizens of Faw Faw have attained a reputation for hospitality that will not be impaired by testing them, therefore a cordial invitation is extended to everybody to join in a "feast of reason and flow of Soul."

San't Shryper, Pres't.

Meeting of the Spiritualists of Western New York.

The next quarterly meeting of the Spiritualists of Western New York will be held in the Free Church at Laona, Chantanque Co., N. Y., Saturday and Sanday, May ith and 5th, 5 To opening at 10 o'clock a. M. Mrs. E. I. Watson, of Third Pile, Pa.; J. W. Seaver, of Byron, N. Y., and others will be present to assist in the work and lend to the interest of the occasion. The people of Leona will do all they can to entertain those from a distance. The deep interest, the remarkable foresight and wisdom displayed incomman affairs by the inhabitants of the Spirit world, demand a careful, candid and thorough consideration on the part of mortals, to the end, that a more perfect co-operation may be obtained in all things, that naturally tend to entighten, sufranchise-and elevate the human mind. The occasion demands and we think, will secure a large attendance.

For and on behalf of the Committee.

Business Botices.

Dr J. A. Clark, Electropathist, 157 South Clark street, Chicago, has had twenty years' practice, and refers to many of the first families in this city, whose names will be furnished on applica-tion.

THERE would be no grumbling dyspeptics if all the articles of our food were as wholesome, nutritious and easy of digestion as those made with Dr. Price's Cream Baking Powder.

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

SEALED LETTERS ANSWERED BY R. W. FLINT, 58 Clinton Place, N. Y. Terms: \$9.and three 3-cent postage stamps. Money refunded if 21.23tf.

J. V. Mansfield, Test Medium-answers scaled letters, at No. 61 West 42d Street, corner Sixth ave., New York. Terms \$3 and four 8 cent stamps. REGISTER TOUR LETTERS. v21n4t52

Br the ingenuity of Dr. Price, we have now before us the sweetest and most charming odors, His Alista Bouquet and Pet Rose are really captivating. Ladies, try them.

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

24-6-8

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

Ir is fract which can be proven by a trial, that Dr. Price's Flavoring Extracts are as natural as the fruit from which they are made.

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

Transition.

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

Mr. John Shore:—Dear Friend: I gladly join with my dear companion in thanking you for the two beautiful spiritual pictures that you have been inspired to make. Each has a sweetness and significance of its own; each gives its own divine lesson—one, of the triumph of the spirit over death; the other, of the blassed "Ministry of Angels" to bereaved and suffering hearts. Lovely is the ascending spirit, her immortal features aglow with "the rapture of repose" and holy aspiration; lovelier still is the Guardian Presence, with her celestial attendants, rose-decked and star-crowned, bearing to the allent, waiting, lonely soul the blessing of that sacred affection which the grave itself could not change no chill. Within her "deep and tender eyes" is indeed the assurance that love is not a coulless clod: living, perfected, it shall rise, transfigured in the light of God, and giving glory to the skies;

"And that which makes this life so sweet thall render Heggen's joy complete."

Many F. Davis.

A New Spiritualistic Story.—"Nora Ray, the Child Medium," is the title of a new spiritualistic story, to be issued from the Cape Ann Aderriser office, June 1st. A friend, who has seen the manuscript, informs us that it is a fine production, abounding in pleasing incidents, portraying the wonderful powers of mediumship as developed in the child Nora. There is much in the book to awaken thought. Thoroughly spiritual and appealing to the higher nature. Copies ual and appealing to the higher nature. Copies of this work will be for sale at the office of this paper, and orders sent in now will receive prompt stiention. Price, 50 cts. 24 6tf attention. Price, 50 ets.

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

Clairvoyant Examinations from Lock of Hair.

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

CURES EVERT CASE OF PILES.

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Thousands acknowledge Mas. Moraison's unparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band. DIAGNOSIS BY LETTER -Enclose lock of patient's

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Circular containing testimonials and system of practice, sent free on application.

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Why polson seople because they are sick? 'Consult Drs. W. and Mrs. H. B. Cochrane. Hygienic and Magnetic Physicians, Heading, Berks Co., Pa. Consultation. \$1.00. Letters of in quiry free. Inclose stamp.

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HOMEQ-MAGNETIC POWDERS Are Warranted to Cure any Curable Disease.

Send name, age, history and minute description of disease, in your own handwriting, if possible, and enclose \$1 to Daniel Walte, M.D., cor. Ninth and Pine sts., St. Louis, Mo. DP. White's Medicated Globules for Colds, Cough, Headache, Faver, and all diseases, in first stages, caused by "taking cold," "An ounce of prevention is better than a pound of cure." Price 50 cents per box, or 3 boxes for \$1, mailed free. Address as above.

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Printed Melton 8 3.50
Cambridge Mixed Cassimere, 5.00
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FARMERS can plan their work according to its
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Send Money Orders or Registered Letters at our risk

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By giving age and ex. I will answer six questions for 500 and stamp. Give a life reading for \$1.00 and two stamps.

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24-3-12

ASTROLOGER.

Is successful in reading the planets connected with every event of life. Charts of Destiny for two years, and advice on Business, Marriage, etc., \$1.00; Full Life, \$5.00; Six questions on any matter, 30 cents. Enclose fee, with correct age, for time of birth; if known, whether born night or day, if single, and sex. All business by teter, and strictly confidential. Address PROF. J. FAIRBANKS, No. 7 Suffolk Place, Boston, Mass. Enclose stamp.

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Mrs. A. B. Spectance would respectfully announce to the public, that from a lock of bair or hand-writing she will give a soul-reading or psychometric delineation of character, with leastwoctions how to develop the intellectual and spiritual faculties, how to suppress propensities that are too extreme, adaptation of those intending marriage, how those that are unhappily married may rekindle their former love, adaptages to business with business slying, an accurate diagnosis of physical and mental diseases, with nature's best remedia, and also marked changes of past, present and future life. Fifteen years' experience as a Soul Keader, and hundreds of testimonials f. om among the best uninds of America and Europe, warrants ber in stating that she can fully come up to the claims berein made for her. Full delineation, \$1.00 and four been stanges; brief delineation, \$1.00 and four been stanges. Address, Mrs. A. B. SEVEHANCE, White Water, Walworth Co., Wis.

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state and develop clairvoyancy. Seni everywhere for \$1.0.
Agents wanted. Dn. W. A. CANDEE, BRISTOL, CONN.

TESTIMONIALS.

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

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

perfected. She would not now part with it for many times its cost.

It has the same effect on a young lady boarding with me, having put her into a sound sleep in fitteen or twenty minutes, and she iscope of those persons that never get sleepy when sitting reading or otherwise occupied.

An elderly lady was at my house and took it in her hand and was soon in what is called a trance state, and went on to tell who were alling and to prescribe for them. But I take not stock in that line of trade, and leave those to profit by it that do. I feel no reluctance, however, in recommending the "Vitalizam" for all it is advertisfed to do in the resuscitating and vitalizing line, as stated in your circular.

Bristol, February, 1878.

I received the Vitalizers all right. Think they possess great power to soothe and quiet the nerves; had a person hold it who was quite sick, troubled with indigestion; it put him to sleep in a few minutes. When he awake he felt greatly relieved. It relieved the pain from the foot of another person, and several persons "were affected favorably by the electric current of the instrument.

I have the Magic Cup and Horse-thoe Magnet, but think this will help me more than anything I have yet seen.

Very respectfully. Mas. T. P. Honnmook, Very respectfully. Mas. T. P. Honnmook, 24-6-15

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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 J. Newton New York City, Saturday evening, March 30th

Standing amid earth's dark decay
In the shadows cold and gray,
Off-we hear had mcrtals say:
Is it up hill all the way?
When the morning's light was gay
With the profuse of the day,
When the ker's with light was crowned,
And the earth was bright around
In our childhood's happy hours,
Sporting with the leaves and flowers,
Though the little feet must climb,
Journeying upward all the time;
Yet the happy children hay:
"Yes, "its up hill all the way,
But the path is bright and gay
Crowned with buds and flowers of May."
Day's burning light climbs higher,
And the sun pours its radiant fire,
And the sun pours its radiant fire,
And the little feet have grown
Weary, treading on alone; And the little feet have grown
Weary, treading on alone;
Higher, higher, higher still,
Further, further up the hill,
And the way grows rough, and thorns
Pierce the feet that in the morn,
Were all rosy from their rest.
And with light and joy made blest.
Then the watching angels hear
From their dwelling place so near,
Voices fainter, fainter say:
Is it up hill all the way? Is it up hill all the way?

Noon has changed, the sun goes on, And not yet the light is gone; Day goes onward, still the path Runs further, and the tempest wrath May gather in the skies o crhead O'er the feet that now have bled

And when in the fading light You draw near the gathering flight, When the twilight cold and gray When the twitight cold and gray
Reaches o'er the narrow way,
Still we hear sad mortals say,
Is it up hill all the way?
For the path indeed has thorns,
And the light that crowned the mora
All is faded, all is dead.
Many a farewell has been said, And our hearts are sad and lone,
Journeying onward toward our home.
Ah! you watching angels, say,
Is it up hill all the way?

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; Falls as music tones of love From the homes of rest above.
Yet the path runs higher, higher
Led by spirits' bright desire,
Climbing from the earthly way.
Through earth's darkness and decay. Yes," the watching angels say, It is up hill all the way," But the path leads to the day— Leads beyond the gathered night, Leads beyond the clouds and blight, Far beyond the thorns and stones Where they walked on earth alone,
Far beyond the river's waves,
Fab beyond the gathered graves,
Upward to the pearly light,
Far beyond earth's dreary night.

Upward, where the mountains brow . Is bathed with sunshine even now, 80, the loving angels say,
Tho' 'tis up hill all the way,
Yet the path leads to the day;
Bend! O mortals, and obey!

Notes From the Lecture Field.

BY DR. J. L. TORIS. -

My work since I reached Michigan has been constant, and for the most part, has been full of satisfaction; for when I speak of success, I do not mean dollars and cents so much as large and growand audiences, whose hearts beat and throb in sympathy with my own.

During the last two months we have lectured

During the last two months we have lectured almost every night, and never before has there been such a wave of free thought aweeping over the country. Ingersoll has visited various parts of this State, and, like a comet, has swept a clean path, and stirred the dry bones of orthodoxy. Free thought, the grand and only instrument of progress and reform, is gaining a strong foothold among the people of Michigan.

Spiritualistic free thought, presented with a strong admixture of common sense, is halled with

strong admixture of common sense, is halled with welcome everywhere; and if the fever of morbid taste for the marvelous in spirit phenomena, has somewhat abated from the abuses which have crept in there is however, a deep undercurrent of solid thought pervading the minds of the people, becoming more and more inquiring, and farbetter qualified to investigate spirit phenomena. Good mediums must, and will be, developed to outshine the deceptive and fraudulent, and the time will come when our people will be enabled by intuition to detect cheats and weed them outfrom smong us.

Our time during March was fully occupied. We strong admixture of common sense, is halled with

Our time during March was fully occupied. We gave alx lectures at Plainwell to large audiences, and was followed by Mrs. Shepard, a good speaker and worker in the cause.

The second and third Bundays of March, we labored in Sturgis, and enjoyed much the pleasure of speaking in the Free Church owned (and free of debt) by the Spiritualists of Sturgis.

Our audiences were large and attentive, and during our eight lectures at Sturgis, we met with many expressions of kindness and help.

From the 21st to the 25th we spent at Kalamazoo, in State Convention of Liberals and Spiritualists; and I must say it was good to be there, for not a single wave of trouble rolled across our peaceful breast.

We were right glad to meet Brother Flahback, whom we did not anticipate the pleasure of seeing, so our joy was made full.

What pleased me most of all the work done by se convention, was a well-timed effort to renew the lyceum work throughout the State. To say the least, Spiritualists and Liberals should join hands

in the lyceum organization, a meeting so pre-eminetily adapted to old and young.

The last Sunday of March we joined a large gathering at Baranac in a two days' meeting, celebrating the advent of Modern Spiritnalism.

Suste M. Johnson, Mrs. Morse and myself did what we could to break the bread of life on the

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 Safam (Oregon) Rec-

At Jesse Shepard's scance, 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 scance. A little child, whom she had lost many years ago, came, and as of yore, crept into her lap, and threw its tiny hands around her neck, and laid its little head against her check. This was repeated a number of times during the scance. The feeling and touch of the little one was as palpable to the mother as if made of real flesh and blood. But the most remarkable of it all was that during the visit of the little cherub to its mother, the piane and other instruments were played by invisible hands. This is the most convincing test ever given in Salem. Truly life is full of strange mysteries that can only be solved by the cold hand of death.

Fraudulent Mediums.

In your report of the faudulent crop of mediums you did not notice one Prof. Myrtle who has been traveling around the country, giving pretended spiritual demonstrations, where the people vere gullible enough to receive them as such; and where they were too critical for the successful accomplishment of his tricks, then he would announce his scances as an expose of the various feats of spiritual mediums. After humbugging the good people of Adrian, the capital city of our county, to the extent of between one and two hundred dollars, he honored our place with his county, to the extent of between one and two hundred dollars, he honored our place with his presence, and advertised himself as a genuine medium for spiritual manifestations his scance to take place at Union Hall, the 25th of February. The hall was lighted, and he began to sell tickets. One or two questioned the professor pretty closely as to whether his exhibition was a genuine exhibit of spirit phenomenon, or whether it was to be an expose, giving him to understand that they should insist on test conditions. The Professor did not seem to relish this kind of catechism, got slightly excited, but was forced to spowledge that the scance was intended as an expect of spiritual mediums. Of course that reversion prevented the people from investing their money in that kind of show,—and the discomfited wouldbe medium exposer announced that the scance was postpoued to March 2nd—admission free. Accordingly the hall was nearly filled on Saturday evening to witness the great exposure of Spiritualism. ingly the hall was nearly filled on Saturday evening to witness the great exposure of Spiritualism. The Professor proposed to duplicate the phenomena produced by any medium. Well, he went on with his show, having a black canvas cabinet committee chosen of skeptics. His table tipping, showing hands, hands manipulating the persons of the committee, were decidedly thin; so of the slate writing—very bunglingly done, and a few other stale tricks. The Professor took up a collection to defray expenses, and the audience appreciated his performance to the extent of three dollars and twenty-six cents. He concluded not to stop (so I understand) at the small towns on his way, but go to Chicago, where there is a wider field for the exercise of his great mission of expesing Spiritualism. I have waited with considerable interest for some notice in the JOUNNAL of this great exposer; but perhaps he changed his this great exposer; but perhaps he changed his mind and evaded your city, fearing that you would be after him. Perhaps he subsided altogether, the critical, test-demanding portion of the public, rendering it rather uncomfortable for him, and his mission rather uncertain. Every houest and right-minded Spiritualist, in my estimation, approves of your exposures of dishonest medium, and should aid you in the good work, I congratulate you on the success of the JOURNAL.

Our Theory of Spiritualism.

What it is true that Spirilism has sustained an uner liable reputation from scknowledged impostors of every description, tiskno fault of Spiritism—but it is a misfortune to humanity, that so many disreputable persons should have worked 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 their with a reckless disregard of personal reputation.

Imposition lurks in every corner to spring upon innocent prey. No class of business is exempt, and no religious theories are entertained without its invaders disguised in a fleece of wool

The clergy, who are actuated by motives fully expressed in their alarm for the safety of long established creeds, would make the public believe they had prepared the foundations for theological splendor upon the ruins of Spiritualism. But this is the age when ecclesiastical decrees cannot reis the age when ecclesiastical decrees cannot resist the evolution of human thought and its express right to counsel, reason and philosophy; this is the age when Puritanism and theological treason have lost their prestige? this is the age when the gods cannot wield their despotic sceptres over the inevitable destinies of religious freedom, and this "Age of Reason," once dreamed of by a great mind which did not survive its advent.

For 1900 years the destinies of man have been

For 1,900 years the destinies of man have been determined by the vindictive sceptre of superstition. Reason, like the lies, tamed by fear, knew not its strength, and philosophy draped in miracles was destitute of force.

The poet has well said,

"To quell the people and keep them under, The ancients told them tales of wonder, A plous fraud or a holy blunder,

A rainbow sign, An earthquake or a blast of thunder, Was held divine."

But in our eventful age, reason has gained a vicviews as make strongest appeals to common sense, believing no divine commission has been issued to mortals to pass spiritual sentence upon con-ficting opinions. Spiritism teaches the belief of no divine principle through fear of a burning hell; it teaches no death, but a sleep and a spiritual birth, after which none would return to the haunts of mortal darkness; it teaches the scorn and condemnation of none.

A Methodist divine not long since was trying to impress a lady of no creed with his Methodistical supremacy in discharging the official duties of the judgment seat, pointing out a house of his ac-quaintance; although it had been more conspicuous in relieving the destitute than his Church, yet a mystic cloud overhung the place, and his reverence seemed to know enough of its fascinations to justify his spiritual ardor in his prayer that the house might be burned down, including all the occupants. The lady remonstrated with the poet's dream of mercy:

"Revile them not, the tempter hath A snare for all,

And pitying tears, not scorn, not wrath '.'
Befits their fall.''

The preacher was silent, and began to reflect upon the possibility of transcending his spiritual mission in violation of the greatest of commands -to love one another.

D. C. Seymour writes: In the days of long. ago, I corresponded with Bro. Jones, and sent him many subscribers for the grand old Journal. What a power it has become—scattered into every hamlet of civilized America, bringing the glad tidings to the sorrowing thildren of earth; that the dead are alive, can and do communicate, and often

dead are alive, can and do communicate, and often are whispering to mortal ears!

The grand old sages, savans, philosophers and thinkers of all the past, are still hard at work, solving the problems of the universe, reaching out into the ocean of space, discovering new laws governing spirit and matter, and worlds and systems of orbs far beyond the miky way, are found, and the plastic mind of some medium astronomer yet in earth life, is impressed to turn his telescope in that direction, and behold other alient stars are located in the majestic heavens. Who will dare to say that the dazzling splendor of the minds of Galileo, Newton, Bacon, Columbus, Franklin, Morse or Newton, were not the reflection of the master minds of the ages past and gone, who today are walking with angel tread through the lace of the star-lit heavens?

What good has Spiritualism done? Who can

What good has Spiritualism done? Who can say what good it has not done? New thoughts, grand ideas and new principles are being continually evolved for the benefit of the toiling, periahing millions; slowly, yet surely, priestcraft and ignorance are passing away, while spiritual unfoldment and a higher idea of life and its uses, are gaining ground in the minds of the people. Yes, Spiritualism is working its way into the hearts of the people, and will yet leaves the whole lump.

people, and will yet leaves the whole lump.

J. H. Hamd writes: In a short article from your pen, in issue of April 6th, in regard to Bastian and Taylor, I think that you have taken the proper view of the subject. If they are not willing to avoid "even the appearance of evil," by submitting to fraud proof conditions, they should not complain if any earnest investigators look with distrust and sorrow upon their mediumship. I hope that all honest mediums will, of their own second, demand fraud proof conditions, so that fraud crops in mediumship shall cease forever. Should they not before all men and women, place themselves "above suspicion." I have read with joy many accounts of the phenomena presented through their mediumship and rejoice in all their successes. I earnestly hope that they will reconsider the matter, and submit to reasonable conditions that will slience doubts against their integrity, and caviling against genuine manifestations forever.

Ake City, Utah.

The following report should have appeared soon er, but was unavoidably crowded out:

er, 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 Cisier'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.

Mrs. Margaret Hunt, an old friend of, and an indefatigable worker in the cause, occupied the chair, After singing by the choir from the Psalms of Life, and and an invocation by Mr. William Nowell, Mrs. Hunt opened out the subject of the anniversary, by recounting some of the incidents in connection with the rappings at Hydesville in 1842, and referred to some of her own experiences evidencing the grand truth of the immortality of mankind.

mankind.

Mr. William Nowell made a few remarks expressive of his pleasure in meeting with his friends to commemorate the advent of modern Spiritual-

ism.

Mr. John Gunn spoke of the personal evidences he had received of the return of our loved ones who had passed the portals of the tomb.

Mr. C. J. Johnson read an original poem embracing a short history of modern Spiritualism from the raps at Rochester to the present time.

Messrs. J. Harris and Alfred Ward spoke of the time, one year ago, when we as a little body of Spiritualists took the hall we are now in they rejoited to see what had been accomplished here, and referred to the growth of Spiritualism generally.

ally.
Mrs. Olive H. Jehnson, trance medium, addresswas notable in being the epoch of bringing the grand truths of the Harmonial Philosophy to the

attention of all mankind.

Mr. T. C. Armstrong said he felt that while with Mr. T. C. Armstrong said he felt that while with
the light of science we were beginning to comprehend the great age of this planet, yet with the
grand ideas opening up to our minds through
spirit intercourse, he felt that it was but in its infancy. He exhorted all to follow the dictates of an
enlightened conscience, and, fearless of popular
or financial considerations, carry out the mottoj
over the stand, and "dare to do right."

Mrs. Fanny Ashman read a piece entitled "The
Three Preachers."

Mrs. M. Hunt then made be few concluding remarks, and referred to the great number of spirits

Three Preachers."

Mrs. M. Hunt then made a few concluding remarks, and referred to the great number of spirits which she clairvoyantly saw in the hall, which she felt reductant to undertake to describe in public; there was one spirit, however, she felt she must not let pass without notice, which was a beautiful female standing by a certain gentleman, to whom she gave name, etc., and the spirit wished to say to that gentleman, "When the time comes for you to pass to the Summer-land I will be there with open arms to receive you and conduct you to a beautiful home." The gentleman acknowledged the test given as to name, etc., thus giving encouragement to Mrs. Hunt the medium, who, though diffident before a public audience, is enabled, in our weekly seances at her residence and at other small gatherings, to give quite a number of very satisfactory tests to inquirers after truth.

At 7 o'clock in the evening we again assembled in the hall which was crowded. Mr. T. C. Armstrong occupied the chair. The choir sang, "Rap, Rap." Mrs. M. Hunt offered an invocation. Singing by the choir, "The Golden Age." The chairman read a synopsis of the events by which the mediumship of the Fox girls at Hydesville was called into action thirty years ago, and referred to the rapid strides mediumship had made since that time. From his own experience he was astisfied of the desire and shillty of our loved but departed

time. From his own experience he was satisfied of the desire and ability of our loved but departed

friends to make their presence manifest.

Mr. Wm. Nowell addressed the meeting upon
the "Selfhood of Man." Choir sang "The Morning of Freedom." Mrs. Olive H. Johnson then

ing of Freedom." Mrs. Olive H. Johnson then spoke under entrancement, referring to the necessity of being under the intuition and guidance of the good angels; citing the uncertainties of life, she impressed upon all the necessity of keeping their house in order, and being prepared for the change called death.

Mr. Affred Ward then followed, showing the tendency of Spiritualism in demonstrating immortality on a natural basis, and illustrating in a forcible manner the truth of Spiritualism.

After a few remarks by the Chairman, calling upon the friends of freedom and all desirous of lifting the masses of the people from a condition of bigotry and superstition to a higher plane of thought and action, to come forward and help the little band in their efforts to do good; the most enjoyable services of the day were brought to a close by the choir singing "The Sweet By-and-Bye," the congregation joining heartily in the chorus. chorus. THOMAS C. ARMSTRONG. Corresponding Secretary First Society of Spirit-ualists, Salt Lake City.

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 Grimitive Religions; or, the Religious Background, which are very interesting, and although lacking in spirituality, his utterance is bold, and he speaks in no uncertain tones, advocating thorough culture as a means of growth into the better modes of life. He preaches of no other savior, and scouts at the life. life. He preaches of no other savior, and scouts at the idea of spasmodic moral changes, or moral panacess of any kind. He claims to give the result of the best scholarship of the day on the subject. The primitive religions were universally founded on a belief in spirits. Drawing his conclusion from Herbert Spencer, he says this belief was an illusion, caused by misapprehension of the phenomena of nature. The primitive man knew nothing of science or the natural laws, and what he did not understand, he attributed to the power of spirits. This gives the religious background a gloomy hue, and is enough to make us tremble: gloomy hue, and is enough to make us tremble; but, says Mr. Crookes, the explanation is not en-tirely satisfactory,—there is a problem to be sol-

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 discribed minutely his travels on the coast, but his residence in the East, detailing accurately the extreme buffering of his sick daughter, disgnosing the disease perfectly, and stating that she could be cured by a Spiritualist. Soon after, he was telegraphed to return home to Chicago on account of the declining condition of his daughter, and feeling convinced that the regular physician could never relieve her, he went at once in search of a medium, and by chance he met Mrs. DeWolf, through whose instrumentality she was, soon restored to perfect health. Here is an evidence of the power of spirits; everything that the skill of attending physicians could do, had been done, and yet no relief to the afflicted child, and while standing, as it were, on the verge of the grave, expecting to die at any moment, Mrs. DeWolf steps forward, and through the assistance of her spirits guides reatored her to perfect health. ward, and through the assistance of her spirit guides, restored her to perfect health.

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 practicable result is concerned—that which is peddied through the country—I do not believe in."

Geo. W. Webster writes: Geo. P. Colby, the test medium and clairvoyant, writes me that he will be back from Florida by the first of June. He can be addressed for the present at Banair, Harvard county, lows. He makes great many converts wherever he goes. I need have one who could make more. We talk of folding a camp meeting some time in June, if we can secure a first-class speaker. I think people are more ready to investigate than ever before.

Medical Education and Protection.

The Journal had for years ventilated the "fallacies of physic," and particularly the fallacies of the claims of the different schools, to 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. For a long time it stood almost alone in this matter. The Chicago Times has at length taken up the cudgel in defense of the rights of the people, and for their security against legalized quackery, which it wields in the following practical manner:

The Times charges that medical colleges in generai are shains. Because they require no preliminary education as a condition of admission.

Because the course of study pursued in them is

Because the course of study is superficial

Because the course of study is superficial.
Because the course of study is too narrow.
Because the discipline is so loose that students
may remain practically ignorant of the fundamental knowledge of both the science and she art
of medicine, and yet graduate.
Because the graduation fee, paid in advance is
returned in case a diploma is withheld,—thus
making it the financial interest of the individual
brofessors to give diplomas.

making it the financial interest of the individual professors to give diplomas.

Because diplomas issued by these colleges do not represent skill or capacity to acquire skill, but simply the money paid for them.

Because the examination of candidates prior to graduation is conducted by the teachers themselves, each of his own class, and his own reputation and interest prompt him to "pass" as many as possible, without much regard to their worthiness.

Because on a farcical examination, thus con-ducted, diplomas are issued to those who-have

paid for them.

Because these diplomas are legal licenses to play "doctor" at the expense and risk of the public. The reforms which the Times, has suggested

commend themselves, and need no analysis or ar-No person 'should be admitted as a student in medicine who has not received a thorough English and fair classical and general education, and who is not sufficiently acquainted with the sciences to apply at least two of them—chemistry and botany.

The course of medical study should be made at

and botany.

The course of medical study should be made at least three years in length.

Students should be passed from grade to grade only after examination by a competent person not his teacher, on the portion of the study previously gone over.

The discipline should be made strict enough to compel the habitual devotion of each student to his work.

The instruction should be broader, deeper, and more systematic.
Two years hospital practice should be a condition antecedent to final examination.
The graduation fee should be abolished, or

The graduation fee should be abolished, or made non-returnable.

A diaploma issued by a medical college should not be a license to practice medicine.

This is essential to reform of the colleges. The diploma should enable the holder to go before a state board of examiners as a qualified applicant for a state license. The state board should be selected from among the most capable physicians; man of experience intend aprict unlamiabed men of experience, intrepid spirit, unblemished character, and general repute, and upon it each school of medicine should have a just representation. No physician should be a member of the State board who cannot make affidavit that he has no interest, direct or indirect, in any medical college. This board should have legal authority to availing college. lege. This board should have legal authority to examine college graduates, and to issue licenses to those who satisfactorily pass the examination. The board should have authority to examine into cases of mainractice, to withdraw licenses, to prescribe the standard of attainments necessary for the obtaining of licenses, and to exercise a general control over the manufacture and conduct of doctors.

The subject of medical education is to come be fore the National association at Buffalo, and it is to be hoped that the good sense of that body will lead it to investigate the college course and man-agement. The result of such an examination will be the adoption of the Times' suggestion as to the required reforms.

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 Hol-

land.

About two months ago I delivered, on invitation, a lecture in one ofe of our northern cities, Zwolle. The public there were generally unacquainted with Spiritualism. I spake about its history, beginning with America, from which the new light dawned upon the world, describing many facts observed in private circles at the Hagne and elsewhere. I distributed a number of American, English and other spiritual papers, and in great quantity also a small leaflet containing rales for the spirit-circle and beginners. Besides I showed spirit photos, direct writings and deaw-I showed spirit photos, direct writings and deaw-ings, etc. A great deal of interest was awakened, and the northern Dutch papers got up a lively po-lemic. There are several families in the named locality desiring to form circles; so truth will make its path there I hope, and I will continue to prepare the way as long as our good Father in heaven will grant me force and energy. American mediums vialting the continent should not forget Holland. With pleasure I will always give instruc-

There is one thing which we want very much, viz.

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 wanting them, while in Eugland and America they develop more and more? Can't the spirits manage to develope our mediums, at the Hague, or manifest in a strong way?

a strong way?

Just this day I had at my house a gentleman Just this day I had at my house a gentleman from Amsterdam, a good clairvoyant 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 to name, place of death, and many particulars. It another time he gave correctly numbers hidden from his view, and unknown to all of us.

A. J. Riko.

Mistia II. Stevens writes: An item in the Jouanal of April 6, attracted my stiention, from 8. 8. Fisher, of Sparia Wis, which is in exact accord with my own ideas. Professional mediums will do for test and humbug hunters, but 'tis only through the private medium developed in the home circle, whose sweet teaching is known to be genuine, whose words of cheer and consolation are inexpressibly dear to the loving hearts of home, where there is no disturbing element of doubt and suspicion; only confidence in and love for the medium, that the loveliest attributes of our beautiful philosophy are to be strengthened and promulgated: mulgated

tiful philosophy are to be strengthened and promulgated:

Dr. 8, of this place, visited Bastian and Taylor, a year ago this last winter, (I think that was the time). The neual 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 sen 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 registly. Bill I think it would much advance the iddress of the young men and of the cause, if they would submit to test conditions. So long as a shadow of suspicion is allowed to attach itself to any professional medium, so long our beautiful philosophy will be trailed in the mire of deinsion and taleshood. Spiritualism is what we want, but we want it pure; we want its manifestations pure as its religion is pubs. So long as the decident of the submit to the or and the manifestation and deceit to creep in, and just so long as there is a chance for these enemies, just so long the people will cry humbur, and refuse to investigate, or refuse to be convinced when they do. The people will cry humbur, and refuse to investigate, or refuse to be convinced when they do. The people

will uphold you in the bold stand you have taken, and will lend you their strength and support to fight the legions of superstition and ignorance.

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

BATTLE CREEK, Mich., April 23 .- Quite a sensa. tion 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 le 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, when the strange personage retreated, and when they retreated would follow 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 heart; but, instead of crying out, it danced a hornpipe on the rails, and seemed to delight at their discomflure. 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 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 outflanked it, and came upon it in the rear, resolved to capture it and solve 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 their passage, his long; silvery locks and snowy white beard floating in the hreeze. To sill questions he made no reply. The dogs were called into requisition against it, but to no avail. Hecarried a death-like smile throughout, and retreated at their advance as before, and, on being surrounded, again vanished heavenward. We heard from the scene a couple of days ago, and the country thereaboute is all excitement. The question is: Has some old man been murdered and buried there, and this his apparition? Certainly it is not flesh and blood. Scores of visitors from other counties have been there and took observations, and all have went away mystified. At last accounts no l rods in advance of the engine. The engineer blew the whistle, but the mysterious form refused to tion.-Inter-Ocean.

Julia E. Tomlinson wrifes: 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 "strike 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 God-given gift for the applause and popularity of geople who, in their inmost heart, despise them for their weakness. God knows there is no inducement for me to be anything different from what I necessaries. for their weakness. God knows there is no induce-ment for me to be anything different from what I naturally am—honest with my mediumship, for in all my sources, no matter how large, I have never received more at one time than three dollars, and dever that but once Despised by the church, ta-booed by society, and spoken evil of by many, and financially nothing, there certainly is no induce-ment for me to commit fraud. I think all true me-diums should rally around this standard and let ment for me to commit fraud. I think all true mediums should rally sround this standard, and let the world see that there are some who are honest. Will Brother Eddy tell us how to test Spiritualists, 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.

M. L. Dunlap, of Wheeling, Ind., wishes to ld friend, D ifornia, for sending him the Rulio10-PHILOSOPHI-CAL JOURNAL. He says:

"I consider it a rich treat, and think it the best paper in the United States. I have two other pa-pers come on the same day, but read the JOURNAL first.

A few weeks ago the Sabbath school in this place had quite a little excitement over the following quotation from Scripture: "And it came to pass that wight that the angel of the Lord went out, and smote in the camp of the Assyriance of hun-dred four score and fire thousand; and after they arose early in the morning, behold they were all dead corpses." Now the people seemed to differ in regard to the number killed. We wish to know who it was that made the discovery on the next morning of so many being killed. Was it the dead men, or somebody else? Will some one answer and tell us?

Brief Mentions.

W.P. Fortson writes: I am more than pleased with your management of the Journal—with its conservative liberality, and with the talent and skill displayed in its make up, its influence is bound to be felt.

J. A. Gilbert writes from Wisconsin: New Lon-J. A. Gilbert writes from Wisconsin: New London now has about two thousand inhabitants and it seems to me it has been sadly neglected by the lecturers. I should be gisd to have some good lecturer or medium come here and stir up the minds of the people on this subject of Spiritualism. I must say that I am highly pleased with the manner you are conducting your paper.

D. Thomas writes: We certainly do admire the liberalist of some antiment and we have an

D. Thomas writes: We certainly do admire the liberality of your sentiment, and we have an exalted opinion of the transcendent and surpassing excellence of that exponent of Spiritualism and tree thought. THE RELICIO-PHILOSOPHICAL-JOURNAL. We are very fond of argument and discussion, and we admire the liberality of an editor that will publish the scattments of his opponents.

that will publish the sentiments of his opponents.

Serens Milner, New Orleans, La, writes: Col. and Mrs. Eldridge are still here. She has done a great work here this winter in converting skeptics. Two very stubborn cases in .my own family have been convinced. Mr. Charles Foster is here also doing much good I hear. Mr. and Mrs. Simpson left here for your place, where I hope her health will improve. She has been lately developed as a good state writing medium. I had a very satisfactory sitting with her before she left. I hope she will meet with success in your city and do much good.

good.
Mrs. G. E. Childs of Santa Barbara, Cal., writes:
Will you please thank Mr. Nolan for me, for so
kindly answering my question, and tell him that I
wish he and his medium had a bouquet of my lovely flowers. I hope some day, not far in the future,
Mr. and Mrs. Billing and Mr. Nolan will come here
to our fair city by the sea, and stay at least a year,
if not more, to enjoy our fruits, flowers, sunshine
and seach.

if not more, to enjoy our fruits, flowers, sunshine and sea beach.

A few weeks since my spirit friends saved my life and home. I had a severe cold in my head, and after applying warm remedies, i wrapped a shawl over me, and retired at half past nine; at half past twelve my friends aroused me by very loud raps on my bureau and table. I felt that something was wrong about the house, and as I was perspiring profusely,—I called my husband from the next row— When he came I could only see a faint light, and found the room filled with a dense smoke. The woolen carpet had burned all that time, and I was almost suffocated; in a few minutes more the fire would have reached a thin muslin curtain, and I have no doubt but it would have classed and burned rapidly. We were very thankful for the escape. My unseen friends always rap good morning to me as soon as I get awake enough to hear them, and yesterday, for the first time, they rapped by me in an audience.

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NEW YORK ITEMS.

An Interesting Communication From E. D. Babbitt, D. M.

I have by no means forgotten the readers of the RELIGIO-PHILOSOPHICAL JOURNAL, several of whom have been asking me wh I have not kept up my correspondence with the paper. The truth is, in the first place, that I have been up to my eyes dering all my spare time night and day for several years back, in writing and developing my large work on Light, Color and the Fine Forces, while in the second place, I wrote a fult, long letter several months ago, and by means of an accident on the way, or somemeans of an accident on the way, or somewhere, it never reached the columns of the Journal. I have been exceedingly pleased at the increasing dignity, enterprise and ability of the Religio-Philosophical Journal, together with the display of intelligence in its managing editors, who know not only how to use their own brains but to ampley wisely the brains of other but to employ wisely the brains of other able writers, such as Hudson Tuttle, W. Emmette Colomas, J. R. Buchanan, and many others, not to speak of the beautiful lectures of Mrs. Richmond, the Independent Voice, Voices from the People and the various lectures, sermons, etc., from miscellaneous sources. The articles of Mr. Coleman, concerning the relations of Spritualism and Darwinism, constitute a valuable contribu-tion to the literature of Spiritualism, and will help to show that Spiritualism marches at the very vanguard of scientific progress, and absolutely leads off in the great meas-ures of social and humanitarian development. The truth is, that spiritual science ment. The truth is, that spiritual science is taking a broader and more philosophical ground than the more materialistic science of Darwin, Huxley, Tyndall, etc., which ignores the fine principles of power that constitute force, and which at best have but a dim conception of the correlations of force and matter. I was sorry to see the thrust which Mr. Coleman gave to Dr. Peebles by which Mr. Coleman gave to Dr. Peebles by expressing his suspicion that the latter gentleman desired to be considered a leader among Spiritualists, and was perhaps possessed by that "overvaulting ambition which overleaps itself." To those that know Dr. Peebles best, and have seen how his love flows forth for others, sometimes to the neglect of his own interest. to the neglect of his own interests, such expressions seem unjust. I do not think he is afflicted with an over self-esteem at all.

Thave heard him say that he was nobody.

Mr. Coleman was powerful when he piled up his immense array of facts and authorities against the position of Dr. Peebles on Darwinism, and that, I think, should have sufficed in the line of destructiveness without any unkind assertions which appeal mainly to the passions of readers, Liberal is divine indeed. ists need to soften their iconoclastic natures with calm philosophy, and to build upon demonstration rather than denunciation. We need all our workers in this great bat-tle of spiritual truth against the wave of materialism which is sweeping over the na-tions. I would not take Dr. Peebles or Andrew Jackson Davis for their exact science, but we want the large generalizations and seership of Davis, and we want the in-spiration and eloquence of Peebles, and the historical skill of Emma Hardinge Britten and the brilliant lectures, scientific and otherwise, of Prof. Denton, and the philosophical accumen of J. R. Buchanan, and the scientific accuracy of Crookes, Wallace, Hudson-Tuttle, Coleman, Buchanan, Denton and the graceful literature of Epes ton, and the graceful literature of Epes Sargent, Robert Dale Owen, S. B. Brittan, and a host of other noble workers in Europe and America, many of whom are equal to the names already given. Let us hold up each other's hands then, for we are fighting the "battle of the Lord," and the world is

to be redeemed by us through the leader-ship of the celestial hosts.

Mrs. Nellie T. Brigham is drawing over-flowing audiences by her graceful eloquence at the Republican Hall on Sad St., two doors east of Broadway, every forenoon and evening, and Mrs. Hyzer is said to be very suc-cessful in building up the Brooklyn society of Spiritualists where she is greatly admir-ed, and spiritual conferences are held every Sunday at the Harvard rooms, corner of 6th Avenue and 42d street. It is probably not necessary for me to speak of the fine music and the pleasant speeches which we enjoyed on the occasion of our anniversary, as you will probably have a fuller report of them. Prof. Adler, O. B. Frothingham, the Church of Humanity held in Science Hall, and other liberal men and societies are in full blast every Sunday, and the theological fabric is growing "small by degrees and beautifully less." Dr. Buchanan, now a Pro-fessor in the New York Eclectic Medical Colfessor in the New York Eclectic Medical College, at No. 1, Livingston Place, is giving a series of popular lectures at Republican Hall every Saturday evening, which are said to be very fine. Two Liberal Clubs meet every Friday evening, of which the Manhattan Liberal Club meets at Science Hall, with James Parton for President, and with Dr. Hallock, Mr. Wakeman, Dr. Vanderwyde, and many others, including the landlords of the Science Hall building, Henderson and Brown, among its able members. Our fluent fecturer on Science and Spiritualism, Mr. Eccles, was also a member of it until a Mr. Eccles, was also a member of it until a few months since, when he started out on

Among the fine institutions of New York
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Science Hall is getting to be a great cen-tre of free thought, three liberal papers betre of free thought, three liberal papers being published here, namely, Payne's Age of Reason, at \$1 a year, D. M. Bennett's Truth Seeker, at \$3 a year, and the Positive Thinker, by Henderson & Brown, at \$1.50 a year, all wicklies. Mr. Bennett, as you will remember, was brought up before the courts by our Anthony Comstock on the plea that he was publishing obscene literature, when the real trouble was that he dared to show up the untruthfulness and folly of orthodox opinions. This persecution raised a storm opinions. This persecution raised a storm against Comstock, and he found it necessary to drop the case, although he did enough to awaken a tide of sympathy for Bennett, which greatly increased his business, and caused him to double the dimensions of his paper. Truly, "The wrath of man shall praise God."

I have now given up magnetic healing and established a small publishing house, the object of which is to disseminate a higher philosophy of life and of the fine forces. In this way I shall be able to widen my field of influence, and more effectually carry on this great reform for upbuilding the spiritual and physical nature of man. I am to have ready during this month of April a work got up in magnificent style, which I have been intensely occupied in preparing for several years back, and which is entitled "The Principles of Light and Color." It will contain about 560 pages, of royal octavo

size, 204 photo and wood-engravings, a part of which have the exquisite finish of steel plates, and four beautiful, colored engravings printed on seven plates each, the whole gotten up on heavy supercalendered paper of a diluted sky blue and light violet tint, which is highly southing to the nerves of the eye. The ordinary toned paper with a yellowish or buff tint, or white paper, is known to be irritating to the eye, especially when using artificial light, for which reason mine, while being more handsome, is based on more physiological principles. While preparing this work I, of course, have given long and severe investigation of many of the leading scientific works of Europe and America attended with experiments, and yet-seeing the vagueness of the general scientific (2) available of the seeing of the general scientific (2) available of the seeing o entific (1) explanations of the workings of force in connection with matter, and the absolute ignorance of atomic and molecular conditions, and knowing that so long as this ignorance remained we should be entirely in the dark with reference to the fundamental workings of every possible mani-festation of force, such as the of electricity, heat, cold, magnetism, diama, tism, light, color, odyl, and the exquisite and marvelous phenomena of physiological and psychologi-cal action, it has seemed to me all important that these basic principles of things should be reached and comprehended. I saw that the first thing to be done, was to get a true conception of the philosophy of nature's process, her laws of harmony and perfection, a thing which the scientists of the day, with all their marvelous achievements, had failed to do, as they have ever been prone to swing either to the material or to the dynamic theory of force, without being able to perceive the golden medium between extremes, or rather the medium which in-cludes both extremes. I saw that their greatest mistake was in failing to perceive that everything must have its soul and body principle, its dual relations, its positive and negative conditions, and one reason why they thus failed was that they have ever been seeking the grosser material side of nature, and ignoring those subtile ethereal and spiritual forces which are the animating principle of the grosser elements, just as the grosser elements constitute a reactive base-work for the finer. For this reason I have devoted the first chapter of my work to the "Harmonic Laws of the Universe," with numerous illustrations, in-order that these principles may stand forth with clearness and constitute a true foundation upon which to build, and this foundation, I find, constitutes a true guide, not daily in matters of science, but in religion, art, social life, government, and all other departments of human knowledge, for when we build on nature, we build on that which

Having ascertained these great general laws of things, it was necessary to go deep-er, and inquire into the workings of atoms and the animating ethers which sweep through them, so that it might be known just what kind of motions and conditions of matter gave the effect of red, or yellow, or blue, or violet, or of heat, cold, electricity, psychic power, magnetism, etc. Here was a field that involved a wisdom much greater than any human being had yet at-tained to, or was considered able to reach, and yet I knew that if I could by any means solve the problem of atomic action, I could then understand the principles that under-lie pretty much all matter, such as the working of chemical attraction and repulsion, the various kinds of force, and the processes by which a universe can be built up or taken to pieces, for atoms are cobble stones out of which worlds are built. Vain attempt! Unaided human wisdom could never reach such a result. I plainly saw that, and I trained my clairvoyant powers so that I might see the marvelous working of the invisible essences that sweep through all things, and my spiritual powers so that I might get into rapport with wiser beings, and studied into the discoveries and experiments of the principal scientists to learn what had already been established. Some-time, perhaps, I will explain how I-worked —how every night my brain was animated by some power outside of myself, and my hand used with all the accuracy of telegraphic action, moving in one direction for yes, in the other for no, as I propounded my countless questions, and how in some cases it required an agony of intense action for many nights with the invisibles, and of close study of scientific works during the day time, before I could gain the assent of the higher wisdom to my position as being correct, after which I was able by the new light to unravel a whole series of mysteries, and felt a hundred times repaid. Gradually I perceived, and was able to draw, the wonderful and beautiful machinery of an atom, and then saw how atoms are swept together in polarized lines and segregated into masses, constituting crystals, liquids, solids, etc.; and how each color is formed, and just what kind of power it signifies, both chemical and therapeutical; and was able to determine the leading potencies of all known elements in the world, by aid of their colors as seen in their ordinary condition or in spectrum analysis, thus reaching at last an accurate basis for chemistry, and for materia medica, as tested by the V. S. Dispensatory and other eminent authorities..

And now, reader do not call me presump-tuous when I say I have been able to sieze the sunlight and chain its colors to chemically prepared paper as actual substances; and more than this, by the aid of spectrum analysis and deductions from established principles, to take the sunlight to pieces, and tell the very materials of which each of its colors is composed. For proof of this I must refer the reader to the work itself. When I say that light is an actual substance, I admit also that it is a principle, working according to vibratory action and working according to vibratory action, and am aware, too, that the undulatory theory am aware, too, that the undulatory theory is correct so far as some of the phenomena of light are concerned. I have found it necessary thus fully to develop the laws of atomic action, and of these different types of force, in my work, because light and the other fine forces can never be understood without it. without it. Chromo chemistry constitutes an extensive department of the work, and an extensive department of the work, and chromo therapeutics, or chromopathy, with a vast array of facts, showing the healing power of each of the colors, and with the correct method of utilizing this power, constitutes a still more extensive department. The wonders of vegetable growth, as influenced by color, are developed in one chapter. But the finer and more glorious grades of color, which are mamfestations of the interior and more spiritual forces, are developed in two extensive chapters. These explain the odic lights and colors by means of which some of the most wonderful of the terrestrial forces can be exactly determined, and human life be greatly improved thereby; and also the still more refined and wonderful psychic lights, colors, and forces which lie at the basis of the more exquisite spiritual and mental activities, and constitute the grade of light used in clairvoyance. Psychic lights and colors are beautiful beyond all description, being the second oc-

tave of colors above that which is visible to the outward eye, just as the odic colors are the first octave above the visible. This de-part and the description of the interior macapiery of life, with beautiful colored plates and engravings, the different processes of mental action statuvolence psy-chology, clairvoyance, control of body and mind, animal magnetism, psychic magnet-ism, invisible color radiations of the human brain and system, and the meaning thereof, and many other points. The last chapter explains the eye, its diseases, laws of vision, etc. By means of a correct knowledge of these fine forces, psychology and the other phases of mesmeric action, become so sim-ple that a child may understand their many points, and such writers as Drs. Braid, Brown-Sequard and Fahnestock should no longer mystify the minds of people with their non-magnetic theory. It will be seen from the foregoing that the work covers the ground of several ordinary volumes. I saw no way to make it smaller and yet saw no way to make it smaller and yet clear up the mysteries that have ever been hanging around the subject. Its price is four dollars, and twenty-five cents for postage. When ready, I will send the Religio-Philosophical House a supply. Its price is about one-half that of similar English works.

E. D. Babbitt.

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NUMBER SEVEN.

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DISCOURSE. /

"We want no leader." is now the cry; let us have free thought and a fair field, in hilosophy, in theology and in religion." here is reason in the cry; and yet those who utter it should bear in mind that, in a large sense, we are all inevitably followers.

The very words we use—where do we get them but from those who have been leaders in the formation of language? The thoughts which move us would be unuttera-ble but for the leadership which have sup-plied us with forms of speech. And do we ever realize how largely we are indebted to words themselves for many of our subtlest words themselves for many of our subtlest thoughts? Our philosophy, our morality, our religion—where would they all be if there had not been philosophers; moralists, and theologians before we were born? So when we cry "No leadership!" let us fully understand what we mean.

What we mean is this: We wear the badge of no one leader other than our own ideal of the Infinite, the All-Perfect, the Conscious, and therefore the Personal God;—of a Supreme Spirit, in whose disposing thought

Supreme Spirit, in whose disposing thought lies the origin of all that is irresistibly true in our own derived but inalienable thought; in mathematics, in art, in morality, in re-ligion and in all our high conceptions of the good, the beautiful, and the true.

The proofs we have of the existence of a finite immortal spirit do but help and maginite 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 fluctuatine, questionable conjecture dependent on the caprices of some blind, unconscious Chance, so that what is true today, 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 human book, are not unknown have had their influence here, and in the spirit world; which accepting all the brave and pure of our race here or in spirit-realms, as in certain sense,our meditators and redeemers —we yet own entire allegiance only to the One, the ineffable Unity, hrough whose all-mightiness we have life and thought, and by whose laws, as revealed in nature and the human soul, we are bound through an instinctive regard to our own individual

.The feeling that there is One who is the complement of our being; the infinity of our finitude; 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 the whole is greater than a part, and 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? Shall not the sincere soul itself mount to the pure and bracing atmosphere of simple religious truth? Such was most probably the religion of Christ, though it may be outside of what priests and self-atyled interpreters would call the Christian religion; and such is the religion of Spiritualism, having its foundation in no imperative historical revelation through human instruments, but in elation through human instruments, but in the soul itself; in the aspirations, affections, and rational wants of the harmoniously de-veloped man. And to the illumination of these have all the great thinkers, inventors, discoverers, seers, and Messiahs of our race contributed.

Contributed.

You say, that "the destiny of Spiritualism is not to become a religion of rites and ceremonies, and of doctrines promulgated by leaders and conclaves; for worship is not its mission, but work." Yes, labor is worship; the saying is as true now, as it was two thousand years ago. To labor aright, is to pray aright. Do criticisms like these apply to the religion of Spiritualism? Surely no! For that would have every man his own priest, every house a church, and every humblest act of duty or of labor a religious rite,

These proofs of our immortality, which Spiritualism has brought—shall we regard them as mere curiosities? Shall they inspire no corresponding aspirations? no sense of wonder and of awe at this universe, and sall that it implies in its temporal and eternal, its seen and unseen realities? Must the emotional, the religious faculty be starved and crushed out? And is it Spiritualism that tells us to do this? Not until it stultifies itself, and gives the lie to its own existence, can it do this thing.

From that cold, analytic spirulative atti

tude of mind, arrogant and often blincin its arrogance, hypercritical and transitor, which, looking for the positive and scientific overlooks the actual and the spiritual, come these presumptous negations. One touch of nature dispels them: One aspiration of the heart mounts high above their confusing fog. Are you a parent, and can you see your little child go from you into the un-seen world, without a prayer for its guidance—not a cruel mockery, or a mere reflex delusion, but a prayer tresistibly wrung from the very depths of your soul;—a profoundly religious emotion, genuine and truthful, feeling after God, and asserting God? If you are thus frigidly and impassively constituted, then God help you, and develop in you that latent harmony you lack. Without the sun of a pure and undefiled religion to illuminate it, how barren and dismal would the spiritual universe appear

dismal would the spiritual universe appear to every loving soul! "I could more easily give up my belief in immortality," says Richter, "than my belief in God." If neces-sary, eternal truths (such as those of mathe-matics and moral distinction) becomes matics and moral distinction) have any reality, then must this reality also have existence in a substance necessary as themselves: and the being who is at once the source of existence and the substance of truth, is

God.
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 In-linite Spirit, so immanent in all the life of his universe, that to Him it is as one vast whispering-gallery, where every voice is dis-tinguishable—are comparatively "advanc-ed," and "can feel none of these emotions."

ed," and "can feel none of these emotions."

We would say to all such persons, Are you quite sure that the "advance" has not been a retrogression? Are such men as Newton, Kepler, Copernicus, Leibnitz, Pascal, Fara-day, Milton, Shakespeare, Franklin, Wash-ington, to be excluded, then, from the list of advanced minds? Shall Spiritualism acquiesce in the conclusion that Atheism is pro-gress, and that prayer is "an artificial crea-tion," which the advanced mind outgrows as it would the play-things of childhood? Nav, whatever theory may be responsible for these views, it is not one legitimately born of the facts of Spiritualism.

"Hence, 'fis 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,

To whom the pulsing universe must be But one stupendous whispering-gallery pon His errands sent, Their help and inspiration may be lent (More than we ever dream) To stir and freshed Thought's too sluggish

stream; To rescue us from ill/ And higher life instal; To drive away the bad that would beset, And holy, heavenly promptings to beget! Ah, pray and pray! To the celestial skies These spiritual hierarchies rise In infinite gradations, till they reach The footstool of the One beyond all speech! How eloquently, then, our facts would say, In purity of heart, O mortals, pray! In purity of heart, pray and partake The great, august communion that can make A confraternity of all that dwell Beneath the eye of the Invisible; Of all whom Thought can raise To seek in God the clew to all this maze."

RECITATIONS. Hath man no second life ? Pitch this one

Sits there no judge in heaven, our sin to see? More strictly then the inward law obey! The pathway of our duty lies in sunlight, And we must tread it with as firm a step, Though it should terminate in cold oblivion,

As if Elysian pleasures at its close Gleamed palpable to sight as things of touch.

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. We thank thee for all the great, up-lifting examples of the heroes of humanity; the saintly women and the desoted men who have laid down their lives in the cause of truth; for all those glimpses of light, assuring us of immortality, of spiritual realities, of a Supreme Goodness, Wisdom and Love. We thank thee for the high and holy religion that springs from these conceptions, so full of force and vitality in the light of spiritual truth. Grant that all holy influences may be felt by us in the fullness of their powmay be felt by us in the fullness of their powmay be felt by is in the fullness of their pow-er. Help us to reject all that degrades and tarnishes the immortal soul; all impure thoughts; all unholy desires, all envy and uncharitableness. Keep our beloved ones in thy care, and save them, we beseech thee, from all violations of those laws of their welfare implanted by thee in the constitu-tion of things. Give us light and strength to know and do thy will. May we be quick to make amends where we have wronged: to make amends where we have wronged; slow to wrath, and eager to forgive. And as we ask thy blessing on ourselves, so would we on all thy children. Amen.

HYMN. Prayer is the spirit of our God Returning whence it came;
Love is the sacred fire within,
And prayer the rising flame.
It gives the burning soul repose,
And scothes the wounded breast;
Yields comfort to the mourner here,
And to the warry rest.

Yields comfort to the mourner here,
And to the weary rest.

Prayer is the simplest form of speech,
That infant lips can try;
Prayer, the sublimest strains that reach
The Majesty on high.

Prayer is the contrite sinner's voice,
Returning from his ways;
While angels in their songs rejoice
And cry, "Behold, he prays!"

BENEDICTION.

May God and the select messengers of his love surround you with good influences and second all your righteous efforts. May you be mindful of the holy presence, and keep the soul a temple pure and sacred for the divine inspection. May knowledge of the life to come touch the springs of present action, and fill you with moral strength and all devout aspirations. Amen.

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