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DEVOTED TO THE ARTS, SCIENCES, LITERATURE, ROMANCE AND GENERAL FORM.

Truth Means no Mask, Doves at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Hearing.

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Are the Alleged Truths of Modern Spiritualism Reliable?

Including Criticisms of Opponents, and a Review of Occultism, Rosicrucianism, the Hermetic Mystery, Kabalism, Art Magic, White Magic, Elementary Spirits, etc., etc., etc.

BY WILLIAM EMMETTE COLEMAN.

EXPLANATORY.—A considerable portion of the following address was delivered before the Progressive Lyceum, America Hall, 615 Jayne St., Philadelphia, Pa., Sunday, October 10th, 1875, and Sunday, October 17th, 1875, it having been subsequently amplified and elaborated for publication in the RELIGIO PHILOSOPHICAL JOURNAL. The Progressive Lyceum is composed of all shades of religious belief, Atheists, Deists, Materialists, Spiritualists, Jews, Catholics, Quakers, Swedenborgians, Unitarians, etc., etc., assembling each Sunday afternoon and evening for the free discussion of religious and philosophical questions, the subject for each ensuing Sunday being selected by a Committee of five, appointed for the purpose.

PRELIMINARY

This is, indeed, a sweeping question. Taking the phrase "alleged truths" to include all the alleged truths of Spiritualism, I doubt very much if there be an inhabitant of this globe, who would answer this question affirmatively, but taken as meaning any, or some, or most of the alleged truths of Spiritualism, I unhesitatingly and emphatically affirm the truth of the statement involved in the query.

To me, as to thousands, if not millions of others, there is no question upon this point—there can be no question. We know no belief on the subject; we have absolute, positive knowledge. We know, as well as we know that we exist, that the truths of Spiritualism are reliable. Nearly all Spiritualists you meet will tell you they have no belief in the matter, they know its truth; and so say I, as I have repeatedly informed inquirers and skeptics during the last sixteen years, that being the period in which I have been investigating this greatest, and most wonderful of all subjects that can possibly engage human attention.

For the truth of this dogmatic statement of positive knowledge, I have the fullest and most complete evidence. I believe nothing, I accept nothing, unless I can clearly see the why and wherefore of it, and fully understand its philosophy; and unless it is clearly in consonance with my highest reason and judgment. Reason, logic and common sense are the arbiters employed by me in the decision of all questions presented to me. Those of you who heard my remarks a few Sundays ago on the Bible God, will acknowledge that I am not one disposed to swallow down marvelous, supernatural stories; on the contrary, I am naturally skeptical, incredulous of everything not in accordance with scientific principles, and the plain teachings of nature.

During the past few weeks, I have heard, upon this floor, various objections urged against Spiritualism, a few of them having, seemingly, some weight, but the great preponderance of which amounted to simply nothing at all. Every one that I have heard speak against it, showed conclusively by his remarks, his dense ignorance relative to what Spiritualism really is. They, one and all, appear to have some slight acquaintance with the A B C of Spiritualism, the simplest of its phenomena, and the feeblest of its mediums; and, upon that slender basis of knowledge, they have attempted to refute its claims and prove its falsity; their feeble utterances thereon only demonstrate their gross ignorance of the subject upon which they were advertising. They have indulged in the most palpable misconstructions and misunderstandings, both of the phenomena and the philosophy, together with the weakest and most childish statements and arguments imaginable. Had I time, every *ad captandam* attempt at sarcasm and ridicule, could be readily refuted and set aside.

EVIDENCE OF THE TRUTH OF SPIRITUALISM.

But are the alleged truths of Spiritualism reliable? How can we determine the reliability of anything, except, first, by our actual observation, and, failing this, by competent testimony? In both of these particulars, the evidence in favor of the facts is overwhelming. There are, at a moderate calculation, twelve or fifteen millions of Spiritualists in the world, every one of whom, it is safe to say, has been by actual observation, convinced of the reliability of the phenomena in all parts of the world, in every grade of society. Twenty-seven years ago, there was not one single Spiritualist; now there are twelve or fifteen millions at least, and all made so by witnessing objective facts in nature; nearly all of them forced into it against their will, fighting and opposing it, till the evidence of their own eyes, and the voice of their own reason, compelled them to acknowledge its truth. I was, at one time, bitterly opposed to it, but then I knew nothing about it, like very many of its present combatants.

Besides, we have the testimony of many of our opponents to the reality of the phenomenal truths of Spiritualism, only they attempt to account for the occurrence of the said phenomena differently from ourselves. Very few persons nowadays are so rash, or as a friend remarked last Sunday, are such ignoramuses as to deny the actuality of all

the phenomena, yet some parties on this floor talk as if all the so-called facts of Spiritualism were produced by fraud and jugglery. I deny the allegation, and hurl the imputation back in their teeth. If they don't know any better, let them learn something about it before speaking upon the subject more.

Let us see the character, talents and standing of some of those testifying to the reality of these truths. They number among them some of the keenest intellects, most searching and analytical minds, most transcendent geniuses, most enlightened statesmen, whole-souled philanthropists, and purest moralists of the age. I include none except those who have publicly avowed their belief in Spiritualism, either phenomenal or philosophical. Quite a number of others, of earth's former sons and daughters, have been chided as Spiritualists, but they themselves have not so declared themselves. All such I shall exclude.

ISCIENTISTS.

Alfred Russel Wallace, Naturalist; Cromwell F. Varley, Electrician; Camille Flammarion, French Astronomer; Hermann Goldschmidt, Astronomer and Physicist; William Crooke, Chemist; Prof. N. D. Wagner, Geologist, University of St. Petersburg, Russia; Prof. A. Butlerov, Chemist, University of St. Petersburg; Dr. Vladimir Dahl, Academy of Science, St. Petersburg; Prof. Nees von Esenbeck, President Royal Academy of Science, Breslau, Germany; Alex. von Humboldt, Naturalist and Cosmist; Dr. Heddle, author of "History of Chemistry" and "General Encyclopedia"; Prof. A. D. Mojan, Mathematician; Prof. Worthen, State Geologist of Illinois; Dr. Wm. Hitchman, Physiologist and Physicist; Dr. Maximilian Perty, Professor of Natural Science, Berne, Switzerland; Prof. J. J. Mages, Agricultural Chemist; Prof. Robert Hare, Chemist; Prof. W. D. Gunning, Geologist; Prof. J. R. Buchanan, Anthropologist; Prof. Wm. Denton, Geologist; Drs. Ashburner and Elliotson, Physiologists and Magnetists; Prof. Challis Plumier, Professor of Astronomy, Cambridge, England; Prof. Wm. Gregory, M. D., Chemist; Prof. Herbert Mayo, F. R. S., Physiologist; Mr. Rutter, Chemist; Prof. Brainard; Baron von Reichenbach, Physicist; Dr. John Boye Dole, Electrical Psychologist; Dr. J. Lockhart Robertson, editor "Journal of Medical Science," England; Prof. Thury, Geneva.

2d. PHILOSOPHERS AND METAPHYSICIANS.

J. H. Von Fichte, the Emerson of Germany; A. Bronson Abbott, America's gifted sage; Dr. Franz Hoffman, Professor of Philosophy, Wunzburg University, Germany; P. Yowkevitch, Professor of Philosophy, University of St. Petersburg; Archbishop Whately, Metaphysician; Prof. S. B. Brittan, Mental and Moral Philosopher; Narsan E. Senior, Professor of Political Economy, Oxford College, England; Charles Bray, Philosophical author.

3d. NOTED PHYSICIANS.

Dr. J. J. Garth Wilkinson, England; Dr. J. M. Gully, England; Dr. Julius Fransenstadt, Germany; Dr. Grunhut, Buda-Pesth, Hungary; Dr. Gray Sexton, London, England; Dr. Stanhope Templeman Speer, Edinburgh; Dr. G. W. Eaggerod, Mannheim, Baden; Dr. Joseph Haddock, England.

4th. EMINENT STATESMEN AND PHILANTHROPISTS.

William Lloyd Garrison, Boston, Mass.; Gerritt Smith, Utica, N. Y.; George Thompson, English Anti-Slavery Reformer; Giuseppe Garibaldi; Giuseppe Mazzini; Louis Kossuth; Emilio Castelar; Victor Hugo; Abraham Lincoln.

Note their names again. They are the men who have done more than all others, in our age, for human liberty, and the emancipation of man from tyranny and despotism. Garibaldi, the liberator of Italy; Mazzini, the inspired leader of the Italian patriots and republicans; Kossuth, the Hungarian apostle of freedom; Victor Hugo, the genius of the French Republics, so long exiled by Louis Napoleon; Castelar, the magic orator and Republican leader in Spain; Abraham Lincoln, the second Washington of America; Wm. Lloyd Garrison, the Anti-Slavery champion, and his worthy co-adjutors, Gerritt Smith and George Thompson. What a glorious galaxy of glittering gems in the sky of human progress, emancipation and enlightenment! And every one of them a Spiritualist! They are the world's saviors! The world's redeemers! Who can tell how much they have been impelled, in their mighty efforts in behalf of the people, and the people's rights and liberties, by the glorious principles of this much-despised Spiritualism, held by each and all.

5th. DISTINGUISHED LITERARY AND ARTIST-PHYSICITANS.

Ex-President Andrew Johnson; Ex-Vice President, B. F. Wade; Vice President Henry Wilson; Hon. Joshua R. Giddings, of Ohio; Ex-Gov. N. P. Tallmage of Wisconsin; Senators Simmons, Sprague and Anthony of Rhode Island; Hon. Robert Dale Owen, late Minister to Naples; Hon. N. J. Banks of Massachusetts; Hon. Geo. W. Julian of Indiana; Senator Howard of Michigan; Senator Harris of Louisiana; Senator Fitch of Indiana; Senator Stewart of Nevada; Lord Brougham (a partial believer); Leon Favre, Consul General of France; Jules Favre, his brother; M. Francois Guizot, author and statesman.

6th. DISTINGUISHED LITERARY AND ARTIST-PHYSICITANS.

Gerald Massey, the Poet of the People;

Win. and Mary Howett; Mr. and Mrs. S. C. Hall; Hiram Powers, the famous sculptor; Trowbridge, the artist; T. Alphonse Prolog, the popular novelist; Mrs. Florence Maryat Ross Church, daughter of Captain Maryat, and a pleasing writer of fiction; Sir Edward Bulwer Lytton (partial); W. M. Thackeray; Robert Chambers; Mrs. Elizabeth Barrett Browning; Eyles Sargent; Mrs. Shelley, widow of Percy Bysshe Shelley, the poet; Capt. R. F. Burton, African traveler and author; Rev. W. Kerr, M. A., elegiacist and author.

7th. CROWNED HEADS, NOBILITY, ETC.

Emperor Alexander of Russia; Emperor Louis Napoleon of France; Queen Victoria of England; Prince and Princess Mettenich; Prince Wittgenstein, Lieutenant General Aide-de-Camp to the Emperor of Russia; Hon. Alexander Akokoof, Russian Imperial Councillor and Chevalier of the Order of St. Stanislaw, St. Petersburg, Russia; Baron Guldenstube of Paris; Baron Von Schick of Austria; Baron Von Dirkinck of Hohnfeld, Holstein; Le Comte de Bullet of Paris; Duke of Louchtemberg, of Germany. Of England there are Lord Lyndhurst, Lord Lindsay, Lord Alford, Lord Burvane, Sir W. Trevelyan, Countess Carlhous, Sir T. Willshire, Lady Cowper, Sir Charles Napier, Sir Charles Isham, Bart., Col. E. J. Wilbraham of the English Army; Bishop Clark of Rhode Island.

7th. EMINENT JURISTS AND COUNSELLORS AT LAW.

Judge John W. Edmonds, Judge Lawrence, Judge Ladd; English Barristers, Sergeant E. W. Cox, H. D. Jencken, H. D. Durphy.

This list might be swelled indefinitely, but I think these will be sufficient. All of these prominent persons testify to the reality of the phenomenal truths of Spiritualism, and nearly all, also, testify their firm conviction that the said phenomena are produced by the spirits once living in the body. A few of those I have mentioned are not thoroughly satisfied that spirits produce the phenomena, but of the reality of the phenomena they are confident.

Now, if the alleged facts of Spiritualism are not real, all these learned and talented persons are either fools or liars. They must be one or the other, as I shall demonstrate. Every speaker, therefore, on this floor, who declares these truths unreliable, brands the whole of them as either fools or liars. If these truths are real, and these persons think they are real, then they are fools, either hallucinated or duped. If they don't think them real, and yet say they are real, they are liars; but if they are neither fools nor liars, then the truths are real, and the affirmation of the question established beyond all doubt.

THEORIES ACCOUNTING FOR THE SPIRITUAL PHENOMENA.

But, admitting the reality of the phenomena, how are they produced, or in other words, what is Spiritualism? To this query we will let our opponents answer. Let us see what they say it is. The materialist says, it is a "humbug, fraud and jugglery," but our Christian friends tell us, it is "the devil!" It is "hallucination," say some; it is "electricity," say others; nay, it is "evil spirits," says a third party. It is "a great delusion," says Dyer D. Lum; no, it is "magnetism," reply others. Toe-joints cause the raps, say some; "knee-joints" produce them, cry others. It is "somnambulism," yet again says another class; not so, responds another, it is "hysteria," you are both wrong, repeat others, it is "catalepsy." "Clairvoyance," still again says a different class; "electrical psychology," another one; "Nervous derangement," we are told by Dr. Hammond; "Psychic force," says Sergeant Cox; no, "odé force, odyle, or od force," say Mahan, Rogers & Co., (and it is truly an "odé force" so odd that it puzzles alike the materialist, the scientist, and the Christian). "Unconscious cerebration," cries Carpenter; "Involuntary Muscular Action," exclaims Tyndall and Faraday; "a nervous lesion, analogous to epilepsy," says Francis Gerry Fairfield; "Melo-mania," puts in Dr. Marvin; "Mesmerism," says Prof. Grimes; "Rosicrucianism," declares Charles Sotheran; "the Hermetic Mystery," Lex et Lux tells us; "insanity," many loudly cry; "Totemism," says John Fisk; "the chattering of Dead Sea apes," Thomas Carlyle repeats; "Black Magic," say certain erudite savans; no, rather "White Magic," the Brotherhood of Luxor informs us; "Art Magic" is what it is, proclaims a learned but unknown author; "a degrading superstition," ejaculates certain would-be pious worthies; "Mind Reading," we are told by P. B. Randolph; "Witchcraft," said P. B. Randolph on this floor last Sunday; "Voudouism," declares certain superstitious souls; "an epidemic delusion," say both Carpenter and Marvin; "the lore of the Ancient Kabala," says M. A. Oxon; "Submundane spirits," says a learned pundit; "Occultism," exclaims Madam Blavatsky; "the action of elementary spirits, non-immortal intelligences, beneath man," we are told by Col. Olcott; and "an unknown power in nature," vociferates a host.

If Spiritualism be all this, it must be the greatest wonder the world ever saw. What is Spiritualism? ask we. Oh! say the world—by wise ones (in their own conceit) it is humbug, fraud, jugglery, the devil, delusion, electricity, evil spirits, delusion, magnetism, toe-joints, knee-joints, somnambulism, hysteria, catalepsy, clairvoyance, electrical psychology, nervous derangement, psychic force, od force, unconscious cerebration, involuntary muscular action, nervous lesion, epilepsy, melo-mania, unconscious insanity, witchcraft, an epidemic delusion, Voudouism, Ansaiter Mystery, Rosicrucianism, Totemism, Art Magic, Kabalism, a degrading superstition, Mind Reading, Submundane spirits, Hermetic Mystery, elementary spirits, and an unknown power in nature. If that is not the most heterogeneous compound of which man's mind ever conceived! The witless' calling in Marcheth is nothing compared to it. Such a hodge-podge never was heard of before. It is, indeed,

and our opponents constantly "double, double, toil and trouble," in order to discover some theory to account for the facts, save the simple and only truthful one, the spirits of men and women, once resident in the physical body on this earth.

"Black spirits and white, Red spirits and gray,"

and our opponents constantly "double, double, toil and trouble," in order to discover some theory to account for the facts, save the simple and only truthful one, the spirits of men and women, once resident in the physical body on this earth.

CONFLICTING THEORIES IN MORE OR LESS CONTRAST.

Let us examine some of these theories, and see how they will work, the one with the other, and why and every theory promulgated in this debate, by those on the opposite side, will be only a rebuke of some one or more of these forty-one theories I have just enumerated.

Oh! it's all fraud, says one party; it's electricity, says another. Well, if this be true, then electricity must be a fraud, and I never heard that charged before; although electricity sometimes acts as an agent of fraud, when false and deceptive telegrams are transmitted over the wires. If Spiritualism is a fraud, it certainly cannot be electricity also—that is settled.

It is a hallucination, say others; its toe-joints, cry others. I don't exactly see very clearly how a thing can be hallucinations and toe-joints at the same time. It might be, however, in case all mediums had their feet amputated; toe-joints, with them, most assuredly would then be an hallucination, at least, so far as the physical was concerned. The connection, however, between the two will be painfully evident when we take into consideration the glaring fact that the exponents and propounders of the toe-joint theory are very evidently laboring under a severe attack of hallucination, hence their *disjointed* theory.

Spiritualism is unconscious cerebration, says Prof. Carpenter; it is evil spirits, says the Roman Catholics. Now the only feasible way I can see to reconcile these slightly conflicting statements, is to charitably suppose, that when Carpenter first elaborated his unconscious cerebration hypothesis, his brain was considerably under the influence of a certain kind of "spirits," usually regarded as of an "evil" nature, and against which prohibitory laws are sometimes enacted.

It is involuntary muscular action, says Tyndall and Faraday; it is a degrading superstition, says sundry of our worthy Christian brethren. There is one way patent to my mind, by which we may escape the apparently insurmountable difficulty involved in the reconciliation of these two theories, and that is, to regard the idea that the wondrous and manifold manifestations of occult power exhibited in the spiritual phenomena, are due to involuntary muscular action, as a very degrading superstition, unworthy the genius of such physicists as Tyndall and Faraday, and as one, of which, some day, the former will be heartily ashamed. The latter, passed to the Spirit-world, has long since become ashamed of it.

Spiritualism is Melo-mania, Dr. Marvin informs us; it is caused by elementary spirits, exclaims the redoubtable Col. Olcott. Now, although I am not positively sure that the influence of Melo-mania, and the influence of elementary spirits are one and the same, yet we can very readily imagine that the influence of the "elementary spirits" of corn, rye or barley, may have thrown friend Marvin into the state he describes as Melo-mania, and, while in that condition, seeing himself reflected in the persons of divers mediums, he, like many another wiseacre, imagined that they were the ones really affected melo-maniacally, while, all the time, it was himself and he only. Poor Marvin! he is truly, in a bad way! Let us treat him kindly, and place this generous construction upon his peculiar vagaries. As for the occult Olcott, perhaps his brain is so heavily surcharged with these same elementary "spirits" that afflict poor Marvin so grievously, that he peoples the atmosphere around him with strange, fantastic forms, the which, his imagination being in such a "spirited" condition, he endows with vitality and intellectuality, attributing the marvels of Modern Spiritualism to these phantoms of the air. We know it is quite a common occurrence for those who have been too ardent in their devotion to spirits to surround themselves with quite a different kind of spirits, "gorgons, hydras, and chimeras dire." This is not, however, usually called Melo-mania, but mania of a somewhat different character, the first letters of the three components parts of which form the word *map*. A word to the wise, etc.

Spiritualism is the chattering of Dead Sea apes, Carlyle informs the world; it is Mesmerism, proclaims Prof. Grimes and a number of others. Probably the illustrious Carlyle was under a mesmeric spell when he faltered this nonsensical explanation of that of which he clearly has

not the remotest idea. If not under a mesmeric spell, he must have been under the influence of some other kind of spell, perhaps the Christian *gospel*, though I believe it is an almost impracticable task to *spell* the chattering of Dead Sea apes; in fact, it is a self-evident truth that the aforesaid apes, whether from the Dead Sea, or the Red Sea, could certainly express by their chattering, a better sense than is contained in the ravings of the author of the Philosophy of Old Clothes.

Sergeant Cox gravely informs us that Spirit phenomena are produced by Psychic Force, but certain others are sure it is electrical psychology, or electro-biology. It is highly probable that Serg. Cox has been psychologized or biologized, by some one, in the body, or out of it, into giving this theory to the world, or else he has been completely psychologized by the theory itself, so Psychic Force having been psychologized in Cox's mind by electro-biology, and electrical psychology being Spiritualism, as some say, it follows, then, that, instead of Psychic Force producing Spiritualism, Spiritualism has produced Psychic Force.

Spiritualism is a nervous lesion, similar to epilepsy, says the audacious embryo scientist, Francis Gerry Fairfield; Spiritualism is Rosicrucianism, says Charles Sotheran. Now the connection between epileptic nervous lesion and Rosicrucianism, is not apparent at a glance; it requires a prodigious amount of patient discrimination and calm research to fathom the deep, unutterable mysteries of these sublime revelations! None but a Fairfield or a Sotheran could do it. Nay, I think I am a little too fast; I didn't know but that if given a *fair field*, almost any *Sophists* (and any *Northerns*, for that matter) could demonstrate the utter absurdity of both Rosicrucianism and the epileptic lesion theory, in about two minutes and a quarter, by an observatory-time chronometer. The easiest way to account for both these sublimely ridiculous and indescribably funny theories of Spiritual phenomena is to suppose that Francis Gerry and Charles have been, for some time, suffering, the one from a very severe and contracted attack of nervous lesion, contracted during his ten years' unremitting labors among spirit-mediums; and the other, from a long-settled and incurable case of epilepsy, brought on by his soul-harrowing experiences while undergoing initiation into the Mystic Order of the Rosy Cross.

Ah! but John Fisk settles the much vexed question, at last. It is Totemism, cries John. Now, you all know what it is, Totemism! On the contrary, exclaims Lex et Lux, it is the Hermetic Mystery. I am positively assured that what Mr. Fisk means by Totemism is, to every one present, a hermetic mystery, in fact, such a hermetic mystery, that to unravel it, it will take the hermetic mystery, or the mysterious hermit of the North-west, whom the *Chicago Times* and *New York Sun*, of late date, informed us was now, as a spirit, living in another man's body, his spirit and the spirit of the real owner of the body having had a rough and tumble fight to see which should possess the body, and he, having thrashed the spirit that belonged to the body, entered it, and lives in it to this day, while his body's real spirit owner is wandering around loose, without a body, neither in this world nor in the Spirit-world. This man, being the greatest hermetic mystery of the age, I think we had better get him to elucidate the hermetic mystery, and also the abstruse ethics of Totemism.

We have seen that the theory of the Hermetic Mystery is promulgated by the firm Lex et Lux, but what Lex et Lux are, no man can tell. Perhaps the question of their identity is the Hermetic Mystery; if so, I don't think any sane person will endeavor to solve it—the resolving of the problem would not be worth the labor expended in the effort. Whether Lex et Lux is a unity or a duality is another insoluble mystery, in verity, another hermetic mystery. Is Lex one person, and Lux another, or is it one person with two cognomens? I have seen articles published over the signature of Lux alone, without the Lex, but I remember none signed Lux without the Lex; from this I judge Lux to be the head of the concern, Lex, perchance, being the sleeping partner. Lux, we know, means *light*, hence Lux et Lux must mean *lighter*, and if so, the Brotherhood of Luxor must be even lighter headed than Lux himself, which is saying a good deal. Lex et Lux, they say; I wonder if it agrees with him? As Lux means light, Lex must have made quite a light meal when he eat him. If Lux would only be as obliging; if Lux also eat Lex, what a great service he would be doing the world, as, by that means, both their meteoric luminaries would be disposed of, Kilkenny cat fashion. As Lex means law, and the law is generally regarded as a very heavy article, taking a long time to digest. I am afraid friend Lux would not have such an exhilarating feast off of Lex as Lex had with him, but instead a heavy burden would rest on his stomach, incapable of full digestion. In order to explain the above lucid (*huc lucis lucidus*), remarks, it may be necessary to mention, for the benefit of the uninitiated, that new digests of the law are published annually.

Spiritualism is clairvoyance, we hear many times; it is the devil, reply our orthodox friends. The devil it is! strictly speaking, I hardly think we are justified in designating clairvoyance as the devil. I believe the question admits of some small degree of doubt, though, to be sure, clairvoyance very

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"THE NEW MOVEMENT" AND ITS "NEW DEPARTURE."

When any number of men start out with an avowed purpose to perform a certain action, or to compass a specified end, and embody their aims in principles and resolutions, constitutions and rules of order, it is fair to suppose that they mean business, and business in the direct line of their published utterances—else why are those utterances placed on record before the world? And if, in a short time, it be found that the prime-movers and abettors of the enterprise—whatever it may be—disagree as to the meaning of the chief articles of agreement which they have signed, and are inclined to give other reasons and to present other plans for their action than those with which they embarked at first, is it not a patent to the observer that the organization, as inaugurated, is really, and for all practical purposes, a dead letter, and one which has outlived even its brief day of usefulness? And under such circumstances is it not a proper use of language to speak of that particular movement, whatever be its nature, as dead, whatever may afterward arise from its ruins and claim the support of those who lent their aid in its initiation?

On the 25th of July, 1876, a body of men—and a very small one—met in Circle Hall, Philadelphia, and on the ground that "the time has come for the organization of Spiritualism in America," proceeded in the name of the cause to express their views, and to concentrate them into written instruments after the order of "Declaration of Principles," "Address to the People," etc., in which, if language has any meaning, it was clearly set forth that crystallization into some sectarian form, and upon the basis of Christ as the spiritual leader, was to them the panacea for every ill known to the Spiritual Dispensation. As proof that we are not alone in the idea that the prime point in the new enterprise was the forming of a sect, read the following extracts from an editorial in the RELIGIO-PHILOSOPHICAL JOURNAL, of November 18th, wherein Bro. S. S. Jones replies to a letter from Rev. Samuel Watson, President of the Philadelphia movement, in this regard:

"They [the Spiritualists of the country] were neither represented, nor had they any knowledge of the gathering of the few persons there assembled—hence it was no voice of the Spiritualists of America." Repetition of the "Platform," "Statement of Aims," and "Declaration of Principles" put forth by the friends of the "new movement," and consider well if you can see wherein this new movement is any less sectarian in its platform of principles than are Universalists, and surely they are more so than the Unitarians.

"Read again the declaration of principles, and tell us if you find anywhere in the Catholic or any of the Protestant churches a more dogmatic declaration than the statement, 'We recognize in Jesus of Nazareth the spiritual leader of men.' This is the identical thought which a class of bigots of all Christian denominations are desirous of having incorporated into the Constitution of the United States! and they have a national organization that convenes annually for that purpose."

"Indeed, to our own apprehension, our Christian friends who essayed to frame a platform of principles for the Spiritualists of the nineteenth century, have simply culled the spirit of the 'Winchester Creed,' held by the most bigoted branch of the Universalist Church."

"It is the legitimate culmination of the religious dogmas of past ages, through the processes of mental filtration. As centuries have come and gone, the sentiments most repugnant to reason have, from time to time, been eliminated by religious chiefs in national conventions assembled; yet the fundamental dogma of super-human Deities, qualities of 'Jesus of Nazareth,' as the spiritual leader of men, has been preserved. And here we find it again reiterated in the Declaration of Principles of the religious sects assembled at Philadelphia. 'We recognize in Jesus of Nazareth the spiritual leader of men, and accept,' etc., etc. Now we have no hesitation in saying that ninety-nine one-hundredths of the Spiritualists of America accept no such dogma."

"Upon the question of name, for the purpose of showing exactly the true intent and object that a majority of the members of that meeting had in view, and to show that the JOURNAL has not misrepresented their true sentiments, we further quote from their address to the people:

"As an illustration of this, the question of name is an instance in point. Several names for the New Movement were suggested; and there can be little doubt that if the matter had been pressed to a vote, 'Christian Spiritualism' is the name it would have been christened."

It seems that the "restrained omniscience" of those who—according to the same paragraph in the "address"—"were the most interested in this name," and yet who "were movers in getting this, with other questions, put over to the People's Convention," was not so well kept in hand in after days, for we find Dr. J. E. Bruce, Secretary of the this so-called "National Conference of Spiritualists," boldly avowing, in his address before the Highland Lake Grove Camp Meeting, that Jesus Christ was the rock and the hope of the Spiritual Dispensation, and that to an acknowledgment of that fact the movement must one day come. To use his figure of rhetoric, Modern Spiritualism was like the maniac of old who wandered among the tombs, but by-and-by it would be found sitting, clothed and in its right mind, at the feet of Jesus Christ! If that statement, put forth officially by its accredited missionary among the people, did not embody in a few words the whole creedal animus of the Philadelphia movement, then no dependence can be put on the usual means of conversational intercourse between man and man.

With Dr. Bruce, as a private individual, we have no issue whatever, but in his character of missionary—as the one who is in New England (and possibly other States) has been empowered to unfold to the people the aims of the New Movement—we feel that we have a right to cite his views and criticize his positions. We find him reported in the Merrimac Journal as saying:

"The Christian Spiritualists are seekers of a city which hath foundations, whose builder and maker is God. This movement is not exclusive, but inclusive. It is bold, outspoken, positive. It knows its own mind and is bidden by the spirit which animates it to speak that mind, whether men will hear or whether they will forbear to hear. Its flag is waved to the mast-head, and its battle-charge is flung down in the face of the world."

To other denominations it comes with the olive branch in its hands, yet with the spirit of fearless action and discussion in its heart. To the vast army of Spiritualists it comes of necessity, with criticism, but criticism whose spirit and intent is like that of the great German leaders in politics, who, but yesterday, found the heart of Europe distressed and broken into forty petty frag-

ments, the laughing-stock of the world, and the grief and disgrace of all Germans, but to-day rejoice in citizenship in an empire which stands at the top of the world. "Spiritualism now, like the German States before 1870, is broken in fragments. It wants a battle-cry. It lacks coherence. No spiritual life hot enough to weld its elements into one gigantic instrument of God, has ever touched it. This new movement goes back directly to Jesus, and puts Spiritualism on a Bible basis."

"Spiritualism is as old as the world. It builds its house on no less broad a base than the spiritual history of the human race. It reverently reads the sacred books of all races. It sends friendly greetings to the Theosophical Society, and does not despise the magic white or black, of the ancient and mediæval worlds. But it distinctly and emphatically maintains that, while scattered rays of revelation have fallen on waiting eyes in Zoroaster and Confucius, Buddha and Mohammed, and many magicians, ancient and modern, have fitted through this twilight, the summits of revelation, have alone been attained in Jesus of Nazareth—the full-orbed sun gathering all scattered rays into the one celestial light, shines forth only from Him who is the brightness of his Father's glory and the express image of His person."

"To the test of this light we are bidden to bring all facts, all theories, all systems, all men, and all spirits. We wait with awe in the presence of every spirit, and we listen attentively to every word every spirit, ancient or modern, has to say. Yet we believe not every spirit, but try the spirit, whether it be of God, because many false prophets are gone out into the world, and every spirit that confesses not that Jesus Christ is come in the flesh, we know by that test is not of God."

"The leadership of Jesus, then, is our first wish. This is our battle-cry. Let us not be misunderstood;—the absolute leadership of Christ; this we accept as the sign of a shaking of falling church."

These words occur in a lecture report forwarded to us in a copy of the paper quoted above, and corrected in the margin by Dr. Bruce himself, and the closing paragraph, added by the editor of the paper, embodies our idea exactly:

Dr. Bruce, having thus stated his general platform, passed at length to the reasons for the action which he and his friends proposed to take, which, if successful, seemed to us to be little more or less than the institution of a new sect in religion denouncing themselves Christian Spiritualists. Its advent seems to be made here, and now we shall watch its development.

Here we see Rev. Mr. Bruce figuring prominently in the opening days of the movement, and we submit that once having come to the surface he has continued to be the accredited representative of the new organic effort, and is at present its official representative. What, therefore, is more clearly certain, than that the secret desire of the leaders—albeit expressed so openly by the least cautious of their number—was to found a spiritual church? The matter, for obvious reasons, was not stoutly pressed to a conclusion, but by an informal counting of proboscises it was settled that the idea was the popular one with those in attendance. Therefore, if the New Movement—as inaugurated in Philadelphia—ever had life, it had it on as clearly sectarian a ground as any upon which the church denominations rest, and had a backward look toward the deserts of the creedal Egypt. As such we could not feel to give it the right hand of fellowship.

But hardly had the movement been introduced by its managers, with profound bows, upon the stage of being, than straightway dissensions arose in the ranks of the members, and we need only refer our readers, in proof of this fact, to the letters which passed, through our columns, between Dr. Bruce, Deway, Main, and others; and now, to further point the moral, and show that we were indeed right in saying that the New Movement, in as far as we can perceive, a dead letter, witness the earnest denial, on the part of Rev. Samuel Watson (which appeared in the RELIGIO-PHILOSOPHICAL JOURNAL for November 18th), wherein he, as the editor recapitulates it, ignores any desire to sectarianize Spiritualism, and, in addition, behold its epitaph in the second resolution, as read by Dr. Bruce himself, and accepted in the Annual Convention of the New Hampshire State Association, held recently at Washington, N. H.:

Resolved, That it is not Christian Spiritualism, nor Jewish Spiritualism, nor Mahometan Spiritualism, nor Ancient Spiritualism in any of its separate forms, nor yet Modern Spiritualism in any of its single phases—but Spiritualism itself, as seen under the light of all the leaders, and as written in all the Bibles of every great religion, and as resting upon the whole extent and all the facts of the entire spiritual history of the human race, that we aim to organize and establish in the earth.

Rev. Mr. Watson, the President, and Rev. Mr. Bruce, the Secretary, Missionary, etc., etc., have at last ignored any sectarian ends on the part of the enterprise.

Here then the matter stands. Now, if that sectarian ground at first taken be abandoned, what becomes of the New Movement, which, perhaps, some of its inaugurators at least hoped would supply pulpits to those accustomed to fill them, and provide for the payment of poor rent from the tax levied by the regular Christian collectors? It is dead! dead upon the very showing of its own officers. The leaders themselves see that their efforts have fallen flat upon the masses—that they have mistaken the temper of the people—and any either hastening to retire from ground which they find untenable, or are endeavoring to make the public think they are. Time will show whether the retrograde is made only in seeming, and for the popularization of their scheme, or whether it is an honest step taken because of conviction. But if men's words mean anything the New Movement has passed from active being, as far as its inceptive aims were concerned, and the New Departure taken by those who have advocated it, is totally another thing, claiming at least to be merely a system for local organization on principally a financial basis—and with this project we have no quarrel.

Since our paragraph concerning the premature decease of this enterprise, which looked to the upbuilding of a spiritual temple by an effort to sustain the dome in mid air while the ground tier of the foundation stones were not yet laid, we have received a word from Bro. Peebles, and others, criticizing the statement, while Bro. S. S. Jones, editor of the RELIGIO-PHILOSOPHICAL JOURNAL, is of opinion that we are premature in our verdict. But we think we have shown the effort to be abortive. We could not from the outset feel this movement was to be a success, inasmuch as it was started in the old downward-sloping groove in which so many efforts have been placed before, and at the termination of whose deflection they

have been dumped so incontinently into the murky waters of oblivion. (But some of our correspondents are mistaken, in our views on organization in general, though those were certainly not who have accused us of lacking fellowship with any effort to graft Spiritualism upon the effete church systems. We have never opposed practical organization; but we have always maintained that the work of forming the battalions in the army of Free Thought must begin with the raising and enrolling of companies, rather than the appointment of generals. We have always said, let there first be local societies, organized at least on a financial basis, if no further agreement is practicable, then will come naturally and in due time the State Associations, and after, if needed, a National Association. Such, at least in our opinion, is the true path toward a solid and abiding organization.)

We cannot fully agree with the editor of the RELIGIO-PHILOSOPHICAL JOURNAL, in this Movement, for its sectarian basis having been abandoned, it is now powerless—a dead letter!—indeed—and in no condition to work harm. The effort to spring a church trap—openly at least—upon Spiritualism has failed, and if the seeming surrender of the creedal point is not a real one, we trust to the well-known intelligence in the ranks of the Modern Dispensation to discover and unearth the deception, and show up the abettors and allies thereof to merited contempt. But we do agree heartily, with the recommendations which Brother Jones embodies in other portions of his editorial, viz.:

"We feel in duty bound to agitate thought upon the subject of benefits growing out of organic efforts, so liberal in sentiment that no man can find any reason to complain that it in the least degree restricts the utmost freedom of thought and expression thereof—indeed upon a basis that recognizes the motto

THINK FOR YOURSELF AND EXPRESS THAT THOUGHT!

FREE THOUGHT WILL GIVE US TRUTH!

Such a basis of organization will afford room enough for the most religious, through all gradations of thought, to the most extreme skeptic. All seekers for truth can think for themselves and express their thoughts, in view of arriving at truth."

A basis of organization so liberal would call together all who have a desire to know of and hold communion with their friends in spirit-life. Let no religious dogma, from the most liberal to the most benighted of sectarianism, ever find a place in an organization for the promulgation of the Philosophy of Life."

We are upon the eve of one of the most mighty revolutions in public sentiment ever experienced by mankind. Spiritualism, or rather the power of intelligent spirits, through the medium of inspiration, is the moving element, and well will it be for Spiritualists who are conscious of the existence of such a spirit of inspiration, if they make a united effort to aid the invisible benefactors of mankind in inaugurating the necessary means to accomplish the most good, without the least hope of self-aggrandizement.—Banner of Light.

REMARKABLE DEMONSTRATIONS AT MRS. STEWART'S SEANCES.

Reported By the Committee for the Religio-Philosophical Journal.

At a spiritual seance held on the 13th ult., the company composed proportionately of each sex, made up of visiting parties from abroad and a few home citizens, a materialized spirit, in order to reach a recognizing friend, passed to the front of the rostrum, seven feet from the cabinet, observing the usual precaution to leave the cabinet door open that the medium might be seen in her seat. During the greeting and while all were admiring her robes of angelic beauty, the gas jet was by accident suddenly raised to a full blaze. Mark the result! The face of the apparition at once partially materialized presenting a ghastly and unearthly appearance; and in a spasmodic struggle she fell backward, and like one carried by the wind, passed in that position to the cabinet and immediately vanished on reaching the medium. Miraculous, the entrancing spirit, at once lost control, and the then lifeless body of the medium came down with a crash.

The friend of the visiting spirit appalled at the sad catastrophe, lost consciousness and fell in a fainting swoon, was caught by an assistant. The precaution to lower the light favoring resuscitation, was promptly executed. The company by special request retained their seats and it was, for the time, in the now darkened room as silent as the grave, the notes from the music box alone whirled away the lonely and anxious moments. Five minutes passed and the faithful Minnie, ever true to her calling announced to the great relief of all, her success in re-entrancing the medium and proclaimed with joy that the crisis was passed.

On raising the gas flame to a twilight, it was seen that the face of the fainting friend was bathed in perspiration and he the while in an unconscious condition. A messenger withdrew to an adjoining room for water; and during the time an apparition representing a spirit sister materialized and came to the brother's aid. By her manipulation and the use of cold water, he was in a short time restored. Timely instructions to the committee, with a word of merited rebuke by Minnie, and the medium passed out of the trance. On returning to the normal condition she complained of choking and in gasping for breath, became prostrated and a general nervous depression was noticeable from which by the use of stimulants and quietude she in a few days fully recovered, and she escaped with the medium under secured protection from a repetition, have resumed, a precaution that should have been observed before, the neglect of which subjects the managers to just and severe censure to which they tamely submit with unfeigned humiliation.

ALLEN PENCE, JAS. HOOK, SAM'L CONNER, Committee.

MR. MOODY, in speaking of the parable wherein the man says, "I have married a wife and can not come," innocently asks, "Why didn't he take his wife along with him?" We can't, of course, answer this question positively; but, with our slight knowledge of the sex, we should say it was probably because her spring bonnet didn't get home from the milliner's in season.—Ez.

"WHAT did the Puritans come to this country for?" asked a Massachusetts teacher of the class in American history. "To worship in their own way and make other people do the same," was the reply.

WHAT IS A DREAM?

BY WARREN SUMNER BARLOW.

'Tis oft a frolic of the tireless soul, When all that's mortal halts to make repairs, In gay attire we now pursue the goal, In winding paths among the golden stairs.

Imagination lights her flaming ear, And hies with foaming steed from star to star; We storm the walls of space in their defense, And scale the summit of Omnipotence!

We pause enraptured as all tongues re-learn, The boundless glories of the universe; These scenes sublime which art by stealth Hath wrought, All vanish by the touch of conscious thought.

Again we fancy that like empty sheaves The mortal vests beneath the withered leaves, While all the rapture of the soul's desires, Is kindled by the touch of sacred fires.

We walk the balmy air with tireless feet, Perennial flowers environ our retreat; We feel transported to celestial spheres, While fleeting moments span the bounds of years.

We meet our friends and grasp their willing hands, Unselfish love entwines her golden bands; To serve each other and animate the throng, While every heart is adobe with song.

And yet too often life's bewildered stream, With all the terrors of a molten wave In wide-extending billows fills our grave! (Behold we wake, so glad it was a dream.)

But when in anxious mood our throbbing brain Hath wrestled with perplexing cares in vain, The worn and weary mortal seeks repose, While thought enfranchised soft disarms its foes.

When sorrow comes with burning bitter tears, And fondest ties are sundered one by one; A song of gladness breaks upon our ears, And lights our path with hope's eternal sun.

'Tis thus a soul released from pain and care, Untrammelled by the weary links of clay, Translated to new scenes divinely fair, When lo, returning calls it must obey.

'Tis hope unburdened in its lofty flight, Unheeded by the silent watch of night—Unwarded by the bounds of space and time, In quest of treasures from a brighter clime.

'Tis thus a foretaste of immortal bloom—A radiant archway o'er the silent tomb, A pledge that souls can never tire nor sleep, When earth again its mortal dust doth keep.

SEQUEL.

Take courage then, oh doubting soul, Believe that He who doth control, Who animates all forms of clay, Will never thwart its life away.

Will He who guards the very dust That flickers in the moonlight ray, Illume our hopes, inspire our trust, When all must fade and pass away?

Why question Him who is the whole, Of whom we ever form a part? For while God lives the humblest soul, Receives the vigor of His heart.

No power can wrest from God's design His image of a soul divine; Must less from Eden's fair embrace, The glory of a new born race.

Then nevermore the dream rehearse, That God ordained the awful curse, And failing to withstand its tide, Escapes defeat by suicide!

Of all the dreams that erase the brain, Of all the sorrows filled with pain, Of all the terrors of the "fall," This crushes and outweighs them all.

Matter and Spirit.

EDITOR JOURNAL:—A long time ago I published in my own paper, the Waverly Advocate, an article having some reference to the subject indicated above. In due time Mr. Eddy, of Cleveland, Ohio, charged upon it, and then retired to his apparent satisfaction. Now, at this late day, when your readers have probably forgotten all about it, another Richmond appears upon the field in the person of Geo. H. Parsons, M. D., who slashes right and left in the hope of hitting a head somewhere; and I would like a little space in your valuable columns to defend my position.

The Doctor following my own suggestion, takes the egg of the fowl as pertinent in illustrating the origin of life generally, and human life particularly.

The first charge he makes is that by a kind of false reasoning, I "discard the miracles of old orthodoxy, as well as the mystery of the hasty generalizers of this generation." Sorry, very sorry I should disturb old orthodoxy or disregard the mysteries and miracles of anybody; but I have set my face ahead, and must press on till I am brought up with a "round turn" by Dr. Parsons, or some other M. D. The Doctor admits that my position "is all in accordance with nature, and nobody dare go back on nature nowadays." Well, that's enough. I want no better authority than nature—in fact I know of no authority higher, and nature ought to settle this question. Still the Doctor is not satisfied with this, but says:—

"Bear in mind all the time that the proposition is squarely made that the spiritual entity is the cause of the physical organism, and not the result of it, and we inquire where this spiritual entity was before it was put into the egg?" I answer it was a part and parcel of the spirituality of the parent fowls—not a separate and distinct entity, but a portion of their spiritual essence which is being constantly generated by the life functions, but which becomes a separate and distinct entity by the process of transmission—the coupon produced and cut off by the spiritual contact of the male and female fowls. These generative functions do not organize distinct beings, but they generate the spiritual or life essences which take form and personality, and start a new life and being under the conditions indicated.

The Doctor further says: "A good hen will lay one hundred and eighty eggs in a year. What a multitude of chicken entities there must have been?" No, not one chicken entity if the hen do nothing but lay eggs—they are all blanks—simply food out of which a chicken entity may materialize itself, and step forth a fowl—nothing more unless they be impregnated with the spiritual life of the parent fowls.

As the Doctor insists that it is a physical chicken that is transmitted, may I not, with the same propriety ask: What a multitude

of physical chicken entities there must be somewhere waiting for the 180 eggs the hen is to lay? If there are any such physical entities residing anywhere, why may they not be detected?

Again: "According to this doctrine the germ entity all comes from the rooster." Not so. It comes from both parents at the time of copulation, and is the joint production of both. But Mr. Parsons says they do all come from the rooster, as will be seen in an extract shortly to be given.

Speaking of the impregnated and unimpregnated eggs he says: "Both eggs were alive; both the impregnated and the non-impregnated, for one will resist decomposition as long as the other, and both were organized."

No, both were not alive. They will resist decomposition alike under certain circumstances and for a certain length of time, for both are surrounded by a shell designed for their protection against the elements; but put both under 110 degrees of heat and one will rapidly grow into a chicken without any decomposition whatever and the other will as rapidly go to decay. If both were alive, why did not both grow?

Again: "He presumes too much because scientific analysis fails to detect a difference where none exists." Again he asserts that no difference exists between the two eggs, which is to defy facts established by innumerable experiments, and also to defy his own theory stated by himself, as we shall presently see. The difference is not in the material or physical composition of the eggs, but in the fact that one contains the spiritual essence of the parent fowls, now having individuality, and the other has not. These differences being spiritual they elude all scientific analysis.

Dr. Parsons thinks there may be a physical embryo chicken in the egg, although it can not be detected by the agencies of the day. When scientists are able to discover the primordial atom of matter, and the primordial life, it will hardly do to say they can not discover a physically organized chicken in the albumen of an egg.

Thus much in defense of positions heretofore taken by me. Now the Doctor gives his own, as follows:

"My theory is that life, or if you choose, spiritual entity, is a function of matter, a result of organization, and that both eggs were alive with the mother's life, and within the one was another organism produced by the cock, being from the first moment when it was deposited in the egg, and perhaps before, a chicken, just as much or just as truly as it was after it was hatched."

I thank the Doctor for stating his position so squarely and unequivocally. "Life is a result of organization." Then what is the cause of organization? What power is it, that builds up an organization that it may evolve life? How does he get up an organization that life may result therefrom? If the life of the hen is in the egg after it has dropped, then does not life precede the organization instead of being the effect of it? and why does not the hen's life in the egg develop into a chicken without the interposition of the male fowls? What is life any way? These questions lie at the bottom of this subject, and deserve careful consideration.

"Both eggs were alive with the mother's life." And yet the non-impregnated one will not grow with that life, but would go to decay as quickly as any other matter were it not protected by a shell of lime which envelops it. "And within the one was another organism produced by the cock, being from the first moment when it was deposited in the egg, and perhaps before, a chicken, just as much or just as truly as it was after it was hatched." Then the rooster must be chock full of little physical chickens; and they must all be like the rooster, for they are all generated by him independent of any other fowl, and he simply deposits them in the eggs to grow up into the matured fowl. Unfortunately for this theory when they hatch out they are frequently unlike the rooster, but closely resemble the hen, and at other times the chickens are a blending of the peculiarities of both. Why is this thus if the cock deposits in the egg a little chicken of his own construction? Does the Doctor expect us to believe that a physically organized chicken actually resides within the shell, and is beyond detection? Does he mean to be understood that the rooster has within himself a number of little physically organized chickens waiting for the 180 eggs the hen is to lay?

No, we regard such theory in opposition to all the facts and observations of life—as unphilosophical and untenable. We prefer to stand to our own theory, that the spirit of the parents, with the life and power which inheres in spirit, is transmitted in an individualized form, and that with its life and power it materializes itself and grows into a physical human being; that during life it generates a spiritual life by which its kind may be perpetuated; and also that while building up and growing up with its physical body, it is also developing a spiritual body or soul, with which it may go on, after the physical shall have served its purpose, growing, developing and progressing through an eternal existence.

O. H. P. KINNEY.

Waverly, N. Y.

Watkins—Aliss Huntington, Etc., Etc., and Wife, Still in the Field and Making Southward.

Mrs. Jacob Martin, of Cairo, Ill., writing, speaks of a fellow and wife coming to her house and calling his name Pratt, who after showing much in the line of spirit-writing, etc., etc., genuine or tricks, suddenly and without notice, put out for Memphis. Mrs. Martin, in concluding her letter says:

"Now, let me tell you what I believe and almost know. It is this: that C. H. Watson, Watkins, Huntington and Charley Pratt are the same person. Your description of Watkins and wife, and all that story about him, having license to preach when seventeen years old, and belonging to that Spiritual Society, etc., is in perfect harmony with Pratt's story. He tells the same. I wish I had read it more closely before he came here; for, good medium, as he really is, he is unworthy the support of honest Spiritualists. His face was shaven clean when he was here, and his appearance was youthful, and his manner perfectly boyish and careless, and altogether, he seemed innocent and agreeable. I am sorry for him, but would warn unsuspecting people against him."

A KEY TO HEAVEN.—People make a great mistake about heaven. They think it begins up yonder, but it really begins down here. If you can be happy in the basement story you are fitted to enjoy the happiness of the upper stories. But if you whine and moan here, heaven itself can't change your mood.—N. Y. Herald.

BOOK REVIEWS.

AN EPITOME OF SPIRITUALISM, and Spirit Magnetism, their verities, practicality, conditions and laws. By the Author of "Vital Magnetic Cure," "Nature's Laws in Human Life," etc. Boston: Colby & Rich. Pp. 111. 12 mo. Price, paper 35 cts., cloth 60 cts., postage 6 cts. For sale by the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE, CHICAGO.

The author of this little work is well known by his other works to the Spiritualistic public. Of his object in writing the present volume, he says:

"Realizing the necessity of a compact treatise, which explains the conditions, and laws governing Spiritualism and Magnetism, the price to be within reach of all, we have endeavored to meet the demand, having obtained information that we consider would be beneficial to those investigating the subject. We have designed the book as a missionary document, for a better understanding of the Philosophy.

The author then proceeds to say that Spiritualism is based on determinate laws, and that the Spirit-World is the completion of this earthly life. It leads to a just and moral life, simply saying, "I believe," does not make Spiritualists. The law of birth into the Spirit-World is as natural as that which governs physical birth.

The author seizes and expresses the grand plan of evolution and continuity of being, briefly but well. He ignores the theory of re-incarnation. He meets ably this issue.

But there arises one other objection to the development of Spirit. If Spirit is to exist eternally, is it not proof that it has eternally existed? If it has a beginning must it not necessarily have an end? This is an oft reiterated statement which is considered final. Immortality must be the perfect balance of the forces and condition of being, and their continuance. Is it not self-evident that the causes which induce such a state may eternally sustain it? Then what arises in time may endure for eternity, and we answer yes, that which has a beginning need not necessarily have an end. The author calmly considers the imperfections of the Bible, and advises that all spirits be tried by the test of reason.

An interesting section is that devoted to "Mediumship." The spirits, he thinks are as truthful to-day as in the past, and mediums as reliable. His ideas on "Elementalism" are sound and sensible. He says truly that its "secrecy is a bad feature," and that "such a theory of elementarism is not only erroneous, but greatly disturbs and retards the Spiritualistic Philosophy from being accepted by thinking minds." If the elementary spirits can do what human spirits can not, why give them this undeveloped name? Why not call them Gods and end the controversy?

Truly it is sad to see intelligent Spiritualists leaving the living stream of Modern Spiritualism for the arid waste of "occultism," which has been the retreat of imposture, deception and pretense for past ages. There may be truths concealed in the endless desert of rubbish, but why waste time in the search when its better expression lies directly before us.

Mind reading, clairvoyance, etc., are well discussed in their connection with spirit communications.

Spirit healing is also ably mentioned and just discrimination made between spiritual and mundane influences.

The author does not endorse the "free and easy" doctrines of "social freedom." It leads to irreligion, misanthropy, murder and ruin.

"Church influence," "spirit photography," "capital punishment," "reasons why Spiritualists do not organize," are other subjects treated of. His views on the latter theme are at present of especial interest. He says that sectarian organization in the ranks of Spiritualism is not as unimportant as it was ten years ago. "The question should not be are you in favor of organization? but does the Spirit-world, or the power that rules design that a fact of such importance to all mankind shall be acknowledged universally, or shall it be sectarian, as other forms of religious organization that oppose it? Why should those who accept Spiritualism organize any more than those who believe in magnetism, chemistry, or astronomy? No where have we seen more cogent presentation of facts and reasons than in this discussion. The author only consoles himself over the disgraceful farce of the "Troy Convention" and the last gathering at Boston, which might as well be called a "cattle show" as a Convention of Spiritualists, by the reflection that the angel world desired to destroy every vestige of organization. If that be so they most admirably accomplished their purpose sweeping so clean that they brushed away even the desire from the minds of many. There is one side, however, to this question, which the author has not presented. He seems too sweeping in his condemnation. Certainly no religious organization is wanted, but is it not desirable that Spiritualists unite under some organic form, for the better study of Spiritualism and the diffusion of knowledge thereto pertaining? Would it not be well to have a "Spiritual Association," as there is a "British Association," and with the same objects in view?

This Epitome is an instructive book, just the thing to place in the hands of one coming to a knowledge of the light. The author makes no pretense to fine writing. The author has too much to say, and is too earnest in saying it, to indulge in flowers of expression. He writes with candor, calmness and conviction, and is thereby enabled to impress his ideas on his readers. Every page is marked with sterling sense, and the perspicuity of his style leaves no room for a doubt as to his meaning.

THE NURSERY PRIMER. Boston: John L. Shorey. Price 20 cents.

Of all the little books for the young which have come to our table this is without a peer. The printing is exquisite, the engravings are gems of the engraver's art, rivaling those of the Aldine in its best days, and the reading-matter just what pleases the child most. It is wholly free from sectarianism, and contains not a word to which the most scrupulous can object on that score. A child can almost learn itself how to read, so delightful is the manner and method.

A POINT OF HONOR. By Mrs. Annie Edwards. New York: Sheldon & Co. Chicago: for sale by Jansen McClurg & Co. Price \$1.75.

This is one of the best novels Mrs. Edwards has written. In it she shows a high degree of skill in using ordinary men and women for her leading characters, and creating an intense interest in them by picturing the absorbing motives and passions common to humanity. Mrs. Edwards creates an intense effect with common material, the result is striking.

WASHINGTON AND HIS MEN. Being the second series of the Legends of the American Revolution. By George Lippard. Philadelphia: T. B. Peterson Brothers. Paper covers. Price 75 cents.

This is a series of short legends of the days of the Revolution, which the author has dressed up in a highly entertaining and picturesque manner. Those interested in this class of literature will find Mr. Lippard a very pleasing writer.

THE MAN WITHOUT A COUNTRY.—No. 69 of The Lakeside Library contains the above splendid story by E. E. Hale; also, "They Saw a Great Light," by the same author; "Familiar Quotations Humorously Illustrated," by F. H. Seymour; "A Dream-Love," by H. S. Clarke; "The Sackful of Sovereigns," "The Parson's Pupil," by S. J. McKenna; "Our Two Squares," etc., etc. This excellent number is profusely illustrated with over fifty engravings. Price, 10 cents, by mail, 12 cents. Sold by news-dealers or sent post paid by Donnelley, Loyd & Co., Publishers, Chicago.

MARRYING A GHOST.

Judge A., of Vermont, the Reported Groom.

Correspondence to Cincinnati Commercial.

We, the undersigned, managers of Azusa Steward's *writes*, are in the receipt of letters calling our attention to a report under the caption of Marrying a Ghost, found in your issue of a recent date, asking our version of the unique wedding. In reply we take from said report the following extract, fully endorsing the statement made therein by your correspondent:

"At 7 o'clock Mrs. Stewart entered the cabinet, the lights were turned down and quiet prevailed, broken only by the sweet and trembling vibrations of the Doctor's music-box, a condition necessary to assist the controlling spirit to more fully materialize. Some twenty minutes were in this manner whiled away, when the door of the cabinet opened, disclosing an angelic figure arrayed in a complete bridal costume of snow white texture, indescribably beautiful. The veil which appeared like a fleecy vapor, encircled her brow, and being caught at the temples, fell in graceful folds and seemingly almost enveloped her entire form. Thus, like treading upon the clouds, the form walked softly upon the rostrum. The Judge, who had received spiritual intelligence as to what was about to occur, at once recognized the materialization as that of his departed wife, and exhibiting considerable feeling mingled with much dignity of manner, approached her with affectionate greeting, and placed within her gloved hand a bouquet of rare flowers, impromptu upon her lips a fervent kiss. 'Are you ready?' inquired the Doctor. 'We are,' responded the Judge. Justice Denchic, of this city, then stepped upon the rostrum, and joining the hands of the couple, in a few well chosen words, in the name of the great Overruling Power, united the mortal to the immortal; vows of eternal constancy and fidelity were exchanged, pledges of love were made anew. At the conclusion of this ceremony, the spirit bride received the congratulations of the company present, then slowly receded. As she passed the threshold of the cabinet a dazzling light flooded its precincts, revealing to this audience a spirit face of marvellous beauty."

The above, as reported, was witnessed, on Sunday evening, the 19th of November last, by twenty persons, composed equally to each sex. The preliminary arrangements were consummated in a private seance on the morning of same day. During the fifteen minutes taken up by the interview the apparition was seated by his side, asking and replying to questions indicative of a superior intellect. The conversation on her part was conducted in a loud and distinct whisper. She manifested the greatest pleasure in accepting the pledge granted to reassociate him of her continued regard and affection. In reply to the question, "fearing to the proposed marriage, 'What will the ignorant and prejudiced say? Will they not regard me crazy?' "It matters not as to what they may say; let us please ourselves," was the decisive and emphatic reply. His wishes regarding the wedding-dress were consulted with manifest interest and scrupulous care. She appeared on the momentous occasion attired in the habiliments agreed upon, with the pleasing exception that in splendor they surpassed the hopeful anticipations of the anxious mind, the exquisite beauty of which beggar description. Linus B. Denchic, Esq., the official whose services by pre-arrangement was secured, promptly mounted the rostrum at the proper time, and passed on to meet them as they arm in arm advanced to the front. Unexpectedly a warning to halt was perceived. Alas! the apparition was faltering. In swaying the head and shoulders, fell backward; the face partially dematerializing, assumed a pallid and ghastly appearance. Awestricken, his Honor, the Squire, awaited results with anxious solicitude. In the meantime, sympathetic minds impudently and silently offered prayers in her behalf. A few moments of breathless suspense and the crisis passed. Behold! she rallied coming up with a power that inspired all with a grateful confidence in her ability to pass successfully the trying ordeal. At the conclusion of the ceremony the Judge conducted her to the cabinet, following which the illumination referred to was introduced. After the brilliant light faded away, the apparition reappeared, shaking hands with the Judge, then the Squire, and afterwards with all in the room, returning to the cabinet, closed the door, and was seen no more. Thus terminated the most startling and interesting event ever recorded in the annals of spirit phenomena.

In conclusion, we desire to say that the location of the Judge in Vermont was incorrectly reported, and the initial "A." is fictitious. (Doubtless the omission was of prudential reasons. The inaccuracy in the location and the initial letters do not change the important fact, and a correction is unnecessary. It may be proper, however, to assure the public that his Honor occupied the executive chair in a judicial capacity, of Judge in his Circuit Court district for fourteen consecutive years. The execution of his official acts was noted for accuracy and promptness, filling the position with honor and acknowledged ability.

ALLEN PENCE, JAMES HOOK, SAMUEL CONNAR, Committee.

To the interested be it known, that I, Linus B. Denchic, certify that the statements in the above referring to my connection therewith are strictly correct.

L. B. DENCHIC.

Eleventh Annual Meeting of the Michigan State Association of Spiritualists.

The Eleventh Annual Convention of this Association met pursuant to call, at Sturgis, December 15th, at 2 1/2 P. M. Prof. A. B. Spinney, president in the chair, who made a brief opening address.

J. G. Wait, of Sturgis, offered cordial words of welcome to their Free Church wherein the Association was convened. Brief remarks followed, by Dr. Spinney, Capt. Brown, Mrs. Morse, and Mr. Westernfield.

Friday evening, Capt. Brown, of Rockford, Ill., addressed the Convention. Saturday morning session was devoted to discussion of organic work, during which S. R. McCracken, of Detroit, presented a revised plan of Organization, which was referred to a committee. Saturday afternoon, conference of one hour, after which Mrs. H. Morse, of Joliet, gave a poem and invocation, followed by an address upon the subject of Spiritualism.

T. H. Stewart, of Kendallville, Ind., chairman of committee, reported a preamble and article of Association as revised and recommended their adoption.

Saturday evening, same subject continued. S. R. McCracken, as the father of the new articles, set forth in an able manner the advantages to accrue from a compact working organization.

In the old constitution, nine trustees had been appointed which could never be got together, consequently the work and interest devolved almost wholly upon the president and secretary, therefore he advised instead a board of directors to consist of three.

T. H. Stewart then addressed the convention, followed by Dr. Randall, of Clyde, Ohio. Sunday morning the election of officers with provisions adopted, resulting in the choice of the following:—President, E. Bailey, of Battle Creek; Directors, G. W. Wigglesworth, of Kalamazoo, three years; E. C. Manchester, of Battle Creek, two years; S. R. McCracken, of Detroit, two years.

Song by Mrs. Augusta Whiting Anthony—"Land of the So-called Dead." Capt. Brown read Little Dot's poem, "Chemistry of Character," and proceeded to speak upon the subject of "Responsibility." Sunday afternoon opened by conference, during which T. H. Stewart, G. W. Winslow and Mrs. Whiting Anthony devoted to our position relative to the persecution of Dr. Slade in England, and a committee consisting of S. R. McCracken, G. W. Winslow and Mrs. Anthony were appointed to draft a resolution expressive of the sense of the convention.

A. B. French, of Clyde, Ohio, then delivered an able address on the "Law of Compensation." Sunday evening, Mrs. Augusta Whiting Anthony, from the committee appointed, reported the following resolution which was unanimously adopted.

WHEREAS, This association has knowledge of the arrest in England of Dr. Henry Slade, under complaints stimulated, as we firmly believe, by prejudice and bigotry; therefore, Resolved, That this association upon the strength of the general reputation which Dr. Slade bears in this State, which is properly his home, and where his medicalistic powers were first developed, as well as upon the unreserved endorsement and guarantee of many of its worthy and trusted members, hereby express its confidence in Dr. Slade as a man, and as an instrument for spiritual intercourse and communion, and we indulge the earnest hope that he may be speedily delivered from his persecutors. Whoever his trials are or may be, we hereby tender him our most cordial and heartfelt sympathy.

Short addresses were then made by Mrs. Augusta Whiting Anthony, T. H. Stewart, Dr. Randall, Mrs. Morse, Capt. Brown, and A. B. French. Mrs. Anthony, by request, sang one of the musical compositions of her brother, A. B. Whiting, "The Wind is in the Chestnut Bough." Resolutions were offered and adopted, expressing the thanks of the convention to the citizens of Sturgis for their generous entertainment and the use of their Free Church; to the President and Secretary for their labors and efforts during the past year; to S. R. McCracken for his very able memorial presented last June, also for the care and pains he had taken in preparing the present plan of organization; and to the speakers present for their interest in the same; after which the convention adjourned.

Remarks: During the meeting Mr. Westernfield gave many interesting tests, describing spirits and facts which were recognized. The speeches were all of the highest order, and the best of good feeling pervaded the entire meeting.

T. H. Stewart is appointed to visit every locality in the State and organize local societies where such action is desired.

Capt. H. H. Brown is a speaker of the highest order, now in the State, and desirous of making appointments for the winter and spring; can be addressed in my care; also Mrs. Morse, who gives the best of satisfaction.

MRS. L. E. BAILEY.

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CHICAGO, ILL., JANUARY 13, 1877.

Reasons for Organization.

The RELIGIO-PHILOSOPHICAL JOURNAL is now being cordially supported by the Banner of Light and Spiritual Scientist, in its efforts at organization.

The truths of Spiritualism are so all-potent that they elicit the attention of thinking people, and yet tens of thousands of those who know Spiritualism to be true, keep their knowledge concealed from their nearest neighbors.

So soon as the minds of those who now receive the truth of spirit communion, are imbued, with the necessity of forming local societies as a means of self-social protection, as well as for the vast good that can be done by a united effort.

We cannot conceive of a single objection to an organic effort by Spiritualists, on the basis given in the RELIGIO-PHILOSOPHICAL JOURNAL, of December 23rd; while on the other hand there is no object desirable in society, but what can be attained more effectually where there is a union of the power and influence of individuals, in each township throughout the country.

As a most potent means for elevating mankind above the passions, to that of general intelligence and high moral culture, knowledge must be disseminated. To that end, an influence must be exerted in home circles, which will awaken a zeal to put forth the very best means that deep thought can devise to provide for the amelioration of the condition of every suffering child of humanity.

Ignorance is the bane of life. Very few persons without mental and moral culture arise above the plane of the passions—hence many fall a prey to vice and crime. When once initiated into the mysteries of that sphere of life—the criminal—young, middle aged or an old person—male or female—becomes an active instrument for debauching the morals of every other ignorant person, with whom they associate.

And thus the spheres of crime is constantly supplied with new elements, kept up and widened in proportion to the general increase of population. Churches and all other social organizations have more or less influence in controlling the passions of men. But how much greater must be the influence exerted where the true Philosophy of Life is indoctrinated into the minds of all—from children to old age.

While every phase of the Orthodox religion, puts forth the pernicious doctrine that sin is a sweet morsel that can be feasted upon until the very last moment of mortal life, with impunity and a gusto, and yet, at the last moment, one cry is made to Jesus, he will listen, and his blood will atone for a long life of crime—the Philosophy of Life, on the contrary, denounces every such assumption as untrue in fact, immoral in its tendency; and presents the rational fact, that good conduct and noble deeds for the elevation of human character, brings an immediate reward that not only gives soul consolation here, but in all time to come, throughout ceaseless ages, in the spiritual spheres.

With these fundamental principles in view, Spiritualists should at once organize into local societies, for the purpose of forming societies, around which thinkers can cluster and eradicate thoughts, that may be carried into practical operation for the good of our fellow men.

As we do good deeds, our influence will necessarily be exerted upon a neighborhood, and bitter opposers will have their prejudices allayed, and soon fall into line, and become workers in the same field of labors.

While writing this article, a young man came in who introduced himself as Harry,—his age is twenty-three years, and yet he looks like a care-worn man of thirty. He says, "Day before yesterday I was released from the State Penitentiary at Joliet, Illinois, after serving out a six-years' sentence for burglary. I, a mere boy, was induced to drink until intoxicated, and then put forward to enter a Jew's clothing store by two thieves, while they stood guard. I was caught in the act, plead guilty, and was sentenced to six years' imprisonment, and the old offenders, who prompted me to the crime, escaped. I gained one year and nine months time as a credit, under the law for good behavior. I came direct to this city, and under the advice of the chaplain of the prison, I called on Mr. —, a man belonging to the Employment Bureau, of the Young Men's Christian Association. I stated my case to him—keeping nothing back; I assured him that I meant to profit by my long prison experience, and become an upright good man. I told him that a home with steady employment would deliver me from temptation. Said I, 'All I ask for is work, and I pledge you that I will be faithful to my employer—asking no wages, but simply a home, until he shall feel that I earn more than my board.' I told him that the tempters were already on my track, and that what was staring me in the face, I particularized; I told him that while I was walking along the street I heard a familiar voice call, 'Hallo, there, Harry!' The thought," said he, "flashed across my mind, 'go on—heed him not.' He called again—'Say, Harry, when did you get out?' He called again. He called again—I hastened on, but my interrogator quickened his pace, and on reaching me clapped me on the shoulder and said, 'Hold on, my good fellow, didn't you hear me call you?' 'Yes,' I replied, 'I heard and knew your voice, but my sad experience for years just prompted me to keep on and not heed your salutation.'

"What," said he, "are you lary?" "Come in, here and take a stiffener, and here is five dollars to buy some grub with, and pay for lodgings until something turns up." "No, I thank you," said I, "it was intoxicating drink that brought on me all my troubles, and my bad conduct was too much for my poor mother, and she died as soon as she heard, by my own letter, that I was a convict in Joliet prison. No Jim, I have sworn off from drinking, and have fully resolved that I will for the remainder of my days be an honest man. I will encounter starvation and my blood shall freeze in my veins before I will again return to my old haunts of dissipation and vice, or accept of one dollar that I know is the fruit of crime. I thank you, but never, never will I violate my solemn promise which I have made in the name of my angel mother, whom I honestly believe is this moment watching me in this hour of my temptation."

"But," replied Mr. —, "at the Young Men's Christian Association Bureau, do you love Jesus?"—"And really," said Harry, "I don't know what answer I should have given if he had," "get down on your knees and ask Jesus to give you work and he will do it; you must go to Jesus." "But," said Harry, "I want work; I am able to help myself if you will only secure me a place to work." "I tell you to get down on your knees and ask Jesus," said the man at the Y. M. C. A. Employment Bureau.

"It looked to me not only a mockery but a fare, and I turned away and went down to a lard-oil factory. There I found an old gray headed man, superintendent. I asked him for work. He cast upon me a sinister look from under his heavy shaggy eyebrows, and said, 'Sir, have you got a certificate of character?' I said, 'No sir, I have my hands and a will to do any work you may set me at; no matter how menial, I want to work to live.' Try me, and pay just what you please, and I will be contented—my own faithfulness shall be my certificate of character.' With a cold, sardonic smile the Superintendent said, 'We don't want anybody here unless he comes recommended by the Y. M. C. A.' Alas! said I to myself, what shall I do? I, fresh from the State's prison—having just served out a six year's sentence for burglary! A certificate of character? Wonder if the Y. M. C. A. would give me one if I was to yield to the temptation, and go down there on my knees, and implore Jesus to grant me such a favor. I should be a hypocrite if I were to do so. My good sense teaches me that it would not be the work of Jesus, if the Y. M. C. A. should, by my hypocritical deportment, give me such a certificate. It would be a favor bestowed upon me because I had allied myself with them, the same as my old chum had offered me friendship, whisky, and five dollars if I would again ally myself with them—thieves and burglars? Not because the Y. M. C. A. knew me to be worthy of a certificate of character, would they give it, but because I was one of them."

"I see but little difference in the moral principle involved in the two cases of temptation. It is true the first contained more real soul as it tendered relief for my pinching wants—the latter was influence and no money out!" said Harry.

"Here I was," said he, "a stranger in a city that has become strange to me during my imprisonment, without a friend, unless I chose to go back to my old haunts of

crime! My sworn resolve—registered in the anxious and loving heart of my spirit mother, only gave me power to resist the temptation, and my own sense of propriety spurned the demand made for me to play the part of the hypocrite under any circumstances, and especially for the paltry consideration of the influence of a narrow minded man in the employ of the Employment Bureau of the Y. M. C. A."

"This was the frame of mind I was in," said Harry, "when I thought of the kind words towards the unfortunate and malorganized men and women—the lowly, the outcasts, the down-trodden, the doomed and the imprisoned, which I had read about in the RELIGIO-PHILOSOPHICAL JOURNAL—a paper that had been kindly loaned to me by a fellow prisoner, (under a life sentence) every week during the past year. I resolved to find the editor of that paper, and see what he could say or do for me. I had taken no note of the location of the Publishing House when I was reading the paper, hence I did not know where to find it. But meeting a new-boy, I inquired for the RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE. He directed me where to go. I came here and have related my story, and now I make an appeal for work. I would like a home for the winter. I am handy at anything and can make myself useful with farmers, mechanics, or professional men. It is true I was not kept at hard work, nor taught habits of industry in my boyhood days. I was the youngest child of my parent's family—the pet of my now angel mother. My father died when I was a small child, leaving the family in comfortable circumstances."

"My mother gave me a fair education, and I grew up amidst a class of reckless young men, whose habits and examples led me into temptations that I was too weak to resist—the result I have truthfully narrated."

"Our reply was, we will give you a furnished room and see that you don't go hungry, as the first requisite to keep you from the temptations—that have beset you since you came to the City, and we will appeal to the readers of the JOURNAL, with a hope that we shall speedily receive responses from those who may be pleased to give you a home for the winter or longer."

Now right here is presented a subject that demands the attention of Spiritualists in considering the benefits to be derived from organization.

The great object of life is the elevation of human character, that which alone survives the dissolution of the physical form—to lead the weak and unwary away from temptation, until they have power to resist. No class of people are more strongly tempted to return to crime than those who have lost caste in society, and hence receive the cold shoulder and the haughty frowns of a heartless world.

The experience of this young man is but the experience of millions of our race.

Associations should be organized and make it a point to look out for every "sick soul," and see that he or she is provided with a good home where good morals and industrious habits would be so deeply impressed upon the mind, that no ordinary temptation would cause him or her to fall. One-tenth of the money that is now expended to punish criminals would provide asylums and homes, where mental and moral culture would elevate the erring to a plane of thought that would resist every besetting temptation. Such is one of the missions of Spiritualism and to this work the JOURNAL calls the attention of every Spiritualist. Don't forget, reader, to write to Harry, care of this office, to be sent to a home, at least you who can benefit yourself and him at the same time.

Harry desires us to say that this Mr. — is not H., the Gen. Agt., who is usually in attendance at the Y. M. C. A. Employment Bureau. He afterwards called on him and stated his case to him. He treated Harry very kindly and assured him that he would do all he could to find him a situation.

The Employment Bureau of the Y. M. C. A., is a very fine feature of that institution. Divest it of the continued attempts made by its satellites, to proselyte every man and woman, that necessity compels to ask its aid, and it would be worthy of all commendation.

Nothing can be more humiliating to an intelligent person in distress, than to have to ask for charity, and then be compelled to receive it, by stultifying him or herself, under the hypocritical pretense of believing in such religious twaddle, as any ignoramus who may happen to be in charge, may require.

FRATERNAL CALL.

Bro. Thomas Cook gave us a call on his return to Chicago en route to Minnesota, where he has gone to enter upon his duties as State Missionary. He is in usual health and fine spirits.

Bro. Cook is a hard worker, and we believe he will give good satisfaction. One thing is certain to ensure success the friends must give him a cordial reception; good houses have much to do with inspiring all speakers to the utterance of acceptable truths. A cordial reception and generous contributions to your missionary fund will serve as a guarantee for success in the missionary enterprise.

T. H. STEWART, State Missionary of Michigan, writes most flatteringly of the present prospects of Spiritualism in that State. Bro. Stewart was for many years a popular clergyman, (of the Baptist order) but now is a faithful and devoted Spiritualist. The Spiritualists have done well in putting him at the head of their Missionary Bureau.

THE KEY! THE KEY!!

Give us the Key that Opens the Doors to the Temple of Nature.

NUMBER III.

"Oh, its my Fanny, my poor cold baby," said Julia Deems to Officer Lamb of the Oak street station, of New York City, one cold Friday night. The officer was patrolling his beat through Frankfort street and was approaching Gold street, when he saw, under the flickering lamp, a woman sitting on the curb stone, rocking and caressing a bundle which she held in her lap. The remnant of an old straw bonnet covered her head and the faded ribbons fluttered in the wind, while her scanty and tatty clothing was at times blown aside, exposing her naked arms and neck. She shivered and her teeth chattered as the piercing wind swept down the street, and then she wept and muttered over again, "My poor cold baby; my poor little baby." The officer took the bundle from the unfortunate woman and unwrapped it, and then discovered that the child had frozen to death on the breast of its mother. This touching incident is related by the New York Sun, and illustrates the necessity of a key that will unlock the bounteous store-house of Nature, and arrange therein a system of living that will save all from suffering. This poor woman, only 28 years of age, was driven into the streets by a drunken husband to beg—or starve. Thinly clad, sitting on the icy curb-stone, pinched by driving wintry winds, and sensing each moment the gnawing pangs of hunger—poor woman, clinging to her tender compassionate bosom her dead child, and in the agonies of her soul crying out, "Its my Fanny, my cold baby," her situation was heart-rending indeed! Yes, it was her Fanny—no one else had a mother's heart overflowing with love for the lifeless child. While you clasp to your embrace your child, imprinting upon its cheek the affectionate kiss, think of her child out in the stinging cold of winter, its little body frozen, while the mother with sublime heroism clings to it, for it was her Fanny, her poor cold babe! "Hunger," says the Sun, "had driven Mrs. Deems into the streets to beg. Want of food dried up the source of nourishment for her child. Men and women had passed and repassed, and heard her appeals, not for herself, but for her child, but not one had heeded her supplication for charity."

We want a key that will open the door that leads to the presence of God himself, and ask him with his almighty hand to shower down upon the poverty-stricken ones of earth the common necessities of life, or open the hearts of the wealthy, so that they will intercede in their behalf, and prevent in the future such scenes as the above. Franklin, Morse, Columbus, Guttenberg, Copernicus, Galileo, Newton and Sir Charles Lyell, have presented keys to the world that have enabled humanity to unlock the ponderous doors of Nature, and disclose to humanity's gaze her hidden mysteries, but none have entered that department that presents a plan whereby misery and wretchedness may be banished from the world, nor do we expect they will for ages to come.

While advanced minds animated by the inspiration of angels, have sought for ways whereby that which is dark might be grandly illumined with a light divine, those who are jaded in bigotry, and animated with the low thoughts of ignorance, have invariably placed obstructions in their pathway, and endeavored to destroy the key constructed to disclose to the world the grandeur of Nature. Morse, whose thoughts were brilliant with the touch of angels, and whose aspirations encompassed the whole earth with a net work of wire—thought lines—was ridiculed from the pulpit, one minister declaring that "God was simply testing the restless ingenuity of man—to learn how far he would tempt his Maker and that man's next step would likely be another Babylonian effort to reach the heavens." Thus it is that while the aspiring mind seeks to determine the nature of the scintillating stars, and ride, as it were, on a planet, or with a comet explore the regions of space for the throne of God, ministers of the gospel have in a variety of ways tried to cripple those aspirations, and prevent the construction of keys that would enable a person to enter the Temple of Nature.

Brindley, a skillful engineer, once appeared before a committee of Parliament to urge the construction of a canal, and there met with bitter opposition. "Pray, sir, what do you suppose God made rivers for?" inquired a Lord. "To feed canals," answered Brindley. We need keys that will enable us to penetrate the earth, to ascend the heavens and hold converse with the stars, to enter the very dome of Nature, where her choicest pearls of thought are held in reserve ready for advancing minds. We require keys that will unlock the doors of hospitals, for the indigent sick, and that will cause the heart of humanity to beat with lofty thoughts and philanthropic impulses! We want no scenes of squalid misery! "Its my Fanny, my poor cold babe," when it comes from a bleeding, lacerated heart, moves in tremulous accents on the breeze, and vanishing in subdued whispers, says, "Nobody hears; nobody hears!" Why when such a cry is heard, it seems as if God himself would spring to her relief, and clasp her dying child to his bosom, and with the divine impulses thereof warm it into life. A chilly day; icicles on the houses; snow in the streets; the curb-stones saturated with frost, and the very winds biting cold, yet not a key ready to open the heart of some one, where an angel child could huddle and rest. She could not beat back the sting-

ing winds, or pelting snow, or keep her child from freezing; nor did the angels come; nor did God approach with sympathizing words. The Universe gazed upon the tragic scene as if in mockery, for no response came; no soft whisper from Charity fell upon her ears; all was as quiet as the grave-yard and the little babe died in its mother's arms.

The church presents but few keys to open the door of Nature. A few years before the war, the New York Independent said: "To the shame of the church, it must be confessed that the foremost in all our great philanthropic movements * * * in the intellectual and moral regeneration of the race, are the so-called Infidels in our land. * * * If they succeed, as succeed they will, in abolishing slavery, banishing rum, restraining licentiousness, reforming abuses, and elevating the masses, then must the recoil of Christianity be disastrous. * * * In the vindication of truth, righteousness, and liberty, they are the pioneers, beckoning a sluggish church to follow in the rear." If you have a key that can present a new thought to the world, that can unfold a new principle, alleviate the misery of mankind or improve the morals of the masses, withhold it not; give it freely to others; let them drink from the same sparkling fountains, and enjoy the luxuries which you have unfolded, and great shall be your reward. Withhold the key, and you will receive nothing but contempt from those who are endeavoring to open the doors of Nature.

Sentences Commuted.

Albert Peace was sentenced in Westchester county, November 20th, 1861, for life in Sing Sing prison, for rape. The prisoner was afterwards transferred to Auburn prison. The sentence has been commuted to twenty-five years and nine months, subject to the legal deductions for good conduct.—Exchange.

This is the man who was convicted on the evidence of a prostitute. The whole country has been aroused to a sense of the injustice of the life sentence, and the legislature of the State of New York long since repealed the law making the crime of rape subject to a life servitude.

Petitions without number have been poured in upon Gov. Tilden from all parts of the country, asking him to grant his most gracious pardon to Mr. Peace, who is, to all appearance, an honest and intelligent man, and had ever been so considered by all who knew him, until charged with the crime referred to. Mr. Peace claims that it was naught but a vile conspiracy of a prostitute and her pal that fastened the charge upon him, of which he was really not guilty, and for which charge he never had a fair trial.

Twenty-five years and nine months! A life sentence commuted to twenty-five years and nine months by an executive of the great State of New York, who is now, fortune smiles auspiciously, soon to become the executive of the nation! Such tokens of generosity should not go unremembered! The full extent of the punishment for the most aggravated cases of rape now is but fourteen years. Peace has already served over fifteen years, and never once violated the rules of the prison.

Gov. Tilden has commuted his term to twenty-five years and nine months! A solemn mockery! which has more of the appearance of a desire to forestall the action of his successor than an act of executive clemency on his part.

Mr. Peace may live to again pass from his daily servitude in the State Prison. The "legal deductions" for so long a servitude in consideration of good behavior, will amount to considerable time, but that is no executive clemency—that is due to the humane law of the State that has been developed while Mr. Peace was an inmate of the Auburn Prison; and the injustice of his life sentence, was a means of modifying the law. And yet he is required, even under a commutation by virtue of Gov. Tilden's clemency (?) to serve twenty-five years and nine months! These petitions have been before Gov. Tilden nearly or quite a year, and now, just as his term of office is about to expire, he finds time to make the inhuman order, which is but a forestalling of his successor, who would doubtless, but for this cruel action, have granted, on taking the gubernatorial chair, an unconditional pardon.

Letter of Fellowship.

The RELIGIO PHILOSOPHICAL SOCIETY granted Letters of Fellowship and Ordination to Bro. Albert E. Stanley of Leicester, Vermont, on the 27th day of Dec., 1876, and C. W. Cook, of Warsaw, Ill., on the 29th day of Dec., 1876, constituting them regular ministers of the Gospel, and authorizing them to solemnize marriages, in due form of law.

Doctor James Keck.

Dr. James Keck has gone forth on a lecturing tour in the interest of Spiritualism, etc. His first lecture was delivered in Sycamore last Tuesday evening. The Doctor is a "trance and inspirational speaker," and if any one can "inspire" faith in Spiritualism, 'tis he.—The Aurora (Ill.) Herald.

CONVENTION.

The Annual Convention of the Spiritual and Liberal Association of the State of Texas, as will be held in the city of Houston, Texas, on the 15th, 16th, 20th and 21st days of January. It is expected that all local organizations in this State will be fully represented, and it is hoped that all friends whether of Texas or elsewhere will make an effort to be present. We should be glad to see Bro. S. S. Jones and a full delegation from the Prairie State here to aid and assist us. Wm. L. Booth, Pres't. S. J. Painter, Sec'y.

LIST OF BOOKS FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO.

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RELIGIOUS AND FREE THOUGHT.

Table listing books under the heading 'RELIGIOUS AND FREE THOUGHT' with titles, authors, and prices.

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POEMS FROM INNER LIFE.

Table listing poems from 'INNER LIFE' by Miss Lizzie Doten, with titles and prices.

THE BIBLE IN THE LIGHT OF MODERN SCIENCE.

Table listing various works by J. M. Peebles, including 'The Bible in the Light of Modern Science' and 'The Soul and Body'.

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QUESTION ANSWERED.

Bro. B. F. Marble, of Onachita, La., says: I see that you say in your reply to General Edwards that you believe there is a God but that he is not the author and creator of the universe.

REPLY.

Religionists, no matter of what phase, assume that the theories in which they have been indoctrinated from childhood to old age are true, and they seldom listen to any thought that conflict with such theories.

We have published many articles (40) in the LITTLE BUDGET upon the Philosophy of Life, in which we have not only given our own highest inspirations, but we have quoted largely from the theories of the wisest scientists of the present era, in support of our views.

Judging from our correspondents' questions, we conclude that he has never read one of those articles.

To him the Universe is the workmanship of God—his God—a being who at a certain time came to the conclusion that he would build the vast Universe. We doubt not, the great mass of religionists of the world, think of the matter as our correspondent does.

While they have no definite idea about the time, further than what their Bible says—Christians for instance, place it about 6,000 years ago. No matter be it 6,000 or 6,000,000,000 of years since God built the world, there was a never beginning eternity before!

What was God doing, during that never beginning eternity before he thought of building the Universe? One trouble in the way of Universe building, is to determine where the God who built it, and if it is found that He occupies a place, is not that place a part of the Universe which he built? If so, he did not occupy it before he built the Universe, as there was nothing to occupy! Then where was he and what was he doing?

Does not the query arise in the mind, was not God lonely during the long eternity before even one of Milton's angels was created? But perhaps our correspondent or some other person will reply that the angels, the fallen and all, were uncreated, and ever existent, even as God himself was ever existent and uncreated. If so, where were they and what were they about before God created the Universe? If the Universe is boundless, there is no place outside of it and if it was not made, then there was no place for God and his ever existing angels.

Our correspondent may reply, they were all in Heaven and there was a war there once, and the Devil and his followers were cast out! Don't John Milton say so?

Well, if the Universe is boundless, Heaven must be somewhere in it, as there is no place outside of that which is boundless. And if God made all things he must have made Heaven, and so he and the angels must have been without a place during the never beginning eternity before he made Heaven. If he did not make Heaven, who did?

If the reply be that heaven too is uncreated—then we have God, angels and heaven from all eternity, ever existing uncreated.

If so we are at a loss to see any good reason why all else—the boundless Universe—may not be ever existent and uncreated! But change is common to all things. Things become visible,—develop to maturity, then disintegrate and disappear. From like causes other things of the same general genus repeat the same general rounds.

But we don't purpose to give the basis of the Philosophy of Life in this reply.

But we will say this, the boundless Universe is a sea of life, in which all things visible and invisible exist.

This sea of life is God, if any one chooses to call it so. It contains all there is of spirit and matter. It is infinite in power and intelligence, as well as in magnitude.

There is naught that exists outside of this vast whole. It being a sea of life, power and intelligence—Infinite, develops and disintegrates all things visible and invisible, tangible and intangible, in accordance with that infinite wisdom and power innate in itself.

While a peach may be developed, ripen, decay and disappear in a few weeks—the earth may require more centuries to go through the process of development, ripening and decaying, than there are grains of sand in its huge-mass, yet there is time enough in the ceaseless rounds of eternity. Again we repeat, change is common to all things. Suns and cycles of suns-stars and planets, infinite in number develop, ripen, disintegrate and disappear.

While the principle of Infinite Wisdom controls, guides and directs the natural tendencies of spirit and matter, who shall say that finite spirits do not find an enjoyment in the unfolding of a planet, by fostering care, even as the horticulturist enjoys the planting of the germ of the peach tree, and the rearing of the same to its fruitage.

The wild peach tree grows without culture and yields fruit, bitter and poisonous—with culture its fruitage is delicious?

As intelligent man aids in the development of all things in nature, so may the wise spirits of billions of years of experience in the higher spheres of life, by a united effort control and shape even the ever living elements of a world, in their onward march from plane to plane of development.

The spirit of man does not cease to exist, because the physical gross matter disintegrates and disappears to physical senses. Why should not the living spiritual elements of suns and planets survive the dissolution of their physical substance?

ments of suns and planets survive the dissolution of their physical substance?

We submit to our correspondent and other readers, whether this is not a more lofty conception of Deity than the Christian's conception, whose God is changeable, full of passions, and angry with the wicked every day?

A Beautiful New Year's-Present from the Loved Ones Over the River.

Bro. Wella Anderson, Spirit Artist, No. 420 West Madison street, Chicago, has our sincere thanks for a very fine Spirit picture—a vase of flowers richly framed. The whole picture and all its parts are symbolic representations of thoughts from the loved ones gone before.

Of Bro. Anderson's mediumistic powers we need not speak to our readers, as we have so often done that before; but we will add this, that the Professor is still under the guidance of the old masters, and they never fail in their own good time to accomplish all that wisdom and artistic skill is a guarantee of.

Those who patronize Prof. Anderson will, if they exercise due patience and appreciation, be rewarded by artistic work that money would not buy from them.

But here follows a description of our New Year's present from the inspired pencil of the medium artist:

BELOVED BRO. JONES:—This New Year's gift is from the other side. The vase was designed, traced and contributed by Raphael Sanzio. The flowers were arranged by the beautiful angel guide, whose picture appears in the medallion on the vase. The flowers were contributed by your spirit friends who are nearest, and relatives who are dearest. Those that are in the front are by relatives; those that are turned, are from friends near and dear. The little buds that are just bursting into flowerhood and turned towards us, were brought by bright and beautiful little girls—relatives. Those that are still closed, are by bright, beautiful little boys. The Morning Glories were brought by your father, mother, son and daughter. The Miss Rose Bud was brought and laid upon the pedestal by your little grandson. The Forget-me-not, that my card is resting against, was by little Minnie; the head of Wheat, by a beautiful old Greek, whose great wisdom speaks of many ages past. The Fleur-de-Lis was by her whose sketch was once taken, and whose pure, sweet face was under a white veil. The three links were brought, by one whose whitened hair and brilliant eyes speaks in whispers of the long ago; the Lily of the Valley, by one who is bright and very beautiful, full face, sparkling eyes, dark hair, and form of bewitching grace. The Pond Lily, that droops from the handle of the vase, was presented by one of the most beautiful beings I ever saw, appearing to be about nineteen years of age—rather slight in form and features; eyes of heaven's own blue, skin fair, and cheeks flushed as if reflected from some bright, rosy morning. She comes dressed in pure white, bearing the Pond Lily as an emblem of great meaning.

These flowers were traced by Fair Alice, cousin of Raphael. The flowers were animated with the life and vitality of your humble servant.

The frame and glass were contributed by Yours ever, WELLA ANDERSON.

P.S.—May this New Year's gift whisper softly of me when I am gone.

Mrs. Lottie M. Blair, the Spirit Artist.

So much has been said in regard to the above named first class spirit artist, that the readers of the JOURNAL now know of her wonderful productions without further commendation by us.

She has so far recovered from her more than a year's sickness, as to be able to submit to the control of the band of "Old Masters" who are painting through her hand more beautiful works of art than ever before.

She has a home with a kind hearted lady at Rock Bottom, Massachusetts, who has nursed and cared for her through that long sickness, and will continue to watch over her with a mother's care during the ensuing year.

Sister Blair being entirely destitute of money to pay bills past due, and current expenses, does under the advice of her spirit guides, offer to furnish beautiful works of art at one-third of former prices.

She will execute and send a painting for five dollars, of the class she has before her sickness and when she had a husband, had fifteen dollars for, and she will on receipt of ten dollars send a thirty dollar painting. These orders can choose whether they will have a landscape painting or a symbolic family wreath and accompaniments.

At these prices every family should at once send for a family chart. They are certainly the most wonderful paintings ever executed. The whole family are symbolically represented—those in Earth-life and those in Spirit-life, and yet not one word in regard to them is communicated to the medium by any one, and she does the work when most thoroughly blindfolded and entranced.

Don't forget to inclose return postage stamps if you write her.

Address her, LUTIA M. BLAIR, Rock Bottom, Mass.

Grow's Opera Hall.

Mrs. Richmond lectured last Sunday morning, Dec. 31st, on "Life, its Origin, Development and Destiny," a report of which will appear in some future number of the JOURNAL.

MR. WARREN SUMNER BARLOW has an excellent poem in this number of the JOURNAL. He is the author of THE VOICES, which has been enthusiastically received by Spiritualists and Liberalists generally.

P. FOSTER sends money to this office, but fails to give his Post Office address.

Conclusion from First Page.

often "plays the devil" with some folks—for instance: Where a maiden lady, claiming the age of twenty-two, is cooly told by the clairvoyant, in the presence of her adored Frederick, that she is thirty-one. Clairvoyance also causes the very "devil to pay" among thieves and criminals, when, by its aid, stolen property is recovered from them, and they are consigned to condign punishment. For these and other considerations too numerous to mention, perhaps it would be no more than just to mutually conjoin clairvoyance and the devil; make a sort of Siamese Twins of them, or a double-headed calf, or eight legged bull. I am sure the discoverer of the brilliant idea, that Spiritualism was the devil, had such a superfluity of calves' brains that he needs two heads to keep them in, while the equally sagacious promulgator of the clairvoyant hypothesis, was the author of such a gigantic bull, that it would need double the allowance of legs to enable it to stand.

Said a friend last Sunday, Spiritualism is merely a revival of witchcraft, while some others of a different way of thinking tell us, it is magnetism. At first sight, it may puzzle us to discover any affinity between magnetism, a physical force exhibited through the loadstone, magnetic needle, etc., and witchcraft, which is a real or supposed action of mind over mind, or mind over matter, aided by Santanic spirits; and I must confess it cost me some moment's serious exegitication to convert the two. However, at last I grasped it, and here it is. Magnetism, you know, is correlated with, and transformable into, the other imponderables, light, heat, electricity, etc.; no witchcraft, as the good brother imagines, is correlated with, and transformable into the other varieties of "hologobolism" (as he terms it) such as trance, rope-tying, table tipping, materializations, etc., etc., all of which, he thinks, are only witchcraft in a new dress, transformed into spiritual phenomena, the same as magnetism is transformed into electricity, etc.

Our witchcraft brother being such a good man, we will let him off easily, only saying that, if it be witchcraft, it can not be magnetism; and if it be magnetism, it can not be witchcraft.

It is insanity, we hear repeated constantly, but says M. A. Oxen, it is the lore of the ancient Kabala. All I have to say about this is, that any man who attempts to explain the hidden mystery of cabalistic lore, must be insane. No sane man, certainly, would attempt such a hopeless task. So much for those two theories.

Carpenter and Marvin both characterize Spiritualism as an epidemic delusion, while various superstitious gentry denigrate it as Yoodooism. Who knows but whether these two famed physiologists have not been "hoodooed" by some of our Louisiana Yoodoo Queens, rendering them the victims of, if not an epidemic delusion, at least, an endemic delusion, a delusion peculiar to that school of ultra-materialistic thought, to which both these soul-annihilating gentlemen belong? Thus, when Carpenter and Marvin say that Spiritualism is an epidemic delusion, they are themselves the victims of an endemic delusion, with the disease struck in very badly. Poor Marvin! Poor Carpenter! We can afford to commiserate your benighted condition. Blind as bats, and wise as owls!

Oecultism lets in a flood of light on Spiritualism according to Madam Blavatsky. Hysteria accounts for it, some physicians tell us. Our gifted sister, Madam Blavatsky, was, no doubt, sadly troubled with hysteria (in common parlance hysterics) when she conceived the idea that Oecultism was a true science, and an upraveler of the knotty points of Spiritualism. Whether or not Spiritualism may be fairly attributable to the influence of hysteria, I can very readily imagine that hysteria had a preponderating influence in the gestation and elaboration of the occultic theory in the mind of the learned Madam B. Let her take warning, and not suffer herself to be occulted as so many other stars in the spiritual firmament have been.

The name of this gentleman is Goodman. (To be continued.)

TESTIMONIAL TO ANDREW JACKSON DAVIS.

The undersigned Committee, appointed to solicit subscriptions to a Birth-Day Testimonial to A. J. Davis, having closed their appeal, hereby make public their acknowledgment of the receipts.

REMARKS BY THE COMMITTEE. The total amount of contributions received is eight thousand one hundred and fifty-three dollars and thirty-seven cents (\$8,153.37). Of this sum, six hundred and sixty-five (\$665) are in promissory notes, payable to Mr. Davis in from one to ten years. Add to this expenses of printing, postage, etc., one hundred and nine dollars and seventy-five cents (\$109.75). Deducing these sums from the first amount, leaves seven thousand three hundred and seventy-eight dollars and sixty-two cents, \$7,378.62, net, which sum is securely invested.

It will be observed that the interest on this investment will give to Mr. Davis about \$500 per annum. From this time forward all communications and payments should be addressed direct to him at Orange, New Jersey.

In closing this Birth-Day Testimonial to the author of "Nature's Divine Revelations," the Committee desire to return their heartfelt thanks to all who have so cordially responded to the call and seconded the appeal.

WILLIAM GREEN, Chairman. C. O. POOLE, Secretary. New York, Dec. 26th, 76.

LETTER FROM A. J. DAVIS TO THE COMMITTEE AND CONTRIBUTORS. VERY DEAR FRIENDS:—In accepting from your hands all the money and the notes which you have received from the contributors to the "Testimonial Fund," I experience a thankfulness which I can not embody in words. Your investment of all the available funds is in accordance with my particular request, and meets my entire approbation. The security is ample, and I am certain that the interest will be promptly paid; and also would be the principal, should an emergency arise making it necessary.

To you, gentlemen of the Committee, and to each and all of the generous men and women who have made contributions and sent encouraging words, allow me to say that I recognize in your bestowments the beauty of spontaneous goodness and friendship; and my beloved companion unites with me in returning to you, one and all, to strangers and acquaintances alike, the profound gratitude of our gladdened hearts. The sum accumulated for and given to us—to hold up our hands, and to fortify us in our work for human progress and happiness—is much larger than we dared hope. Industry everywhere was depressed, business almost at a standstill, and even the exceedingly rich felt

poor. Under these circumstances, to say nothing of the many large demands made upon believers in Spiritualism on all sides, it was not reasonable to expect anything. And yet, the responses to the call of the Committee were immediate, sympathetic and most generous-hearted. We did not before imagine that we possessed so goodly an array of practical friends. We feel deeply enriched by this discovery and believe that the good of it will live within us throughout our lives. Besides the efforts of the Committee, we remember the loving and frequent service rendered by the editor and proprietors of the BANNER OF LIGHT; also, the kindly and earnest co-operation of the editor of the RELIGIO-PHILOSOPHICAL JOURNAL, as well as the words printed and spoken by our esteemed spiritual friends in England, Germany, Russia and Australia. The result upon us, so far, as: We have been enabled to withdraw from the external world of trade, by which for four long years we were constantly enthralled; and now we begin, faintly, to realize a degree of mental and spiritual liberty, which in due time may become fruitful. And for this great blessing, and more especially for the good that may grow out of it, we desire to render loving gratitude to all who have united in this Testimonial of friendship, fellowship and trust.

Orange, N. J. A. J. DAVIS.

Passed to Spirit-Life.

Passed to Spirit-Life, Dec. 4, 1876, Mrs. PRUDENCE A. BRIDWELL, wife of the late Rev. J. T. Bridwell, of Webster Co., Mo. She deceased was aged 53 years, 2 months, and 3 days.

She was a model mother, an exemplary member of the community where she lived, her husband loved and respected her. She was sick about twenty-four hours, of consumption of the lungs. She left 8 sons, and 3 daughters, and by her exemplary life and death invited us to follow her in the same way and meet her in the life to come. W. B. MERRILL.

ELIZABETH K. PARKER passed to spirit-life, October 11th, 1876, aged 77 years.

Residence in Virginia Township, Michigan. Services held at the Village of Pine Hill, in the Baptist Church. Mrs. PARKER was an intelligent spiritist, possessed of mediocrity gifts which convinced many of an existence beyond this life. He leaves a wife and one child, but without a knowledge that he is living, and will comfort and guide these while they remain here on earth.

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