Ernth Genrs no Mask, Bows at no Fuman Shrine, Seeks neither Place nor Spplanse: She only Joks a Bearing:

VOL. XXVI

INO. C. BUNDY, EDITOR.

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PHILOSOPHY OF CRIME.

Are We Making Criminals?

SOCIETY OF CHICAGO, BY JOHN W. ELA, EFQ.

There are two views of crime: 1. The popular one, that it is a voluntary,

1. The popular one, that it is a voluntary, deliberate, wrong act.
2. The scientific, philosophic, that it is a result of morbid conditions.

People are divided as to treatment of criminals, exactly as they hold the one or the other of these views. The first class insist on retributive penalties. "If a man is evil he is guilty and should evident the conditions of the co is evil he is guilty, and should suffer pain in proportion to his guilt." These people hang; they used to torture, load with chains. The second class are the advocates of the reform system. They claim that the reform of the criminal should be the principal ob-

ject in our treatment of him.

Not to attempt a close psychological analysis of this popular view of crime, for which I have no time, it may be briefly characterized thus: "There is a constant struggle in the human mind between an artistic contract." truggle in the human mind between an evil spirit and a good one," and the will, which is absolutely free, determines the outcome. Whatever the moral status of the individual at any given time, it is voluntary, self-predetermined; and it may be radically changed by a mere effort of the will. Man is supreme, only his jurisdiction is limited. Of course the only logical system of convict treatment based upon this complacent view of human responsibility is one which makes the retribution climate as warm as the offense is helinous. Crime must be made physically expensive; and as the most expensive less than the most expensive less th pensive loss a man can suffer is to lose his

head, government must promise to take it off for him, neatly and promptly, for every crime of respectable magnitude.

What are the results of this simple, popular view of crime, and its punishment?

Crime has increased steadily in every country where there has not seed as realizable. try where there has not been a radical change from this system; and in this country, where the old system yet prevails, the increase in crime in the last fifty years, as shown by late statistics, has varied in the different States from 20 to 100 per cent., after allowing for the increase in population. True this increase may be due to other causes than the convict treatment. than the convict treatment. but it shows the utter failure of a system based on such a theory to cope with this matter of crime.

What kind of prisons has this theory created? A regular and effective system of criminal schools; in which the young offender enters a raw apprentice and graduates a skilled workman. The statistics of the regularity and gradual increase of recommitments of convicts—to which I have before alluded in this society, and which I will not take time to cite here—amply prove this. It is called the congregate system. Criminals are huddled together without respect to age or degree of turpitude—the only system observed is such as serves to get the maximum of work at the minimum of expense. The key-note being "retribution," the treatment is conscientiously retributive Every kick helps a little to square up the debt which the prisoner owes to outraged society, and the men who have graduated under this beneficient system, all back through the centuries, and who are pouring from our prisons into our large cities to-day, with every tender human feeling and every honest, respectable ambition scourged out of them, are the men who have founded, and are perpetuating that great and steadily increasing criminal

class in this country.

If, as a French philosopher says, "virtue and vice are natural products, just like sugar and vitriol," we seem to be devoting ungar and vitriol," we seem to be devoting ungar and vitriol," pecessary attention to our vitriol crop. Do Tocqueville and De Beaumont spoke of our prisons a haif century ago as being "among the worst they had ever anywhere seen. And there has been no change in system in a majority of the prisons since. Mr. Tallock, secretary of the Howard Prisoners' Aid Association, London, said of our jalis in 1874, that they were "institutions in which the worst evils of congregate idleness, imper fect separation, even of the sexes, corrupt officials, and every kind of bad construc-tion, are so general as to retain the United States in respect to the great majority of their fails, on the low level of Spain. Turkey Egypt and other mere semi-barbarous na-tions," and there has been no change in our jail system, except in two or three states notably Maine. Persons detained on suspicion, waiting trial, witnesses and lunatics are shut up promischously with criminals, or the separation is but partial, and scarce-ly a jail has a female department in charge of females. The social relations are easy and familiar; the form of government purely autocratic; everybody belongs to the "leisure class," and each is allowed to go to the devil without impertment interference

The reformers act apon the assumption that very little crime is due to immediate volition; that years of formation lie back of every moral state; that a proportion of wrong-doing is due to mental, moral or physical unsoundness, largely investigatory. They recognize among the causes of these conditions inherited tendencies, and the unfavorable influence of the peculiar circumstances to which the offender has been subjected. They recognize the yest importance, in this relation, of the intimate connection which science has recognize the relation. which science has recently shown to exist

between mind and body. This class claim that the primary atm of prison discipline should be to build up a moral health and strength. In other words, it should doctor the moral state. They claim that the term of imprisonment should not be fixed by the court, but depend upon the reform of the prisoner, to be decided by a competent, scientific board. Even the element of protection to society is, they say, best subserved by reformation of the offender, and his dis-charge when reformed. We imprison him because he is dangerous. It would be illogical not to submit him to the treatment best fitted to remove the cause of the dan-ger, to release him before the danger is over, and not to release him when the dan-

Well, what is the result of action based upon this philosophy of crime? Though re-cent and limited, the experiment presents substantial results. The most thorough ex-periment in prison reform, based upon this theory of crime, was instituted in Ireland by Sir William Crofton in 1853. It is known as the "Irish reform" or "Crofton" system.

FOUR STAGES
in this system: (1) Cellular imprisonment
by night and day, the length depending
somewhat upon the conduct of the pris-

oner.

This stage commences with hard, solitary labor, which is gradually lightened. The discipline is fully explained to the prisoner, and he is shown that his fate will depend upon his own conduct. (2) Associated la-bor by day and isolation at night. The con-duct of the prisoner is regulated by a sys-tem of marks, for conduct, school and diligence in labor. He must pass through dif-ferent classes, and can only be promoted from one class to another by obtaining a certain number of good marks. He is made to know practically that his advance to a state of conditional liberty depends entirely upon himself. He is practically taught self-government. (3) A probationary stage; in a prison without walls, bolts or bars. The restraint is hardly more than moral. The prisoner is shown that he is trusted, and the reformation indicated by the good marks obtained is fairly tested. The life in this intermediate prison is similar to that in an ordinary industrial and agricultural instituion. (4) Conditional liberation. The prisoner is discharged on condition of good behavior; employment is obtained for him; police supervision is exercised over him; a record of him is kept. He is resident. record of him is kept. He is required to report monthly. The power is retained to put hands on him and take him back if he relapses into immorality, idleness, etc. The results of this system have been remarkable. At the end of eight years there was a decrease of 50 per cent. in the inmates of government jails and prisons, and of the six thousand convicts discharged during that

time only 10 per cent had been reconvicted.

The partial introduction of this reform in other countries has been attended with proportionately favorable results. That eminent American penologist, Dr. E. C. Wines, of New York, says that Obermaier in Gerof New 1 ork, says that Obermaler in Germany, Montesinos in Spain, Sollohub in Russia, and Demetz in France have brought down relapses from 80, 40, and 50 per cent to 10, 5, and 1 per cent, wherever they have succeeded in introducing a reform on this principle. In England the mitigation of severe penalties in the last one hundred years has produced a uniform diminution of the crimes to which they were attached. Here is a magnificant success. It has been Here is a magnificent success. It has been proving itself so for some years. Every approach to it is proportionately successful. Is the world using it? In most of Europe and, substantially all of the United States, the old congregate system, or want of system, with some modifications, is still in use,

Is this question of the treatment of prisoners an important one? I believe it is the cause, and in it LIES THE CURE,

of over one-half of all crime; and it seems to me to be the most important social question of the time. It is estimated that the yearly average of convicts in the prisons of this country is about forty thousand. Forty thousand public offenders, the organizers, commanders and a large proportion of the rank and file of the criminal class, held under government tutelage, and then poured back into the community every year! The significance of this matter of prison discipline is concentrated in the question. Shall these proteges of ours come back with accumulated desire and capacity

to commit crime, or fitted to make honest citizens of themselves and to exercise their influence in that direction over their asso-Among the other advantages of this sys-tem ef treatment of criminals is the rela-

tion it holds to the recent doctrines as to involuntary causes of crime. These doctrines are being carried to an absurd excess. Yet no careful observer can afford to be ignorant of the connection between crime and physical and mental disease, which science is daily disclosing. The influence already traced of mere physical disease on crime is by no means slight. Dr. Bruce Thompson by no means slight. Dr. Bruce Thompson says that post-mortem examinations of convicts show that almost every vital organ is more or less diseased. Col. Du Carne, Chairman of Directors of English Convict Prisons, says that "more than one third of the inmates of English convict prisons have decidedly diseased constitutions, characterized by scrofula, lung disease, etc., or have some deformity or defects, mental or bodily." Traceable mental disease as a cause of crime has been established to a considerable ex-

tent. Dr. Downs, in the transactions of the English Pathological Society for 1869, estimates that the lunatics, epileptics, and weak-minded constitute 3 per cent of the convict population, where the proportion in the general population is only 14 of 1 per cent. And we know that eminent medical experts are claiming a much larger proportion. are claiming a much larger proportion.

Heredity of the criminal tendency, and

of the mental and physical conditions which develop into it, although by no means es-tablished to the extent claimed for it in some quarters, is an important element in this connection. There is no more interesting question now pressing justly into prominent discussion than this of heredity. M. Ribot, with his hasty generalizations from insufficient data, deducing an invariable rule, physiologically and psychologically, dominating every other influence, represents the extremists. But the patient investigations of more modest workers, like Mr. Galton, are doing some work in this direction. So that we know not what redistributions of more modest workers, like Mr. Galton, are doing some work in this direction. tributions of social forces a definite postu-lation of this doctrine shall necessitate in the future. Already intelligent people are beginning to recognize the fact that this matter of crime is not to be successfully dealt with in the direct and empirical manner of our grandfathers.

Besides these there is another practically involuntary element among the causes of crime probably more influential than all the

THE INFLUENCE OF THE ENVIRONMENT. Waiving the question of universal subjection to circumstances—"necessity" in the ultimate analysis—there is the admitted fact that vast numbers are bred to crime in an atmosphere and under circumstances that are unavoidable by the subjects of them until an age when the habit becomes prac-tically fixed, automatic. See the statistics gathered by Miss Carpenter in her "house to house" visits to the homes of English convicts, showing that over 80 per cent of them were surrounded by influences, from youth up, which necessarily educated them

These considerations as to involuntary causes of crime are, as I said, extremely important; and there is no danger, but vast good to humanity, especially in establishing a philosophic basis for dealing with criminals-in recognizing/them as they are carefully formulated and verified by science. But they are the source of many unverified theories which are doing harm; especially in defenses in criminal trials. Radical innovations in the rules of evidence have recently been made in some celebrated mur-der trials in this country. Evidence of pro-vocation extending back for years has been, admitted by the court, not to reduce the grade of the crime, or mitigate the penalty, out as a bar- to conviction, on the ground that it had produced "emotional insanity, or "convuisive insanity," as some of its sponsors call it. So of this new doctrine of "moral insanity," where brutality, if outrageous enough, and practiced long enough, be comes, in the medical vernacular, "disease of the moral faculties." But when we consider how much of crime science is daily showing us must be attributed in some degree to unsound conditions, mental and physical, and to inherited tendencies, and how much of the balance is practically automatic, is it to be wondered at that many intelligent people insist on some startlingly radical social and legal propositions?

They grapple some of these doctrines however, with an enthusiasm and heroic indifference to practical results characteristic of freshness in scientific investigation. They seem to think, with that professer of the deductive method, who, when it was timidly suggested that his principles, if car-ried out, would split the world to pieces, re-plied: "Let it split; there are plenty more

planets!" There is a growing tendency among the advocates of these doctrines to claim that a large proportion of offenders should not be punished or imprisoned, because they are not responsible. This is a great mistake, and can arise only from a superficial consideration of the subject. And yet so wide-spread is the belief that this must be the result of any recognition of these involuntary inflaences that the great majority of practical people reject them. And so that change in stand-point, which must precede change in treatment, is detayed. This reform sys-tem is not responsible for these extreme loctrines as to involuntary causes of crime. Although, as I have said, it is based upon the theory that crime is not deliberate act —the decree of an absolutely free will—but the result of the existing moral state of the offender; and although it assumes that that offender; and although it assumes that that moral state was built up gradually by varied influences, among which probably mingled some over which the actor had no control, it holds the great majority of offenders sub-stantially responsible for their moral condi-tion. The fundamental difference between this system and the other is that instead of punishing the act it punishing the act, it

TREATS THE MORAL CONDITION from which the act results. This question, whether the larger part of the influences which helped form this condition were or not involuntary; is not essential. In either case the formation has been a matter of slow growth and with little or no deliberate purpose. The proper treatment is to correct this condition. This is done by subjecting the prisoner to a method which teaches him self-government—disciplines him to control the tendencies and circumstances which he has allowed to draw him into criminal con-duct. The system assumes that men gener-

ally who have been properly disciplined can control their actions. The system depends upon this assumption. Its aim is reform, cure; but if the dominating causes of crime were involuntary, beyond the control of the actor, there could be no reform. The cases would all be hopeless; and the sole object of a prison would be the confinement, for life, of all criminals, as a protection to that small remnant of society whose inherited and acquired tendencies happened to be virtuous. These extreme doctrines as to involuntary causes of crime, then, have no warrant in this system. And not only are they wrong as a matter of fact, as the success of the reform system has shown; but however fully scientific investigation shall at any time demonstrate that involuntary influences en-ter into the causes of crime, while we should undoubtedly recognize these influences in our treatment of originals; our prison sys-tem must be based on the assumption of substantial accountability in the great body of criminals. If in special cases it is claimed that the act was wholly involuntary, the burden is on the claimant to prove it. existence of society demands that prima facie a man shall be held to be in command of his faculties. Carlyle's characterization of Englishmen-so many millions, mostly fools, however true, is impracticable as the basis of a prison system. We are obliged to assume that the majority of mankind are sensible. Social necessity compels some vio-

lent assumptions. And again, however wonderfully this doctrine of heredity may develop, it is evident that we can never go back of the man himself in dealing with his crimes. It is not practicable to deal with the transfather because he had a nervous discase which developed into the transfather veloped into kleptomania in his grandson. The old gentleman may have inherited the disease from a disreputable ancestor, and may have done his best to cure it; or the disease may have taken him beyond our jurisdiction. The practical question after all in these cases will be, What is the best dis-cipline for the moral state of the man whom we have our hands on? This reform system, then, deals effectually with these "mor-al states" which are the direct cause of crime. But it has the further merit—important even if incidental-that its discipline comprehends also the very best treat-

ment for these special cases. THESE DOUBTFUL CASES are what cause the whole trouble. If this discipline affords the best treatment for them its adoption disposes of a troublesome question. Let us see. Careful investigation is developing the fact that rational discipline, like that comprised in this system, is the proper treatment for even the great majority of insane offenders. Col. Du Carne, in a report in 1875, says: "It is not the case that because prisoners are mentally defective in some degree, they are necessarily so utterly incapable of appreciating cause and effect that they can not be made to understand that they can not be made to under-stand that certain acts will be followed by punishment, and thus be induced to abstain from those acts. A fast deal of crime is due to this very absence of self-control, which the fear of punishment is intended to supply; and although in dealing with a criminal who is not wholly rational very great care and discrimination are necessary great care and discrimination are necessary, it is not necessary to abandon the ordinary treatment which is applied to beings of even the lowest intelligence."

Prof. Maudsley says: "There can be no doubt that the insane inmates of asylums are to some extent deterred from doing wrong and stimulated to exercise self-control by the fear of what they may suffer in the way of loss of indulgence or the inflic tion of a closer restraint if they yield to their violent propensities." Again he says: "It is unquestionably the best treatment to induce an insane person to work if he is fit to work, and there can be little doubt that there would be more recoveries from insanity than there are in our asylums if more work could be systematically enforced in them. \* \* The truest kindness to him (the criminal) and others would be, enforcement of a discipline which was best fitted to bring him, if possible, to a healthy state of mind, even if it was hard labor within

the measure of his strength. But I have also successful practical experiment to present upon the efficacy of RATIONAL DISCIPLINE

of these insane offenders. A change has re-cently been introduced in two English pris-ons in the manner of dealing with insane prisoners. Instead of being sent to an asylum they are kept in prison, where seperate apartments are arranged for them. They are compelled to work when they are physically able, and their imprisonment in nosically able, and their imprisonment in no-wise differs from that of sane prisoners ex-cept in the adaptation of discipline to their condition. Mr. Campbell, who has charge of these prisoners in one prison, reports that the plan is working wonderfully well. Vio-lent spasms have been subdued by steady, systematic labor. Out of fifty-four insane prisoners. fifty are regularly employed in eystematic labor. Out of fifty-four insane prisoners, fifty are regularly employed in oakum picking and knitting, and only four refuse to work. There is no pampering or indulgence. Unsoundness of mind is plainly visible in all of them, but there is considerable reasoning power, especially in matters affecting their own interests and comforts. There was considerable disappointment among many of them for a long time at not being sent to an asylum. So that, it seems, even in marked mental disease there is room for the discipline comprised in this prison system. How much more field for it when there is merely an inherited taint, or a criminal habit.

Here, then, is the practical solution of these questions. Make the object of your prison system to reform, oure the criminal as well as to protect society; let there be in-telligent management, with proper depart-ments and appliances, and then the prison will become the very place for not only all same offenders, but also for at least all those where insanity is alleged but disputed. Make the sentence of the alleged insane offender the same as that of the same offender, the time of confinement in both cases to de; pend upon his progress, mental and moral, during imprisonment. Put him to hard la-bor to the extent which a judicious supervision of his condition will permit, and right away "emotional insanity" will become one of the most unfashionable diseases in the medical calendar. There is, I conceive, neither legal nor moral objection, but the highest expediency in this plan.

as a bar to conviction in criminal trials, would be practically abolished, and that would be a matter to be considered merely in relation to treatment during imprison-

But it may be said we have no right to punish a person, or deprive him of his liberty, for an ast for which he is not responsible. And, indeed, the Supreme Court of Michigan has recently decided, in the Un-derwood case, that a law providing for the sentencing of insane offenders to a state prison hospital until declared sane by certain commissioners, was obnoxious to that provision of the constitution which protects the personal liberty of the citizen, and was unconstitutional. But that there is a right and necessity to imprison where responsibility is doubtful of where the effect of it is plainly to deter from a repetition of the offense simply for the protection of so. the offense, simply for the protection of so-ciety, there can be little doubt. And any legal or constitutional obstacle if there is any—and with all due respect for the Mich igan Supreme Court, I do not believe there is any—can be obviated by legislation, or if needed in any state, constitutional amendment. This decision is predicated upon that old test, "responsibility," knowledge of the distinction between right and wrong, which has ruled in these cases for a wrong which has ruled in these cases for a wrong which has ruled in these cases for a wrong which has ruled in these cases for a wrong which has ruled in these cases for a wrong which has ruled in these cases for a wrong which has ruled in these cases for a wrong which has ruled in these cases for a wrong which has ruled in these cases for a wrong which has ruled in these cases for a wrong which has ruled in these cases for a wrong which has ruled in these cases for a wrong which we will be a wrong which has ruled in the wrong which has ruled in the wrong which we will be a wrong which will be a wrong which we will be wrong which we will be wrong which we will be wrong will be wrong which we will be wrong which will be wrong which will be wrong which wil which has ruled in these cases for so many years, and which has no logical foundation. It was a mere matter of expediency and necessity under the retributive prison and hanging system. So long as the theory is that we imprison, as retribution for volunwrong action, of course, the questions 'Was he responsible?" " Had he the mental capacity to will the act?" " Did he know the difference between right and wrong?" are important, and preliminary to convictionall the more so in view of the class of prisons which the theory fosters. But when prisons become instruments merely for the reformatary discipline of the offender and the protection of society, this great bugbear in criminal trials—" responsibility"—sinks out of sight.

THE FIRST AND HIGHEST OBJECT of our laws is admitted to be the protection of society. The police power, the right to protect itself and its citizens, is the first and dominant right of a government. With a proper prison system it is plain that the best protection is to imprison the transgressor of its laws, responsible or irresponsible. It protects society in two ways; (1.) Directly by taking the dangerous element out of society; (2.) indirectly, by converting it into a useful element before returning it to society. A madman has no right to "personal liberty;" that is a refinement of sentimentality too expensive for every-day wear. Theft and homicide are equally damaging to the victims whether they result from emotional insanity" or voluntary cussedness. A crazy thief or assassin is as dangerous as a sane one.

Well, what is being done in this matter of reform in the treatment of criminals? Something in the last few years, and its progress is principally due to the influence of the international prison congress held in London in 1870, which was itself due to the exertions of an American, Dr. E. C. Wines. The proceedings of this congress and the subsequent work of the commissioners appointed by it have slowly awakened public attention to this great societ question. In Switzerland several of the cantons have a partial Irish system. Dr. Guillaume, the eminent Swiss advocate of prison reform, has lately introduced the Irish system into all the prisons of Berne. Italy is gradually adopting the Crofton plan. Denmark and Sweden have the same system nearly in operation, and the success is said to be remark-able. In England the cellular or separate system—a great improvement on the con-gregate, and which had its origin in Pennrejavania—is still mainly in use; although the reform question is in constant agitation there, and there seems to be increasing tendency toward the Irish system. The supplementary aid furnished there by private associations, however, secures many of the practical results of this system. Holland and Belgium also have the cellular system. In France, Spain, Germany, Russia and Turkey a few partial reforms have been instituted, commissions for investigation appointed, and the question is undergoing agitation. In this country the National Prison association and its congresses have to some extent called attention to this question of prison reform. It is no blame to them that our Solons in the legislatures have scarcely heard yet that such a question was being discussed. It is true that some prisons are under the management of men who understand, and attempt to appreciate the still and a stempt to appreciate the still and a stempt to appreciate the standard and attempt to appreciate the still and a stempt to a still a ylvania-is still mainly in use; although

Ohio State Mass Meeting of Spiritualists at Cleveland An Earnest Discussion of Great Spiritual Questions-

The Ohio State Mass Meeting of Spiritualists assembled at Cleveland, March 29th, as previously announced in the JOURNAL.

The morning session was late in being called to order on account of the lateness of trains and misunderstand-ing in regard to the hall. Nothing but preliminary

business was attended to.

The meeting was called to order by L. Van Scotten.
E. W. Turner was chosen Secretary, and A. H. Kendley,
Assistant Secretary.

On motion of Mr. L. Bigelow, a committee was appointed to make the nominations for permanent officers. E. S. Bigelow, A. H. Kendley and Hudson Tuttle were appointed. tle were appointed.
Adjourned until 2 P. M.

The afternoon session opened with a chant by a quartette, followed by prayer, by J. M. Peebles.

tette, followed by prayer, by J. M. Peebles.

The following officers were elected: President, Thos. Lees; Vice Presidents, S. Bigelow, H. Tuttle; Secretaries, E. W. Turner, A. H. Kendall; Business Committee, J. Madden, L. Van Scotten, A. James, S. Bigelow, J. P. Allen; Committee on Resolutions, H. Tuttle, J. M. Peebles, Thomas Lees, J. H. Harter, A. H. Kendall, Dr. Cooper, E. W. Turner, J. P. Allen; Finance, T. Lees, N. B. Dixon, Geo. Mayham.

Mr. Bigelow took the chair, and the meeting resolved itself into a conference. Ten minute speeches were made by Dr. Cooper, Tuttle, Peebles, Harter, Bond, of Willoughby, Allen and others. The Smith quartette

Willoughby, Allen and others. The Smith quartette furnished some fine vocal music.

The evening session was well attended, notwithstanding the rain.

Mr. Hudson Tuttle offered, as Chairman on Resolu-

tions, the following, which were separately considered

and then unanimously adopted:

Resolved, That we regard the question of Woman's Rights as resting on her claims as a human being. As such, she has all and every right possessed by man, the right to labor in any field she pleases, and no one has the right to obstruct or hinder her in any sphere she may choose. To-maintain this, her right necessitates the placing of the ballot in her hands.

Resolved, That while we would extend every favor to mediums, recognizing them as channels through

which we derive our knowledge of spirit existence and life; while we would protect them in their extremely sensitive state, and would offer nothing which conflicts with spiritual laws; yet fraud has become so wide-spread and self-asserting, we consider it our duty as true Spiritualists, to demand conditions in séances. and this demand we regard, not only as a duty to our-selves, but the most advantageous to genuine medi-ums themselves, for by this means are they at once separated from tricksters and mountebanks.

Resolved, That we furthermore regard it as a para mount duty of the spiritual press to firmly and dispassionately treat this subject, and warn its readers against any and all attempts at deception.

Resolved, That while we recognize the fact that mediumship does not depend on the moral character of

the medium, we regard such moral character as of ut-

mest importance and desirability. The mouth-pieces of angels should be pure and true in heart.

The question for the evening's discussion was:—
"What is the Greatest Present Need of Spiritualism, and What is Its Legitimate Work!"

Mr. Hudson Tuttle opened the discussion. He regarded the greatest need the actualization of the highest ideal.' Spiritualism should make its believers the most moral people in the world. It holds forth the highest incentive. We stand forever in the courts of heaven; we carry our own hell or heaven in our own breasts; we are our own angels or devils, and somestimes we make the fires very hot. We must carry Spiritualism into our every-day life. To reform criminals instead of debasing them, our law must be of love instead of vengeance. We must have the same charity we ask of the angel world. If Spiritualism does not make us better fathers and mothers, more tender and loving husbands and wives, better neighbors, better citizens, it fails in its grand office.

Mr. J. M. Peebles followed. He regarded the circle and the lyceum objects to strive for.

Rev. Mr. Harter, of New York, followed with a few stirring remarks, after which an adjournment was had.

### SECOND DAY'S PROCEEDINGS.

Sunday morning, Halle's Hall was filled early with an eager audience, and the tide flowed in until it was an eager audience, and the tide flowed in until it was thronged. The meeting was called to order by Mr. Lees, and the Smith family sang a beautiful song. An inspirational address was then given by Miss E. M. Gleason, a young lady recently developed as a trance speaker. She gives great promise for the future. The audience seemed well pleased with the effort. Her subject was, "Spiritual Growth." Another song by the quartette, came next and was followed by a poem by S. Bigelow, composed by Mrs. M. R. Grute, of Youngstown. Hudson Tuttle followed with a speech on "The Contrast of the Old and the New Religion."

#### AFTERNOON SESSION.

The Young People's Lyceum gave an entertaining session first in the afternoon. The programme wa for a free conference. This was generally indulged in. Mrs. Drake and Mrs Ammon in their talks were over. flowing with feeling. Mr. Thomas Lees spoke of the Lyceum, and was followed by J. P. Alfen, whose soul is in the work. Mr. Bigelow spoke for an active temperance in everything. Mr. Watts thought reform should begin with the individual. He believed a Spiritualist should not indulge in animal diet, which necessitates the killing of animals. Mr. Lummy spoke of the influence that good Spiritualism had attained for him. Mrs. Lawrence made a telling application of Spiritualism to temperance, to which Mr. Harter put in an amen with such Methodist earnestness that he almost raised the house.

Mr. Bond, of Willoughby, made some telling blows in arousing the latent energies of his hearers. Miss Bertha Smith, a little girl, regarded as the prodigy of the Lyceum, recited a pretty piece which would have been a credit to one of older years.

The following resolutions were unanimously passed as being the sentiments of the convention.

The first was offered by Mr. Tuttle: Resolved, That we feel it our duty as Spiritualists to

use every legitimate effort in our power to suppress in-temperance, both by personal effort and legal action. Resolved, That the officers of this mass meeting re tain their positions, until the meeting of another convention of a similar character, and we recommend, if possible, unity with the annual meeting to be held next

utumn at Alliance. Thomas Lees offered the following: Resolved, That we, the Spiritualists, here assembled, fully realize the necessity of taking immediate action in reference to the education of our children; there

Resolved. That a permanent committee be elected or appointed to take into consideration the best methods of opening up in every part of the State of Ohlo lyce-ums or Sunday-schools for the children of Spiritualists and Liberalists.

#### EVENING RESSION.

The evening session opened with a large and appreciative audience. Mr. Thomas Lees was in the chair. An anthem was sung by the quartette, and was participated in by the whole audience.

Mr. E. Whipple then addressed the convention on "Some of the Forces that Move Society." It was well appreciated by the audience.

Dr. J. M Peebles then delivered the regular discourse of the evening on the subject of the "Spirituality of all

Dr. J. M Peebles then delivered the regular discourse of the evening on the subject of the "Spirituality of all Religions." He showed that the Spirit of God pervades all things, animate and imanimate. It is the potent energy that is seen in all things living.

Dr. Cooper followed with his experience in Mesmersem. Then Rev. J. H. Harter closed the evening session by a short and pithy speech.

The meeting adjourned until 10 o'clock next morning.

The following letter from the editor of the RELIGIO-PHILOSOPHICAL JOURNAL was read to the convention, and was received with marked appreciation:

CHICAGO, March 28th, 1879. To Hudson Tuttle, John P. Allen, Thomas Lees, and the State Mass Convention of Spiritualists, of Cleve-

FRIENDS AND CO-WORKERS:

When some two weeks since, I received a telegram, announcing that your convention was to take place, my heart was greatly cheered, and my hopes of an early revival of a healthy interest in pure Spiritualism at once rose many degrees.

The splendid success of the meeting of the Michigan State Association, last week, also brightens the Spiritual horizon. Already the darkness which has overshadowed the Movement, causing many faint hearts to tremble, is passing away; and in mass convention assembled to the state of the state sembled, you can sing with thankful hearts and joyous voices:

### "The morning light is breaking. The darkness disappears."

Knowing, as I think I do, the high character and earnest purpose of the people gathered in your conven-tion; knowing they are wise, experienced and discreet, I shall look forward with confidence to the good resuits that will flow from their united action in mass assembled. As was truly and most pertinently said by the able Secretary of the Michigan State Association, Hon. S. B. McCracken, in his report last week:

"Our people are too much given, many of them, to typify the orthodox heaven in their organic action. Having found the spiritual heaven, they can conceive of no higher beatitude than to meet together period-ically and have a good time. They forget that the world and whatever we know or can comprehend at the universe, are the products of organic action, and that it is only through the never-ceasing energies of nature that progress is wrought out."

Aware of the practical character of Ohio people, I feel confident that you will not deem your work done

when you have succeeded in having "a good time," but will consider it your duty to take such action, by resolution and otherwise, as shall raise the morals of the Cause and increase the esprit de corps of the vast but heterogeneous spiritualistic army.

Allow me to call your attention to the wise and admirable resolutions adopted with great enquisiasm by our Michigan friends at the late meeting of their State Association, and which appear, with a full report of the meeting, in next week's issue of the Religio-Phil-OSOPHICAL JOURNAL. I can wish you no greater good than that your platform may be equally explicit, mer-

I much regret that the pressure of professional du-ties prevents my presence with you, and obliges me to say very imperfectly in this hurried letter some of the things I would like to speak of if with you.

With kind wishes to you all, both as Spiritualists and fellow-citizens, and with grateful remembrances to the hospitable people of Cleveland, who gave me such a cordial welcome and hearty ovation last year,

I remain as ever, sincerely and fraternally yours,

JNO. C. BUNDY.

#### MONDAY'S SESSION.

The morning of the 31st, was bright and beautiful, although cold for the season. The convention and celebration merged into one. The morning session was opened by Mr. Bigelow in the chair. After prayer by Rev. J. H. Harter, Mr. J. M. Peebles gave an oration. AFTERNOON SESSION.

The first business at the afternoon session was the presentation, by Mr. W. E. Preston, of the Lyceum Committee, of a series of resolutions setting forth the importance of educating and instructing the children in the "beautise) and glorious truths of the new phi-losophy;" that the lyceum interest in Ohio will best be promoted by the appointment of a Lyceum committee of three, to act as a State Central Committee, with power to add one from each Congressional district, the duties of the committee to be to correspond with persons and aid them, by advice, in establishing and maintaining lyceums; suggesting the names of Thomas Lees, of Cleveland; Mrs. J. H. Ammon, of Collamer, and Mrs. P. T. Rich, of Cleveland, for the committee; and in-

r. I. Rich. of Cleveland, for the committee; and instructing the committee to report at the August convention in Alliance. The resolutions were adopted.

About an hour was then taken up in five-minute speeches by a great many of all shades of belief, and as one of the audience expressed it, "it was as an old-fashioned love-feast." At the close of the speech making Mr. A. H. Kendell from the Committee on Page ing, Mr. A. H. Kendall, from the Committee on Resolutions, reported a number of resolutions on various subjects. One of them provided for the appointment a State central committee, consisting I Messra N Bigelow, of Alliance; John Madden, of Cleveland; C. S. Curtiss, of Ravenna; J. P. Allen, of Springfield, and E. I. Pope, of Chagrin Falls; another characterized the use of tobacco as a filthy habit, degrading to both body Curtiss, of Ravenna; J. P. Allen, of Springfield, and and mind, and recommending all Spiritualists, and especially speakers and mediums, to avoid it; another, by Mr. L. Van Scotten, recommending societies to secure fixed speakers; another, also by Mr. Van Scotten, recording it as the opinion of the convention that a "large amount of the religious element should be incorporated into our life and practice;" others by Mr. Hudson Tuttle, protesting against capital punishment, Hudson Yuttle, protesting against capital punishment, protesting against "legislation looking to the protection of the medical profession at the expense of the liberties and rights of the people," and requesting all Spiritualist papers to use their influence to make the anniversary of Modern Spiritualism general throughout the world; and others by Rev. J. H. Harter extending thanks to Mr. James Lawrence, through whose mediumship the applyancery was suggested to the mediumship the anniversary was suggested, to the decorators of the hall, and to friends in Cleveland for their hospitality. After the adoption of the resolutions, the convention, on motion of Mr. A. H. Kendall, adjourned to meet in Alliance in August at the call of the Central Committee.

In the evening there, was a grand exhibition of the vceum. . The convention, all in all, was one of the best ever held in the State, and those present went to their homes feeling assured that the cause they love, is rapidly win-

ning its way, conquering and to conquer.

The tone of the city press is well worth a word of commendation. The various dailies made full reports in a just and discriminating spirit at which no one could take the least exceptions. This we regard as the result of two causes: first, the managers have learned that Spiritualism is a power in the land; and, second. not least, the fanatical element once so apparent, which covered the cause with ridicule, has almost wholly disappeared.

#### "Psychometrists and Trance Mediums." TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:

I have read with much interest your editorial on Psy I have read with much interest your editorial on Psychometrists and Trance Mediums. It is well to hink of our own interior and spiritual powers, as well as of those from the life beyond. Such thinking, and the investigation it leads to gives us new self-reverence, and does not weaken, but strengthens the real tests and proofs of spirit-presence. There is no doubt that psychological proofs of spirit-presence. chometry and clairvoyance can account for much of what is honestly held to be spirit mediumship, and that men and women honestly suppose themselves influ-enced by spirits when their own innate powers are sufficient for all they say or do. Neither is there any doubt, in my mind, as to the reality of trance and spirit control, and public and private speech under infu-ence and inspiration of spirits in the higher life. We must study both the wonderful interior life of man and must study both the wonderful interior life of man and the wonderful power of spiritual influences, and so reverence ourselves and look up reverently to the spiritual world beyond this earthly life. Because a person quotes from books he never saw, or tells of what he never knew in any external way, that is not final proof that he is under an external spirit-control. Psychological spirit spiritual spirit solution. chometry and clairvoyance may sometimes solve it all. chometry and clairvoyance may sometimes solve it all. Sometimes such solution is impossible and we must accept direct spirit influence, the psychological control of personal intelligence from the higher stage of the eternal life. The facts of nature, still more, the living thoughts of men, are on record in subtle and impalpable yet in real and indelible form, and when the right relation is established they start into objective reality like shapes evoked by the wand of a magician. For proofs of this read that valuable book of William Den-

ton's, "The Soul of Things," the record of Mrs. Denton's rare experiences, and of others.

Years ago my wife and myself had visited the plaster beds at Grand Rapids, and visited Lyons on our homeward way. Spending an evening with Dr. Jewett and wife, she gave fine illustrations of her psychometric power. I stepped across the road and took from our trunk, wrapped in paper, what I supposed was a piece of gypsum from the Grand Rapids beds. She held it to her forehead of few moments and began to tell its history. My mind went back to the rocks and darkness from whence's supposed it came, but her destell its history. My mind went back to the rocks and darkness from whence I supposed it came, but her description went another way. Evidently she was not influenced by me but was reading the record of the stone she held wrapped in paper. She described the slow formation of a limestone geode, or crystal, and its final location beneath rushing water. This puzzled us until I took off the wrapper and found I had given her a limestone geode taken from beneath the Grand River! Her psychometric power had rightly read its story. Nature's inner history was an open volume to her. Might not that same psychometric power, with clair-voyance as its aid, read the books and know the thoughts of others, and this with no direct spirit-aid? I have seen psychometrists describe character by holding letters to the forehead and so taking in the subtle impression from their contents.

worderful indeed are our own interior powers. Let us not underrate ourselves, for self-justice inspires self-respect, and yet subdues false pride, and helps to true and enlightened reverence.

To ascribe all to spirits is to belittle ourselves. To know ourselves justly lifts us into higher realms, of hope and dignity. To know something of the power and beauty of spirit-induence and presence, and control is inspiring indeed. To justly estimate both is to get clear ideas of real mediumship, to explain seeming discrepancies, to soften alleged pretense into honest mistake, and so judge mediums fairly and reach the truth which shall help them and us.

G. B. Sterbins.

Detroit, April 1879.

#### Kansas Jottings-Things Material and Spiritual.

BY WILLIAM EMMETTE COLEMAN.

Some weeks since, during Prayer Week, four or five clergymen in Leavenworth, Kansas, preached on Sab-bath Observance: One of them, Rey-F. M. Spencer, Presbyterian, took the most extreme Sabbatarian ground, declaring it sinful to do mything on Sunday except attention to religious duties, it being wrong even to walk on that day except when going to church and back. Quite an animated discussion grew up in the Daily Times in consequence of these sermons. Seeing the many fallacies and misstatements being published by the Sabbatarians, I inserted in the Times (one editor of which is a Script and the other of insertil between the content of the conten which is a Spiritualist, and the other a Liberal) a historical resume of Sabbath observance from pre-historic times to the present. I showed that the Hebrews long anterior to Moses borrowed the rest day observance from the Akkodians, among whom they dwelt in Mesopotamia before migrating to Syria and Ezypt; that its origin was astronomical connected with rethat its origin was astronomical, connected with na ture-worship, Saturn-worship, etc.; that the great prophets of the eighth century before Christ, Isaiah, etc., opposed Sabbath-keeping, declaring it iniquity be-fore Jehovah (or Yohweh); that Jesus was a Sabbath breaker; that the Apostles never transferred the Sabbath from Saturday to Sunday, the latter day being observed, not as a Sabbath, by the primitive Christians, but as the Lord's Day,—a jubilee day in honor of Jesus' resurrection; that the writings of the Christian

tians up to A. D. 321, at which time Constantine de-creed that labor should be abstained from in great parts, on Sunday; that the early Protestant Reformers declared the Sabbath abrogated by Jesus, and not bind-ing on Christians; and that the modern Sabbath observances originated with the Puritans, and are unknown in any country except America and the Brit-ish Empire. As may be imagined, this stirred up the bigots mightily; and Mr. Spencer, their champion, published an abusive reply, charging me with willful mis-representation, garbling, distortion, pitlable and culpable ignorance, attempting to hood wink the people, and various other slanderous imputations.

In reply to this base attack upon my moral character, I published a five-column reply, couched in a courteous, gentlemanly tone in strong contrast to his brutal personalities; and in it I literally "skinned him alive." I showed his ignorance both of Hebrew and Greek falsely translated by him, the absurdity of his speculations and arguments, and proved by an over-whelming array of quotations and authorities the truth of every position taken by me. As he had asserted that my first article was a rehash of some anti-christian book I had got hold of I invited him to call and see my extensive theological library, from which were derived the facts stated. He came to see me, as now know, merely as a pretext to further malign me

Fathers prove that no Sabbath was observed by Chris-

and I showed him my books, as promised. I demanded in my reply to him an apology for his untruthful at-tack upon my character; but in his second/ rejoinder he was more violently abusive than ever, and deliberately and villainously lied about his visit to me in several particulars; saying that I had only a few books, that I did not show him any of them, and other barefaced falsehoods. He wound up, however, by giving a resume of Sabbath observance, and in it he absolute. ly acknowledged the truth of every essential point I had made. My final article, closing the controversy, appeared to day. In it I state that having presented the exact facts, and having forced Mr. Spencer to admit their truth and validity, no more need be said. I also expose his willful falsehood concerning myself characterizing it as it deserves in fit, but not scurrilous Exit Spencer.

I still take an active part at the Academy of Science At nearly every session animated debates occur be-tween myself and a dogmatic, dyed-in-the-wool Ortho dox Christian brother. We two generally contrive to keep, them pretty well stirred up. My Christian an-tagonist at the last session ventilated a new theory of his regarding the exact time which has elapsed since the first formation of the earth's crust, which he as serted to be just \$25,000 years. This he claimed, not as a theory, but as an absolute demonstration. Of course I antagonized this puerile statement, and we made things "lively" for a time. My opponent submitted for future discussion some questions relative to the harmony of Science and Revelation, Genesis and Geology. He is anxious to "demonstrate" their entire accord. 1 intend to have considerable to say upon that point, and I shall shake up the dry bones o orthodoxy worse than they ever have been at the Academy.

Mr. Mott, brother of J. H. Mott, of Memphis, Mo, was in Leavenworth lately. He is a trance medium, but promises have been made that spirits will materialize through him without a cabinet, in full sigh of all. Most heartily do I wish that this may be real-ized, as skepticism would have no room for doubt then. I attended one of Mr. Mott's séances here, and I be lieve him to be an honest, upright man. He freely ex-pressed his opposition to the course of J. M. Roberts for his defense of fraudulent mediums. James, he fel convinced, was a fraud, and in his opinion only genu-ine mediums should be upheld. As for himself, he de-clared that no materializations would ever occur with him if he had to manufacture them. He was skeptical, he says, of his brother's materializations for a long time, but, having received what he deemed satisfac-tory evidence of their genuineness, he has since be-lieved them real

An attempt has been made this winter to get the Legislature of Kansas to pass the infamous "Doctor's Law," forbidding manipulaters to practice, etc. So far it has failed; and it is thought will be "staved off" this session at least. Myself and others have been working to compass its defeat.

Mr. S. M. Barnes, of Leavenworth, has recently been developed as a "healer," and I learn is meeting with good success. Mr. Barnes is an honest, earnest Spiritualist and a worthy man. An itinerant evangelist named Clagett recently preached a silly sermon against Spiritualism here. Mr. Barnes invited him to call upon him, as he wanted to correct some of his errors regard-

ing Spiritualism. Mr. Clagett called, and Bro. Barnes gave him a good two-hours' talking to, trying to put a little common sense in his head. The next-Sunday, Clagett, in his sermon, referred to his visit to Barnes; and, while admitting his perfect honesty, declared that such persons were lost to all feeling, hopelessly doomed. Mr. Clagett, after warning his hearers never to investigate Spiritualism, for it was of the devil, yet attended one of Mr. Mott's scances last week. He desired that it be kept secret, but the afternoon paper irreverently spread the news of his scance-attendance far ently spread the news of his scance attendance far and wide.

Fort Leavenworth, Kas., Feb. 23, 79.

THE EVENING STAR. A Story for the Children.

BY HUDSON TUTTLE.

When we were children -while we clung to our moth-

When we were children—while we clung to our mother's knew she told us many an interesting tale, which we still nember, and shall until we go through the grave to the Spirit-land. How sweet her voice sounds across the dim years since our childhood, and how saintly she appears through the long vista of events!

One evening we sat by the door; the Western sky glowed in mellow gold through the forest branches, and slowly faded into ashen blue; a pale star glimmered out, and brightened, and our mother said it was Venus, the Evening Star. How beautiful it appeared just above the tops of the tall oaks of the primeval forest! The shores of the lake were then a wilderness: forest! The shores of the lake were then a wilderness; the red Indian had just left his ancient domain far "be-yond the Mississippi;" a deer or wolf still lingered, last to yield to the remorseless hand of the white man. Over this forest glimmered the star, so calm, so beautiful and intelligent, that little Jessie, clapping her hands, cried out in ecstasy, "Mamma, ob, mamma, are

the stars folks, and do they know what we think?"
Our mother smiled, a sweet, sad smile, and caressing
the ringlets on Jessie's sun-burned forehead, answered: 'I do not suppose they can, but they awaken very sweet thoughts in our souls; the stars are believed to be spirits by some people, and their calm gaze and splendor almost tempt us to regard them as such. I know a sad story about the Evening Star."

"A story about the star? Oh, tell it, mamma!" we all exclaimed.

"I'd rather not have the sad in," said Jessie, "for I feel sad already, it is so still in these great woods, and

so dark; please leave out the sad!" "If I relate the story I cannot comply with your re-quest; but we can draw from the saddest story, as from the saddest experience of life, something pleasing and

"When I was a little girl I had two playmates, nearly my own age. They were cousins, and cousins of mine. We used to play just as you do, and have as many cares and troubles. The name of one was Mettie, and of the other Orland. The latter was the self-constituted protector of us all. We roamed the woodland after flowers constantly wondering at their succession. We were the first to find the clatonias, first to full the pale forget me not from the moss; we gathto cull the pale forget-me-not from the moss; we gathered nuts in autumn; and made fantastic bouquets of leaves, painted by the frosts. Happy our three lives, running on for years together; but as we grew older, I began to feel that Mettle and Orland were united by other ties than those which bound me to them. Some-how I came to think that they were destined for each other, and this truth slowly dawned on them. I cannot tell you if they ever spoke of it to each other, for third persons are not admitted when such things are

spoken, but they loved each other well and truly, and we all loved with purest affection.

"We were eighteen summers when the blast came over us. A fever withered the heart of Mettie. The blood which once painted her cheek with the flush of a sea-shell, burned through her veins, and blistered her brain. Day after day she lay bereft of reason, her nat-urally strong physical powers battling with her terri-ble disease. She grew weaker, and the fever having done its work, having sapped the foundations of her young life, subsided, and then in the sultry afternoon she seemed to slumber; it was a dull lead sleep, which we felt presaged the close of life. We sat by her bedside, and fanned her brow, or bathed her parched lips. The sun, like a great globe of fire, settled down slowly. folding the fringed clouds as a monarch folds his robes about him, and with dignity lies down to repose. Then the darkness came on, and the cool evening breeze came in at the window, fanning the brow of the sick girl, bearing on its wings the breath of the roses blooming beneath. Then she moved, and opened wide her eyes, and smiled on us in her old, sweet, incomparable way. She grasped the hand of Orland with her right, mine with her left, and half rising she gazed out into the growing twilight. Her eyes rested on the Evening Star, 'The breath of the roses is sweet,' said she, but sweeter the vision of yonder star. I have had a terrible dream. It is so pleasant to be awake again. I thought I was dead! I am awake now and a beautiful angel is with me. I am going away, Orland—away—away! You must not be sad. I am going to visit that star. The angels will bear me. When you die you will join me. It will not be long—not long—I am going to part the same back and we stood tear. going—not long—and she sank back, and we stood tear knowing that the spirit had escaped through its

mortal bars. "We buried her in the old church-yard, where three generations of our ancestors repose; far away, Jessie, in the old Bay State, and transplanted the rose from the window to her head, and some of her favorite flowers to the mound.

Orland shed no tears. If he did, they were not visible; they must have fell on his heart and withered it. He became a wanderer, smitten with a mania for the evening star. He would sit for hours watching it as it sank down the Western sky, and when it disap-peared he would strike his forehead with his hand, and mutter inaudioly. Oh that I were there! It grew on him, and he traveled westward, buried himself for years in the interminable forests between the Alleghanies and the Mississippi, became as one of the red men, and with them be hunted buffalo on the vast plains which skirt the Rocky Mountains, then never trodden by the foot of white man. Out of the forest he came to seek rest on the restless ocean. He visited the paradise of the Pacific world, where the sky of azure rests over a tranquil ocean, and the palm throws its feathered leaves to the zephyr, loaded with the meat and wine of life, and orange and spice await the

plucking hand.
"He tarried not long even in the most enchanting spot. Eden would have soon palled his insatiable thirst, Thousands of miles he tossed on the heaving billows, joyous when the tempest raved wildest, and the ele-ments were resistless in their power. Then we lost race of him altogether; we gave him up for lost, as either cast away on some sunken coral reef, or over-whelmed by some tornado in the Indian seas.

whelmed by some tornado in the Hidian seas.

"Twenty years went by, and one morning the sexton, entering the graveyard, saw a person lying on one of the graves. He found on examination, that he was dead. He, of course, related the fact, and soon half the village were gathered around. The dead was clad in a sailor's suit. His complexion was very dark from exposure to the weather, his hair was grey, and his countenance had a foreign appearance. None recognized him; his mother did not; nor should I, but I say that he lay on the grave of Mettle. It was Orland. that he lay on the grave of Mettle. It was Orland—weary, worn, using the last remaining portion of his life's strength to reach her grave, as a goal, and there

"We buried his body reverently by her side, and the same rose bush now sheds its perfume over both. We buried his body, but his spirit we knew had joined hers, if not in the evening star, in an equally beautiful place." Our mother paused. We saw by the dim light tears trembling in her eyes, and she bent down and kissed us all, for we were very, very sad."

NATURE commands every man to take care of himself. The society or association which bids one man take care of another, or says that every man should he provided for by the state or nation, is teaching a false

### Woman and the Household.

BY HESTER M. POOLE, [No. 151 East 51st street, New York City.]

The celebration of the Thirty-first Anniversary of Modern Spiritualism occurred on versary of Modern Spiritualism occurred on Sunday, March 30th, at Republican Hall. The interesting exercises opened with a march and a song by the Chadren's Lyceum. This was followed by some remarks by the chairman, Mr. H.J. Newton, in which he traced the progress of Spiritualism duning the past year; one of the evidences of which is the publishing of an important which is the publishing of an important book by Charles Beecher. Then came an inspirational address by Mrs. Brigham in which she demonstrated the power of Spir-itualism in bringing life and immortality to light, and in overcoming the dread of the change called death, in her usual happy yein. Mr. A. J. Davis followed in a very brief but characteristic address, which was indeed multum in parco, and which, it is to be hoped. your readers may have the opportunity of reading. Mrs. Mary F. Davis came after him. and gave expression to the sentiments of a loving, chastened heart, which had found consolation in the proof of a continuance of affection in the higher life, which could be felt as a holy influence in silence and solitude. In alluding to the beginning of the era of Spiritualism, she said that there were then present four persons who had been interested witnesses of the first Hydes-ville rappings, just thirty-bne years ago.— One of them was Leah Underwood, the eldest of the Fox sisters, who were the mediums on that occasion; the others were Mr. and Mrs. H ---, of Rochester, New York, and Mr. Capron, who had written one of the first books ever issued upon the subject. She knew the audience would be glad to see these ploneers of a great movement, upon the platform, that they might remember their faces and testify to the interesting fact, that they had seen those who witnessed the advent of this great reform. To this, the large assemblage gave most emphatic assent, and the four accordingly took their places upon the rostrum beside the speaker, and Mrs. Davis continued her impromtu speech in a most affecting and appropriate manner. She re-counted what they had endured of opprobrium and opposition, in prosecuting their investigations, and of the wide spread results which had followed that little beginning, and then the audience joined with her in calling upon Mr. Capron to say something of his experiences. The gentleman replied, that all he would say of the first spiritual meeting ever held on the globe, was, "We were there;" and, indeed, what greater fact could be relate than that? Mrs. Davis closed by reciting her poem, found in the Lyceum manual, entitled, "There are treasures of ood in the human soul," Mrs. E. J. Bullene continued the exercis-

es, by enlarging upon the relationship be-tween the spirit and its Eternal and Divine fountain, and of the conquest over evil and death, by the new dispensation, in a strain of true and profound philosophy. The exercises were so long, that we came a way as the last speaker, Dr. S. Giover began his closing remarks. The hall was packed to its utmost capacity by a sympathetic audi-ence, and the music which separated the addresses, was exceptionally fine. Mrs. Wel-land and Mrs. Brown sang, and were each encored, and Prof. J. J. Watson's violin solos were exquisitely beautiful. His daughter gave a piano solo, and a quartette of young men sang two glees. During all this delightful reunion, commemorative of the advent of a new and a precious truth, one thought, beside the prevailing one of the occasion itself, made us proud and grateful. Three lovely and beloved women stood on the rostrum beside their brethren, gentle, strong, tender and true, as ever graced any assemblage, or made of home a brighter spot than the fabled Eden of old. As speakers, they were equal to the place and the time; their voices were fluent and far-reaching; their charms of magnetism and manner were constant and unstudied. They were no less graceful and gracious, that they dared think and speak truths which are as vital, consolatory and ennobling to the heart of woman, as that of man. Thirty years ago, this was not the case. Only a few brave pionear women, like Lucretia Mott, Frances Wright. and Elizabeth Cady Stanton, had broken the barriers of a conservatism, hard and cruel as the gyves of the slave, and dared to exercise the prerogatives of the mind. To day, these sweet-voiced women whom I have described, are our teachers, cherished and revered, the soul-companions of the noblest and best thinkers in the land, while their pure lives and womanly dignity give to the platform an atmosphere redolent with holy influences. And only such should venture to mount the steps upon whose summit stand teachers and leaders of thought. To the teachings of Spiritualism and its fellow, Free-thought, is owing this great and happy change. True, it has permeated all professions and ranks, and women now perambu-late the continent as lecturers, without exciting a ripple of opposition upon the sur-face of social life. Very seldom do they know how and why they got the liberty to do so, but it cannot be galoxayed that Spir-itualism with one hand first rent aside the bonds, and with the other-led woman upon those heights where her nature can expand gladly, gloriously, in the sunlight of reason and spiritual intuition. Let us realize this ad-vancement thankfully, joyously, my sisters, ncement thankfully, joyously, my sisters, and may we be sure to use our advantages without levity or intoxication; use them to increase the sum of human good and happiness, to help build up and firmly establish the practical operation of those grand ethical laws which are the highest expressions of the Divine Nature we can ever knew.

These three noble women, and others, their peers, are alike the pride and the example of the rising generation, "To whom much is given, much will be required."

GENERAL NOTES. There is a regular monthly meeting of the Woman Suffrage Society of the city of New York, which meets the evenings of the first Thursdays, at Mes. Dr. Lezier's, 231 West Fourteenth street.

The following note is from Mrs. Dr. C. L. Roe, a practicing physician of this city:
"Belloving that the majority of cases known as insane, are not at all understood, and that their treatment in asylums in consequence of the ignorance of their type condition, is utterly inadequate to effect a cure. I design to open an institution, on of about the first of May, for mental and parving disorders. Its May, for mental and nervous disorders. Its exact location has not yet been determined, but it will be in the vicinity of New York. Great success in curing such cases in private practice, enables me toplace before the public a much more humane and speedy and of ourse than has hitherto been "Great." We understand from Mrs. Roa that has our or cure than has hitherto been "tered." We understand from Mrs. Roe, that her curative aids embrace magnetic treatment, electric and medicated baths; blue and red light chrough colored glass; sun baths, and all advanced hygiene methods now used. She would like to communicate with all interes-

ted in the work, and will by in her office 1338 Broadway, on Wednesday evenings of every week during April, to meet any who may wish to consult with her.

The Society for the Prevention of Cruelty to Animals, has just issued its thirteenth annual report. In its inception, the office was a dingy spot, seven by nine, and the public laughed at Mr. Bergh and his hobby. To day, the Institution owns, by bequests known to exist and which have already taken effect, over one million of dol-lars. During the last year) its agents have investigated 3,360 cases of cruelty to dumb animals, making in all, 16.857, since its organization, with nearly 7,000 convictions of offenders. They take cognizance of cruelty to horses and cattle about to cross the ocean, and have greatly improved their condition in transitu, so that when arriving in England they are found to be in far better coa-dition than those reaching there from any other country.

The annual meeting of the National Wo-man Suffrage Association, will be held at St. Louis, on the 7th, 8th and 9th of May. It will be an important meeting, and a large attendance is expected. Delegates will be present from every section of the country.

The Massachusetts Society for the Prevention of Cruelty to Animals, has just celebrated its tenth. Anniversary. It reports ninety-three societies in the State, and four hundred and sixty-eight regularly employed agents. Lucy Stone truly ways that there is a pleasanter out-look for beaten and bruised animals, than for wives who are under the protection (?) of drunken or brutal husbands. A petition was sent to the Legislature at Boston, asking for protection for wives from "aggravated assaults" by their husbands. It is proven that there are over five hundred wives thus treated in that single city, yearly. She continues, "The point especially desired was to allow wives who must be in fear of their lives to dwell apart from their husbands; the law enforcing his absence and collecting his earnings for the support of his children and their mother while they need her care." The decision was adverse to the petition. Mrs. Stone finishes by saying, "It occurred to me that if women who are bruised and beaten as are those whose cases we have quoted, should appeal to this society, they might also awaken its sympathy and secure its protection, as the dumb animals have. They are not dumb, to be sure, but they are as helpless, and more wronged. Will some one appeal to them to prevent cruelty to wives?"

Mrs. A. J. Duniway has been for several years editor and proprietor of a weekly paper in Portland, Oregon, called The New Northwest. It is devoted to the interests of humanity; is independent in politics and religion; is alive to all issues of the day. and is alike radical and reasonable in tone. Mrs. Duniway is a woman of remarkable energy, of large experience and broad sym-pathies, a versatile authoress, and a magnet-ic speaker; she is an earnest, able and busy woman, in private and in public life.

In my recent article on the education of girls in France, M. Gambetta is made into Mr. Gambetta. The brilliant Frenchman might object to being Americanized in such a summary manner. In relation to the sub-ject, the Journal of Education says of the two bills that have been lately presented to Chamber of Deputies, one providing for the foundation of a college for girls in some of the large cities of France, the other for courses of lectures in at least one city of each of the eighty-six departments. "The inten-tion of the promoters of these new institutions is not to make woman a blue-stocking. Care will be taken not to develop her mind in such a way as to unfit her for domestic duties. Thus, young girls will not be free to study Latin, but they will not be allowed to remain ignorant of their civil rights, of the principles of domestic economy, of hy-giene, and of how to take care of children and the sick. The pupils will understand the mission of 'Woman and her special role. in society. It is in view of this mission that a liberal but practical education is to be given by the State to the young women of France."

#### BOOK REVIEWS.

"SAYING THE CATECHISM," seventy five years ago, and the historical results. An address delivered before the New England Historic Geneological Society, Ducember 4, 1878. By Dorus Office, D. D. of Beston. Pamphlet pp. 42. Boston: Lee & Shephard, 1879.

The views advanced in this little book are worthy of attention, because pronounced by a prominent man before a learned so-ciety, and still more because they indicate the foundation of the God in the Consti-tution" idea, which seems to be rapidly gaining ground. Not that anything is said by Dr. Clarke in its pages directly on that subject, yet his whole argument is applica-ble to that issue, and leads directly to it: He takes the township of Westhampton, Mass, and gives its history. It lies partly upon the Connecticut river and partly upon the hills of the eastern slope of the Green mountains. It is not fertile. Its popula-tion, at one time nine hundred, is now only six hundred. They were united, however, ed by a prominent man before a learned so-Six hundred. They were united, however, in a most unushal degree, both in politics and religion. They were Congregational-ists, and Dr. Clarke says, exultingly, "No other church exists in town, and to present appearance, no other church ever will." The "New England Primmer" was the fountain of religious inspiration, and to the Westminster Catechism it contained, Dr. Clark thinks the New England owes her nobility of character and peculiar religious life. His recollection of those early days,

seventy-five years ago, are interesting.

The catechism was divided into three parts, and public recitations were held on three different Sabbaths during the sum-mer, "perhaps a fortnight intervening be-tween each of them, to allow sufficient time for the children to commit to memory the

division assigned," It was an exciting time when the minis-ter announced that these recitations would take place. The children had to commit the long list of questions and answers verbatim et literatim et punctuatim, under pain of losing caste. "To be told, that is to be prompted or corrected by the minister, was not a thing to be permitted by any child

not a thing to be permitted by any child who expected thereafter to have any reputation in the town for good scholarship."

But the Sabbath was not sufficient. "The catechism formed a part of the curriculum of all the common schools in that town for half a century, and was as thoroughly taught and as regularly recited there as Webster's spelling-book or Murray's English Grammar." The author claims that this constant drill and thoroughness, laid the foundation of deep religious convictions, and prepared the young for the revival, and on the whole was productive of a high order of religious excellence. He thinks this drill on the catechism better than the modern Sunday school system, and argues its re-establishment. From his stand-point all this is correct, but there has

been a change of which Mr. Clarke does not seem to know. That change has swept the catechism from the public school, and will forever banish it. The "catechism" may be profound" and perfect, yet the influence on the tender minds of children, of its mysterious dogmatism, has been pronounced baleful, and the age of its supremasy can never return. Yet we may learn from its history as given by Dr. Clarke, the incalcu-lable influence, either for good or for bad, the thorough and persistent teaching of a system of doctrines may exert in moulding the minds not only of the present but of coming generations, and the question arises why may not reformatory truths be promulgated in the same manner? If we are to have a "catechism," let it be not the old, but one abreast of the age, an abridgment of modern culture.

AT THE BACK OF THE MOON; or Observations of Lunar Phases; by A. Lunar Wray, Pp 130, price, 50 cts. Boston; Lee and Shepard. New York, Charles T; Dillingham, 1870. For sale by the Religio Philosophical Journal Publishing

This is a sprightly satirical poem, beaming with liberal thought exposing the follies and shams of the time in an unsparing manner. Its keenest shafts are aimed on "Notsob," or Boston "Culchur," and the famous club, not inaptly called by the poet "Bighes," recieves a passing shaft;

For they seem to cultivate the art Of keeping away from the real—what is; And a scoffer said, who was not there, That all their dologs were. " in the air."

Most characteristic was the paper he heard read by one of the "Bigheds," proving Nothing at all may something be;

Proceeding much at length to show That only blind men really see. The bible and its supporters, laity and clergy come in for a generous share of sarcasm. The odd words formed by spelling ordinary names back ward, adds to the amusing character of the poem. The organized hypocrisy of society in religious matters is thus neatly presented by the moonite:

I asked a priest, "Do you believe all true You teach the people?" "O dear, no, "said he; "But then, 'twould never do to speak you see. For though we don't believe, the people do."

asked a working man upon the street, "Do you believe what priests any to the letter?"
"O no, we are not fools; and we know better.
The priests do," said he, and he multi-red "cheat." The position of Science is admirably presented by the opening address of the presi-

dent of a Scientific Congress: He said they held what God had given Folk brains that truth might thus be known; That truth from earth, or truth from heaven, By proof was 'stablished, not o'erthrown;

That gold when tested, only showed
That it was truly gold; and brass—
By ignorance with false worth endowed—

True men, for gold, ought not to pass. He did not think the mind of man Was "for delusion given"; but hoped

The outlines of a mighty plan Might be discerned; though still they groped But dimly for the truth of things,
Each more and more of truth might see,
If to the test his thoughts he brings,

And studies with-humility. He thought the light divine outshone
From moon and star, from face and soul,
Not dreams nor guesses, but alone
Most patient search would reach the goal.

He did not think the destiny Of men could hang on creeds unproved; The test of Sanctity must be In loving others and being loved.

The great Creator never meant
To play a game of hide and seek;
Nor is his bow of wrath e'er bent
'Gainst those who their true thought outspeak. He is the false man who dares say

For truth that which he doesn't know, And he the high God does obey Who follows truth where'ere it go.

We venture the assertion that this trip to the moon will open many eyes to the ab-surdity of existing shams in church and society.

Magazines for April Just Received. The Herald of Health (M. I. Holbrook, M. D., New York.) Contents: Physiological and Sanitary Marriage and Parentage; A. Hygiene Farm Home; Disease Germs; His Temperance Pledge; James Parton Concerning the Health Habits of Bayard Taylor; Mr. Gladstone's Habits; Mr. Alcott's Summer School of Philosophy; Letter to the Editor; Studies in Hygiene for Wo-

Leisure Hours (J. L. Patten & Co., New York.) A monthly magazine devoted to choice literature.

Magazines for March Just Received.

The Normal Teacher (J. E. Sherrill, Danville, Ind.) This number contains interest-ing articles under the following: Leading Articles; Editorial Notes; Notes and Que-ries; Publisher's Department. It should be in the hands of all teachers.

The Medical Tribune, a monthly journal devoted to medicine, surgery and the collateral sciences Edited by Alexander Wilder, M. D., F. A. S., and Robert A. Gunn, M. D., New. York. It contains many thoughts and suggestions well worthy of careful consideration.

The Southern Medical Record (R. C. Word, M. D., Atlanta, Ga.), a monthly journal of practical medicine, has the following table of contents: Original and Selected Articles; Abstracts and Gleanings; Scientific Items; Practical Notes and Formulæ; Ed-itorial and Miscellaneous Items.

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CHICAGO, ILL., APRIL 19, 1879.

#### Some Important Distinctions.

A devoted Spiritualist, and a good friend of the Journal, sends to us a slip cut from a communication recently published by our respected Boston cotemporary, and asks our consideration of its suggestions. While commending the JOURNAL for its "good and beautiful teachings," she "deprecates harsh-"ness and uncharitableness, even in a good "cause, however much it may be deserved." We reprint the slip sent ys, in order to call the attention of our friends and readers the more sharply to some distinctions which are apt to be overlooked, even by many of the most earnest and consistent Spiritualists; distinctions which govern the policy of the JOURNAL:

I cannot but think that some of those who conduct our spiritual periodicals are answerable for a great deal of the evil speaking and harsh judging which disgrace us as Spiritualists in the eyes of the world, and do incalculable harm to ourselves, both as individuals, and as a body that should set an example of charity and good-will to those who are expected to profit by its teachings. If journalists would refrain from personal abuse and the use of contemptuous epithets in alleding to those who think on some points differently from themselves, and who surely have no less right to their honest opinions on that account, and if they would refuse to publish harsh and worse than useless personalties, much could be done in this way to amend an evil which is dragging us day by day away from the light, and into paths that lead to destruction.

There are many people who oppose all at-

There are many people who oppose all attacks upon error and vice, if made directly against the persons guilty. This arises sometimes from timidity, and a general unwillingness to do anything that may possibly hurt any one's feelings, and sometimes, and perhaps the most often, from a sense of guilt. People guilty of an error or a vice naturally desire to be let alone. While they are willing that the very crimes of which they are guilty, should be condemned in general and abstract terms, they object to any criticisms that shall be direct and personal, or which shall in any manner direct the public to them, or their errors or vices. The gambler, the drunkard, the embezzler, the debauchee, will cheerfully listen to a general condemnation of these vices in Japan, and will contribute to the missionary fund raised to aid in reformations there, but they oppose all direct discussions of those crimes in our midst, and especially if such discussions tend to hold them and their practices up to public view and condemnation. This is not the view we take of our duty as a journalist. To us there is nothing sacred in crime or error. They have no immunities. It is the right and duty of a public journal to use a free lance against these; and to make thrusts in such a way and manner that the public shall not only see the crimes, but the criminals.

The Journal, with all the ability and earnestness it can command, endeavors to present clearly and unequivocally, the broad distinctions between honesty and trickeryvirtue and vice, purity and impurity, the true and-the false. It upholds, supports and encourages every medium for spirit manifestations whose life, and character, and practices are noble, pure, honest and above reproach; and it opposes and exposes, regardless of sex. age, or position, every medium, whose life is impure, and whose practices are vicious, tricky, deceptive or dishonest. It makes no compromises with wrong; it has no charify for vice, for fraud, for deception, or for imposition of any kind; it seeks and demands only the genuine, and opposes all simulations. When we see the head of a man in the flesh, slimulating a spirit-form, we do not throw turs of grass at it; we endeavor to hit it with the biggest rocks we can hurl-we aim to hit, and not to miss-we deem it our duty not only to hold up the imposition to public, condemnation, but the impostor as well.

We desire harmony, but not at the expense or at the sacrifice of truth, honesty and purity. We do not regard it "evil speaking and harsh judging," to publicly denounce an impostor or to call his impositions, frauds.

If we have any ambition worth achieving,
It is to show to the world that Spiritualism is a pure, a noble, an elevating, a true philosophy; that it is the great truth, "the way of life," which the world needs for its salvation; and that it is the exact opposite, in all particulars, of fraud, trickery, imposition, selfishness and social or domestic im-

If any persons claiming to be mediums for spirit manifestations, of any phase, or connected in any way with the public movement, whether mediums or not, practice fraud and impositions, or teach vicious and impure doctrines, the JOURNAL will certainly discharge its whole duty to the public, by giving such information as to the character, practices and teachings of such persons, as will warn the public against them. It will always accompany this information with such comments as shall leave no possible doubt of its condemnation of them. It will not aim over the heads of such persons, nor will it fire into the air. It will not use either a quaker gun or a blank cartridge.

If all the periodicals of the country which profess to be "spiritual," would adopt the same policy in relation to the impostors who have fastened themselves as barnacles upon the good ship, the great public disgrace which has attached itself to Spiritualism under various names and disguises would soon be wiped out. Some periodicals, which profess to be " spiritual," are either openly supporting, or timidly apologizing for, those who are guilty of these errors and crimes. It is this fact, which, " is dragging us day by day away from the light," and not the fact that such persons and their practices and errors are denounced, however harshly or personally.

It is one of the beauties of Spiritualism that it is liberal, that it concedes to every one the right to investigate, and to hold honest opinions. But it does not concede to any person the right to live a licentious life, to practice frauds, to impose upon honest people by trickery and false pretenses, or to teach vicious and impure doctrines in relation to social or domestic life. It is not the habit or the purpose of the Journal, to abuse those who honestly think differently from us, or to use contemptuous epithets in alluding to them; yet, we always reserve and claim the right to criticise views and opinions which we deem to be untrue and unphilosophical; and if these views and opinions, in our judgment are vicious in their tendency, we deem it our duty to say so in unequivocal terms.

Our contest has not been, and is not so much with persons on account of opinions honestly held or expressed, as with those, who, by evil practices and evil teachings, are bringing disgrace and reproach upon the cause we have so much at heart. We endeavor to cultivate charity and good will, and to teach it in the columns of the Jour-NAL; but our mantle of charity is not broad enough to cover us, and at the same time cover either the tricksters and false teachers who, in the name of Spiritualism, are imposing upon the world, or their supporters and apologists. It is, however, ample to enfold all honest Spiritualists and investigators, whether their opinions are like, or different from ours.

We are quite conscious that this course of the JOURNAL has excited not a little opposition. We are not surprised at this. We expected it; and we ask our readers to always bear in mind the true cause of this opposition. It is because we have stirred up, and exposed to the public gaze, a pool of the most virulent corruption. We have stripped the mask and disguise from a troop of the vilest impostors in the country. We have made their vocation unprofitable by exciting a general inclination in the public to demand of them fraud-proof tests. We struck them in their most vulnerable point-money-making. In turn, they and their apologists and abettors, would suppress us, if they could. This was to be expected. All the malevolent feeling against us comes from those who are conscious of detected

But we have our exceeding great reward. The Journal receives the hearty sympathy, support and endorsement of the great mass of honest, moral, law-abiding and reputable Spiritualists, and even non-Spiritualists of the country; and this encourages us to continue the good fight until truth, purity and honesty shall wholly prevail.

PAY YOUR DEBTS .- Every one of you to whom this request appeals can do it if you set about it. The money has been honestly earned; you all admit the value of the paper as a medium of intelligence and an exponent of pure Spiritualism, and should remember that the obligations are mutual in such an enterprise, and that the Spiritworld "expecta every man to do his duty." A system of credit has been practiced in sending out the paper, not from choice, but from necessity in years past; the time has now come when we must gradually change to the prepaid system, and this we are doing slowly, that we may not distress any, or deprive our old subscribers of reading the paper they have learned to love and re-

THREE MONTHS ON TRIAL TO NEW SUBscribers for fifty cts. is our offer again. We are willing to make this reduction and take the trouble of handling the names on the mail list, knowing that nearly every honest Spiritualist and investigator, with ordinary moral perceptions, who reads the JOURNAL' carefully for three months will come to understand and approve our course and desire to renew his subscription for a year. Every old subscriber can send from one to a dozen trial readers with a little-effort.

E. V. Wilson, in his debate with the Rev. Mr. Clark, at Hartford, Connecticut, in his argument sustaining the truths of Spiritualism, said, "Then here is the story of Lurancy Vennum, the Watseka Wonder, a true account, endorsed by leading citizens of Watseka. I put it in as evidence."

Dr. Howard Acknowledges the Justness of the Journal's Criticism on His Course.

To the Editor of the Religio-Philosophical Journal: The prominent place accorded to the dis cussion of the action of the undersigned in the Journal of the present week, may be attributed to somewhat unpleasant facts. Mr. Jonathan M. Roberts saw proper to place his own interpretation on the note which he published, and headed it accordingly. He also withheld a qualifying post-script, in which I expressed the belief that the alterations were made in the phraseolo gy of my contribution to the JOURNAL, I good faith, and in the belief that I would not object. The thought of "editorial for-gery" did not occur to me in connection with the matter.

Every friend of truth must approve of

your efforts to purify Spiritualism from all that tends to degrade it. In the same propor-tion they must disapprove of the encouragement given by journals published proresselly in its interests, to the discreditable practices of tricksters and impostors, of every grade and kind, who carry on their trades under the guise of the new philosophy. The conspicuous absence from the columns of the JOURNAL of the advertisements of the various forms of charlatan ism which have stolen the trade-mark of Spiritualism, is, in itself, a significant com-

Permit me to say a word in the way of personal explanation. In the past, I was so unfortunate as to be almost invariably confronted by these pretended oracles of the new dispensation, whenever I sought in-formation. As a consequence I was imbued with such disbelief and disgust that it found expression in various contributions to the press, and culminated in the publication of a medico-psychological essay, entitled, -"Life in Death, etc.," in which I endeavored to sustain the ordinary anti-spiritualis tic arguments. The Rev. Joseph Wild, whose lectures against Spiritualism were recently reviewed in the Banner of Light, repeats entire paragraphs from this book. He forgets, however, to state that fact. His remarks about Meredith Holland, the Kentucky mathematical prodigy and epileptic are quoted verbatim et literatim from "Lig-in Death."

Being now satisfied that I was formerly in the wrong, I have endeavoyed to make reparation by testifying freely and publicly in relation to such facts in Spiritualism as have been under my own observation, established by irrefragible proof. In the per-formance of this manifest duty, I have of course incurred the social and professional ostracism, which is still in some measure affected by the Grundys and cent-per-cents of society, towards the friends of free and fair inquiry. I hope to survive all this. But it is but right that my motives should be fairly estimated by the other side.

I object to no point made in your editori, al strictures, except the idea of my seeking shelter under the wings of some protecting biddy. This is rather a grotesque concep I have, however, noticed that a good natured, ambitious and clucking hen, will sometimes tax her extent of wing in gratuitous offer of shelter to some chick who may have outgrown herself, and who is utterly oblivious of any such need.

Respectfully, M. HOWARD. Brooklyn, N. Y., April 6th, 1879.

A brave man is he who can thus publicly acknowledge an error, and our readers will. we have no doubt, join with us in congratulating Dr. Howard on this display of courage, and will esteem him more highly than ever. An honest, conscientious, well-balanced man, will always feel grateful for honest criticism, and endeavor to profit

The Journal not only discusses important questions upon their merits, but also never hesitates to point out by name individuals whom it considers proper subjects for discipline. This course brings down upon us the vindictive bitterness of those conscious of detected guilt, who leave no stone unturned to injure us. On the other hand, our course gives us the unbounded confidence and firm friendship of every honest person who becomes the subject of criticism, as well as of all other reputable, moral, intelligent people.

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

During this month, J. H. Harter, of Auburn, New York, lectures at Cleveland, O. The last two Sundays of April, Dr. J. M. Peebles speaks in Stafford, Connecticut.

In this country the converts to Spiritualism have been drawn from all creeds and callings.

Mr. Willie Eglington, the medium for physical manifestation; will return from South Africa, to London in May.

W. F. Jamieson, Liberalist lecturer, is speaking for the Progressive Association in Orange, Mass., during the Sundays of April,

Mr. Simmons, formerly with Henry Slade is stopping temporarily in the city He says that Slade will probably soon sail for home.

The Roman Catholics have thirty-nine churches in St. Louis, twelve of which are German, one is Italian, one Bohemian and one colqued.

Baldwin, the "exposer," is in Australia, and he "is full" of challenges to Spiritualists, and when one is accepted, he backs down, of course. It is said that none of the Methodist

churches in Chicago, and only a few of other denominations, now use fermented wine at the communion. Mr. J. W. Fletcher, of Boston, assisted in

celebrating the thirty-first anniversary of Modern Spiritualism at the Cavendish Rooms, London, Eng.

Reports of anniversary celebrations have so crowded in upon us for the past two weeks, that we have been obliged to defer many interesting articles.

Mrs. Clara A. Robinson, well known in this city as a good medium and healer, has gone to Texas on a visit. Her husband, Mr. J. R. Robinson, is now General Passenger Agent for a Texas railroad.

The chapter on "Second Sight" ig the Rev Charles Beecher's book on Spiritualism, is chiefly devoted to the singular and life-long experience of the Rev. Prof. Dr. C. E. Stowe

In Calcutta there are one hundred and ninety-nine Hindoo temples, one hundred and seventeen Mohammedan mosques, thirty-one Christian churches, and two Jewish synagogues.

Prof. Wm. Denton began last week a course of lectures at Willmantic, Conn., and another at Manchester, in the same State. He.commences a Sunday Course at Springfield, Mass., on the 20th.

A very worthy seer, whose clairvoyant powers many persons have verified, says that Mr. Moody is attended and controlled by an Indian Spirit who was converted during earth-life to Christianity.

The lecture by Mr. Ela, which we publish this week, excited much attention when read before the Philosophical Society, and we believe, our readers will coincide with the general drift of his argument.

Prof. Denton commences a series of lectures at Springfield, Massachusetts, April 20th, in Hamden Hall, Republican Building His subjects are: "How God made Man; "Is Darwin Right?" "What the Heavens Teach;" "Has Man a Spirit that Survives Death."

T. P. Barkas, of London, Eng., says: "I have, in daylight, had writing produced upon a slate when held in my own hand, and when it was impossible for any human being to interfere with it without my observing it, the writing being both in longhand and in shorthand."

The Utica (N. Y.) Observer says: "The steady growth of Spiritualism is, we repeat, a phenomenon. It has counted among its followers men of the highest distinctionsuch men as Robert Dale Owen, Judge Edmonds, Epes Sargent, Prof. Hare, Lord Lyndhurst, William Makepeace Thackeray, William Crookes and Robert Chambers."

Baboo Keshub Chunder Sen, the leader of Brahmanism, is a spiritual medium. He recently gave his annual address at the Town Hall, Calcutta. The text of his lecture was, "Am I an Inspired Prophet?" His spiritual controls consist, it is claimed, of John the Baptist, Jesus of Nazareth, and the Apostle Paul.

Bro. Giles B. Stebbins speaks at Springport, Mich., April 20th and 27th. This experienced and cultured speaker should be constantly employed. While he does not appeal to the sensational cravings of man's nature, he feeds the intellect and gives food for careful thought, and lasting in its good

"Jesus Christ has sent me here to cure you," said Mrs. Pooler to Gertie Barton. of Deansville, N. Y., a little girl of fourteen years of age, who had been sick with a disease that baffled the skill of all the physiclans that were employed; and strange to say, she did cure the little invalid, who was so earnestly yearning to breathe the pure air again, and participate in the pleasures of her playmates.

The committee on resolutions at the Cleveland Convention, consisting of Hudson ttle, Dr. J. M. Peebles. Tho H. Harter, A. H. Kendall, Dr. Cooper, E. W. Turner and J. P. Allen, deserve high praise for the able and timely resolutions which they presented to the meeting as a result of their work. 'The convention will also receive the thanks of all honest and progressive people, for so heartily endorsing the labors of its committee.

In answer to the question, "Do you know what spirit it was that controlled you," the spirit Shakespeare, answers as follows in the Medium and Daybreak:

"I have not seen him, but I have heard his name is Busiris. Every word of King Lear I wrote, hearing the words clairaudiently. Coriolanus was another play I wrote after my retirement from London; I wrote this, hearing it clairaudiently. The Merry Wives of Windsor was written through my hand in nearly illegible characters."

"Mamma, I want my new dress on nogr so that I can go, for He is almost here!" said the sick daughter of J. H. Post, living near Ithaca, Mich. At her urgent request her mother got the dress, and the little girl got down on the floor and put the dress on herself, when she seemed perfectly contented. Then, after asking to be carried to each room in the house, she called each member of the family to her, and bidding them farewell, she said, "He has come now, and I must yo," and almost immediately expired!

Prominent names and high sounding titles in and of themselves, add no great momentum to the spiritual Movement. We had rather record the hearty endorsement given by the bone and sinew of the Cause to the resolutions offered at Bansing and Cleveland. than to print a column of titled names. No cause in this nineteenth century can long prosper without honesty and virtue united with intelligence freed from superstition, as the leading characteristics of the rank and

History repeats itself, and as "round and round we run," we again come back to the starting point. The venerable Alcott, now at the age of eighty, intends this summer to start at his residence, in Concord, Mass., a "summer school," to commence in July and last five weeks. It will follow the manner of Plato, and the sessions in fine weather will be held in the orchard or pine grove. He will be assisted by Prof. W. T. Harris, Dr. Jones, the Platonist, R. W. Emerson, Mrs. Cheney, D. A. Wasson and others, and the instruction will be wholly by lectures and conversation. The lectures will be on "Christian Theism," "Speculative Philosophy," "Plato," "Art," "Politics and Philoso-

Spiritualism at Cape Town, Africa, is spreading.

Mr. J. Frank Baxter has been lecturing and giving tests at Gloucester, Mass. He excited a great deal of interest there.

Mrs. Susie M. Johnson is lecturing at Minneapolis, Minn.; her efforts there are well received.

M. C. Vandercook has completed his eastern engagements and returned to his home in the West, where he will pass the summer months. Address him at Allegan, Mich.

The Spiritual Notes speaks as follows of Irving Bishop, now in London "exposing" spiritualism: "So far from his little tricks being in any sense exposures of Spiritualism, they bear no resemblance whatever to the abnormal occurrences which take place in the presence of mediums, and Mr. Bishop would not venture to attempt them under the conditions to which mediums are usually required to submit.

Mrs. H. H. Crocker, of 461 West Washington street, is constantly developing her mediumship. Her controlling spirit is said to be one of the wisest spirits, in matters of business. Mrs. Crocker, like Mrs. Simpson Mrs. Bishop, Mrs. Billing and others, is an example going to prove that a person may possess a positive will, strongly marked character and great individuality, and yet be a very superior medial agent. We venture to say that mediums of this kind will in the future predominate.

We regret to see that our esteemed New England cotemporary failed to publish the, resolutions adopted at Cleveland. We believe such positive and clear expressions of opinions as are contained in the resolutions adopted by both the Michigan Association and the Cleveland Mass Convention show a most encouraging condition in the West; and that the resolutions deserve the widest circulation as indicators of the height of the moral thermometer and as tonics for the weak and vacillating but well inclined, within our ranks.

A prominent Spisitualist and thorough scholar writes us under date of the 12th, from New York, as follows:

"I regard this week's issue as of superb excellence. The editorials are remarkable, clear and forcible, and most opportune. The one entitled "Psychic Marveis" is invaluable at this time, and its whole tenor is in the right direction."

It goes without saying that our motives in publishing such letters are entirely impersonal. We give place occasionally to this class of matter as evidence to the world that the JOURNAL is an acceptable and appreciated exponent of Spiritualism among those best calculated to judge, and by all who with clear vision are looking forwardtowards a higher and nobler life.

CHINESE FUNERALS: - When a Chinese funeral takes place one of the mourners, or a friend of the deceased, sits with the driver, and as the hearse passes along he scatters slips of perforated paper along the street. It appears that these paper charms are thrown out all the way from the house to the cemetery, the object being to keep the evil spirits from getting the body. . It is supposed that they follow the dead body in crowds, determined on mischief, but that, being very curious, they stop whenever they see these paper slips, examine them carefully, and try to get at their significance. Meanwhile the procession hurries on, other slips being thrown out, thus keeping the little spirits occupied in their studies till the friends get the body buried, and beyond their reach.

E. C. Haviland, writing to the Argus of Melbourne, Australia, speaks as follows of Dr. Slade, "Outsiders (those who have not seen Dr. Slade, and look on Spiritualism as thorough trash and nonsense) are apt to judge rashly, and many speak in a mysterious 'stage-aside' voice of wires, electric batteries, will power, ether, psychic, and goodness knows how many other forces, and further still, if one mentions Dr. Slade in their hearing, they immediately answer significantly, Professor Baldwin, Maskelyne, Cooke, and I forget how many other conjurers. But all I ask in simple fairness is, that before they speak of what they have not seen and .do not know—in fact, before they make fools of themselves-let them see-Dr. Slade, and I'll guarantee that neither Baldwin nor any of the others can produce writing on a locked-up book-slate, under the same conditions as Dr. Slade has done, and prove, as they profess to do, that it is not spirit agency and power that is at work."

The Rev. Dr. L. B. Carpenter, in a sermon which he lately delivered, said:
"We read in the Bible that a man was forewarned in a dream, and we consider that as having been done by a supernatural agency. Are there not thousands of people now who realize while sleeping what is to come? I have more than a score of times had things marked out to me so plainly that I could have written them down, which came to pass months afterwards. The dreams never did me any particular good, but I believe they came from God or from some guardian angel. Paul, while in a trance, was taken up to the second and third heavens, and saw that which man could not lawfully see; but there have been many instances where men have been in trances, and even prepared for burial, who, when animation returned, tell us that the soul was conscious all the time, and who saw things which, like Paul, men could not lawfully see, and some have said that the return of the body to life was a most terrible fall from a state of happiness beyond all conception. the body to life was a most terrible fall from a state of happiness beyond all conception. We have also in the Bible as evidence of God's presence on earth the death of Annanias and Sapphira. I have taken pains to look out similar instances of His presence, and by the aid of the newspapers I have, during the last fifteen years, learned of more than fifteen cases where sudden death was meted out to the blasphemous."

LETTER FROM HUDSON TUTTLE.

Mass Convention of the Spiritualists of Ohlo.

It'was with the most unalloyed pleasure again met the assembled Spiritualists of Ohio, after so many years separation. The familiar faces of pioneers in the good cause, venerable fathers and mothers in Israel, brought back a flood of pleasant memories. Some earnest workers, I knew, blamed me for not calling a meeting of the association at the regular time, which they regarded it my duty to do as its presiding officer, while others to whom I had explained my reasons sanctioned my course. The last meeting was held at the time Woodhullism divided our ranks, and every convention or association called together, made it the subject of dispute, and the press seized the opportunity to revile Spiritualism. The dissension made the cause languish, and there was less interest. I could not find any society willing to take the burden of the State Association on themselves, and I therefore accepted the responsibility of not issuing the call. The following years offered no better promises. Last year many letters of inquiry came, and so many more this year, that it was evident that the meeting was demanded. Brother John P. Allen, of Springfield, was

the moving spirit, and has worked perseveringly with Mr. Lees, of Cleveland. Everything worked satisfactorily, and the people were all pleased. The host Cleveland Spiritualists was exercised most liberally in providing for visitors. There was a deep earnestness and perfect harmony throughout the sessions, and although no permanent organization was affected, the foundation has been laid for the perfection of that object at the proper time. The of-ficers chosen by this convention retain their office until the next meeting, and as they are instructed to unite, if possible, with the Alliance Yearly Convention, which will be held sometime in August next, a still larger and more representative attendance may be expected.

In the meantime, allow me to recommend the true friends of the cause to organize local societies, for there can be no representative state organization until a large number of societies are in working order.

The audiences that assembled were of marked intelligence and truly representa-tive. There were an unusually large number of speakers present, and as the people wished to hear from all, and in conference had much of importance to say themselves, speeches were necessarily short and to the

I gladly took the hand of the veteran Dr. Cooper, of Belfontaine, whom I had not met for some years before. He sturdily labors on, and seems to know nothing of growing old. A few grey hairs is the only change we noticed since twenty years ago. Brother Peebles seems, under the influence of travel, to really go backward toward the fountain of youth, and year by year grows younger in appearance. Brother Bigelow, the vice-president, was chairman of several sessions, and certainly he has the credit of pushing through business and keeping up a lively serest, in a manner seldom exceeded. Brother Turner, of Newton Falls, secretary, is a fine trance medium and lecturer. He represented the Independent Age, and I was glad to see many patronizing that journal. Brother Flower, whom I expected to meet, could not leave his editorial and other duties. I heard many regrets on account of his absence. Brother Harter, of Auburn, N. Y., I met for the first time, and I hope it will not be the last. Brother Harter is quaint, original, and there never was any one like him. He said he had organized himself, with Harter for president. His fand of anecdotes is ex-haustless, and he convulses the audience by his ininitable manner. Next November he celebrates his silver wedding, and the "pilgrim" is engaged to retie the knot "with the same girl" as Mr. H. expresses it. I hope his friends will not forget him. Miss Gleason has the capabilities of tak-ing a high position as a trance speaker, and

I learn she has attracted large and appreciativ audiences, at her home. D. M. King, of Mantua, and Mr. Gillette, of Garrettsville, both able speakers, were not heard from the platform. A noticeable feature was the interesting speeches made in con-ference by those who are not professional speakers. Many of these made by aged men and women, were equal to anything pre-sented during the convention. The lyceum session on Sunday, was a rare treat to visitors, many of whom had never seen one before. The Cleveland lyceum is excellent, and reflects great credit on its officers, who have bravely borne the heavy burdens it has imposed.

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The convention was an earnest body, and by resolutions it has placed on record, with no uncertain sound, the views of represen-tative Spiritualists. The resolutions in regard to mediumship and tests, and the duty of the spiritual press were passed separate-ly, and without a dissenting voice. It is everywhere irresistibly felt that there is ab-

solute necessity for a pure and noble Spit itualism, freed from every taint of fraud. With all this flood of good things, came a cloud of sadness, as I vainly looked for faces familiar in the by sone time, but now removed beyond the veil which conceals the immortal from mortal sight. Most did I miss the enthusiastic Sutliff, who in the planear days astounded his hearers with ploneer days, astoupded his hearers with Bible interpretations so aptly applied to Spiritualism; a born and bred preacher, a Spiritualist retaining the old zeal turned into a new channel, he was admirably qualinto a new channel, he was admirably qualified for a John the Baptist in the work; and the eloquent tongue of S. J. Finney, who could say the most bitter, withering words against old theology and its shams of any man living, and hold those he lashed by the power of his oratory. These and many more have passed from mortal sight, but let us not say that they were not present. They certainly mingled with us, and the audience that was visible was complemented by a still larger audience invisible. Their sacred presence filled the place, and baptized all with its subtle influence.

THE THIRTY-FIRST ANNIVERSARY. While in Cleveland I was the guest of Mr. James Lawrence, to whom we owe the suggestion of the celebration of this anniversary day. He is now in his eighty-sixth year, and a type of the courtly English gentleman. He kindly showed me the original communication, as he received it from the angel world. It was received on the 12th of November, 1868, and the following is a brief extract: brief extract:

Bome acknowledgment should be made for this most glorious change, the savent of which had bever yet been celebrated as a matter of public rejoicing by the assembled multitudes of Spiritualists throughout the land. Shall all the minor circumstances of earth-life have their days of commemoration, and this giorious, new and holy dispensation be neglected? It is time some such tribute should be paid to those who have thus presented to the world, a means of emancipation from error, such as will meet the requirements of all—a day of universal jubilee, to be observed throughout all time.

The suggestion was timely, and he introduced it to the then active National Convention, and by that body it was recommended. In the year 1870 the day was generally observed by Spiritualists, and has been celebrated eversince. It is of greater significance than Christmas, and should

be more carefully observed by Spiritualists.

In nearly all the cities, the present year,
the day has received more than usual attention, and the angel world has been brought near to the hearts and homes of mortals. The tiny rap heard in a cottage in an obscure village of New York, has in little more than a quarter of a century beaten the chains from superstition, and brought light and gladness to the hearts of millions. It has accomplished more in this brief period, than Christianity in the first two centuries. And yet its power has only began to be felt. The Titanic combat with darkness, intolerance and bigotry, is still in the future, the result of which is not uncertain, for it has the invincible strength of truth and the hosts of the Spirit-world. It has brought a consellation which nothing else has furnished: the assurance that our friends live beyond the grave, and can return and communicate with those of earth. It has taught us that love survives the shock of death, and blooms in immortal fragrance on the evergreen shore of immorality. It has fur-nished the grandest incentive for the correct moral conduct of life, and made existence a joy, from the cradle to the highlands of heaven.

HUDSON TUTTLE. Anniversary Exercises.

The First Society of Progressive Spiritualists of New York celebrated the thirtyfirst anniversary of the advent of Modern Spiritualism at Republican Hall, 55 West Thirty-third street, on Sunday afternoon, March 30th. The Hall which was beautidecorated with banners, flowers and flags for the occasion, was filled far beyond its seating capacity, even standing room being at a premium, by a thoughtful, intelligent audience.

The children of the progressive Lyceum occupied seats in front, which had been re-served for their use, and commenced the services of the afternoon by singing a hymn appropriate to the occasion, led by the con-

ductor, Mrs. M. A. Newton.
Addresses were delivered by Mr. Henry
J. Newton, president; Mrs. Nellie J. T. Brigham, Mr. Andrew Jackson Davis, Mrs. Mary F. Davis, Mrs. E. J. Bullene, and Dr. Samuel Grover, of Boston, Mrs. Leah Underhill, one of the Fox sisters; Mr. E. W. Capron and Mr. and Mrs. John Kedzie, of Rochester, at whose house the first circles were held, were: introduced by Mrs. Davis and enthusiastic-

ally received by the audience. Mr. P. A. Wieland and Mrs. J. V. Brown, were the vocal soloists, and with the "Eclectic Quartette," consisting of Messrs. Geo. B. tic Quartette, consisting of Messrs. Geo. B. Davis, Jas. R. Gree 1e, A. Alexander, and Edw. C. Halsey, delighted all hearts with their melody. Prof. J. J. Watson, the eminent violinist, rendered the "Norwegian Romance" in a perfectly masterly manner. Mr. J. G. Withers gave selections on the flute, which sounded like the music of true inspiration. Miss. A. Watson doughter. inspiration. Miss A. E. Watson, daughter of Prof. Watson, executed with wonderful effect a very fine solo on the piano. The meeting adjourned to meet at the same place on Monday evening, where in social con-verse and with music and dance the hours sped all too fast.
MRS. S. W. VAN HORN, Cor. Sec'y.

To Physicians and Surgeons.

For sale, a large-size Pocket-case of instruments, made in Paris and imported at a cost of \$85. Said to be the finest which can be of \$85. Said to be the finest which can be made, is new and perfect, and will be sold for forty dollars cash. May be seen at the office of this paper.

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A vent large percentage of the 300,000,000 pounds of these produced last year in the United States was made in the improved Cheese Making apparatus manufactured by H. H. Roz & Co., Madison, Ohio. 26-7

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BALTIMORE, Md., July 17th, 1878.

Which it is intended "

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Leave. 10:30 a m. Pacific Espress.	Arrive.
10:00 a m Stoux City and Yankton Express	3:40 p
9:15 p m t Omaha and Night Express	(7:00 A 1
9:15 p m Bloox City and Yankton Express	36:30 a 1
10:30 a m. Duboque Express, via Clinton	3;e) p t
9:15 p m   Dubuque Express, via Clinton	. 17:00 a 1
8:45 p m sterling Express	.   *   1 :00 a 1
Pulman Hotel Cars are run through; between	Chinago sa
Omaha, on the train leaving Chicago at 10:30 a. 1	n. No othe
road runs these celebrated cars west of Chicago.	
FREEPORT LINE	
7:30 a m* Maywood Passenger	*7:45 A 1
9:15 a m Freeport, Ro bord & Dubuque	
10:15 p m Freeport, Hockford & Dubuque	*8:10 p :
14:0 m Elmhurst Passenger	
4:00 p m Bekford and Fox River.	*11:45 P 1
4:00 p m* Lake Geneva Express	*10:45 a 1
5:15 p m St. Charles and Algra Pamenger	*8:45 a.
	*6:45 a
5:30 p m Lombard Pas enger	6 * *7:00 p 1
6:15 p in Junction Passenger	*8:15 4
Ante b. mt. to amenion & description of the state of the	1 C.140 .

Returning, will leave Chicago at 1:15 p. m.

MILWAURER DIVISION. Depot corner Canal and Kinzie streets

8:00 s m<sup>3</sup> Mfwankee Fast Mail.
8:30 s m Mfwankee Hapectal (Sundays).
10:30 a m Milwankee Hapectal (Sundays).
10:30 p m Milwankee Express.
1:30 p m Wilwankee Express.
1:50 p m Wilwankee Express.
1:50 p m Wilwankee Night Express (daily). MILWAUKEE DIV'M LEAVES-WELLS ST. DEPOT WISCONSIN DIVISION.

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Leave.

1:50 a m Davenport Express.

10:30 a m Imaha Express.

10:1 a m Leavenworth and Atchinson Express.

1:50 p m Peru Accummodation. BLUE ISLAND ACCOMMODATION 4:55 a m Accommodation.

8:40 a m Accommodation.

12:20 p m Accommodation.

4:15 p m Accommodation.

7:10 p m Accommodation.

11:30 p m Accommodation.

1:12 p m | Accommodation. odation. \*Saturdays and Thursdays only.

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in others, a dryness, dry, watery, watery, thick mucous, puralent, offensive, etc. in others, a dryness, dry, watery, weak, or inflamed eyes, stopping up, or distruction, of the nasal passages, ringing in ears, deafness, hawking and coughing to clear the throat, ulcerations, scabs from nicers, voice altered, nasal twang, offensive breath, impaired or total deprivation of sense of smell and taske, distinct, mental depression, loss of appetite, indigestion, enlarged tonalis, fickling cough, etc. Only a few of these symptoms are likely to be present in any case at one time.

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#### Poices from the People. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Chinese Poetry.

A writer in Macmillan's Magazine translates the following poem from the Chinese language: It is called the "Tiny Rill:"

Over green hills and meadows a tiny rill ran (The little precious coquette);
She is pretty, she knew, and thus early began
Gayly firting with all that she met.

Her favors on both sides she'd gracefully shower, Regardless of whom they might be; One moment she'd kiss the sweet lips of a flower The next-lave the root of a tree.

She would lesp from one rock to another in play, Tumble down on her pebbly bed; Like a nalad, let the sun smitten spray Fall in prismatic gems round her head.

Sometimes she would lash herself into a rage, And rush roaring and seething along; Till a bit of smooth ground would her anger aswhen she'd liquidly murmur a song.

Let us not think so slightingly of Chinese sen-

timent after this.

. Spiritual Senses.

Prof. Benjamin Peirce, the great mathema-ticiar, having provided for a spiritual body, thus goes on to speak of the new senses with which it may be equipped. We have here five imperfect senses, and they are as much as we can manage in this terrestrial world. A life-time is required r most of us to become journeymen is the use either of them, and no man has yet been known who was master of them all. Touch, taste and smell arise from objects in immediate contact with the nerves. Their wide range of perception in different persons, and their great capacity for, education, give us undoubted intimation of how much they may be extended in a more delicate and sensitive organization. Their variety of character dependent upon their location in their nervous system, and their apparant difference in the inferior animals, suggest the possibility and probability of increase of variety in the future, probability of increase of variety in the future, when they may be usefully employed. Hearing and sight, by which we communicate with our fellows and perceive distant objects, are conveyed by means of vibrations. Auditory vibrations may not be oftener than ten in a second, or they may be as many as twenty thousand. Visual vibrations, on the contrary, are not less than four hundred millions of millions in a second, and may be as many as eight hundred millions of millions. many as eight hundred millions of millions. Between these two limits what a vast range of untried perception! There is ample room for more than forty new senses, each of which might have its own peculiar effect upon the nerves of the observer, and give a corresponding variety of information and opportunity for scientific study, for the invention of strange varieties of microfor the invention of strange varieties of microscope, telescope and spectroscope, to strengthen the new senses for beautiful art, and for the development of the grand or lovely forms of poetic fancy and imagination. Such is the glory of the intellectual future life naturally suggested by Christian philosophy. How infinitely grand in comparison with the elemental joys presented by other forms of religion! It is the natural and reasonable expansion of the ideal development, which began with the nebular theory. Judge the

tree by its fruit. Is this magnificent quality of ideality a human delusion, or is it a divine record? The heavens and the earth have spoken to declare the glory of God. It is not a tale told by an idiot, signifying nothing. It is the poem of an infinite imagination signifying immortality. Anniversary at Lowell, Mich.

which began with the nebular theory. Judge the tree by its fruit. Is this magnificent display of

E. A. Chapman writes: "The celebration in Train's Hall of the thirty first anniversary of Modern Spiritualism, was a complete success. A commodious hall, large audiences, the very best of speaking and music, why should there be failure? We are all proud of our meeting, and when we consider the great success of the State conconsider the great success of our State convention at Lansing, and the anniversary at Battle Creek, we think we have reason to be proud of the present status of our beloved cause in Michigan. Our meeting opened Saturday afternoon at 2 P. M., and throughout the utmost harmony and good feeling prevalled. Its Nast, a veteran Spirit-ualist, formerly a Methodist minister, presided as chairman. Saturday afternoon speeches were made by Giles B. Stebbins, Mrs. Lydia A. Pearsall, and Rev. Charles A. Andrus. Sunday motoing there was a conference, followed by an able address from Giles B. Stebbins, on 'the "Hydesville raps," from his own experience. At the close of the meeting the resolutions adopted at our State convention were passed with the greatest enthu-siasm, especially those which have reference to taxing church property and the use of the Bible in our schools. A vote of thanks was given to Bro. Stebbins for the interest he has manifested in our meeting, for his untiring efforts in behalf of Spiritualism in our State, and for his aid in op-posing the bill in the legislature prohibiting persons from healing or practicing medicines with-out a diploma; also to the friends from Baranac, Mr. E. A. Driscoll, wife and sister, both daughters of S. L. Shaw, the well known Spiritualist, for their soul-stirring music. Sunday afternoon the time was occupied by Mrs. Pearsall and Mr. Antime was occupied by Mrs. Pearsall and Mr. Andrus. Sunday evening there occurred the event of the session. Bro. Andrus calling for two subjects for poems, "Sunshine" and Ingersoll's travesty,—"An honest God is the noblest work of man," were presented. Without a moment's delay Bro. Andrus improvised under spirit control two lengthy poems, the merits of which are rarely surpassed even with the most careful preparation. On the whole our anniversary was a grand success. Our "spiritual strength is renewed" and our pathway grows brighter and brighter.

#### A Spirit Afloat.

Reports of mysterious manifestations at the A. H. Robie place, on Dry Creek, have been prevalent for several days past, and blood-curdling tales of linmense forms clothed in the regulation white, which vanish into thin air when approached, and of mournful wallings, shutters rattling and all sorts of hideous noises, have made food for gossip for some time. Various conjectures are affoat concerning it, but the facts seem to be as follows:

The apparition was first seen on Saturday night
last walking slowly along the porch, and uttering
cries of a sorrowful description. It was not incries of a sorrowful description. It was not investigated very thoroughly by the first observer. He said he hadn't lost any, ghoets. Then it appeared again at a later hogh, in the field, to Scott Myers and three others. Mr. Myers shot at it three times, and at each particular shot it came nearer to the party, until they concluded to leave. The personal appearance of the spiritual gentleman is said to be that of a priest clad in flowing surplies and robes. The boys are considerably excited about the matter, and several of our young braves are talking about going out and interviewing the chap.

Now, boys, you shouldn't get excited about it.
If it is all imagination it will not hurt you. If it is a genuine spirit just in from the celestial kingis a genuine spirit just in from the celestial kingdom, some one of you with mediumistic proclivities can form a battery and converse with it. If
it fails to respond to your carnest endeavors to secure the interview, it is undoubtedly a fraud. You
must deal gently with it, however, and not attempt
to dictate to it or create any excitement. There
is a scientific explanation to phenomena of this
character which demands more attention than has
heretofore been given to it. The superstitious dread
of people of all ranks, has prevented that careful
and candid investigation necessary to arrive at
facts.—Boise City (Idaho) Republican.

W. D. Seates' (of Union City, Tenn) name in a late JOURNAL, as "W. D. Scales." he write to him take note.

"PLEASE LET HER GO HOME."

This Was the Plea of a Little Girl in a Justice's Court in Her Mother's Be-

"Please sir, to let my mamma go home with us. If you send her away there'll be no one to take care of little Alice; and then she's so good to all of us. We won't let her go away again and—and get drunk, and she won't want to, we love her so. Please to let her go."

But dosen't your mother spend her money for drink which ought to buy you bread and butter?"
"Only once in a while, sir; there never was a better mamma than ours, and we'll take such good care of her and be so good that she won't want any more whisky, cause it's that, sir, which makes her bad once in a while."

"What have you to say, madam? You have been let off so many times on good promises that I am

"Your honor, I know I don't deserve and mercy at your hands, but for the sake of these darling, children let me try once more to be the good mother they think I am. God only knows why I can't help drinking, and why I should degrade myself by getting drunk and then abusing these innocent little-children. I thought this would be the last time, and that they would be so much better off without me, that I said I WOULD DROWN MYSELF.

and I was angry when a policeman pulled me out of the lake and saved my miserable life. I don't of the take and saved thy misersole life. I don't do anything to feed and clothe them; why do they love and pity me so? I only spend their hard-earned money for drink. How much better for them if I could be dead! More than once, your carned money for drink. How much better for them if I could be dead! More than once, your honor, have they gone hungry for days, and been dressed almost in rags, just because I had spent the last pennies for drink. I have a helpless little babe at home who was almost starved, I know, and yet none of them ever complained. I am not fit to go back to them; send me to the Bridewell, where I may find fit companions in drunkards and outcasts, and can scrub and dig at the lowest work till I make myself forget that I ever had a home and such precious children. My God, what a thing I am! You don't know how I despise my. self. Is there any hope for me, do you think, sir? I wish I could deserve their kindness and love, and your mercy. If you can let me go again my broken premises shall be renewed and I'll swear by the help of my Maker to keep them in the future."

"Let the fine be \$100, but I will suspend it and try her again."

try her sgain."
A scene in the North Side Police Court on Monday last is only half reproduced in the above narra-ted colloquy between Justice Kaufmann and two Others—one a woman forty-five years of age, but with an apparent experience of the saddest kind stamped on her features, and the other a child not yet nine years old. There were other parties pres-ent who did little but

which choked off any attempt to speak. They were other children of the dissipated mother—a daughter twenty-one years of age, very neatly but plainly dressed, and with an intelligent and somewhat cultivated countenance; a son two years and another how about agen. This less younger, and another boy about seven. This last child and the little girl who pleaded for her, mo-ther were standing on either side of the woman clinging to her dress and hands.

The woman was Mrs. Mary Creigle, who lives in rented rooms at the corner of Eric and Franklin streets, and she was before Justice Kaufmann for being drunk and disorderly. The term "disorderly" is well known to cover a multitude of sins and misdemeanors, and in this case applied more to an attempt to commit suicide than anything else. On the day previous an officer had seen her wandering along the lake shore, and kept so close a watch on her movements that he was enabled to be at hand and pull her from the lake soon after she had plunged head foremost

she had plunged head foremost
benearth its waves
from one of the piers. She was recovering from
a drunken debauch, and had settled so low into the
gulf of despair that she had determined to rid the
world and her family of respectable children of
her worthless life. She pleaded with the officer,
with tears and prayers, to let her die. He was inexorable, and conducted her to the police station.
She was placed in a cell and her eidest daughter
sent for. That dutiful young woman never uttered a word of blame when she arrived, but in the
tenderest kindness set about making her mother tenderest kindness set about making her mother comfortable: She removed the wet garments and comfortable: She removed the wet garments and replaced the scaked stockings and undersolving with her own. Food was brought from home, and everything done that could be to comfort and cheer the poor woman. The other children came and shed the fragrance of their love and affection on the heart of their despairing mother. On the following morning they appeared in the police court, and became her attorneys in simple pleas for mitigated punishment; which outweighed any defense that the ablest lawyer could have made. elense that the ablest lawver could have made.

Mrs. Creigle was once the wife of a prosperous and comfortably situated man of businees. He died the second year after the fire, but left the family provided with a good home and the means of support which a well-coulpped and well-stocked grocery store could furnish. All these were clear of debt and furnished a good income. Soon after Mr. Creigles's death the widow

and became an actual drunkard. Six months after her husband died a child was born, which has lived till to-day, but which is physically helpless. The property was mortgaged from time to time, as the business in the store declined through lack of attention, to furnish her with the means of dis-

from her, and she became destitute.

The children were always kind to their mother, and did what they could to furnish support for the family. Now the eldest girl, a young lady of twenty-one, and the oldest boy, two years young er, have good situations, and, each week, turn in to their mother nine dollars, with which she pays rent, buys coal, provisions and clothing for her-self and the smaller children. With the balance of their wages they support themselves. They deplore deeply the diagraceful conduct of their only parent, but have endured it for years without a murmur or the least indication of wavering af fection. They say there
NEVER WAS A BETTER MOTHER

than she when she lets liquor alone. It is only once in three or four weeks that she yields to the overpowering temptation to drink, and then she indulges in a prolonged "spree" of several days. Their entreaties have always been in vain, and at length they had patiently submitted to this inflic-tion in their otherwise happy life, and tried to keep her from harm.
The children are all honest and industrious, and

The children are all honest and industrious, and have made the most-of-their narrow resources for improvement mentally. They are highly respected by the neighbors and deserve encomiums for their filial affections such as few others deserve. The eldest have occupied themselves in earning money; the younger in staying faithfully at home and caring for the six-year old, helpless little sister. The family consists of eight children, and, when it is considered that but two of them. when it is considered that but two of them ceed in turning in any money for the support of the whole, the circumstances approach nearer to the vitiful. - Chicago Times.

The Thirty-First Anniversary at Less ville, Ohio.

The thirty-first anniversary was duly celebrated at Leesville, Ohlo, on Mouday evening, March Sist. An able address was delivered by J. S. Burr. He was followed by Abner Hixon and Bas. W. Prices Mrs. Mary E. Karl gave an address in vindication of religion and the Bible, and was answered by Messrs. Nixon and Harris. Paul Preston was chairman of the meeting and A. E. Adair, accretary.

W. D. Moore writes: I feel proud of the Journal; it is growing better all the time. I trust that you will urge upon Spiritualists the necessity of organization. I endorse your views regarding the Scripture. Let Spiritualists stop defaming the Bible and take it as their text book to prove modern Spiritualism, and more good will be accomplished than at present.

T. J. Binckburn, of East Liberty, Ohlo, writes: The cause of Spiritualism is progressing in our town. Right will prevail, and truth will come to the surface. We have some good medium here. People are becoming more liberal in their views. We are working hard for the cause of Spiritualism.

A Dream and its Result.

To the Editor of the Religio Philosophical Journal: To-day, March 25th, I received a number of the JOURNAL, and some two weeks ago I received an-JOURNAL, and some two weeks ago I received another copy. Well, I have read them. The one two weeks ago annoyed me a good deal. I did not want to be stirred up on Spiritualiam. I was actiled on that subject—that there was a demonstration against its assumptions. Then I thought perhaps it was sent by its editor, and duty to him demanded a perusal. So I glanced over it in a cursory manner, reading some of the short paragraphs and the headings, and a few lines of the heavy articles, then I laid it down and went to bed and I dreamed I was reading the JOURNAL, and a tall, majestic lady, a stranger, stepped into the and I dreamed I was reading the Journal, and a tail, majestic lady, a stranger, stepped into the room, and very solemnly and pointedly remarked: "That is no way to read such a paper." I felt the rebuke so keenly that I awoke, and after a few moments' reflection I laughed to think how 8piritualists would interpret such a dream as that: It was one of those impressive vivid dreams, that all the world have, through all time, regarded as surely correct, a premonition of a fact, and have founded prophecies upon them, and from which ghosts, spirits, devils and gods have been inferred.

red.
Well, when I have such dreams as that I always follow their admonition, and have found that in nine cases out of ten, and more, they turn out to be as truthful as any words spoken when parties are wide awake, and have both optical and auricular demonstration. So the next morning I took your paper in hand for a careful, thorough reading, and it seemed to stand out in bold relef beyond anything. I had seed in philosophical acceptant. youd anything I had read, in philosophical acceptacy. Mr. Selden, J. Finney's article criticising Herbert Spencer, was demonstrably correct, except the first introductory paragraph. Then, Mr. Tyrrell's article seemed not only theoretically correct, but fully ablaze with logical accuracy. But not being a Spiritualist and having no confidence in but fully active with logical accuracy. But hot being a Spiritualist, and having no confidence in
mere logical deduction, I had to stop reading and
invoke the dream lady, and the table jumped
about three inches, as near as I could judge. Then
I had another laugh at your fancied interpretation of such phenomena, and I said, "Well, Madam ghost, what now?" and I picked up a pencil and placed my hand on the margin of the paper, and it wrote this: "Go shead; write." So I took and it wrote this: "Go ahead; write." So I took a pen and paper, and being an atheist and unbeliever, I wrote the following on the remarks you quote in your last issue from Mr. Tyrrell, to wit: "When marial philosophy has convinced a man that he is but some transient phase of matter, soon to be dissipated into unconscious nothingsoon to be dissipated into unconclous nothing ness; he sinks at once in value in his own estimation; all incentives to culture die out."

That is practically incorrect; good only at a logical deduction, but logical deductions do not

make facts. The facts are, that unbelievers and materialists have all of this world that believers have, and are as much interested in the same cul-ture, with a decided advantage, that they suffer no diversion of their faculties to be wasted on a fancy. life beyond death, of which they now know nothing. Who limits his faculties to one life which be knows and understands, has his all for usefulness here, while he who divides with his fancy for another life, gives up his best chance for home culture. No people, whether believers or unbelievers, ever get but a small portion of their thoughts into practical operation in the world, and whether the believers in another life get more thoughts into operation for useful cul-ture, than the unbelievers do, is a question to be settled, not by logic, but by the historical facts of their lives.

Mr. Tyrrell is sound in his logic, but human logic does not run in the ruts of nature. Surely Mr. Tyrrell, and everybody else, would like to know an opponent's plea on his logical allegation against us poor unbelievers. Then let us be duly and respectfully considerate, and take a look all round the thing. None so poor but he may speak for himself. None so liberal as he who respects

for himself. None so fiberal as he who respects his brother's opposing views.

To evance superiority of believers over unbelievers, Mr. Tyrrell asks: "Why educate, polish and refine our sone and daughters for companionship of worms?" Why assent or intimate that we do educate them for companionship of worms? Does not Mr. T. know that we have no such purpose? No unbeliever ever entertained the idea that education is for companionship of worms. Only believers entertain that idea, and that not for themselves, but only as a disgusting thought to detract from their opponents. Human nature is weak, and one thing we know, that Spiritualism does not need such advocacy as that, any more than it needs have frocks or buffalo skin beards

than it needs fawn frocks or buffalo skin beards to bring out materializations. Who is it that says he is nothing but a poor worm of the dust; not the atheistical unbeliever, but the affecting, self abusing false believer.

Why spend time and toll to rear costly temples which must to-morrow be laid in ashes? Are they reared for another life? They are useful here for the pleasures of this life. Why indulge the fancy that they are useful for another life, more than the houses and barns we build? The history of them is that there are ten times the history of them is that there are ten times the quarrels, strike and ill feeling over them that there are over barns and houses.

Just now something is distinctly drumming out 'Yankee Doodle,' double quick. I guess Mr. Tyrrell's arguments are what that dream lady set me after. So let us look a little further.

It is the, material philosophy, as contra distin-guished from spiritual philosophy, that troubles Mr. Tyrrell and the Spiritualists. But is there any such distinction? Does nature show a distiuction between matter and spirit? Let us make an example of one thing material, and we shall see just how the facts stand, just how the ghost of your dead friend is made, and just how they drum out "Yankee Doodle," and just where that dream lady came from; only I am afraid my article will be too lengthy, if I trace it through.

Now, I propose as an example, earbonic acid gas.

That is matter. All know what carbonic acid gas.

is. It is a compound substance resolvable into elements. It is no more within reach of observa-tion than a spirit is, without supplements to sensation. Bupplementary instruments bring it into observation, just as supplementary instruments oring it into observation, just as supplementary instruments bring spirits into observation and then the gas is known only by its phenomena, just as spirits are known only by their phenomena. All materials display phenomena of matter, and there are the phenomena of matter, and there are the phenomena of matter, and these two make all of our knowledge of things. Each com-pound aubstance has its phenomena, and each simple substance has another different set o simple substance has another different set of phe-nomena, and all phenomena are extinguishable, and may be lighted up and annihilated continual-ly, like the blaze of a lamp; but the results of the phenomena are vast and innumerable, no less than the production of all the changes of forms we observe in nature. Carbonic acid gas passing through water makes it sparkle; passing through vinegar makes it effervesce and foam, as if a spirit was there, intelligibly raising a mighty commo was there, intelligibly raising a mighty commo-tion. Confined in a strong iron vessel with a hole reaching to it no bigger than a knitting nee-dle, it resists all efforts to stop that hole, so if two strong men hold an iron bar against it, it will push them away like a mighty spirit. Then it assumes quite another form, and becomes soild, like ice, and will then freeze mercury, so that it may be hammered into nails. Then, entering into animal bodies, it makes all the flesh and fat; so without the phesiomena of carbonic acid gas there without the phenomena of carbonic acid gas there could be no animal bodies on the earth. Then it could be no animal codies on the earth. Then it enters the little seed of the elm tree and undergoes decomposition, adding its carbon to the seed, till the gigantic elm tree is built up, and so of every other vegetable growth on the earth. So without the phenomena of carbonic acid gas there could be no vegetable thing, and we could have no artificial heat nor artificial light on the earth. There is still another set of phenomena belonging to carbonic scid gas. Immersed in it, no fire could burn an instant, and all animal and vegetable life would be instantly annihilated. So we see that the few phenomena we know of this matter, far transcend everything displayed by Spiritualism, and probably not an hundredth part of the phenomena of carbonic acid gas, has ever been traced by mortal man, leaving a vast field to octasion ally address our faculties of observation in character of mysteries.

Now, if we supplement our faculties, we may annihilate this gas, and have two entirely different things to deal with: oxygen and carbon, which display entirely different qualities, vast in extent and variety reyond the phenomena of carbonic acid; and the wildest conceptions of spirit cannot differ more from matter than carbonic acid differs from one of its elements, carbon, which is pure in the diamond stone, and hearly so in charcoal.

In separating the elements of carbonic gas; we enters the little seed of the elm tree and under-goes decomposition, adding its carbon to the seed

In separating the elements of carbonic gas; we

are at our ultimates of knowledge on the two exements, oxygen and carbon, but the intimations are strong that the ultimates of our knowledge are not the ultimates of nature; that those simple substances, oxygen and carbon, are susceptible of much further analysis; had we supplements to sensation sufficient or adequate for such analysis, then millions of other phenomens sow unknown would be displayed, but which occasionally come into observation as mysteries, which, in our ignorance, we aredit to spirits. But we know nothing about this, Up to the ultimate of observation, is as far as is known, except the intimation of susceptibilities beyond; and as far as observation extends, it gives knowledge to both the Spiritualists and the Materialists, who know and understand alike; but what is beyond knowledge or observation, intimated, the one, party names spirit and the other party names matter or material; but they both mean the same thing—what is beyond knowledge. They cannot mean a difference, yond knowledge. They cannot mean a difference because neither party has any greater extent of knowledge, stretch fancy, as far and wild as they may. The meaning is the same, differing only in name, as when one person calls an animal bear, and another calls it ursa or bruin. They are agreed—if they know it. So, Mr. Editor though a materialist, knowing the spiritual phenomena to be certain, just as you know them, can with equal truth and propriety subscribe my self a spiritualist.

CARLOS TRWESBURY. CHELSEA, Mass.

"A State Sunday."

Some weeks ago Prof. Swing delivered a sermon to which the daily papers gave the above heading In their report of it. Hon. A. J. Grover, of this city, made through the Inter-Ocean a somewhat extended, and able criticism of the sermon. After complimenting Prof. Swing, in very high terms Mr. Grover goes on to say:-

"While all this is true of Prof. Swing, it is also true as the rationalists think, that there is some-times too much of the odor of Calvinism clinging to the old clerical garments which he used to wear, and which he occasionally appears in now. In his last sermon on "The State Sunday," ad-mirable as it is, there seems to be running through it traces of the old idea that the State ought to help the church to monopolize every seventh day.

"He says "That the church is unable to furnish

"He says "That the church is unable to furnish the masses with an actual Sunday. Men will not believe in, or obey, the philosophy of the church: That, therefore, the State must confess that the duty devolves upon it, of furnishing a Sunday for the common public, a day that shall-chain the moster vices, etc., etc." From such a Sunday, made decent by the State, the church can extract more final help \* \* than it can ever hope more final help \* \* than it can ever hope to find in a Sunday that is a chaos, not shaped into beauty, by either law or goapel.

"This is an illustration of the dipping of the needle of Prof. awing toward the old magnet of Calviniam. Have we not had enough of the Sunday of the State, among the old Scotch Presbyterians in Scotland, under the Roundheads of England, and the Puritans of New England?

"The existing Sunday is the license consequent on society breaking loose from the unreasonable exactions of Calvinism, that made Sabbath-breaking a felony; and Sabbath breaking was laughter and song, and non-attendance at church, when sermons were three hours long. Which of the two-Sundays, the existing one, which the Professor calls "a hell on earth," or the old Scotch Roundhead or Puritan Suuday would Professor Swing prefer? A Chicago Sunday bad as it is. Swing prefer? A Chicago Sunday, bad as it is, is several hundred per cent better than the old Sunday of the Scotch kirk.

"But when good, large-hearted and truly religious infidels remember how recently the church have driven men out of the pulpit for preaching temperance, and how flercely she persecutes men, in and out of the pulpit, for preaching liberty to think; how largely she is responsible for the im-moderate use of strong drinks throughout chris-tendom; how she upheld slavery until God in His providence struck it down; how half of her ministers and members in this country were directly, and the other half indirectly, in complicity with slavery; that Christian countries are to-day, with the exception of Spain, the chief manufacturers old and New Testament, teaches the so called virtue of wine drinking, as well as the rightfulness of slavery; even good hearted, clear headed, and temperance infidels, naturally distrust the wisdom of helping the church secure a monopoly of Sunday or any other day.

"Give us the license of our existing Sunday, than the stillness of death, mentally and spiritually, which would come when all voices are hushed by law except the law of the priest."

#### Sermons on Their Merits.

Rev. J. L. Jones, of Janesville, Wis., has made departure among the clergy. Determined to have his church rest on sound business principles. he has with his usual boldness issued a circula announcing that "I have this day released the of ficers of All Souls' Church from all further respon-sibility as to my salary. Hereafter I will have no stated or assured income, but will trust to such support as my pulpit ministrations and general usefulness in Janesville will command. There will be no pow-renting or reserved seats in this will be no pew-renting or reserved seats in this church, no collection taken up, and no church beogliss. Annual tickets, good for a seat in any part of the church, will be sold for five dollars per year. These not holding annual tickets will have an opportunity of leaving upon the table at the door ten cents, on entering or retiring, if they so desire. Friends will be requested to make their own change." Mr. Jones proceeds to give, among his reasons for this change, "that the present management of church finances is a reproachto religion and an offense to decent business morals. Debts are loosely contracted, and the revenue collection. Debts are loosely contracted, and the revenue col lected often by undignified means." His "salary lected often by undiguised means." His "salary shall not rest with undue weight upon the shoulders of the few oper-willing supporters. Some such plan as this must be adopted in order to save the democracy of the shurch. I much desire that the church in which I preach shall be as congential a home to the mechanic has to the capitalist. This I believe can be done by putting the privileges at an uniform rate and within the reach of the poorest. I have no desire or need to remain in Janesville longer than my work is of sufficient value in the community to command a decent support on its own merits." We cannot but admire the boldness of the circular. At last secounts the port on its own merits." We cannot but admire the boldness of the circular. At last secounts the plan was working well, and Mr. Jones had a fair prospect of being soon ready to lend money to his salaried brethren.—Unity.

The movement inaugurated above, is a commendable one, and we hope that this honest sincere minister of the gospel, may be fully rewarded in his efforts to maintain unsullied the religion which he is so earnestly endeavoring to maintain.

#### The Watseka Wonder.

The Watseks Wonder is the title of a pamphlet published by the Reigio-Philosophical Journal, of Chicago, Ill., being the story of Mary L. Vennum, of Watseks, Ill., whose history is, without exception, the most wonderful relation of spiritual phenomena we ever read or heard of. The story is most marrial on. The story is most marrial on. is most marvelous, yet seemingly too well authen-ticated to doubt. The price of the pamphlet is afteen cents.—Nee Northness, Oct. 24, 1878.

J. P. Whiting writes: Without your ever welcome ministering angel of light, the Journal, I should be like a ship at sea without rudder or compass. You know you are right, so go ahead, and may the good angels ever bless you, is my most arrests preven.

Mrs. H. N. G. Butts writes: The Journal, I think grows in interest every number, and I congratulate you on its success. The department "Woman and the Household," is quite an acquisition to the paper.

J. Pattem writes: Go on in the good work and may the angels help you. Your paper is all that I could wish.

Notes and Extracts.

Inspiration is a perpetual blessing.

"When each fulfills a wise design, In his own orbit he will shine." The great want of Spiritualism is aspiration,

pirit-culture, soul-development. The orator is born, not made. Art refines and

guides, but does not give the speaking power.

Clouds are the veil behind which the face of day coquettishly hides itself to enhance its beauty. He travels safe and not unpleasantly, who is guarded by poverty and guided by love.—Sir Philip

The firefly only shines when on the wing; so it is with the mind; when we once rest, we dark-

Adversity has the effect of eliciting talents which in prosperous circumstances would have Spirituality is beyond price, and is not to be

ppraised by any monetary standard of commer-ial currency. With regard to man's duties, sectarian Chris-tianity prescribes many that thousands of the best men and women of the world cannot perform.

Aspire to or breathe out towards goodness, usefulness, purity, and truth, and inspirations to render the work aimed at a success will be re-

Shadows are not seen as realities—we know them only by privation; darkness and coldness are negative terms, and only express the absence of light and heat.

The Spiritualist does not want to be carried into heaven in somebody's arms, as though he was a helpless baby; nor sneak in behind some one's back, as though a trembling coward.

Power, like the diamond, dazzles the beholder and also the wearer; it dignifies meanuess; it magnides littleness; to what is contemptible it gives authority; and to what is low, exaltation.

J. Madison Allen writes: "I think the whole South will some day be a fine field for spiritual workers. The people are impressible, and are beginning to dare to think as well as feel. It not for that of conscience, yet at least ambi-tion's sake, let us reject ambition, let us disdain-that thirst of honor and renewn so low and men-

dicant that it makes us beg it of all sorts of peo-Though Spiritualism destroys the popular religious notions about the future state, and man's condition therein, it builds up a much more reas-onable and attractive system of teaching on the

subject. What each one desires to see accomplished in his generation is the liberation of the people from visionary and unsubstantial dogmas, so as to pre-pare them for the reception of a truer and a purer

Inspiration is a perfectly natural thing. Theologians have long taught that it was not only a direct gift of God to a chosen few, but was communicated in a supernatural manner, and practi-cally amounted to a miracle.

The testimony of all human experience and universal history is, that no people ever accom-plished any great and honorable ends without a respectful recognition of those masterly spirits who silently rule the world.

Spiritualism only needs to be placed on a proper organic basis, with means and methods adapted to its divine uses and deathless issues, and it will speedly become the philosophy and religion of the civilized world. Spiritualism first of all demonstrates by present facts the reality of a future state of con-

scious, intelligent, immortal existence for the hu-man family, instead of asking you to believe in it on the strength of certain ancient records. Perfect freedom of thought and utterance are

essential to progress; and the more free and un-confined the press is, the less danger is there of schemes prejudicial to the national interest obtaining a support among the people.-Anon.

Man is imperfect. Many persons are in a very crude, undeveloped state as yet, and do much that is bad; but the worst have divinity within them, which is an element that guarantees their gradual elevation and ultimate purity and happiness.

If certain persons in ancient times could place themselves en rapport with the envisible world, and receive inspiration from superior intelligences, why might not others in later days establish a similar connection and obtain a like Divine influx. "What must I do to be saved?" is the great and all-important question which Orthodoxy would have man ask; and of course it gives him a

ready and supposed satisfactory answer on the Lord Jesus Christ, and thou shalt be It is difficult in the absence of all means of testing personal identity of the communicating spir-it to arrive at any entirely reliable conclusion, and the result is that the majority of cautious in-vestigators leave the question of the identity of

the agents an open one. Circles who do not aspire for something higher, lay their mediums open to grave dangers from low influences; mediums who do not aspire to be-come better, have but little scope for lasting use-

Juiness. Aspiration must not be confounded with ambition and self-concelt. Thus science comes in to confirm that great deduction of Spiritualism, which assures us of the solidarity of all life and intelligence in whatever world or system they may be developed, that we none of us are allens in God's universe, but cos-

mopolitans, entitled to the freedom of the of it; ay, born to make all the past and all the future our heritage.—Epes Surgent. You have but to reflect on the condition of mankind in the earth-life, to become alive to the fact that a vast number of individuals are in a very crude and backward state of development. The combination of elements in their case is somewhat like the condition of a world when it is in its early taken of formation from a makelous state into

stage of formation from a nebulous state into

more symmetrical and solid body. During the revolutionary period, this country had produced a remarkable seer in the person of Dr. George de Benneville, who lived at Reading, Pa. This gentlemen's spiritual development enabled him to accurately describe events at great distances from the scenes of their actual occurrence. He thus announced the precise hour that the British forces evacuated Philadelphia.

The brilliant poems, and masterly addresses, not to mention other things, which are often given impromptu, under the inspiration of the Spiritworld, by persons who in their normal condition could produce nothing approaching to them, prove the continuity and present existence of this illuminating, energising, and expanding influence; and kindle the expectation of still more marvelous and beneficial exhibition of it as time rolls on.

The greatest mind is your master and mine. The most original thinker of his time: the man The most original thinker of his time; the man with the deepest insight; the clearest interpreter of all hidden realities; the man who is most successful in discovering the subtle principles of matter, and in subordinating the great forces and laws of nature to the advancement of all human interests—these are the men who, in all ages and countries, have led the great host forward and upward.

A telescope is an instrument for viewing distant objects. It brings the stars near to us, and enables us to examine them more clearly than with the naked eye. Multitudes of stars, that are invisible to unassisted sight, become objects of vast importance when scanned through the telescope. "Star dust" becomes systems of worlds rotating around their solar centres. The telescope is the creator of universes as far as man's comprehension of them is concerned. So does clairvogance reveal a new/record. ance reveal a new record.

Spiritualism teaches that there is no sud-Spiritualism teaches that there is no sudden change on entering the Spirit-world, but that all persons gravitate to the exact sphere for which spiritually, morally, and intellectually, they are fitted, and that the future life is in its first stages, to a large extent, a counterpart of the present; that spiritual realities are as tangible to the inhabitants of the Spirit-world as material bodies are to be inhabitants of the spiritual world, and that the inhabitants of the spiritual world normally stand in relation to the material universe as embodied human beings in their normal condition stand in relation to objects in the spiritual world.

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Continued-from First Page ply, the principle of this reform (Mr. Fel-ton, superintendent of the bridewell in this city, for instance). But the management depends simply upon the personal influence of the man who happens to be in charge; and without government system and appliances the results are comparatively small and uppertain.

In the eastern district of Pennsylvania the cellular plan has been in operation for several years, and in Auburn, N. Y., and Charlestown, Mass., and in a few other prisons some modifications of the congregate plan—some nearer approach to system—are in use. But in most of our prisons the old in use. But in most of our prisons the old congregate plan is in operation—with only such mitigations as the general advance of civilization has compelled between man and man in every relation of life. In our prison at Joliet it is mitigated by a partial adoption of the reform system of marks and shortening of sentences by good conduct—which is good, as far as it goes. But they have there also the plan of letting out the labor of convicts to the highest bidder. This plan is directly antagonistic to the reform plan is directly antagonistic to the reform system. It prevents the necessary disci-pline. Its first object is to make the convicts pay the cost of the prison, whereas that object should be incidental and last. It is an absurdly illogical and extravagant economy to so operate an instrument estab-lished to correct a social evil that the main object shall be to make it earn its expenses. Some of the states boast that their prisons pay expenses; one or two that they earn money. From any thoughtful stand-point these are the most expensive prisons in the country. One of the graduates from these institutions probably

STEALS MORE IN A WEEK,

after he gets out, than the prison makes him earn in a five-years' sentence. I am aware that it is no easy task to radically revolutionize our treatment of criminals, although Ireland and Switzerland are doing it, while we are hardly thinking about it. But while the state waits there is a field which we, as private citizens, and especially in this state, should occupy at once. One of the most important elements of the Irish average is its appropriate of the average of the property of the pro system is its supervision over discharged convicts. It finds employment for them, convicts. It finds employment for them, and never loses sight of them until they are reabsorbed into the body of honest, useful citizens. The most pitiable phenomenon in the American social system is a discharged convict seeking the means of an honest livelihood. Society, even benevolent society, which gives church lunches and charity which gives church lunches and charity concerts, gathers its virtuous skirts away from him as from the seeds of a disgusting epidemic. Many a man whose one offense has been atoned by years of suffering physical and spiritual, who carries a heart purer, a moral purpose infinitely braver than a large minority of the complacent sitters at our communion tables, staggers along our busy streets, from one severely virtuous door to another, begging—for bread? No; not even for sympathy or mercy, but for "even handed justice;" simply for a chance to do an honest day's work for the lowest market price. And in ninety cases out of a market price. And in ninety cases out of a hundred he is literally forced to commit crime or starve. Thackeray says: "The wicked are wicked, no doubt; and they go astray and they fall, and they come by their deserts; but who can tell the mischief which the very virtuous do?" It is this very thing which definitely establishes and regularly increases a "criminal class" in this country. There are thousands of entrances but scarcely a single egress.

ly a single egress.

And so the old mill grinds on. If a boy once gets into the penitentiary he has found a comparatively steady home. He spends short vacations, between sentences, in the

large cities; but

HIS PLACE IS KEPT WARM .

for him. He knows there is no honest work for him if he would do it-nobody will em ploy a "jail bird" — and, after a while, he would not do it in there was. He becomes, necessarily and legitimately, a professional criminal.

Now, while we are hammering at the legislature for a rational prison system, here is a field for instant private enterprise. In England there are between thirty and forty Prisoners' Aid societies in successful oper-ation. They have the advantage, however, of government aid. There are a few such societies in France. In Holland they are well organized. The principal one is at Amsterdam, with some fifty branches, There are a few in Germany, several excellent ones in Denmark and Switzerland, some in Norway, and one recently established in Russia. The New York Prison association is one of the best anywhere, and is doing a wonder-fully effective work. Massachusetts and Philadelphia have each a similar organization, successful, and one has just been organized in Maryland.

Is this private voluntary effort accom-plishing anything? The Metropolitan so-ciety of London has aided over seven thousand discharged prisoners up to 1874. The records show that only 5 per cent. have been recommitted. About the same result is es-timated in France. In 1870 the New York association had aided six thousand, and, although I have seen no exact figures as to results, there is reason to believe that they have been as satisfactory as in England. Some twenty years ago the streets of New York had become so crowded with vagrant York had become so crowded with vagrant boys and girls, the records of petty offenses so enormous that public attention was aroused, and it was the occasion of a special and elaborate charge to the grand jury. The "Children's Aid society" was organized. In eleven years commitments for vagrancy were reduced from 5.800 to 671, for picking pockets from 59 to 3; for "juvenile delinquency" 240 to 50, while the population increased 150,000. This society has now twenty and some twenty are industrial schools and some twenty ty-one industrial schools and some twenty night schools, with an aggregate attendance of over ten thousand. You will see that VOLUNTARY EFFORT.

in this country, in the matter of adult convicts, is confined to four or five states. In this state we have absolutely nothing on the kind; with a penitentiary full to the roof, and with Chicago close to its walls, the natural receptacle of its talented graduates. I cannot conceive of a more pressing demand for private practical benevolence—rather for social self-defense than that for the organization of a discharged prisoner's aid society in this city. It would require comparatively little expense; only sufficient to provide temporary shelter, and to employ an efficient agent who shall establish systematic communication with the prison authorities and with prisoners about to be discharged, and with employers throughout the country. Out of this, properly managed, would grow branch societies all over the state—perhaps the northwest. No doubt it would require considerable effort at first to overcome the natural prejudice of employers. But it would be overcome, although there would be wanting the great help of the prison training as in the Crofton sys-

tem. If you have not considered the subject much you would be astonished at the effect on what we call a "hardened criminal" of treating him like a human being; and of making him understand that some one has assumed a certain responsibility for him.
It is quite an open question which way the danger predominates, as between employing a convict with a reliable certificate of his exact conduct for several years previous, and an average, itinerant citizen, of uncertain antecedents and with no such certificate. Oftener than we may suppose the principal difference between the two is simply that old one—one has been in the penitentiary while the other

OUGHT TO BE THERE,

The superintendent of liberated prisoners in Ireland says that after the system had got well into operation he could not fully supply the demand; orders had to wait their turn to be filled. In England the societies had some difficulty in combating the preju-dice, but after the experiment had been fairly tested the demand for this kind of labor became, and has continued, good. The New York and Philadelphia societies have had a similar experience.

Probably the most important considera-tion in this question of the manufacture of criminals is the treatment of younger offenders and homeless children; for here is the great source and "feeder" of the criminal class, and right here is the most feasible point to grapple with this "inherited tenden-cy," and to fashion the environment. But this work, I am glad to say, is getting well under way. Here in Chicago the women are doing it almost entirely, through the church organizations and otherwise. The industrial school recently established by them at Evanston deserves the practical encouragement of every soul in the state. I have therefore confined myself here mostly to the consideration of the treatment of

There is, however, one other element in the production of criminals to which I must briefly call attention, although it is outside the scope of this paper. It is the indiscrim-

LICENSING OF "FENCES"

under the name of pawn-shops, in all our cities. A more direct encouragement to thieves could scarcely be conceived than to furnish them a safe and ready market for their booty. Some years ago, in the town of Kidderminster, England, it was noticed that while the more bulky articles were safe, the silk and thread used in bombazine and carpet-weaving were constantly stolen. Careful investigation revealed the cause. There was no market for the other goods, but it was discovered that there were many small weavers in Kidderminster, with limited means, who made a practice of buying this stolen thread and silk. A few years ago I had occasion to search for some hardware which had been stolen from a foundry in this city. Upon applying to the superintendent of police, I was advised that I should promise to repay to the pawnbrokers all money advanced by them on such articles as should be discovered in their stores; that the police were obliged to make such an arrangement with them, otherwise these prosperous gentlemen of the commercial class would conceal their stocks from examina-tion. Every test that I am aware of has disclosed the relation of cause and effect, plain and difect, between these institutions and the burglaries and larcenies in a communi A recent murder trial in this city has illustrated that relation. Some feeble at-tempts have been made to "regulate" these institutions. The necessity and feasibility of "regulating" them out of existence is not indistinct to me.

In conclusion, the complaint is a valid one that some of the advocates of this system handle the question of the treatment of con-victs too much from the disease stand-point. They seem to advocate a purely hospital reatment-more a nursing than a discipline There is too much of an easy-chair and beeftea atmosphere about the thing. Such a regimen would make a penitentiary a sort of agreeable resort for criminal invalids.

The effort would be

TO GET IN, NOT TO KEEP OUT. There is no sound basis for that claims, and there is nothing in this system which justifles them. As I have shown, even in marked mental unsoundness, the best treat-ment is that which includes a moderately severe discipline, physical as well as mental. An important element in this reform system is its systematic, deterrent discipline, in-cluding all the inducements and compulsions which experiment has shown to be its efficient aids in building up a moral tone. The severity is graduated, and is mostified as the moral condition becomes cleaner and stronger. But there is a further complaint as to the so-called leniency of this system, urged by some intelligent people. It is that the system concerns itself too much for the prisoner and too little for the law he has broken, the society he has outraged, the vic-tim he has killed or despoiled. "He has done wrong; he should suffer a punishment com-mensurate with the damage he has infict-ed." This is simply a demand that the treatment of the convict-shall be on the basis of retribution. After centuries of trial and admitted failure of the retributive plan these people complain because its essential element is not admitted into the reformfor this reform system wholly discards the principle of retribution. The whole purpose of that part of its discipline called "punish-ment" relates to the future; it has no relation to the past. No form of it has any place in the system but as an instrument in the restoration of moral health. Robert Hall said to the solemn-faced clergyman who ac-cused him of not "tribulating" when the Lord sent tribulations upon him: "Sir, there is a point in religion where it ceases to be a virtue, and that is just the point where you take it up." The point where punishment ceases to be prevention, and becomes revenge, is just where this reform lets it alone.

dred years of retribution with twenty-five of the Irish reform.

Sydney Smith says we do wrong to call the prehistoric races the "ancients." "They were the clever children; we are the white-bearded, silver headed ancients, who have treasured up and are prepared to profit by all the experience which human life can supply." It is the boast of this half-century that we are making systematized human experience, the guide for human conduct. Experience, experiment,—is the good of the age. The gatherer of statistics ranks way above the philosopher. We do not intend that Voltaire's definition of history, "a parcel of tricks we play with the dead," shall fit this century. We are guarding against that style of recreation among our grandchildren by writing our own history as we go along. It is curious that in the sweep of the last fifty years' civilization there has been such signal defeat in dealing with an important social problem. It is wondrous strange that we are so slow to utilize the results of a twenty-five years' successful experiment!

Does experience teach? Contrast two hundred years of retribution with twenty-five of the Irish reform.

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"Behold the kingdom of God is within you." This is one of those great spiritual truths, which the seers of all the ages have proclaimed; which theology has obscured; but which Spiritualism now re-affirms. Your only happiness, your only content, your only true kingdom of heaven must come from the nature of your own thoughts, affections, desires, aspirations/tastes. That kingdom does not depend on your external surroundings, but on your internal sympathies; your providence and continuous contents. moral and emotional culture; your relish for knowledge, beauty, and all good things of the spirit; your purity of life, your integrity of character.

Some men are born Sadducees as some are

born visionaries. The believer in universal life and Providence, who rises above dogma and is superior to negation, considers that the religious instinct is divine even in its lowest manifestations. The soul that worships fire is still a soul, and is alive. It will have a conscience, be sure. If the materialistic atheist worships anything, it is death.
"The infinite and eternal stupidity of the universe" is ever before him. The idea of a God and a soul that is immortal is the sorriest farce to his frozen faculties. Such views, were they general, would convert the earth into a charnel bouse. True, they are less repulsive than the belief that myrlads will burn forever in penal fires; but both are repulsive. The moral sense, as it is developed, the intuitions of the soul, every generous and affectionate emotion, every high aspiration, revolt against these awful and ghastly conceptions of our destiny. Place one man amid charming or impres-sive scenery, and his whole being will be re-freshed

freshed, uplifted, and enriched; for to the receptive mind, a thing of beauty is a joy forever. Place another man in the same spot, and he will sigh for his ale-house, his plpe, and his boon companions. He will derive no pleasure no profit from the specta-cle of nature's magnificence. He has culti-vated no taste, no sympathy for the lovely and the grand. It is no foretaste of a kingdom of heaven for him. He has nothing corresponding to it within his mind. He has found his pleasure in things debasing and belittling. His tastes are deprayed, dis-

Persons who have given but brief reflec-tion to the problems that come up in Spiritualism, as in every other form of life, often put the question: "Why are not all spiritual manifestations of a lofty order? Why are frivolous, deceptive spirits allowed to manifest themselves? Why is there so little moral earnestness in many?"

We shall not have to go far for an answer, since it rests in the nature of things. It is this: Probably one of the important providential purposes of this sudden outbreak of wide spread intercommunication with the pirit-world, is to let us know that the change from an earthly to a spiritual state and abode does not involve a change of a man's individuality. The realm he is to inhabit in spirit-life is that spiritual environment he is creating for himself here by his daily thoughts, habits, desires, deeds, passions, loves, aspirations, and tastes.

Unless the kingdom of God is within usi,

we shall get no nearer to it by entering the invisible world. Already we are in that world, just as much as a blind man is in a world of sight. Not by submission to a creed; not by going through certain rites and forms; not by any vicarious agency or virtue, will that kingdom of life and light and love be found. All these external means, processes, forms, can avail only so far as they may affect a man's character for good; so that his depravity shall become rectitude, his impurity purity, his selfishness generosity, his meanness nobleness, his hatred love, and his malice charity. And O, do not imagine that by any vicarious action, and without effort of your own, your character is to be changed from the bestial to the ce-

Yes: the communications, supposed to come from spirits, are often frivolous and unworthy. Those to which great names are attached are often ridiculously false, since the matter of them is inferior to what we know the credited writers were capable of on earth. This only shows that there are deceptive, immature, undeveloped spirits, who find themselves merally and intellectually, just where they were when they left the physical body. Or it may show that the medium himself gets impressions psycho-metrically, which he attributes ignorantly to spirits once famous on earth.

By the mere circumstances of passing into the Spirit-world, man will not at once make amends for all his past neglects, im-purities, depravities. The sinner will not rise at once into the saint, nor the fool into rise at once into the saint, nor the fool into the sage. We shall not gain vicariously those good things of the mind and heart which we spurned when they were offered to us here. There is no royal road to perfection even in the Spirit-world. Eternity is before us, and God is very patient.

If the disclosures from the unseen world were all of the most exalted character, they would afford us no true idea of the numerous grade of moral and mental development existing there. Spirits create their own environments; carry their own heaven,

own environments; carry their own heaven, or their own hell. It becomes externalized and is their home, the home of their preference, until, aspiring to something better, and courting high influences, and looking to God for light, they gradually rise to a state less unworthy of the yearnings of an importal being

less unworthy of the yearnings of an immortal being.

And by presenting this wonderful fact; by showing us deceased men and women with their mortal folloles and shortcomings still adhering to them, their moral and mental conditions hardly yet changed for the better, Spiritualism is fast uprooting a mischievous error from the minds and consciences of men. For spirits come to us now, revealing and enforcing that divine caution, that eternal verity: "Be not deceived; God is not mocked; for whatsoever a man soweth, that shall he also resp."

THE SUPREME GOOD. O Source divine and Life of all,
The fount of being's wondrous sea!
Thy depth would every heart appall,
That saw not love supreme in thee.
We shrink before thy vast abyss,
Where worlds on worlds eternal brood;
We know thee truly but in this:

That thou bestowest all our good!
And so, mid boundless time and space,
O, grant us still in thee to dwell,
And through the ceaseless web to trace

Thy presence working all things well! Nor let thou life's delightful play Thy truth's transcendent vision hide; Nor strength and gladness lead astray From thee, our nature's only guide. eatow on every joyous thrill

Thy deeper tone of reverent awe;
Make pure thy children's erring will.
And teach their hearts to love thy law!

"THY WILL BE DONE. Father, I know thy ways are just.
Although to me unknown;
O, grant me grace thy love to trust,
And cry, "Thy will be done!"
One prayer I have—all prayers in one—
When I am wholly thine:
Thy will, my God, thy will be done,
And let that will be mine!

ADDRESS,

Lord of all life, thou who art Wisdom and Love, put thy spirit into our hearts, that we, being made pure and holy in our secret thoughts, may not fail to perform all that is good and acceptable in thy sight. May no self-indulgent propensity, no love of pleas-ure or of ease, no dread of opposition, no fear of shame, prevent our laying out our lives heartily in the service of truth and hu-man advancement, which is thine own reas-onable service. Grant unto every member of this household thy peace and the consola-tions of the heavenly sphere. If we have wandered from the right way, do thou in mercy bring us back, and lead us into the paths of righteousness and duty.

Establish us in faith and love, and enlighten us that we may understand thy whole will concerning us. May we watch our hearts, and bridle our tongues, and govern our tempers. May we fear no human judgments while we feel that we are on the side of truth and God. Teach us to prize at their true worth the changing opinions of men, and to find in thee the absolutely and eternally true. Save us from the delusions of self-love, and all pharisaical concelt; from bigotry, tyranny, and pride. Let thy pure truth and love be the inspiration of our souls. Amen.

HYMN. O, give thanks unto the Lord for he is good For his mercy endureth forever; To him that by wisdom made the heavens For his mercy endureth forever; To him that stretched out the earth above

the waters; For his mercy endureth forever; Who giveth food to all flesh; For his mercy endureth forever;
O, give thanks unto the Lord of heaven; For his mercy endureth forever.

INVOCATION.

Thou, that sendeth forth thy light and createst the morning, and makest thy sun to shine on the evil and on the good, illuminate our minds with a knowledge of the truth; purify our wills by the force of thy in pouring Spirit; help us so to live that we may never be afraid to die. We commend to the fathering goodness our belowed mend to thy fatherly goodness our beloved, our friends, our country, all mankind. May thy Spiritual light and life find access to us all, and save us from the blindness and the desolation of unbelief in thee and our own souls. Amen.

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