Ernth Gears no Mask, Cows at no Suman Shrine, Seeks neither Place nor Spplanse: She only Saks a Searing.

VOL XXVI

JNO. C. BUNDY, EDITOR.

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hand, make us realize that we are all chil-

NO. 13

IMPRESSIVE CEREMONY.

Burial of Robbie, Youngest Son of Mr. and Mrs. Fred Wren, of Buffale, N. Y.

First Ceremony of the kind held there under the Direction of Spiritualists-The Funeral Oration delivered by Lyman C. Howe, April 24th.

[From the Buffalo Herald.]

An event of more than usual importance to the Spiritualists of Buffalo took place at the Filimore House lately, on the occasion of the funeral of Robbie Wren, youngest son of Mr. and Mrs. Fred Wren, the popular comedian. The child, during his illness, was a great sufferer. He had been prostrated by disease for months. Fever fastened upon his system. For a time it would yield to medical care and deep parental attention, and hope would cheer his parents and friends that their darling and pet would be spared to them. Again would the disease fasten its fangs upon the little form, eating away its life and drying upits life forces, and on Monday last, after a long struggle with death, he yielded to a power greater than his own, threw off the mortal robes, and his spirit, borne by angel hands, took its flight from the earthly to the heavenly life—just across the river Styx.

The friends of the deceased child are among the leading Spiritualists of the city, and they decided to have the funeral services conducted in accordance with their belief. The funeral oration was delivered.

and they decided to have the funeral services conducted in accordance with their belief. The funeral oration was delivered on the occasion, by the distinguished disciple and inspirational speaker, Mr. Lyman C. Hewe, of Fredonia, N. Y.

A very large number of the immediate relatives of the family, friends, acquaintances and leading Spiritualists were present and the coremonics were of a new and

ent. and the ceremonies were of a new and highly impressive character to them.

The casket was of pure white, handsomeplate glass, etc., while the inanimate form was shrouded in white merino, lying with his little hands folded across his breast, and with a smile wreathing his classical features, looked as if he was asleep. Flowers were placed artistically inside of the casket, and in fooking upon this most beautiful picture, we could scarcely realize that it was death with all its madness, gloom and paradeath with all its sadness, gloom and paraphernalia of woe.

The floral offerings donated by gentle sympathizing hearts and loving hands were rich, fragrant and exotic, and arranged with unusual taste and skill. Among the most noticeable and beautiful of these floral of ferings we noticed: An anchor—J. W. and Ella Wren, Chica-

go, Ill.

Star-Miss Eliza and W. G. Oliver. Wreath—Mr. and Mrs. Geo. Joslin. Cross—W. U. Cottier. Cross—Miss Sully and Misses Johns. Bouquet—Mrs. Robert Sulley. Bouquet-Darby Brothers. Cross-Oliver.

Bouquet—Chas. H. Hinson. The following is the full text of the very beautiful and pathetic address delivered by

"Suffer little children to come unto me and forbid them not." A child is the re-pository of infinite possibilities. These two expressions, the one taken from Sacred Writ of the past, the other from Modern Inspiration, indicating the lead of our thought. In the language of the Nazarene we have a clear recognition of the natural purity and divinity of the human race. "For of such is the kingdom of Heaven." Does deprayity enter there? Is heaven made up of children born into deprayity, and nurtured in the spirit of crime? It cannot be. A child is the repository of infinite possibilities indicating not only immortality, but endless progression connected therewith. We come here to-day to comfort and to bless, and we can give you no comfort except as it comes in truth and agrees with nature and law. There is no comfort to the mourner in an idea of immortality coupled with the possi-bility of endless wee. There is no comfort to the mourner in the prospect of annihilation and endless oblivion. But there is comfort in this sacred promise drawn from our text, that of such is the kingdom of heaven.

Philosophy may not be compatible with your tender feelings, when the heart's depths are aroused and when the gloom of sorrow surrounds the soul. At such times we do not feel like dwelling upon points of logic, and yet to establish our claim and give you semething substantial upon which give you semething substantial upon which to rest your hopes it is needful that we dwell somewhat on the philosophy—the tracings of cause and effect. We assume then that the text clearly indicates the innate goodness of human nature—the natural divinity of childhood. "For of such is the kingdom of heaven." That being conceded, then all that is added to childhood is the growth and development of years, and the growth and development of years, and

the primitive germ cannot be destroyed.

What is divine will forever remain divine can never become evil, and although in the accumulation of circumstances and years there may be much added to the life years there may be much added to the life that may seem to hide the divine, still, it is only the accumulations around this divinity which cannot of itself be destroyed; but which when cleared of these clouds, shines out with all its primitive vigor with the added experience which this natural divinity has been silently unfolding through

all the struggles of life, and pains and anxi-

ties and sins.

Most Christians believe in immortality in some mode, and claim that Jesus of Nazareth, or Jesus Christ, brought life and immortality to light. If so, in what way and by what means? Certainly not by his teachings. It may be doubtful if his teachings would clearly reveal anything pertaining to by what means? Certainly not by his teachings ings. It may be doubtful if his teachings would clearly reveal anything pertaining to a future world. But coupled with his example, his mediumistic gifts and experience in which he not only communicated with spiritual beings while in the flesh, but also communicated as a spiritual being after his physical death, it brings before those who accept his history the positive assurance, not only of life and death interblended here, but of the perfect continuation, and of that life beyond the physical dissolution, and of that life with all its individual completeness, with all its natural characteristics, affections, desires, aspirations and bonds of union with the human race. It may be objected that Christ was not a medium, but Christians call him a mediator, which is the same thing. In individually standing between the spiritual and interior world of spirit, and this lower world of sense and circumstance, constitutes a medium. Whether he stood as a medium between rebellious man and offended God, or between carnal nature and the spiritual family of man beyond the grave matters between carnal nature and the spiritual family of man beyond the grave matters little, and he may have occupied the posi-tion of a medium to communicate with departed human beings as he communicated in the scene with Moses and Elias in the presence of Peter. James and John at the transfiguration. But a single example however well authenticated will not establish a universal law. But we find Jesus holding universal law. But we find Jesus holding communion with human spirits that had passed through physical death, and we find him after his dissolution communicating with human beings in the flesh; thus establishing by example not only the possibility and endlessness of the law, but also the commandability of such experience.

What he saw; what he did, is it not worthy christians to follow. If he practiced madiumship and communicated with the

departed as a spirit, then we must either reject him as an exemplar or aspire to the same great law. We find also in the teachings of Jesus many other things to indicate that he taught progressive development. We have chosen the modern text to exemplify this more completely, namely the child is the repository of infinite possibilities. What is a repository? Simply a place where deposits are made; where elements are transfer of the contract of t stored up in the organic structure, and in such is this germ life that holds all these possibilities, and you see it exemplified all around you every day. Children grow up to manhood and womanhood, thus fulfiling the expression as far as time and circumstances can extend it, and you see in the little child what will be thirty or forty years hence ripened in the full grown man. Now all you have to do is to extend this observation to raphic in the little child of to. servation, to realize in the little child of today the possibilities, not only of ripening into earthly manhood under favorable circumstances, but of extending beyond time and sense, into a world of sweetness and light, and continuing to unfold and ripen, and expand these latent possibilities endlessly in fields of beauty, pleasure and delight. And it is in this view we find so much comfort for you to day, if you can accept the reality. You loved the little darling; you looked forward to bright years of proserity and accomplishment for his life in

You anticipated him good and great and beautiful in his prime, but the sweetest and dearest of all anticipations was the fulfillment of your immortal love as it gathered into your souls, and you returned it in all the fullness of filling your responsibility. Shall it be blasted? Is it blasted? Has death mocked your hopes? Death cannot be an evil unless God has ordained it to be an evil: since he has promised no possible escape by any conceivable means—no religion exempts its devotee from death--no amount of faith can abolish that ordeal, but the beautiful promise of an exulting hope, and broad infinite perception of the prospective future, can and does take away the sting of death. We love to contemplate childhood, and yet we love to contemplate childrood, and yet it is not to be supposed that heaven is composed only of children; yet it is natural that children should be expected there; and although the kingdom of heaven is not shut out from even this life, and is here and now where the affections are and where the heart is at rest in a wagetness, yet there is another is at rest in sweetness, yet there is another meaning to the kingdom of heaven extending into the Spirit-world, where the children in countless numbers are borne from all the varied planets in space and sent forward as the one you now meet to commemorate. But do they always remain children? Ah! no; for progression is the law. If they were to remain eternally children the charm would pass away. But the fact that they are growing forever, and ripening into manhood and womanhood as denizens of the eternal world, 'and giving place for other children that go forward through the same gateway of death to meet and mingle with them, gives to the kingdom of heaven perpetual change and enchantment growing out of these wondrous yet natural beauties that everywhere invite and inspire us on. Before us are the beautiful flowers, artistically gathered and shaped in crosses and circles expressive of human sentiment, some of them full blown, radiant with expression and purity. Those in the bud, just beginning to swell towards the blossom indicative of childhood that is ripening towards manwould pass away. But the fact that they

hood or womanhood. And unless cut short, put here by the hand of death, that plucks them from the gardens of time, these immortal buds have an atmosphere in which to grow and expand, adapted to their nature as complete, as perfect as is this world adapted to the growth and development of these flowery buds. But we are conscious of the difficulty of those who look upon the fallen form and sadly contemplate the outward reality, to transfer the feelings and affections to the inner life, and realize that the boy they loved is not lying there—to realize that all that made that little form so precious with its love, its intelligence, its activity, its promise, has gone out and up, but still lives, and is still your darling Robbie; still just as perfect in his individuality as before, with the opportunities of vaster fields and more radiant airs in which to enjoy, and sport, and expand—not suddenly transformed by death into infinite comprehension, to infinite knowledge, but is a child still. A child with infinite possibilities and an eternity for their fulfillment. But more than this. The facts of modern experience coupled with the philosophy that is making plain and easy the way, have demonstrated not only that there are exceptional cases through the history of the world, but that not only that there are exceptional cases through the history of the world, but that there have been admonitions, and communications, and visions to certain chosen peo-ple. But that the law of nature in itself, by ple. But that the law of nature in itself, by its divine affections, aspirations, hopes and future reaching, lives, combines together the interior universe, brings you nearer to the light that has gone out, and by the same law reciprocally expressed, brings them nearer to you and makes possible the sweet impression that they may weave upon your heart with the fragrance of immortal joy, and promise when you open your soil and and promise when you open your soul and intelligence to receive and translate the

It seems to us that nothing in the constitution of nature so completely reveals the infinite wisdom and goodness, and opens such a wide and exalted field of devotional gratitude to the soul that comprehends it, as the consciousness that our Heavenly Faand death, that companionship you all demand, an abundant supply. That he has not created you to mock your hopes with oblivion, or endless pain, nor to tear your families and companions askuder, nor suffer the heart's blood to sink in endless woe, nor yet to freeze the way that lies between the seen and the unseen, and make impossible the interchange between the two worlds and two conditions of life. But, on the contrary, that boundless love and infinite wisdom have provided for the deep instincts of your nature an abundant supply—that his angels, who at liberty watch the shining avenues of infinity, will, in answer to your prayer, come shining down the silvery, star-spangled spaces and breathe upon your waiting soul the consolation and confidence that takes away the sting of death, and drags down the cold shadow of despair, and lights up the murky midnight gloom with radiant bonds, with all the divinity of life

and love and immortality.

But it may be objected that in order to have such interchange possible and profita-ble God must wisely distinguish and withhold this opportunity of communion from those, who by ignorance and sin are incapable or unworthy to reap his influite goodness and glory, and the richness of the heavenly world. But has he done it here? Does he withhold the child from all companionship and communion with its parents? Does he forbid the deep yearnings of love expression in the lowest haunts of sin? The darling you love to-day might have been dragged into the dark dungeon, into the walles of hypers weath and injustice down valley of human wrath and injustice, down to the doors of despair and, perhaps, blotted with the infamy that crushes so many par-ents. Would that have cooled your mother love or crushed out the father's affection, or barred the way of your heart against that communion you desire? The heart of the bleeding mother will follow the child into the prison cell, yea, to the very gallows until the world looks on with reproach, and through her agony and tears will still plead for his life, and God has not denied her that love nor chilled and frozen it up, be-cause of sin. Why then expect or contemplate that God will bar the loving heart from those gone out with the gloom of death because perchance they have not ripened into perfection, and in their communion may not reveal all the glories of the after life? It is not possible for any soul to communicate all of God's wisdom.

There is no language known to your world that can express a millionth part of the glory and beauty and wisdom that per-vades our heavenly home, and, therefore, all communion to this world must be limited to your conditions, your natures, your capacities to receive your state of aspiration and your relationship with the laws that blend together the seen and the unseen. And your love is one of the sweet bonds that bind you to the unseen world, and the prayer that puts out its tender feelers like the fragrance of the flowers through the dismal gloom of darkness and death; and the grave is as sweet incense that penetrates the sky and brings back the whispers of joy and thrill of love responsive to the heart that weeps. Oh! it is all so natural, there is nothing supernatural whatever. It is as nothing supernatural whatever. natural to die as to be born—as natural to live a spirit after death, as to live a child and grow to manhood in mortal birth. As natural to aspire, and think, and love, to reason and converse, and all the holy affec-tions that you have cultivated and enjoy

here instead of being blighted at the grave are only exalted, intensified and multiplied, and the universe is for ever replete with answering music to every prayer that the divine fragrance of infinite beauty, wreathes the heavenly skies with, translations of God's love and angel purity, and spiritual expression which no language can communicate to your present understanding icate to your present understanding.

But what we can and do desire to com-

municate to your hearts to-day, is for these mourning friends, parents, relations and earthly companions of this lovely boy, and,

second to all friends who share in the sweet

sympathy of this sacred occasion. What we

can and do desire to express, is that death is not an enemy, but a divine providence preparing the way of escape from the lim-itations and bondage of this lower world. It seems to you very unnatural, and therefore doubly severe that the young and promising and beautiful boy should be stricken down ere all your hopes have been realized, ere radiant manhood has shed its bloom, and beauty and wisdom upon the world, ere the latent genius you have cherished with tender recollections had made ished with tender recollections had made its impressions upon society and made the way of earth's uses manifest. So it is to you unnatural, but happily the infinite wisdom has promised ample compensation for every seeming abortion in nature; ample compensation for every seeming calamity in the outworks of his plan; and therefore we assure you that while your Robbie becomes invisible, and you weep and mourn over the prostrate body, and plant sweet flowers over his grave, and go there happily to weep and contemplate, and repeat the tender memories of his innocent love, yet that love is still going on, and on, and on, unfolding in an atmosphere adapted to it, and prepared for it, and is not out of reach and prepared for it, and is not out of reach of motherly arms; not out of the reach of fatherly affection; not beyond the anticipation of all future guardianship and instruction that it needs, and when you may not be able to give it. Oh! remember that the infinite heavens are full of countless millions of human souls that have gone forth so full of life. care and tenderness that they delight in gathering in the gardens of God these young buds that go forth, and caring for them in the name of their parents on earth, and that such will delight to bring to you in your own sweet home when surrounded with harmony and peace, him that you mourn to-day, and to make tangible in ways that may be mysterious to you the sweet and sacred presence, and that these helping angels will greet you with him when, too, it is your destiny to pass the mystic door into the unknown and beautiful realm. But what of repentance? What of salva-vation? What of being born again? Ah! that has all come of sins. Children are fit for Christ, and representatives of the kingdom of heaven. It is not to be supposed there is any great load of sin to require any very deep repentance to secure the child a happy entrance. But he is born again. Jesus said, you know, "The wind bloweth where it listeth, ye hear the sound thereof, but can not tell whence it cometh nor whether it goeth, so are all one that are born of the spirit; Christians interpret that to mean simply a change of heart, but the language warrants no such conclusion. The soul is borne out of this body, and the spirit becomes as invisible to you as the wind when it cometh or goeth. The soul is borne into the spirit state and becomes the companion of unseen angels and denizens of the eternal world. So let us try to look upon life and death as ordinances of God, divine expressions of love, manifestations of law and order, and not to be la-mented. We do not ask you to dry your tears, or bid you not to weep, for we know tears are sweet, a relief to the heart that is burdened with sorrow. But we do ask you while you weep to endeavor to feel the deep realities of this beneficent law, and to look beyond the casket over this fallen form upward, and try to realize that it is only a change, and that he is borne to the Spirit-world, that he goeth where he list eth, but whence he goes or comes you know not, until when in your mediumistic states you are able to feel the sweet breath of his love borne down upon your anguish with a tender charm. And in conclusion let us repeat that if Jesus brought life and inmortality to light, he is the representa-tive man, or if you please, a representative divinity in human type, which all of us are in proportion to our development. That Jesus, the divine man, the representative man stands, if we rightly judge in history for a great universal truth, not for a partial expression, not for temporary reasons, not for a fleeting moment, a passing miracle, but for all time, and whatever of his teachings are worthy our acceptance, our following, are applicable to us to day, and not something that was adapted to Galilee eighteen hundred years ago, and if they represent a universal law, a common principle which may be repeated and re-lived to day, then we, of this nineteenth century, can understand and appropriate the value of his history and his life. They are valuble to us then as illustrative of a universal fact a great law of communion between soul a great law of communion between soils everywhere, that death cannot chill or destroy, a law that reflects universal love, that comes down to the heart of childhood and pictures it there on earth as reflecting the kingdom of heaven, and with this law before us let us urge our thoughts and hopes through the gloom, and ask that the little children gone before may come close to us and make us feel the kingdom of heaven at

dren growing in wisdom and knowledge, that we can learn of little children as well as of the sages and saints of antiquity, and as of the sages and saints of antiquity, and the little children that have gone before can come nearer to those who love and remember them, to those who have their forms and features, and words and magnetism, fresh in their minds and hearts, much nearer than those who ages ago lived and died, and were never known to us except through the long lines of history. So here to day this weening father and mothand died, and were never known to us except through the long lines of history. So here to-day, this weeping father and mother, looking upon this little boy, and thinking of his past sickness and suffering, can come infinitely nearer to him, and he to them, than it is possible for them to realize any ancient sage or saint, or Christ, that the world has ever known. And yet it does not follow that we cannot approach the universal spirit, and feel the influx of that spirit, but we can come in our love closer to those we have known, and have seen and kissed and fondled, and those we have embraced and have endeared to us by a thousand tender ways, closer than it is possible for us to feel toward any individual we have never known. And we deem it no blasphemy or sacrilege, nor that God will be jealous of this father and mother for their loving this little boy with a deeper and sweeter intensity than they can possibly love any man of the past. Oh! God is too great, too good, too high and universal to be moved with the spirit of jealousy at a mother's love or father's devotion. He a mother's love or father's devotion. He has endowed us with these instincts, and they are divine; and you would feel that the father or mother that did not love his child, or mourn its departure, that they had never exhibited parental intelligence-you would think they were hardened. Then is God jealous? Is he robbed? Oh, no, but in loving your darling you fulfill God's law, you are fulfilling the law your heavenly Father has planted within. If you ignored that law you would be mocking God who has endowed you with this sacred instinct, and you can in no way so faithfully or suc-cessfully worship him in spirit and in truth, as by fulfilling every law that is written on your natural and spiritual heart. The sweet pictures that you see issue from the shadows of this room to-day, dedicated to immortality, are so many reflections of the same law of holiness that makes sacred above all temples of worship, this altar of human love, this devotion of the circle of home. And we know and teal that this of home. And we know and feel that this circle is not broken, and the home not made eternal in the heavens, is yours. And that as you make this home sweet and sacred, and this life rich with love, and sweet with harmony, and tender with the music of the affections, and bright, and broad, and beautiful with purity and intelligence, and those communings that exalt and bless, it is then that you most deeply and reverently wor-ship and serve him. This spot is sacred. Home is sacred, life is sacred, death is sacred, and this shrine to which we pay our respects and our honor to-day is sacred, because it has held that in mortal germ. and although the germ has escaped, still the associations that cling to this beautiful form that lies white as marble, covered with the sweet blooms of the opening with the sweet blooms of the opening spring, is sacred to you, and the place where it is deposited in the earth will be sacred to you, and the memory of all its associations will be sacred to you, and you are only expressing the deep immortal intimate relationship and eternal love that shall make him yours forever and you his shall make him yours forever, and you his throughout eternity.

Spirit Photographs in Court.

The Rochester Union says.

A singular suit at law has just been commenced in Dansville, R. L. Dorr having begun proceedings against W. J. Lee, a photographer of that place. It appears that Dorr came to Rochester a short time ago and hearing that the so-called spirit photographs were being taken at a certain place, went to try his success in securing upon the same negative with his own the faces of deceased acquaintances. He succeeded to his own satisfaction, which we will presume was the more easily obtained because of the fact that he was a firm believer in Spiritualism. On returning to Dansville he became involved in a controversy with Lee regarding the matter, and the latter volunteered the opinion that the whole business was a humbug, and that he could demonstrate his position to the other's satisfaction. It is stated that Lee made a trial, and afterward abandoned further attempts. Dorr sues for this breach of contract, but claims that he does not care so much for the value of the mixture as he does to establish the fact that picture as he does to establish the fact that photographs of spirits are actually being taken. The trial will take place on the 22d inst, and it is expected that a large number of witnesses from the photographers, the clergy, and the medical profession will be called. The Dansville Empress, in commenting on the alleged phenomens, says: "To produce upon the same negative plate, at the same time, a setting of familiar faces other than the sitter involves a measure the same time, a setting of familiar faces other than the sitter, involves a mystery not yet solved by the knowing ones, as we are waiting expectantly to know what manifestations are to come next." It remains to be seen what the legal trial referred to will develop, but it is to be hoped that it will be sufficiently thorough and exhaustive to set many minds at rest on this question. To Texas.

BY TARY DANA SHINDLER.

Oh, Texas! dear adopted home!
I knew thee not in days of yore;
But now there mingles with thy dust.
The form of one just "gone before."

He is not dead; he comes to me, And tells me he is with me still; I even see his well-known form, And his sweet words my bosom thrill.

Like that of old, is rent in twain; Oh, anguish'd hearts! come, look within, I know ye will not look in vain. The dear ones who seem "out of sight"

The veil which hides the Spirit-world

Are waiting, watching to reveal The blessed truth that still they live, And with us dwell in woe or weal.

The latter day so oft foretold,
The day of spirit power has come, When every earnest soul may learn The secrets of his future home-When spirits from the Summer-land, Our dearly loved ones, "gone before," Return to bring us words of love Return to bid us weep no more.

Oh, Texas! land of promise! may This rising sun soon shine on thee, Soon chase the shades of unbelief, Soon pierce the clouds of bigotry! Macogdoches, Texas.

A Short Sermon by S. E. Phelps.

And he said unto them, Go ye into all the world and preach the gosel to every creature; he that believeth and is baptized shall be saved, ut he that believeth not shall be damned.—More 16: 15.

Our inquiry on this occasion is, what that gospel was that they were sent out to preach. The various sects have set it forth in many different lights; they cannot all be right. One has said this, another that. It was most certainly good news, as you will recollect the Apostle said the common people received him gladly. Why did they receive him gladly? Because he gave them clearer views of a future life, something more definite in regard to the future; he taught them that this life was not all of man's existence; that this life is only the primary state to the glorious future; he not only taught this, but he told them that he should demonstrate the fact in his own death or birth into the higher life. He told them that he should show himself to them after that event, which he did on many occa-sions, once at Emmaus, and then vanished out of sight, and then re-appeared at Jerusalem to his disciples, in a room when the door was shut, then in Galilee, in a mountain, and many other times, and was finally caught up out of their sight.

Paul says you have a natural body and a spiritual body. I think that we had better accept the spiritual body that Christ showed to them, from the fact of its vanishing and appearing, which nothing but spiritual bodies could do. The next point is, he that believeth shall be saved. The question is, what was meant by salvation in this connection? It most certainly meant lumpness. Well then be that believes shall be because happiness. Well, then, he that believes shall be happy; that is what all the world is striving for—there is not a person living but hopes and longs for happiness; even the robber and nurderer expect that their illgotten gains will bring them more happiness than misry, but how soon they find they are on the wrong road. How few there are who are truly on the road, to happiness (heaven). Straight is the gate or road and narrow the way that leads to heaven or happiness. By this we can all see how few there are who really find the true road to heaven or happiness. How plain it is to all of us, that the road is broad that leads to damnation, misery and unhappiness, and the majority are really on that road. We are all aware that we must comply with the law of our physical nature in order to avoid pain and misery; just so with our spiritual nature, the law is not our enemy as some might think, but our very heat

friend, constantly pointing us in the right direction.

The next question that comes up for our consideration is, what are we to believe? Christ has said, "I am the way and the truth." Well, then, we are to believe the truth. What was it that he taught? Go and read his sermon on the mount, and listen to his story. lieve the truth. What was it that he taught? Go and read his sermon on the mount, and listen to his story of the good Samaritan. Love thine enemies and thy neighbor as thyself, fulfills all the law and gospel. Not one word in regard to the present theological scheme of salvation. Now, we have a full clue of what that gospel was, of what Christ taught and commanded his given her taught and commanded his lisciples to teach; it was instructing mankind to do as hey would have others do by them, and more than that, to love their enemies, do good to them that despitefully used them and persecuted them. This was entirely different from what Moses taught, "an eye for an eye, a tooth for a tooth." The new gospel was self-evident, was proof in itself. Then in order to be truly saved and made happy, we must look well to the sav-ing, or, in other words, the happiness of others. I want you to keep in mind that the disciples were to go into all the world and preach this gospel. There was nothing sectarian in this gospel of Jesus. As Thomas Paine once said, "The world is my country, and to de good is my religion,"—it embraced the whole human family. That gospel never tortured to death a supposed heretic, or hung Quakers as our Puritan fathers did.

Is it not clearly seen that our happiness or heaven is dependent on the happiness of all humanity? And it is not confined to this mortal state, but reaches into the next life also. Jesus said, "There was more joy in heaven over one sinner that repented than over ninety and nine just persons that needed no repentance." We see, then, that heaven or happiness is not complete while one is out of the fold. All heaven is anxious for poor struggling humanity, struggling with the circumstances that begot and still surround them. Think how Jesus forgave his murderers: "Father, forgive them, for they know not what they do." Look at him weeping over Jerusalem: "How oft would I have gathered you even as a nen gathers her brood." Could such a nature be satisfied with only one poor soul consigned to irremediable woe. There could be no heaven or hap-piness to him. What mother could be happy when her dearly loved son was mourning out his life in Libby prison, starving to death by inches? No splendid paiace or gold-paved streets could make that mother hap-py, until that son, husband or dear friend, was deliver-

ed from sorrow, pain and death.

Jesus also taught that heaven was not necessarily a locality. Hear his words: "The kingdom of heaven is within you." That is a joyful state of mind. It is be-coming fully known that happiness, heaven, misery and sorrow are the result of certain fixed definite laws. How important, then, it is that we all understand the laws of our well being. Law says, obey and live, disobey and die, or in other words, believe and be sayed, or believe not and be damned. It must be understood that belief and works should go together; belief or faith without works is dead anyw the correction. that belief and works should go together; belief or faith without works is dead, says the gospel; so says nature. This brings us to the last clause of the text,—"He that believeth not shall be damned," or condemned. Is there any remedy? Most certainly; get into right relations to the law, believe the truth and make its proper application to the wants of the soul. Now, I am particularly anxious to keep before your minds this central ides or truth in the gospel of Jesus: "Pure and undefiled religion before God the Father is this: To visit the fatherless and widows in their afflictions and visit the fatherless and widows in their afflictions and keep one's self unspotted from the world." Here is a religion of faith and works going hand in hard together—not dependent on forms, and ceremonies, and professions of faith; this is in harmony with the sermon of Jesus on the mount and with the set of the good Samaritan; and it is a growing faith among the best minds in the Christian churches, that our physical bodies are a very small part of the real man; that the imperishable spirit is the real man, and that the body is only its temporary home, and that the missionary is borer has a large field for action on the immortal side

Do they find any support in the Bible for this belief?. Most certainly they do. You will find it in 1st Peter

ard ches. 18th and 19th verses: "For Christ also once suffered for sin. the just for the unjust, that he might bring us to dead, sing ust to death in the flesh, but quickened by the spirits in prison." Now, this seems quite definite. I can think of no place in the Bible where mortals are called spirits, until the death of the body. We call to mind the case of Peter, out of many, for illustration: You will recollect when Peter was taken by the Jews and thrown into prison, that his heethren, the disciples, came together in a room privately to pray for his deliverance; that they heard a rap at the door, and a damsel went to see who it was, and when she knew it was Peter she left him at the door and went back to tell the disciples, that he was without, knocking. They said it could not be Peter; it was his spirit. Here, then, we see that they thought Peter had been put to death, and that his spirit was at the door knocking. This shows that in those days they were conversant with spirit messengers.

Is it strange that they should think that Jesus, after being put to death in the flesh, should preach and labor for the salvation of the poor unfortunate spirits in

being put to death in the flesh, should preach and labor for the salvation of the poor unfortunate spirits in the prisons of sin and misery? It is just what we should expect he would do not happy himself until he had assisted the last immortal spirit out of the unhappy state in which sin had cast him. Call to mind how he wept over Jerusalem. This love has not chang-ed, but grown more intense. Yes, he would visit the prison houses of hell and ignorance, and with ten thousand loving mothers by his side, gather the poor repenting spirits, as a hen gathers her brood, and shout glory to God, the Father, when the last one was safe in the road of progression.

Phenomenal Spiritualism.

To the Editor of the Religio-Philosophical Journal:

The disposition prevailing among a certain class of The disposition prevailing among a certain class of Spiritualists to seek for startling phenomena, to the neglect of the ethical side of Spiritualism, and the tendency of this eager wonder-seeking to encourage fraudulent to simulate genuine manifestations, has had the effect, I think, of causing another class to underrate the importance of the latter.

The primary relation of Spiritualism is to convince

The primary mission of Spiritualism is to convince mankind that the human spirit will consciously survive the dissolution of the physical body. Faith in this doctrine has been rapidly declining during the last half century—more rapidly than most persons suspect. The time has gone by when thinking men will accept the doctrine upon falth alone. They demand something in the nature of evidence, which will address itself to their research through the medium of their dress itself to their reason through the medium of their senses—evidence of an entirely different character from any pretended divine revelation of more than doubtful authenticity. I have no doubt that a large majority of thinking men of this and other Christian countries, if not confirmed materialists, at least feel

countries, if not confirmed materialists, at least feel that there is a want of satisfactory evidence that man will have a conscious existence after the dissolution of his physical organism, and hence cannot consistently be classed as believers in immortality.

Now, it is the phenomenal side of Spiritualism only, that can offer any evidence to the materialistic skeptic that an intelligent spirit can have any existence independently of a physical organism. He regards mind as a mere function or product of the living brain, and believes that it will necessarily cease to operate and believes that it will necessarily cease to operate when the organism which produces it is dissolved. He demands evidence that mind can exist independently of physical organization, and when you convince him that it can and does, you have removed the greatest obstacle to his belief in the doctrine of a future life.

I do not assert that any of the spiritual phenomena present absolute proof of the continued conscious existence of persons who have lived and died upon the earth; but I do insist that they afford indubitable evidence of the existence of intelligent forces, which under proper conditions, can manifest their existence under proper conditions, can manifest their existence to our senses independently of any material organism. Whether these forces are what they purport to be, viz.: the spirits of persons who once lived upon the earth, we cannot positively know, but must form our opinions upon that point by a careful weighing of the probabilities. At all events, they are spiritual forces of some kind, if I understand the distinction between of some kind, if I understand the distinction between spirit and matter, and as I have said before, when you convince the materialistic skeptic of the existence of intelligent spiritual forces, independently of a material organism, you have opened a wide door for the en-trance of a belief in a future life, and in the possible communion of the spirits of the departed with those who inhabit the "tabernacle of clay."

Of the spiritual phenomena, those regarded by cer tain Spiritualists as least worthy of attention, are the so-called "physical manifestations." I do not know what they regard as embraced in this class. All phe nomena of which our senses take cognizance, must be manifested to us by physical agencies of some kind. But what are generally classified under the distinctive name of "physical manifestations." I understand to be those phenomena which occur independently of any those phenomena which occur independently of any force proceeding from a living organism, and consequently independently of the will of any living person. This classification will include, in the category of physical phenomena, all rappings, table-tippings, movements of ponderable bodies, and playing upon musical instruments (without the application of muscular or mechanical power), and will also include independent writing independent mesking and materialization of writing, independent speaking and materialization of

hands or full forms. Phenomena of this class, when occurring under such conditions as preclude the possibility of their being produced by any physical force proceeding from the living organism, and when (as they almost invariably do) they clearly indicate an intelligent source, must present evidence of a very high character to the skeptic who will' candidly investigate them, of the exist-ence of intelligent spiritual forces independently of any physical organism. In fact, so strong is the evi-dence which they present that incorrigible skeptics of the Carpenter and Baird class, can find no other an-swer to them except a flat denial that they ever occur, and that any amount of evidence of whatever kind, is sufficient to establish the fact of their occurrence.

On the other hand, all those phenomena which are manifested through the physical organism of a medium, such as trance speaking, trance writing, clairvoy-ance, etc., "scientific" skeptics find no difficulty in ac-counting for, to their own satisfaction, on the theory of either wilfull deception, unconscious cerebration or some new or unfamiliar sense inherent in the human constitution, which is only stimulated into activity by some abnormal condition of the system. Hence phenomena of this class, however highly appreciated by believers, go but a little way to convince materialistic skeptics of the existence of spirit, independently of the living body.

If, as I have attempted to show, phenomenal mani-festations are the principal source from which materialistic skeptics can derive evidence tending to prove the truth of Spiritualism, how important it is that this fountain of truth be kept perfectly pure! One detected fraud will counteract the effect of a hundred genuine manifestations upon the minds of skeptical inves tigators. If there are spirits who cannot manifest under such test conditions as will preclude the possi bility of fraudulent representations, it would be vastly better for the cause of Spiritualism that they should not manifest at all. Even genuine manifestations not produced under test conditions, not only fail to satisfy skeptics, but tend to promote the belief that there are no gennine manifestations.

To the firm believer in a future life and in spirit communion, new phenomenal manifestations may be of little practical utility. Nay, more, the constant seeking for such phenomena for the mere purpose of excitement and amusement, may, and I have no doubt often does, have a demoralizing effect. It is at best a waste of time and money. But to the materialist a candid investigation of phenomenal manifestations is of incalculable value, if there is any truth in the spiralization.

itual philosophy. Washington,

Some men shed more clear light and knowledge by the bare, distinct stating of a question than others by talking of it in gross whole hours together.—Locks.

Interesting Experiences.

to the Militar of the Erricato-Prizzosophical Journals. Many years ago a middle aged Scotchman, with his young family, left his bome in one of the Shetland Islands for a new one in the Province of Nova Scotia; but on coming to Liverpool and finding no vessel ready to start for the destined haven, the father changed his mind and took sail for the United States, and came up the Delaware to Philadelphia. The voyage was a long and perilous one, a storm struck the ship in mid ocean; all hands were ordered to duty, and every effort made to save the vessel. Our Scotch emigrant being brought up to the sea, rendered great service on the occasion, for which the captain of the vessel was very grateful, and remained ever afterwards his firm friend. A few years of incessant toll to support a dependent family, and the good man's mortal race was run, but before he passed away, he gathered his weeping family around his bed, recommended their lives to the blessing of God, bid them farewell, and

"Then the vell was lifted, In flowed the auspicious tide, And he convoyed by angels To where the blest reside."

A wife, three daughters, and one son remained to mourn the loss of this good man. Very soon, however, the Death Angel came again to bring sorrow to the family, for the son, at the age of twenty-four, passed away with consumption. It was about this time, 1851, that the writer became acquainted with the family. There was great sympathy and affection existing between the son and the oldest daughter, and she mourned the lass of her brother most grievously often wished the loss of her brother most grievously, often wishing and saying to herself: "Could I only see brother Thomas once more." One afternoon, a few months after the departure of her brother, just as the last rays of the setting sun were receding from the room, she had occasion to enter the chamber once occupied by him (not just then thinking of him), and then, on looking up, there he stood with a smile of recognition upon his counterway but she accordance by upon his countenance, but she overcome by a too sud-den surprise, hastily left, the room. The family noticed her nervous condition, and inquired as to the cause; but it was not till months afterward that she felt like revealing the fact that she had seen her brother Thomas. I might say that all the family were members of the Baptist church, and were true to its discipline.

A few years before the occurrence of the above event, this lady became acquainted with a young farmevent, this lady became acquainted with a young farmer residing in an adjacent county; avowed affection soon heightened into love, and the young farmer proposed marriage. This caused the young lady much anxiety, for she felt herself too young to hastily decide such an important question. Revolving the subject in her mind, she one night dreamed that she was out in a field with the young farmer; hand in hand they went to the clergyman to be married. He, with a smile replied to them: "You are not intended for each other, and I dare not marry you; and pointing to an adjacent wood, and taking her by the hand. "There," he said, "is wood, and taking her by the hand, "There," he said, "is the young man designed for you, and that you will marry." She looked, and there under a tree stood a oung man, every lineage of whose features was indelbly impressed on her mind.

The dream had a deleterious effect for the young farmer, for she discountenanced further overtures, and soon quit his society. She made no secret of the dream, but related the circumstances to the family, and she said that she felt convinced it was sent in answer to her prayer, bearing on the important question. Just about two years later a young man from the interior of the state, came to the "city of brotherly love." He was a stranger, and comparatively friendless, never having been in the city before, and no one knew him. His mind was of a pious turn, and when Sunday came he sought out a church where he might respect the Sabbath, and attend to his religious duties. He entered the Third Baptist church and seated himself in a side new. This was the church the young ledge attendant. side pew. This was the church the young lady attended, and her pew was near the one the stranger occupied. The moment her eyes beheld him, she saw in him the very image of the man in the dream, standing under a tree. Arriving at home after service, she stated this fact to the family.

ing in this church, became a regular attendant, and within a few months was enrolled as a member. He was ardent in his desire to do good, and thus honor the profession he had made. He attended the stated meetings of the church, and visited the sick and afflicted, and in this way, by the providence of God, he became acquainted with this Scotch family. The marked intelligence, tender, refined womanly nature of the young lady, soon won the esteem, admiration and love of the young man, which in a few years culmina-ted in the happy realization of,—

"United hearts aglow. The some of the dream, Changed was the brooklet's flow. To love's perennial stream."

A little while after the loss of her brother by consumption, the young lady was taken seriously ill as was supposed with lung difficulty. The old family physician said as much, though not intended for her ears, yet it reached her, and gave her much mental distress, for she always had an instinctive dread of dying with consumption. In this frame of mind, she dreamed that her departed father came to her, laid his hand on her head, and said, "You are very sick, my daughter; but you shall get well again. Send for Dr. Tindall; he is a good man, and he soon will restore you to health." She obeyed the message; and, though he was a stranger, and the family remonstrated against the change of physicians, he was sent for, and in two weeks the patient was restored to health and happiness. Dr. Tindall to this day is the family physician, and in his faithful regical attendance generous and noble restored here. dall to this day is the family physician, and in his faithful medical attendance, generous and noble nature, has corroborated over and over again the father's assertion in the dream, "He is a good man." He has proven the friend in need, and for six weary years attended a sick sister who had ossification of the heart, and instead of the heart, and the heart heart heart heart heart heart heart heart heart h having a Doctor's bill of a thousand dollars to pay, the bill was not even hundreds. This was indeed "kindness to the fatherless and the widow in distress."

I must now introduce this young lady as the writer's own dear wife, with whom he lived ten of the happiest years of his life, but that fell destroyer, consumption, marked her for his own, and now nearly ten years

"She fledged her snowy wings And flew to heaven."

Her spiritual experiences during her protracted sickness were truly marvelous. A few days before she passed away, she saw her father and her brother; pointing in the direction, she said they had come for her, and that she must now soon go with them. She had the children called, bid us all farewell, and sweetly, se-

renely, passed away.

She was not a Spiritualist, in the common acceptation of that word, though hearing much about it. She never felt safe only in the Christian fold, and hence the wonderful experiences she enjoyed are all the more acceptable as not having been induced by an over-wrought imagination in the investigation of modern phenomena.

"Though the clods of the valley
May press on her head,
And cover the form that is dear,
We never can say that to us She is dead. For we feel her sweet presence still near."
JOHN A. HOOVER.

Philadelphia, Pa.

That God should be unreasonable is impossible; for under such a confession the whole idea of God disappears. He is nothing unless reasonable. If a master should compel his siave to toil twenty-three hours a day, he would be considered an unreasonable monster. Of God, therefore, who is the fountain of all the justice which man possesses, perfect reasonableness is a prime attribute.—David Stoing.

Ingratitude is a voice of such magnitude that the most profisate man would be askemed to acknowledge himself guilty of it. The ungrateful man is an enemy of the human race; for his conduct tends to discourage beneficence. James Beattis.

Kiddle's Book-Mrs. Maria King's Principles of Nature.

BY EDWIN D. BARBITT, D. M.

Mr. Henry Kiddle, Superintendent of Public Schools for the City of New York, has sent out a work in favor of Spiritualism and thus startled the stupid old fossils of our great and most fashionable city out of their senses until they show the cloven koof of bigotry in a very extreme manner. The *Herakl* of Sunday, May 4th, is simply monstrous in its spirit of illiberality and persecution, and declares that a man who falls into such persecution, and declares that a man who falls into such "a delusion," is not fit to conduct the public schools of New York, and urges that he be superseded. At the same time it admits in its issue of May 3rd, that he has made one of the heat amountandants we have a very made one of the best superintendents we have ever had. Mr. Kiddle is known as an accomplished educator far and near, and a paper that will hound on the people against such a man at this late day for his religious or scientific opinions, would doubtless have tried to have Galileo burned at the stake had it existed then. The Heard will assess that when we the second then. The Herald will constantly show up the good side of Catholicism as freely as it condemns Spirtualism, and yet how do the two compare as judged by the standard of Jesus who says, "By their fruits shall ye know them"? Our jails are swarming with Cathoics, but rarely does one Spiritualist ever get into them. Barely, too, does a Spiritualist of the present day ever go to a lunatic asylum, but he will be more apt to prevent lunacy in others. Can this be said of Catholics, or even of Protestants? Every Catholic country abounds in beggars or lazzaroni and very generally in banditti or other dangerous classes, from the fact that when men surrender their manhood and individuality to priestly rule, self-respect, self-reliance and moral principle die out. Spiritualism is the only religio-philosophical system on earth, and positively the only religion which builds on demonstrated facts of the living present. It leads off in all reforms, is at the head of the finest hydropathic, hygienic and other healing institutions, and sets the world to thinking upon the sublime destiny of sets the world to thinking upon the sublime destiny of man here and hereafter. Many of the grand intellects of the age, are its advocates and yet every self-important and superficial newspaper scribbler thinks it necessary to give it a kick as a sign of his own eleverness, just as ten-year-old boys in a certain African nation aim at applause from the crowd by kicking their own mothers. Hranklin Smith who has an article in the Religious Philosophical Journal of May 3, has just written me a letter concerning the assertion of Mr. Coleman.

ten me a letter concerning the assertion of Mr. Coleman ten me a letter concerning the assertion of Mr. Coleman that the leading principles of my work on Light and Color, were in a general way given in Mrs. Maria M. King's "Principles of Nature." He says he has procured her work and thinks the sphere of the two books altogether different. "There is nothing in it," he says: "at all answering to the scientific principles of atomic action, (etc.,) put forth in your work." If that work goes down to bottom principles however, even if of another kind, it should be read, for the great world at large is altogether too superficial and prone to make all kinds of mistakes by building on foundations that will not stand.

not stand.

Since commencing this letter I have received Mrs. King's Principles of Nature from Mr. Franklin Smith. From my brief glance at it I perceive at once that it is a remarkable book, containing many vast conceptions and remarks which show its spiritual origin, as it pre-sents ideas which I think no man, much less a woman could have developed. But the one great shortcoming of this and so many other works, consists in giving us a constant series of assertions and no demonstrations. It is easy to speak of action being evolved through attractive and repulsive forces, through chemical processes, through atomic revolutions, through dual methods, through electricities, but what kind of an explanaods, through electricities, but what kind of an explana-tion is this unless it is shown just how attraction and re-pulsion are brought about, just how atomic or chemical, or dual, or electrical forces take place? These are the great laws which the world has been dying to know during all these centuries. Until these basic principles of things are settled all science must rest on apurious foundations, or he built more conjecture. It was with foundations, or be built upon conjecture. It was with a joy unspeakable that I found myself able under the illuminating power of the higher wisdom, to perceive and interpret the processes of atoms and forces in bringing about so many of the wonderful phenomena of nature, especially as I could see how immensely the progress of all physical and spiritual sciences as well as inventions, arts and discoveries must be enhanced thereby. By this means I hoped to reach the progressive portion of our material scientists and lead them gradually to understand that the pivotal principles of force lie in the refined and spirtual. My spirit guides inform me that by means of appliances devised in spirit life they are able to see and describe minutely the larger grades of atoms and their workings in connection with the flow of ethers through their spirals, so that the descriptions of them which I have given are founded on positive facts, and not on mere theories. It seems that a celebrated scientist, Herr Eselkopf of Berlin, has invented a solar microscope which will magnify 280,000 diameters; in other words, it increases the apparent size of objects several thousand millions of times. With this instrument in which is a lens made of a large and pure diamond, he claims to be able to see atoms and molecules. In describing these he harmonizes with what I have ascertained in some of his main points, but in other cases when he speaks of some atoms being three sided or six-sided, he evidently mistakes several lines of atoms for one line, for the lightning speed with which forces sweep around the outside of atoms in producing the expansive phenomena of heat, must forbid the notion of angles.

Hoaxes by Spirits.

In another column will be found an interesting arti-cle by Mr. Hensleigh Wedgwood, proving the care in-vestigators should take in order not to be misled by the tricks of spirits.

Mr. Wedgwood knotted and sealed the ends of a

piece of tape, in order that the spirits might, if they so pleased, put a true knot upon the endless hand thus formed, as they did in Professor Zöllner's library at Leibzig, and thus redemonstrate the fact of the occaional passage of matter through matter.

The medium had never been in Mr. Wedgwood's house before, and had never previously seen the tape and broad seal upon it, nor did he know before his ar-rival that any experiment of the kind was to be tried. He reached the house half an hour after time, and two

He reached the house half an hour after time, and two minutes later was seated at a dark scance, with his hands held by responsible witnesses on both sides of him. In the course of the sitting Mr. Wedgwood called the attention of the spirits to the tape band, and a few minutes afterwards they handed it to him, with two true knots upon it, whereat he and all present were correspondingly delighted.

But at the close of the sitting, when there was time for more critical examination, it was found that to tie the knots they had cut off Mr. Wedgwood's original knot and seal, had afterwards tied up the two ends again, and put on a fresh final knot and seal. The seal was like the original, but blurred, as if taken from an impression in bread, and the ends of the tape beyond the seal had been neatly cut close to the edges of the wax, as if by a pair of scissors. The marvel is that all this was done which a man appreciate the whole operation was one which a man appreciation the way, the whole operation was one which a man appreciation the way are which a man appreciation was one which a man appreciation was one which a man appreciation the dark, with no flame to melt the wax; the whole operadark, with no flame to melt the wax; the whole opera-tion was one which a man could have done only by the aid of a light, scissors, a seal, a flame to melt the wax and a pair of free hands. The medium, on his way home, did not speak in the mildest terms of the spirit, who played these pranks, and said that they had recent ly torn up some of his account books by way of amusely. He felt thankful that his hands had been held, and conversation hands had been held, and conversation hands had been held. and conversation kept up with him, all through the scance.—London Spiritualist.

We believe there is mischief in those fences which men set up and call creeds or articles, and therefore we rafuse to submit to these or to accept them. The tendency of the creed, we think, is to prevent progress, because it defines beforehand the limits of opinion, and talls men before they begin to inquire the results they are to arrive at, and so prevents progress.—Dr. J. F. Olarks.

Woman and the Household.

BY HESTER M. POOLE. [Metuchen, New Jersey.]

DREAMS.

Dreams, only dreams! the idlest of all things. Yet borne on fancy's soft and snowy wings, They float into my husbed, expectant soul, And straight away the lonely shadows roll, To outer darkness roll.

Dreams, idle dreams soft, tranquil, formless troops Of fleecy clouds, that drift along like sloops Upon the tideless ocean of heaven's blue, Sailing alway the long, sweet night-watch through My solemn slumber through.

They come and go on billowy, lulling wings, Floating along with precious, living things, . Which fided from our sight, and we called dead, Yet here they cluster round my weary head, Ah, no! they are not dead!

They could not die, the saintly, pure and rare, And swift they come, cleaving the ambient air, Answering my thoughts with fondly beckining hand.

They lead the way unto that radiant land, That beauteous, heavenly land.

In the hushed muon of night I follow, far Beyond the brightness of a sun or star, Adown the ages see long vistas rise, Where shine the empurpled walls of Paradise, The soul's own Paradise.

The old, sweet tones, the loving, star-lit eyes We see, we hear, with tender, glad surprise, While music pulses to its rythmic sound Bright, peaceful beauty floods the world around. The wondrous world around.

From that far land adown th' enchanted track,

I stir, I wake: swift flies the spirit back

While life's dull clangor smites the tranquil brain And round my wings binds fast her heavy chain. Her sordid, weary chain. Our life itself is but a longer dream, Where fleeting shadows, real substance seem. We laugh, we weep, hope, struggle, fear and pray.

The morn of endless day. Spirit Supreme! who pinions us to earth. 'Mid clouds and storms, before the spirit's birth Unto that clime where Love forever beams, We thank Thee for the gracious gift of dreams, Thank Thee for idle dreams!

Till Death's kind angel wakes us unto day,

GENERAL NOTES.

Out of fifty-six young men and women who have just been graduated from the High School of Hartford, Connecticut, the two chosen to deliver the Salutatory and Valedictory were young women.

Citizens of the Commonwealth are finding better ways of spending money than in erecting costly mausoleums or supporting foreign missions. A gentleman in Boston offers to give \$200,000 to the Health Association for sanitary purposes, including the investigation of improvement in house drainage, ventilation, diet, kitchens and cookery schools. Such noble, practical uses of money, will increase with thoughtfulness and mental freedom. Fewer women than men have money to give or bequeath, and of these fewer still have the training which will lead them out of narrow or church interests. Elizabeth Thompson essayed a step in the right direction, in defraying the expenses of a yellow-fever commission. If it proves useless, it will not be the fault of Mrs. Thompson's intentions. Had she chosen a commission of medical clairvoyants, the wight have estimated chaired chiest. she might have attained the desired object. The public have heard no cause for, or prevention of, the scourge from the medical

The Flower and Fruit Missions of New York city, have begun their work of distributing plants and bouquets among the sick poor in tenements and hospitals, and among the children of the Industrial schools. Last year from one hundred and fifty towns in the vicinity, and from the city, 150,000 bouquets were distributed from the two missions have were distributed from the two missions having their headquarters at 239 Fourth avenue. Five years ago this beautiful charity blos-somed out in the spring-time, with other fragrant growths, through the inspiration of three sympathetic women, who had learned the power of the sweet ministrations of these "voiceless teachers." Since that time it has branched out in several ways; in distribut-ing fruits and fresh vegetables, and in col-lecting pictures and books for soldiers in hospitals and barracks at frontier posts. hospitals and barracks at frontier posts. Semi-weekly these messages of friendliness, writ in odor and color, tell their stories of delicate cheer in haunts of misery, and beside beds of suffering; whispering of the same Supreme Father and Mother, in whom all humanity are rooted. Many touching incidents are told of their influence upon the sick. In rare cases, they have lured the desperate back to courage and life; in others, for the first time, children have seen and touched a real blossom, or the little one has held:a flower in his hand and prattled about it, till he slept only to waken unto brighter scenes and fadeless blooms. It seems a small thing to give away these evanescent tokens of an eternal loveliness, but what a world of beauty do they disclose to those poor famishing eyes that have only opened before, upon filth and wretchedness! Truly they are "The Alphabet of Heaven, whereby the angels write on hill and dale mysterious

More than three years ago, the Board of Education in New York city recommended Education in New York city recommended that instruction in sewing should be given to female pupils of primary schools, although the change should not be compulsory. But, as both teachers and pupils have all they can do, sewing is not taught in the majority of the departments. Within a few weeks some of the leading society women of the city, headed a petition signed by five, hundred ladies, asking that it be rendered obligatory in the public schools. In their connection with mission schools, they have found a deplorable ignorance of the necesfound a deplorable ignorance of the necessary making and litting of common clothing among the poor, so that their scant incomes are further straightened by the necessity of buying cheap, ill-made garments. In Previdence and Boston the experiment has been successful, and a large number of well made clothes have been made by girls, working only two or three hours a week. All such efforts help the needy to help themselves.

Cooking schools, toe, are in vogue, but offorts here have been more as experiments than as practical schools for those who most need them. Miss Parios, Miss Dods and

Mrs. Corson are enthusiasts in their way, and they may work out plans for teaching the culinary art to large bodies of women at once. But, it is one thing to concoct nice little dishes before a bevy of eager, bright young housekeepers, with a perfect apparatus and materials, and another to serve palatable food out of poor odds and ends, on an old stove, in a dark closet called a tenement, cooking itself requires fine intelligence and an undivided mind; it is one of the first essentials to the family welfare, and must be one of the last things to be well done. In one of the last things to be well done. In fact, it is impossible to see how one poor woman, who has, perhaps, no more than two or three children to look after, can be a good, wholesome, economical cook, a good sewer, a good wife and a good mother, in every respect, as families are now organized, and be any thing but ubiquitous and perfect. The family washing is an added tax, and after she has looked well to the ways of her household, she will need some one to look after her. A greater division of labor is what is wanted; fewer things should be done in the family, and those few better done, and the members should have every inducement, after working hours, to enjoy social, intellectual and spiritual festivals.

At the Wilson Mission, some two years ago, Miss Huntington, the inventor, introduced the Kitchen Garden system, and during the past winter the same system has been introduced into fourteen different schools. It has little songs, like the Kindergarten, giving rules for washing, sweeping, setting the table, etc., with accompanying gymnastic exercises. Here, the children are taught theoretically the best way to do housework; the next step will, doubt-less, be to have a home organized, and the work really and systematically performed.

Why is it that boys are not taught to use the needle, as well as girls? The total de-pravity of shirt-buttons is well established. and rents will come in the best managed masculine wardrobe. When a man is unfortunate enough to be absent from mother, sister or wife, should he therefore be at the mercy of his washer-woman? It may be thought not to be a man's work, but we do not see why any such inelastic line should be drawn. We look, therefore, to see binding, mending and button-holing taught in all schools,

John Weiss says of the Women of Shake-John Weiss says of the Women of Shakespeare: "Shakespeare contrived to rear a
race of women whose physical soundness
was unimpaired. Before the gymnasium
and health-lift were invented by the peevish persussion of invalids, who die by inches
of fried food, furnace air, fricasees of high
school programmes and ragouts of French
novels, his women earned their health on
horse-back in the broad English fields; they
came upon its track in the sylvan paths came upon its track in the sylvan paths which the startled deer extemporized; they overtook it in long stretches of breezy walks upon the heathery downs and in the haw-thorn-bounded lanes. The country's nature was their training room, and its unsophisticated habits their masters. They saw the sun rise, and could not afford to outflare the setting crescent with gas-light streaming from over-heated rooms. Not one of Shakespeare's women utters one line that is inspired by any form of hysteria."

Partial list of Magazines for June, 1879.

The Atlantic Monthly, (Houghton, Osgood & Co., Boston and New York). Contents: Study of a New England Factorytown; Art in Engraving on Wood; Rhymes in Many Moods: Physical Future of the American People; The People for whom Shakespeare wrote; Buying a Horse; Recent American Novels; Irene, the Missionary; Dobson's Proverbs in Porcelain; The Two New York Exhibitions; A Sunday on the Thames; Miss Martin; The Contributors' Club; Recent Literature.

Scribner's Monthly, (Scribner & Co., New York City). Contents: The Fine Arts at the Paris Exhibition; Haworth's; Brazil; Hope; The University of Berlin; Memnon; With Stonewall Jackson; Her Reproof to a Rose; A Narrow Street; Was it Love, or Hatred?; Lawn-Planting for City and Country; Mr. Neelus Peeler's Conditions; Summer and Winter; Piercing the American Isthmus; Invocation; Some Aspects of Matthew Arnold's Poetry; Madame Bonaparte's Letters from Europe; Edison and his Inventions; Topics of the Time; Home and Society; Culture and Progress; The World's Work; Bric-a-Brac. The illustrations are very fine and add. much to the beauty and very fine and add much to the beauty and interest of this number.

St. Nicholas, (Scribner & Co., New York). Contents: Frontispiece-Summer has comel; A Second Trial; Mignonette; Bossy Ananias; Chub and Hoppergrass; Anna Letitia Barbauld; A Jolly Fellowship; How the Lambkins went South; Longitude Naught; The Fairles' Gift; A Curious Box of Books; The Schnitzen: The Shower; A Puzzeling Picture; Robin Goodfellow and his Friend Bluetree; Eyebright; The Boy and the Brook; A Fish that Catches Fish for its Master: The Royal Bonbon; Two Little Travelers; How a Comet struck the Earth; For Very Little Folks; Jack-in-the-pulpit; The Letter-Box; The Riddle-Box. This number contains a great many interesting stories and an unusual number of fine pic-

The Magazine of American History, (A S. Barnes & Co., New York and Chicago), for June opens with a historic-biographical sketch of George Clinton, Brigadier-General of the Continental armies and first Governor of the State of New York. This paper is illustrated by an admirable portrait on steel, engraved for the magazine from the bust by Ceracchi, and an inset in the text of the Clinton arms. In a second article we find one of the most important papers which the one of the most important papers which the Magazine has as yet presented, in an account of the battle of Monmouth, written from the American camp near Brunswick, on the first of July, 1778, three days after the fight, by Dr. James McHenry, who as a member of the military staff of Washington was near his chief daying the greater, part was near his chief during the greater part of the engagement. This document is timely in the discussion recently revived as to lee's conduct on the occasion.

Under the head of Reprints, there is a list of the French officers who served in America prior to the treaty with France of 1778 with translations of the notes of Hilliard d'Auberteuil, by whom it was first published at Paris, in 1782. The editor follows with a second block of the letters of de Fersen, aid to Bochambeau, written from New-port to his father in Sweden. In the notes and queries there is an original engraved picture of a second medal presented to Col. John Egger Howard, the origin of which is in some doubt. The Literary Notices this month are cut down to make room for an month are cut down to make room for an obituary notice of the late General Dix. We are informed that the July number will be almost explusively devoted to the story of the French in Erode Island, and the publication of a number of unpublished documents connected with Roshambeau's occuration of Newscott pation of Newport.

The Eclectic. (E. R. Pelton, New York.) Contents: On the Choice of Books: The Egyptian Crisis; On Sensation and the Unity of Structure of the sensiferous Organs; Mr. Ruskin's Society; The Defense gans; Mr. Ruskin's Society; The Detense of Luchnow, with a dedicatory poem to the Princess Alice; Bodily illness as a mental Stimulant; The Southern States of the American Union; Contemporary Literature; Mademoiselle De Mersac; Chapters on Socialism; A May Song; The King's Secret; An Irish Idyll; Uphill Work; The Vizier and the Horse; Professor Baird; Literary Notices; Foreign Literary Notes; Literary Notices: Foreign Literary Notes: Science and Art; Varieties. This number contains a steel engraving of Prof. Spen-cer F. Baird, secretary of the Smithsonian Institution. The present number closes the twenty-ninth volume of the new series, and is provided with an index, comprising nearly one hundred titles beside the Editorial Department.

Wide Awake (D. Lothrop & Co. Boston, Mass.) Contents: Frontispiece; O Larks! sing out to the Thrushes; Little Mary's Secret; The Wonderful Cookie; The Lost Dimple; The poor Children's Excursions: The Dogberry Bunch; What Grace is going to do; Our American Artists; The Dancing Lesson: The Beech Woods Boys; A Foretaste of Bliss; Summer—on the way; Royal Lowries last year at St. Olave's; A queer House; The Tables Turned; Queen Louisa and the Children: Valient Deeds; At Recess; The Story of English Literature for Young People; The Three Wishes; A Remarkable Journey; Don Quixote, Jr.; The Old Gray Hen; What Johnny saw at the Show: To the Society of Wide Awake Helpers; Tangles; The P. O. Department of Wide Awake; Music. Most of the stories are garnished with illustrations. poor Children's Excursions; The Dogberry

'Magazines for May Just Received.

Revue Spirite Journal D'Etudes Psychologiques, (M. Leymarie, Rue Neuve des Petits champs 5, Paris, France.) is as usual filled with interesting articles from able writers.

The Normal Teacher, (J. E. Sherrill, Danville, Ind.) Contents: Leading Articles; Editorial Notes; Notes and Queries; Correspondence; Examination Department; College Department; Publisher's Department.

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both lead us to exclaim:

"How wonderful is man!" Prof. Wm. Gregory, M. D., F. R. S. E., has found time amidst his duties in Edinburgh University, to write an admirable book on Animal Magnetism, or Mesmerism and its. Phenomena, which he fitly dedicates to the Duke of Argyll, the illustrious author of "The Reign of the Law," a work which will be read when his ducal coronet is forgotten. The book of Prof. Gregory has valuable facts and matured opinions and suggestions arranged in fit order. Of the facts we give a few. He speaks of a clairvoyant, Mr.

"We have seen that he possesses, at times, the power of conscious clairvoyance, by simple concentration of thoughts. He finds that gazing into a crystal produces the state of waking clairvoyance much sconer and more easily. On one occasion, being in a house in Edinburgh with a party, he looked into a crystal, and saw in it the inhabitants of another house, at a considerable distance. Along with them he saw two entire strangers. These he described to the company. He then proceeded to the other house and saw these two strangers whom he had described."

This would seem to indicate clairvovance rather than psychometry. On another occasion:

"He was asked to see a house and family, unknown to him, in closue street, Chelses, he being in a house in Edinburgh with a party. He saw, in the crystal, the family in London, described the house, and also an old family in London, described the house, and also an old gentleman very ill or dying, and wearing a peculiar cap. All was found to be correct, and the cap had been lately sent to the old gentleman. On the same occasion fir-Lewis told a gentleman, that he had lost or mislaid a key, of a very particular shape, which he saw in the crystal. The gentleman, a stranger, confirmed this."

Here is the power to see, not only the key whose loss was known to the gentlemen in the company, but the dying man with his peculiar cap, two hundred miles away, whose condition and singular head-dress were unknown to all present. Mind-reading might possibly solve the one, clairvoyance or spirit-night, probably clairvoyance, could solve the other.

Mr. Lewis thought the crystal a help by gazing in it to concentrate and abstract the mind, and Gregory suggests:

"It is quite possible, that, beside the gasing, the mea-meric or odylic influence of the crystal, or rather glass, may assist in producing the effect."

Under the head of "Predictions," we find

the following, given as Case 70: "Major Backley twenty-three years ago, before he had heard of measurdies, was on the voyage from England to Endle, when a lady seasurked that they had not seen a sail for many days. He replied that they had not seen a sail for many days. He replied that they would see one the next day at muon, on the starboard how. Being saked by one of the ship's officers how he knew, he could only my that he new it and that it would happen. When the time come the sayatin jested him on his prediction, when, at that moments a man who had been sent abut a half-hour helica; in consequence of the prophecy, gried out: 'A sail?" "Whest?" 'On the starboard bow, which increasing case shows a relation between the measure power which Ender Buckley possessed in an and

nent degree and massacric or other influences. The same combination is found in Mr. Lewis, "

He thinks "coincidence" cannot account for these previsions, and suggests that only by granting this power can we "account for the fulfillment of prophetic dreams, which, it cannot be doubted, has frequently taken place."

In cases of prevision we seem to draw near the finer foresight of the spiritual world, yet the exalted action of our interior powers in this life may possibly solve some

of these cases. Drawing still nearer the Spirit-world, Gregory speaks of the experiments of M. Cahagnet in Paris, detailed in a volume published in that city, and of Cahagnet's:--"Remarkable clairvoyants, who could at pleasure, and with the permission and aid of her mesmerizer, pass into the highest stage of extent, in which she described herself as inefably happy enjoying converse with the whole spiritual world, and herself so entirely detached from this sublunary scane, that she not only had no wish to return to it, but bitterly represented M. Cahagnet for forcing her back to life."

He says Cahagnet's book showed no signs of weak or disordered intellect, that his ecstatic subjects did not echo his views, but gave others, sometimes quite unlike his, which were materialistic but which changed by these experiences, and that a singular harmony existed in their statements. His conclusion is that these visions "are not ordinary dreams. It is idle to reject them as altogether imaginary, and illogical to do so without inquiry. All who believe in the existence of a spiritual world must feel that they may possibly contain revelations of it."

Into that question he does not enter, as his book is for another purpose; yet that purpose,—the examination of magnetism and mesmerism—leads him to the very verge of that world, and he is willing to look over and suggest its reality and near-

His investigations are full of interest as helps to the study of the inner-life; and as helping also to give due honor to the wondrous spirit within us here, and yet give fit place and due reverence and ready welcome to those spirits who may come to us from the life beyond.

The study of spiritual science will help to fit, and a wise discrimination aid, to a larger conception of our own interior powers and a larger idea of that higher life from whose near borders our friends may, and do. come to bless and inspire us, to help us in wiser self-help.

Self-reverence and reverence for the immortals is well; idolatrous worship, enervating mind and soul, is not well. In the last chapter of the Bible is a great lesson. John, the Revelator, had seen wondrous visions and says:

"And I. John, saw these things, and heard them. And when I had heard and seen I fell down to worship before the feet of the angel which showed me those things. Then saith he, See thou do it not; for I am thy fellow-servant, and of they brethren the prophets, and of them which keep the sayings of this book; worship God."

It is one great human family, partly here, partly on "the other side" with like powers, ike spiritual life, kindred hones and aspirations. To know ourselves in our inmost life, as we are, is to know ourselves, as we are to be, only that, in degree, we shall be higher and greater.

"The Bible of Bibles"-Kersey Graves.

Some time ago the Journal made some comments, commendations and criticisms on this book.—telling of the value of its exposures of Bible errors, and of some errors in its one brief chapter devoted to Bibles other than that of the Christians. We are glad to note that some of those mistakes of the scribe and printer have been corrected in the later editions, and the fact that four editions of the work have been published shows that it is well appreciated. Our criticisms were impartial, and in good faith and good spirit, and they were true, in the light of the best authorities. The Journal can not swerve for personal reasons, for friend or foe, in what it may say of a book. In this case, its comments were on the work of a good man and a friend, and it aimed to give due meed of praise and due statement of mistakes. We are not responsible for the opinions of others, nor they for ours. It is for us simply to tell the truth to the best of our ability.

The Bible of Bibles is a book of criticism, very largely, and that such a work should be faultless, or beyond criticism itself, is not to be expected. Its chief value is in the full and minute statements of Bible errors, which fill most of its space, and that it has value in our estimation, is shown by the fact that we keep it on sale among other useful books devoted to Spiritualism and liberal thought and reform.

Professional Impudence.

Here it is, and the impudent man is Dr. Hammond, Cashiered Surgeon General of the Army, "Professor of Disease of the Mind, and Nervous System in the Medical Department of New York City University."

He says, in a book:

No medium has ever been lifted into the air by spirits; no one has ever read unknown writing through a closed envelope; no one has ever lifted tables or chairs but by material agencies; no one has ever been tied or united by spirits; no one has ever beard the knock of a spirit; and no one has ever spoken through the power of a spirit other than his own.

It is to be hoped he knows a little on some other subjects; on this he knows nothing. or else he is a knave.

When John Knox, the stern and brave old Scotch reformer, was accused of using hard language he replied: "I call a spade a spade and a knave a knave." Following his frank example we call this titled Professor an impodent ignoramus, who writes on a subject of which he knows nothing, or else he falsifier against the testimony of his own senses. This is our word for his benedt. It is a hard word but a true one.

Faith and Chest.

One of the pitiful things is to find men and women faithless of humanity and talking as though matters were growing no better very fast. Especially it is pitiful to find such among Spiritualists and others, who profess to believe in progress.

Within the past few years public opinion has been demoralized in this way to an extent dangerous unless it is checked. Men babble in a weak way about politics, as though it was all venal and corrupt, and all public men were knaves or hypocrites. If so, better give up free government at once, and go back to despotism. But would we find peace there, and honor and real manhood? But yesterday the French empire fell at Sedan, because the despotism of Napoleon the little, had borne its fruit of fraud; and Russia bristles with bayonets to-day, and the assassin's pistol rings in the streetthe music of despotism.

Let us be done with this blind folly, and make our politics and our public men better still. They are far better than the tools of old despotisms in other lands, and the hopeful genius of a free people must lift all public affairs out of fraud and danger to a

still higher level. So it is in religion and in freedom of thought. Evils and dangers exist, watchfulness is needed, but the world moves—on and up—and we must be inspired by that consciousness. Away with this poor faithlessness, this real infidelity, too common even among such as profess better things, and give us a clear and rational idea of "the upward tendency that streams through all things."

A look at history helps us. We talk, and truly, of the injustice of courts and judges, Look back to England in the days of the corrupt Stewarts, and see the infamous Judge Jeffries taking bribes on the bench, insulting noblemen he falsely sentenced in his high court, and going out in the streets of London at night drunk, to sing ribald and vulgar songs and climb the lamp-posts clad only in his night-shirt.

In Motley's Dutch Republic, that wonderful story of persistent heroism and bloody bigotry, we find an edict was issued in the Netherlands by Philip of Spain, inspired by the Spanish Inquisition. Some extracts from its fearful demands will reveal the dark spirit of that terrible day. Weak and puny in comparison are God-in-the-Constitution efforts and "Comstock Laws" with us, and we can the better defeat or amend these by looking into this murky past to see how faith and courage then vanquished far worse ills than we have to meet.

Some sentences from this awful edict must suffice:

must suffice:

"No one shall print, write, copy, keep, conceal, sell, buy or give, in churches or streets or other places, any book or writing made by Martin Luther, Ecolampius Zwing-lius, Breer, John Calvin, or other heretica reprobated by the Holy Church, * nor hold conventides in his house or attend them. We forbid all lay persons to converse or disputs on the Holy Scriptures, openly or secretly, * unless they have duly studied theology, and been approved by some university. * or to preach secretly or openly, or to entertain any of the opinions, of the above named heretics, * on pain * are perturbators of our State and of the general quiet, to be punished in the following manner. * That such perturbators are to be executed, to wift the men with the sword and the woman to be buried alive, if they do not persist in their errors; if they do persist in them, then they are to be executed with fire; all their property, in both cases, to be confiscated to the crown."

In his Spanish capital Philip was to marry a French princess and an auto-da-fe of the Inquisition was planned the same day, that the king might witness the burning of heretics. He passed by the statue where Carlos de Lessa, a young nobleman of distinguished character and capacity, was wrapped in fire. The sufferer cried out: "How can you look on and permit me to be burned?" and the cold-blooded and bigoted king replied: "I would carry the wood to burn my own son withal, were he as wicked as you aré."

As Motley says: "These human victims burning at the stake, were the blazing torches that lighted the monarch to his nuptial couch." No wonder that this cruelty roused a fierce war and that more than a hundred thousand brave men and true women in the Netherlands died, and so the right conquered at last.

And we need not greatly marvel either, that Protestant John Calvin, imbued with the flerce bigotry of his age, let Servetus burn at the stake when his single word could have saved him.

Away with this infldelity to humanity and progress and freedom. Let us appreciate the blessing of living in this good land, and so be wise and strong to lift our public and private life, our free church, and free state out of all peril and error. This is the work of to-day. We have better light to work in than the brave men and women of the past had, and should do more and better than they did.

Swedenborg on Re-Incarnation.

In a recent article in the Chicago Daily Times, entitled "The Spiritualist Movement as it Presents Itself To-day in its Various Aspects," we see it stated that the doctrine of re-incarnation was held by Swedenborg. This is a great mistake. Swedenborg expressly denounces it. The imagined recollections of a pre-existent life, which some persons have been affected by, are the results of an unconscious intercourse with spirits, according to awedenborg.

E. V. Wilson in a Critical Condition.

We unlock the forms to give our readers the sad intelligence that Bro. Wilson has had a relapse and lies in a very critical state at his home in Lombard, Ills. This will account for the delay in replying to his numerous calls. We know our readers will join with us in extending cordial sympathy to this old veteran and his family in their time

Return of Mr. Slade.

That Mr. Slade has done a great work for Spiritualism by his visit to Europe and Australia, there is now no doubt. The brutal persecution which he encountered from Mr. Lankester at the outset of his career in London, resulted in benefit to the cause of truth, though at the outset it threatened damage. It awakened curiosity and excited sympathy. In Germany where Mr. Lankester was remembered only as "an excitable and conceited youth" by Prof. Ludwig, under whom he had studied, his implication in the attempt to put down Slade, led directly to a wish to welcome and test the great American medium with that calmness and candor, becoming a scientific investigation.

The result was most decisive both in its vindication of Slade and in its verification of some of the great phenomena of Spiritualism. Two of the leading philosophers of Germany, Fichte and Hartmann, were convinced of the genuineness of the Slade manifestations, and this through the mere force of testimony by persons like Zöllner and Weber, in whose scientific accuracy they put confidence. Fichte has with Ulrici edited the leading philosophical journal of Germany. He is the son of J. G. Fichte, the eminent contemporary of Kant, and renowned as a man of genius as well as a great philosopher. The son is not inferior to him in philosophical culture, and his knowledge and adoption of the great facts of Spiritualism give him a decided advantage. He and Uirlei had advocated from the philosophical stand-point, views which are now corroborated.

Hartmann, author of the "Philosophy of the Unconscious," is some forty years younger than Fichte, but has written the most successful philosophical work of the century, if success may be inferred from the number of copies sold. He is an accomplished anthropologist and an acute thinker, and though he does not yet accept the spiritual theory, he admits the facts as presented through the mediumship of Slade. He will catch up with the advanced Spiritualists of our day probably ere long.

Of the Slade phenomena Fichte expresses himself in terms the most emphatic and unequivocal. "Their genuineness." he says, 'was made clear to some of the first physicista of Europe: to Zöllner, Fechner, Scheibner, and Wm. Weber, the celebrated electrician from Gottingen. There is no retreat from what has been gained, and the advance of the great fact is fully secured. The phenomena through Slade are decisive for the cause of Spiritualism in Germany."

Sure these are great and encouraging words, coming from a venerable sage, standing so high as an authority in philosophy and anthropology. They are as honorable to Slade, as they must be gratifying to all who take an interest in the advance of itualism.

One word, ere we close, to the secular press of the United States. When the news came from London that Messrs. Lankester and Donkin had caught Slade in the act of attempting some trick in slate-writing, our newspapers with hardly an exception joined in the hue and cry and denounced Slade as an imposter and a swindler. Even after he had been honorably released from the clutch of the law, which Lankester and Mr. Justice Flower had put upon him, these journals did not find it convenient to say one word to the effect that Slade had not turned out to be, what they had been so

swift to call him, a fraud and a cheat. And now Mr. Slade, after having visited London a second time, and defied Lankester and his other traducers, who had threatened to try the law against him once moreafter having visited Germany and satisfied some of the most eminent philosophers and professors, together with Bellachini, the court juggler, of the genuineness of his manifestations-after having convinced the Grand Duke Constantine and some of the leading physicists of Russia, that the phonomena in his presence are genuine objective occurrences, utterly inexplicable by any theory of fraud or hallucination-after having visited Australia, and made converts there among the most intelligent classes-returns to his native country, broken in health, but wholly vindicated as to the character of his medial claims, and with the fame of having convinced some of the world's greatest thinkers and physicists that there are phenomena wholly inexplicable by any materialistic theory yet known.

Is there any lover of fair play among the American journalists, who have been denouncing him as an exposed fraud, who will now have the manliness to say the honest word in regard to him, and admit that he has been honorably vindicated from the aspersions cast upon him by one Mr. Lankester, who, in the language of his German teacher, is only remembered as "a conceited and excitable youth?"

We shall wait with interest to see whether the journals that have foully traduced Slade, and never taken back their misrepre. sentations, will now have the grace to tell the truth in regard to him, which such men as Wallace, Fichte, Zöllner, Aksakof, and others have openly and widely proclaimed. Come, gentlemen, be honest, and do not let the charge that you have inadvertently circulated a false report, he converted by your silence into the charge that you have willfully lied.

William Lloyd Garrison died at the residence of his daughter in New York City on last Saturday. None of the newspapers mention the well-known fact that he was a Spiritualist.

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Dr. S. B. Brittan has removed to No. 80 W. 11th St., New York. Dr. Chas. T. Buffum is now located at

Springfield, Mass. Spiritualism is calling forth a good deal

of attention in Sweden. Prof. Wm. Denton's lectures are exciting great interest in Springfield, Mass.

J. J. Morse was initiated into the Ancient Order of Freemasons at Glasgow, Scotland in April last. Mrs. H. Morse has been lecturing with

good success in the East. Her address for the present is 277 Dixwell avenue, New Homer, Connecticut. Patrons of R. W. Flint, of No. 25 E. 14th

St., New York, frequently write us in terms of high praise of his medial power as evidenced in answers received to sealed letters.

In an article in a late issue of the Jour-NAL headed, "To Michigan Spiritualists," etc., the word United should read Mutual. thus: "Michigan Mutual Benefit Associa Dr. J. K. Bailey lectured Sunday, May

12th, at Osborn's Prairie, Ind. He speaks at Darlington, Ind., June 18th. He was reengaged to speak at Colfax, Ind., (his present address until further notice,) instead of Colby, Ind.

A. B. French, an able advocate of Spiritualism, personally superintends his nursery at Clyde, one of the finest in the State of Ohio. He has lately erected large greenhouses, and has had most gratifying success in the propagation of rare plants.

Don't forget that we are sending out the OURNAL on trial three months for 50 cents. Those who read the paper and believe its policy to be the correct one, as most do, should lose no opportunity of extending its influence among their friends; a little earnest effort will double our list.

A parliamentary paper just issued shows that pauperism is increasing and crime diminishing in England. There are one and a half per cent. more paupers in the country now than there were last year, an increase wholly due to the depression of trade, as it is confined entirely to the north, the metrop-

olis showing a decrease. Mrs. Minerva Mercick is building a large and commodious hall at Quincy, Ills., "for the benefit of humanity in general, and Spiritualists in particular." It will cost, when completed, about \$5.000. Her object is a worthy one, and the angels will bless her for the interest she takes in the cause of Spiritualism.

Mrs. Nannie V. Warren, inspirational speaker, has been lecturing in Cedar Rapids Iowa, on Sundays for the past eighteen months; will answer calls to lecture or hold séances in the towns along the line of rail. way between Cedar Rapids and Keokuk, during the month of June. Address, Cedar Rapids, Iows.

Rev. Treadwell Walden, an Episcopal clergyman and litterateur, predicts that the day is coming when practically time and space will be annihilated, and all the human races will live together on this little earth as one family. To this end he regards the Atlantic cable, the telephone and phonograph as great steps in advance. Other wonderful inventions will follow, and then the destiny of man will be accomplished.

Dr. Draper warns those stupid people who eat fish, thinking it contains the elements of brain matter, and thus use it for repairing the deficiencies of nature, that their gastronomical labors are in vain, and that it won't make them intellectual. In brief, fish does not contain an excess of phosphorous, and when dead fish "shine as bright as the stars at night," it is possitively not owing to the presence of phosphorous, but to the oxidation of carbon.

We were greatly pleased at the hopeful sign of progress evinced by our amiable Boston cotemporary in its criticism of Mr. Kiddle's book. Its comments thereon, though less comprehensive and more mild than our own, are in harmony therewith. We hail this step forward with pleasure and hope it is an augury of still further harmonious action in the future. The JOURNAL is willing and able to bear the brunt of every advance and is only too glad to; see its able cotemporary falling into line after the crisis is

A. J. Fishback and M. C. Vandercook entertained large audiences for five nights, at the Christian church in Butler, Indiana, commencing May 16th. Sunday night the church was kindly offered them by its trustees, if they would continue their good work. They were at Kendallville, Indiana, for the 24th and 25th. Mr. Vandercook recently added eight new songs to his catalogue in six days, and among them were some of his very best compositions, including "Progress is the Watch-word Now," and "The Age of Light has Come at Last," lively and stirring songs.

The Society of Progressive Spiritualists of Cedar Rapids, Iowa, will meet in their former hall, room one, Postoffice block, Sunday at 7.80 o'clock P. M. This society was organized in November, 1877, and has continued its organization ever since, meeting regularly in Postoffice block, until the past winter, it transferred its meetings to the parlors of Dr. Warren, where the services have been successfully conducted by the doctor and his lady. The interest has constantly increased until the society think it best to transfer the meetings to more spacious rooms. The society extend a cordial invitation to all Free-thinkers to meet with them and take part in these exercises.

The United States Medical College.

This most liberal eclectic institution, which was incorporated some two years ago, will begin the the second of its academical terms in the first week of October next, at 114 and 116 East Thirteenth street, New York city. The officers and staff of professors have been chosen from among the ablest and most successful members of the profession. Under the auspices of this established college of truly scientific and progressive medicine, is published an important magazine entitled The Medical Tribune, edited by that profound scholar, Prof. Alexander Wilder, whose contributions alone are sufficient to elevate this monthly to the highest standard of excellence. But he is nobly aided by many of the most courageous and clearheaded of the advanced school of science and medicine. For information relative to the college, address Prof. Robt. A. Gunn. 102 East Twenty-third street, New York. The Medical Tribune can be obtained by addressing the publishers, Munroe & Metz, printers and publishers, 60 John street, New York. Prof. Gump is Dr. Wilder's associate in conducting The Medical Tribune. Subscription price Two Dollars a year; single copies Twenty-five cents.

That veteran worker in the liberal field Prof. B. F. Underwood, occasionally meets with most intense opposition from those who still live, as it were, in the dark ages of the world, when witches were burned and religious persecution existed, and who are not aware seemingly that they are living in this progressive nineteenth century. The bigoted churchmen of Pittsburgh, Pa., lately tried to suppress a meeting devoted to liberal thought. Prof. Underwood had been engaged to speak there, but the police during the evening had closed the box-office at the hall, so that the sale of tickets was prevented. Subsequently the mayor and two or three of his assistants called there shortly before 8 o'clock, and warned the doorkeeper against taking an admission fee, but the wishes of the mayor was not complied with-the Professor spoke, and the Pittsburg Leader says: "The discourse was an elegant and masterly presentation of the subject of Materialism and what it teaches in opposition to the doctrines of Christianity." When will the bigoted christians learn, that any effort to suppress the freedom of speech, will ultimately be attended with disastrous failure.

Portrait of Bryant, the Poet.

We have on exhibition in our office a fine portrait of William Cullen Bryant, by Ambrose McNeal, a young painter of great promise. Artists and connoisseurs who have seen it, pronounce it a gem, and a correct Any of our friends desiring portraits, now have an excellent opportunity of getting first class work at very moderate rates. Mr. McNeal guarantees satisfaction in every case. Orders may be left at this office. Call and see his work.

The American, Waterbury, Conn., says: "The Spiritualists will be compelled to enlarge their hall, if the rush to hear their speakers continues with the same spirit shown Sunday, North Elm Street Hall was literally packed afternoon and evening, to hear Mrs. Hannah Morse, the trance median extra chairs and seats being brought um, extra chairs and seats being brought in, and then numbers were unable to secure even standing room, and were compelled to forego their desire to hear this eloquent lady medium. However, she will come again in about four weeks, when the disappointed may have an opportunity to hear her. Her subject in the evening was "Man," spoken through the spirit of Rev. Daniel Smith, a Methodist preacher in Waterbury some twenty years ago.

The poem, "What is Truth, a Sunday with the Telephone," that appeared in last week's JOURNAL, was written by Rev.S.L. Tyrrell, of Fox Lake, Wis.

"A STARTLING BOOK."-That is what the publishers of Mr. Kiddle's book call it. We have a supply in stock, and will send a copy to any address on receipt of the retail price, \$1.50.

How to Magnetize, gives important information on a vital subject to all Spiritual ists Every one should read it. Price 25 cents.

"Liberal Re-Union."

The Women and Men's "Liberal Re-Union" are to meet next sunday in the Hall at No. 218 West Madison street, at 2:30 r. m., to prepare for a Centennial Celebra-tion and "general re-union," in Chicago, on the 4th.

Northern Wisconsin Spiritual Conference.

Our next meeting will be held in Spiritual Hall. Om ro, June 27th and 28th, 1879. Every effort will be made to secure the beet talent to speak on this occasion. No pains will be spared to make this the most important and interesting meeting ever held in Wisconsin. Let every lover of free speech be present. Our platform is free for every one to express their highest convictions. Look out for further notice as soon as arrangements are perfected.

WM. M. SICKWOOD, Prat'l. DR. J. C. PHILLIPS, Sec'y.

Anniversary Meeting at Sturgis.

The annual meeting of the Harmonial Society wil be held in Free Church at the village of Sturgis, on the 18th, 14th and 15th days of June. Able speakers from abroad will be in attendance to address the audience.

By Order of Committee.

J. G. Walt.

Michigan Spiritualists' and Liberalists' State Camp Meeting.

Arrangements are being perfected for holding a State Camp enesting under the ampices of the Michigan State Association of Spiritualists and Libersisia, at Lausing, commenting Searchy, July 18th, and electing Monday, August 4th. The best speakers in the Spiritual and Libersis field will be present. For circulars and information on the subject address.

A. B. McChackett.

(Rair man Bressilies Chromities, Lausing, Math.

Notice of Meeting.

The annual meeting of the Spiritualists and Liberals of Rockford and vicinity will be held in their hall in the village of Rockford, Kent Co., Mich., Saturday and Sanday, 14th and 15th of June, 1879.

Gines B. Strenns, Speaker. 8. LMATHERS, Ecc'y. NATHAN TABER, Pres't.

STATE CAMP MEETING.

Under the Auspices of the Michigan State Association of Spiritualists and Liberalists.

At the annual meeting of the Michigan State Association of Spiritualists and Liberalists, held at Lausing in March, 1879, the initial step was taken for a state camp-meeting to be held during the summer, under the auspices and as part of the work of the Association. The arrangements are so far complete that the committee are enabled to announce the meeting to be held at Lausing, commencing on Saturday; July 26th, and clossing on Monday, August 4th, 1879.

The grounds of the Central Michigan Agricultural Society have been secured for the occasion. These grounds comprise forty acres of land, with a close fence rendering them secure from intrusion, and buildings that can be used in case of storm. The greater part of the grounds is a fine maple grove, and is one of the loveliest spots in Michigan. Several wells of water on the ground furnish plenty of pure water. The track of the Obicago and Northwestern Railway runs past the grounds, and the Grand River also, which will give opportunity for rowing. Portions of the grounds are adapted for croquet and kindred sports. A small steamer on the Grand River will ply between the city of Lausing and the grounds.

the Grand River will ply between the city of Lansing and the grounds.

The heat speakers in our own state will be present, and such well known speakers from abroad as can be secured. Dr A. B. Spinney, President of the State Association, Rev. J. H. Burnham, J. P. Whiting, Mrs. L. A. Pearsall, Mrs. Mary C. Gale, Chas. A. Andrus, Mrs. R. Shepard, and others who have not yet been consulted, are expected to attend and give addresses. An effort is also being made to secure Col. Robert G. Ingersolt for a day.

Only part of the time will be occupied by speaking, as Only part of the time will be occupied by speaking, as it is intended to make the social feature of the occasion the counterpart of the intellectual. It is hoped that large numbers of the friends will pitch their tents on the ground, so that they will be near neighbors, and improve the week in making acquaintances and forming social bonds of unity. The phenomenal phases of the apiritual gospel will be invited to full manifestation through circles and seances. A portion of each week day evening will be set apart for dancing.

Yisitors will have opportunity to visit the New State Capitol, the Agricultural College, and the State Reform School.

School.

The expenses will be met by tent-rights and gate fees. Say for tent room and the right of four or five persons to the privileges of the grounds during the meeting, \$2 \$3, and for a single admission for a day, 10 cents. Parties can furnish their own provisions, or may get meals at the refreshment booth on the grounds. The hotels and boarding houses will also give reduced rates. The police regulations will be systematic, and the best of discipline and order will be maintained. Mr. McCracken, Chairman of the Executive Committee, will give as much of his time and personal attention to the enterprise as may be necessary, from now until the close of the meeting.

give as much of his time and personal attention to the enterprise as may be necessary, from now until the close of the meeting.

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Sub-committees will be appointed and programme and circular containing full information will be issued as soon as arrangements of fetail can be made.

We appeal to all friends of the cause to lend their aid to make this meeting the crowning success in the Spiritual and Liberal work of the decade in Michigan.

to make this meeting the crowning success in the Spir-itual and Liberal work of the decade in Michigan. Communications may be addressed to any member of the Committee, or to

S. B. McCracken, Chairman, Lausing, Mich.

Aussed to Spirit-Tite.

Passed to spirit-life from Galesburgh, Ill., May 10th, Robert R Mecum. The deceased was 62 years of age. The funeral was largely attended by the relatives, friends and neighbors. A. G. Humphrey conducted the exer-

Ausiness Antices.

HONORABLE GRAY HATES.—Men live to be old by watching for the early symptoms of kidney trouble, and taking the famous Kidney-Wort in season. By so doing they live to be honored when grey-haired. The medicine cures acute rheumatism, promotes agreeable action on the liver and bowels and purifies the blood.

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Mrs. Clara A. Robinson, the well-known "Magnetic Healer" is now located at 1030 Wabash Ave Chicago, where she will be pleased to see all her old patrons, and as many new ones as may require her services. Will answer calls to treat at private residences.

Advice to Consumptives.—The calebrated physician, Dr. Paul Momeyer, gives the following valuable suggestions to persons suffering from lung affections: "The patient must with scrupulung affections: "The patient must with serupulous conscientionsness insist upon breathing
fresh, pure air, and must remember that the air
of closed rooms is always more or less bad. "
No man, however uncleanly, would drink muddy, dirty water. A party which occupies a room
for hours, breathing the same air, might be compared to a party of bathers drinking the water in
which they bathe. The patient must keep the
window of his bedroom open. Night air is fresh
air without daylight. In close, crowded rooms.

window of his bedroom open. Night air is fresh air without daylight. In close, crowded rooms, the patient suffering from lung complaints breathes consumptively." By taking these precantions and using Dr. Pierce's Golden Medical Discovery and Pleasant Purgative Pellets, fully one-half of the cases of lung complaints would be cured in aix months. For cough and irritation of the lungs do not always indicate the presence of consumption, although it may result in that disease, and if consumption has already become deeply seated in the system, this is the most efficient course of treatment that can be pursued outside of any institution that provides special facilities for the treatment of this disease. Dr. Pierce's celebrated Invalid's Hotel is such as institution. Send stamp for descriptive pamphlet Pierce's celebrated invalid's Hotel is such as in-stitution. Send stamp for descriptive pamphlet containing also a complete treatise upon con-sumption, explaining its causes, nature, and the best methods of treating it, together with valua-ble hints concerning diet, clothing, exercise, etc., for consumptives. Address Faculty of Invalids' and Tourist's Hotel, Buffalo, N. Y. 25-13

We refer our readers to the offer of a valuable treatise free, by Dr. N. B. Wolff, of Cincinnati, which appears in another column, this week.

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Z-19-27-18

RAIL ROADS.—TIME TABLE.

CHICAGO AND NORTHWESTERN. Ticket Office-62 Clark street, Sherman Rouse, and at depots. COUNCIL BLUFFS AND ONAHA LINE. Depot corner Weils and Kinzle atreets.

Leave,	Arrive.	
10:80 a mª Pacific Express	*8:40 pm	
10:30 a ma Sloux City and Yankton Express	*3:40 p.m	
2:15 p mf Omeha and Night Express		
9:15 p maisioux City and Yankton Express	\$5:30 a m.	
10:30 a m. Dubuque Express, via Clinton	3:40 pm	
9:15 n m+1Dunuoue Kxoress, via Chusou	1 87:00 a.m.	
8:45 p.m. Eterling Express	11:00 a m	
Pulman Hotel Cars are run through, between C	bicago and	
Omaha, on the train leaving Chicago at 10:50 a. m.	No other	
road runs these celebrated cars west of Chicago.		
FREEPORT LINE.		
7:36 a m*[Maywood Passenger	*7:45 a.m	
7:30 a m. Maywood Passanger		
AND S. BELIEFE MOOR EMBORISON CONTRACTOR OF THE PROPERTY OF TH	"7:15 a m	
9:15 a ma Freeport, Rockford & Dubuque	*3:10 p m	
10-15 n ma Freenart, Rockford & Dubugue	*6-100 a 777	

10:15 p m. Freeport, Rockford & Dubuque... 12:50 m. Einhurst Passenger... 4:00 p m. Rockford and Fox River... 4:00 p m. Einhurst Passenger... 5:15 p m. St. Charles and high Passenger... 5:20 p m. Lombard Passenger... 6:15 p m Junction Passenger......

Norr.—On the Galena Division a Sunday passenger train will leave Eigin at 7:30 a. m., arriving in Chicago at 10:15 a. m. Returning, will leave Chicago at 1:15 p. m. MILWAUKEE DIVISION.

Depot corner Canal and Kinzie streets.	· . · . · .
8:00 a ma Milwaukee Fast Mall.	*4:00 p m
8:30 a m Milwaukee Special (Sundays)	4:00 p m
10:00 a m* Milwankee Express. 5:00 p m* Milwankee Express. 1:00 p m Milwankee Express. 9:10 p m Milwankee Night Express (dally).	*10:20 a m
1:90 p mil Winnersa Passenger (dally)	13:10 pm
SITO D WITH THE WATER STATE OF THE PERSON STATES AND ADDRESS OF TH	10.20 12 111
wilwatiker div'n leaver welle st	. DRPOT
MILWAURES DIV'N LEAVES WELLS ST	2:20 pm
11:30 a m* Lake Forest Passenger	2:20 pm
11:30 a m* Lake Forest Passenger	2:20 pm *9:00 a m *7:15 pm *8:25 a m
11:30 a m* Lake Forest Passenger	2:20 pm *9:00 a m *7:15 pm *8:25 a m

WISCONSIN DIVISION.

Depot corner Canal and Kinzle streets.	, 1
9:30 a m Green Bay Express	'6:30 p
19:00 a m St. Paul and Minneapolle Express	4:00 P
3:30 p.m* Woodstock Passenger	9:37 B
5:40 p in Desplaines Passenger	7.90 8
6:30 p ma Barrington Passenger	8:15
9:00 p milSt. Paul and Minneapolis Express	i \$7:00 a :
19:00 & m LaCrosse Express.	1.4.00 P
2:00 p mt LaCrosse Express	61300
9:00 p mti Winona and New Ulim	67:00
9:00 p mi Green Bay and Marquette Express	16:45 B
*Except Sunday. †Except Saturday. ‡Dally Monday.	

CHICAGO, BOCK ISLAND AND PACIFIC. Depot, corner Van Buren and Sherman streets. City ticket

omee, 56 Chark affect, Sherman House.			
10:30 a m 10:30 a m 5:00 p m 10:00 p m	Davenport Express. Omaha Express. Accommodation Fern Accommodation Fight Express.	3:40 p m 3:40 p m 10:20 a m 6:20 a m	
6:55 a m 8:40 a m 13:20 p m 4:15 p m 6:15 p m 7:10 p m	BLUE ISLAND ACCOMMODAT Accommodation Accommodation Accommodation Accommodation Accommodation Accommodation Accommodation Accommodation Accommodation	5:40 a m 7:45 a m 9:10 a m 1:50 p m 4:40 p m 6:30 p m	
*Saturd	eys and Thursdays only.		

chicago, alton & St. Louis, and Chicago KANSAS CITY & DENVER SHORT LINE. Union Depot. West Side, near Madison street bridge, and Twenty-third street. Ticket office at 121 Bandolph street.

Leave.	L	Atrive.
13:00 b m.	Kansa City and Denvey Fast Express, yia Jacksonville, Ill., and Louisians,	
	M O	n q di;tr
8:00 # Mr.	Springfield, St. Louis and Southern Kr- press, via Main Line	7:35 p m
9:00 n 10."	Mobile and New Orleans Express	**************************************
	Peorie, Burlington and Keckuk Fast Express	12:40 p m
int q toke	Beningseld, St. Louis and Texas Fast	7:40 s. mi
1 00 a mi	Represe, via Main Line Peorle, Knokuk and Burlington	7:00 * 12
\$40 é m*	Khiseso and Padnesk R. R. Express	3:長 多米
	Street, Wesons, Lacon and Washing	*:# * m
5:00 p m*	Jolist and Dwight hocommodation,	19:16 a m
J, C. 1	COMULAIN General Manager. Janua Charless, General Passenger.	Agent.

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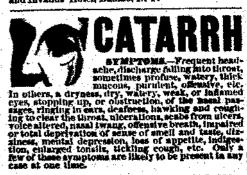
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Personal Experiences and Observa-

To the Editor of the Religio-Philosophical Journal.

In the previous article I briefly mentioned that we had established inter-communion with the Spirit-world. After sitting many months for development, with no visible results, we became somewhat discouraged, until one morning unexpectedly while at our breakfast, my companion's right arm began to move with considerable force, reaching towards a table upon which were writing material, and I said, "You are going to write." She then commenced writing. The first-communication was given from the sister before mentioned, and written in the exact hand writing of the loved one whom we believed to be present. This was followed by some four or five others, who in this life had been schoolmates and friends, all writing in their own chirography. Mrs. N., not being satisfied, said: "This is no spirit; any one can write with the right hand; if this is done by spirits, write with my left hand, and I shall know it is not myself," and no sooner was the thought expressed than communications were written with the left hand. The writing was

Durely mechanical.

Our breakfast was left unfinished, and Mrs. N. saidshe would go and see her mother who lived across the atreet. When she told her mother what had happened, she said, "It is the evil one," and she went into her closet and prayed earnestly and slacerely that the evil influence might depart from her daughter. This was not really a satisfactory explanation of the phenomenon to us, and Mrs. N. said that she would go and see our pastor, the Rev. Mr. —, who at that time was the minister of a large and influential Unitarian Society in which I had been brought up. As she entered his study, the influence controlled her, and very briefly she stated the facts, and said, "Mr. —, they want to write now." She sat down to his table and immediately wrote a long communication and handed it to him; as he read it the tears rolled down his cheeks, and with much emotion he said: "Mrs. N., I know not what this is, but I had a stater who died in Portland, Maine, several years ago, and if she was living now, and had, written me a latter, it could not have been more charseteristic of her." Her pastor, wiser than most clergymen in those earlier days, or even now, said, "Whatever this may be, you certainly cannot prevent its occurrence. My advice to you is, to be calm and passive, and if from God and good influences, it will be a blessing to you and the world." And strengthened by the kind words of him whom she revered as her spiritual teacher, she concluded to let the phenomenon take its own course. From writing, she passed through most of the Spirits, hearing spirit volces and most beautiful strains of heavenly music, and seeing and relating wonderful and beautiful visions of the Spirits, hearing spirit volces and most beautiful strains of heavenly music, and seeing and relating wonderful and beautiful visions of the Spirits, she was controlled in some way, and during this period, she saw and described thousands of the dwellers in the other life; whom she had never known in this world, so that they were recognized by

What a tempest her mediumship brought forth socially; we were ostracized. The Christian Church, with which we were connected, save a few noble exceptions, passed us by like the Priest and Levite of the olden time, on the other side. At this time I was the leading bookseller in that part of the State, in the city where I was born and verely what the learned and eloquent Dr. Bush-nell terms, "The Baptized hatreds of the human Our own relatives know us only as strangers. The patronage of sectarian churches and colleges, which I then had, was withdrawn, and the result to me was financial ruin. But amid this difficulty loving angels ministered unto us, and with it came "that peace that passeth all un-derstanding." Never, since the time when I was first convinced that spirit communion was true, have I had a doubt, and more than ever now have I faith in its final and glorious triumph. The trials and sorrows that we may have borns, have been more than overbalanced by the blessings that have also come to us. The first communication ever received from the loved ones—not dead, only gone before—closed with this word of admoni-tion: "To live in the earth life so that when you pass to the other home you can take a higher condition than if you had never known the fact of spirit presence and communion." Such has been my rule of life, and if all Spiritualists will start with this in view, I will venture to say that they will not be led far astray. S. B. Nichols. will not be led far astray. 467 Waverly Ave., Brooklyn, N. Y.

What Can I Do?

This question should be asked by all Spiritualists, no matter what is their station in life. There is no position in life so lowly but what something can be done that will result in good if the right means are employed. What are you doing, you who believe in our beautiful faith? Are you doing anything that will benefit yourself or others? Are you as free to minister to their spiritual needs as you are to receive the beautiful teachings from the Spirit world? Are you living for yourself only, and hiding your light under a bushel in fear of what some other one might say? Are you really levoted Spiritualists in disguise ? Ask yourselves these questions and examine your interior being, and see if you are carrying out what the Spirite teach you? If not true to the cause you profess, you are unprofitable servants, and have no reason to expect that you will be rewarded as faithful laborers in the spiritual vineyard. These questions should be daily asked, "What am I doing?" What more can I do for suffering humanity to free them from the darkness and mental gloom they are now in? It is the duty of Spiritualists to give as freely as they receive these grand truths from the Spirit-world, that those who, seeing your good deeds and life-records may come up higher, and their minds be awakened, and thus be led into this new and life-giving lesson, so that they can assist in carrying forward the good work. Spiritualism does not teach a life of idleness, but one of activity. The spirits are never idle, but continually working for the good of earth's children, and engaged in acquiring a knowledge of the laws by which they are gov-erned. The question with us should be, "What more can we do ?" We answer the inquiry : by doing whatsoever we find will benefit these around us. Let all Spiritualists ask themselves this question, and answer it in their every-day lives, by carrying out the true meaning of the spiritual philosophy. Love to God and love to man were the teachings of the humble Nazarene. Work for what you profess to believe. Do not stand back for fear of what the world may say; let the light of God's Spiritual Sun, which is truth, shine out through each and every act of your lives, that marking and the angels may bless you for your MRS. DR. A. COOMBS. good works.

Jey N. Blamehard writes: I wish to thank you for the course you have taken with the good old Journal. It has lifted the for and mist from our beautiful philosophy, and we can begin to see the sun of truth lighting up the mountain of progression, and dispelling the evils that have befogged our vision. Truth is mighty and must conquer. We believe we have the best locality in the West. There are two societies in this county.

W. A. Martley writes: Go on, brother, in the weeding out process; give fraud and frauds no rest, until they are driven from our ranks; we can well spare them, and the shurches are welcome to them if they want them. True Spiritualists will stand by you and suttein you is your afforts to reeem our cause from the stigms cast upon it by abonest media and fraudulent manifestations.

Invostigating Spiritualism.

It is now three months since I wrote you about my forming a small circle of intimate friends for the purpose of satisfying myself, if possible, as to whether or not our friends retained a conscious personality after what we term death, and if they were able to make that fact known to us in any way. You published my remarks at that time in

your issue of February 15th.

Our medium has siways had a horror of being possessed by a power that would take away her consciousness, fearing that she would be made to say some ridiculous things which would thereafter make her the butt of ridicule of those in the circle. But I finally persuaded her that her fears were groundless so far as our present circle is concerned, and induced her to give up her resistence to any influence which tended to make her lose her consciousness, and remain perfectly passive. The result was that some weeks since she evidently (to those present,) lost her individuality, and became controlled by some power outside of herself or any one in the circle; and this power caused her to talk in tones of voice much resembling those of different friends of the circle who were what we call dead. This state, which we distinguish by calling it a trance, has occurred every night of our sitting since. (We sit three evenings in a week.) The different tones of voice, the character of the communications, and the peculiar forms of sentences, satisfy all of our circle that the coatrol is either who it claims to be, or else is a most wonderful mimic, and has some marvelous method of getting at the accrets of our departed friends; secrets that members of the circle did not know, but proved to be true in after research.

The power having the greatest control over the medium, claims to be her mother, who has been dead many years. A brother also controls at times. When we wish to call up some old friends, the control we call the "Mother" will say to her son, through the lips of the medium, "Go and find them" We do not name the persons we wish to hear from, but simply concentrate our minds on them. In a short time the control amounces a person by his right name, not in an off-hand way, but usually with seeming difficulty at first, beginning with perhaps only the first syllable of the name, but after several repetitions being able to speak the same with ease. Usually the "Mother" says these persons are unable to talk through

Several times a control has come whom we call the "Frenchman," because he talks entirely in French. He is the most fluent of all the controls, but evidently is not a person any one of the circle has been intimately acquainted with. None of us understand French, except here and there a word; and so we conclude this spirit, for we assume it is a spirit, is an old hand at controlling, and is drilling the vocal organs of the medium. The "Mother" says, it is new business (speaking through the medium) to all of our friends, and as some of the circle object to other controls we will have to exercise great patience. She says that but few of them can talk, although they could write through a writing medium. She further says that all they impart at present through the medium, is more or less colored with her own peculiar methods of thinking and her beliefs, even though she be unconscious. She also says our friends are anxious to materialize, but that they know so little about the necessary conditions that it will take much time to accomplish that. She says that there are spirits who stand ready to talk and materialize, but that some of our circle would decidedly object

to them.

The "Mother" always tells the time to close the sitting by saying, "Good night." After all the members of the circle have left the room, I stand behind the medium and make a few upward passes, when she acems to awake, as out of a natural sleep. She will awake without these passes, but it takes a much longer time; and the control advises me to make the passes, saying "It will make the medium's head feel better.

make the medium's head feel hetter.

There is nothing in all this I am aware that can be called at all convincing to any one not attending the circle, and intimately acquainted with all parties. But our conditions are onen to all who wish to investigate the subject. Form your own circle, and make your own conditions and tests, and you will not fail in being interested to say the least.

D. E. Smith.

The Ethics of Spiritualism.

Starting with the proposition, that "A correct system of morals must be founded, not on any supposed revelation or ancient form of faith, but on the constitution of man," Mr. Tuttle shows the fallacy of the dogmas that would attempt to contradict that statement, and reasoning from evolution as a basis, demonstrates that "Man never having fallen, needs no redemption." Man is then considered as an individual, his susceptibility of infinite improvement is shown as residing in his moral faculties, and his position and destiny pointed out. The growth of the body and subsequent advancement of mind are presented, and matter and force defined as the foundation upon which Spiritualism is based. The doctrine of re-incarnation is shown by logical deduction to be a fallacy, the origin of life traced to the primordial cell, and man is shown as the outgrowth of the ages. The alm of the creative energy is shown to be the conferring of immortality—that the body was made to serve the mind, and not the mind the

body.

The chapter on the Appetites shows the benefit of being natural, temperate and judicious, to insure happiness. The selfish propensities are discussed somewhat at length, and it is shown that when held to their true sphere, they are pure and right; perverted, or in excess, they lead to wrong doing and the injury of others. Love, Benevolence and Justice are examined in their different bearings, and their true relations are presented, in connection with wisdom and conscience.

in connection with wisdom and conscience.

The province of the will is carefully examined, and shown to depend upon the action of all the faculties. The relations of labor and capital are tersely stated, and the rights of labor clearly, though briefly, laid down; the illustration of the mill is very happily presented. The rights of women are shown to depend upon the question. "Is she a human being?" The duty of individuals, of parents to children, and children to parents, forms an interesting section.

forms an interesting section.

The duty and obligations of society to individuals, are well presented in the "Fable of the Wheel." One of the very best chapters is on the duty of society to criminals; and although the ideas advanced may seem to be utopian, yet society can never be free from the depredations of criminals, until its efforts are directed to the reform of that class of persons, and through their radical cure, cease to bind upon the children the burdensome sins of the parents. The chapter on the duty of self-culture, presents more food for thought than many entire books, or even some whole libraries.

whole libraries.

Monogamic marriage is presented as the only true domestic relation, and is viewed in its different bearings. Mr. Tutile concludes the work with the idea, that what is possible to one is possible to all; that Spiritualism makes man the divine centre, and that he should purify the inner temple of his soul, in order to have healthy spiritual growth; that we are not living for ourselves alone, but for the good of all.

The author grasps his ideas with a strong mind, and indites them with the peu of a ready writer. The book is replete throughout with suggestive ideas, calculated to stir the minds and impart an impulse to the thoughts of the reader, and is a work every Spiritualist, and every opposer of Spiritualism, should thoroughly read and ponder.

—Kirkwills Journal.

ID. H. Hammiltom writes: Allow me with ten thousand others, to congratulate you on the muchimprove: appearance of the Journal, and the grand effort you are making to redeem Spiritualism from sham and deception. Let truth prevail and falsehood go under—honesty go up and trickery go down. It is time for thinking men and women to be done with shams. Sham mediums and sham spirits are not to be tolerated any more than sham creeds or sham christians. I detest sacred shams above all others, and my pen sharpend by the impositions of holy bibles, holy priests, and holy churches, has done its best to expose the sacred shams of popular christianity, and let those who are honest supes out into the light of reason, science, and the harmonial philosophy. Shams must be exposed or we cannot get people to look at the truth.

O. L. SearSes writes: I do not intend to give up the Journal; it is a welcome visitor. I like it better than any other paper I have ever taken.

Ancient Paganism vs. Christianity.

The ancient Gentiles generally admitted each rational God-idea and system of worship, to be in adaptation to the requirements of its people, without fighting about religion or denouncing other creeds; and thus acted more consistent with civilization than the self-righteous Jews, and advocates of our theology, in sectarian contentions, and condemning all but themselves. Scriptural proof of Pagan humanity is given by the sallors who made such an effort to save Jonah after his delinquincy was proved. If an absconding Pagan had been found asieep on board of a Jewish vessel in a tempeat, he would have been unceremoniously launched overboard, without casting lots. In conformation with Gentile philauthropy, Oriental and Grecian reformers, between the time of Moses and Christ, were tolerant and humane in their religious economy, and deprecated the demoralizing influence of war, as inaugurated by Moses.

Though Christians nominally profess a religion founded on "Peace on earth, and good will to men," they nevertheless, have inconsistently accepted what Moses termed "a man of war," as the object of their worship; and by scientific at-

cepted what Moses termed "a man of war," as the object of their worship; and by scientific attention to fighting, have now become the most skilled warriors the world ever produced. Though constituing scarcely one third of the entire population of the world, they have within the last three centuries done quite two-thirds of all the fighting. Those former sanguine wars, from A. D. 1096, until the close of the thirteenth century, between the followers of Jesus, and those of Mahomet,—known as the Crusades, were commenced by Christians under religious pretext. During the seventeenth century they fought among themselves on religious questions for thirty years, (from 1618 to 1648,) depopulating portions of central Europe, when even women, who took refuge in churches, were inhumanly slaughtered. The Sinsi law giver thus stands responsible for all the religious bloodshed that has cursed the world, and stained the pages of ecclesiastical history from the Medianite massacre until Gustavus Adolphus fell fighting for religious toleration. More blood has been shed fighting in the name of this Mosaie "God of battle," than in the name of this Mosaie "God of battle," than in the name of all heathen gods combined; and sufficient treasure expended in the same, to have evangelized the world and made a paradise of the earth.

While Jews and Christians glory in the idea of

While Jews and Christians glory in the idea of being the only true worshipers of God, they have done more to disgrace the name of God and religion, by their horrible slaughter and persecution through bigoted infatuation, than any other people. Instead of Christendom making any advance in civilization after the downfail of pagan Rome and suppression of Grecian literature, a retrogression into the barbarism that characterized a long period of history, known as the "dark ages," was the sad result. Not until science came to her aid, did she show any sign of enlightenment. Hence natural human progress has done more to modify religious fanaticism and make Christanity respectable

than theology has to promote civilization.

Progressive religious teachers now are more received inspired than Moses was in ordering his atrocities. If one of our missionary reformers in India should get some of the priests of Brahmah in his power, he would not feel constrained to kill them, in the manner that "good old Elijah" slew 450 who worshiped God by a different name from his,—or if so, he could not be meritoriously rewarded with a free passage to heaven in a flaming charlot drawn by firey horses from the livery stable of Jehovah. Modern educational facilities give the nations now professing Christianity an advantage at proselyting in Oriental lands, when the masses remain in ignorance,—though a few wise men from the East, "would find a broad field open for missionary labor in this boasted land of religious culture, where "mammom" occupies the highest scat in the synagogue.

Mr. Kiddle's Book.

Nearly two years ellence ought to give me the character of a new contributor. My slience has been forced and unwilling, but I have read the JOURNAL just the same, and concluded that it needed no word from me to make it what it should

The excitement in New York, over Kiddle's book is intense. He being a prominent educator in that city, having had charge of its public schools for some twenty years, as Superintendent, an almost indispensable man in that office, his conversion to Spiritualism was a severe blow to that orthodox Sodom; and then, to make his views public through a book, was a feature the dromedary could not bear. They dare not attack him in the front, but resorted to the usual orthodox strategy of loading him with epithets to render him odious and even infamous in the eyes of a thoughtless and prejudiced public, and so compel him to resign. The press and the pulpit are engaged in this manly work, but I believe they will

Had Mr. Kiddle put out a book in behalf of the sublime and highly spiritual doctrine of innate total depravity, or written voluminously in the interest of endless hell terments, the public would have heard no orthodox how against him—on the contrary, he would have been patted on the back,

contrary, he would have been patted on the back, and called a "good fellow."

And this reminds me, that Prof. Merrell, holding the same relation to the public schools of the city of Elmira, that Mr. Kidder does to the schools of New York, recently delivered a prepared address before the Teacher's Association of Tioga County, at this place; and to render himself supremely "sound on the orthodox goose," stepped outside of his subject to give Darwinism a kick, clairvoyance a stab, and Spiritualism a stap on the face, for which he was cheered. So you see, it makes considerable difference whose ox is gored. I'do not understand that Mr. Kiddle has put forth his own views of Spiritualism in his book, but merely made a compilation of messages received through the mediumship of some of his own family. Neither does he issue it directly to his schools or teachers, but puts it on the market, like other books, for what it is worth, and for those who may take interest enough to buy and read it. But Prof. Merrell had a very large audience of teachers and citizens cornered up in an opera house, and compelled them to hear him, whether or no. His address was very distasteful to a large number of his cornered up audience, because it was volunteered, and utterly foreign to his subject.

If Mr. Kiddle has published a foolish book he

volunteered, and utterly foreign to his subject.

If Mr. Kiddle has published a foolish book he will be the loser financially at least. At all events it is petting pretty thoroughly advertised. But whatever may become of Mr. Kiddle and his book, good will come of the agitation, for the dirty waters of Gotham cannot be stirred up without some of the green scum of prejudice and fausticism being removed. So we say, let her agitate.

O. H. P. K.

WAVERLY, N. Y., MAY 19th, 1879.

Communication from Mrs. R. Shopherd.

I have received by express two beautiful paintings, given me from Summer-land, through the instrumentality of N. B. Starr, spirit artist of Port Hurou, Mich., whom your readers have all heard of many times, and whom I wish to call attention to again through the columns of your paper, that all may be reminded of the opportunity offered them of beautifying their homes, thus casting sunshine into their lives; also remind them that the opportunity of obtaining these paintings through this charmel, may not long be afforded them. Prof. Starr is evidently ripidly approaching the "beautiful land," from which comes his high order of inspiration.

I am now in Binghamten, N. Y., a beautiful little city on the Chenango river, where Mr. Leonard has built a commodious hall dedicated to Spiritualism. Adjoining the hall he grove of fine old trees, making it very attractive, and here assemble, each Sabbath; the faithful who are carnestly laboring for the advancement of our own cause. Lyman C. Howe, is the regularly employed speaking for the acciety for the past month, and am to continue here until subsite. I have been speaking for the acciety for the past month, and am to continue here until subsite. I have come to the East to work for a season; thus far I have been successful, the good spirits more than fulfilling their promises through my organism, slace entering the field as a public lecturer, little less than two yours since.

D. M. Crame writes: We like the Journal, for its bold stand against bofus mediums, for, if there is any being I despise, it is a hypocrite.

A Fraudalent Medium in Ancient Times.

A spirit gives the following experiences in the Medium and Daybreak.

While we were conversing, a female spirit came near us, who appeared to be very desponding. Our guide said here was one who could speak for herself. She commenced, and said that when on earth she had been a chairvoyant and a good wriearth she had been a controyant and a good writing medium. When she desired a message in writing, she would take a stick and hold it in her hand, and the required message would then be written in the dust, as they were not allowed to keep any written documents. The Romans knew she had this clairvoyant power; they carried her away, and promised her great things if she would stay smonget them and use her powers in their service. She said her clairvoyance being a natural gift, could not be taken away from her, and therefore when she went with the Romans, she was able to exercise her powers just the same. When she began to sit with the Romans, however, she found her usual pure influence had deserted her. She then used to take the stick secretly, and write in the dust: but the only message she could obtain was: "Thou hast betrayed thy people. Return to them, and six no more!" She determined. however, to remain amongst the Romane a little longer, thinking she would, perhaps, be able to do her own people some good; but while she re-mained with them the impure influences came over her more intensely, and she was unable to leave them. When she had resided with the Druids she had always obtained truthful messages; but here the messages became untruthful, because of the bad influence. She kept sinking lower and lower, and wished she had never been gifted with the power. At length the Romans found they could not depend upon her messages, and slew her. On her entrance into the Spirit world she found herself in a very bad condition, and kept thinking that *vetrogression* had commenced. She thought if she had but been saithful to her people, how much happier she would have been. After having been in the Spirit-world for some time, some of the Druids kindly came to her and tried to comfort her; but she said she was not worthy of their notice, for she had betrayed them. Her spirtheir notice, for she had betrayed them. Her spirit-guides for many long years were trying to relieve her; but she would not receive their solace, saying she was not worthy of it. At last a number of Druids visited her, and stayed with her some time, and commenced to excite her sympathy. This, she said, was the first ray of light she had received for a long time. We asked her why she looked so sad and desponding now. She replied, because she felt how unworthy she had been. She because she felt how unworthy she had been. She said: "Wayn all mediums to be very careful as to what company they sit with, and what use they make of their gifts."

Sunday-School Literature.

"Nobody ever yet went to heaven because he was good. No matter how good he may be, nothing is goodness in God's sight, unless it comes from loving trust in Jesus."

I picked up a little Sunday-school paper entitled, "Kind Words," printed way down in Gotham, in Park Row, and read the above extract. I thought to myself, is this a sample of Sunday school literature? Is it possible, in this nineteenth century, in this age of light and knowledge, in this age when science is making rapid progrees, in this age when religious ideas are undergoing such radical improvement, is it possible, that men or women, can be found, to pen for children such an idea as is here shadowed forth? I don't know anything about heaven, but supposing there is one; I don't know anything about God, but supposing there is one, and you arrive in his august presence. He will say, "You cannot come in here; hell is your portion. I know you were very good; never did a mean, low-lived action in your life; always tried to make everybody happy; always felt happy in the thought that the world was none the worse for your having lived in it. But then, that cuts no figure with me. You should have trusted all to my son, Jesus. I wounded him for your transgressions; I bruised him for your iniquities, and by his stripes you were healed." I suppose it would avail you nothing to reply, no matter how truthfully: "I was very good; I was not guilty of voluntary transgressions; nor guilty of iniquities, and I had no sores to heal. So it seems this was all useless in my case." I suppose the reply would be something about original sin, or something of that kind.

What does a child know about what is meant by the phrase, "loving trustin Jesus," imputed right-counces, original sin? There is no preacher, of any intelligence, who would dare to preach such stuff to a congregation of intelligent men and women. Then why write it for children? I think the reason is obvious. They can grow children into the church easier than to proselyte adults. Commence with them when young, imbue their minds with superstitious twadde, and when they get old they will not depart from it.

H. S. HCLCOMB.

Bro. Holcomb is right in his estimate of those Sabbath schools that do not measure a human being by the standard of goodness. Sometime ago we published an able review of the present Sabbath school system and the ideas therein inculcated, and it could not fail to convince any caudid mind that it should be at once superseded by something better—by the Progressive Lyceum, for instance, founded by A. J. Davis.

A Curious Phenomenon.

Mrs. Thomas, my wife, has been a trance and healing medium for a number of years. One year ago the third of this month she lost her voice, and from that time she has been, and still continues to be, unable to speak except in a very low whisper that cannot be heard across the room unless everybody is still. Now, when she is entranced—and she is always unconscious while in that condition—she, or the spirit talking through her, speaks and sings in as loud a voice as any one in the circle. As soon as the spirit ceases to control, my wife's voice is a whisper again. The controls have answered my questions in regard to this phenomena, but I cannot fully understand their explanation. I have, since I have been a Spiritualist, witnessed nearly all phases of mediumehip, and think I understand how they are developed, but this peculiar phase is beyond my comprehension in its workings. Now, I would like to have such men as A. J. Davis, E. V. Witson, Prof. Dentou, Mr. Bailey, Mr. Fishback, or others of equal mental caliber and long practical experience, give, through your valuable paper, their views of this case.

ML. Lawely writes: Some two months ago I awoke one morning between two and three o'clock and becoming quite restless, I got up and dressed myself, went into the kitchen and started a fire. I then sat down by the table and read a while, intending to call my wife at half-past five o'clock. After reading an hour perhaps, I put the book aside, and laid my head on the table with my arm for a pillow. Well, I fell asieep, though I did not intend to do so, and the next thing I knew, or heard rather, was my first name called loud and distinct—"Moab." The voice sounded as if 'it might be out of doors, some twenty or thirty yards distant. The voice arose from none of the neighbors, for none of them knew my first name, besides I went out and looked all around and saw nobody. I then came in and looked at the clock; it was exactly half-past five o'clock. I hope the Journal may eventually find its way into every household in every State in the Union.

6. In Histon writes: Please accept my aincere thanks for the decided stand you have taken to protect the good and pure mediums.

Josee Billinguley writes: The Journal, has become a necessity with me and I cannot well do without it. I comilder you the great apostle and defender of truth.

True it is that the faith which sayes and canetifies, is a collective energy, a total act of the whole moral being; that its living assertions is in the heart; and that no errors of the understanding can be morally arraigned unless they have proceeded from the heart.—A. T. Colorator. Dr. C. P. Samford writes: The cause of Spiritualism is traveling upward in Kansas. The insjority of the many Spiritualists whom I meet, commend you for the course you have pursued in regard to frauds. The angel world will defend its genuine mediums, and if any one in his zeal for the good of the cause should inadvertently speak disparagingly of them, the good angels will reclaim them from any censure which may have been brought upon them by unfair criticism. We don't want spurious coin when there is so much of the genuine, which we know will stand the test of its reputed and established value. It is hardly worth your while to expose tricksters, for so far as we are able to learn by observation, as we visit communities where they have been, we learn that skeptice as well as Spiritualists say they expose themselves, and do our cause more good then harm.

Notes and Extracts.

Can any one be convinced by logic of the soul's immortality?

A Chicago clergyman startled his flock a few Sunday evenings ago, by telling them "hell is not half so full of men and women as men and women are full of hell."

Jesus drove forth the money-changers and traffickers, saying, "My Father's house shall be called the house of prayer, but ye have made it a den of thieves."

Let obscenity in all its features be abolished.

Let obscenity in all its features be abolished. Let the moral tone of society everywhere be tuned to a higher key. But let not the campaign merely deal with obscenity in literature; let it begin with the lives and secret acts of every one. Spiritualism in its higher forms is, indeed.

e power of God within us, revealing to our

intuitive consciousness the graudest of spiritual truths; and this is a work that no man can accomplish for us—no hireling can supply.

Victor Hugo, in his oration at the Voltaire Centennial, like Paine, denounced war as the direct of human woes and greatest of human curses. While Voltaire made war upon a Constantine christianity, he culogized Jesus and was a friend of the peace-loving Quakers.

statute caramanty, he entogrzed Jesus and was a friend of the peace-loving Quakers.

Dr. Wyld has devoted much patient labor in proving to us how gigantic are the powers of the human embodied soul and spirit; how often spirit phenomena are produced by the soul or spirit body of the medium himself temporarily, during trance, separated from his physical body. His pamphlet, "Man as Spirit," deals with this

subject.

It is, indeed, when crowded upon by wearisome and conflicting cares and duties, and when tempted by the sins which most easily beset us, that we have greatest need to be lifted, in spirit, by the certain assurance and realization of a life beyond, out of the narrow limits of the day and the hour, even while faithfully working and struggling in the appointed way.

There are plenty of workers in our Cause who are not mediums in the strict sense, and yet are co operating with the Spirit-world for purely spiritual purposes. There are normal mediums into whose minds spiritual ideas and plans can be instilled, and they can receive magnetic support and encouragement from spirit friends to carry them out.

The youth who inherits wealth is apt to have life made too easy for him, and he soon grows sated with it, because he has nothing left to desire. Having no special object to struggle for, he finds time hang heavily on his hands; remains morally and mentally seleep; and his position in society is often no higher than that of a polypus over which the tide floats.

The Shaker says: God does not see with mortal vision; but with eyes that pierce every cloud and incrustation, and the same light illumes, the same love pervades, and all things are balanced duly; for He looks into the interior—the heart, and judges rightly; while finite beings look at, and judge from exterior appearances, and decide imperfectly, if not unjustly.

Spiritualism gave men a better idea of the world to come, and, in keeping with Isaac Taylor's "Physical Theory of the Future World," it taught that there was progress in the next world; that spirits were not divided into two but many classes: that there was a condition that they might call hell, and another condition they might call heaven, as well as an intermediate state.

Spiritualism has shown us that we must broaden our knowledge of natural laws, that the limitation of natural laws now laid down were untenable, and that there were laws and forces which we must learn to recognize. Then, too, investigations of spiritual phenomena had a tendency to lead materialists to believe in a future world, in which the happiness was proportioned to human conduct in this world.

Were nothing revealed to us but this one momentous truth; the "proofs palpable" establishing it would be invaluable. Then, the vivid realization of this fact of immortality which comes through spirit manifestation; its presentation as an actual, ever present, all-vitalizing truth, is so powerful an influence for good, with all who sincerely desire to rise in the scale of being, that we think it would not be easy to overstate its worth.

We are all related to the inhabitants of the Spirit-world, and interiorly to the various zones of spiritual development. We are all of us not only mortals on this mundane sphere doing the external work of life, but we are at the same time immortals occupying a certain relationship to the spiritual-world, and in close companionship with the inhabitants of that part of the spiritual spheres with which we are in sympathy, whether we know it or not.

Spiritualism is the very essence and the SOUL or Religion, and has been the Basis of Religion in all ages of the world. Spiritualism is in accord with Science, because it is the science that explains the spiritual relations of man to the explains the spiritual relations of man to the inverse around him, and coints out to him his immortal deatiny. Spiritualism is in accord with ART, because true art is the expression of spiritual beauty and divine principles in form, in expression, in language, and in the every-day life of

It is not the swinging of a lamp in the cathedral of Pisa, nor the falling of an apple in the garden at Woolsthrope, but the fact that the first was observed by a Galileo, the second by a Newton, which has made these events so fruitful of consequences to science. And so it is not the simple knowledge of immortality, but the lasting emotions, the high thoughts, and noble resolves, and far reaching aspirations, which that pregnant fact awakens, that is to be fruitful in results of everlasting good to our spiritual life.

Mr. T. P. Barkus, of England, in a late lecture on Spiritualism, said: "Some people were so ausceptible of anbjective illusions, that their evidence would be of no value; he knew men and women whom he could make to see ghosts innumerable. He had mesmerised occasionally for forty years; but though he had subjected himself to many powerful mesmerists, he had never felt any sort of influence. It was, however, as unlikely that twelve persons sitting in a room would be subject to the same illusion as that all seeds would be influenced alike."

There are striking coincidences in Spiritualism, even in apparent anomalies. In the extract quoted in The Spiritualist of March 28th, from the Rev. Charles Beecher's book on Spiritualism, in his account of the ascend sight of Dr. C. E. Stows, a professor at Hartford, we read the two of the professor's nightly visitants as a boy, when residing at home, were the appartitions of an ancient player of the violin and his wife, and that on the day that young stowe went to visit an uncle, these appartitions came there also, but only once; they seemed to have been disconcerted at the new abode, and never returned.—London Spiritualist.

Em Spiritualism a scientisic basis is laid for the hope of immortality, which thence becomes an object of knowledge rather than faith. Death is a simple metamorphosis, and more properly a birth than death—a door which opens into a higher sphere—s primitive event in a life which is sternal. The body which is laid adde has given place it a spiritual expensistion more builting the south higher desiring, and was hever therefore be literally research, or become the stinject of a mechanical resurrection. Progress is the programme of the future. Mee's education goes on.

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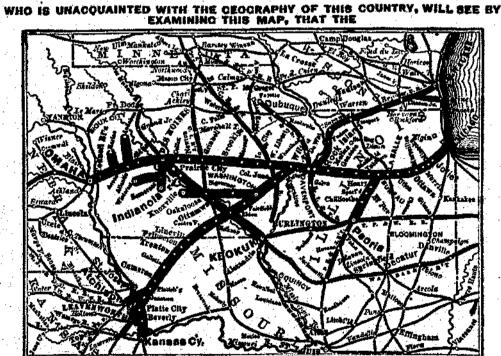
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The Wisdom of Fools and the Folly of Philosophers.

by A. J. Davir.

It is impossible that all degrees of either wisdom or foolishness should exist in, and be represented by, any one human mind.
"No monopoly" is the law of nature; let all
would-be monopolist "take notice."
It is difficult to decide, with mathematical
precision, exactly where the fool ceases and

the philosopher begins in any one individ-ual; perhaps because the two are delicately intermingled in the thoughts, feelings, and actions—so nicely blended and affiliated, perhaps, that to attempt to separate them would be as dangerous to life as cutting asunder the ties that united the Siamese

I know a bright, driving, intelligent mer-chant who lives meanly and miserably; to the end that he may become a millionaire, and die magnificent and rich.

I am acquainted with a graduate of one college and of two universities—a thoroughly well-educated man, capable of practicing two professions—who is so ignorant and negligent of the ordinary rules of health, that he is one of the most helpless and mis-

erable invalids, and yet he cannot see "why."

It is common to meet these widely spaced extremes; not only in general society, but also in the same person: The marriage of sinner and angel in one bosom; insane selfishness and impulsive generosity in the same character.

I have heard an elequent speaker and writer on human liberty, who is a savage tyrant in his own family. A certain great advocate of female virtue—guarding his wife and daughters with the glittering sword of right coursess—habitually visits the dance house and beauty the same days to the same days the same days to the same days the same days to the same days the same days to the same days to the same days to the same days the same days to the same days the same da and keeps a beautiful woman devoted to sensuality.

There are unfortunate types of character.

A person who is rooted and grounded in "enlightened selfishness," seeks to please the world and himself. He gains the world in his folly, is rich for a day, and calls himself a philosopher. But the hour cometh when he will see that he has trodden under foot every element of heavenly wisdom and hap-

There are two kinds of fools and philosophers-(1) the natural, and (3) the artificial. The natural is the spontaneous and elastic; the artificial is the systematic and

Suppose a man's opinions differ from yours; call him "a fool," and thus end the

controversy.

Of course, making your own positive convictions the standard of good sense, is a specimen of egotistic shallowness which entitles you to be called "a philosopher!" Does it not?

Do you wish to be regarded as "a fool" by a fellow being? Then let him know that you privately regard him as a sample. A deliberate, superlative, natural fool is certainly a great unadulterated philosopher.

They are the ends of the same stick.

The systematic fool, who is also a philosopher, hangs upon you like a sack of sand.

He thrusts himself upon your society uninvited, and stays with you as long as he pleases. He is easily charmed with his own wit, and is too pre-occupied with his own thoughts and feelings to give yours much attention: His good humor with himself is unbounded and irresistible. If he bores you—that is, if you let him, or if you patiently put up with him—in either case, you are both a fool and a philosopher; and it is not impossible friends.

If you have a private conviction, what-ever your neighbors think of you, that you have in your possession more than the average amount of wisdom, then you are in all probability a fool of more than usual depth and perspicacity. In fact, with an honest and abiding consciousness of your superior intellectual grasp and competency, you may be a self-contained philosopher in the pro-cess of evolution toward the opposite ex-

The mingling of the fool and the philosopher in one clergyman was illustrated last year. A Rev. Mr. Thompson, of Peoria. made a loud complaint against The Call, of that city, which refused to publish an article written by him in reply to a recent ora-tion by Colonel Ingersoll. Mr. Thompson made the charge that the reply was sup-pressed at the Colonel's request. Thereupon Colonel Ingersoll wrote a letter to the editor, in which he said: "The idea that I would object to the publication of anything so perfectly irrelevant and harmless, is simply absurd. If a belief in the inspiration of the Old Testament, united with a comfortable hope that a large majority of the world will be eternally damned, is a source of consolation to the Rev. C. J. Thompson, let him retain the belief and cherish the hope. I would not for the world deprive him of anything so consoling? thing so consoling."

"Answering a fool according to his folly" is attended with great risk. By perceiving and describing the folly and senselessness of others, one is liable to suffer the penalty of becoming barren, cold, cruel, and *unwise* A distinguished comedian, clear-headed and cheerful, by long-continued representation of that embedied simpleton called "Humpty Dumpty," lost his health, his cheerful ness, the use of his reasoning faculties, and at last he sacrificed his bodily life upon the

alter of idiotic grimaces and pantomime.

Professor Christlieb, the able German clergyman who visited New York some years since to attend the Evangelical Alliyears since to attend the Evangelical Alliance to which he was appointed, freely complained that in the United States he feared there was a fatal lack of the "spirit of Christ." He seriously declared that on more than one occasion he had heard an American woman say to her husband, "Dear, will you bring me my abay 19" and the huse. will you bring me my shawl?" and the hus-band had brought it! Worse than this, he had seen a husband, returning home at evening, enter the parlor where his wife was sitting—perhaps in the very best chair in the room—and the wife not only did not go and get his slippers and dressing gown, but she even remained seated, and left him to find a chair as he could. In a case like this it would seem that the exact proportions of the fool and the philosopher can be ascer-tained only by submitting the problem to another meeting of the Evangelical Alli-

The hypocrite never long deceives or mis-eads any one but himself. He commences

leads any one but himself. He commences his career in the sly fool stage; by evolution he ends "a wiser and a sadder man"; no one permanently unhappy save himself; and yet, so incomprehensibly blind is natural foolishness, the man fancies himself as far trighter and wittler than his associates!

The cynical fool is a persistent philosopher. He never sees a virtuous quality in any man, and never falls to see everything that is bad. The openly evil and the secretily evil; these are his two classes of human actions. His philosophy of human life is the basis of the profoundest foolishness.

A man is a spirit, and yet this same spirit refuses to believe in anything but materialism! There are minds who adopt the most fruitful Spiritualism in their thoughts; while, in their daily lives and conduct, they

while, in their daily lives and conduct, they practice the most barren materialism.

The fool said in his heart "there is no God;" but, in a certain theological sense, all philosophers have affirmed the same negation; while those who have positively said "there is a God," have a sweet consclousness of being wiser than others; which at once begets an immensity of doubt concerning their ability to decide "what is truth."

The fool is one who fancies he can commit a wrong, and yet escape the pensity.

mit a wrong, and yet escape the penalty. He goeth out into the garden confident that he, being more cunning than others, can "gather ligs of thistles." There are philos-ophers who fancy that the progress of Truth may be promoted by falsehood, shams, and

The selfish philosopher, in pursuit of hap-piness, is the biggest fool of the age. If you would be happy, never seek for it; but faithfully perform your work, the true compensation will surely come.

A Letter from Central America.

To the Editor of the Beligio-Philosophical Journal. In accepting your kind invitation to give the readers of your highly valued JOURNAL some account of matters in this part of the world. I will beg, first of all, to explain the double name at the end of this communication. In doing so it will be necessary to re-produce a bit of history.

The first effort made, in modern times, to

open a transit across the Isthmus of Panaopen a transit across the Isthmus of Panama, was in the years 1835-6, by Mr. Charles Biddle, who was appointed commissioner by President Jackson, to examine the different parts of the American Isthmus, with a view of opening communication with the Pacific. Mr. Biddle visited Panama, where he remained for some time, and then proceeded to Borotz via Buenavantura on the ceeded to Bogota, via Buenaventura on the Pacific, in company with the delegation to the National Congress from the provinces of Panama and Veraguas. While at the capital he succeeded in obtaining a grant for building a railroad to connect the two oceans; but as he died soon after his return to the United States, in 1837, and as the country was in the midst of a disastrous commercial and financial crisis at that time, the project was for the time abandoned.

In the year 1848, however, three or four enterprising American capitalists saw their opportunity for carrying out the great en-terprise,—greater by far, as it subsequently proved, than even they at that time dared to hope or dream,—and the present railroad was begun. These men were W. H. Aspin-wall, Henry Chauncey and John L. Ste-phens, aided later by that indefatigable en-gineer, J. L. Baldwin, (the sad tragedy of whose ending may be alluded to hereafter,) and by George M. Totten, afterwards for many years the chief engineer of the road. When the Atlantic terminus came to be decided upon, the beautiful and historic little harbor of Porto Bello, (beautiful port) was regarded with favor, on account of its absolute security against storms; but it was finally determined, for several reasons, to commence the road upon the island of Manzanillo, in Navy Bay, seven miles to the north of the Chagres river and about twen-ty-five miles south of Porto Bello. Therefore, in due course, the great work was in-augurated amid the Mangrove swamps, where there had never before been a human habitation, and the new town, or settlement, or camp, or whatever it might be called, was named Aspinwall by the few brave and hardy Americans who dared to peril their lives therein.

Whether it was because the authorities of the country were not consulted, or whether they had from the first entertained other views, certain it is they were not disposed to adopt the American name, but christened the place Colon, Spanish for Columbus, in honor of the great discoverer, who is said to have anchored during one of his voyages in the bay. Thus it comes that Colon is the lethe bay. Thus it comes that Colon is the legal name. In Europe the place is better known by that name than by the other; but in the United States, it is still for the most part called Aspinwall. And it is natural that there should be a desire to perpetuate the memory and fair fame of the principal founder of this first great interprenance highway by calling one of its faroceanic highway, by calling one of its termini after him; but, on the other hand, it must be admitted that a government has the undoubted right to exercise its own discretion about such a matter. Our own government would certainly insist upon doing so. Not In this instance, however, ex Secretary Pish seemed to think lightly of the international courtesy due a sister republic. At all events, when our present representative was sent out, six or seven years ago, with his commission made out as Consul at Aspinwall, and when his exequatur was politely refused by this government, upon the ground that Colon was the name of the place, the irate ex-head of the State Department changed, in his wrath, the Consulate into a mere commercial agency. This was done because the incumbent, although shorn of dignity and authority, would not require official recognition by the Columbian government. How much wiser and better it would have been, to have written, Consul at Colon, rather than Commercial Agent at Asplnwall! But such are some-times the little mistakes great people make. From the name of the place itself is a nat-

ural transition, although it be the traditional single steps from the sublime to the ridiculous. I do not suppose many of your readers have ever been here, or have formed even a remote idea of what it is like. A few may have made the voyage to California, or Central America, or the South Pacifnia, or Central America, or the South Pacific, but it is safe to presume that the vast majority know of Colon (Aspinwall) only as a point on the Isthmus of Panama, at which the railroad has its Atlantic, or more definitely, its Caribbean terminus. Even the favored few who "have traveled," and have passed through, are little competent to give a correct description of the place. There has always been a prejudice, not justified has always been a prejudice, not justified by the facts, against it, which as an old res-ident, I would like to see dispelled. This I am aware would be akin to the Augean labors of Hercules, but with your permission I will do what justice I can to the sadly traduced locality.

Know then, all who care for the informa-

tion, that Colon is a thoroughly American town, about thirty years old, situated upon the north-westward extension of the truly magnificent Spanish main, in north latitude 9° 22', and west longitude 79° 54'. The island upon which it is built is separated from the main-land by only a narrow passage of about five hundred feet, known as the Fox river, across which a solid road-bed of earth has been filled in just wide enough for the railroad track. This causeway forms the only land communication with the interior. No other road of any kind exists, but that fact makes littledifference as the surround. fact makes little difference, as the surround-ing country is for the most part a wild, prim-eval jungle. Whatever intercourse there is

with the adjacent coast is mostly carried on by outside or native bosts, made from a single tree, and sometimes large enough to safely carry twenty people. The town is built mostly of wood, with here and there a brick or stone building, and when approached from the sea has a very pleasant appearance, against its dark background of dense ance, against its dark background of dense tropical vegetation. It is very low, however, being in that respect much like the Chicago of former days, before the all-powerful jack-screw exerted its elevating influence upon your now splendid city. There is no part of the thousand acres, more or less, composing the island, more than three feet above high water; and as the difference between high and low tide is only eighteen inches, we are about as "low down" as teen inches, we are about as "low down" as it is possible to get. All the front of the island, towards the Caribbean on the north and Navy Bay on the west, is of coral formation. The reef extends along the sea front, affording protection from the big waves that sometimes comes rolling in before the mad fury of occasional northers. On the north-west angle of the reef stands the iron lighthouse, sixty feet high, built by the railroad company, while along the beach, facing north and west, are the build-ings occupied by the employes of the road, including also a fine stone church, which cost seventy-five thousand dollars, and the engine and car shops. Back of these is the town proper, which is regularly laid out and numbers about one hundred and fifty houses independent of the railroad, and if only kept in order, would present by no means a bad appearance. That if however, is a sad stumbling-block, and will bring my present letter to an abrupt close.

T.R. Colon, (Aspinwall) Isthmus of Panama.

April 28th 1879.

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aliste.

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We have seen that the conception of cause is involved in all operations of the reason. The theory of an infinite series of invariable sequences as an explanation of the universe, may exercise the ingenuity of the sophist, but it is at war with all the analogies of our limited experience as well as with all our rational notions. The proposition that a series of reasonable effects can be produced without reasonable cause, is absurd to the earnest thinker.

As for the anti-theistic argument, drawn from the existence of evil, always and everywhere the development of energy in the human race implies the existence of the numan race implies the existence of that which energy must subdue, namely, evil in some shape or other. It is only by the contrast of evil that good can be said to exist. To ask why evil should exist among finite imperfect beings, may, to higher intelligence, seem as childish as it would be to ask why a triangle has three sides.

We have already presented (in Number Two) the syllogism which satisfied the great mind of Leibnitz as to the divine existence: but it will bear repetition. It is a follows: (1) In the whole universe all is contingent, nothing is necessary, nothing a cause of itself. (2) To explain the cause of all, therefore, we must admit a cause which may be necessarily a cause of itself and of all things. (3) This cause being, since it is necessary, it follows that God is, for it is

As to the first proposition we have seen that the whole tendency of modern science is to confirm it. (See Number 29.) In the whole visible universe all is contingent—a product of time.

The very word nature, according to its derivation (nascor, to be born) means that which is born or produced; the becoming; that which has a beginning and an end; that which has not the cause of its exist-ence in itself, and the cause of which must be sought in something antecedent to and

beyond itself.
The second proposition is, therefore, an affirmation of the principle of causation as a demand of the reason. It is only by sophistry that this can be contested. Truly it is remarked by Herbert Spencer: "The idea of cause will govern at the end, as it has done at the beginning; it cannot be abolished, except by the abolition of thought itself. If we admit that there can be something uncaused, there is no reason to assume a cause for anything."

to assume a cause for anything."

In the regress of causes, unless we would fall into the absurdity of an infinity of invariable sequences, we must stop at the uncaused cause; at that which is a cause of itself and of all things; and this fulfills the idea of God. The syllogism of Leibnitz is thus complete,

Beneath all the changes of the universe there is an enduring something. There are abiding constants as well as fleeting changes; enduring realities as well as unstable phenomena. The same forms and relations, the same forces and laws, the same analogous functions, and the same archetypal ideas, remain amid ali individual changes. There is an enduring substance which is the subject of all these changes. There is a permanent force, or power, which is the cause of all change. There are constant numerical proportions, determinate geometrical forms, special ideal archetypes, and special ends, which give the law of all change. The universe is therefore a unity, a cosmos (or order), a harmonious whole, both in its contemporaneous and in its sucboth in its contemporaneous and in its successive history.

Do you suppose that all this vast concrete, which you call the natural universe, came there without thought and without thoughts? Do you suppose that the con-stitution of each separate atom of that con-crete does not involve thought and several thoughts? God is a spirit, and thinks; and the forms of his thinking must be contain-ed in his work. If it takes mind to construe the world, how can it require the negation of mind to constitute it? The universe is one, and the principles of its structure are thoughts.

Do you say that immortality is an absurdity? It is no more absurd that you should be continued than that you say. That you are is the guarantee of your necessity. God is a concrete Spirit—not an abstract unit. why should not the death of the body be the birth of spirit? And why should you not continue united to the universal spirit then, even as you are so united bern, in the then, even as you are so united here, in the

thew Arnold, "for this tends to make us think of God as if he were a magnified and non-natural man in the next street; we ought to think of God as the liternal, not ourselves, working for righteousness." But how, except it be under human conditions. can I know what is meant by the Eternal, not ourselves, making for righteousness? I am told I must not talk of God as one who loves, because the relation of God to man, so understood, is not verifiable. Quite as verifiable, I think, as are the statements that "the enduring power around us makes for righteousness," etc. An impersonal God is no God at all, for he lacks the complements of his attributes, is incomplete, and falls into the category of Nature. Let us learn what we really mean by personality before we give it to a finite spirit, and deny it to the Supreme Spirit—to Infinite Intelligence. Be not alarmed by the cry of anthropomorphism. There is room enough in Infinite Being even for the Anthropomorphic phase.

"Personality," according to Lötze, "does not depend on the distinction of a me from a not me; it has its basis in pure selfhood—
in being for—or to—self, self-consciousnes,
—without reference to that which is not
self. The personality of God, therefore,
does not necessarily involve the distinction by God of himself from what is not
himself and so his limitation or finiteness. himself, and so his limitation or finiteness; on the contrary, perfect personality is to be found only in God, while in all finite spirits there exists only a weak imitation of personality."

We are united to the universal Spirit because we have in us alaments of the divine

cause we have in us elements of the divine Nature. God is in us. Something that was before the elements, and owes no homage unto the sun, is in the human soul. This is our transcendent claim. In the conscience there are two elements: first myself, and then a higher objective element, which is God. Through conscience, then, we are brought into immediate relations with God. Conscience and the consciousness of God are one. And this is why we suffer no mediators, no external authority; this is why we submit to no spiritual dictatorship; this is why we preserve our independence before all bibles and all creeds. God is our highest reason; it is he who enlightens, he who directs, he who speaks to us within.

But, by conscience, be it understood, we do not mean that fetish, the mere reflex of their own passion, bigotry or pride, which some men finitall on the throne of constants. science, and ignorantly or wilfully bow down to. Only to those whose desire to do right is freed from all taint of passion, injustice and self-concelt, is conscience truly revealed. Only to the pure in heart, the humble and the just, is conscience audible -is God visible.

RECITATIONS. Soul of my soul, impart Thy energy divine! Inform and fill this languid heart, And make Thy purpose mine. Thy voice is still and small, The world's is loud and rude; O, let me hear Thee over all, And be, through love, renewed. Give me the mind to seek Thy perfect will to know:

And lead me, tractable and meek, The way I ought to go. Make quick my spirit's ear, Thy faintest word to heed: Soul of my soul! be ever near To guide me in my need.

What is the bigot's torch, the tyrant's ensin i I smile on death, if heavenward hope remain! But, if the warring winds of nature's strife Be all the faithless charter of my life,

If chance awaked, inexorable power, This frail and feverish being of an hour; Doomed o'er the world's precarious scene to sweep,

Swift as the tempest travels on the deep, To know delight but by her parting smile, And toil, and wish, and weep a little while; Then melt, ye elements, that formed in

This troubled pulse and visionary brain! Fade, ye wild flowers, memorials of my doom: And sing, ye stars, that light me to the tomb!

INVOCATION.

Omniscient Spirit, help us to realize that there is a cloud of witnesses about us, to whose scrutiny our thoughts and our lives are open. But grant that we may not need the thought that we are observed, to deter us from uncleanliness of thought and of act. Let us be pure because purity is the law of our highest welfare as developed under thy laws. Let us be good because the soul's highest faculties are best served and satisfied by goodness. Let us love because a holy love is noble, unselfish and divine. Let us be just and generous because jusice and generosity are steps towards thee, our l'ather and our God, who art infinite goodness, purity and love. Amen.

HYMN. Thy home is with the numble, Lord! The simplest are the best; Thy lodging is in childlike hearts; Thou makest there thy rest. Dear comforter! Eternal Love! If thou wilt stay with me. Of lowly thoughts and simple ways I'll build a house for thee. Who made this beating heart of mine But thou, my heavenly Guest? Let no one have it, then, but thee, And let it be thy rest.

BENEDICTION.

May the love of God surround you with all good influences; and should there seem to be bad influences, may they be for your ultimate good, in giving you strength against temptation, and the confidence that

comes from trial. Grant, O God, that we may diligently study thy thoughts as re-vealed in nature and in man's immortal soul; and that in thy light we may find light and comfort. Amen.

Re-Engagement of A. J. Davis.

A letter just received from the Sec. of the First Harmonial Association of N. Y. City, brings us the assurance that Bro. A. J. Davis will continue his contributions to our columns. The secretary writes as follows:

"The time for which we had made arrangements with Mr. A. J. Davis to write for your paper having expired, it gives me great pleasure to inform you that our society has just concluded further arrangements with him to continue his contributions to your fearless and independent JOURNAL during the ensuing six months; you may therefore promise to your subscribers the continuance of his services as a regular contributor."

Prof. Buchanan will lecture at the Republican Hall, New York, on the following subjects before the "Christian Society of Divine Love and Wisdom: Sunday, June 22nd, "Divine Love as the Law of Life;" July 27th, "The Earthly Paradise."

Prof. Denton, in a letter to us. savs: "Your criticism of Mr. Kiddle's book is first-rate. I think I can see all around the good effect of your manly stand for good sense and sound judgment in spiritual mat-

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