Ernth Wears no Mast, Bows at no human Shrine, Seeks neither Place nor Applause: She only Asks a Bearing.

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S. S. JONES, EDITOR.

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Are the Alleged Truths of Modern Spiritnalism Reliable?

Including Criticisms of Opponents, and a Review of Occultism, Resignatism, 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, Špiritualists, 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 pur-

PRELIMINARY

This is, indeed, a sweeping question. Tak-ing the phase "alleged truths" to include all the alleged truths of Spiritualism, I doubt very fouch if there be an inhabitant of this globe, who would answer this question affirmatively, but taken as meaning quy, 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 Spirit Spiritualism are reliable. Nearly all Spirit-ualists 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 six-teen 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 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 scient lie 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 pre-ponderance 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 animadverting. They have in-dulged 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 misstatement and false argument, every ad captandum attempt at sar-casm and ridicule, could be readily refuted and set aside.

But are the alleged truths of Spiritualism. cliable? 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 exidence 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 observa-tion, 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 Spirithalist; now there are twelve or fifteen millions at least,

KVIDENCE OF THE TRUTH OF SPIRITUALISM.

nomenal truths of Spiritualism, only they attempt to account for the occurrence of the sald phenomena differently from ourselves. Very few persons nowadays are so rash, or as a friend remarked last Spinday, are such ignoramuses as to deny the actuality of all

the phenomena, yet some parties on this thoor talk as if all the so-called facts of Spiritualism were produced by fraud and jugglery. I deny the allegation, and burl 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 scarching 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 numr of others, of earth's former sons and daughters, have been claimed as Spiritualists, but they themselves have not so de-clared themselves. All such I shall ex-

ISLANTISTS.

Alfred Russer Wallace, Naturalist; Cromwell F. Varley, Electrician; Camille Flanmarion, Frence Astronomer; Hermain Goldschmidt, Astronomer, and Physicist; William Crooke, Clemist; Prof. N. D. Wag-ner, 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, Breslan, Germany; Alex. Von Humboldt, Naturalist and Cosmist; Dr. Hoeffle, author of "History of Chemise try" and "General Encyclopedia;" Prof. A. D. Moyan, Mathematician; Prof. Worthen, State Geologist of Illinois; Dr. Wen. Hitchman, Physiologist and Physicist. Dr. Maximilian Perty, Professor of Natural Science, Berne, Switzerland; Prof. J. J. Mapes, Agricultral Chemist; Prof. Robert Hare, Chemist; Prof. W. D. Gunning, Geologist; Prof. J. R. Bucharan, Anthropologist; Prof. Wm. Den-ton, Geologist; Drs. Ashburner and Elliot-son, Physiologists and Magnetists; Prof. Challis Phunierian, Professor of Astronomy, 'ambridge, England; Prof. Wm. Gregory, M. D., Chemist; Prof. Herbert Mayo, F S., Physiologist; Mr. Rutter, Chemist; Prof. Brainard; Baron Von Reichenbach, Physi-cist; Dr. John Bove Dode, Electrical Psy-chologist; Dr. J. Lockhart Robertson, editor "Journal of Medical Science," England; Prof. Thury, Geneva.

28d, PHILOSOPHERS AND METAPHYSICIANS. J. H. Von Fichte, the Emerson of Ger-many; A. Bronson Alcott, America's gifted sage; Dr. Franz Hoffman, Professor of Philosophy, Wunzburg University, Germany; P. Yowkevitsch, Professor of Philosophy, University of St. Petersburg; Archbishop Whateley, 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 PHYSICIARS

Dr. J. J. Garth Wilkinson, England; Dr. J. M. Gully, England; Dr. Julius Francastadt, Germany; Dr. Grunhut, Bada-Pesth, Hungary; Dr. Gray Sexton, London, England; Dr. Stanhope Templeman Speer, Edin-burg; Dr. G. W. Langedor, Mannheim, Ba-den; Dr. Joseph Haddock, England. 4th EMINENT STATESMEN AND PHILAN-

THROPISTS.

William Lloyd Garrison, Boston, Mass.; Gerritt Smith, Utica, N. Y.; George Thomp-son, English Anti-slave Reformer; Guisippi Garibaldi ; Guislppi Mazzini ; Louis Kossuth ; Emilio Castelar ; Victor Hugo ; Abraham incoln.

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; Mazzin, the inspired leader of the Italian patriots and republicaes; Kossuth, the Hungarian apostle of freedor, Vidtor Hugo, the genius of the French Republicans, 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-slave champion, and his worthy co-adjutors, Gerrit Smith and George Thompson. What a glorious gallaxy 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 Spiritualist held by said and all pation of man from tyranny and despotism ious principles of this much-despised Spiritualism, held by each and all.

But besides those immortal names, may e mentioned many others in class four, as

Ex-President Andrew Johnson; Ex-Vice President, B. F. Wade; Vice President Henry Wilson; Hon. Joshua R. Gidding, of Ohio; Ex-Goy, N. P. Tallmage of Wisconeyes, and the voice of their own reason, compelled them to acknowledge its truth. I was, at one time, bitterly opposed to its but then I knew nothing about it, like various many of its present combatants.

Besides, we have the testimony of many of our opponents to the reality of the phenomenal truths of Spiritualism. zot, author and statesman.
5th, DISTINGUISHED LITERARY AND ARTIST-

10 CELEBRITIES. Gerald Massey, the Poet of the People;

Wm. and Mary Howett; Mr. and Mrs. S. C. Hall; Hiram Powers, the famous sculptor; Trowbridge, the artist; T. Adolphus Trol-lop, the popular novelist; Mrs. Florence Maryatt Ross Church, daughter of Captain Maryatt, and a pleasing writer of fiction; Sir Edward Bulwer Lytton, (partial); W. M. Thackeray; Robert Chambers; Mrs. Éliza-beth Barrett Browning; Epes Sargent; Mrs. Shelley, widow of Percy Bysshe Shelley, Unpoet; Capt. R. F. Burton, African fraveler and author; Rev. W. Kerr, M. A., cleggyman and author.

6th, CROWNED HEADS, NOBILITY, ETC. Emperor Alexander of Russia; Emperor Louis Napoleon of France; Queen Victoria of England; Prince and Princess Metter-nich; Prince Wittgenstein, Lieutenant General Aid-de-Camp to the Emperor of Russia; Hon. Alexander Akoakof, Russian Imperial Conneillor and Chevalier of the Order of St. Stanislaus, St. Petersburg, Russia; Baron Guldenstuble of Paris; Baron Von Schick of Austria; Baron Von Dirkinck of Holmfeld, Holstein ; Le Compre de Bullet of Paris; Duke of Louchtenberg, of Germany. Of England there are Lord Lyndhurst, Lord Lindsay, Lord Adare, Lord Dunrayen, Sir W. Trevilyan, Countess Carthness, Sir. T. Willshire, Lady Cowper, Sir. Charless Ma-pier, Sir Charles Isham, Bart., Col. E. H. Willbraham of the English Army; Bishop Clark of Rhode Island.

7th, EMINENT JURISTS AND COUNSELLORS AT LAW.

Judge John W. Edmonds, Judge Law-rence, Judge Ladd; English Barristers, Ser-geant E. W. Cox, H. D. Jeneken, H. D. Dur-

This list might be swelled indefinitely, but 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 thorough-

by 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 those 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 them as either fools or hars. If these truths are unreal, and these persons think they are real, then they are fools, ei-ther 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 beyoud all doubt.

THEORIES ACCOUNTING FOR THE SPIRITU " AL PHENOMENA.

· But, admitting the reality of the phenomna, 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 devour Christian friends tell us, it is "the devil!" It is "hallucination," say some; it is "electricity," say others; nay, it is "electricity," say others; nay, it is "il spirits," says a third party. It is "a great debusion," 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 derangechology, another one; "Nervous derangement," we are told by Dr. Hammond; "Psychic force, says Sergeant Cox; no, "odic force, odyle, or od force," say Mahan, Rogers & Co., (and it is truly an "odd" force—so odd that it puzzles alike the mate-vialist, the scientist, and the Christian). "Un-conscious Cerebration," cries Carpenter; "In-voluntary Muscular Action," exclaims Tyn-dall and Faraday; "a nervous lesion, analo-gous to enflessy " says Francis Gerry Fairgous to epstepsy," says Francis Gerry Fair-deld; "Melio-mania," puts in Dr. Marvin; all "Mesmerism," says Prof. Grimes; "Rosia-crucianism," declares Charles Sotheran; "the Hermetic Mystery," Lex et Lux tells us; "irranity" many londly ery; "Totenism." "insanity," many loudly cry; "Totemism," says John Fisk; "the chattering of Dead Sea apes," Thomas Carlyle repeats; "Black Magic," say certain erudite savans; no. 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 many; "the Ansaiteric Mystery," said P. B. Randolph; "Witchcraft," said a friend on this floor last Sunday; "Voufooism," declares certain superstitious sauls; "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 fost.

If Spiritualiam be all this, it must be the

If Spiritualism be all this, it must be the If Spiritualism be all this, it must be the greatest wonder the world ever saw. What is Spiritualism? ask we. Ohr say the world—by wise bass (in their own conceit), it is humbug, traud, jugglery, the devil, hallusination, electricity, evil spirits, delusion, magnetism, toe-joints, knee-joints, somnambulism, hysteria, catalepsy, clairvoyance, electrical psychology, nervous derangement, psychic farce, of force, unconscious cerebra-

tion, involuntary muscular action, nervors lesion, epilepsy, medio-mania, mesmertsm lesion, epilepsy, mudio-manta, mesmerisminsanity, witcheraft, an epidemic debision. Voudooism, Ansaiteric Mystery, basicioni, Voudooism, Ansaiteric Mystery, basicioni, ansm. Totemism, Occultism, chastering of Deal, Sea apes, Black Magic, White Magic, Art Magic, Kabakism, a degrading superstition, Mind Reading, Submundane spirits, Intermetic Mystery, elementary spirits, and an unknown power in nature. If that is not the most heterogenious compound of which the most heterogenious compound of which man's mind erer conceived. The witches caldron in Macbeth is nothing compared to Such a hodge-podge never was heard of before. It is, indeed.

"Black spirits and white Red spirits and gray,"

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

CONFLICTING THEORIES HI MOROUSLY CONTRASTED.

Let us examine some of these theories and see how they will work the one with the other; and any and every theory promulgated in this debate, by those on the opposite Side, will be only a reliash 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 Spiritu-alism is a fraud, it certainly cannot be elec-tricity also—that is settled.

It is a hallucination, say others; its toejoints, 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, be-tween the two will be painfully evident when we take into consideration the plaring fact that the expounders and propounders of the toe-joint theory are very evidently laboring under a severe attack of hallu-cination, 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 sup pose, that when Carpenter first elaborated his unconscious cerebration hypothesis, his brahewas considerably under the influence of a certain kind of "spirits," usually re-garded as of an "evil" nature, and against which prohibitory laws are sometimes en-

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 pat-ent to my mind, by which we may escape the apparently hisurmountable difficulty involved in the reconciliation of these two theories, and that is, to regard the idea that the wondrous and inhnifold manifestations of occult power exhibited in the spiritual phenomena, are due to involuntary muscuar action, as a very degrading superstition. in worthy the genius of such physicists as Tyndall and Faraday, and as one, of which, some day, the former will be heartly ashamed. The latter, passed to the Spiritworld, has long since become ashamed of it,

Spiritualism is Medio-mania, Dr. Marvín, informs us; it is caused by elegentary spir-its, exclaims the redoubtable Col. Olcott. Now, although I am not positively sure that the influence of Medio-mania and the in-fluence 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 Medio-mania, and, while in that condi-tion, seeing himself reflected in the persons of divers mediums, he, like many another wiseacre, imagined that they were the ones really affected medo-maniacally, while, 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 peculi Olcott, perhaps
habrait is a bayily surphared with these his brain is so heavily surcharged with these same elementary "spirits" that afflict poor 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 spirits to surround themselves with quite a different kind of spirits, "gorgons, hydras, and chimeras dire." This is not, however, usually called Medio-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,

Spiritualism is the chattering of Dead Sea apes, Carlyle informs the world; it is Meamerism, proclaims Prof. Grimes and a number of others. Probably the illustri-ous Carlyle was under a mesmeric spell when he fulminated this nonsensical ex-planation of that of which he clearly has

not the remotest idea. If not under a mesmera quill, he must have been under the unfluence of some other kind of spell, perhaps the Chistian gaspel, though I believe it son almost impracticable task to spell the chatterings 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 chatterings better sense than is contained in the ray-ings of the author of the Philosophy of Old

Sergeant Cox gravely informs us that spirit phenomena (are produced by Psychic Force, but certain others are sure it is elec-Force, but certain others are sure it is electrical psychology or electrobiology. It is highly probable that Serg, Cox has been exchologized, 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 iself, so Psychic Force having been produced in Cox's mind by excitated psychology, and electrical psychology being Spirituansin, as some say, it follows; then, that, instead of Psychic Force producing Spirituansin, Spirituans

Psychic Force producing Spiritualism, Spiritualism has produced Psychic Force,
Spiritualism is a nervous lesion, similar to epilepsy, says the ambitions embryo scientist, Francis Gerry Engfield; Spiritualism is Resigneranism, says Charles Sotherun. Now the connection between epileptic nervous lesion and Resignucianism, is not apparent at & glance; it requires a prodigous 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 Southres (and any Northren, 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-timechronometer. The easiest was to account for both these sublimely ridiculous and indescribably funny theories of Spiritual phe-nomena, is to suppose that Francis Gerry and Charles have been for some time, suffering, the one from a very severe and compresented 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 expeences 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 Lax, 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, o late date, informed us was now, as a spiril living in another man's body his spirit and the spirit of the real owner of the ledy having had a rough and tumble fight to see which should possess the body, and he, hav-ing 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 wand-ering 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 abstruce ethics of Totemism.

We have seen that the theory of the Hermetic Mystery is promulgated by the firm SLLex et Lax, but who 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 wouth 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 Lex without the Lux; from this I judge Lux to be the head of the concern, Lex, perchance, being the sleeping partner. Lux, we know, means light, hence partner. Lux, we know, means light, hence Lux et 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 agreed 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 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 fex had with him, but instead a heavy burden would rest on his stomach, incapable of full digestion. In order to explain the above lucid (her lucis lucidus), remarks, it may be necessary to mention, for the benefit of the unitiated, that new digests of the law are published annually.

Spiritualism is clairvoyance, we hear many times; it is the devil, reply our ortho-dox friends. The devil it is! strictly speak-ing. 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

Continued on Eighth Page.

THE NEW MOVEMENT" AND ITS "NEW DEPARTURE."

When any number of men start out with an avowed purpose to perform a certain ac-tion, or to compass a specified end, and embody their aims in preambles 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 utterance—else why are those utterances placed on record before the world? And it. in a short time, it be found that the prime movers and abettors of the enterprise whatever it may be-disagne as to the meaning of the chief articles of agreement which they have signed, and are melined to give other reasons and to present other plans for their action than these with which they embarked at first, is itself patent to the observer that the organization as inaugurated B 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, what-ever may afterward aris from its runs and claim the support of those who lent their aid in its initiation?

On the 5th 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 Spilit-nalism 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 Princi-ples," "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 Dis-pensation. 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 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.

Re-peruse 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 printles than are Univer-salists, and surely they are more so than the Unitarians,

Read again the declaration of principles, and tell us if you find anywhere in the Cath-olic 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

"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 chieflains in national conventions assembled; yet the fundamental dogma of super-human Deille 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 savants is sembled at Philadelphia, 'We recommend to the property of the religious savants is sembled at Philadelphia, 'We recommend to the property of the religious savants is sembled at Philadelphia, 'We recommend to the property of the religious of the religious savants is sembled at Philadelphia, 'We recommend to the religious of the religious of the religious savants is sembled at Philadelphia, 'We recommend to the religious of th ognize in Jesus of Nazareth the spiritual leader of man, and accept, etc. etc. Now we have no hesitation in saying that ninety-nine one-hundredth 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 Spir-itualism" 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 ayowing in his address before ists, 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, but forth officially by its scredited missions. put forth officially by its acredited missiona-ry, among the people, did not embody in a few words the whole creedal animus of the Philadelphia movement, then no dependence ean 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 charwe 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 criticise his positions. We find him reported in the Merrimac Journal as saying:

"The Christian Spiritualists are seekers of a city which hath (oundations, 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

mind, whether men will hear or whether they will forbear to hear. Its flag is nailed to the mast-head, and its battle-gauge 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 fearings action and discussion in its heart. 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 coherency. No spiritual fire bot 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 Spiritual-ism 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 lauman race. It reverently reads the sacred books of all races. It sends friendly greeting to the Theosophieal Society, and does not despise the magic white or black, of the ancient and mediaval, worlds. But it distinctly and emphatically maintains that, while scattered rays of revelation have fallen on waiting eves in Zopossier and Confucius, Buddha and Mobarnet, and many magicians, ancient and modern, have ditted through this twilight, the summits of revelition have alone been attained in Jesus of Nazareth—the fullorbed sim gathering all scattered rays into the one selectial light, shines forth only from Him who is the brightness of his ather's glory and the express image of

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 spirits, an-cient or modern, has to say. Yet we believe not every spirit, but try the spirit, whether they are 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 word. This is our battle-cry. Let us not be misunderstood,—the absolute headship of thrist; this we accept as the sign of a stand-ing or falling church."

These words occur in a lecture report forwarded to us in a copy of the japer 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 lestittle more or less than the institution of a ere sect in religion denominating themselves 'hristian 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 reprocentative of the new organic effort, and is at present its official rep-resentative. 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 probosces it was settled that the idea was the popular one with those in attendance. Therefore, if the New Movement—as inau-gurated 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 fleshpots 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 refet 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 furthmoral and ipleed right in saying that the New Movement, is 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 resotion, as read by Dr. Bruce himself, and ac-cepted in the Annual Convention of the New Hampshire State Association, held recently at Washington, N. H.: Resolved, That it is not Christian Spiritual-

ism, 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 rest-ing 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, U that sectarian ground at first taken be abandoned, what becomes of the New Move-ment, which, perhaps, some of its inaugu-rators at least hoped would supply pulpits to those accustomed to fill them, and provide for the payment of pew rent from those who had heretofore escaped from the those who had heretofore escaped from the tax levied by the regular Christian collec-tors? It is dead! dead upon the very show-ing of its own officers. The leaders them-selves see that their efforts have fallen flat upon the masses-that they have mistaken the temper of the people—and are 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 organ-ization on principally a financial basis—and with this project we have no quarrel.

Since our paragraph concerning the pre-mature 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, criticis-ing the statement, while Bro. S. S. Jones, editor of the Religio-Philosophical Jour-NAL, 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 RELIGIO-PHILOSOPHICAL JOURNAL great dangers to Spiritualism reside 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 amearth the deception, and show up the abettors and allies thereof to merited con-tempt. But we do agree, heartily, with the recommendations which Brother Jones embasties in other portions of his editorial,

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 in the least degree restricts theoutmost 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 com enough for the most religious, through all gradations of thought, to the most ex-treme 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 dognighted 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 Spirit-ualists 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 alt., 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 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 dematerialized presenting a ghastly and uncarthly appearance; and in a spasmode 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. Minsie, 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 catastrophy, lost consciousness and for falling in a fainting swoon, was caught by an assistant. The precaution to lower the light favoring resuscitation, was promptly executed. The company by spectal request retained their seats and it was, for the time, in the new darkened room as for the time, in the now darkened room as silent as the grave, the notes from the mus-ic box alone whiled 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 suc-cess in re-entrancing the medium and pro-claimed 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 persuiration and he the while

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 represent-ing 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 predigm reserved out of 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 noticea-blel from which by the use of stimulants and quietude she in a few days fully recov-ered, and the seances with the medium under secured protection from a repetition, have resumed, aspecaution that should have been observed before, the neglect of which subjects the managers to just and severe censure to which they tamely submit with un-feigned hard signion.

ALLEN PENCE. Committee. das. Hook. SAML. CONNER.

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.—

"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 SUMMER 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 car, 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 rebearse, The boundless glories of the universe;

These sceles subline which art by stealth hath wrought, All vanish by the touch of conscious thought.

Again we fancy that like empty sheaves The mortal rests beneath the withered leaves. While all the rapture of the soul's desires.

Is kindled by the touch of sacred fires. We walk the balmly air with tireless feet. Perennial flowers environ our retreat; . We feel transported to relestial spheres While deeting moments span the bounds of

We meet our friends and grasp their willing,

Unselfish love entwines her golden bands; To serve each other animates the throng. While every heart is a wibble 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 oft disarms its

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, Untrammeled by the weary links of clay. Franslated to new scenes divinely fair, When lo, returning calls it must obey.

Tis hope unburdened in its lofty flight, Unbeeded by the silent watch of night— Unguarded 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 throw its life away.

Will He who guards the very dust That flickers in the moontide ray, Hlume 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 humbled soul, Receives the vigor of His heart.

No power can wrest from God's design His image of a soul divine; Much 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 snielde!

Of all the dreams that craze 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 l 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. B. 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 blokes and no fact I know of no authority higher, and na-ture ought to settle this question. Still the Doctor is not satisfied with this, but says:

"Bear in mind all the time that the pro-position is squarely made that the spiritual entity is the cause of the physical organism,

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 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 spirit-ual or life essences which take form and personality, and start a new life and being personality, and start a lice under the conditions indicated. under the conditions indicated. "A good hen

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 say 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. Parsone says they do all

come from the poster, 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 nonimpregnated, for one will resist decomposi-tion as long as the other, and-both were orgapized.

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: "De presumes too much because scientific analysis fails to detect a differcher yfere 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 clude 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 pestter, and the primordial life, it will hadly do to say they can not discover a physically organized chicken in the albumen of an egg.

Thus much in defense of positions hereto-fore taken by me. Now the Doctor gives his swn.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 gg, and per-haps before, a chicken, just as much or just as truly as it was after it was hatched.

I thank the Doctor for stating his posi-tion 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 that hen's life in the egg develope 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 envelopes 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 tru-ly 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 or this theory when they hatch out they are frequently unlike the rooster, but close ly resemble the hen, and at other times the chickens are a blending of the peculiarities of both. Why is this thus if the cock de-posits in the egg a little chicken of his own construction? Does the Doctor expect us to believe that a physically organized chick-en 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

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-Allas 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 comfng to her house and calling his name Pratt, who after showing much in the line of spiritwriting, etc., etc., genuine or tricks, sut-denly 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 leaves to preach when tion 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 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 verity, practicability, condi-tions and laws. By the Author of "Vitat Mag-netic Cuse," "Nature's Laws in Human Life," etc. Boston, Colley & Rich. Pp. 111, 12 mo-Price, paper 35 cts., Cloth 60 cts., postage 6 cts. For sale by the Renton Pathosoparco, Pra-tically Montage Chicago. LISHING HOUSE, Chicago.

The author of this little work is well known by his other works to the Spiritual istic 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 comple-tion 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 plair 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 off reiterated statement which is considered final. Immertality must be the perfect balance of the forces and condition of being, and their continuance. Is it not self-gyident 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 medi-ums as reliable. His ideas on Occultism are sound and sensible. He says truly that its secrecy is a bad feature," and that "such a theory of elementaries 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 contro-

Truly it is sail to see intelligent Spiritualists leaving the living stream of Modern Spiritualism for the arid waste of "occultwhich has been the retreat of imposture, deception and prefense for just ages, There may be truths concealed in the end-less desert of rubbish, but why waste time in the search when its better expression lies directly before us.

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

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

The author does not endorse the Tree and easy doctrings of "social freedom." "It leads to irredgion, misanthropy, murder and

"Church influence." spirit photography." capital payishment." "reasons why Spirit ualists 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 imminent 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 de-sign 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, chamistry or f astronomy?" No where have we seen more cogent presenta-tion 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 " Brit-ish Association," and with the same objects

in view? This Epitome is an instructive book, just the thing to place in the hands of one com-ing to a knowledge of the light. The author-makes no pretense to fine writing. The au-thor 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.

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 sectari-anism, and contains not a word to which the most scrumlous can object on that score. A child can almost learn itself how to read, so delightful is the manner and method.

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MARRYING A GHOST.

Judge A., of Vermont, the Reported Groom.

Correspondence to Cincinnati Commercial We, the undersogned, managers of Anna Stewards somes, are in the receipt of letlers eithing our attention to a report under the caption of Marrying a Glost, found in your issue of a recent date, asking our vession of the unique wedding. In reply we take from said report the following extract. fully indorsing 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 lbector's music-lox, 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 fleery vapor, encircled her brow, and being caught at the temples, fell in graceful folds and seemingly almost enveloped her entire form. Thus, like treading on the clouds, the form walked-softly out upon the restrum. The Judge, who had received spiritual intelligener as to what was about to occur, at once recognized the materialization as that of his departed wife, and exhibiting considerable feeling ranged with much dignity of manher, approached her with affectionate greeting, and placed within her gloved hand a bouquet of rare flowers, imprinted upon her lips a fervent kiss. 'Are you ready?' in-quired the Doctor. We are,' responded the Judge, Justice Denchie, of this city, then, stepped upon the restrum, and joining the bands of the couple, in a few well chosen words, in the name of the great Oper-ruling Power, united the mortal to the inmortal; yows of eternal constancy and fidelity were exchanged, pledges of love were made anew. At the conclusion of this ceremony, the pirit bride received the congratulations of the company present, then slowly receded. As she crossed the threshold of the cabinet a dazzling light flooded its precincts, reveal-

ing to the audience a spirit face of marvel-

The above, as reported, was witnessed, on Sunday, evening, the 10th of November last, by twenty persons composed equally to each sex. The preliminary arrangements were consummated in a private seauce on the morning of same day. During the fifteen minutes taken up by the interview for 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 ac-cepting the privilege granted to reassure him of her continued regard and affection. In reply to the question—ferring to the proposed marriage, "What will the ignorant and prejudiced say? Will they not regard me crazy?" "It masters 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 at-tired 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. Denehie, Esq., the official whose services by pre-engagement was secured, promptly mounted the rostruju 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 swaving, the head and shoulders fell Jackward; the face partially dematerializing, assumed a pallid and ghastly appearance. Awe-stricken, his Honor, Squire, awaited results with anxious, solicitude. In the meantime, sympathetic minds imploringly 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, than 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 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 for prudential reasons. The inaccuracy in the location and the initial letters do not change the important fact, and a correction is unimportant fact, and a correction is unimportant. 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, Liaus B. Denehle, certify that the state-ments in the above referring to my connec-tion therewith are strictly correct. L. B. DENERUE.

The Eleventh Annual Convention of this Association met pursuant to call, at Sturgis, December 15th, at 212 P. M., Prof. A. B. Spinney president in the chair, who made a brief opening address.

J. G. Wait, of Sturgis, offerred 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. Western-

Friday evening, Capt. Brown, of Rockford, Ill., addressed the Convention. Saturday morning session was devoted to discussion of organic work, during which S. B. McCracken, of Detroit, presented a revised plan of Organization, which was referred to a committee. Saturday afternoon, confepence 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, some subject continued. S. B. McCracken, as the father of the new articles, set forth in an able manner the advantages to accrue from a compact working

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, their addressed the convention, followed by Dr. Randall, of Clyde, Ohio. Sunday morning the election of billicers was proceeded with in accordance with provisions adopted, resulting in the the choice of the following: - President, A. B. Spinney, of Detroit; Secretary, Mrs. L. E. Bailey, of Battle Creek; Directors, G. W. Wipslow, of Kalamazoo, three years; E. t. Manchester, Hattle Creek, two years; S. R. McCracken, of Detroit, Iwo years.

Song by Mrs. Augusta Whiting Anthony. "Land of the So-called Dead." Capt. Brown read Lizzie Doten's poem, "Chemis-try of Character," and proceeded to speak upon the subject of "Responsibility," Sunday afternoon opened by conference, during which T. H. Stewart, Q. W. Winslew and Mrs. Whiting Anthony adverted to our posi-tion relative to the persecution of Dr. Slade in England, and a committee consisting of S. B. McCracken, G. W. Winslow and Mrs. Anthony were appointed to draft a resolu-tion expressive of the sense of the conven-

A. B. French, of Clyde, Ohio, then delixered an able address on the "Law of Compensation."

Sunday evening, Mrs. Augusta Whiting Anthony, from the committee appointed, re-ported the following resolution which was unanimously adopted.

WHEREAS, This association has knowledge of the arrest in England of Dr. Henry Stade, under complaints stimulated, as we firmly believe, by prejudice and bigotry; therefore,

Resolved. That this association upon the strength of the general reputation whick Dr. Slade bears in this State, which is properly his home, and where his mediumistic powers were first developed, as well as upon the unreserved endorsement and guarantee of many of its worthy and trusted menibers, hereby express, its confidence in Dr. Stade as a man, and as an instrument for spiritual intercourse and communion, and we include the earnest hope that he may be speedily delivered from his persecutors. Whatever his trials are or may be, we hereby tender him our most coplial and heart-

felt sympathy.

Short addresses were then made by Mrs. Augusta Whiting Anthony, T. H. Stewart, Dr. Randall, -Mrs. Morse, Capt. Baowii, and A. B. French. Mrs. Authony, 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 Mankaof 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 8, B. 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 convertion at journed.

Remarks: During the meeting M. West-ernfield gave many interesting tests, describ-ing spirits and facts which were recognized. The speeches were all of the highest or-der, and the best of good feeling pervaded the entire meeting.

T. H. Stewart is appointed to yisit 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 satisfac-tion.

'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. There is a general feeling among the masses of Spiritual ists that the time has come for them to put forth a united effort for the elucidation of the fundamental principles of the Philoso-

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, not knowing even those who are like themselves convinced of the truth of spirit communion. They are timid about making their knowledge known, for fear that they will lose caste in society by so

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, the cause of Spiritualism will arise from its present degraded position in public estimation, to that high and ennobling presence that will command the respect of its present opposers.

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 my temptation. 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 passional plane, 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, no matter what may be the cause of such suffering.

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 like 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 morsal that can be feasted upon until the very last moment of mortal life, with impunity and a gusto, and yet, if 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

With these fundamental principles in view, Spiritualists should at once organize into local societies, for the purpose of forming nucleuses, around which thinkers can cluster and eradiate 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

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. 1, 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 doliver 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 want 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? Heeded him not. 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 past prompted me to keep on and not heed your

"'What,' said be, '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 conviet 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

"'But,' replied Mr. -, at the Young Men's Christian Association Bureau, 'do you love Jesus?'-and without giving time for an answer '["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 farce, 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. JA. 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 1 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-thieres 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 reau.

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 Employ-

ment 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 newsboy, I inquired for the RE-LIGIO-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 circumstan-

"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 glevation of human character, that which alone survives the dissolution of the physical formto 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 fer every "sinsick soul," and see that he or she is provided with a good home where good morals and industrious liabits would be so deeply impressed upon the mind, that no 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 misson 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, in regard 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 II., the Gep. 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 situa-

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 asks'its aid, and it would be worthy of all commenda-

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. Ook, is a hard worker, and we believe he will give good satisfaction. One thing is certaint 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 mis-sionary 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 BuTHE KEY! THE KEY!!

Gige 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 patrolking 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 abundle which she held in her hands: The remnant of an old straw bonnet covered her head and the faded ribbons fluttered in the wind, while her scanty and torn clothing was at times blown aside, exposing her naked arms and neck. She shivered and her teeth chattered as the piercing winth swept down the street, and then she wept and muttered over again, "My poor cold darling; my poor little baby." The officer took the bundle from the unfortunate woman and unwrapped it, and then discovered that the 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, clapping 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 heartrending indeed! Yes, it was her Fannyno 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 necessaries 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 loors 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 illuminated with a light divine, those who are incased 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 Noure, 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 philanth ropic impulses! We want no scenes of squalid misery! "Its my Fanny, my poor cold babe," when it comes from a bleeding, lascerated heart, moves in tremulous accents on the breeze, and vanishing in subdued whispers, says, "Nobody hears; nobody hears!" 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 cuddle 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 kene 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 ded in it mother's arms.

The chyrch presents but few keys to open the door of Nature. A few years before the war, the New York Independant said: To the shame of the church, it must be confessed that the foremest in all our great philanthropik 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 stuggish 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 child had frozen to death on the breast of 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 26th, 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. - Ex-

This is the man who was convicted on the evidence of a prostitute. The whole country has been aroused to a seese 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

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. Filden has commuted his term to twenty-five years and nine months! A sôlemn mockery! which has more of the appearance of a desire to forstall the action of his successor than an act of executive elem-

ency 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 syrvitude 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 clemncy'(?) 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 forstalling 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 lec-turing 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 will be held in the city of Houston, Texas, on the 18th, 19th, 20th and 21st days of as, on the 18th, 19th, 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 giad to see Bro. S. S. Jones and a full delegation from the Frairie State here to aid and Essist us.

WM. J. BOOTH, Pres't.

S. J. PAINTER, Sec'y.

RELIGIO PHILOSOPHICAL JOURNAL.

Philadelphia Department.

HENRY T CHILD, M. D.

Subscriptions will be received and papers may be obtainful, at wholease or retail, at 600 flace 81, Philadelphia.

WHAT IS MAN?

Man Spiritually.

· Section taly.

CONCLUSION.

In our last we spoke of the voice of God as heard in the mineral, the vegetable, and the animal creations. It is in man, however, that the most clear and distinct utterances of this voice are to be heard, because man is the crowning work of the Deitle principle, and therefore expresses more completely the voice of the Infinite. Even in the rudest forms of bumanity there are expressions of something higher than any, of the lower departments of nature, but asman comes to be in a degree harmoniously. developed and comprehends something of the true Philosophy of Life, he gives utter-ances to higher and holier voices.

The race of man enters upon this stage of existence when the earth on which he lives is progressed to a condition adapted to his evolution, not as a descent, as we have seen from any of the lower animals, but as a new evolution brought about by the conditions prepared for it, and his progress thereon moves in lines along with the earth on which he lives, it develops him, and he in turn aids powerfully in the unfoldment and progression of his mother earth. The nower of the Infinite in the development; of worlds as in everything else always acts through intermediates or mediums brought into being for their specific purposes in the work, so that in all the various changes of any earth after man has come upon it he plays the most impértant part as the agent of and co-worker with the Infinite.

Some years ago we were conversing with an ancient spirit, and he stated that there were spirits who were known as "world builders," these having acquired such a knowledge of the laws of matter and force as was necessary, were enabled so to arrange and direct the active forces of nature as to form the nucleus of a world, and thus set in motion the forces which would ultimate in its completion. We accepted the thought because it seemed reasonable.

Recently an extract was published in this paper, from the writings of our young friend Morse, an English trance medium as follows:

WORLD BUILDERS.

Every earth, and even solar system, is made and perfected under the presidency of these mighty angels of the Lord; and it is because such a thought is the highest that man can conceive, therefore he has designated these God or Gods. To prevent degeneracy and to fulfill the purpose of the creation of earths and systems, which is their ultimate perfection, there is provision made in such economy that distinctive eras or epochs should occur; and special organisms are prepared into which the afflatus of the mighty angel can flow, which, being specially prepared, can receive and give out clearer knowledge and exhibit more beautiful love, thus reflecting in greater lustre and power the mighty angel of Jehovah, the Guide and Controller of the earth, the appearance of these specially prepared forms or organisms upone the earth are points of attraction, which, after their disappearance, have been deified as incarnations of Deity, and are worshiped as such."

Man as a spiritual being, acquires a deeplaws of nature, and all the knowledge which the most advanced scholars of earth can at-tain is but rudimental compared with this, tain is but rudimental compared with the bulk so far as it is correct it forms a basis for the comprehension and appreciation of those grand and beautiful laws which outbook laws to be beautiful laws which outbook laws to be but the sublime barmonies.

The Wonderful Healer and Chairvoyant—Mrs C. M. Morrison. work themselves in the sublime harmonies of the Universe. As we realize these laws our own natures become unfolded and we become true phil/sophers. How insignificant will seem most of the pursuits of this life, when we have these scenes of turmoil and confusion, and reach those higher planes where pure thought, divine philosophy and immortal truths in their grandeur and beauimmortal truths in their grandeur and beauty form the basis of our labors and give character to our lives? Here gazing upon the sublime heights of eternal truth the soul passes from point to point is the boundless Universe with the speed of thought, the parrow and contracted ideas which man calls theology will pass into oblivion, and in the grandeur and sublimity of a life all glorious and beautiful, he will move on in the perfection of harmony and love in the fulfilment and outworking of all love in the fulfilment and outworking of all the divine attributes, even further above his present condition than his most exalted conception of Deity is.

What and where then will be his God?

Proportionately further above and beyond where he is, than he is at present, and just as far beyond his most exalted conception as now.

In the wisdom and love of these higher spheres there will be such a grand realiza-tion of divine harmony, and such a wonder-ful outworking of this within the soul, that all things within and around it will move in the divine order. The music of the spheres in which man moyes, will vibrate through his entire nature, and call forth as from a

most perfect instrument the sweetest and most celestial notes of harmony and love. The voice of God, speaking through him will be in accordance with his own perfection, and that of his surroundings, from whence all discord and inharmony have been banished, and in the fruition of this happiness man will find heaven still a progressive state looking towards higher and grander attainments, as there is a capacity for their realization and enjoyment, which will continue to be unfolded.

THE Hindoos are propherying the downfall of Juggernaut. Last year a great stone fell from the Temple of Pooree, which was regarded as a bad omen. The temple is in such a dilapidated condition that it cannot last much longer. It must ere long have a great fall, and then—down will come Juggernaut, temple, and all.

A CATHOLIC convent at St. Elizabeth, near Montreal, was burned to the grounden Christmas night. The flames broke at suddenly after the nunshad retired to a case and thirteen of the females perished in the flames and were burned to a crisp. Thus the plous nuns, and on Christmas night, too, are liable to the same calamities as ordinary mortals.—Truth Seeker.

ATHERM leaves to man reason, philosophy, natural piety, laws reputation, and everything that can see to conduct him to virtue; but superstition destroys all these, and erects itself into a tyransy over the un-

derstandings of men; hence Atheism never disturbs the government, but renders/man more clear-sighted, since he sees nothing beyond the boundaries of the present life .-Raron.

Business Motices.

MRS. HYDE, THE MEDIUM, has returned to the city, and will receive calls at 925 Wabash Ave., Chicago.

MRS. JENNIE POTTER, of No. 11 Oak at, Boston a fine trance medium for lests, business, and also in curing disease.

Da. T. Oansonn is now traveling; his appointments will appear in this paper, and he may be addressed in care of RELIGIO PHILOSOPHICAL PUB-LISHING HOUSE, Chicago.

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F. Vool, P. O. Box 3486, St. Louis, Mo., the well-known Psycholmetrist, Medical Clairvoyant and Developer, has just published a new treatise on Development, its Theory and Practice, which will be found very useful. Price fifty cents. 17tf

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CURES EVERT CASE OF PILES. v21n6t53

Nature, the Physician, Electricity Her Ald. Nature always endeavors to throw off the ma lignant cause of disease by the pores, and when properly assisted by baths and electricity, always succeeds. Neither Turkish or other baths, nor electrical treatment can be successfully applied except by those thoroughly conversant with their action and results. At the Grand Pacific Hotel, in Chicago, is the most thorough institution for these curative agencies in the West, and we can consciently advise all suffering from nervous or chronic diseases to visit Dr. G. C. Somers and Mrs. Somets, the proprietors of this elegant institution.

AYER's AMERICAN ALMANAC IS now ready for delivery by the dangerits, and we are free to say that we have read this welcome visitor with satisfaction and profit It contains an astonishing amount of information which is neeful to everybody, and shows how to trust nearly all the diseases from which people suffer. It invariably recommends the best remedies to be employed, irrespective of Ayer's Family Medicines and furnishes, in deed, the best medical advice by which a great majority of ailments can be treated successfully. The anecdotes, wittleians and jokes are the best compliation that comes under our notice, and the book is Defreshing contribu tion to our enjoyments every year -St. Clair Observer

Consumption Cured.

An old physician retired from active practice, having had placed in his hands by an East India missionary the formula of a simple vegetable remedy for the speedy and permanent cure of consumption, bronchitle, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for pervous debility and all nervous omplatute, after having thoroughly treted its wonderful curative powers in thousands of cases, feels it his duty to make it known to his suffering fellows. Actuated by this motive, and a conscientions desire to serieve buman suffering, he will send, free of charge, to all who dealire it this recipe, with full directions for preparing and successfully using Sept by return mail by address

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ingle contain me conserve will give no private sittings to any and postage. S. R. - Mrs. Prontyness will give no private sittings to any one. If privacy is required, it must be by letter, with the questions plainly written, and acronyanted with the usual for which reliable answers in written will be promptly returned. The terms above stated, must be arrively compiled with or an units, will be taken of letters sent.

Spirits do Visit and Nurse the Sick. Do the Spirits of Mortals Leave the Body while the latter Sleeps? Read the Following and then Judge.

It is a well verified fact that spirits do treat the sick in person, and that when they through a healing medium succeed in magnetizing papers, so as to form a battery of such papers, the latter may be sent to a sick person by mail, and when properly applied to the person of such patient the spirite who magnetized the papers can follow the same. and get en eapport with such sick person, and infuse their life elements into them, as a means of cure. Indeed, it is well verified that the band of spirits controlling Mas. A. H. Roursson, the just ly celebrated Healing Medium of Chicago, do not only visit the sick, who apply to her for relief by letter, but they often materialize themselves and converse in an audible voice, and wait upon the patient as kindly as an affectionate brother or sister could do. Many such cases have been published.

Now here follows/severa similar cases, one of which would seem to indicate that the spirit of the medium sometimes goes with her guardians on such missions, while her body steeps

She declares that she has no knowledge of the matter, and if she has been on such mil-gons, it was while her external consciousness was closed in sleep or trance.

But here follows the latters, and as is always. done, the name and residence of the patients are given, so that the investigator can write or call upon them for a verification of the truth of the

Spirit Materialization.

Mas. A. H. Bourtsons, Medium, 394 Dearborn at, Chicagot I thought I would let you know that my braith is improving faster than I eyer thought it would. When I contracted using your prescription my body was to distased that I thought three was no brile for it only by being consigned to motive earth from which it came; and that is what I thought you would tell me when I fore wrote you. Please accept my thanks for your prompt attention to my case. I will now make a statement of parts. On the hight of the lith of expender there were four latter, one gentleman and a little girl-spirits, came into my room, they hepped the make two children then one had prame to my bed and introduced hereoff as Mrs. A. H. R bidson, and asked use if I thought your medicine done not any good. The if gruthers an interest your medicine on. II. If blown, and an environment is nextranger, as I have seen him before, he we conversing with the others about curing another help here you we ill trease, with my you he is, your level to submit you would fix out had been here in your level it out to make all. Depose of this as you had he he, and if you think that it with an answer, let you had he had a great as it may not a fund in the property of the same in the property of the same is an interest.

Spirit Visitants.

Mas. A.dl. Danixore, 304 Deathers St., Chicago Depre-fusion I have been taking your medicine, as prescribed, who need to this, and write you again according to your Hudam—I have even taking your medicine, as prescribed, for the past ten days, and write you again according to your required. For the first four or fixed ays the maximum made and a little stock, and I had a great deal of headache. My head seemed very hot on top nearly all of the first four for the past few day shave felt very much better—have as I had little headache, and I feel much stronger; my appetite is good and complex to a strong of the little headache, and I feel much stronger; my appetite is good and complex have readed well nights; had not seen nor fell any appetite around no until last hight when I was awakened by what secured to me like a person laying a cold hand or hands upon line, and after wards rubbing my spice and absorbers, as you directly a see done every hight with your luminent. You of course taking seen and known of such thing, can understand her nearly better than I can describe it. I feel much oncouraged with your treatment, and shall follow it up until I had from you again. Your friend.

[Referenced, 1.1]

Spirits Materialize and Care the Patient-Two Witnesses of the Transfiguration-Mrs. Blair, the Spirit Artist, was the Subject Treated.

The shove is a true statement of facts as witnessed by me.
ELLES M. SEITH, of Bellevue, Obbo

Mus. BLAIR, writing on the 16th of December, says :-"I am better now. Thanks to Mrs. Robinson and her spirit guides. I am visited daily by them, and so pisinly does Mr. Biles is spirit, and one of the leaders of Mrs. Robinson's band, show binned! that a grand-child of the lady that I am stopping with, only nine yours old, as well as ingsell, often sees him.

Nove.—While it is a fact, that spirits do go to each patient and influe their Rfe element into such patients, in the still hours of hight, when the sick person and all nature is in, a sequilize condition, yet such spirits can not materialize and make themselves known to the external senses of the patient, unless he or she is mediumistic to some degree, for general materializations.

Wonderful Success in Healing the Sick.

The cures performed in all parts of the country through the mediumship of Mrs. A. H. Hobinson, are no less venaerkable than those recorded in the libbs. A lock of the sick person is hair; sent in a letter, and held in her-jand cushies her to accurately diagnose the disease and preservice the resuesty. One of her spirit guidee go, in person to drove patient and often make their presence known.

During the years, 1814 and 1875, Mrs. Robinson treated 8, 489 patients by letters, and over 1,850 who called ngists her in person. A snapority of these cases had been great up be incurable by the regular attending physicians—species of whom aposenty recovered blocker Mrs. Biobinson's treatment, without a change from the first (treatment, street, without a change from the first (treatment, street, without a change from the first (treatment).

Testimonial.

Mas. Rosinson, Dran Sister: I wish to offer you and the good angule my sincere thanks, for the benefit I have trickly from your treatment. When my husband applied to you was almost dischargement, and feared I never should be well. I now only want a little more strength—think I am getring it day by day. I will send for more papers if I think I need them.

I ours truly, Mas. A. F. Haredior, Aurors, Ill., Nov. 1th, 1876.

By What Power Is. It Ivore?

Mrs & H. Rubinson the healing medium to relved the following letter and made the diagnosts appended, promuneing the patient alreads dead, and transmitted a disguist ilumediately to the writer of the letter, and the next der received a confirmation of the truth of the statement of the spirit that the patient was dead all of which appears in the following correspondence

ABINODOS, KNOX Co. Int. Doc 18th, 1876.
Mao, A. H. Romex-ox - Dear Madam. I have just returned from visiting a sick friend in this neighborhood, who eeems to be growing avaker It seems his disease is not very well understood. and while in his presence I thought of your wonder-ful gifts to describe disease, and prescribe proper remedies for the same. I had a look of hate clipped will be able to inform me previous therefor His. age is between 55 and 60 years perhaps about 50 years. His name is William Campbell. He has wen quite feeble for two or three months, has not been able to leave his room, for the last month I can not give you any symptoms further than he seems to have no appetite, and breathes horriedly Will-you please give this case your early attention and if he case be helped or cured, make out the prescription and write to me at Abingdon, Knox Ch., Yours truly, Inclused find #3

The following letter verifies the truth of the me dium's statement that the patient was already

Mics. A. H. Romasson, Chicago, 10. Dear Madme -1 wrate to you this morning; requesting you o make an examination of and diagnose the case of William Campbell. I now write to say my friend Campbell has passed away. I have just learned Campbell has passed away. I have just learned that he died the morning. If set have made the examination, please write to me that disease my friend Campbell had. Yours truly.

Ablugdon, Ill. Dec 18, 1876

The Regular Doctors Could not Cure Him The Spirits Fould, and Qid.

A PRINCIAN'S TESTIMONIAL

Mas. A. H. Romyson, 394 Dearborn 8t, Chicago-After a long personsion, by my wife, and a long spell of suffering, I write, not in confidence of receiving any benefit, but as an experiment and almost as a last resort. I aim a physician of many years practice and extensive experience in the treatment of all manner of diseases, among which I have treated many similar to my own, used near by or entirely with perfect success. But in an universe that I ought to know most about I have most asset that I ought to know most about I have most asset that I ought to know most about I have most asset that I ought to know most about I have most asset that I ought to know most about I have most asset that I ought to know most about I have most asset that I ought to know most about I have most asset that I ought to know most about I have most asset that I ought to know most about I have most asset that I ought to know most about I have most asset to the most a signally failed. The case is one of a sore leg, the left, one-third of the way from the ankle joint to the knee on the inside—not on the skin-bone, as is so common. It is immediately over the arriery. It now is a hard red tooking ulter-und much sore to the touch; does not bleed very readily, but has the appearance in every other respect of gangreen or proud flesh, and around it is attended with a scorch ig, parning@secthing pain, sometimes quite se-ere, at others not so bad, yet is never entirely cas, The ulver has been formed about four or five mouths. And now I want you to diagnose my case and send me the same and I will send you your fees, if you feel so incinced: if not, I also may out a couple of stamps, and you the trouble of reading this, I send you look of hair. Lelaim to be honest. If I am poor, and wish to be cured. Direct to Dr. W. W. Hall, Shiboh Hill, III.

Your friend, W. W. Hat.t. Mrs. A. H. Robinson, under spirit control diagworld the case and prescribed remedies and here follows the patient's reply

Mas A II Romason -At your request, I write a report of my condition on this the feuth day stace I commenced using the alterative, but you remember it has been about three weeks since I commenced using the salve and wearing the magnettred papers. I symmetrical at once to wear flicing, and the result was, I rested and slept well them, and the result was. I rested and slept well the first night, which I could not do before for according to ponths, and in a few days I prepared the salve, and my leg commenced mending imprediately, in fart, the change the first night was beyond all reason. On the night I commenced, one half of the leg from spear the knee down, was accord as fire, and burned just as had as any burn, and was so painful that I could not have one moment's new to account the property of the eare in any way, the next morning it was white, soft and pleasant, and in fact It has not been much painful since, so far as the uber is concerned, but have suffered some from the ankle joint, but not I have suffered some from the ackle joint, but not nurch, as it is mostly weakless. Now at this writting the ulcer is not much larger than, the thumb null, and is healing just as first as it can, and my general health has improved fifty per cent. I feel like another non. I do not know whether it is you are spirits that do the work, but I know it is being alone, and I further know and hereby frankly acknowledge that I nor my assignate do for sould not do the work. We all done our best for six months and what we accomplished did not amount to anything. I have not used one fourth of the alterative, but I wore my magnetized papers entirely out, and would have worn more if I had them.

I send a lock of hair, one dollar and a stamp. Piease sent further directions and your toll, and I will comply to the letter with your directions, if in I am your friend most fulthfully

Shiloh Hill, III., Dec 21, 1875. W. W. HALL, M. D.

Oplum Remedy.

M. Loveny, who had just began to use Mrs. A. H. Robinson's Option Bronedy, sage:

"The first night I wore the imagnetized paper you sent me. I felt the dear spirit friends with me. They manipulated my local and face for parity two hours. I have reduced my allowance of option one fourth siready. Please send me another at of the magnetized papers."

Bushnell, IR.

ATTENTION, OPIUM EATERS!

M B. A. H. HORINSON, THE CHEBRATED SPIRIT birra, and a hair responsive for haid heads. This box of the requestriction of the responsive for haid heads. From it, a box Addition Mrs. 4. H. Bourneau, 201 Francisco Ft., Colongo, Ill.

Snyder's Curative Pads Worn over Parts Affected, Absorb all Malaria from the System.

the System.

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Poices from the People.

Bengal Cyclome. This great disaster, which occurred in Eastern Bengal, near the mouth of the Ganges, was caused not so much by the direct force of the rotary wind storm as by its acn upon the waters at the mouth of the Ganges, sich were driven by the wind to rise and inundate the islands and mainland of that region. The danger had been threatened many times before. and preparations had been made for such an emer and preparations had been made for such an emer-gency by the construction of peculiar boats, but so Sudden was the storm and so heavy was the rolling wall of waves, when the great wind and flood did come, that all the measures of safety be-came comparatively useless. To make the awful-ness of the scene safe profound, the fatal cyclone came upon the people at the dead of midnight and almost without a moment's warning.—Erchange.

Disasters usually come when the people are the least prepared for them. The great fire in Chicago occurred at night. It was at night when Peshitigo Wis., was burned, and this fatal eyelone in Bengal, when thousands of people were cruelly murdered by the forces of Nature, also came at night. Nature is carrying on an unceasing war against humanity; the same never ceases for a single moment. When a cyclone is not sweeping with devastating fury in this county, one passes through India, Africa, or some portion of Europe. Are they controlled by intelligence, or only dumb force? There is constant antagonism among hu-man beings, resulting in constant war, and the forces of Nature are on an exact level with the masses; antagonism prevails among them as among human beings, and when it ceases among the former it will also cease among the latter, and not till them. The forces of Nature and humanity are on an exact level

*Hoppers and Prnyer. I R. Bakes, of Clarinda, lowa, writes.—In view of the conference which the Gosernors of several of the Western States held some weeks ago, to devise a method which to check the ravages of the grasshoppers, I wish to make a suggestion as follows: Stop all your nonsensical conferences, all your humbuggery about devising plans to rid the country of the pests in a natural way, and let all of the "grasshoppered" Governors set apart a day for prayer, especially for the destruction of the bests, and all will be well. Why not? Gov. Hardin, of Missouri, did this a few months ago, and all the orthodox elergy said that God had saved the State from a terrible contribution of the reason. from a terrible scourge because of the pray(fful petitions to persuade tiod to go to destroying grasshoppers and chinch-bugs. If it worked so well then, in Missouri, won't it work just as well in all the States that are plagmad by these peaks hoppers? Or is God a little vexed about some thing and unwilling to go into the grasshopper business just now? Is He too much taken up business just now? Is He too much taken up with the "bull-dozing" in various parts of the country, or is He watching diligently to less that we get a "to-count," or what is the reason He cannot give write attention to the hoppers and bugs? Certainly God would wage a general warfare upon the locusts, if the Orthodox Clergy would only petition@llim to do so, for I am sure He always does (2) Just what they want Him to do. Let us hear from the Governors at once, especially from Gov. Hardin. Just so soon as pos-sible, let us pray the breath out of the confounded hoppigs and then give us a rest.

An Old Prophecy.—Apropos of propheries, attention has recently been called to a very curious one found in the tomb of a Benedictine monk who died in the first half of the eighteeith century, and, whose coffin was opened in the year 1750. In the year 1755 there would be, he wrote, a mighty earthquake felt throughout the globe 1790 the wrath of God would make itself felt over the whole earth. In 1800 there would be few per sons professing Christianity. In 1850 there would be no more pastors. In 1888 a great man would arise. In 1880 or 1888, infidels would everywhere be converted to the true faith (i.e., that of the Benedictine monk.) In 1999 the millenium would accomplished. In 1755 this man was held by many to be a true prophet, for the great earth-quake at Lisbon, which was felt on the first of November of that year, and destroyed 50,000 per-November of that year, and destroyed 50,000 persons, extended 5,000 miles porthward to Scotland, southward to the Island of Mådeira, and east, ward to Mytilene, where 2,000 houses were destroyed. In April of the same year the city of Quito had been destroyed, and on the 7th of June Kaschan. In North Persia, suffered the same fate, 40,000 lives being lost. In 1700, again, simple minded religious folks, perplexed with fear of change, may have remembered with awe the warning of the monk whose foreknowledge of the pattern had once before been established by such dure had once before been established by vsuch terrible signs. In 1800 there were really few per sons in France who made open profession of chris-tianity—at least as Christianity was understood by zealous Roman Catholies. The concordat, im-posed upon France by will of Napoleon, dates from 1791; and the Genie du Christian sine, the herald of the Catholic reaction, from 1802. On the whole, the prophecy of the earthquake must be considered one of those random shafts which do occasionally strike the goal of the target, and are as inexplicable as the many guesses in common life which turn out to be correct. On the other hand, the prophecy, that Christianity would be al-most destroyed, and would yet revive again, was a perfectly natural one for any contemporary of Voltaire and Cardinal Dubols to make. The years assigned as the limits of epochs were fixed by a rough calculation, which was tolerably correct up to a certain point, and afterwards utterly wide of the mark. The church was destined to regain her purity and mere negation to lose its strength in a comparatively short space of time. A great man, too, was to appear and disappear long before the year 1888. Perhaps one of the most remarkable prophecies of modern times was that delivered by Mr. Goldwin Smith in 1859, after the battle of Magenta, although not exactly worded in the prophetic form. "Ireland," said Mr. Goldwin Smith, "has given a hero, and may give a ruler to France in the person of MacMahon," Fewmen at that time, when Napoleon III. was at the height of power and fame could have looked so composedly forward to the certain day of hi-downfall.—London News. This prophecy is too explifit and covers too wide

a range, of subjects, to be regarded of Divine origin. Such prophecies are generally of mundane origin, made by some one quite good at guessing

Another Materializing Medium.-Wm R. McGlasson, of Millersville, Mo., writes:-I have attended the Materializing Seance held at Bro. C. B. Stearns, near this place. I plainly saw five spirits who spoke with their own voice; the chief of the band calls himself Joseph Hoofman; he and his brother William and his sister Rose Ann, and a sister of the medium, and Charcoal

(Indian) were the materializations.

Charcoal, a glant Indian, near seven feet in height, said he would like to smoke, and he thought he could scare skeptics, etc. The medithought he could scare skeptics, etc. The medi-um's name is Frank Moore. I have one question to ask the orthodox through your paper. If the race was crushed by the fall of Adam, how about Cain's wife's relatives who never fell? East Hamberg, N. Y.—Emeline Montague writes:—I hope that you may be successful in your defense to that libel suit now pending. Kill that dexil, if possible.

that decil, if possible.

Superstition in China.—It is humiliating to find in so old a civilization as that of China, the prevalence of superstitions from which the younger enlightenment of Europe is free. The Vampire Panic is still, it seems, raging among the Chillese, whereas we have not been troubled with an alarm of vampires in this country for many years, and even the most energetic of panic mongers would probably fall to create much terror by spreading a report of their appearance. The "paper man" superstition, which is connected with the "rampire scare" is another instance of a grossly ridiculous delusion. The Chinese actually believe that a "paper man"—not a fiesh and blood "medium" be it observed, but a "sprite" cunningly shaped out of mere paper—may be made by "apt words," as the lawvers say, to mount up to the ceiling. A Chinese lady, we are told by the Times correspondent, performed this magic feat the other day, and that too, in the "presence of a magistrate,"—a feat notably without a parallel in this country. The seance was held at nine o'clock one evening; the lady sat down at a table and produced a paper sprite, which, after certain

incantations, was induced to flutter and mount to "make a chalk mark through which he descends at night," a vampire upon pleasure bent. The writer here seems to be conscious that his account of the matter is a little vague, and explains that he only "indicates an element in the process". It is not suprising, however, that a "brass man" was found in the lady's possession, which performed certain wonderful feats at her request. Nothing is more essential to all manifestations of this kind than a "brass man." In the meantime, however, the lady's "accomplices" are in custody, and are to be handed up for trial by superior authorities under the Chinese Vagrant Act .- From the Pull Mall Gazette

Will not somebody import a magician, a firstclass enchanter, a man whose incantations can cause the mystle rap, materializations, and all the varied phenomena of Spiritualism? Will not somebody step to the front with his elementaries? Will not Mrs. Emma Hardinge Brittan present the world a few of those inysterious gnomes that we read so much about? It is said that the magician of the east will plant a mango seed, and that in the space of an hour it will produce a tree 18 inches in height. The seed is covered with a blanket-total darkness being essential, and a beautiful tree is soon materialized.

A Curious Story.—A dream fulfilled—Jinding a long lost wife. Near the opening of the war for the Union a gentleman of Hillsdale county. Michigan received an appointment as an officer in the United States. Army and proceeded to Washington, leaving his affairs at loose ends. An intelligent and faithful colored, man was recommended to him and sent to Michigan to manage the farm of the officer In his absence, a service which was performed to the satisfaction of his employer. This colored man hall been a slave, but had secured his freedom, leaving his wife and five or six children still in bondage. He knew neither where they were nor how to communicate with them. He was a shristian man, his picty being somewhat of the boisterons kind-after the of the blacks-and his prayers heard by many to whom they were not addressed After arriving in Michigan on several occasions be announced that he had dreamed that he should some day find his wife and children some where in a crowd or procession where everybody would be crying. He was certain that his dream was to be fulfilled, though he knew not when or where And, because his present manner of life, on a retired farm, was not likely to bring about the incidents of his dream, he became at times quite restless and discontented. Finally, in the Spring of 1865, after the assassination of Mr. Linolu, and when the body of the martyred Presi coln and when the body of the martyred President was perried through the country to its final resting proc in Springfield, this man, with the son of his employer, went one day to Hillsdale to take the cars to Cieveland and join the throng of mourners. He fully expected then and there to discover his long lost family, and was therefore greatly disappointed when they arrived the railroad too late to take the train. The were railroad too late to take the train. The were told, however, that in a day or two the obsequies would be held in Chicago, and as the expense was neach the same they might observe them there, They therefore returned to the farm, where our friend again dreamed of meeting his wife and children in a rowd of weeping men and women.
At the proper time they proceeded to Chicago and
joined the company of mourners. Nor was it
long before this man discovered his wife and all his children in every respect precisely as he had repeatedly dreamed. The interview was said by hystanders to have been intensely affecting, a indeed it might well be. These facts are known and currently reported among the inhabi-tants of Hill-dale county, from one of whom I received them as undoubted truth.- Her E. C. Eveloy, in the Congregational at

A poor, tolling negro, a man who had been enslaved by christians, while on the blessed contimes of Dream-Jand, holds communion with the angels, and they peer into the future, unfold the scroll of coming events and read therefrom to the dusky son of Africa, imparting to him the glad tidings of great joy, that at some future time he should meet his family in a procession of people Indeed, the angels are impartial in their ministra-tions. Who will dare say that the future is tions. Who scaled book?

Libel Suit. A Martin, of Olney, Ill writes:—It seems to be you are getting pretty rough usage for telling the truth—three big libel suits to defend. I do hope you will have the aid of all the good spirits, and also of all the good and true men and women on earth to sustain

mas ever will be, the superior of the man he robs. No man ever was, no man ever will be, the superior of the man he steals from 1 had rather be stolen from than a slave master. I had rather be stolen from than be a thief. I had rather be wronged than be a wrong doer. And allow me to say again, to impress it forever upon every man that hears, you are always the inferior of the man you rob. Any race is inferior to the race it tramples upon and robs. There never was a man who could trample upon numan rights and be superior to the man upon whom he trampled-

Ingersol is a Godless man; that is, slon't believe in the existence of a God. He is a Devilless man; that is, regards such a person as having only an imaginary, existence. He is a Bibleless man; that is, places no confidence in the statement that it originated from Deity. He is the worst infidel the world ever saw. Jesus, however, never ut-tered more noble sentiments than the above; all the world's Savior combined can not produce a more exalted expression of true human nature than attered by Col. Ingersol. Not one of them could deliver as eloquent an oration on "The Gods" as he has.

Bradtville, Grant County, Wis. -J. A. B writes:—I have never before undertaken to write for a Spiritualist paper, but I feel impressed now to pen a few thoughts and give you a word of encouragement when you are laboring so faithfully and perseveringly in this great cause of truth and humanity. The character of your paper is frank, pointed and outspoken; I like its tone and bold. I became a convert to the christian religion at the age of 17, and remained a faithful disciple of orthodoxy until education, experience and ob-servation convinced me that the orthodox religion was not practically nor theoretrically, the "liberty of the gospel that "aul preached;" and that it did not teach that beautiful religion promulgated by not teach that beautiful religion promulgated by the believers of the harmonial philosophy, and sustained by you and the writers of your most ex-cellent JOURNAL. When Joseph Smith came forth with the Book of Mormon in one hand and the gifts and miracles, and the ministry of angels in the other, I went with the gathering to Nauvao, where the beautiful temple was built and the prophet lost his life. To all appearance it was, not, in my opition, altogether a delusion (for not, in my opinion, altogether a delusion, for many signs did "follow those that believed," of which I was an eye-witness; for, being ordained which I was an eye-witness; for, being ordained an elder, I had often occasion to observe the successful result of the laying-on of hands in healing the sick, casting out evil spirité, etc. But false teachers crept in among them, and the "Spiritual-Wife phase or doctrine made shipwreck of the faith of many, myself included, which ended, my connection with the "Latter Day Saints;" yet I believe there were many Spiritual manifestations in the first stages of the advent of Mormonism; and though I was disappeinted in my hope of the restoration of the true gespel, I did not despair of its genuine advent; and then when this beautiful, system of harmonial philosophy came with its gentle rappings through the Fox girls, and later by trance lectures and the signs that followed, hope revived, and there appeared in it to me true signs of the philosophy of that religion which is the only true one the world has ever known.

Mediumship.—Here, on this side of the

Mediumship.—Here, on this side of the Atlantic, I fear we have too much of need of stern censorship. On your side I must believe from what I hear and read that there is more need still. Before me lies a letter from one of your most prominent Spiritualists whose name (were I to mention it) would command your universal respect, and in it is this weighty judgment "I have had an extended experience with mediums of all grades, and it is my deliberate opinion that three-fourths of all the public mediums in this country are imposters." Allowing a large margin for over-statement, that is a very serious allegation,

and one that we must not allow to remain possible in the future. We must put our house in order.—M. A. Ozen, in Scientist.

Yes, "we must put our house in order," and that is what the RELIGIO-PHILOSOPHICAL JOURNAL IS trying to do. What a howl we have raised from imposters and unprincipled mediums. Oh! how they 'pitch in" to the JOURNAL. But Spiritualists, throughout the country are beginning to look with suspicion on that person who commences to abuse us. They realize the fact that the JOURNAL has exposed some of their nefarious doings. Those who abuse us the worst, are generally unprincipled renegades, rogues at heart, foul-mouthed libertines, who can't control the Jour-NAL to suit their own selfish schemes. Disreputable characters have existed in all ages, and will continue to exist until the millennium is ushered in. Spiritualism must have its share.

Pretended Spiritual Expose.—M. J. McGown writes:—Professor Cooke, a slight-of-hand performer, traveling in this State, advertises extensively, and is drawing crowds of intelligent people to see what he calls his Spiritual ex-pose, exhibited in this place three nights, the first nights free, the next two 35 and 50 cents admis-The writer was one of the committee who went into the cabinet to detect, if possible, his fraud. The professor was tied hand and foot with his own cords, adjusted precisely in his own way. He said that the moment the door is closed his thands would appear at the aperture, bells ringing, etc., directing me when he tapped me on the back to catch him, which I did, before he could get his hand back into the ropes, which he said was never done before. He seemed embarrassed when the cabinet door was thrown open in full view of the whole audience, as I stood by his side holding him by the hand. Did it ever occur to you that if it were not for the exp}sures, or pretended exposures, we should see little in the secular press about Spiritualism And if it had not made dangerous inroads among the Orthodoxy, Harper's Easy Chair would never have thought it necessary to write it down. The attacks serve a double purpose, they warm up the believers and force the indifferent to read and know that something is going on. Nothing suc-

Kunsas City. To. The Spiritualists and Liberal Thinkers of Kansas City, have been en-joying a rare treat for the past three weeks through the presence and efforts of Mrs. Nettle Fox, nec Pease, who has been giving lec-s in-pirationally, in the Unitarian chareh of this place which has been standing for some time idle. The lady has been most attentively listened to by indiences composed of the most intelligent of our people. Everywhere throughout the city, her lectures have been spoken of in terms of the most merited praise; many remarking that if her teachings are from the text books of Modern Spiritualism, they desire to learn more and more Spiritualism, they desire to learn more and more. The inspirational poems are in themselves gems of beauty and full of touching pathos. Last Sunday morning she commenced the teachings for the day, with the appended touching and beautiful invocation. Already, many of us hold in high estimation the bright little lady who so bravely and fearlessly teaches the truth, the way, and the life. and the life. We are promised her eloquent lec-tures for the rest of the current month; then, we fear that we must allow her to pass on further West, to dispense to the hungry ones there that which we would willingly longer receive. - M. M. and others.

Mind Experiments upon criminals after being hung till dead, have caused their muscles to move as if living, by sending currents of electricity through them. Electricity, then, must be the power that works the muscles. My mind wills that I should write what I think, my mind moves my muscles to write my thoughts—Jessic Darling.

Citen. N. Y.—Geo. Ralph writes.—Thinking you would like to bear a little of that progress Spiritualism is making in this city, I would inform you that we have a beautiful place fitted up by the Reynold Brothers called Progressive Hall, where we have the pleasure of listening to the spirits of T. Starr King, Channing, Murray and others through the organism of A. A. Wheelock. I wish you could be here to listen to their beautiful lectures; it would be a feast to your soul. We have also the Oire, Branch once a month through the medium-hip of our frend, David Jones. David Jones.

New York City. Louie M. Kerns writes:
-In the last issue of the formal I notice
short article from Dr. James Mack, of London. I have intended ever since your issue of October 28, to write you what I know of that gentleman's mediumship as a healer. When I was in London, one year ago last October, I was suddenly taken with hemorrhage of the lungs from which I had suffered several times previously. Dr. Mack, with one treatment, stopped the hemorrhage in less than 10 minutes, and although that was over a year ago. I have never had a return of that trouble. He magnetized common brown wrapping paper which he desired me to wear upon my chest to bring the soreness of the lungs to the surface. In twenty four hours all twenty the paper had produced the same effect as that of croton oil applied externally, and that same night I was able to go to Doughty Hall and give a public Scance. Countess Von Wenepfen told me the doctor cured her of a serious illness without visiting her at all, and both the author to the counters. her of a scrious itiness without visiting her at all, and both she and the Count, her husband, spoke in the higgst terms of his power as also did Lady Fitzgerads and Mrs. Guppy Voiskman, and a number of others too numerous to mention, many of whom he treated without money and without price. Hay the good angels bless his work in the future as in the past, and may those is earth life who know his powers, support and sustain him is my heartfelt wish. sustain him, is my heartfelt wish

Our Puture Home. - You may draw a fine picture of a house, but you can not live in or on the picture. You must feel the reality. So it is with statements that are made; you need the positive knowledge, else you are not in a position to the training of the result of the first and first control of the result of the organs of ideality, and there are as many different descriptions as there are men. The Catholic has his home, and the Episcopalian has his, and so on through the list, and each speaks as confidently as though they had positive knowledge. But when the moment of change comes, ask them where the land of rest is, and they fall to give you any positive direction, but leave you to find your way as best you can, firmly believing that no traveler ever returns to-give information, which shows the utter worthlessness of all this theorizing. They who have experienced this change, can tell where and how to reach this place of peaceful rest in a condition to enjoy its beauties. T. Starr King, a Spirit in Olive Branch.

The Orthodox know comparatively nothing of the Spirit-World. Many Spiritualists, have seen it. Andrew Jackson Davis and others have given us descriptions of various localities in our Spirit home. Brother Davis says: "Among my first observations in the direction of the Spirit-Land, I discerned a river which seemed to flow. across the arial space and pour into the far dis-tant bosom of that heavenly world. It was a river made of various streams that flowed out from planets, which blended and widened and expanded listo a great sea, and thus became the flowing element of perfect beauty in the land of spirits. That celestial river is as visible to the claryoyant perception as the Hudson, the East Kiver, or any other water that can be seen by the natural eye on the globe. It flows away far be, yond any distance that I have power to trace. It seemed like a celestial Gulf stream, but whither it goeth I know not.' I only know that it is one of the sources of unutterable melody. It seems to give Euslic from all its variegated margins, and to yield lessons also, because on several occasions, vast congregations were visible on the shores, learning something beautiful concerning its harmonlous sounds."

sounds." monlous sounds."

Grizzly Flat, Eldorado County, California.—J. C. Rogers writes:—I like the Jour.
NAL very much, and I feel very lonely when I have no time to go to the post office to get it. If it were not for finding encouragement in reading "The Voices of the People," we would have abandoned our settings for development long ago, and in order to encourage others, I give you the following: I became acquainted with a young man about four weeks ago; when passing him, one day, he said, "I, would like to see you st your home. I have had a revelation, and I want to talk with you about it." I specified the time, when he told

me that be had been sitting evenings after work in his room, smoking his pipe, and that a vision of a young girl standing near a gate in a stone wall, pointing with her finger at him, came before his eyes. After that we sat around a small table and controlled by three different spirits. One acted as though he was being murdered, crying, begging and shouting, and finally gave b heavy groan, and then fell backwards, as if dead. Thus ended his first scance. A week from that time we met again. He offered an invocation and then we met again. He offered an invocation and then was entranced, saying, "My name is Jane Barstow, of Vermont. I left the form in 1817." I asked, "Cen I do anything for you?" "No, you can do nothing for me." I then asked, "Why did you come?" "For your gratification! Bright spirits brought me here." Then came Burns, the poet, who improvised a hundred stanzas very sensibly, and in good theme. and in good rhyme.

All that is required is for circles to be held, in order to develop mediums in various parts of the country. This young man was entranced at the first sitting.

Pre-natal Influence.-If deception and selfishness are practiced by the parents a wayward child will be the cesuit. There is often a marked difference between the parents. Each have their difference between the parents. Each have their peculiarities, and under these condition the child is born. The parents stamp the hild with their natures, and when you see them taking a downward course in the journey of life; blame them not wholly; many of them have been forced into these conditions, when their minds were in infancy. Rather let the blame rest where the evil originated. "Give honor to whom honor is and withhold your consurer until you have." due," and withhold your censures until you have analyzed the cause of each fully; then are you, as mortals, prepared to judge. Joan D'Arc, a sparif.

The beginning of life is simply an infinitesimal cell or a molecule of matter, or, as others have it, a "point of nerve wrapped up in matter." The commencement of pre-natal life is the center of a human battery, as it were, with wires to all the senses. If the eyes of the mother dwells on the beautiful and loves the same, her child will pos-sess a finely moulded form. If she is enchanted with rapturous strains of music, her embryotic with rapturous strains of music, her embryotic child senses the same, and is developed for a musician. If, on the contrary, she is enraptured with grand paintings—the works of the old masters, she will impress what she feels on the unborn habe, and she thus prepares it for an artist. Again, if she practices deception, she will give birth to a child who will through life be deceifful.

San Jose, Santa Clara County, Cal.-I should miss the Jounnyi, very much if it was dis-continued. Tlike its bold advocacy of truth, and its fearless exposure of error-such as a mongrel. the fearness exposure of error—such as a mongret, Christian Spiritualism, re-incarnation, free lust, imposture, etc.; also your defense of true medi-ums. Mr. W. F. Peck is again visiting us; his medial powers seem to be restored. I believe him to be honest. I attended four of his materializing scances in Central Hall last week; I says time ma terializations; some of the faces were recognized. Central Hall is in charge of Walter Mansfield and will be at the service of all good mediums and liberal lecturers who come to this place.

This is the Peck who after practicing his me diumship for some time in Kansas, Colorado and California, commenced "exposing" Spiritualism.
If he is truly repentant, and fully determined to
act an honest part in the future, he should receive proper encouragement, but should submit to such test conditions that will place the manifestations beyond a shadow of doubt.

Development. - The first dawn of the world's development always takes place upon the sensu-ous plan, and is characterized by the domination of force, while at a step further the intellect liciences cultivated, not always for the purpos benefiting the great masses of the people, but for upholding the present systems of government too often systems of oppression and tyranny. By and by there comes a dawning of the spirituality of life in the nation, and the principles—that of the spirit and that of the intellect—are very often at war with each other; the consequence is that there is mound clashing, and disintegration sets in; the nation dwindles and pines, as it is said in the old Book of all that forget God. The history of the world, then, is summed up thus. First, sensuous or physical; next, intellectual-it is en loying that age now -it is making the best use of it that it can. The time is to come when the world is to be truly spiritual in purpose and in motive; then the three golden ages of the earth will have been completed J. J. Morse Transce

If the spirit controlling Mr. Morse had been a critical observer, he could have traced the history of the physical condition of our earth, and at the same time, seen the overage man advance just us rapidly as it advances. When this earth was gross, men were gross, and huge animals lubabited his surface. As it became reflued, the masses of the people improved. True, some nations are still in barbarism, for their natures are too gross to be susceptible to the improved condition of the earth; and it is a fact that tribes who fall in the rear of the earth's physical progress, will tually become extinct. Such is the case with the American Indians.

A Real World. This is a real world. Flowers of every conceivable description adorn the gardens and fields; beautiful streams and lakes are interspersed throughout the length and breadth of this beauti ut land; everything that goes to make us happy is provided in abundance.

When spirits materialize a flower they gene rally bring to the circle its spiritual counterpart, and around that as a central affractive point, the flower forms. If they materialize a shawl they use in connection with the same its Spiritual coun-

Mediumship.—Sounds of spirit lips topy chophonetics) disturb and vibrate through an ethercal sea as much findy that the common air as electricity is finer than common water. The waves of these sounds can touch nothing less refined than the internal car'of the spirit. Yet, when once the spirit car is open, the inmost of all sound waves can broak their music within its labyrinths. Hence the voices of external universe exert some influence upon the istening soul. There is a telephony between stars and suns. They communicate with each other in a speech unheard and unknown to the ordinary human car. A most exquisite insight into the laws of psychophonetics is indispensa-ble to a correct comprehension of the wonders heard by the spiritual tympayum. Distance is seemingly no impediment to the flight of these sounds. Neither the interception of currents of wind, nor the presence of immense masses of common earthly matter, can prevent the words o the spirit from entering the ear of the prepared listener. Whisperings from Mount Starnes, in the Summer land have been heard by the when he was tranquil and absorbingly listening, and the words from those immortal lips sounded as distinctly in his integal car as did ever the sounds of ordinary speech. But such an experience is rare, and necessarily, because of the great and constant demands of the body and of the present world in which it appropriately exists.— Andrew Jackson Davis, in Banner of Light

If Bro. Davis will give us the dividing line be-tween subjective and objective manifestations of sound, etc., he will then present to the world the true character of mediumship. For example, a maid servant, as related by Boismont, having taken an infusion of Belladonna, had an attack of delirium; she was surrounded by little animals running on the ground, of various colors and sizes delirium; she was surrounded by little animals running on the ground, of various colors and sizes. A man gazing at a statue claimed that he saw it bow its head; an utter impossibility. An intense imagination dwelling on battle scenes, has seen among the clouds soldiers marching in connection with all the paraphernalia of war. "Shortly after the feast of Easter," anys Flavius Josephus, "an event happened that I should fear to repeat lest it might be considered fabulous, were it not that persons are still living who witnessed it. Before sunrise there, appeared in the air, throughout the whole country, charlots full of armed men traversing the clouds and spreading around the cities as if to close them." The spontaneous artion of an organ is often taken for spiritual phenomena, and the one who will place the line of demarkation between true mediumship and hallucination, will be entitled to the thanks of every Spiritualist in the land. " RALLY ROUND THE FLAG, BOYS."

BE-CAPT. JL H. REOWN.

"Organize!" Such is the watchword of the hour. I like the plan proposed by the Journal, of the 23rd, ult., and would say a few words in emphasis of that. This great nnrest and feeling of insecurity in society, now is seeking everywhere a relief in or-ganization upon a community of interests. This is I believe the only way to prosperity. Infection goes in the air and so goes equally the health infusing elements. In like man-ner go those spiritual elements of organization and its opposite. Old established customs, dognas, and parties are disorganizing now in obedience to Nature's law of destruction before construction, and new ideas are now organizing in obedience to the same evolution. Dying political parties sow the seeds of new, and the encroachments of speculative capital have dug its grave in the present organized labor movement. The rapid spread of the Grange and the now rapid spread of the Sovereigns of Industry, faintly show us the growth of this idea of self-protection through organization, in the minds of the masses Spiritualists have felt the same wave from

the Summer-land and are asking as never before, what to do? They realize that They realize that by organization they gain place, power, projection and utilize individual efforts. Spiritualism will never be practical or effective as, a reformatory work, will neither command recognition before the law, nor the respect of society, till properly organized. It is to-day like Sherman's Bummers, foraging ahead of the organized armies behind, but of tself a disorganized mass, full of individual idiosynerasies, each one riding on a hobby of his own creation, and the fantastic crew in the eyes of the world, presents a panorama like a Mardigras carnival. I never have wondered at the rebuffs and insults that we have received. I only wonder that the invisibles have been able to accomplish so much through such means.

Possibly this might ever continue with no danger to ourselves were there no organized army to meet, but now that dangers thicken on every hand, and press, and pulpit, market and court, are in organized array against us. I feel that to organize for protection is the first thing, then for work in the offensive for humanity's elevation. I have no desire to be a martyr, and organization behind us will save us all from martyr) dom, for it will compel protection and

Political and financial disturbance are followed by moral degeneracy and church aggrandizement. In both the fields of poliies and capital we are approaching a crisis. If we would not be ignored in the reconstruction that follows, we must organize to be heard and felt, to be represented and to petition. Whenever church or capital asks favors of corporations or legislatures, the request, because of organized power behind, is granted. . If they memorialize bodies their petition is listened to. Spiritualists and Free Religionists, both wandering Arabs in the religious world, can memorialize and have it filed away and forgotten, or present bust of Paine and have it hidden.

Our efforts in beating against the aggresions of the church, are like organized bubbles beating the solid rock. Organize, and we will be like cannon balls upon the church walls.

For protection politically, organize! For financial power, organize! For social posi-tion, organize! For the spread of your truth, organize! For individual development, organize! For angel help, organize! To protect and aid speakers and mediums, organ-To escape the two rocks upon which Spiritualism splits—animalism and intellectualism,-organize upon the basis of spirit ommunion and brotherly love!

The first efforts at a steam engine or a sewing machine; were abortive attempts to give the world the grand combinations of to-4ay. . The Philadelphia Movement died as it ight, but will live in the perfected organizations that will grow from its grave.

The power of a single organization was illustrated in the late session of the Michigan State Association by Mr. Cracken of Detroit, He was in Lausing while the late committee for the revision of the Constitution of the State was in session. That committee passed a resolution striking from the Constitution the proviso forbidding the payment of money for chaplins. Mr. McC., at once urg-ed upon the officers of the State Association a special session, which was galled at Battle Creek, last June, and a memorial to that committee was adopted and fifty members added their signatures to the official act of the Convention, and upon the receipt of it, that resolution was rescinded by that committee at Lansing. .

Now we may growl and grumble, but as long as we delay using the power of organization that is in our lands and prefer to develop a diseased individualism till it goes to seed in hobbies, eccentricities and worse, I ask in the name of common sense that all complaints be still, and we grin and bare what we will not strive to mend,

Who would be free-themselves must strike the blow!"

But in the present crisis I do appeal to ou my brothers and sisters to lay aside your differences upon the non-scentials of our Philosophy and unitedly throw out upon the air the white banner of our hope and in-scribed upon it the one principle—"a demonstrated immortality through angel communion!" and then rally round that flag and organize societies that shall be cities of refuge to all wanderers seeking spiritual homes and rest; that shall be fortresses of power from which to petition for the redress of wrongs, whither to rally in times of danger, and where angels may come and minister to

Remember that in obedience to the lawlike draws like—a disorganized mass of mortals draw disorganizing spirits. A society will draw an organized band. As a well organized and harmoniously developed mortal is a good medium, so is a properly organized society.

Organize then that the efforts angels are making may be effective through your society. Organize to supplement and not to sup-plant them, but remember that, only as you move and give them effect can they use you. Act that they may inspire you to act.

Up with your banner on the wall, The banquet board prepare Throw wide the portals of your hall, And call the wanderers there! . Battle Creek, Mich.

FRANKLIN grasped the lightning in the

cloud. Which to the ground in impotence he hurled.

Morse picked it up and from his subtle hand He sent it with a message round the world. . - W. L. Henderson.

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QUESTION ANSWERED.

Bro. B. F. Marble, of Ouachita, 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. * Now if we see a house, bridge or steam car, we know that man made of built them. Then is it not reasonable to suppose that God made and rates this universe?

Religioussis, 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 condict with such theories.

We have published many articles (40) in the LITTLE Bergeer grow 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

Judging from our coasespondent's 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 religiousts 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 0,000 years ago. No matter he 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 Seginning eternity before he thought of building the Universe?

One trouble in the way of Universe building, is to determine where the God is 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 ke 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 createst? But perhaps or 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 uncre-2.lesta

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 kenus 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 Uniperse 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 unfoldment 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 poisonouswith culture its fluitage 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 unitedeffort 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 ele-

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 wiff 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 guaranter of.

Those who patronize Prof. Anderson will, if they, exercise due patience and appreciátion, 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 peneil 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 apgel guide, whose picture ap-pears 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 sittle 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 Moss 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-1, is was by her whose sketch was once taken, and whose pure, aweet face was under a white veil. The three links were brought by one whose whitened hairs and brilliant dyes 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 boys. The Morning Glories were brought by 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 bengs 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 ani-mated 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 gong.

Mrs. Lutie 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

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 fiftoen dollars for and she will on receipt of ton dollars send a thirty dollar painting. These ordering 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 symbollically 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, Luta'M. Blair, Rock Bottom, tf.

Grow's Opera Hall.

Mrs. Richmond lectured last Sunday morning, Dec. 31st, on "Life, it's 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 Jour-NAL. 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.

Concluded from First Page.

often "plays the devil" with some folksfor instance: Where a majden lady, claiming the age of twenty-two, is codyly told by the clairvoyant, in the presence of her ador-ed 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 punish-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 dis-coverer of the brilliant idea, that Spiritualism was the devil, had such a superfluity of calves' brains that he needs two heads 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 Sonday, 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 mag netism, a physical force exhibited through the loadstone, magnetic needle, etc., and witcheraft, 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 excogitation to convert the two. However, at last I grasped it, and here it is. Magnes tism, you know, is correlated with, and transformable into, the other imponderables, light, heat, electricity, etc.; no witcheraft, as the good brother imagines, is correlated with and transformable into the other varieties of "hobgoblinism" (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 phenomenon, the same as magnetism is transformed into electricity, Our witchcraft brother being such a good man * we will let him off easily, only saying that, if it be witcheraft, 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 cablistic lore, must be insane. No sane man, certainly, would at-tempt such a hopeless task. So much for those two theories.

Carpenter and Marvin both characterize Spiritualism as an epidemic delusion, while arious superstitious gentry denominate it Youdooism. Who knows but whether these two farned physiologists have not been " hoodooed" by some of our Louisiana Voudoo 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!

Occultism lets in a flood of light on Spirit-ualism according to Madam Blavatsky. Hypteria 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 Occultism was a true science, and an unraveler of the knotty points of Spiritualism. Whether or not Spiritualism may be fairly attributable to the influence of hysteria, we can very readily imag-ine that hysteria had a preponderating influ-ence in the gestation and elaboration of the occultic theory in the mind of the learned Madame B. Let her take warning, and not suffer herself to be occulted as so many other stars in the spiritual firmament have been.

(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 fiftythree dollars and thirty-seven cents (88,153, 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.) Deducting 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 ap-

WILLIAM GREEN, Chairman. C. O. Poole, Secretary. New York, Dec. 20th, 76.

LETTER FROM A. J. DAVIS TO THE COMMIT-TEE 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; an 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 wo-men who have made contributions and sent encouraging words, allow me to say that I recognize in your bestowments the beauty 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 liope. 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 mands 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 ustbroughout our lives. Besides the efforts of the Committee, we remember the loving and frequent service rendered by the editor and proprietors of the BANNER or 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, is: We have been enabled to withdraw from the external world of trade, by which for four long-jears weswere constantly enthralled; and now 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 hiv-ing gratitude to all who have united by this Testimonial of friendship, fellowship and

Orange, N. J.

Passed to Spirit-Life.

A. J. DAVIS.

Passed to Spirit-life, Dec. 4, 187 Mrs. Partisaves A. Bartiswall, wife of the late Rev. J. 1. Bridwell, of Webster Co., Mrs. The devensed was agred 53 years, 2 months, and 2 days.

she was a model mother, an eximplary member of the community where she lived. None knew her but to love and respect her, she was six about twenty four hours, of congestion of the image, she left 6 sons, and 3 damphers, and by her exemplary life and death invited them to follow her in the life and must her in the life and must her in the life and must her in the life.

W. R. McG.

KLISHA K. PARKER passed to Spirit-life, thefaber 18th, 1878,

Residence in Vienna Township, Michigan. Services held at the Village of Pine Run, in the Disciple Church, Bro. Panana was an intelligent apprinablet, proceed of mediumistic gifts which convinced many of an effective beyond this life. He leaves a wife and one visid, but not without a knowledge that he is living, and will comfort and guide them while they re-main here on earth.

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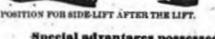
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