

#### VOL XXVI JNO. C. BUNDY, EDITOR.

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## IMPRESSIVE CEREMONY.

Burial of Robbie, Youngest Son of Mr. and Mrs. Fred Wren, of Buffalo, 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 Fillmore House lately, on the occasion of the funeral of Robble Wren, youngest 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, eat-ing away its life and drying upits life forces, and on Monday last, after a long struggle 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

The friends of the deceased child are among the leading Spiritualists of the city, and they decided to have the funeral ser-vices conducted in accordance with their belief. The funeral oration was delivered on the occasion, by the distinguished dis-ciple and inspirational speaker, Mr. Lyman C. Howe, of Fredonia, N. Y. A very large number of the immediate relatives of the family, friends, acquaint-ances and leading Spiritualists were pres-ent, and the ceremonies were of a new and highly impressive character to them.

ent, and the ceremonies were of a new and highly impressive character to them. The casket was of pure white, handsome-ly trimmed with white satin, silver handles, plate 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 fea-tures, looked as if he was asleep. Flowers were placed artistically inside of the casket, and in floking upon this most beautiful pic-ture, we could scarcely realize that it was ture, we could scarcely realize that it was death with all its sadness, gloom and para phernalis of woe. The floral offerings donated by gentle, sympathizing hearts and loving hands were ich, fragrant and exotic, and arranged with unusual taste and skill. Among the most noticeable and beautiful of these floral offerings we noticed: An anchor-J. W. and Ella Wren, Chicago, IlL Star-Miss Eliza and W. G. Olwer. Wreath-Mr. and Mrs. Geo. Joslin. Cross-W. U. Cottler. Cross-Miss Sully and Misses Johns. Bouquet-Mrs. Robert Sulley. Bouquet-Darby Brothers. Cross-Oliver.

ties and sins. Most Christians believe'in immortality in some mode, and claim that Jesus of Nazarsome mode, and claim that Jesus of Nazar-eth, or Jesus Christ, brought life, and im-mortality to light. If so, in what way and by what means? Certainly not by his teach-ings. It may be doubtful if his teachings would clearly reveal anything pertaining to a future world. But coupled with his ex-ample, his mediumistic gifts and experi-ence in which he pot 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 assurwho accept his history the positive assur-ance, 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 comand of that life with all its individual com-pleteness, with all its natural character-istics, affections, desires, aspirations and bonds of union with the human race. It may be objected that Ohrist, was not a me-dium, 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 mediworld of spirit, and this lower world of sense and circumstance, constitutes a medi-um. Whether he stood as a medium be-tween rebellious man and offended God, or 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 de-parted human beings as he communicated in the scene with Moses and Ellas in the presence of Peter. James and John at the transfiguration. But a single example how-ever well authenticated will not establish a 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 estab-

all the struggles of life, and pains and anxi-

him after his dissolution communicating with human beings in the flesh; thus estab-lishing 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 wor-thy christians to follow. If he practiced mediumship and communicated with the departed as a spirit, then we must either re-ject him as an exemplar or aspire to the same great law." We find also in the teach-ings of Jesus many other things to indicate that he taught progressive development. We have chosen the modern text to exemp-lify this more completely, namely the child is the repository, of infinite possibilities. What is a repository t Simply a place where deposits are made; where elements are deposits are made; where elements are 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 fulfilling 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 ob-servation, to realize in the little child of today the possibilities, not only of ripening into earthly manhool 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 end-lessly in fields of beauty, pleasure and de-light. 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 pros-perity and accomplishment for his life in the future. You anticipated him good and great and beautiful in his prime, but the sweetest and dearest of all anticipations was the fulfill. ment 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 can abolish that ordeal, but the beautiful promise of an exulting hope, and broad in-finite perception of the prospective future, can and does take away the sting of death. We love to contemplate childhood, and yet it is not to be supposed that heaven is com-posed only of children; yet it is natural that children the availed the availed the availed posed 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 sweetness, yet there is another meaning to the kingdom of heaven extend-ing into the Spirit-world, where the children in countless numbers are borne from all the world protection and soft forward ing 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 man-hood and womanhood as denizers 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 per-petual change and enchantment growing out of these wondrous yet natural beauties that everywhere in the and inspire us on. Before us are the beautiful flowers, artist-ically gathered and shaped in crosses and circles expressive of human sentiment, some of them full blown, radiast with expression and purity. Those in the bid, just begin-ning to swell towards the blossom indicative of childhood that is ripening towards man-

hood or womanhood. And unless cut short, put here by the hand of death, that plucks them from the gardens of time, these im-mortal buds have an atmosphere in which to grew and expand, plapted 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 out-ward reality, to transfer the feelings and ward 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 atill your darling Rob-bie; still just as perfect in his individuality as before, with the opportunities of vaster fields and more radiant airs in which to en-joy, and sport, and expand—not suddenly transformed by death into infinite compre-hension, 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 ward reality, to transfer the feelings and 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 there have been admonitions, and communications, and visions to certain chosen peo-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 imprassion that they may make a second impression that they may weave upon your heart with the fragrance of immortal joy, and promise when you open your soul and intelligence to receive and translate the same. It seems to us that nothing in the consti-

tution 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, gratitude to the soul that comprehends it, as the consciousness that our Heavenly Fa-ther has provided in the ordinances of life and death, that companionship, you all de-mand, an abundant supply. That he has not created you to mock your hopes with oblivion, or endless pain, nor to tear your families and companion to tear your families and companions astuder, nor suf-fer 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 wis-dom 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 allvery, starspangled 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 infinite good-ness and glory, and the richness of the heav-enly 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 ex-pression in the lowest haunts of sin? The darling you love to-day might have been dragged into the dark dungeou, into the valley of human wrath and injustice, down to the doors of depair 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 bleeding mother will follow the child into the prison cell, yea, to the very gallows un-til 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 an. Why then expect or contem-plate 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 com-municate all of God's wisdom. There is no language known to your 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 communion to this world must be ilmited to your conditions, your natures, your capaci-ties to receive your state of aspiration and your relationship with the laws that blend together the sean and the unseen. And your love is one of the sweet bonds that blend your of the unseen world, and the prayer that puts out its tender feelers like the fra-grance 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. Ohl it is all so natural, there is nothing supernatural whatever. It is as natural to die as to be born—as natural to live a spirit after daath, 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 exaited, 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 theavenly skies with, translations of God's love and angel purity, and spiritual expression which no language can commun-icate to your present understanding

But what we can and do deaire to com-municate to your hearts to-day, is for these mourning, friends, parents, relations and earthy companions of this lovely boy, and, second to all friends who share in the sweet asymptotic this ascend occasion. What we 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 there-fore doubly severe that the young and promising and beautiful boy should be stricken down one all your hopes have been realized, ere radiant mashood has shed its blosm, and beauty and wisdom upon the world, ere the latent genius you have cher-ished 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 wis-dom 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 be-comes 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 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 of motherly arms; not out of the reach of fatherly affection; not beyond the anticifatherly affection; not beyond the antici-pation of all future guardianship and in-struction 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 beinan souls that have gone forth so full of life, so full of parental 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 and that such will delight to bring to you in your own sweet home when surround-ed 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 help-ing 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 salvavation? What of being born again? Ahi that has all come of sins. Children are fit for Christ, and representatives of the king-dom 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 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 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 angulab of his love borne down upon your anguish with a tender charm. And in conclusion let us repeat that if Jesus brought life and immortality to light, he is the representalet us repeat that if Jesus brought life and immortality to light, he is the representa-tive man, or if you flease, a representative a , in proportion to our development. That J. sus, the divine man, the representative man stands, if we rightly judge in history for a great universal truth, not for a par-tial expression, not for temporary reasons, not for a fleeting moment, a passing mira-de, 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 represent a universal isw, a common prin-ciple which may be repeated and re-lived today, then we, of this nineteenth century, on understand and appropriate the value of his history and his life. They are valuels to us, them, as illustrative of a universal fact, a great law of communion between souls everywhere, that death cannot chill or de-stroy, 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 be-fore 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 .0

hand, make us realize that we are all chil-dren growing in wisdom and knowledge, that we can learn of little children as well that we can learn of little children as well as of the sages and saints of antiquity, and the little children that have gone before can come nearer to those who love and re-member them, to those who have their forms and features, and words and mag-petism, fresh in their minds and hearts, much nearer than those who ages ago lived much nearer than those who ages ago lived and died, and were never known to us ex-cept through the long lines of history. So here to-day, this weeping father and moth-er, looking, upon this little boy, and think-ing 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 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 emkissed and fondled, and those we have em-braced and have endeared to us by a thou-sand tender ways, close; than it is possible for us to feel toward any individual we have never known. And we deem it no blaspheiny 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 possi-bly 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 has endowed us with these instincts, and they are divine; and you would feel that the father or mother that did not love his ehild; or mourn its departure, that they had the father or mother that did not love his ehild, 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 Fa-ther 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 sa-cred above all temples of worship, this altar cred above all temples of worship, this altar of human love, this devotion of the circle-of home. And we know and feel that this

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Bouquet-Chas. H. Hinson. The following is the full text of the very beautiful and pathetic address delivered by Mr. Howe:-

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 depravi-ty enter there? Is heaven made up of children born into depravity, and nurtured in the spirit of crime? It cannot be A child is the repository of infinite possibilities in-dicating not only immortality, but endless progression connected therewith. We comehere to-day to comfort and to bless, and we can give you no comfort except as it come 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 woe. There is no comfort to the mourner in the prospect of annihila-tion and endless oblivion. But there is com-fort in this sacred promise drawn from our text, that of such is the kingdom of heaven. Philosophy may not be commatble with

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 something 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 in-nate goodness of human nature-the naturnate goodness of human nature—the natur-al divinity of childhood. "For of such is the kingdom of heaven." That being con-ceded, then all that is added to childhood is

ceded, then all that is added to childhood is 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 that may seem to hide the divine, still, m. is only the accumulations around this di-yinity which cannot of «itself be destroyed; but which when cleared of these clouds, ahines out with all its primitive vigor with the added experience which this natural divinity has been sliently unfolding through

circle is not broken, and the home not ma 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 hims This spot is sacred. Home is sacred, life is sacred, death is sa-cred, 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 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 in-timate relationship and eternal love that shall make him yours forever, and you his throughout eternity.

#### Spirit Photographs in Courf.

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 filces 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 Spiritufact that he was a firm believer in Spiritu-alism. On returning to Dansville he became involved in a controversy with Lee regard-ing 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 abandoned further attempts. Dorr sues for this breach of contract, but claims that he does not care so much for the value of the picture as he does to establish the fact that photographs of spirits are notually 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 Dansvills Express, in comment-ing on the alleged phenomena, says: "To produce upon the same negative plate, at 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 man-ifestations 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 rist on this quantion,

#### To Texas.

#### BY MARY DANA SHINDLER.

Oh, Texasi 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.

The veil which hides the Spirit-world 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" 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 bld usseep 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! Nacogdoches, Texas.

A Short Sermon by S. E. Phelps.

And he said unto them, Go ye into all the world and preach the gos-pel to every creature; he that believeth and is baptifed shall be saved, but he that believeth not shall be damned. - Mora 16: 15.

Our inquiry on this occasion is, what that gospel was that they were sent ont 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 dem-onstrate the fact in his own death or birth into the higher 1/49. 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 Galllee, in a mountain, and many other times, and was finally

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 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 murderer expect that their ill-gotten gains will bring them more happiness than mis-ery, 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 mis-ery; just so with our spiritual nature, the law is not our enemy as some might think, but our very best friend, constantly pointing us in the right direction.

The next question that comes up for our consider-ation 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 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 disciples to teach; it was instructing mankind to do as they 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 en-tirely different from what Mosès 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 evident, was proof in itself. Then in order to be truly saved and made happy, we must look well to thesav-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 noth-ing sectarian in this gospel of Jesus. As Thomas Paine once said, "The world is my country, and to do good is my religion,"—it embraced the whole human family. That gospel never tortured to death a supposed, heretic, or huma Onakers as our Puritan fathers did. 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 repeated than over ninety and nine just persons that needed no repentance." We 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 circum-stances that begot and still surround them. Think how issue forgave his murderers: "Father, forgive them, for they know not what they do." Look at him weeping over Jerusalem: "How oft would I have gath-ered you even as a ben gathers her brood." Could such a nature be satisfied with only one poor soul consigned to irremediable wee. 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 pal-ace or gold-paved streets could make that mother hap-py, until that son, husband or dear friend, was deliverpy, until that son, husband or dear, friend, was delivered 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. 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, dis-obey and die, or in other words, believe and be saved that belief and works should go together; belief ar 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 damined," or condemned. Is there any remedy t Most certainly; get into right relations to the law, believe the truth and make its phop-er application to the wants of the soul. Now, I am particularly anxious to keep before your minds this central idea or truth in the gospel of Jesus - "Pure and undefied religion before God the F ather is this: To visit the faitherless 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 togeth-er—not dependent on forms, and ceremonies, and pro-fessions of faith; this is in harmony with the sermon of Jesus on the mount and with the act 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 of life. of life.

Srd chap., 18th and 19th verses: "For Christ also once suffered for sin, the just for the unjust, that he might bring us to God, being but to death in the flesh, but-quickened by the spirit, by which also he went and preached unto 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 Pater 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 brethren, 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

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 la-bor for the salvation of the poor unfortunate spirits in the prisons of ain and misery <sup>2</sup>. It is just what we should expect he would do -not happy himself until he had assisted the last immortal spirit out of the un-happy state in which sin had cast him. Call to mind how he wept over Jerusalem. This love has not change 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 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 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 un-derrate the importance of the latter.

The primary mission of Spiritualism is to convince pankind 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 faith alone. They demand accept the doctrine upon faith alone. They demand something in the nature of *evidence*, which will ad-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 fee 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 skep-tic 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 operat 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 resent absolute proof of the continued conscious ex-Istence of persons who have lived and died upon the earth; but I do insist that they afford indubitable evi-dence of the existence of intelligent forces, which, under proper conditions, can' manifest their existence o 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 1 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 materi-al "organism, you have opened a wide door for the en-

al 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 compliance must be 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 pheromena which occur independently of any force proceeding from a living organism, and conse-quently independently of the will of any living person. This classification will include, in the category of phys-ical phenomena, all rappings, table-tippings, move-ments of ponderable bodies, and playing upon musical instruments, without the application of puscular are instruments (without the application of muscular or mechanical power), and will also include independent writing, independent speaking and materialization of hands or full forms. Phenomena of this class, when occurringlunder 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 evidence which they present that incorrigible skeptics of the Carpenter and Baird class, can find no other answer 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 wafull 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 purel. One detect-ed fraud will counteract the effect of a hundred genu-ine manifestations upon the minds of skeptical investigators. If there are spirits who cannot manifest under such test conditions as will preclude the possi-bility of fraudulent representations, it would be vast-ly 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 genuine 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 spir-itual philosophy. "X. Washington."

## Interesting Experiences.

#### to the Baltor of the RELIGIO-PHILOSOPHICAL JOURNAL

Many years ago a middle-aged Scotchman, with his young family, left his home 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 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 iservice on the oceasion 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 veil 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 bass 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 with consumption. It was about this time, 1851 that the writer became acquainted with the family. There was great sympathy and affection existing be-tween the son and the old st daughter, and she mourn-ed the loss of her brother most grievously, often wishing and saying to berself: "Could I only see brokher 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 countenance, but she, overcome by a too sud-den surprise, hastily left the room. The family no-ticed 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 ayoung farm-er residing in an adjacent county; avowed affection soon heightened into love, and the young farmer pro-posed marriage. This caused the young lady much anxiety, for she felt herself to young to hastly de-cide such an important question. Revolving the sub-iset in har mind she one night dreamed that ahe was ject 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 a adjacent 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 young man, every lineage of whose features was indel-ibly impressed on her mind.

The dream had a deleterious effect for the young farmer, for she discountenanced further overtures, and on 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 plous 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 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.

The young stranger, enamored with the good preach-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 was argent 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 af-flicted, 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 leve of the young man, which in a few years culmina-

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

## BY EDWIN D. BABBITT, 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 hoof of bigotry in a very extreme manner. The *Herald* of Sunday, May 4th, is simply monstrous in its spirit of illiberality and ach, is simply monstrous in its spirit of indefaity and persecution, and declares that a man who falls into such "a defusion," 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 best superintendents we have ever had. Mr. Kiddle is known as an accomplished educa-tor for and a more that will bound on the tor far and near, and a paper that will hound on the people against such a man at this late day for his re-ligious or scientific opinions, would doubtless have tried to have Galileo burned at the stake had it existed then. The *Herald* will constantly show up the good side of Catholicism as freely as it condemns Spir-itualism, and y flow do the two compare as judged by the standard of usus who says, "By their fruits shall ye know them"? Our jails are swarming with Catholics, but rarely does one Spiritualist ever get into them. Rarely, 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 hy-dropathic, hygienic and other healing institutions, and 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 neccessary to give it a kick as a sign of his own cleverness, just as ten-year-old boys in a certain African nation aim at applause from the crowd by kicking their own mothers. Mr. Franklin Smith who has an article in the RELI-

GIO-PHILOSOPHICAL JOURNAL of May 3, has just written 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 pro-cured 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 birds of mother bar building on consisting the states of the second kinds of mistakes by building on foundations that will 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 presents 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 explanation is this unless it is shown just how attraction and re-pulsion are brought about, just how atomicor 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 spurious 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 expectations is a could are how impendent the of nature, especially as I could see how immansely 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 progres-sive portion of our material scientists and lead them radually 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 har-monizes 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.

Do they find any support is the Bible for this belief? Bome men shed more clear light and knowledge by the bare, distinct stating of a question than others by the bare, distinct stating of a question than others by talking of it in gross whole hours together. -Locks.

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

A little while after the loss of her brother by con-sumption, the young lady was taken seriously ill as was supposed with lung difficulty. The old family physi-cian 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 communition. In this frame of mind and the dreamed the 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 good han, and he soon will restore you to neath." 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 pa-tient was restored to health and happiness. Dr. Tin-dall to this day is the family physician, and in his faith-ful medical attendance, generous and noble nature, has corroborated over and over again the father's assertion corroborated over and over again the father's assertion in the dream, "He is a good man." He has proven the friend in heed, and for six weary years attended a sick sister who had ossification of the heart, and instead of having a Doctor's bill of a thousand dollars to pay, the bill was not even hundreds. This was indeed "kind-ness 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 happi-rest years of his life, but that fell destroyer, consumption, marked her for his own, and now nearly ten years 1g0,-

#### "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, serenely, passed away.

She was not a Spiritualist, in the common accepta-tion 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." JOEN A. HOOVER. Philadelphia, Pa.

That God should be unreasonable is impossible; for-under such a confession the whole idea of God disap-pears. He is nothing unless reasonable. If a master should compel his slave 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 Swing.

Ingratitude is a voice of such magnitude that the most profigate man would be sahamed to acknowledge himself guilty of it. The ungrateful man is an enemy of the human race; for his conduct tends to discourage hepeficence.-James Begitte.

Hoaxes by Spirits.

In another column will be found an interesting arti-cle by Mr. Hensleigh Wedgwood, proving the care investigators 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 band thus formed, as they did in Professor Zölkner's library at Leibzig, and thus redemonstrate the fact of the occa-sional 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 arrival 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 séance, 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 the the knots they had cut, off Mr. Wedgwood's original knot and seal, had afterwards tidd up the two ends again, and put on a fresh final knot and seal. The seal

again, and put on a fresh final knot and seal. The seal 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 noiselessly and in a few moments in the table with no flame to make the work the whole original. dark, 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 midest terms of the spirit, who played these prants, and said that they had recent who played these pranks, and said that they had recent ly torn up some of his account books by way of amuse-ment. He felt thankful that his 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 We believe there is mischief in those fences which men set up and call creeds or articles, and therefore we refuse to submit to them 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. Querks.

# Woman and the Household.

MAY 31, 1879:

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

DREAMS. Dreams only dreams! the idlest of all things, Ver borne on fancy's so't and snowy wings,

They float into my hushed, expectant soul, And straight away the lonely shadows roll, To outer darkness roll.

Dreams, Idle dreams! soft, tranquil, formless troops Ordecey, clouds, that drift slong like sloops. Upon the tideless ocean of heaven's blue, Salling 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 fuled 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 rafe, And awift they come, cleaving the ambient air, Answering my thoughts with fondly beck'ning hand

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

In the hushed n son 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 Paradises

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 woodrous world around.

1 stir, I wake; swift files the spirit back From that far land adown th' enchanted track, While life's dull clangor smites the tranquil brain And round my wings binds fast her heavy chain, Her soudid, weary chain.

Our life Itself is but a longer dream, Where fleeting shadows, real substance seem. We laugh, we ween bope, struggle, fear and pray, Till Death's kind angel wakes us unto day, The morn of endless day.

Spirit Supreme! who pinions us to earth, 'Mid clouds and storms, before the spirit's birth Unto that chime where Love forever beams, We thank Thee for the gracious gift of dreams, Thank Thee fo: idle dreams!

#### 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 ex-penses of a yellow-fever commission. If it proves useless, it will not be the fault of Mrs. Thompson's intentious. Had she chosen a commission of medical clairvoyants, she might have attained the desired object. The public lave heard no cause for, or pre-vention of, the scourge from the medical gentlemen. gentlemen. 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 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 fragrant growths, through the inspiration of three sympathetic women, who had learned the power of thes weet 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 plotures and books for soldiers in hospitals and barracks at frontier posts Similweakly these messages of friendliness Semi-weekly these messages of friendliness, writ in odor and color, tell their stories of delicate cheer in fraunts of misery, and be delicate cheer in haunts of misery, and be-side 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 des-perate back to courage and life; in others, for the first time, children have seen and touched a real blossom, of the little one has held a flower in his hand and prattled about it, till he slept only to waken unto brighter 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 lovellness, but what a world of beauty do they disclose to those poor fam-ishing 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 truths." truths." More than three years ago, the Board of Education in New York city recommended that instruction in sewing should be given to female pupils of primary schools, al-that instruction in sewing is not tanght in the majority of the departments. Within a few works some of the leading coclety 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 any making and fitting of common clothing are further straightened by the necessity of buying cheap. III-made garments. In Prov-dence and Boston the experiment has been clothes have been made by girls, yorking only two or three hours a week. All such afforts help the needy to help themselves. Dooking schools, too, are in vogue, but ef-forts here have been more as experimentation.

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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 appara-tus and materials, and another to serve pal-atable 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 es-sentials to the family welfare, and must be 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 house-hold, 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, intel-lectual and spiritual festivals.

At the Wilson Mission, some two years ago, Miss Huntington, the inventor, intro-duced 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, sweep-ing, setting the table, etc., with accompany-ing gymnastic exercises. Here, the child-ren 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 depravity of shirt-buttons is well established. and rents will come in the best managed masculine wardrobe. When a man is un-fortunate enough to be absent from mother, sister or wife, should he therefore be at the 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 bind-ing, mending and button-holing taught in all schools all schools.

John Weiss says of the Women of Shake-John Weiss says of the Women of Shake-speare: "Shakespeare contrived to rear a race of women whose physical soundness was unimpaired. Before the gymnasium and health-lift were invented by the peev-ish persuasion of invalids, who die by inches of fried food, furnace air, fricasees of high school programmes and rayouts of French novels his worran earned their health connovels, his women earned their health on horse-back in the broad English fields; they 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 hawthorn-bounded lanes. The country's nature was their training room, and its unsophis-ticated 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, Osg6od & Co., Boston and New York). Contents: tudy of a New England Factorytown; Art Moods; Physical Future of the American People; The People for whom Shakespeare wrote; Buying a Horse; Recent American Novels; Irene, the Missionary; Dobson's Provents in Percelain; The Two New York Proverbs in Porcelain; The Two New York Exhibitions; A Sunday on the Thames; Miss Martin; The Contributors' Club; Recent Literature.

ner's Monthly, (Scribner & Co.,

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 of Luchnow, with a dedicatory poem to the Princess Alice; Bodily illness as a mental Stimulant; The Southern States of the American Union; Contemporary Litera-ture; Mademoiselle De Mersac; Chapters ture: Mademoiselle De Mersac; Unapters on Socialism; A May Song; The King's Se-cret; An Irish Idyll; Uphill Work; The Vizier and the Horse; Professor Baird; Literary Notices; Foreign Literary Notes; Science and Art; Varieties. This number contains a steel engraving of Prof. Spen-cer F Balti engraving of Prof. Spencer F. Balad, 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.) Contenta: Frontispiece; O Larks! sing ont to the Thrushes; Little Mary's Secret; The Wonderful Cookle; 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 Low-Bliss; Summer-on the way; Royal Low-ries 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 Peo-ple; 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; Tan-gles; The P. Q. Department; of Wide Awake; Music. Most of the stories are garnished with illustrations.

#### 'Magazines for May Just Received.

23-25-11

Revue Spirite Journal D'Etudes Psychol-ogiques, (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, Dan-ville, Ind.) Contents: Leading Articles; Editorial Notes; Notes and Queries; Corres. pondence; Examination Department; College Department; Publisher's Department.

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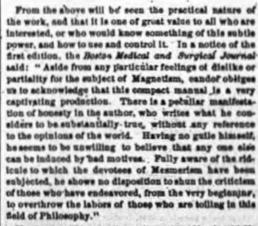
York City). Contents: The Fine Arts at the Paris Exhibition; Haworth's: Brazil; Hope; The University of Berlin; Memnon; Hope: The University of Berlin; Memnon; With Stonewall Jackson; Her Reproof to a Rose: A Narrow Street; Was it Love, or Hatred?; Lawn-Planting for City and Coun-try; Mr. Neelus Peeler's Conditions; Sum-mer and Winter; Piercing the American Isthmus; Invocation; Some Aspects of Mat-thew Arnold's Poetry; Madame Bonaparte's Letters from Europe: Edison and his Inven-tions; Topics of the Time; Thome and So-ciety; 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-Summernawconsel; A Second Trial; Mignonette; Bossy Ana-nias; 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 pletures

The Magazine of American History, (A. S. Barnes & Co., New York and Chicago), for June opens with a historic-biographical sketch of George Clipton, Brigadier-Gener-al of the Continental armies and first Gov-ernor of the State of New York. This paper is illustrated by an admirable portrait on steel, engraved for the magazine from the

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 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 during the greater part of the engagement. This document is time-by in the discussion recently revived as to the second 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 day Paris, in 1783. The editor follows with a second block of the laters of de Fersen, ald to Rochambeau, written from Newport to his father in Sweden. In the notes and queries there is an original engraved ploture of a second medial presented to chi has not for an obituary notice of the late General Dir. We almost exclusively devoted to the story of the French in Rhode Island, and the publication of a number of unpublished documents connected with Rochambeau's occupation of Newport.





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-	CHICA90, 1LL., MAY 81, 1879.
Payo	ometry-Clairvoyance-Spirit-
	· Presence.

Not long since we said a word on Paychometry and Clairvoyance, as accounting for some of the phenomena of Spiritualism, our object being to awaken thought and reach closer discrimination and exact truth. Our article has given rise to some valuable replies and correspondence.

An intelligent Spiritualist of twenty-five years experience, clear and well'grounded in his views, tells us of writing a letter to Dr. J. R. Buchanan, some twenty years or more ago, who was then publishing his Journal of Man in Cincinnati. The letter was a renewah of his subscription to that journal, and an expression of interest in its valued contents, and was written with no expectation of a reply. An answer soon came however, in which Dr. Buchanan says : "I enclose a psychometric description of your character, obtained by T. B., who simply held your letter on his forehead quietly and soon described his impressions from it, he being in a normal and wakeful yet passive 'condition."

Our correspondent still has that description and thinks it correct in regard to some leading traits of his character. He does not suppose that spirits out of our mortal forms, had anything to do with it, but that, in some subtle way, his mind impressed itself on its product-the thought and language of the letter-and so reached the delicately impressible brain of Dr. Buchanan's subject, when that letter was laid on his forehead, and his quiet mind was in a negative and receptive condition. The penetrative sway of these psychological forces is a most interesting and valuable study, and the fine psychometric quality, the mind-reading power, is a part of the same research-the one complements and tests the other, and both lead us to exclaim : "How won ferful 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. Lowis: '

nent degree and mesmeric 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 ald of her meamerizer, pass into the highest stage of article, in which she described hereelf as ineffably happy enjoying converse with the whole spiritual world, and hereelf so entirely detached from this enblumary scene, that she not only had no wish to return to it, but bitterly reproached M. Cahaguet 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 be-fore 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 thy 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, like spiritual life, kindred hopes and aspirations. To know ourselves in our inspost 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.

## Faith and Cheat.

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 yenal 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 man-hood? 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 📾 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 Jaffries 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, bny or given churches or streets or other places, and book or writing made by Martin Lather, Ecolampias Zwing-lina, Breer, John Calvia, or other heretics reprobated by the Holy Church, \* nor hold conventides in his house or attend them. We forbid all lay persons to concerns or disputs on the Holy Scriptures, openly or se-crety, \* --anless they have daily studied theology, and been approved by some university. \* or pain the secretly or openly, or to selectain day of the spissions, of the above named heretics, \* on pain on secretly or openly, or to selectain day of the spissions, of the above named heretics, \* on pain " are perturbators of oar State and of the general quiet, to be punished in the following manner. " That such perturbators are to be executed, to usif: the men with these word and the woman to be beside alive, if they do not persist in their errors; if they do persist in them, then they are to be confidented to the crown." In his Sparilab canital Philip was to mar. 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 are." 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 flerce war and that more than a hundred thousand brave men and true wom-on 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 infidelity 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.

#### 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, un-der 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 ft 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\_s decided advantage. He and Ulrici had as vocated 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 acuts think-er, and though to does not yet accept the spiritual theory, he admits the facts as presented through the medlumship 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, Schelbner, and Win. 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 Spiritualism.

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 papers with hardly an exception j ed in the hue and cry and denounced Slade as an imposter and a swindler. Even atter 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 pheriomens 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 misrepresentations, 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. Conte, gentlemen, be honest, and do not let the charge that you have inadvertently circulated a false report, be converted by your silence into the charge that you have willfully lied.

#### 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 et., 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. tion."

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 JOURNAL 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 metropelis showing a decrease.

Mrs. Minerva Merrick 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; willanswer calls to lecture or hold séances in the towns along the line of railway between Cedar Rapids and Keokuk, during the month of June. Address, Cedar Rapids, Iowa.

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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 waras 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 hall 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 passed. 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 Dri 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 spay cious rooms. The society extend a cordial in-vitation to all Free-thinkers to meet with them and take part in these exercises.

### MAY 31, 1879.

"We have seen that he possesses, at tithes, the power of conscious clairvoyance, by simple concentration of theights. 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, be 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 be 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 clairvoyance rather than psychometry. On another occasion:

"He was asked to see a house and family, unknown to him, in sloane street, Chelsea, 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 gentieman very III or dying, and wearing a pechilar cap. All was found to be correct, and the cap had been lately sent to the old gentleman. On the same occasion Mr. Lewis told a gentleman, that he had lost or inistild a key, of a very particular shape, which he saw in the crystal. The gentlemaz, 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 mightpossibly solve the one, clairvoyance or spirit-sight, 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 guits possible, that, beside the guing, the mea-marie or odylic influence of the crystal, or rather glass, may sasist in producing the effect."

Under the head of "Predictions," we find the following, given as Case 70:

The foliofwing, given as the one into it? -"Major Buckley investy-three years ago, before he had eard of measurefram, was on the woyage from England o India, when a lady remarked that they would see one all for many days. He replied that they would see one he sant day as ascom, on the starboard bow. Being sked by one of the ship's officers how he knew, he outs only say that he saw it and that it would happen. Then the time onme the capital lested him on his pre-tries the time one the assist a man who had been sent lett a half-hour before, in scheegenrace of the prophecy, fed out: "A sail!" "Where? - 'On the starboard bow." Nor Buck

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, Cashlered 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 invelope; 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 heard the knock of a spirit and no one has ever spoken through the power of a spir-it 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." 'Fellowing his frank example we call this titled Professor an impodent ignoramus, who writes on a subject of which he knows nothing, or else he falsifee against the testimony of his own senses. This is our word for his benefit. It is a hard word but a true one.

#### Swedenborg on Be-incarnation.

In a recent article in the Chloago 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 bwedenborg.

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 of trial.

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

## MAY 31, 1879.

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## RELIGIO-PHILOSOPHICAL JOURNAL.

#### 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. Fop 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. Gunp 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., late: ly 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 alegant 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 Bant, 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 likeness. 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. Ordersimay be left at this office. Call and see his work.

The American, Waterbury, Conn., says:

#### 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 Sun-day, 14th and 15th of June, 1870. Gitze B. STERBINS, Speaker. S. LEATHERS, See'y. NATHAN TARES, 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 Associ-ation of Spiritualists and Liberalists, held at I ansing 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 commit-tee are snabled to announce the meeting to be held at Lansing, commencing on Saturday, July 26th, and clos-ing on Monday, August 4th, 1879. The grounds of the Central Michigan Agricultural So-ciety have been secured for the occasion. These grounds comprise forty acres of land, with a close fence rendering them secure from intrusion, and balldings that can be used in case of storm. The greater part of the grounds is a fine maple grove, and is one of the love-liest spots in Michigan. Several wells of water on the ground furnish plenty of pure water. The track of the Chicago and, Northwestern Railway runs past the ground Rurnish plenty of pure water. A small steamer on the Grand River also, which will give op-portunity for rowing. Portions of the grounds are adapt-of for croonet and kindred sports. A small steamer on the Grand River will py between the city of Lansing and the grounds. The best speakers in our own state will be present, and such well known speakers irom abroad as can be secured. Dr A. B. spinney, President of the State As-sociation, Rev. J. H. Burnham, J. P. Whiting, Mrs. E. A. Pearsall, Mrs. Mary C. Gale, Chas A. Andrus, Mrs. R. Shepard, and others who have poly et been consulted, are expected to attend and pive addresses. An effort is also being made to secure Col. Hobert G. Ingersoil for a day.

also being made to secure Col. Hobert G. Ingersoll for a day. 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 trumbers of the friends will pitch their tents on the ground, so that they will be near neighbors, and im-prove the week in making acquaintances and forming social bonds of unity. The phenomenal phases of the spiritual gospel will be invited to full manifestation through circles still seances. A portion of each week day evening will be set apart for dencing: Vialtors will have opportunity to visit the New State Capitol, the Agricultural College, and the State Reform School.

The expenses will be met by tent-rights and gale fees.

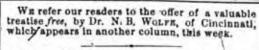
The expenses will be met by tent-rights and gale fees. Say for tent room and the right of four or five persons to the privileges of the grounds during the meeting, \$2 \$3, and for a single admission for a day, 10 cents Parties can furnish their own provisions, or may get meals at the refreshment booth 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. CORRESPONDING COMMITTER:-Hon. Jas. H. White, Port Huron; Mrs. R. A. Sheffer, South Haven; Dr. A. Parnsworth, East Baginaw; B. P. Stamm, Detroit; Mrs. J. B. Spear, Loyell; J. P. Whiting, Milford; O. D. Chap-man, förrinsville; W. L. Power, Farmington; D. C. Spaniding, Greenville; Mrs. Barah Graves, Grand Rap-ids; Hon. J. C. Wood, Jackson; Mrs. Detroit; Mrs. J. B. Spear, Loyell; J. P. Whiting, Milford; O. D. Chap-man, förrinsville; W. L. Power, Farmington; D. C. Spaniding, Greenville; Mrs. Barah Graves, Grand Rap-ids; Hon. J. C. Wood, Jackson; Mrs. Detroit; Mrs. Fowlerville; Mrs. Caroline Taylor, Williamston; S. L. Shaw, Saranac; Alfred Koyser, Kalsmizoor; A. A. Walt-ney, Battle Creek; C. H. Dunning, Margellus; John Rr-Briggs, Romeo; Col. W. B. Barron, Bt Clair; Edwin A. Weston, Lapeer; Mrs. D. C. Payne, Maple Rapida; Mrs. M. A. Jeweit, Lyons; Levi Wood, Galesburg; L. S. Bar-dick, Texas; E. C. Manchester, Mair; David G. Mosher, Mosherville; Mrs. Allen Bement, Mason; Alonzo Kles, Jonesville; Jacz Ashley, Dimondale; Mrs. J. C. Detter, Evart; Marvin Babcock, Nt. Johns. Rucurtvn Committers::--- R. B. McCracken, Detroit; J. M. Potter, Lansing; Mrs. A. Sheets, Lansing. Bub committees will be appointed find programme and circular containing full information will be issued as soon as arrangements of detail can be made. We appeal to all friends of the cause to lend their aid to make this meeting the crowning success in the Spir-itual and Liberal work of the decause to lend their aid to make this meeting the crowning success in the Spir-itual and Liberal work of the decause to lend the pro-B. 3. McCaackaw, Chairman, Mich.

### Lassed to Spirit-Life.

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-

Business Aotices.



Women who delight in talking and goesip could more reasonably occupy their parts of speech by praising Leamon's Dyes made by Wells, Richardson & Co., Burlington, Vt. The ex-cellence of these dyes cannot be too widely known. They work equally well with the coars-est and most fragile fabrics. Get them al your deugrist's. druggist's.

SPANCE's Positive and Negative Powders for sale at this office. Price \$1.00 per box. 94-1tf.

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SHALED LETTERS answered by R. W. Filmt, 25 E. 14th street, N. Y. Terms: 53 and three 3-cent postage stamps. Money refunded if not arswered 21-23tf.

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25-15

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NICHOLS, formerly from Wilbraham, Mass., would like to hear from his daughters, he can address a line to Mas. MARIA NICHOLS MORTON, AMBERAT, MASS. 26 18 15

Read and an extended spotation, which its eff-for a southand in a southand or more than Fir X reads as remedy for X reads of the Bones, Rip-Joint Diseases of the Bones, Rip-Joint Diseases, and all cases of the Skin, White Sweething, Diseases of the Bones, Rip-Joint Diseases, and all cases of an ul-compared on the southand of the Skin, White Sweething, Diseases of the Bones, Rip-Joint Diseases, and all cases of an ul-compared on the Skin with the southand the stroken down by the injudicious use of Mer-teast is broken down by the injudicious use of Mer-teast is broken of white Blood, and is perfectly said of the most diseased and debilitated. The most diseased and debilitated. The south of the Blood and is perfectly said of the most diseased and debilitated.

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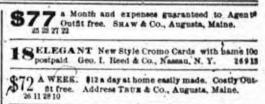
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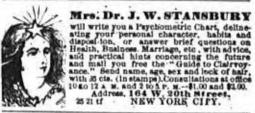
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## TAKE NOTICE! TO WHOM IT MAY CONCERN.

All persons indebted to the estate of STEVENS S. JONES, deceased, are hereby notified to pay the same forthwith. Legal proceedings to collect outstanding claims cannot longer be d -Inyed.

R. N. BOTSFORD, Att'y for Administraters

N.B.-Remit by Money Order, Draft or-Reg. Istered Letter to

JOHN C. BUNDY, Chicage



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Bew Advertisements. INFORMATION WANTED-II GEORGE

SWAIM'S LABORATORY.

"The Spiritualists will be compelled to en-large 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. Harmah Morse, the trance medium, 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 eloguent 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:

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The poem, "What is Truth, a Sunday with" the Telephone," that appeared in last week's JOURNAL, was written by Bev.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.

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The Women and Men's "Liberal Re-Union" are to meet next "unday in the Hall at No. 213 West Madison street, at 2:30 P. M., to prepare for a Centennial Celebra-tion and "general re-union," in Chicago, on the 4th.

"Liberal Re-Union."

· . . . . . .

Northern Wisconsin Spiritual Con-- ference.

Our next meeting will be held in Spiritnal Hall, Om ro, June 37th and 38th, 1879/ Every effort will be made to secure the best 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.

Dia. J. C. PHILLIPS, See'y.

Anniversary Meeting at Sturgis.

The annual meeting of the Harmonial Society wil be held in Free Church at the village of Stargis, on the 18th, 16th and 18th days of June. Able speakers from abroad will be in attendance to address the andience. By Order of Committee.

J. G. WAIT.

Michigan Spiritualists' and Liberal ists' State Camp Meeting.

Arrangements are being perfected for holding a State Camp sneeting under the anspices of the Michigan State Association of Spiritualists and Liberalists, at Lansing, commencing Bainrday, July 56th, and closing Monday. August 6th. The best speakers in the Spiritual and Lib-eral field will be present. For circulars and informa-tion on the subject address. B. B. McChacker, Choir mas Encutive Committee, Lonsing, Mich.

HONORABLE GRAY HAIRS .- 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 baired. The medicine cures, acute rheumatism, promotes agreeable action on the liver, and bowels and purifies the blood.

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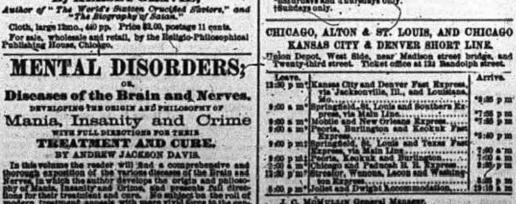
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CATARRH BYMPTOMS.-Frequent head-ache, discharge falling into threat, sometimes profuse, watery, thick mncous, purulent, adenaire, eic,

In others, a dryness, dry, watery, weak, of inflamed cyrs, stopping up, or obstruction, of the massi pas-nages, ringing in ears, dearboard, weak, or inflamed ing to clear the throat, ulcerations, scabs from therr, roles altered, massi twang, offensive breath, impaired or total deprivation of sense of smell and Laste, dis-tiness, mental depression, loss of appetite, indiges-tion, entarged tonsils, ticking cough, etc. Only a faw of these symptoms are likely to be present in any grass case at one time.

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#### Investigating Spiritualism.

Boices from the People, AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

#### Personal Experiences and Observations.

To the Editor of the Religio-Philosophical Journal.

In the previous article I briefly mentioned that we had established inter-commucion with the Bpirit-world. After sitting many months for de-velopment, 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 comiderable force, reaching towards a table upon which were writ-ing material, and 1 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. 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 scoper was the thought expressed than communications were written with the left hand. The writing was purely mechanical.

Our breakfast was left unfinished, and Mrs. N. baid she would go and see her mother who lived across the street. 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 sincerely that the evil influences might depart from her daughter. This was not really a satisfac-tory 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 min-ister of a large and influential Unitarian Society is which I had been brought up. As aba entered 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 communica-tion and handed it to him; as he read it the tears rolled down his cheeks, and with much emotion table and immediately wrote a long communica-tion and handed it to him; as he read it the tears rolled down his checks, and with much emotion he said : "Mrs. N., I know not what this is, but I had a sister who died in Portland, Maine, set eral years ago, and if she was living now, and had written me a letter, it could not have been more characteristic of her." Her pastor, wiser than "most clergymen in those earlier days, or even new, 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 strengthend by the kind words of him whom she revered as her spiritual teacher, shecc. Iuded to let the phenomenon take its own course. From writing, she passed through most of the phases of mediumship, healing the slick, describing spirits, hearing spirit voices and most beautiful strains of heaveniy music, and steing and relating wonderful and beautiful vis-ions of the Spirit, world. During a mediumship into the world of spirits, he 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 ware to conclude the the start of the phase of the dwellers in the other life, whom she had never known in this world, so life, whom she had never known in this world, so that they were recognized by their friends, and in all these years she never gave an untruthful or frivolous communication, for the reason that, in

in all these years also never gave an untruthful or frivolous communication, for the reason that, in our inmost souls we earnessly prayed that none but good and truthful spirits should surround her, while trying sincerely to so live that we would attract no other influence, to us as we would attract no other influence, to us as we would attract no other influence, to us as we would attract no other influence, to us as we would attract no other influence, to us as we would attract no other influence, to us as we would attract no other influence, to us as we would attract no other influence, to us as we would attract no other influence, to us as we would attract no other influence, to us as we would attract no other influence at the there of the state of the other influence at the there of the flats, in the city where I was born and had lived all my life, and at this time I felt se-verely what the learned and eloquent Dr. Bush-nell terms, "The Baptizsd hatreds of the human race." Our own relatives knew us only as stran-gers. 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 cams "that peace that passeth all un-derstanding." Never, since the time when I was first convinced that spirit communion was true, have I had adoubt, and more than ever now have I faith in its final and glorious triumph. The trials and sorrows that we may have borne, have faith in its floal and glorious triumph. The trials and sorrows that we may have borne, 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 pre-closed with this word of admoni gone llon : "To live in the earth life so that when you pass to the other home you can take a higher con-dition 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. B. B. NICHOLS 467 Waverly Ave., Brooklyn, N. Y.

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 alwayshad a horror of being possessed by a power that would take away her consciousness, fearing that she would take away her consciousness, fearing that she would be made to say some ridiculous things which would thereaf-ter 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 realst-ence to any influence which tended to make her lose her consciousness, and remain perfectly lose her consciousness, and remain perfectly passive The result was that some weeks since abe evidently (to those present,) lost her individ-uality, and became controlled by some power out side 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 all three evenings in a week.) The different tones of voice, the character of the communications, and the pe-cullar forms of sentences, satisfy all of our circle that the control is either who it claims to be, or else is a most wonderful mimic, and has some marvelous method of getting at the secrets 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 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 announces a them. If a short time the control announces a person by his right name, not in an of 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 append the same with ease. Usually the "Moth-tr" are unable to talk through er" says these persons are unable to talk through the me lum.

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 drill-ing 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 un-conscious. 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 pass. es, when she seems to awake, as out of a natural sleep. Bhe 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. There is nothing in all this I am aware that can

be called at all convincing to any one not attend-ing the circle, and intimately acquainted with all parties . But our conditions are open to all who wish to investigate the subject. Form your own circle, and make your own conditions and testa, and you will not fall in being interested to say the least. D. E. SMITH.

#### The Ethics of Spiritualian.

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 Bogmas that would attempt to contradict that statement, and reasoning from evolu-tion as a basis demenstrates that "Man never having fallen, needs no redemption." Man is then considered as an individual, his susceptibility of

#### 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, with-out fighting about religion or denouncing other creeds; and thus acted more consistent with civi-lization than the self-righteous Jaws, and advo-cates of our theology in sections. cates of our theology, in sectarian contentions, and condemning all but themselves. Scriptural proof of Pagan humanity is given by the sailors who made such an effort to save Jonah after his de-

the Medianite massacre until Gustavias Adolphus fell fighting for religious toleration. More blood has been shed fighting in the name of this Mosa-ic "God of battle," than in the name of all heath-en gods combined; and sufficient treasure expend-ed in the same, to have evangelized the world and made a paradise of the earth. 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 downfall of pagan Rome and suppression of Grecian literature, a retrogression into the barbarism that characterized a long peri-od 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 relig ious fanaticism and make Christanity respectable than theology has to promote civilization.

Progressive religious teachers now are more divinely inspired than Mosca was in ordering bis 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 450 who worshiped God by a different name from his,—or if so, he could not be meritoriously re-warded with a free passage to heaven in a flaming chariot draws by firey horses from the livery sta-ble 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 "mammon" ocland of religious culture, where "mammon" oc-cupies the highest seat in the synagogue. M. B. CRAYEN.

#### Mr. Kiddle's Book.

Nearly two years slience 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' 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 that orthodox Sodom; and then, to make his vlows public through a book, was a feature the drome-dary could not bear. They dare not attack him in the front, but resorted to the usual orthodox strat-egy of loading him with epithets to render him odious and even infamous in the eyes of a thought as and prejudiced public, and so compel him to relign. The press and the pulpit are en-gaged 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 torments, the public would have heard no orthodox howl against him—on the contrary, he would have been patted on the back, and called a "good fellow." And this reminds me, that Prof. Merrell, hold-ing 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 ad-dress before the Teacher's Association of Tioga County, at this place; and to render himself suoutside of his subject to give Darwinism a kick, clairvoyance a stab, and Spiritualism a alap 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 compliation of messages received through the mediumship of some of his own fam-ily. 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 num-His address was very dotasterul to a large num-ber of his cornered up audience, because it was volunteered, and utterly foreign to his aubject. If Mr. Kiddle has published a foolish book he will be the loser financially at least. At all events it is getting pretty thoroughly advertised. But whatever may become of Mr. Kiddle and his book, word will come of the articular for the dirty good will come of the agitation, for the dirty waters of Gotham cannot be stirred up without some of the green saum of prejudice and fanaticism being removed. Bo we say, let her agitate. O. H. P. K.

#### A Fraudulent Medlum In Auclent 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 wri-ting 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 Romansknew she had this clatryoyaht power; they carried her away, and promised her great things if she would suay amongst them and use her powers in their service. She said her clairvoyance being a natur al glit- 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 sidek secretioned write in the dust; but the only measage she can obtain was: "Thou hast betrayed thy people. Re-turn to them, and sin no more !" She determined, however, to remain amongst, the Romans 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 ber. On her entrance into the Spirit world she found herself in a very bad condition; and kept thinking that *retrogression* had commenced. She thought if she had but been faithful 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 comfort her; but she said she was not worthy of their notice, for she had betrayed them. Her spir-it-guides for many long years were trying to re-lieve 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 said and desponding now. She replied, because she felt how unworthy she had been. She Said: "Warn 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, noth-ing 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. A thought to myself, is this a sample of Sunday school liter-ature? Is it possible, in this nineteenth century, in this age of light and knowledge, in this age when accence is making rapid program." science is making rapid progress 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 show 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 filt happy in the thought that the world was none the worse for your having lived in it. But then, that cuts no flow with me. You should have instead all no igure with me. You should have trusted all to my son, Jesus. I wounded him for your trans-gressions; I bruised him for your inloutites, 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 would avail you country to the first out of a start of the start of th

What does a child know about what is meant by what does a child know about what is means by the phrase, "loving trust in Jesus," imputed right-cousness, 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 twaddle, and when they get old they will not depart from it. H. S. Holcows.

Dr. C. P. Sanford writes: The cause of Spiritualism is traveling upward in Kansas. The majority of the many Spiritualists whom I meet, commend you for the cause 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 been brought upon them by unfair criticism. We don't want spurjous 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 skeptics as well as Spiritualists say they expose themselves, and do our cause more good than harm. than harm.

MAY 31. 1879.

#### 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 delling 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 prater, but ye have made it a den of thieves." Let obscenity in a setter features be abolished. Let the moral tone of society everywhere be tuned to whicher key. But let not the campaign merely deal with obscenity in literature; let it begin with the lives and secret acts of every one. the lives and secret acts of every one ...

Spiritualism in its higher forms is, indeed, the power of God within us, revealing to our intuitive consciousness the grandest of spiritual truths; and this is a work that no man can ac-complish 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 eulogized Jesus and was a friend of the peace-loying 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 apirit phenomens 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 wearlsome 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 apiritual 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 asleep; 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 mor-tal vision; but with eyes that plorce every cloud and incrustation, and the same light illumes, the saure 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 im-perfectly, if not unjustly.

Spiritualism gave men a better idea of the d to come, and, in keeping with Isaac Tay-"Physical Theory of the Future World," it isught 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 initiation of natural laws now had down were untenable, and that there were laws and forces which we must learn to recognize. Then, too, investigations of spiritual phenomena had a ten-dency 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" satabliab-ing it would be invaluable.' Then, the fivid real-Ing it would be invaluable. Then, the fivid real-ization of this fact of immortality which comes through spirit manifestation; its presentation as an actual, ever present, all ritalizing truth, is so powerful an influence for good, with all who sin-cerely 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 companionwith 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 or RELIGION In all ages of the world. Spiritualism is in AC-CORD WITH SCIENCE, because it is the science that explains the spiritual relations of man to the universe around him, and points out to him his immortal destiny. Spiritualism is in Accomb with Any, because true art is the expression of spiritual beauty and divine principles in form, in expres-sion, in language, and in the every day life of man It is not the swinging of a lamp in the cathe-dral of Pisa, nor the falling of an apple in the garden at Woolstbrope, but the fact that the first was observed by a Galileo, the second by a New-ton, which has made these events so fruitful of consequences to science. And so it is not the simple knowledge of immertaility, 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 apiritual life. everlasting good to our spiritual life. Mr. T. P. Barkas, of England, in a late lecture on Spiritualism, said : "dome people were so susceptible of subjective illusions, that their evidence would be of no value; he knew men and women whom he could make to see ghosts innu-merable. He had mesmerised occasionally for forty years; but though he had subjected him-self to many powerful mesmerists, he had never felt any sort of influence. It was, however, as un-likely that twelve persons sitting in a room would be subject to the same illusion as that all seeds would be influenced allke." There are striking coincidences in Spiritual-There are striking coincidences in Spiritual-ism, even in apparent anomalies. In the extract quoted in *The Spiritualist* of March 38th, from the Rev. Charles Beecher's book out Spiritualism, in his account of the second sight of Dr. C. E. Stowe, a professor at Hartford, we read the two of the professor's nightly visitants as a boy, when realding at home, were the apparitions of an ancient player of the violin and his wife, and that on the day that young Stowe went to visit an uncle, these apparitions came there also, but only once ; they seemed to have been disconcerted at the new abode, and never returned.—London Spiritualist. Im Spiritualism a scientific basis is laid for the hope of immortality, which thence becomes an object of knowledge rather than faith. Death is object of knowledge rather than faith. Death is a simple metamorphosis, and more properly a birth than death—a doos which opens into a higher sphere—s primitive event in a life which is sternal. The body which is laid aside has given place to a spiritual organization more benuing the soun's higher deatiny, and can pever there-fore be literally resumed, or become the subject of a mechanical resurrection. Progress is the pro-gramme of the future. Mon's education goes on.

What Cau 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 beuefit yourself or others ? Are-you as free to minister to their spiritual needs as you are to receive the beautiful teachings from the Built world ? Are you living for yourself only 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 devoted Spiritualists in disguise ? Ask yourselves these questions and examine your interior being, and see if you are carrying out what the Spirits teach you ? If not true to the cause you profess, you are upprofitable servants, and have no rea-son to expect that you will be rewarded as faithful laborers in the spiritual vineyard. These questions should be dally asked, "What am I dolog 2" What more can I do for suffering humanity to free them from the darkness and menmany to free them from the barabess and men-tal 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-les-on so that this can easily in correlate formed. and thus be led into this new and life.giving.les-son, so that they can assist in carrying forward the good work. Spiritualism does not teach a life of idlenses, 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 " Wa snawer the inquiry: by do-ing whatsoevers we find will benefit those 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 Naïarene. Work for 'what you profiess 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 manking and the angels may bless you for your good works.

foy N. Blanchard writes: I wish to thank you for the course you have taken with the good old Journerat. It has lifted the fog and mist from our beautiful philosophy, and we can begin to see the sum of truth lighting up the mountain of progression, and dispelling the evils that have be-fogged our vision. Truth is mighty and must con-quer. We believe we have the best locality in the West. There are two sociaties in this county.

W. A. Bartiey writes: Go on, brother, in o weeding oct process; give fraud and frauds no at, until they are driven from our ranks; we can all spare them, and the churches are welcome to see if they want them. True Spiritualists will and by you and sustain you in your efforts to re-em our cause from the atigms cast upor it by shonest mode and fraudulent manifestations.

Infinite improvement is shown as realding in his moral faculties, and his position and destiny point-ed 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-incar-nation is shown by logical deduction to bea fallacy, the origin of life traced to the primordial cell, and man is shown as the outgrowth of the ages. The aim 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 in-sure happiness. The selfish propensities are dis-cussed 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, Benevo. doing and the injury of others. Love, Benevo-lence and Justice are examined in their different bearings, and their true relations are presented, in connection with wisdom and conscience.

The province of the will is carefully examined and shown to depend upon the action of all the 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 of parents to children, and children to parents forms an interesting section.

The duty and obligations of society to individu-als, are well presented in the "Fable of the Wheel." One of the very best chapters is on the als, 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 soci-ety can never be free from the depredations of criminals, until-its efforts are directed to the re-form 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 differ-ent bearings. Mr. Tuttle 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 ut for the good of all.

but for the good of all. The author grasps his ideas with a strong mind, and indites them with the pen of a ready writer. The book is replete throughout with sug-gestive ideas, calculated to stir the minds and im-part an impulse to the thoughts of the reader, and as work every Spiritualist, and every opposer of Spiritualism, should thoroughly read and ponder. Kirkwille Journal

D. H. Hamilton writes: Allow me with ten thousand others, to congratulate you on the much-improve 1 appearance of the JOURNAL, and the thousand others, to congraturate you on the much-improve i appearance of the Journal, and the grand effort you are making to redeem Spiritual.
ism from sham and deception. Let truth prevail and falschood go under-honesty go up sod trick.
ery go down. It is time for thinking men and women to be done with shams. Sham mediums and sham spirits are not to be jolerated any more than sham creeds or sham christians. I delest an cred shams abova all others, and my pen sharpen-ed by the impositions of holy bibles, holy priests, and holy churches, has done its best to erpose the sacred shams of popular christianity, and let bose who are Josef dones writes: I do not intend to give bolok at the truth.
O. I. Seeries writes: I do not intend to give up the Journant; it is a welcome visitor. I like it better than any other paper I have ever taken.

WAY BRLT, N. Y., MAY 1215, 1879.

#### Communication from Mrs. R. Shepherd.

I have received by express two beautiful paint-ings, given the from Summer-land, through the instrumentality of N. B. Starr, spirit artist of Port Huron, Mich., whom your readers have all heard of many times, and whom I wish to call attention 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 sun-shine into their lives; also remind them that the opportunity of obtaining these paintings through this charnel, may not long be afforded them. Prof. Starr is evidently repldly approaching the "beau-tiful land," from which comes his high order of inspiration. inspiration.

I am now in Binghamton, N. Y., a beautiful I am now in Binghamton, N. Y., a beautiful little city on the Chenango river, where Mr. Leonard has built a commodious hall dedicated to Spiritualism. Adjoining the hall is a growth of fine old trees, making it very attractive, and here as-sembla, each Sabbath, this faithful who are car-nestly labering for the advancement of our own cause. Lymas C. Howe, is the regularly employ-ed speaker here. In his absence I have been speaking for the society for the past month, and am to continue here until Juhe ist. I have come to the East to work for a season; thus far I have

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 candid 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 volce; 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 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 mediumship, 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. Wilson, Prof. Denton, Mr. Bailey, Mr. Davis, E. V. Wilson, Prof. Denton, Mr. Balley, Mr. Fishback, or others of equal mental caliber and long practical experience, give, through your val-uable paper, their views of this case.

WM. C. THOMAS.

M. Lovely writes: Some two months ago I awoke one morning between two and three o'clock and becoming quite resitess, 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, in-After reading an hour perhaps, I put the book aside, and laid my head on the table with my arm for x pillow. Well, I fell asleep, 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. "Moob." The voice sounded as if it might be out of doors, some twenty or thirty yards distant. The voice arose from none of the neigh-bors, for noise of them knew my first name, be sides I wentjout and looked at the clock; it was exactly half past fire o'clock. I hope the Journal. My eventually find dis way into every household in array State in the Unice. M. Lovely writes: Bome two months ago ]

S. L. Hitzon writes : Piezze accept my sin-cers thanks for the decided stand you have taken to protect the good and purs mediums.

Jesse Billingsley writes : The JOURNAL has become a necessity with me and i cannot well do without it. I consider you the great sposile and defender of truth.

True it is, that the faith which saves and sanc-tifies, is a collective energy, a botal act of the whole moral being; that its living ensertion is in the heart; and that no arrors of the understanding can be morally arraigned nulses they have pro-ceeded from the heart.-S. T. Overblos.

### MAY 31, 1879:

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## RELIGIO-PHILOSOPHICAL JOURNAL.

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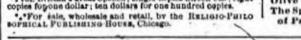
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reit, F.R.S.E. Fridence of W. H. Barrison, Editor of The Spiritualist. Superstry of Peris Narrand. Bedentions, Explorations, and Theories. The Sadary of the Forces: In Mode of Operation - Fride of C. Carter Black, Dot, Bd., and Ohnes, C. E. Ragina edition, stoch, 132 pp. Fride, St.S., possible 10, p \*, For ada, wholesis, and reinit, by the Rains of P sortaical, Fralingure Hover, Change.



### The Wisdom of Fools and the Folly of Philosophers.

### BY A. J. DAVIS.

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 rould-be monopolist "take notice."

It is difficult to decide, with mathematical precision, exactly where the fool ceases and the philosopher begins in any one individual; 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 twins.

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 miserable 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.self-ishness and impulsive generosity in the

same character. I have heard an eloquent 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-eousness—habitually visits the dance houses and keeps a beautiful woman devoted to ensuality.

There are unfortunate types of character 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 whea he will see that he has trodden under foot every element of heavenly wisdom and happiness.

There are two kinds of fools and philoso-hers—(1) the natural, and (2) the artificial. The natural is the spontaneous and elastic; the artificial is the systematic and tough.

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

Of course, making your own positive con-victions 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 cer-tainly a great unadulterated philosopher. They are the ends of the same stick.

The systematic fool, who is also a philosher, 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 that he and you may become peers and firm friends

If you have a private conviction, whatever your neighbors think of you, that you have in your hossession 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-

A man is a spirit, and yet this same spirit refuses to believe to anything but materialism! There are minds who adopt the most fruitful Spiritualism in their thoughts; 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 nega-tion; while those who have positively said "there is a God," have a sweet conscious-ness of being wiser than others; which at once begets an immensity of doubt concern-ing their ability to decide "what is truth."

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

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 falth-fully perform your work, the true compen-sation will surely come.

#### A Letter from Central America.

To the Editor of the RELIGIO-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 Asthmus of Pana-ma, 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 pro-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 control he succeeded in obtaining a grant 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 engineer, 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 ros 1 upon the island of Man-zanillo, in Navy Bay, seven miles to the north of the Chagres river and about twenty-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 settle ment, 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 le-

with the adjacent boast is mostly carried on by cafucas or native boats, made from a by cafucas or native boats, 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 approach-ed from the sea has a very pleasant appear-ance, against its dark background of dense tropical vegetation. It is very low, how-ever, being in that respect much like the Chicago of former days, before the all-pow-erful jack-screw exerted its elevating in-fuence upon your now splendid city. There fluence 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 differ-ence between high and low tide is only eighteen inches, we are about as "low down" 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 be-fore 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 only kept in order, would prove however, means a bad appearance. That if however, is a sad stumbling-block, and will bring my is a sad stumbling block. T.R. resent letter to an abrupt close. T.R. Colon, (Aspinwall) Isthmus of Panama, April 28th 1870.

### DEVOTIONAL SPIRITUALISM.

Being Short Sunday Exercises for Spiritualists.

### NUMBER FORTY.

The thinkers and seers of all the ages have i The thinkers and seers of all the ages have been laid under contribution in this Series. Credit will be given in due time; but no distinction is here made between what is original and what is selected or compiled. These articles are prepared selected or complied. These articles are prepared by a competent scholar, whose wide research and great attainments well fit him for the task, and entitle his fabors to the highest consideration. It is to be understood that in publishing what ap-pears under the above head, we do not thereby, necessarily, endorse it all.-ED. JOURNAL.]

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 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

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 as 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

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 Eternal, 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's 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 make for righteousness," etc. An impersonal God is no God at all, for he lacks the com-plements of his attributes, is incomplete, and falls into the category of Nature. Let us learn what we really mean by personal ity 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 Anthropo-

morphic 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 mersonality of Good therefore self. The personality of God, therefore, does not necessarily involve the distinc-tion by God of himself from what is not 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 "personality." We are united to the universal Spirit be-

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 media-tors, 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 finstall, on the throne of con-science, and ignorantly on wilfully bow down to. Only those whose desire to do right is freed from all taint of passion, in-justice 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 ill 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 blgot's torch, the tyrant's . chain ? smile on death, if heavenward hope re-
- main
- 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
- 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

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.

MAY 31, 1879.

#### 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 ar-rangements with Mr. A. J. Davis to write for your paper having expired, it gives me great pleasure to inform you that our soci-aty has just concluded further arrange-ments with him to continue his contributions to your fearless and independent JOURNAL during the ensuing six months; yoù 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 Baradise."

Prof. Denton, in a letter to us, says: "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 matters."

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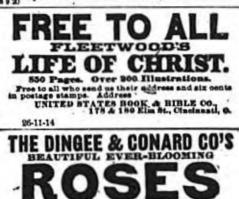
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cess of evolution toward the opposite extreme

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 consola-tion to the Rev. C. J. Thompson, let him re-tain the belief and cherish the hope. 1 would not for the world deprive him of anything 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 becoming barren, cold, cruel, and untofse. A distinguished comedian, clear-headed and cheerful, by long-continued representation of that embodied simpleton called "Hump-ty 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 Alli-ance to which he was appointed, freely com-

ance to which he was appointed, freely com-plained 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, American woman say to her husband, "Dear, will you bring me my shawl?" and the hus-band had brought it! Worse than this, he had seen a husband, returning home at even-ing, enter the parlor where his wife waa. 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 abe even remained seated, and left him to find a chair as be 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-ance.

The hypocrite never long deceives or mis-leads any one but himself. He commences his career in the aly fool stage; by evolution be ends "a wiser and s sadder man"; no one permanently unhappy save himself; and yet, so incomprehensibly blind is natural foolishness, the man fancies himself as far brighter and wittler than his associates! The avaical fool is a persistent philoso.

Drighter and wittler than his associates! The cynical fooi is a persistent philoso-pher. He never sees a virtuous quality in any man, and never fails to see everything that is bad. The openly evil and the secret-ly evil; these are his two classes of human actions. His philosophy of human life is the basis of the profoundest foolishness.

gal 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 nat-ural that there should be a desire to perpetuate the memory and fair fame of the principal founder of this first great inter-oceanic highway, by calling one of its ter-mini after him; but, on the other hand, it must be admitted that a government has the undoubted right to exercise its own dis-cretion about such a matter. Our own gov-ernment would certainly insist upon doing so. Not In this instance, however, ex-Secre-tary Fish 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 agos 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 Depart-ment 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 Colum-bian government. How much wiser and better it would have been, to have written, Consul at Colon, rather than Commercial Agent at Aspinwall! 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 tradition-

al single steps from the sublime to the tradition-al single steps from the sublime to the ri-diculous. I do not suppose many of your readers have ever been here, or have form-ed even a remote idea of what it is like. A few may have made the voyage to Califor-nia, or Central America, or the South Pacifnia, or Central America, or the South Fach-ic, 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 defi-nitely, its Caribbean terminus. Even the favored few who "have traveled," and have Avored 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 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 la-bors of Hercales, but with your permission I will do what justice I can to the sadly traduced locality. Know them, all who care for the inform

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 is-land 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 little difference, as the surround-ing country is for the most part a wild, prim-eval jungle. Whatever intercourse there is

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 existence 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."

In the regress of causes, unless we would fall into the absurdity of an infinity of in-variable 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 phe-nomena. The same forms and relations, the same forces and laws, the same analogous functions, and the same archetypal ideas, remain amid all 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, specific ideal archetypes, and special ends, which give the law of all change. The universe is therefore a unity, a cosmos (or oder), a harmonious whole, both in its concemporaneous and in its successive history.

Cessive history. Do you suppose that all this vast con-crete, 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 con-strue the world, how can it require the ne-gation of mind to constitute it? The uni-verse is one, and the principles of its stuo-ture are thoughts. Do you say that immortality is an absurd-

ture are thoughts. Do you say that immortality is an absurd-ity? It is no more absurd that you should be continued than that you are. 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 here, in the natural form now? "We ought not to think of God as a per-son, one who thinks and loves," says Hat-

Then melt, ye elements, that formed in vain

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 uncleaniness 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 Father and our God, who art infinite goodness, purity and love. Amen.

#### HYMN.

Thy home is with the humble, 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.

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364-16



May the love of God surmound 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