Ernth Gears no Mast, Boms at no human Shrine, Seeks neither Place nor Applause: She only Asks a Mearing.

VOL. XXI

CHICAGO, JANUARY 13, 1877.

STISTS ADVANCE:

NO. 18.

Are the Alleged Truths of Modern Spiritnalism Reliable?

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

BY WILLIAM EMMETTE COLEMAN.

EXPLANATORY.-A considerable portion 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 Religious Philosophical Journal. The Progressive Lyceum is composed of all shades of religious belief, Atheists, Deists, Materialists, Spiritualists, Jews, Catholics, Quakers, Swedenborgians, Unitarians, etc., etc., assembling exch Sunday afternoon and 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. Taking the phase "alleged truths" to include all the alleged truths of Spiritualism, I doubt very "nuch if there be an inhabitant of this very finch if there be an inhabitant of this globe, who would answer this question affirmatively, but taken as meaning any, or some, or most of the alleged truths of Spiritualism, I unhesitatingly and emphatically affirm the truth of the statement involved in the query.

To me, as to thousands, if not millions of others, there is no question upon this point—there can be no question. We know no belief on the subject: we have absolute.

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 fruths of Spiritualism are reliable. Nearly all Spiritualists you freet will tell you they have no belief in the matter, they know its truth; and so say I, as I have repeatedly informed inquirers and skeptics during the last sixteen years, that being the period in which I have been investigating this greatest, and most wonderful of all subjects that can possibly engage human attention.

For the truth of this dogmatic statement of positive knowledge, I have the fullest and most complete evidence. I believe nothing, I accept nothing, unless I can clearly see the why and wherefore of it, and fully understand its philosophy; and unless

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 reed 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 swatlow down marvelous, supernatural stories; on the contrary, I am naturally skeptical, incredulous of everything not in accordance with scientific principles and the ulain teachings of nature. ciples, and the plain teachings of nature.

During the past few weeks, I have heard, upon this floor, various objections urged against Spiritualism, a few of them having, seemingly, some weight, but the great preponderance of which amounted to simply nothing at all. Every one that I have heard speak against it, showed conclusively by his speak against it, showed conclusively by his 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 elaims and prove its falsity; their feeble utterances thereon only demonstrate their atterances thereon only demonstrate their gross ignorance of the subject upon which they were animadverting. They have indulged in the most palpable misconstructions and misunderstandings, both of the phenomena and the philosophy, together with the weakest and most childish state-

the phenomena yet some parties on this floor talk as if all the so-called facts of Spir-itualism were produced by fraud and jug-glery. I deny the allegation, and hurf the imputation back in their teeth. If they don't know any better, let them learn some-thing about it for exercise and the state. thing about it before speaking upon the sub-

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, 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 num-ber of others, of earth's former soms and daughters have been chimed as Spiritualdaughters, have been claimed as Spiritualists, but they themselves have not so de-clared themselves. All such I shall ex-

clared themselves. All such I shall exclude.

Alfred Russel Wallace, Naturalist; Cromwell F. Varley, Electrician; Camille Flammarion, French Astronomer; Hermain Goldschmidt, Astronomer, and Physicist; William Crooke, Clemist; Prof. N. D. Wagner, Geologist, U oversity of St. Petersburg, Russia; Prof. A. Butleroy, Chemist, University of St. Petersburg; Prof. Nees Von Esenbeck, President Royal Academy of Science, Breslan, Germany; Alex. Von Humboldt, Naturalist and Cosmist; Dr. Hueffle, author of "History of Chemist; Prof. A. D. Moyan, Mathematician; Prof. Worthen, State Geologist of Illinois; Dr. Won, Highman, Physiologist and Physicists; Dr. Maximilian Perty, Professor of Natural Science, Berne, Switzerland; Prof. J. J. Mapes, Agricultral Chemist; Prof. Bobert Hare, Chemist; Prof. W. D. Gauning, Geologist; Prof. J. R. Buchanan, Anthropologist; Prof. Wm. Denton, Geologist; Drs. Ashburner and Elliotson, Physiologists and Magnetists; Prof. Challis Phunierian, Professor of Astronomy, Cambridge, England; Prof. Wm. Gregory, M. D., Chemist; Prof. Herbert Mayo, F. R. S., Physiologist; Mr. Rutter, Chemist; Prof. Brainard; Baron Von Reichenbach, Physicist; Dr. John Bove Dode, Electrical Psychologist; Dr. J. Lockhart Robertson, editor "Journal of Medical Science," England; Prof. Thury, Geneva. Thury, Geneva.

Thury, Geneva.

2nd, Philosopheris and metaphysicians.

J. H. Von Fichte, the Emerson of Germany; A. Bronson Alcott, America's gifted sage; Dr. Franz Hoffman, Professor of Philosophy. Wunzburg University, Germany; P. Yowkevitch, 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 PHYSICIANS.

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

4th, Eminent Statemen and Philans.

4th EMINENT STATESMEN AND PHILAN-THROPISTS. William Lloyd Garrison, Boston, Mass.;

Gerritt Smith, Utlea, N. Y.; George Thomp-son, English Anti-slave Reformer; Guisippi Garibaldi; Guisippi Mazzini; Louis Kossuth; Emillo Castelar; Victor Hugo; Abraham Linceln

Note their names again. They are the 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 indulged in the most paipable misconstructions and misunderstandings, both of the phenomena and the philosophy, together with the weakest and most childish statements and arguments imaginable. Had it time, every misstatement and false argument, every ad captandum attempt at sarcasm and ridicule, could be readily refuted and set aside.

RUIDENCE PY THE TRUTH OF SPIRITUALISM. But are the alleged truths of Spiritualism reliable? How can we determine the reliability of anything, except, first, by our actual observation, and, failing this, by competent testimony? In both of these particulars, the exidence in favor of the facts is overwhelming. There are, at a moderate calculation, twelve or fifteen millions of Spiritualism, the working every moderate calculation, twelve or fifteen millions of Spiritualist; now there are twelve or fifteen millions of Spiritualist; now there are twelve or fifteen millions at least, and all made so by witnessing objective facts in nature; nearly all of them forced into it against their will, lighting and opposing it, fill the evidence of their own reason, compelled them to acknowledge its truth; I was, at one time, bitterly opposed to the bound of the proponents in the world; by the glorialism, held by each and all.

Ex-President Andrew Johnson; Ex-Vice President, Henry Wilson; Hon. Joshua R. Gidding, of Ohio; Ex-Gov. N. P. Tallmage of Wisconsing of the proponents for the recurrence of the rown of urgan of its present combatants.

But the proponents to the reality of the phenomenal truths of Spiritualism, only the attention of the proponents of the reliability of the phenomena differently from ourselves. Very few persons nowadays are so rash, or as a friend remarked last Sunday, are such ignoramuses as to deny the actuality of all phenomena differently from ourselves. Very few persons nowadays are so rash, or as a friend r men who have done more than all others, in our age, for human liberty, and the emancies

Wm. and Mary Howett; Mr. and Mrs. S. C. Hall; Hiram Powers, the famous sculptor; Trowbridge, the artist; T. Adolphus' Tro-lop, the popular novelist; Mrs. Florence Maryatt Ross Church, daughter of Captain Maryatt Ross Church, daughter of Captain Maryatt, and a pleasing writer of fiction? Sir Edward Bulwer Lytton, (partial); W. M. Thackeray; Robert Chambers; Mrs. Eliza-beth Barrett Browning; Epes Sargent; Mrs. Shelley, widow of Percy Bysshe Shelley, the poet; Capt. R. F. Burton, African frayeler and author; Rev. W. Kerr, M. A., cleggy-man and of the man and futher.

oth, crowned heads, noblety, erc. oth, crowned heads, noblety, erc. Emperor Alexander of Russia; Emperor Louis Napoleon of France; Queen Victoria of England; Prince and Princess Metternich; Prince Wittgenstein, Lieutenant General Aid-de-Camp to the Emperor of Russia; Hon. Alexander Akoakof, Russian Imperial Councillor and Chevallier of the Order of St. Stanislaus, St. Petersburg, Russia; Baron Guldenstuble of Paris; Baron Von Dirkinck of Holmfeld, Holstein; Le Compte de Bullet of Paris; Duke of Louchtenberg, of Germany. Of England there are Lord Lyndhurst, Lord Lindsay, Lord Agare, Lord Dunraven, Sir W. Trevilyan, Countess Carthness, Sir. T. Willshire, Lady Cowper, Sir. Charless, Xa-Willshire, Lady Cowper, Sir. Charless Va-pier, Sir. Charles, Isham, Bart, Col. E. D. Wilbraham of the English Army; Bishop, Clark of Rhode Island.

7th, eminent jurists and counsellors at Law.

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

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

they are confident.

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

THEORIES ACCOUNTING FOR THE SPIRITU ~ AL PHENOMENA.

But, admitting the reality of the phenomna, how are they produced, or in other words,
what is \*\*phritualism? 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 devill." It is "hallucination," say some: it is
"electricity," say others; nay, it is "il
spirits," says a third party. It is "a great delusion," says Dyer D. Lum; no, it is (magnetism," reply others. Toe-joints cause) he raps "electricity," says others; nay, it, is "a great delusion," says Dyer D. Lum; no, it is "a great delusion," says Dyer D. Lum; no, it is "a great delusion," says Dyer D. Lum; no, it is "nagnetism," reply others. Toe-joints cause the raps say some; "knee-joints" produce them, cry others. It is "somnambullsmp" yet again says another class; not so, responds another, it is "hysteria;" you are both wrong, repeat others, it is "scatalepsy." "Clairvoyance," still again says a different class; "electrical psychology," another one; "Nervous derangement," we are gold by Dr. Hammond; "Psychic force," says Sergeant Cox; no, "odic force, odly, or od force," say Mahan, Rogers & Co., (and it is truly an "odd" force—so odd that it puzzles alike the materialist, the scientist, and the Christian). "Unconscious Gerebration," cries Carpenter; "Involuntary Muscular Action," exclaims Tyndall and Faraday; "a nervous lesion, snalogous to epflepsy," says Francis Gerry Pairvield; "Melio-mania," puts in Dr. Marvin; all "Mesmerism," says Prof. Grimes; "Rosiacrucianism," declares Charles Sotheran; "the Herms ic Mystery," Lex et Lux tells us; "insanity," many loudly ery; "Totemism," says John 'Fisk; "the chattering of Dead Sea apes," Thomas Carlyle repeats; "Black Magic," say certain erudite savans; no, rather "White Magic," the Brotherhood of Luxor Informs us; "Art Magic" is what it is, proclaims a learned but unknown author." "a degrading superstition." ejaculates certain would-be pious worthles; "Mind Reading," we are told by many; "the Ansaiteric Mystery," said P. B. Randolph; "Witchcraft," said a friend on this floor last Sunday; "Voundooism," declares certain superstitious sculs; "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 et the action of elementary spirits, non immortal intelligences, beneath man," we are told by Col, Olcott; and "an unknown power in nature," vociferates a host.

If Spiritua 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. Oh's say the world—by wise cars (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, od-force, unconscious cerebra-

tion, involuntary muscular action, no conlesion, epilepsy, medio-mania, mesmerism insanity, witcheraft, an epidemic debision. Vondooism, Ansanteric Mystery, Bestorier arrism, Totemism, Occultism, ch. Serring of Dead, Sea apes, Black Magic, White Magic Art Magic, Kabalism, a degrading supersti-tion, Mind Reading, Submundance spirits Hermetic Mystery, elementary spirits, and an unknown power in nature. If that is not the most heterogenious compound of which man's mind ever conceived? The witches' caldron in Macbeth is nothing compared to it. 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 account for the facts save the simple and only truthful one, the spirits of men and women, once in the physical body on this earth.

CONFLICTING THEORIES HUMOROUSLY 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.

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 chargest before; although electricity sometimes acts as an agent of fraud, when false and deceptive telegrams are transmitted over the wires. If Spiritualism is a fraud, it certainly convent by cleaning in a fraud it certainly convent by cleaning in the second content of the content o

are transmitted over the wires. If spiritualism is a fraud, it certainly cannot be electricity also—that is settled.

It is a hallucination, say others; its toe-foints, 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 tion, 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 glar-ing fact that the expounders and propoint-ers 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 ble way I can see to reconcile these slightly conflicting statements, is to charitably sup-pose, that when Carpenter first claborated his unconscious cerebration hypothesis, his brain was 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-meted.

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

Spiritualism is Medio-mania, Dr. Marvin, informs us; it is caused by elegentary spirits, exclaims the redoubtable Col. Olcott. Mow, although I am not positively sure that the influence of Medio-mania, and the inthe 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 spir-its" 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 per-sons of divers mediums, he, like many an-other wiseacre, imagined that they were the ones really affected medio-maniacally, while, all the time it was himself and he only other wiseacre, imagined that they were the ones really affected medio-maniacally, while, all the time, it was himself and he only. Poor Marvin! he is truly, in a bad, way! Let us treat him kindly, and place this generous construction upon his peculiar vagaries. As for the peculi Oleott, perhaps his brain is so heavily surcharged with these same elementary "spirits" that afflict poor Marvin so grievously, that he peoples the atmosphere around him with strange, fantastic forms, the which, his imagination being in such a "spirited" condition, he endows with vitality and intellectuality, attributing the marvels of Modern Spiritalism to these phantoms of the air. We know it is quite a common occurrence for those who have been too ardent in their devotion to spirits to surround themselves with quite a different kind of spirits, "gorgons, hydras, and chineras 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, etc.

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

not the remotest idea. If not under a mesnot the remotest plea. If not under a mes-mere spell, be must have been under the influence of some other kind of spell, per-hape the Chistian gaspel, though I believe it is an 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-sings of the author of the Philogophy of Old Clothes.

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

Spiritualism is a nervous besion, similar to epilepsy, says the ambitions embryo scientist. Frame's Gerry Earfield; Spiritualism is Resicuncianism, says Charles Sotheram. Now the connection between epileptic

ish is Resicricianism, says Charles Sother-im. Now the connection between epileptic nervous lesion and Resicricianism, is not apparent at & glance; it requires a prodig-ious amount of patient discrimination and calm research to fathom the deep unattera-ble mysteries of these sublime revelations (2) 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 Southern and any Northren, for that matter) could demonstrate the utter alsurdity of both Rosieruchanism and the epileptic lesion theory, in about two min-ntes and a quarter, by an observatory-time the said a quarter, by an observatory-time chronometer. The easiest was to account for both these sublimely ridiculous and in-describably funny theories of Spiritual phe-nomena is to suppose that Francis Gerry and Charles have been too some time, suf-fering, the one from a very severe and com-plicated attack of mervous lesion, contracted during his ten years' unremitting labors among spirit-mediums; and the other, from a long-settled and incurable case of epilepsy, brought on by his soul-harrowing experiences while undergoing initiation into the Mystic Order of the Rosy Cross.

Mystic Order of the Rosy Cross.

Ah! but John Fisk settles the much vexed question, at last. It is Totenism, cries John. Now, you all know askat it is, Totenism!! On the contrary, exclaims Lex et Lux, it is the Hermetic Mystery. I am positively assured that what Mr. Fisk means by Totenism is, to every one present, a hermetic mystery, in fact, such a fexture it mystery in fact, such a fexture it mystery in fact, such a fexture it mysterious hermit of the North-west, whom the Chicago Times and New York Sun, of late date, informed us was now, as a spirit living in another man's body, his spirit and the spirit of the real owner of the Jody having had a rough and tumble fight to see which should possess the body, and he, having thrashed the spirit that bedonged to the body, entered it, and lives in it to this day, while his body's real spirit owner is wandering around loose, without a body, neither in this world, are in the spirit world. This 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 abstruse ethics of Totemism.

the abstrage ethics of Totemism.

We have seen that the theory of the Hermetic Mystery is promalgated by the firm of Lex et Lax, but who Lex et Lax are, no man can tell. Perhaps the question of their identity is the Hernetic 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 Lax is a unity or a duality is another insoluble hystery, in verity, another hermetic mystery. Is Lex one person, and Lax another, or is it one person with two cognomens? I have seen articles published over the signature of Lax alone, without the Lex, but I remember none signed Lex without the Lex, but I remember none signed Lex without the Lex, but I remember none signed Lex without the Lex, but I remember none. Lex, perchance, being the sleeping 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 it it agreed with him? As Lux pleans light, Lex must have made quite a light meal when he eat him. If Lux would only be as oblishing; If Lux also eat Lex, what a great service he would be doing the werld, as, by that means, both their meteoric luminaries would be disposed of, Kilkenny cat Sashion. 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 of of Lex as Tex had with him, but instead a heavy furden would rest on his stomach, incapable of full digestion. In order to explain the above lucid (hux 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 We have seen that the theory of the Herof the law are published annually.

of the law are published annually.

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

Continued on Eighth Page.

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

When any number of men start out with when any number of their start out with an avowed purpose to perform a certain ac-tion, or to compass a specified end, and em-body their aims in prefundles and resolu-tions, constitutions and rules of order, it is fair to suppose that they mean luisiness, and business in the direct line of their published numers in the direct line of their painters in a short time, it be found that the prime movers and abettors of the enterprise— whatever it may be—disagree as to the meaning of the chief articles of agreement which they have signest and are inclined to give other reasons and to present other plans for their action than those with which they embarked at first, is itself patent to the ob-server that the organization as inaugurated to really, and for all practical furposes, a local letter and one which has outlived even A really, and for all practical furposes, 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 he its nature, as dead, whatever may afterward aris-from its runni and claim the support of those who lent their aid in its initiation?

On the 5th of July, 1876, a body of mendad a very small one—met in Circle Hall, Philadelphia, and on the ground that "the time has come for the organization of Sprittudism 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 Principalism."

after the order of "Declaration of Princi-ples," "Address to the People," etc., in which, if language has any meaning, it was clearly if language has any meaning, it was clearly set forth that crystallization into some sectarian form, and upon the basis of Uhrist as the spiritual leader, was to them the panacea for every ill known to the Spiritual Dispensation. As proof that we are not alone in the idea that the prime point in the new enterprise was the forming of a sect, read the following extracts from an editorial in the RELIGIO-PHILOSOPHICAL JOURNAL, of November 18th, wherein Bro. S. S. Jones re-November 18th, wherein Bro. S. S. Jones re-plies to a letter from Rev. Samuel Watson, President of the Philadelphia movement, in

President of the Philadelphia movement, in this regard:

"They [the Spiritualists of the country] were neither represented, nor had they any knowledge of the gathering of the few per-sons there assembled—hence it was no voice of the 'Spiritualists of America.' \* \* \* Re-peruse the 'Platfurm', 'Statement of Aims', and 'Declaration of Principles' put forth by the friends of the 'new movement,' and consider well if you can see wherein and consider well if you can see wherein this new movement is any less sectarion in its platform of print des than are Universalists, and surely they are more so than the Unitarians.

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

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

"It is the legitimate culmination of the religious dogmas of past ages, through the processes of mental filtration. As centurfes have come and gone, the sentiments most repugnant to reason have, from time to the, been eliminated by religious chieflains in attimal conventions assembled; yet the been eliminated by religious chieflains in national conventions assembled; yet the fundamental dogma of siper-human beiffe qualities of 'Jesus of Nazareth,' as the spiritual leader of men, has been preserved. Andy-here we find it again reiterated in the Declaration of Principles of the religious savants issembled at Philadelphia, 'We rec-ognize in Jesus of Nazareth the spiritual leader of man, and accept, etc., etc., Now 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 onte from 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-itmatispa" is the name it would have been

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 avowing, in his address before the Highland Lake Grove Camp Meeting, that Jesus Christ was the rock and the hope of the Spiritual Dispensation, and that to an acknowledgment of that fact the movement must one day come. To use his figure of rhetoric, Modern Spiritualism was like the maniac of old who wandered among the tombs, but by-and-by it would be found sitting, clothed and in its right mind, at the feet of Jesus Christ! If that statement, put forth officially by its acredited missionary among the people, did not embody in a few words the whole creedal animus of the Philadelphia movement, then no dependence can be put on the usual means of conver-Philadelphia movement, then no dependence ean be put on the usual means of conver-sational intercourse between man and man.

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

orbot in the Merrimac Journal as saying:

"The Christian Spiritualists are seekers of a city which hath foundations, whose builder and maker is God. This movement is not exclusive, but inclusive. It is bold, outspoken, positive. It knows itsown mind and is bidden by the spirit which animates it to speak that mind, whether men will hear or whether they will forbear to hear. Its flag is 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 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

wants a battle-cry. It lacks coherency. No spiritual fire hot enough to weld its elements into one gigantic instrument of God, has ever touched it. This new movement goes back directly to Jesus, and puts Spiritualism on a Bible basis.

"Spiritualism is as old as the world. It imids its house on no less broad a base than the spiritual history of the human race. It reverently reads the shered books of all races, it sends friendly greeting to the Theosophi-

It sends friendly greeting to the Theosophical Society, and does not despise the magic white or black, of the ancient and medicyal worlds. But it distinctly and emphatically maintains that, while scattered rays of reve-lation have fallen on waiting eyes in Zo-roaster and Confucius, Buddha and Mohamet and many magicians, ancient and modern, have flitted through this twilight, the summits of revelation have alone been attained in Jesus of Nazareth—the full-orfest sum gathering all scattered rays into the one oelestial light, shines forth only from Him who is the originases of his Father's glory and the express image of

His person:
"To the test of this light we are bidden to bring all facts, all theories, all systems, all men, and all spirits. We wait with awe in the presence of every spirit, and we listen 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-proph-ets 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.

not of God.

"The londership of Jesus, then, is our first word. This is our buttle-cry. Let us not be misunderstood,—the absolute headship of theist; this we accept as the sign of a standing or falling church."

These words occur in a lecture report for-

These words occur in a lecture report for-warded to us in a copy of the paper quoted above, and corrected in the margin by Dr. Bruce himself, and the closing paragraph, added by the editor of the paper, embodies

added by the editor of the paper, embodies our idea exactly:

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

to be made here, and now we shall watch its development.

Here we see Rev. Mr. Bruce figuring prominently in the opening days of the movement, and we submit that once having, come to the surface he has continued to be the accredited representative of the new organic effort, and is at present its official representative. What, therefore, is more clearly certain, than that the secret desire of the leaders—albeit expressed so openly by the least cautious of their number—was to found a spiritual church? The matter, for obvia spiritual church? The matter, for obvi-ous reasons, was not stoutly pressed to a conclusion, but by an informal counting of probases it was settled that the idea was
the popular one with those in attendance.
Therefore, if the New Movement—as inaugurated in Philadelphia—ever had life, it had
it on as clearly sectarian a ground as any
upon which the church denominations rest,
and had a backward book toward, the feet and had a backward look toward the flesh-pots 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 straight way dissensions arose in the ranks of the mem-bers, and we need only refek our readers, in proof of this fact, to the letters which passed, through our columns, between Dr. Bruce Dewgy, Main, and others; and now, to furth Devey, Main, and others; and now, to further point the moral, and show that we were injeced 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 resosire to sectarianize Spiritualism, and, in addition, behold its epitaph in the second reso-tion, as read by Dr. Bruce himself, and ac-cepted in the Annual Convention of the New Hampshire State Association, held re-cently at Washington, N. H.: Resofred, That it is not Christian Spiritual-ism, nor Jewish Spiritualism, nor Mahome-tan' Spiritualism, nor Ancient Spiritualism in any of its separate forms, nor yet Modern Spiritualism in any of its single phases—but

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 active spiritual history of the human 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 aban-doned, 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-flem, and pro-vide for the payment of pew rent from those who had heretofore escaped from the tax levied by the regritar Christian collecthose who had heretofore escaped from the tax levied by the regular Christian collectors? It is dead! dead upon the very showing of its own officers. The leaders themselves see that their efforts have fallen flat upon the masses—that they have mistaken the temper of the people—and 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 intoneceptive aims were concerned, and the New Departure taken by those who have advo-cated 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 premature decease of this enterprise, which looked to the upbuilding of a spiritual temple by an effort to sustain the dome in mid air; while the ground tier of the foundation stones were not yet laid, we have received a word from Bro. Peebles, and others, criticising the statement, while Bro. S. S. Jones, editor of the Religio-Philiosofhical Journal, and of opinion that we are premature in 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 atarted 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 rajsing 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 basocieties, 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 ability agreement.

RELIGIO-PHILOSOPHICAL

we cannot fully agree with the editor of the Religio-Phillosophical. Journal that 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 unearth the deception, and show up the abstrors and allies thereof to merited contempt. But we do agree, heartily, with the recommendations which Brother Jones embedies in other portions of his editorial, viz.

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

THINK FOR YOURSELF AND EXPRESS THAT THOUGHT!

FREE THOUGHT WILL GIVE US TRUTH!

Such a basis of organization will afford room enough for the most religious, through all gradations of thought, to the most 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 dogma, from the most liberal to the most be-nighted of sectarianism, ever find a place in an organization for the promulgation of the Philosophy of Life.

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

REMARKABLE DEMONSTRATIONS AT MRS. STEWART'S SEANCES.

Reported By the Committee for the Religio-Philosophical Journal.

At a spiritual scance held on the 13th ult, the company composed proportionately of each sex, made up of visiting parties from abroad and a few, home citizens, a materialized spirit, in order to reach a recognizing friend, passed to the front of the rostrum, seven feet from the cabinet, observing the usual precaution to leave the cabinet door open that the medium might be seen in her next. During the greater and while all open that the medium might be seen in her seat. During the greeting and while all were admiring her robes of angelie 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 ghostly 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. Minise, the entrancing spirit, at once lost control, and the then lifeless body of the medium came down with a crash.

of the medium came down with a crash.

The friend of the visiting spirit appalled at the sad catastrophy, lost consciousness and on falling in a fainting swoon, was caught by an assistant. The precaution to lower the light favoring resuscitation, was promptly executed. The company by specal request retained their seats and it was, for the time, in the now darkened room as for the time, in the now darkened room as silent as the grave, the notes from the music 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 success in resentrancing the medium and proclaimed with joy that the crisis was passed. On raising the gas flame to a twilight, it was seen that the face of the fainting friend was bathed in perspiration and he the while in an unconscious condition. A messenger withdrew to an adjoining room for water; and during the time an apparition represent-

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 Minnig and the rections. time restored. Timely instructions to the committee, with a word of merited rebuke by Minnie, and the medium passed out of the trance. On returning to the normal condition she complained of choking and in gasping for breath, became prostrated and a general nervous depression was noticeable from which by the use of stimulants and quietude she in a few days fully recovered, and 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 unfeigned hardisation.

ALLEN PENCE.

ALLEN PENCE. JAS. HOOK. SAML. CONNER. Committee.

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

Ba.

"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 re-Scarse, The boundless glories of the universe; These scenes sublime which art by stealth hath wrought, All yanish by the touch of conscious thought.

Again we fancy that like empty sheaves. The mortal rests beneath the withered

beaves.
While all the rapture of the soul's desires.
Is kindled by the touch of sacred fires.

We walk the balmty air with tireless feet.
Perennial flowers environ our retreat?
We feel transported to celestial skleres,
While fleeting moments span, the bounds of

We meet our friends and grasp their willing,

hands, Unselfish love entwines her golden bands; To serve each other animates the throng. While every heart is a wildle with song.

And yet too often life a 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 manxious mood our throbbing 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. Translated to new scenes divinely fair, When lo, returning calls it must obey.

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

Tis thus a foretaste of importal 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 if the noontide ray, Illume our hopes, inspire our trust, When all must fade and pass away?

Why question Him who is the whole. Of whom we ever form a part?
For while God lives the humbbet soul. Receives the viger 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 *suicide!* 

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

### Matter and Spirit.

EDITOR JOURNAL:—A long time ago 1 published in my own paper, the Waterly 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.

like a little space in your valuable columns to defend my position.

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

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

"Bear in mind all the time that the proposition is sourcely made that the spiritude."

Doctor is not satisfied with this, but says:

"Bear in mind all the time that the proposition is squarely made that the spiritual entity is the cause of the physical organism, and not the result of it, and we inquire where this spiritual entity was before it was put into the egg?"

I answer, it was a part and parcel of the spirituality of the parent fowls—not a separate and distinct entity, but a portion of their spiritual essence which is being constantly generated by the life functions, but which becomes a separate and distinct entity by the process of transmission—the coupon produced and cutoff by the spiritual contact of the male and female fowls. These generative functions do not organize distinct beings, but they generate the spiritual or life essences which take form and personality, and start a new life and being

und or life essences which take form and personality, and start a new life and being under the conditions indicated.

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

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

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

not be detected?

Again: "According to this doctrine they germ entity all comes from the rooster." Not so. It comes from both parents at the time of copulation, and jettle 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 eggle he says: "Both eggs were alive; both the impregnated and the non-impregnated, for one will resist decomposition as long as the other, and both were or-

tion as long as the other, and both were orgapized.

No, both were not alive. They will resist decomposition alike under certain circum-stances and for a certain length of time, for

stances 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: "The presumes too much because scientific analysis fails to detect a difference where none exists." Again he asserts that no difference exists between the two eggs while 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 bas not. 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 postter, and the primordial life, it will havily do to say they can not discover a physically organized chicken in the albumen of an egg.

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

"My theory is that Now 15.

" 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 with-

were alive with the mother's life, and within the one was another organism produced
by the cock, being from the first momest
when it was deposited in the gg, and perhaps before, a chicken, just it much or just
as truly as it was after it was hatched."

I thank the Doctor for stating his position so squarely and unequivocally. "Life
is a result of organization." Then what is
the 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 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 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 othermatter were it not protected by a shell of lime which envelopes it. "And within the one was another organism produced by 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 the the rooster must be check 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 him independent of any other fowl, and he simply deposits them in the eggs to grow up into the matured fowl. Unfortunately for this theory when they hatch out they are frequently unlike the rooster, but closely resemble the hen, and at other times the chickens are a blending of the peculiarities of both. Why is this thus if the cock deposits in the egg a little chicken of his own construction? Does the Doctor expect us to believe that a physically organized chicken actually resides within the shell, and is beyond detection? Does he mean to be understood that the rooster has within himself a number of little physically organized chickens waiting for the 180 eggs the hen is to lay?

No, we regard such theory in opposition to all the facts and observations of life—as unphilosophical and untenable. We prefer to stand to our own theory, that the spirit of the parents, with the life and power which inheres in spirit, is transmitted in an individualized form, and that with its life and power it materializes itself and grows into a physical human being; that during life it emperates a swiritual life by which its 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 vergreeing. pose, growing, developing and progressing through an eternal existence.

O. H. P. KINNEY.

Waverly, N. Y.,

Watkins-Alias Huntington, Etc., Etc., and Wife, Still in the Field and Making Southward.

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

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

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

#### BOOK REVIEWS.

AN EPITOME OF SPIRITUALISM, and Spirit SEPTOME OF STRITT ALISM, and Spirit Magnetism; their verity, practicability, conditions and laws. By the Author of "Vital Magnetic Cuse," "Nature's Laws in Human Life," etc. Boston; Colley & Rich. Pp. 111, 12 mm. Price, paper 35 cts, Cloth 60 cts., postage 6 cts For sale by the Remove Philassopire of Prolasmino 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 investiga-ting the Subject. We have designed the ting 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 lays,

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

birth.

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

But there arises one other objection to the development of Spirit. If Spirit is to exist eternally, is it not proof that it has eternally existed? If it has a beginning must it not necessarily have an end? This is an off reflected statement which is considered final, Immortality must be the perfect balance of the forces and condition of being, and their continuance. Is it not self-gyident that the causes which induce such a state may etern-ally 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 calm-ly considers the imperfections of the Bible, and advises that all spirits be tried by the test of reason.

test of reason.

An interesting section is that devoted to "Mediumship." The spirits be thinks are as truthful to-day as in the past, and mediums as reliable. It is 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 Spirit-ualistic 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 "occult-ism," which has been the retreat of impostufe, deception and pretense for past 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 clarryoyance, etc., are well discussed in their connection with spirit

communications.

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

The author does not endorse the Tree and

easy" doctrings of "social freedom." "It leads to irredigion, misanthrop, murder and

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

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

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#### MARRYING & GHOST.

Judge A., of Vermont, the Reported Groom.

Correspondence to Cincinnati Commercial We the undersigned, minagers of Asma Steward's seamers, are in the receipt of letlers citting our attention to a report under the caption of Marrying a Glost, found in your issue of a recent date, asking our verston of the unique weslding. In reply we take from said report the following extract.

fully indorsing the statement made therein to your correspondent:

"At 7 o'clock Mrs. Stewart entered the cabinet, the lights were turned downs and quet prevailed, broken only by the sweet and trembling vibrations of the Doctor's music-less, a condition necessary to assist the controlling spirit to more fully material-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 beautitul. The veil which appeared like a fleecy vapor, encircled her brow, and being caught at the temples, fell in graceful folds and seemingly almost enveloped her entire form, Thus, like treading on the clouds, the form walked softly out upon the restrum. The Judge, who had received spiritual intelligence as to what was about to occur, at once gence as to what was about to occur, at once recognized the materialization as that of his departed wife, and exhibiting considerable feeling rangled with much dignity of manner, approached her with affectionate greeting, and placed within her gloved hand a bouquet of rare flowers imprinted upon her lips a forvent kiss. 'Are you ready?' inquired the Doctor. 'We are,' responded the Justic. Justice Denchie, of this city, then, stepped upon the rostrum, and joining the hands of the couple, in a few well chosen words, in the mane of the great Overstuling Power, imited the mortal to the funnorfal; yows of eternal constancy and fidelity were exchanged, pledges of love were made anew. xchanged, pledges of love were made anew At the conclusion of this ceremony, the spirit bride received the congratulations of the company present, then slowly receiled. As she crossed the threshold of the cabinet a dazzling light dooded its precincts, reveal-

ing to the audience a spirit face of marvelous beauty."

The above, as peported, was witnessed, on sunday, evening, the 19th of November last, by twenty persons, composed equally to each sex. The preliminary arrangements were consummated in a private senuce on file morning of same day. During the fifteen minutes taken up by the interview for appa-rition was scatted by his side, asking and re-plying to questions indicative of a superior intellect. The conversation on her part was intellect. The conversation on her part was conducted in a loud and distinct whisper. She manifested the greatest-pleasure in accepting the physicage granted to reassure him of her continued regard and affection. In reply to the question effecting 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 ourselyes," was the 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 welding-dress were consulted with manifest interest and scrupulous care. decisive and emphatic reply. His wishes regarding the wedding-dress were consulted with manifest interest and scrupulous care. She appeared on the momentous occasion attired in the habiliments agreed upon, with the pleasing exception that in splender they surpassed the hopeful anticipations of the anxhous mind, the expansite beauty of which beggar description. Linus B.Denehie, Esq., the official whose services by pre-engagement was secured, promptly mounted the rostrum at the proper time, and passed on to meet them as they arm in arm advanced to the front. Unexpectedly a warning to halt was perceited. Alas! the apparition was faltering. In swaying, the head and shoulders fell Jackward; the face partially dematerializing, assumed a pallid and ghastly appearance. Awestricken, his Honor, the Squire, awaited results with anxious solicitude. In the meantime, sympathetic minds imploringly and silently offered prayers in her belaif. 'A few moments of breathless suspanse and the crisis passed. Behold! she railful coming up with a power that inspired all with a grateful confidence in her ability to pass successfully the trying ordeal. At the cohelusion 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 location of the Judge in Vermont was incorrectly reported, and the initial "A." is fictious. 'Doubless 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. It may be proper, however, to assure the public that his Honor occupied the executive chair in a judicial capacity, of Judge in his Circu

ALLEN PENCE, JAMES HOOK, SAMUEL CONNAR, Committee,

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

L. B. DENEHLE.

Eleventh Annual Meeting of the Michigan State Association of Spiritualists:

The Eleventh Annual Convention of this Association met pursuant to call, at Sturgis, December 15th, at 21, P. M., Prof. A. B. Spinney president in the chair, who made a brief opening attlress.

J. G. Wait, of Sturgis, offerred cordial words of welcome to their Free Church wherein the Association was convened. Brief remarks followed, by Dr. Spinnes, 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. R. McCracken, of Detroit, presented a revised plan of Organization, which was referred to a committee. Saturday afternoon, confepence of one hour, after which Mrs. II: Morse, of Joliet, gave a poem and invocation, fol-lowed by an address upon the subject of Spiritualism.

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

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

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

T. H. Stewart then addressed the conven-tion, followed by Dr. Bandall, of Clyde, Ohio. Sunday morning the election of left-cers was proceeded with in accordance with provisions adopted, resulting in the the choice of the following: - President,

the choice of the following:—President, A. B. Spinney, of Detroit; Secretary, Mrs. L. E. Hailey, of Battle Ureck, Directors, G. W. Wipslow, of Kalamazoo, three years; E. C. Manchester, Battle Creek, Iwo years; S. B. McCracken, of Detroit, Iwo years.

Song by Mrs. Augusta Whiting Anthony—"Land of the So-called Dead," Capt. Brown read Lizzie Doton's poem, "Chemistry of Character," and proceeded to speak upon the subject of "Responsibility," Sunday afternoon opened by conference, during which, T. H. Stewart, G. W. Winslow and Mrs. Whiting Anthony adverted to our pasition relative to the persecution of Dr. Shadein England, and a committee consisting of in England, and a committee consisting of 8, B. McCracken, G. W. Winslow and Mr. Anthony were appointed to draft a resolu-tion expressive of the sense of the conven-

A. B. French, of Clyde, Ohio, then delivered an able address on the "Law of Com-

pensation."
Sunday evening, Mrs. Augusta Whiting

Sunday evening, Mrs. Augusta Whiting Authory, from the committee apsointed, reported the following resolution which was unanimously adopted.

WHEREAS, This association has knowledge of the arrest in England of Dr. Henry Slade, under complaints stimulated, as we firmly believe, by prejudice and bigotry: therefore, Resolved, That this association upon the strength of the general reputation whick Dr. Slade bears in this Slate, which is properly his home, and where his mediumistic powers were first developed, as well as upon the unreserved cholorsoment and guarantee. the infreserved endorsement and guarantee of many of its worthy and trusted members, hereby express its confidence in Dr. Slade as a man, and as an instrument for spiritual intercourse and communion, and we include the carnest lope that he may be appealed to the confidence of the c speedily delivered from his persecutors. Whatever his trials are or may be, we here-by tender him our most cordial and heart-

by tender him our most cordial and heartfelt sympathy.

Short addresses were then made by Mos.
Augusta Whiting Anthony, T. H. Stewart,
Dr. Randall, Mrs. Morse, Capt. Browni, and
A. B. French. Mrs. Anthony, by request,
sang one of the musical compositions of herbrother, A. B. Whiting, "The Wind is in the
Chestnut Bough," Resolutions weregoffered
and adopted expressing the thanks of the
convention to the citizens of Sturgis for
their Free Church; to the President and
Secretary for their labors and efforts during
the past year; to S. 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 integral
in the same; after which the convention at
journed.

Remarks: During the meeting M. Westfelt sympathy.

Remarks: During the meeting M West-Remarks: During the meeting M. Westernfield gave many interesting tests, describing spirits and facts which were recognized.

The speeches were all of the highest order, and the best of good feeling pervaded the entire meeting.

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

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

'Mus. L. E. BAILEY.

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#### 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 Spiritualists that the time has come for them to put forth a united effort for the elucidation of the fundamental principles of the Philosophy of life.

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 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 labors.

While writing this article, a young man ame in who introduced himself as Harry,—his age is twenty-three years, and yet he looks like a care-worn man of thirty. He says, "Day before yesterday I was released from the State Penitentiary at Joliet, Illinois, after serving out a six-years' sentence for burglary. I, a mere boy, was induced to drink until intoxicated, and then put forward to enter a Jew's clothing store by two thieves, while they stood guard. I was caught in the act, plead guilty, and was sentenced to six years' imprisonment, and the old offenders, who prompted me to the crime, escaped. I gained one year and nine months time as a credit, under the law for good behavior. I came direct to this city, and under the advice of the chaplain of the prison, I called on Mr. 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 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? Heeflyd 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 salutation.

"'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 convict in Joliet prison. No Jim, I have sworn off from drinking, and have fully resolved that I will for the remainder of my days be an honest man. I will encounter starvation and my blood shall freeze in my veins before I will again return to my old haunts of disipation and vice, or accept of one dollar that 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 invangel mother, whom I honestly believe is this moment watching me in this hour of for temptation.

"But,' replied Mr. -, at the Young Men's Christian Association Bureau, 'do you love Jesus?"-and without kiving 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.' 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 snees 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, sardonić 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 I were to do so. My good sense teaches me that it would not be the work of Jesus, if the Y. M. C. A. should, by my hypocritical deportment, give me such a certificate. It would be a favor bestowed upon me because I had allied myself with them, the same as my old chum had offered me friendship, whisky, and five dollars if I would again ally myself with them-thices 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 Employment Bureau of the Y. M. C. A.

"This was the frame of mind I was in," said Harry, "when I thought of the kind words towards the unfortunate and malorganized men and women-the lowly, the outcasts, the down-trodden, the doomed-and the imprisoned, which I had read about in the Religio-Philosophical Journal-a paper that had been kindly loaned to me by a fellow prisoner, (under a life sentence) every week during the past year. I resolved to find the editor of that paper, and see what he could say or do for me. I had taken no note of the location of the Publishing House when I was reading the paper. hence I did not know where to find it. But meeting a 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 for every "sinsick soul," and see that he or she is provided with a good home where good morals and industrious lfabits would be so deeply impressed upon the mind, that no ordinary temptation would cause him or her to fall. One-tenth of the money that is now expended to punish criminals would provide asylums and homes, where mental and moral culture would elevate the erring to a plane of thought that would resist overy 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 Gen. Agt., who is usually in attendance at the Y. M. C. A. Employment Bureau. He afterwards called on him and stated his case to him. He treated Harry very kindly and assured him that he would do all he could to find him a 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 wo man, 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

### 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 Spirilualists have done well in putting him at the head of their Missionary Bu-roau. THE KEY! THE KEY!!

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

NUMBER III.

"Oh, its my Fanny, my poor cold baby," said Julia Deems to Officer Lamb of the Oak street station, of New York City, one cold Friday night. The officer was patroling his beat through Frankfort street and was approaching Gold street, when he saw, under the flickering lamp, a woman sitting on the curb stone, rocking and caressing a-bundle which she held in her 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 wind 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 child had frozen to death on the breast of its mother. This touching incident is related by the New York Sun, and illustrates the necessity of a key that will unlock the boun-teous 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, clasping 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 doors of Nature, and disclose to humanity's gaze her hidden mysteries, but none have entered that department that presents a plan whereby misery and wretchedness may be banished from the world, nor do we expect they will for ages to come.

While advanced minds animated by the inspiration of angels, have sought for ways whereby that which is dark might be grandly 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 heav-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 NQure, 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 Acene 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 its 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 disastrons. . . . In the vindication of truth, righteousness, and liberty, they are the pioneers, beckoning a stuggish church to follow in the rear." If fou have a key that can present a new thought to the world, that can unfold a new principle, alleviate the misery of mankind or improve the morals of the masses, withhold it not; give it freely to others; let them drink from the same sparkling fountains, and enjoy the luxuries which you have unfolded, and great shall be your reward. Withhold the key, and you will receive nothing but contempt from those who are endeavoring to open the doors of Nature.

#### Sentences-Commuted.

Albert Peace was sentenced in Westchester county, November 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 nate months, subject to the legal deductions for good conduct.—Exchange.

This is the man who was convicted on the vidence 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 trial.

Twenty-five years and nine months! A life sentence commuted to twenty-five years and nine months by an executive of the great State of New York, who is now, & fortune smiles auspiciously, soon to become the executive of the nation! Such tokens of generosity should not go unremembered!

The full extent of the punishment for the nost aggravated cases of rape now is but fourteen years. Peace has already served overafifteen years, and never once violated the rules of the prison.

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

Mr. Peace may live to again pass from his daily servitude in the State Prison. The "legal deductions" for so long a servitude in consideration of good behavior, will amount to considerable time, but that is no executive clemency-that is due to the humane law of the State that has been developed while Mr. Peace was an inmate of the Auburn Prison; and the injustice of his life sentence, was a means of modifying the law. And yet he is required, even under a commutation by virtue of Gov. Tilden's 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 Syca-more last Tuesday evening. The Doctor is a "trance and inspirational speaker," and if any one can "inspire" faith in Spiritualism, 'tis he,—The Aurora (III.) 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 January. It is expected that all local organizations in this State will be fully represented, and it is hoped that all friends whether of Texas or elsewhere will make an effort to be present. We should be glad to see Bro. S. S. Jones and a full delegation from the Frairie State here to aid and Essist us.

WM. J. BOOTH, Pres't.
S. J. PAINTER, Secy.

S. J. PAINTER, Sec'y.

Subscriptions will be received and papers may be obtained, at wholesale or retail, at the Bace St., Philadelphia.

WHAT IS MAN?

Man Spiritually. · Section axiv.

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, hower er, that the most clear and distinct utter-ances of this voice are to be heard, because man is the crowning work of the Deific

man is the crowning work of the Deific principle, and therefore expresses more completely the voice of the Infinite. Even in the rudest forms of humanity there are expressions of something higher than any of the lower departments of nature, but as man comes to be in a degree harmoniously developed and comprehends something of the true Philosophy of Life, he gives utterances to higher and holier voices.

The race of man enjers 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 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 power of the Infinite in the development of er 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 important 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 ar-range and direct the active forces of nature as to form the nucleus of a world, and thus set in motion the forces which would ulti-mate in its completion. We accepted the

mate 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 Mr. Morse, an English trance medium as

- 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 designman 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 area! mighty angel can flow, which, being special-ly prepared, can receive and give out clearer knowledge and exhibit more beautiful love, 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 upon, 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 decre-

Man as a spiritual being, acquires a deeper and more profound knowledge of all the laws of nature, and all the knowledge which the most advanced scholars of earth can at-tain is but rudimental compared with this, but so far as it is correct it forms a basis for the comprehension and appreciation of those grand and beautiful laws which out-work themselves in the sublime harmonies those grand and beautiful laws which outwork 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 nost of the pursuits of this life, when we cave these scenes of turmoil and confusion, and reach those higher planes where pure thought, divine philosophy and immortal 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 narrow 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 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 show.

In the wisdom and love of these higher

In the wisdom and love of these higher spheres there will be such a grand realization of divine harmony, and such a wonderful outworking of this within the soul, that all things within and around it will move in the divine order. The music of the spheres

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 prophe ying 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.

3

A CATHOLIC convent at St. Elizabeth, near Montreal, was burned to the grounden Christmas night. The flames broke at suddenly after the nuns had retired to suddenly 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.

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

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

#### Business Aotices.

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

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

DR. T. ORNSBER is now traveling; his appoint edents will appear in this paper, and he may be addressed in care of RELIGIO-PHILOSOPHICAL PUB-LISHING HOUSE, Chicago.

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#### 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 cousumption, bronchitis, catarrh, asthins, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having thoroughly tested 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 se teve human suffering, he will send, free of charge, to all who desire it this recipe, with fell directions for preparing and successfully using Bent by return mall by address ing with stamp, naming this paper, Dr. W. C. Stevens 136 Powers' Black, Rochester, N. Y. 18-6

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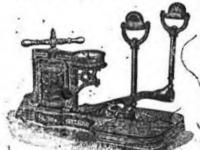
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M. RS, Borid NSON, white inner a part control, on receiving a locking balance A white princip, will displance the disease most period to, and prescribe the proper remedy. Yet, as the most speedly oursels for sevential object in over atther than to gradify billy curried by, the better, principle is associated along with a lock of balance being about the sevential object of the sevential object of the particular beginning on process, and the length of time the particular beginning in the will, as those delications of return a most precipition and will be blished delaw. Futurn a most prefer properlyinous and

remerly for emulicating the themse, and permatefully enting at curable discusses. Of he will delice distinct to 1 to a height of Kar brailing art, her where, or spirit, guides art, begind the recipion of with a select person, through the resolutions of, they have find to the immediate and permatent typic, in quality cases whereigh the Post through the constitution of the existing and in nature. The prescription is sent by mail, and be it an internal or a referral to pulsation, it would be given or applied previously a relevant polyment of the proposition of the existing and the proposition of the existing and the proposition of the existing and the proposition of the proposition of the existing and the proposition of the proposition of the existing and the proposition of the existing and the proposition of the existing proposition is calculated effect that is produced, the dependent of the existing all the existing and the existing and the existing proposition is calculated effects of the existing and proposition of the existing and the entire the existing and the entire of the entire of the existing and the entire of the e

referred takes regulating of sufficient but in case the patient is an experience to the preservation is usually sufficient, but in case the patient is not approximately exactly do not press riphon the application of a second, or more, if required, should be used: in wheat is days after the last, each time stating any changes that shocks apparent in the symptoms of the disease. Mrs. Boutsvox also, through her mechanistic alliagues for the disease of any one who calls appendix at his residency for facilities of any one who calls appendix a for residency the should be should be some, is done as well when the application is by letter, as then for patient is present. Her gifts are truy remarkable, of only in the healing and, but as a psychometric and business medium.

medium.

Tenues - Diagnosis and first prescription, \$1.00, rach substruct one \$2.00. Answering business betters, \$1.00. To tourse should accompany the application to insure a reply \$1.50 first area of the first properties, to insure a reply must contain one dollar, to defray the expenses of amanusmismust contain one occur, while give no private sittings to any outness. S. H. - Mrs. Rosarsways will give no private sittings to any one. If privacy is required, it must be by letter, with the questions plainly written, and accompanied with the normal few must be proposed by returned. The terms above sites retain writing will be promptly returned notice will be taken of letters sent.

Spirits do Visit and Nurse the Sick. Do 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 spirits who magnetized the papers can follow the same. and get en rapport 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. Romason, 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 sleeps

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

But here follows the letters, 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. Al. Rominson, Medium, 394 Dearborn at, Chleagor I thought I would let you know that my health is improving faster than I eyer thought It would. When I commenced using four proceington my hedy wasse diseased that I thought three was no relief far it only by being consigned to mother earth from which it came; and that is what I thought three was no relief far it only by being consigned to mother earth from which it came; and that is what I thought three prompt attention to my case. I will now make a statement of facts. On the injut of the with of beptember there were four mount, they helped themselves it is not being on the injut of the wind of the control of the contro Wilson, Adair La., Ma.

### Spirit Visitants.

Mrs. A.-H. Bennyson, 3004 Dearbonn St., Chenger-Mass As I have been taking your medicine, as prescribed, for the past ten days, and write you again according to your request. For the first four or five days the medicine made me according to the first four of the great deal of the sheeter. My head feel the sheeter is a superior of the sheeter, and I had a great deal of the sheeter. My head feel they have felt very much better—in a made in the past sche, and I feel much stronger; my appetite is good and completely of the sheeter than before I have your menticipe, have readed well nights, had not seem nor fell any aprint around me until last hight when I was awakened by what seemed to me like a person laying a cold hand or hands upon me, and afterwards rubbing my spine and abdomen, as you directly the tendone every night with your liminent. You of coirse having seen and known of such things, can understand me much better than I can describe it. I feel much estand me much better than I can describe it. I feel much entained.

Spirits Materialize and Cure the Patient-Two Witnesses of the Transfiguration-Mrs.

Witnesses of the Transfiguration—New Blair, the Spirit Artist, was the Subject Treated.

Dana Rongson, 394 Dearborn St. Chicago, Ills.; I fried V remedies, and thus far I am much better. I must let by verselies and thus far I am much better. I must let by verselies and thus far I am much better. I must let by verselies are the second to my drainest by the spirit was quite sick when your letter containing magnetic per and prescription cause, hence I did not observe the set of sleep abone. And as a friend from Ohio—Mrs. Ellen on papers to my head as directed and went to alver, according to the second of the secon

Mas. Hears, writing on the 16th of December, sars :-"I am better now. Thanks to Mrs. Ribbinson and her spirit guides. I am visited daily by them, and so plainly does Mr. Billa (a spirit, and one of the leaders of Mrs. Robbnson's band, show himself that a grand-child of the lady that I am stopping with, only mine years old, as well as Ingself, often sees him."

Norn.—While it is a fact, that spirits do go to each patient and infrase their size element into such patients, in the still hours of night, when the self-person not majorial managed themselves known to the extrema concern the majorial season make themselves known to the extrema 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. Boblisson, are no less remarkable than those recorded in the libbs. A lock of the sick person's hair; sent in a letter, and held in hepkand enables her to accurately diagnose the disease and presentle the remody. One of her gairt guides as in person to syury belienedy. One had been supported that the presented known and presented the remody of the person of the gairt guides and open and their presented known area. Mrs. Robinson treated a 4.48 melionis by letters, and over 1,000, who called gain her in person. A majority of these cases had been given up as accurable by the regular site-quing physicians—shoot of whom specific their first present the person of the present the person of the present the person of the person

Testimonial.

NOON, DEAR SISTERS—I wish to offer you and the ny sincere thanks, for the benealt I have tractived entiment. When my husband applied to you I indepressed, and feared I never should be well. It is a little more strengthe-think I are perture in

By What Power Is. It Done?

Mrs & H. Robinson the healing medium reappended, pronouncing the patient already dead. and transmitted a diagnora thunediately to the writer of the letter, and the next day 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

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

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 lick in person, and that when they through a heal.

Abingdon, III. Dec. 18, 1876.

Abingdon, 10 Dec. 18, 1876

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

A PRINCIAN'S TESTIMONIAL

Miss. A. H. ROMINSON, 384 Dearborn St. Chicago—After a long personssion, by my wife, and a long spell of shiftering. I write, not in confidence of receiving any benefit, but as an experiment and almost as a last resort. I am a physician of many years practice and extensive experiment and almost as a last resort of almost as a mong which I have treated many similar to my own, and nearly or entirely with perfect success. But in say more age that I ought to know most about I have treated many similar to my own, and nearly or entirely with perfect success. But in say more signally failed. The case is one of a sore log, the left, one third of the way from the ankle-plant for the knee on the inside—not on the skin-bone, as is occumon. It is immediately over the arriery. It now is a hard red looking ulcer—my much sore to the touch; does not bleed very readily, but has the appearance in every other respect of gangreen or appearance in every other respect of gangreen or proud flesh, and around it is attended with a scorchproud flesh, and around it is altended with a scorching, purnings-eething pain, sometimes quite sever, jat others not so tad, yet is never entirely cas. The ulcer has been formed about four or nive months. And now I want you to diagnose my case and send me the same and I will send you your fers, if you feel so inclined; if not, I am only out a couple of stamps, and you the trouble of reading this, I send you lock of hoir. I chaim to be honest, if I am poor, and wish to be cured. Direct to Dr. W. W. Hall, Shiloh Hill, Ill.

Your friend,
W. W. Hasti.

Mrs. A. H. Robinson, under spirit control diag-noted the case and prescribed remedies, and here follows the patient's reply

moded the case and prescribed remedies and here follows the patient's reply:

Mas A H Robinson —At your request, I write a report of my condition on this the tenth day since I commenced using the alterative, but you remember it has been about three weeks since I commenced using the salve and wearing the magnetized papers. I remove and one to wear them, and the result was, I rested and slept well the first night, which I could not do before for several poinths, and in a few days. I prepared the salve, and my leg commenced mending immediately, in fact, the change the first night was beyond all reason. On the night I commented, one half of the leg from sincer the kine down, was as red as fire, and burned just as had as any burn, and was so painful that I could not like only moment's soft and pleasant and in fact it has not been much painful since, so far as the ulcer is concerned, but I have suffered some from the ankle Joint, but not much, as it is mostly weakless. Now at this writing the ulcer is not much larger than the humb nail, and is healing just as fifst as it can, and my general health has improved fifty per cent. I feel like another man. I do not know whether it is you or spirits that do the work, but I know it is being done, and I further know and hereby frankly as Knowledge that I mor my assignate do for six months and what we accomplished did not amount to anything. I have not used one fourth of the alterative, but I work my magnetized papers calledy out, and would have worn more if I had then.

I sends lock of hair, one dollar and a stamp,

hem.
I sends lock of bur, one dollar and a stam
Please send further directions and your bill, and
will comply to the letter with your directions, if

I am your friend most faithfully W. W. Hand, M. D. Shiloh Hill, Ill., Dec 21, 1875.

Oplum Remedy.

M. LOVERY, who has just began to use Mrs. A. H. Robinson's Optum Remedy, says: plum Remedy, aski"The first night I were the magnetised paper you sent me,
felt the dear spirit friends with me. Thry manipulated my
rad and face for nearly two hours. I have reduced my allowneed optum one fourth aircady. Please send me another
t of the magnetized papers."

ATTENTION, OPIUM EATERS! M RS. A. H. HOBBINSON, THE CHERRATED SPIRIT

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the System.

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Indianapolis, Ind.

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"VEGETINE,"

JAY, M. D., 511 State St., Chicago, III.

Says a Boston physician. has no equal as a bit Hearing of the many women role force, after all other had failed. I visited the Labractory and convince its greating merit. It is prepared from barks, could once of which is highly effective, and they are com-

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is acknowledged by all the ses of people to be the best and most reliable bleed partier in the world. Vegetine is Sold by all Druggists.

# Poices from the People.

Bengal Cyclone. This great disaster, which coursed in Kastern Bengal, near the mouth of the Ganges, was caused not so much by the direct force of the rodary wind-storm as by its action upon the waters at the mouth of the Ganges, which 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 emergency by the construction of peculiar boats, but so Sudden was the storm and so featly 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 awfulcame comparatively useless. To make the awful-ness of the scene garfer profound, the fatal cyclore came upon the people at the dead of midnight and almost without a moment's warning. Erchange

Disasters usually come when the people are least prepared for them. The great fire in Chicago occurred at night. It was at night when Peshi tigo Wis, was infrned, and this fatal cyclone in Bengal, when thousands of people were cruelly murdered by the forces of Nature, also came at 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 devestating fury at this county, one passesthrough India, Africa, or some partion of Europe. Are they controlled by intelligence, or only dumb force? There is constant antagonism almong human beings, resulting an 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 crosses among the former it will also cause among the factor, and not till them. The forces of Nature and humanity are on an exact level.

Hoppers and Prayer. J. R. Baker, of "Hoppers and Prayer.— It Bakes, of Charlada, lowa, writes—In view of the conference which the tiospeanes of several of the Western States held some weeks ago, to device a method by which to check the ravages of the grasshoppers. I wish to make a suggestion as follows: Stop all your mousewiseal conferences, all your humbuggery about devising plans to rid the country of the peets in a natural way, and let all of the "grasshoppered" for errors set apart a day for prayer, especially for the destruction of the bests, and all will be well. Why not? (for Hardlin, of Missourt, did this a few months ago, and all the orthodox elergy said that find had saved the State from a terrible sourge because of the prayefful petitions to persuade find to go to destroying grasshoppers and chinci-bougs. If it worked so well then in Missourd, won't it work just as well petitions to persuade find to go to destroying grasshoppers and chinch-bugs. If it worked so well then, in Missourch word it work just as well in all the States that are plaguad by these pesk, hoppers? Or is find a little texed about something and unwilling to go into the grasshopper business just now? Is he too much taken up with the "build-dozing" in various parts of the country, or is he watching diligently to see that we get a "formula" or what is the russon He cannot give a little attention to the hoppers and bugs? Certainly tood would wage a general war fare upon the focusts, if the Orthodox Clergy would only petitionfilm to do so, for I am sure He always does (2) just what they want Him to do. Let us hear from the toverness at once, especially from too. Hardin, Just su soon as possible, let us pray the breath out of she confounded hoppers and then give us a rest.

An Old Prophers,—Apropos of propheries,

sible, let us pray the breath out of she confounded hoppers and then give us a rest.

An Old Prophery.—Apropos of propheries, attention has recently been called to a very curious one found in the tenth of a Benedictine mank 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. In 1760 the wiath of God would make itself felt over the whole earth. In 1800 there would be few persons professing Christianity. In 1850 there would be no more pastors. In 1880 a great man would arise. In 1800 to 1980, infidels would everywhere be converted to the true faith (i.e., that of the Benedictine monk.) In 1990 the millenium would be accomplished. In 1750 this man was held by many to be a true prophet, for the great earthquake at Lisbon, which was felt on the first of November of that year, and destroyed 50,000 persons, extended 5,000 miles porthward to Scotland, southward to the Island of Madeira, and east, ward to Mytliene, 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 fact, 40,000 lives being lost. In 1750, again, simple minded religious falks, perplexed with fear schange, may have remembered with swe the writing of the monk whose foreknowledge of the horture had once before been established by such scribble signs. In 1800 there were really few persons in France who made open profession of christianity—at least as thristianity was understood in posed upon France who made open profession of christianity—at least as the hamy do Urristianityme, the herald of the Catholic reaction, from 1892. 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 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 almost 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 100 limits of epochs were fixed by a rough calculation, which was tolerably correct up to a certain point, and afterwards atterly 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 rebefore the year 1888. Perhaps one of the most re-markable prophecies of modern times was that delivered by Mr. Goldwin Smith in 1850, after the battle of Magenta, although not exactly worded in the prophetic form. "Ireland," said Mr. Gold-win Smith, "has given a hero, and may give a ruler to France in the person of MacMahon." Few-men 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. before the year 1888. Perhaps one of the most re This prophecy is too explifth and covers too wide

a range, of subjects, to be regarded of Divine origin. Such prophecies are generally of mundanorigin, 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 Aun, and a sister of the medium, and Charcoal (Indian) were the materializations. ndian) were the materializations.

Charcoal, a glatt Indian, near seven feet in height, said be would like to smoke, and he thought he could seare skepties, etc. The medi-um's name is Frank Moore. I have one question

um's name is Frank Moore. I have one question to ask the orthodox through your paper. If the race was crushed by the fell 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 sult now pending. Kill that devil, 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 englightenment of Europe is free. The Vampire Panic is still, it seems, raging among the Chiliese, 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 fail to create much terror by spreading a report of their appearance. The "paper man" superstition, which is connected with the "vampire 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 "all words," as the lawyers say, to mount up to the celling. 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 Superstition in China.-It is humiliating

incantations, was induced to flutter and mount to the ceiling. Here the "paper man" is supposed 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 ac-count of the matter is a little vague, and explains count of the matter is a little vague, and explains that he only "Indicates an clement 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 and thorities under the Chinese Vagrant Act.—From the Pull Mail Garette.

Will not somebody import a magician a first-

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 pre sent the world a few of those inveterious 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.

beautiful tree is soon materialized.

A Curious Story.—A dream tutilled—anding 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 hoose 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 had been a slave, but had secured his freedom, leaving his wife and five or six children still in hondage. He knew neither where they were not how to communicate with them. He was a admistrance and his prayers being heard by many to whom they were not addressed. After arriving in Michigan on several occasions he 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 indeed of 1863, after the assassination of Mr. Lincoln, and when the body of the martyred President was syrried through the country to its final resting price in Springfield, this man, with the Spring of 1865, after the assassination of Mr. Lincoln, land when the body of the marryred President was partied through the country to its flual resting pipes in Springfield, this man, with the son of his employer, went one day to Hillsdale to take the cars to Cleveland and John the throng of montners. He fully expected then and there to discover his long lost family, and was therefore greatly disappointed when they arrived A the railroad too late to take the train. They were told, however, that he aday or two the obsequick would be held in Chicago, and as the expense was much 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 drowed 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 the bystanders to have been intensely affecting, as indeed it might well be. These facts are well known and currently reported among the inhabitants of Hillsdale county, from one of whom I received them as undoubted truth—Res E. C. Eving, in the Congregationalist.

A poor, tailing negro, a man who had been enclased by christians, while on the blessed Area.

A poor, folling negro, a man who had been enslaved by christians, while on the blessed contines of Dream-Jand, holds communion with the angels, and they peer into the future, unfold the seroll of coming events and read therefrom to the ducky son of Africa, importing 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 ministrates.s. Who will dare say that the future is a scaled hour?

Libel Suit.—A Martin, of Olney, Ili, writes.—It seems to be you are getting pretty rough usage for telling the truth—three big libel suits to defond. 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

Noble Expression. - No man ever Noble Expression.—No man ever was, no man ever will be, the superior of the man he robs. No man ever will be, the superior of the man he steals from. I had rather be a slave than a slave master. I had rather be stolen from than be a thief. I had rather be stolen from 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.—Od. Ingeresol.

Ingeresol is a toulless man, that is, don't believe.

Ingersol is a Godless man, that is, don'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 imaginary, existence. He is a Bibleless man; that is, places no confidence in the statement that it originated from Delty. He is the worst infidel the world ever saw. Jesus, however, never nitered more noble sentiments than the above, all the world's Savior combined can not produce a more exalted expression of true human nature, than uttered by Col. Ingerisol. Not one of their could deliver as cloquent an utration on "The Gods" as he has. Gods" as he has

Gods" as he has.

Bradtville, Grant County, Wis. A. B. writes.—I have never before undertakeh to write for a Spiritualist paper, but I feel impressed now to pen a few thoughts and give you a word of enconragement 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 boldness. I became a convert to the christian religion at the age of 17, and remained a faithful disciple of orthodoxy until education, experience and observation convinced me that the orthodox religion was not practically not theoretrically, the "liberty of the gospel that" and preached;" and that it did not teach that beautiful religion promulgated by the believers of the harmonial philosophy, and sustained by you and the writers of your most excellent Jorknan. When Joseph Smith came forth with the Book of Mormou in one hand and the gifts and miracles, and the ministry of angels in the other, I went with the gathering to Nauvo, where the beautiful temple was built and the prophet lost his life. To all appearance it was not, in my opinion, altogether a delusion, for many signs did "follow fhose that believed, of 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 Mands in healing the sick, casting out evil spiriti, 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 Baints;" yet I believe there were many Spiritual manifestations in the first stages of they advent of Mormonism; and though I was disappented in my hope of the restoration of the true gispel, 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 tire s Bradtville, Grant County, Wis, J. A. B

the only true one the world has ever known.

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 possi-ble in the future. We must but our house in or-der.—M. A. Ozen, in Scientist.

Yes, "we must put our house in order," and that

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 un-principled renegades, rogues at heart, foul. principled renegades, regues at heart, foul-NAL to suit their own selfish schemes. Disrepu-table characters have existed in all ages, and will continue to exist until the millennium is ushered Spiritualism must have its share.

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 expose, exhibited in this place three nights, the first nights free, the next two 35 and 50 cents admission. 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 hands 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 expisite, 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 succeeds without opposition. now that something is going on eds without opposition.

the believers and force the indifferent to read and know that something is going on. Nothing succeeds without opposition.

Kunnas City. Mo.—The Spiritualists and Liberal Thiskers of Kansas City, have been enjoying a rare treat for the past three weeks through the presence and efforts of Mrs. Nettle M. F. Fox, nee Pease, who has been giving lectures inspirationally, in the Unitarian chartch of this place which has been standing for some time idle. The haly has been most attentively listened to by judiences composed of the most intelligent of our people. Everywhère 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. The Inspirational poems are in themselves gens 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. We are promised her eloquent lectures for the rest of the current month; then, we lear 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. Juntarian stud others.

Mind—Experiments upon criminals after being hung till dead, have caused their muscles to nove 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.—Jessie Darling.

my muscles to write my thoughts.—Issue Darling, Citen, N. V.—Geo. Ralph writes.—Thinking you would like to hiear 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 you. We have also the Gio. Beanch 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 othe Jones Mack, of London. I have intended ever since your issue of the Jones 25, to write you what I know of that gentleman's medium-hip as a ficuler. 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 rominon brown wrapping paper which he desired me to wear upon my chest to bring the soreness of the lungs to the surface. In twenty Jour hours all eward the paper. iny chest to bring the soreness of the lungs to the surface. In twenty four hours all tward the paper had produced the same effect as that of croton oil applied externally, and that same night I was able to go to boughty Hall and give a public Scance Countess. Von Wehepfan told me the doctor cured her of a serious illness without visiting her at all, and bids he and the Count, her husband, spoke in the higgest terms of his power as also did Lady Fitzgeralls and Mrs. Gappy Viskman, and a number of others too numerous to mention, many of whom he treated without money and without price. May 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.

Our Puture Homes.—You may draw a fine

sustain him, is my heartfelt wish.

Our Puture Home.—You may draw a fine picture of a limite, 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 find rest. Theology can not give you any positive assurance of a land of rest, as can be seen by the various theories adopted. Each has a theory, of their own, corresponding to the development 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 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 fiet, 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 fail 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 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 gerial space and pour into the far distant bosom of that heavenly world. It was a river made of various streams that flowed out, from planets, which blended and widened and expanded like 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 clakvoyant perception as the Hudson, the East Khelmor any other water that can be seen by the natural eye on the globe. It flows away far beyond 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 music 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." it. Andrew Jackson Davis and others have given ething beautiful concerning its har-

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 at 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 he had been sitting evenings after work in his room, smoking his pipe, and that a vision of a young girl standing near a galk in a stone wall, pointing with her finger at him, came before his eyes. After that we sat around a small table trying to solve the mystery, when he was entranced and controlled by three different spirits. One acted as though he was being murdered, crying, begging and "shouting, and finally gave a heavy groan, and then fell backwards, as if dead. Thus 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, "Can I do anything for you?" "No, you can donothing for me." I then asked, "Why did you come?" "For your gratification! Bright spirits strought me here." Then came Burns, the poet, who improvised a hundred stanzas very sensibly, and in good rhyme.

All that is required is for circles to be held, in me that he had been sitting evenings after work

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

Pre-intal Influence.-If decaption and sel Pre-intal Influence.—If decaption and sel-ishness are practiced by the parents, a wayward child will be the coult. There is often a marked difference between the parents. Each have their peculiarities, and under these conditions the child is born. The parents stamp the child 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 evil originated. "Give honor to whom honor is due," and withhold your censures until you have analyzed the cause of each fully; then are you, a mortals, prepared to judge. Join D'Are, a Nazd.

The beginning of life is simply an infinite-simal cell or a molecule of matter, or, as others have it, a "point of nerve prapped up in matter." The unmencement of pre-natal life is the center of a human battery, as it were, with wires to all the human battery, as it were, with wires to all the senses. If the eyes of the mother dwells on the beautiful and longs the same, her child will possess a finely moulded form. If she is enchanted 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 maters, 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 deceiful. Sam Jose. Nanta Chara County, Cal.—I

San Jose, Santa Clara County, Cal.-San Jose, Santa Clara County, Cal.—I should miss the Jorn's At very much if it was discontinued. I like its hold advocacy of truth, and its fearless exposure of error—such as a mongrel, Christian Sprittanlism, re-incarnation, free Just, imposture, etc., also your defense of true mediums. Mr. W. F. Peck is again visiting us, his medial powers seem to be restored. I believe him to be honest. I attendes four of his materializing scances in Central Hall last week, I sag fine materializations; some of the faces were recognized. Central Hall is in charge of Walter Man-field and will be at the service of all good mediums and liberal lecturers who come to this place.—Mrs. E. Keston.

This is the Peck who after practicing his me flum-hip 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 manife-stationbeyond a shadow of doubt.

Development. -The first dawn of the world's Development.—The first dawn of the world's development always takes place upon the sensure for our plan, and is characterized by the domination of force, while at a step further the intellect begins to unfold itself, laws are formed, arts and sciences cultivated, not always for the purpose of benefiting the great masses of the people, but for upholding the present systems of government too often systems of oppression and tyraniv. By and by there comes a drawning 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 vone-squence is that there is medical clashing, and disintegration setsin; the nation dwindles and places, as it is said in the old Book of all that forget God. The hestery of the world, then, is summed up thus. First, of the world, then, is summed up thus. F sensuous or physical; next, intellectual—it is sensions or paysical, mext, interesting it is en-toying that age now—it is making the heat use of N, 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. More. Transe.

If the spirit controlling Mr. Morse had been of the physical condition of our earth, and at the same time, seen the average man advance just as rapidly as it advances. When this earth was gross, men were gross, and huge animals inhabited as surface. As it became refined, the masses of the people improved. True, some nations are still in barbarism, for their natures are too gross still in harbarism, 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 tear of the earth's physical progress, will even-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 beautiful land; everything that goes to make us happy is provided in abundance.

Spirit.

When spirits materialize a flower they generally bring to the circle in bring to the circle its spiritual counterpart, and around that as a central attractive point, the flower forms. If they materialize a shaw! they use in connection with the same its Spiritual coun-

use in connection with the same its Spiritual counterpart.

Mediumship.—Sounds of spirit lips (psychophonetics) disturb and vibrate phrough an ethercal sea as much thing than the commental as electricity is liner than commonwater. The waves of these sounds can louch mothing less refund than the internal ear of the spirit. Yet, when once the spirit car is open, the immost of all sound waves can brook their music within its labyrinths. Hence the voices of the external universe exert some influence upon the listening soul. There is a telephony between stars and suns. They communicate with each other in a speech unheard and unknown to the ordinary human ear. A most exquisite insight into the laws of psychophonetice is indispensable 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 of the spirit from entering the car of the prepared listener. Whisperings from Mount Sharnes, in the Summer land have been heard by the writer, 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.—

\*\*Andree Jackson Davis, in Banner of Light.\*\*

If Bro. Davis will give us the dividing line between subjective and objective manifestations of

présent world in which it appropriately exists.

Andree Jackson Davis, in Bunner of Light.

If Bro. Davis will give us the dividing line between 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 Beliadonna, had an attack of 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 paraphernalis of war. "Shorily after the feast of Easter," any 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, chariots full of armed men traversing the clouds and spreading around the cities as if to close them." The spontaneous action 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.

BY CAPT. M. H. BROWN.

"Organize!" Such is the watchword of the hour. I like the plan proposed on the JOURNAL of the 23rd, alt., and would say a few words in emphasis of that. This great few words in emphasis of that. This great unrest and feeling of insecurity in society, now is seeking everywhere a relief in organization upon a community of interests. This is I believe the only way to prosperity. Infection goes in the air and so goes equally the headth infusing elements. In like manner go those spiritual elements of organization and its opposite. Old established customs, dogmas, and parties are disorganizing now in obesience to Nature's law of destruction before yonstruction, and new ideas are now organizing in obesience to the same law of evolution. Dying political parties sow the seeds of new, and the encroachments of speculative capital have dug its grave in the present organized labor move. ments 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 rainds of the masses.

Spirithalists have felt the same wave from the Summer-land and are

Spirithalists have felt the same wave from the Summer-land and are asking as never before, what to do? They realize that by organization they gain place, power, protection 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 hummers, foraging ahead of the organized armies behind, but of itself a disorganized mass, full of individual dilosyncrasies, each one riding on a hobby idiosynerasies, each one riding on a hobby of his own creation, and the fantastic crew in the eyes of the world, presents a panora-ma like a Mardigras carnival. Thever have wondered at the rebuffs and insults that we have received. I only wonder that the in-visibles have begin able to accomplish so much fbrough 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 organize for 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 as all from martyr dom, for it will compet protection and respect.

Political and financial disturbance are followed by moral degeneracy and church aggrandizement. In both the fields of politics and capital we are approaching a crisis. gers thicken on every hand, and press, and

aggrandizement. In-sain the fields of poli-tics and capital we are approaching a crisis. If we would not be ignored in the recon-struction 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 re-quest because of organized power legislat quest, because of organized power behind, is granted. - If they memorialize bodies flieir 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 a bust of Paine and love it hidden. bust of Paine and have it hidden.

Our efforts in beating against the aggres-ions of the church, are like organized bub-

stons of the church, are like organized bub-bles 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, or-ganize! For angel help, organize! To pro-tect and aid speakers and mediums, organ-ize! To escape the two rocks upon which spiritualism splits—animalism and intellect-Spiritualism splits—animalism and intellectualism,—organize upon the basis of spirit communion 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-day. The Philadelphia Movement died as it ought, but will live in the perfected organizations that will grow from its graye.

The power of a single organization was il-lustrated in the late session of the Michigan State Association by Mr. Cracken of Detroit, 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 urged 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 Lausing.

mittee at Lansing.

Now we may growl and grumble, but as long as we delay using the power of organization that is in our hands 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

But in the present crisis 1 do appeal to you my brothers and sisters to lay aside your differences upon the norm sentials 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 commun-ion!" and then rally round that flag and orcan and organize societies that shall be dities 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 its.

Remember that in obedience to the law— like draws like—a disorganized mass of mortake draws like—a disorganized mass of mortals draw disorganizing apirits. 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 supplant 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

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

hurled.

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BY LOUIS JACOPLIOT.

#### QUESTION ANSWERED.

Bro. B. F. Marble, of Ouachita, Lac 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. .

universe.

Now if we see a house bridge or steam rais we know that man made of suift 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 consict with such theories.

We have published many articles (46) in the LITTLE BOUGUET sugar 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 wisst 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 religionists of the world think of the matter as our correspondent does.

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

seginning eternity before he thought of building the Universe? One trouble in the way of Universe build-

ing, 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 be and what was he doing?

Does not the query arise in the mind, was not God lonely during the long eternity before even one of Milton's angels was created? But perhaps on 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 margated. 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.bets

If so we are at a loss to see any good reason who 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 Uni-Arse 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 it-

While a peach may be developed ripen, de-cay 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-cult-ure and yields fruit, bitter and poisonous with culture its fluitage is delicious?

As intelligent man aids in the develop-ment of all things in nature, so may the wise spirits of billions of years of experince in the higher spheres of life, by a unitcheffort 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 otiner 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 fall in their own good time to accomplish all that wisdom and artistic skill, is a guarantee of.

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

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

en of the meaning 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 appel guide, whose picture appears in the medallion on the vase. The flowers were contributed by your spirit friends who are nearest, and relatives who are dearest. Those that are in the front are by 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 laursting into flowerhood and turn-ed-towards us, were brought by bright and beautiful sittle girls—relatives. Those that beautiful sittle girls—relatives. Those that are still closel, 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-Lis was by her whose sketch was once taken, and whose pure, sweet face was under a white veil. The three links were brought by one whose whitened hairs and brilliant dyes speaks in whispers of the long ago; the Lily of the Valley, by one who is bright and very beautiful, fulf face, sparkling eyes, dark hair, and form of bewitching grace. The Pond Lily, that droops from the handle of the vase, was presented by one of the most beautiful beings I ever saw, appearing to be about nineteen years of age—rather slight in form and features; eyes of heaven's own blue, skin fair, and checks dushed as if reflected from some bright, rosy morning. She comes dressed in nure white, bearing the Pond are still closed, are by bright, beautiful little

some bright, rosy morning. She comes dressed in pure white, bearing the Pond Lily as an emblem of great meaning.

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

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 allove named first class spirit artist, that the readers of the JOURNAL now know of her wonderful productions without further commendation by us. 2

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

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

Sister Blair being entirely destitute of penses, 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 cortainly 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,

### Grow's Opera Hall.

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

MR. WARREN SUMNER BARLOW has an excellent poem in this number of the 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.

RELIGIO-PHILOSOPHICAL

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

<sup>48</sup>Said a friend last Sunday, Spiritualism is merely a revival of witchcraft, while some others of a different way of thinking tell us, it is magnetism. At first sight, it may puz-zle us to discover any affinity between mag-netism, a physical force exhibited through the localstone, 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 confess it cost me some moment's serious exceptiation to convert the two. However, at last I grasped it, and here it is. Magne-tism, you know, is correlated with, and trans-formable into, the other impenderables, light, 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 witcheraft in a new dress, transformed into spiritual phenomenon, the same as magnetism is transformed into electricity, etc. Our witcheraft 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 magnetism, and if it be magnetism, it can not be witcheraft.

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 fo explain the hidden mystery of cablistic lore, must be insane. "No sane man, certainly, would attempt such a hopeless task. So much for those two theories.

tempt such a hopeless task. So much for those two theories. Carpenter and Marvin both characterize Spiritualism as an epidemic delusion, while yarious superstitious gentry denominate it Youdooism. Who knows but whether these two famed physiologists have not been "hoo-dooed" by some of our Louisiana Voudoo Queens, rendering them the victims of, if not an epidemic delusion, at least, an endemi-ic delusion, a delusion perculiar to that school ic 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

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. Hys-teria accounts for it, some physicians tell us. Our gifted sister, Madam Blavatsky, was, no doubt, sadly troubled with hysteria (in com-mon parlance hysterics) when she conceiv-ed the idea that Occultion was a true sci-ence, and an unraveler of the knotty points ence, and an unraveler of the knotty points of Spiritualism. Whether or not Spiritual-ism may be fairly attributable to the influ-ence 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 occultic theory in the mind of the learned Madame B. Let her take warning, and not suffer herself to be occulted as so many oth-er stars in the spiritual firmament have been.

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

### TESTIMONIAL TO ANDREW JACKSON DAVIS.

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

### REMARKS BY THE COMMITTEE.

The total amount of contributions received is eight thousand one hundred and fifty three dollars and thirty-seven cents (\$8,153, 37.) Of this sum, six hundred and sixty-fly (8665) are in promissory notes, pays Mr. Davis in from one to ten years. A Mr. Davis in from one to ten years. And 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 accurate invested.

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 Lersey. New Jersey.

In closing this Birth-Day Testimonial to the author of "Nature's Divine Revela-tions," 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-

LETTER FROM A. J. DAVIS TO THE COMMITTEE AND CONTRIBUTORS.

VERY DEAR FRIENDS:—In accepting from your hands all the money and the notes which you have received from the contributors to the "Testimonial Fund," I experience a thankfulness which I can not embody in words. Your investment of all the available funds is in accordance with my particular request, and meets my entire approbation. The scourity 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.

sary.

To you, gentlemen of the Committee, and to each and all of the generous men and women who have made contributions and sent men who have made contributions and sent encouraging words, allow me to say that I recognize in your bestowments the beauty of spontaneous goodness and friendship; and my beloved companion unites with me in returning to you, one and all, to strangers and acquaintances alike, the profound gratitude of our gladdened hearts. The sum accumulated for and given to us—to hold up our hands, and to fortify us in our work for human progress and happiness—is, much larger than we dared 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 of 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 beand most generous hearted. We did not before imagine that we pessessed so goodly an
array of practical friends. We feel deeply
enriched by this discovery and believe that
the good of it will live within asthroughout
our lives. Besides the efforts of the Comnittee, we remember the loving and frequent service readered by the editor and
proprietors of the BANNER or LIGHT; also,
the kindly and earnest re-operation of the proprietors of the BANNER or LIGHT; also, the kindly and carnest co-operation of the children of the RELIGH-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 fair, is: We have been enabled to withdraw from the exterical world of trade, by which for four long-pears we were constantly enthrailed; and now we begin, faintly, to realize a degree of mental and spiritual fiberty, which in due time may become fruitful. And for this great blessand spiritual fiberty, which in due time may become fruitful. And for this great bless-ing, and more especially for the good that may grow out of it, we desire to render lay-ing gratitude to all who have united in this Testimonial of friendship, fellowship and trust. A. J. DAVIS.

Orange, N. J.

#### Passed to Spirit-Life.

Passeri to Spirit-life, Dec. 4, 187 Mrs. Partors et A. Barrie and A. wife of the late Rev. J. P. Bridweil, of Webster Co., Mo. 7 The decement was agred 51 years, 2 months, and 3 days.

KLISHA K. PARER passed to Spirit-life, stefaber 18th, 1878, agred 27 house

Residence in Vienna Township, Michigan. Services held at the Village of Pine Run, in the Itsciple Church, Hrs. P. Angan was an intelligent Spiritualist, proceed of mediumistic affar which convinced many of an extence beyond this life. He heaves a wife and one obtain, but not tithout a know hedge that he he living, and will comfort and guide them while they re-main here on earth.

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