Eruth Gears no Mash, Bows at no Buman Shrine, Secks neither Place nor Applanse: She only Seks a Bearing.

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Are the Alleged Truths of Modern Spirit-

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

A LECTURE BY WM. EMMETTE COLEMAN.

Continued from last week !

It is Art Magic, says an incognito writer; an unknown power in nature, we have been hearing for twenty years or more. "I believe you, my boy." Art Magic is an unknown power in nature, in fact, such a very unknown power in nature that I fear it will ever continue to be an unknown power in nature.

It is Mind Reading, every now and then, one says; it is the Ansaiteric Mystery, said P. B. Randolph., Does any one know what the Ansaiteric Mystery is? It is worse than the Hermetic Mystery. I am confident it would take 'the most concentrated, double-distilled mind-reader the sun ever shown on, to tell what Dr. Randolph meant by the Ansaiteric Mystery. If 'anybody inquires what Ansaiteric means, I am forced to reply that I- can not answer it, trick, though it may be. I leave it to Brown, the mind-reader, to solve, I can not.

White Magic, proclaims the Brotherhood of Luxor; Black Magic, other erudites say. These two bands of far-reaching and-wisdom-inspiring teachers have thus demonstrated conclusively that which has hitherto been deemed absolutely indemonstrable; that is, made black white. Having accomplished that wonderful feat in physics, I will leave them to rest in their hardly-wor It is Mind Reading, every now and then,

plished that wonderful feat in physics, I will leave them to rest in their hardly-won and richly-merited laurels.

Still, again, we hear of submundane spirits as productive of spiritual verities, while by others they are attributed to catalepsy. We read in "Holy Writ" of "waters under the earth," The second commandment forbidding the making of any graven image of anything in these submundane waters. Then, submundane spirits, I presume, are the inhabitants of the biblical submundane waters, and it is these spirits Will Shakespeare evidently alludes to, when he speaks of "calling spirits from the vasty deep," the term "vasty deep" being peculiarly applicable to the aforesaid submundane waters, but, as a goodly friend has, on two or three occasions, informed us here, these spirits, if summened from the vasty deep, won't summoned from the vasty deep, won't come. I guess they won't; and for a very come. I guess they won't; and for a very good reason—because they are not there, neither the yasty deep (submundane waters), nor the submundane spirits, consequently the latter can not come when called for; but if four worthy brother will call for supramundane spirits (his grand-mother's for instance, about whom we hear a good deal). I think they will come, that is, if they are accommodating, courteous spirits, which, as the gentleman himself is, I have no doubt they are. With regard to the cataleptic theory, I am afraid that those parties who evolved from their inner consciousness, the notion of submundane spirits proness, the notion of submundane spirits producing the spiritual facts, were in an intense cataleptic state, when so evolving, or, maynap, these submundane spirits, (if any exist,) when called, are in a state of catalepsy, that being the reason of their non-ap-

pearance.
Spiritualism is a monstrous delusion, Materialists and Christians unite in proclaimterialists and Christians unite in proclaim-ing; it is produced by knee-joints, certain parties have told us. Now as we know the knee-joint theory to be a monstrous delu-sion, nothing further need be said upon the

Yet again somnambulism is hailed as the Yet again somnambulism is hailed as the long-gought-for-and-never-found cause of the spiritual mystery. But, no, don't be too fast, cry Mahan and Rogers; it is Od Force. Somnambulism, we know, is really an odd force, or the result of an odd force, but Spiritualism is an odder force, in fact, the one great, grand, sublime, indescribable, odd force, puzzling the entire globe to-day; verify the describable of the control of t force, puzzling the entire globe to-day; verily, the oddest force our planet ever saw. Having exhausted the forty-one different explanations, given by wise heads and solemn quid nuncs, of this world-puzzle, I think our skeptical friend, if they won't accept the truth in the matter—disembodied human spirits,—they had better, one and all, throw up the other forty baseless theories, and, confessing their utterignorance upon the subject, fall back upon the forty-first and last—an od force, beyond their grasp or comprehension. I sincerely commend this important advice to all present; let them hearken thereto and be wise. Selah! So mote it bef

CARPENTER AND UNCONSCIOUS CEREBRA-TION.

Discarding all pleasantry, let us now seriously and rationally examine the bases and substantiality of some of the more prominent of these pretentious explanations of the spiritual phenomena. Professor Carpenter has devoted some little time and trouble to elaborating his hypothesis of Unconscious Cerebration. That is a very high-sounding phrase, but what does it mean? Simply this, that the intelligence manifested in the spiritual phenomena (they have to admit the intelligence, you see,) is the result of the unconscious action of the brain or mind of the medium and the circle. Now, this theory is nothing new; twenty years ago, Dr. John Bovee Dods, discoverer of the science of electrical psychology, published a work entitled

"Spirit Manifestations Explained," telling us that they were produced by the involuntary action of the mind, precisely the same theory as Carpenter's, he (Carpenter) having only revamped Dod's theory, and dubbed it with a more pretentious title, Unconscious Cerebration. But, mark, Dr. Dods, within a year, I think, after the publication of his book, having investigated the phenomena further, became thoroughly convinced that his theory would not cover the facts in the case—that the phenomena were really produced by spirits out of the body, and he, therefore, enrolled himself in the spiritual ranks, and from that day to this, has been a confirmed Spiritualist, having, some years since, delivered a course of lectures on the subject for the Spiritualists of this city.

Now, Prof. Carpenter, by accounting for the phenomena as caused by Unconscious Cerebration, thereby admits the reality of the phenomena, hence Carpenter's testimony elevity, proves "Spirit Manifestations Explained," telling

the phenomena as caused by Unconscious Cerebration, thereby admits the reality of the phenomena, hence Carpenter's testimony clearly proves the affirmative of the question we are discussing. Carpenter says the alleged truths of Spiritualism are a realty, and says Unconscious Cerebration is the producing cause thereof. Every person, scientist, skeptije, materialist, or christian, who admits that the phenomena occur, no matter what theory he may have for their occurrence, is on the affirmative side of the question. To be in the negative, consistently, one must squarely and flatly deny the reality of the alleged truths of Spiritualism, deny their existence, taking the ground of fraud, jugglery, deception, hallucination or delusion. If they admit the occurrence of the phenomena, aside from trick or deception, then they properly belong on the affirmative side, where I am.

But let us test Prof. Carpenter's theory with the facts. He says the intelligence manifested in spiritual, phenomena, is all produced by the unconscious action of the minds of those present; for example, if a table, by tips or raps, spells out certain information, or if an entranced medium in-

duced by the unconscious action of the minds of those present; for example, if a table, by tips or raps, spells out certain information, or if an entranced medium informs you of certain things, the information, in each case, is derived from the ininds of those present at the time the communication is given. Does this agree with the real facts of the case? If this theory be true, everything given through the table, or the entranced medium, or the materialized spirit-form, would first have to be known to the parties present at the time, as nothing could be given except it first be obtained from their minds. If one single case only should occur, when information be given, unknown to any person at the seance and of which they had never heard, that one single fact demolishes the whole theory of Unconscious Cerebration. Instead one, thousands of buch facts have occurred, and constantly occur. I know positively of cases where intelligence has been given, both by raps and by speaking and writing mediums, that neither the medium nor any one present knew anything about, and which subsequently was proved to be accurmediums, that neither the medium nor any one present knew anything about, and which subsequently was proved to be accurately true. In some of these cases the intelligence given has been disbelided and contradicted by every one receiving it, medium included, it being believed to have been either a mistake on the part of the communicating intelligence or the work of a deceptive influence, but upon investigation afterwards, what the spirit said has been comwards, what the spirit said has been com-pletely verified, word for word, much to the pletely verified, word for word, much to the surprise of the parties receiving the intelli-gence. Within the last few months numergence? Within the last few months numerous things have occurred in my own experience, demonstrating positively and unmistakably the inpartation of intelligence through mediums entirely unknown to myself and the medium, often unbelieved in by me (as I require proof for all I believe), but afterwards shown to be strictly true. Where is Unconscious Cerebration now? Dead; killed beyond hope of resurrection by the simple facts of the spiritual circle. Again, how does unconscious cerebratios ause mediums to speak in languages of

Again, how does unconscious cerebration cause mediums to speak in languages of which they are totally ignorant? The testimony to the truth of this is overwhelming. Judge Edmend's daughter has spoken in seven or eight languages of which she knows nothing, latin/Greek, Italian, Hungarian, etc., etc. On one occasion she carried on a conversation in Greek with a hative of Greece, the intelligence controlling her if I remember aright, claiming to be the spirit of a friend of the Greek gentleman receiving the communication. Moreover, communications in writing are received in Arabic, Sanscrit and Hebrew, through mediums entirely unacquainted with those tongues, the which, when submitted to scholars conversant with those languages, are pronounced perfect compositions. Mr. J. V. Mansfield of New York has answered scaled letters in a number of languages of J. V. Mansfield of New York has answered sealed letters in a number of languages of which he is perfectly ignorant. A gentleman gave him a sealed letter to answer in Gaelic, and Mr. M. returned him a reply in that language and, strange to say, not a single word in the first letter appeared in the second or the reply, other Gaelic words, not in the original letter, being made use of by the intelligence replying thereto. A Chinese gentleman wrote to his father in Chinese, and Mr. Mansfield gave him a reply from his father in the Chinese language. Mr. M. knows no more of Gaelic or Chinese, than of Hottentot or Ojibbeway. Are these things done by unconscious cerebration? things done by unconscious cerebration?

Can the involuntary powers of the mind enable us to understand, speak and write correctly, in foreign languages, that the voluntary or conscious powers of the mind know nothing concessing? If we can know all about French, German, Latin, Greek, Spanish, Russian, Gagité, Chinese, Sanscrit, Arabic, Hebrew, Choctaw and Cherokee, with

out ever studying those languages at all, through unconscious cerebration, that is the greatest discovery of the century, and all of us ought to fervently pray night and day, to be unconsciously exceptated! We thus see through the facts I have stated

(and they are as positive facts as any in nature), that this theory of unconscious cerebration completely falls to the ground, has no footing whatever, and is unworthy a moment's serious consideration. Exit Carpenter.

MIND READING, SOMNAMBULISM AND CLAIR VOYANCE.

VOYANCE.

But before dismissing this theory entirely, let us examine a little the somewhat analogous theories of Mind Reading. Somnainbulism and Clairvoyance, which we often hear explain the marvels of mediumship. As we have seen that very often persons are told that of which they have no knowledge, and at times, contrary to their firmly cherished opinions, it necessarily follows that the intelligence thus conveyed is not derived from the minds of those receiving it hence it can not be Mind Reading. Somnambulism, or Clairvoyance. My own experience completely annihilates this theory. I have, when sitting with mediums, strongly desired certain things it be told me, keeping them in my mind for that purpose, and in every case the things I think about are never told me, but, on the contrary, things I am not thinking of are told me; in some cases, as before remarked, being dishelieved by me when first received.

trary, things I am not thinking of are told me; in some cases, as before remarked, being disbelieved by me when first, received, but afterwards found to be strictly correct. These facts utterly disprove the fallacious theories of Mind Reading. Somsambulism, and Clairvoyance, and consequently we lay them to rest, side by side, with Unconscious Correbration. Cerebration.

TYNDALL, FARADAY, AND INVOLUNTARY

MUSCULAR ACTION. Professors Tyndall and Faraday have in-Professors Tyndall and Faraday have informed the world that the physical phenori-ena of Spiritualism are produced by invol-untary muscular action; that tables and other articles are moved, when our hands are in contact with them, by the muscles of our hands being exerted upon the tables, etc., unconsciously unknown to us, thereby causing them to move. O lame theory! O impotent conclusion! One simple fact in my own experience, entirely disproves this my own experience, entirely disproves this feeble attempt at explanation of the phe-nomena. For the last ten years tables have nomena. For the last ten years tables have moved and answered questions intelligently, through my mediumship. By experimenting and a thorough history of the matter, I find that almost any table, by my placing my hands thereon, moves, without any voluntary exercise of my muscular power. But say Tyndall and Faraday, it is your incoluntary muscular power. Is it, indeed? Let us see. In innumerable instances, with no one teaching the table but myself, my hands on it alone, in daylight or full gas light (no flackened room or anything of that kind), while some unseen power was raising the table, I have exerted all my muscular power to keep it down, but without avail. while I was pressing with all my power in one direction. I have felt, plainly and unmistakably, a much stronger power pushing directly against me; I have felt our such occasions, at least double the force or fower that I cauld every heirog every directly at the that I could exert, being exerted at the

ing directly against me; I have felt on such occasions, at least double the force or jower that I could exert, being exerted, at the same time that I was using all my nuscular power to counteract it, but in vain. Talk about involuntary muscular force in the face of such facts as these! Nonsense! Rubbish! Is it possible for my voluntary muscular force to be pressing the table down, and at the same time my involuntary muscular force be pressing the table up, with double the power of my voluntary force? Is not the whole theory the hight of absurdity? My muscular power can only be exerted one way at a time; it is impossible for my hands to press up and press down at the same time. Now I know if I exert my muscular power on the table, even in the smallest degree, it is impossible for me to exert muscular power, in that direction, involuntarily because I always pay strict attention to that point and watch narrowly to avoid using any pressure on the table. Tables, in my case, are not moved by involuntary muscular action, but by an unseen agency, often antagonistic to my muscular power.

Still further, heavy tables and other bulky bodies, are often moved with only a little finger of the medium lightly resting thereof. In such cases it is an absolute impossibility for the muscular power, voluntary or involuntary, to cause the locomotion of the articles moved. But the strongest proof that muscular action has nothing to do with it, is the fact that very often tables, chairs, etc., are moved without any person whatever touching them. Numerous cases have occurred, where without an single soul being near them, tables have moved along the floor; books and other articles go from one place to another, in the full glare of light, without any person touching them; and vet, in the face of all this, Tyndali and Faraday tell us involuntary muscular action causes it all. Poor deluded scientists! On this question, however transcendent your abilities on others (which I readily admit), you must take a back sea. 2009 EPILEPTIC LESION.

PRANCIS GERRY FAIRFIELD AND HIS NERV OUS EPILEPTIC LESION. Some few months since, Francis Gerry Fäirfield, a young man of considerable scien-

tific pretentions, gave to the world a book, entitled "Ten Years with Spirit Mediums," in which work he acknowledges the truth of all the various kinds of phenomena manifested in the presence of mediums, including the materialization of full forms and the speaking, writing and handling material objects by said forms without any fraud or decention on the part of the medifraud or deception on the part of the medi-ums. He attributes these plienomena, how-ever, in all their varied ramifications to what he demoninates a nervous lesion, akin to epilepsy; says all mediums, in which category he includes A. J. Davis, Judge Edmonds, C. H. Foster and Mr. and Mrs. Holmes, on epileptics. He lays down the following rule with respect to mediumship, those of vital temperatures. following rule with respect to mediumship, those of vital temperaments, full of excessive vitality, are physical mediums, while those of feeble vitality nervous temperaments, are mental or psychical mediums. Its us test this rule of Mr. Fairfield a little. The most wonderful medium in the field, probably is Charles IL-Foster; Mr. Foster is decidedly of a vital temperament, hence should be a physical medium, when, on the contrary, as every one knows he is manare. should be a physical medium, when, on the contrary, as every one knows, he is unparalleled as a medium for tests of a mental elaracter, and it is as a mental test medium his creat reputation has been secured. Here we see that the greatest medium now living, probably, directly disproves Mr. Fairheld's fanciful theory.

Look at my own case. In me the vital temperament is, and has ever been, weak, the nervous temperament produmination.

Look at my own case. In me the vital temperament is, and has ever been, weak, the nervous temperament predominating with very deficient vitality, etc. According to Mr. Fairfield's theory, my mediumship, if I have any, should be of a mental character, while the truth is nothing of a mental character having consciously felt a mental impression in my life, but on the contrary, for over ten years have possessed more or less power for physical manifestations, tables and other articles moving, if my hands be placed thereon, my hands involuntarily moving, shaking, etc., and at times, raps are heard and answer questions, but nothing beyond this. This again demonstrates the complete fallacy of Mr. Fairfield's dogmatic theory. It has been found an unpracticable task to reduce the facts of mediumship to any given scale of temperaments or bodily and mental characteristics, 'all kinds of mediumship of the most varied and diversified nature, being found in connection with each and every temperament, and it is impossible to formulate any definite rule or law on the subject.

Mr. Fairfield lays it down as an invaria-

possible to formulate any definite rule or law on the subject.

Mr. Fairfield lays it down as an invariable rule, as the law of all "Spiritual" phenomena, that they are produced by a nervous lesion, similar in nature to that in cases of epilepsy; that owing to said epileptic condition, an emanation from the medium takes place, something akin to the "odic-force" of Reichenbach, which emanation forms into clouds, stars, lights, hands which write, shake hands with, and pat you; busts, and full-sized human forms; which figures all manifest an intelligence derived from the medium's intelligence. Can anybody swallow such a far-fetched and ridiculous theory? It is one of the most egregiously absurd explanations of the cause of the phenomena yet given as, and requires a far nomena yet given us, and requires a far greater stretch of credulity to believe, than simple and truthful one, of the

the simple and truthful one, of the phenomena being caused by what it invariably purports to be, disembodied human spirits.

Is it reasonable to suppose that a diseased condition of the body can give rise to such marvelous occurrences as the formation of real, tangible forms, substantially material to sight, touch and hearing, endowed with human intelligence, laughing talking and singing with us, precisely as one living in the body would, and yet the whole thing have no existence in nature, aside from the mediums from whom they emanate; are merely temporary duplicaaside from the mediums from whom they chanate; are merely temporary duplications, so to speak, of the bodies and minds of the mediums. If this be the case, great are the wonders of epilepsy, marvelous are the effects of nervous lesion! We have often heard of people being "beside themselves;" this is, in reality, in cases of the nervous epileptic lesionites, being "beside themselves," Instead of the medium being one person he is two persons; two distinct individualities at one and the same time; then two persons often differing widely in personal appearance, different in opinly in personal appearance, different in opin-ion, different in everything, and, in cases, where the "double" is of the opposite sex from the medium, actually different in sex, and yet it is all the medium, and nothing else; the body and the *mind* of the material-ized "thing" being all derived from the medium and return to him or her when the figure dissolved. If the two forms, the me-dium's own and the "materialization," both dium's own and the "materialization," both constitute the medium, then in cases of the differences mentioned above, one half of the medium must look in face, feature and form one way, and the other half another way; one half think one way, and the other exactly opposite; one half a male the other a female!! O, great is the credulity of Fairfield!!!

These temarks only apply in cases where

These femarks only apply in cases where but one materialized form manifests itself through a medium, which very rarely happens. Were this the invariable rule in such phenomena, there might be some slight foundation upon which Mr. Fairfield could rest his ingenious and labored hypothesis, but as, in the cases of nearly, every materializing medium, both in America and Europe, various forms are manifested, differing in age, size, sex, nationality, color, mentality, culture, refinement, taste, and all the varied characteristics incident to humani-

ty, we perceive at once this theory can not ty, we perceive at once this theory can not possibly be true. In my own experience, quite a number of times, while in attendance at circles for materialization, various personalities as distinct as possible, in every particular, have manifested the same evening and at the same time, male, female, old, young, short, long. American, Indian, Irish, voices different, manners different, language different, everything different, each one being a marked mdividuality, entirely distinct from all the others in every each one being a marked moviduality, en-tirely distinct front all the others in every particular; the medium never entranced, but talking all the time with the circle and with the materialized forms. Some even-ings seven or eight different individualities were manifested, at times three and four at

Is it possible that the medium can be rip-Is it possible that the menum can be ap-licated, quadruplicated, or octuplicated, di-juded up into eight individualities, all dif-fering in every particular. Tassany per-son of common souse, by any possibility be-lieve such arrant nonsense? Yet this is a scientific (?) explanation of the spiritual

phenomena.

Will Mr. Fairfield or some one else please tell us what causes the emanation of mind and matter from the medium; why does it leave the medium; and is it possible for there to be an emanation of matter and no emanation of mind, or emanation of mind with none of matter; and if so, what would be the fature of the phenomena in that case? No one ever sees the material particles emanate from the medium, yet there are seen plainly and clearly away from the medium, hands and forms which appear and disappear. What renders the forms yisible and invisible? If the emanations are invisible while leaving the medium, and remain invisible till formed into a definite figure, by what process or through what law do they acquire their visibility? Besides, what causes these emanations to be moulded into a human hand or form—who fashions and fabricates it—by what will is a central definite outline or floure. who fashions and fabricates it—by what will is a certain definite outline or figure shaped; and how can the mipd of the medium be divided, a part obly being consciously used by him or her, while the remaining portion is being used by a temporary phanasmagoria; the medium being wholly unconscious of any loss of mental power whatever, all the faculties being in full activity? How does the mind of the medium get out of his brain and enter the brain of the materialized form—does it leave the brain at the same time the material particles leave the body, and the two float together in the who fashions and fabricates it-by what the body, and the two float together in the atmosphere, the mind waiting till the new brain of the materialized figure is formed before it can enter it, and endow it with in-telligence, or does it remain in the medium's brain till the formation of the new brain, and then leave one brain for the other. Why does the mind in the materialized form Why does the mind in the materialized form-chaim to be the spirit of a person once liv-ing on the earth, and now resident in the Spirit-world, giving names, dates, incidents, etc., if it is only the mind of the medium, and why should this invariably take place with all mediums? Why is it there never has been an instance yet of a mnterialized espirit" claiming to be the mind of the me-dium, or claiming to be aught else than an disembodied human spirit, that had passed through the phenomenon of death, and at the time of manifestation, an inhabitant of the time of manifestation, an inhabitant of the Spirit-world? Does the part of the mind of the medium, incarnated in the new body, know that it is not a "spirit," but only a detached portion of the mental structure of the medium, and if so, why does it invariably lie about it, not only deceiving the spectators, but the medium as well liver we have the spectacle of a portion of a person's mind becoming detached from his brain, aggregating to itself a new personality, new form, new features, even new modes of thought, and then coolly telling the remaining portion of itself, that it has never had any connection with said remaining portion of itself, but had lived in a different form on earth, had left that form by death, had lived for years in the Spiritworld, and now returns to its former abode temporarily showing itself to the denizens he time of manifestation, a temporarily showing itself to the denizens of this earth, the whole of which, if Mr. Fairfield be true, is an unmittigated lie! Where do these emanations, physical and

Fairfield be true, is an unmitigated lie!

Where do these emanations, physical and mental, procure the power or ability to manufacture for themselves forms, the exact counterpart of persens once living in the flesh, but now in the Spirit-world, including all the paculiarities of size, hight, fair, eyes, teeth, dress, voice, laugh; scars, deformities, gestures, etc., etc., often of persons the medium has never seen—making shoh perfect fac-similes of these parties that their friends and relatives instantaneously recognize them, and are confident that they are, in-truth, the persons they represent? Then again, how can the emanation from a person form a body much larger than his own, as is often the case, and where does the extra material come from; where, also, does the clothing worn by materialized forms spring from? How does the emanations from a white medium form the body of an Indian, dressed in Indian garb, and from whence derived the copper color seen on the Indian face and form?

These and numerous other queries of a like nature that could be propounded, are submitted to Mr. Fairfield, and his followers, for reply. The transparent absurdity of the entire theory is apparent absurdity of the entire theory is apparent at a glance, and the promulgation of such extravagant ideas, demonstrates how hard pushed are our scientific brethren to account for the undefiniable facts of Modern Spiritualism. The Spiritual Philosophy explains the whole

CHARGE OF THE ICONOCLAST.

An Allegory.

BY THEODORE F. PRICE.

His charger was white as the wild Albatros, And fleet as the meteor darting across, Caparisoned for the flerce fray, While he shines like the stars in the belt of Orion;

And his charge is resistless as that of the lion, When he springs through the night on the

Like the foam of the ocean caught up from the seas,
The mane of the steed toats afar on the

From a neck arching grandly and proud, His nostril, spread wide, snuffs the air from

Alert in his might for the opening of war, And his voice rises echoing loud.

And the warrior who guides wears a coun-tenance firm, Each movement becoming his grandeur of

form.

In his double mailed garments of light.

But, his look is benign and his face is so

fair,
And the power for a triumph shines forth
in his air
Neath his locks like the sable of night.

A giant's huge sledge at his saddle bow And his shield is of light which behind him

he slings
With a shape like the disk of the moon.
And the rider and steed are illumined all

With a halo that shines many leagues on be-And behind with the brightness of noon.

Either hand, like a wall, is the blackness of

night,
Save where it is pierced by that vision of light,
Which glides with the speed of the blast,
Away, and away! with a dart and a flash!
He heeds not the roar of the torrent's loud crash.

As river and mountain are passed.

As onward he speeds, if a mortal were nigh, How fain would he quail neath the flame in that eye, As a city's proud spires come in view? In that land of the How, where the radiant dome. Gives to myriads of priests a luxuriant

home, Whose tithings augmented still grow.

The Iconoclast comes but he heeds not their

As the people fall prostrate, but, passing them by,
The temple's proud portal he gains,
Now he hurls the huge sledge with a ponderous power,
And the pagoda quakes from its basement to tower.

By the force of fierce shocks it sustains.

Bright legions appear with the sound of that blow, Who strive till the temple's proud grandeur

Who strive till the temple's produgranded.
Iny low,
Transformed instantaneous from light!
Then, the steed with his rider sprang fleet
through the air
Nor an instant delayed while the myriads
wrought there
And the multitude scattered in flight.

From the ruins rose up, where the temple had stood, A structure full vast, and its cognomen,

Good,
Was graven in adamant stone;
And a rostrum arose, where the idol had been
And an Angel of Light taught the people

therein, Of Nature's God reigning alone.

The foe to false deities o'er the plain sped By flaming volcano and battle-field red, Where the vintage rich treasures be stowed; And his hammer was hurled against many

a shrine,
Where a kingdom was crushed in the land
of the vine,
And the nations saw monarchy bowed.

But, the stern rider heard not the murmurs that came, Devastation that swept with the torch's

figree flame, As he smote superstition's high places; For, the Legions of Light ever came at his call. As he caused the proud structures of Error to fall

Before the grim priests pallid faces.

The opposing Pope rose—soon he turned him in flight, And his minions grew blind in the rider's flerce light, While crashed their Cathedral's proud al-

As prone in the dust lay the virgin and shrine, Unheeded the bauble's auriferous shine By the firm and unfaltering assaulter.

That cathedral was sought in Italia's fair

clime,
Clime,
Whose grandeur, far reaching, high towered
sublime
Above superstition's proud dome;
And the architrave fell by great Angelo laid,
And the beautiful altar-piece, gorgeous arrayed.

At the crash of St. Peter's at Rome!

But, the Gods of the nation's came not to oppose
The image destroyer, nor yet the pale foes
Of Darkness, Superstition and Error.
Whose tolls are unceasing, who never give

Till the foundations fall of the temples of

And joy takes the place of grim Terror. No structure so firm but comes down at a

blow.

In ruins spread wide on the plain far below,
When the pale rider smites, with his
sledge:

In the land of inquisitors monuments fall,
And delusions no longer the people appall
Who in strife for soul-freedom engage.

All realms of the earth the pale charger speeds through, And still her proud pinnacles sink from the

In the lands by the farthest seas!
That vast people flourishing—known as "the Free"—
Whose gods are ten thousand—who bow low

Are awaked from their lethargic ease.

For the Legions of Light are abroad in that Where smites unrelenting the merciless hand,

And the people give heed to their preaching: Free rostrums arise where the images were, O'er which the fair monuments splendid ap-

pear, Where spires through the skies are far reaching.

Men lighted huge fires with vast volumes of

flame.

Hard pressed by the whirlwind the blinding smoke came.

Far round in red flerceness they rolled:
And forests were felled to oppose the swift course
Of the rider who guided the mystic white horse.

Whom barrier never controlled!

Whose course is unchecked though the earth-

quake is nigh.

And no idol he spares, though Theology die,
Who stays for refreshment nor rest;
For, his charger exists on the vapors which

rise
From the gardens of earth where the white
lilly dies,
Te obey the angelic behest.

Now the breaker of images speedeth away Fulfilling his mission—and rides to obey.

The myriads of ministering immortals, And, though the earth quake, and though man doth oppose.

And the phalanx impregnable seemeth of fees,

They appear through the wide-open por-

They appear through the wide-open por-tals.

"THE RELIGION OF EVOLUTION." *

Here in a neat and attractive dress is a

Here in a neat and attractive dress is a volume of Essays on the relation of Science to Religion, world-making, God, man, devil, conscience, law, prayer, Bible, atonements, christianity, and of course immortality (for the two are one); twelve papers in all, able, and yet not exhaustive in their treatment of what we may well call, the important subjects of which they treat; nor does the author assume to exhaust his subject. The book can not fail to do good, it fills a want of the popular mind. In an easy way, the misses, who have not the time to examine large tomes and elaborate papers, may see in this as in a mirror, the cultured thought of 'to-day. We believe this volume is a publication of Lectures which have been spoken in the "Church of the Unity," of which the author is the pastor.

'In his "Science and Religion," he commits the very common error of separating "the one from the other;" or in other words of dividing the mental perceptive faculty of the soul into distinct factors of being, when in fact it is all embracing, and when man is sufficiently evolved to know this fact of his nature as man, we shall have no more papers like this, to read and review. But we do not say that the man of to-day is above this plane of evolution; indeed he is hardly up to it.

In "The Theory of the World," the author briefly presents his view of the old Cosmogonies, and of the present accepted theory of gradual formations. In a certain sense, he has presented here the truth of living observation, that the old conception of Absolutism in creations is wrong, whether the text is taken from Genesis, or from Agassiz; and in this work he has done well. But here too, we see that he has utterly failed to "understand Moses" (as brave old Hugh Miller puts it), for though the man who put on record the cosmogony of Genesis, was not up to Mr. Savage in the general understanding of the divine methods, he has given a very correct "Vision" of "World-making." If our memory serves us well, Hugh Miller has said that the record of Genesis was

ods, he has given a very correct "Vision" of "World-making." If our memory serves us well, Hugh Miler has said that the record of Genesis was a record of "visions of creation;" and in this statement we feel that he was correct, for no man who has experienced the "ecstatic vision of the seer," can fail to recognize the vision's place in the "Genesis" of Hebrew word.

We do not say by this that the vision is infallible in its details of explanation, for this can not be claimed for it, but as a succession of pictures of Cosmos; as a "panorama of creation" it is as nearly correct as our artists would paint even to-day, with all their advance in science, if in six views, they would show to the looker on in Vienna the progressive steps of creation; but then to-day, who believes in visions?

In this paper on World-making Mr. Savage truly says: (Page 37.) "We are the real ancients; the present is the hoary antiquity of the earth!" But we are sorry to see the evidence that Bro. Savage is himself still living in the sphere of spirit that marks the youthful days of Job, and his three friends, for he says on the same page, "In fact, never until within the last hundred years, has the world gathered enough

"In fact, never until within the last hundred years, has the world gathered enough about the facts of the universe, so that mankind was competent to frame a reasonable theory of the world, out of its acquired knowledge."

Bro. Savage may be successful.

knowledge."

Bro. Savage may be sure that each hundred years of man, has had a reason for its faith, and this reason was based upon observed facts; and so it may be, that some Savage of the future may turn himself complacently in the sunshine of thought, and use the same words, for, not the 19th century of Christianity, but the millionth century of scientific investigation, if it be not already passed!

We are not defending the theories which

tury of scientific investigation, if it be not already passed!

We are not defending the theories which are dependent upon this record of a prophet's vision for support, but we feel that Bro. Savage has a little more to learn about the evolution of God (spirit), from nebellar fire mist to a human Christ, before he writes down Moses, or writes up Huxley.

The next paper is entitled "The God of Evolution;" this chapter is well worth a careful perusal, for the author has arrived to such insight of God or the Spirit of Being, that he can conceive of a spiritifal or living existence (substance, is perhaph a better word), which is not a person, in the sense of Jesus, or Savage, or any other one man; but which nevertheless holds is and of itself all the elements of coyscious personality. We are pleased to see/a "brother in the faith," who is near enough to ourself, to put our own feeling after God, into as plain, and we believe permanent words as he has done in this paper. Bro. Savage is not yet however "out of the woods," in his spirit or substance of God, and he will have most of his paper on "the God of Evolution" to re-write before long, if he really takes beld of the idea he has expressed.

On the 60th page he puts himself fairly into the domain of spirit recognition, by the

On the 60th page he puts himself fairly into the domain of spirit recognition, by the suggestion that this which Tyndall, and those of his school call "matter," is indeed "spirit." so far as the potency of its evolution of formal life is concerned. Here we think he has but partially evolved his own idea and leaves it crude.

The paper on "Man" is a very good one, but not striking in its utterance. Man to

Mr. Savage and the best of us/is as yet an unexplored kingdom of the Universe of life. The reader will be amused at his attack upon the "fall of man " theory of the Church (in which we heartily agree), and edified by his picture of the gradual development of morals and understanding of being.

His paper on the "Devil or Theory of Evil," is a well written one, and substantially correct, so far as its attack on popular notions are concerned. We will only ask Bro. Savage to be ready to save his people from the "Devil of Ignorance" in regard to invisible but not unfelt influences of spiritual—being, that exist, notwithstanding the departure of the gentleman in black, with his "hoof and horns."

His Essay on the evolution of "Conscience," is not only a good one, but worthy of careful consideration. The distinction that he makes between a true and a false conscience, or consciousness, is not as plain as he would have us think. His "ought" and the ought of the Sandwich Islander may be widely different, and yet it is just possible that Bro. Savage of Hoston, is as much out of the way in respect to the real or absolute, as Bro. Savage of Hawaii, yet each is striving towards a self-consciousness of "right and wrong." Not that we are evenly balanced in our judgment in favor of Boston and Hawaii Savage, for "Boston" has our preference; but then we know that human infallibility is 'mot yet attained.

His paper on "Love in Law," is not as clearly expressed as most of the other papers, but is an effort at telling us that "love is the fulfilling of the Law," a word of Christian faith 1800 years old, and not yet comprehended by the masses of mankind, and even Bro. Savage is hazy as to, its real significance. Evolution in this direction is, to say the least, slow!

His paper on "Prayer" is good so far as the demolition of the Orthodox notions of favofitism in God is concerned, and is passably good, in his recognition of God (spiritual being), as a factor in the production of condytions, not otherwise attainable; than the average

sight of the word "Atonement" much less a chapter on its discussion.

We now come to the last two papers, which in their separation of idea, show that the author is not yet sufficently evolved in his mental perception of being, to see that Primitive Christianity and Immortalism, are one and the same thing. We too say with him, "I am a Christian because I am an Evolutionist." No, swe reverse this sentance, and say, "I am an Evolutionist because I am a Christian!" the word is true, for only immortality of being 4s capable of Evolution in the truest sense of this true word.

word.

Let the author look as carefully at the Let the author look as carefully at the partial record of the birth of Christianity given in "Acts," as he evidently has at the records of Evolution, and he will see that the immortal being of man, is the emphatic word of its establisment; it is this that constitutes "the Church of Jerusalon," and 'tis not until a long while after the "Pentecost," in a city far from the Judean Capital, that the heathen named these immortalers "Christians;" and the reason for the new naming was not so much that one Jesus was supposed to be "the Christ," as that they believed in the Christian idea of immortality, that made a spiritual anointing possible.

We make the above statement carefully, because we feel that here is a truth of Christian belief which is not generally understood. Indeed, our author has mistaken the crude formula for the thing, and thus is not sure of himself in his aspirations of immortal being, and talks of "laying off old clothes," and "the boy becoming a man," as naturally we might expect in one who, not seeing the spirit, but only the form, has evolved from Orthodoxy to Liberal Christianity.

evolved from Orthodoxy to Liberal Christianity.

"We know that if our earthly house were dissolved, we have a building of God (spirit)," is the positive utterance of Primitive Christianity; it is not the divinity of Jesus, not the divine Fatherhood, nor human brotherhood, not the Christly atonement of man, but eternal life, that constitutes Christianity; and these other things are to it only as adjuncts. Again we say we are glad the book is written, we hope if will have the careful reading it deserves, and pray that the author may become so far evolved that he may be to many souls an "Immanuel" of a constantly evolving life.

HU—MANU.

*The Religion of Evolution, by M. J. Savage, author of Christiznity the Science of Manhood. Boston, Lockwood, Brooks & Co. Price \$1.50.

ALL ABOUT DEATH.

Francis Gerry Fairfield who sometime since made a tilt at Spiritualism, in a book which proved nothing but the 'gnorance of its author, writes up the "Scientific" department of the Phrenological Journal.

He is a saval, and what he does not know is not worth knowing. In the December number of that Magazine he says with a profoundity worthy of Tupper:

"The fact that fishes; frogs, and many other animals of less complex organization can be frozen to death in water, and, upon the water being very gradually thawed, are resuscitated by the increasing temperature, has been long familiar to experimental physiologists. If, on the other hand, the temperature is elevated too rapidly, or if more rapidly in one part of the animal than in another, rigor-mortis may supervene in one portion, while another recovers its vitality as a living tissue."

living tissue."

This may be "long familiar," but that part of it where he says "frozen to death," is quite new. A dead fish can never be resuscitated. Now comes the sapient philosophy

of this effort. Gerry has discovered it recently. It is plain he says that: "Death by freezing consists simply in a congelation of the crystaloid elements of the tissues, and is thus to be distinguished from colloid or albuminous death, in which the colloid elements become pectous or rigid." We are glad Gerry told us that "pectous "means "rigid," for now the subject is clear. There are two kinds of death, "albuminous," and "crystalloid."

"Take your choice!" Lot's wife came to grief with crystalloid we infer, and Gerry's book on Spiritualism came to a colloid death through pectousness or dryness. We are glad Gerry has made this discovery, and hope he will continue on with the aid of a good encyclopedia, to make his department as scientific as copying can make it. Which of these deaths is preferable he does, not say, a great oversight, which he ought to correct. Freezing is "crystalloid" death and sin stroke colloid.

Of sunstroke he says:

"The increased temperature and mory rapid decomposition of tissues set free an increased quantity of carbonic acid, which in the absence of rapid oxidization, premotes coagulation and the blood becomes pectous." Is not this carbonic acid the result of oxidization, and how under this high temperature and rapid decomposition, can there be "absence of rapid oxidization."

sult of oxidization, and how under this high temperature and rapid decomposition, can there be "absence of rapid oxidization?" Here is a direct contradiction and Gerry shows that he is a very Gerry Diddler when he attempts to treat subjects evidently entirly beyond his grasp of thought.

Hubson Tuttle.

CALIFORNIA. Spiritualism on the Pacific Coast.

If California is not the land flowing with milk and honey, it is a land of gold and silver, grains and fruits, and a public spirit that quite overshadows the Eastern states. Since my residence on the Pacific Coast I have taken more interestin politics than religion, till within a few years. But since I critically investigated the merits of Spiritualism, I have found a new field of thought, and a satisfaction when contemplating the future that I never before conceived of; and will you allow me to thank you personally. future that I never before conceived of; and will you allow me to thank you personally, for the new thoughts and noble teachings that you have given to, me and the world through the Religio-Philosophical Journal. While I would not disparage other Spiritualist publications; I do feel that your Journal in taking the strong stand it has against creed makers on the one hand and the free-love infamy on the other, has entitled it to the laurel and the crown. entitled it to the laurel and the crown.

IMPOSTERS.

Now that Spiritualism is becoming quite popular, and remunerative in some directions, a class of unprincipled persons have fastened on to it, professing to be what they are not. Though you have exposed a number of imposters in the states, there are several to be exposed on this coast. No true eral to be exposed on this coast. No true medium is apposed to crucial tests, nor is any genuine physical medium opposed to thaving their hands tied with fine cotton thread, and their hodies tied with the same fine thread to the chairs they occupy. Ropertying is no test, and had, ventrilequiem has

threat to the chars they occupy. Rope-tying is no test, and bad ventriloquism has little to do with spirit voices.

Baldwin has traversed this coast filling his pockets and losing his manhood. Peck got his head turned at the success of Bald-win, and though no doubt a medium, start-ed out to expose Spiritualism. He failed. ed out to expose Spiritualism. We failed. Report says he is now in Oakland giving sittings for spiritual manifestations, but people are slow to out confidence in him.

A DELUGE OF FREEDOM.

A DELUGE OF FREEDOM.

It—the people before—poor Noah's time could only be cleansed by drowning out, what can cleanse the Augean Stables of a certain class who usurp the name reformer? Is there any remedy? Did the grasshoppers benefit Kansas? Is the Devil Dead? What have we done—what bonanzas have been opened leading the following speakers from the States to California? To wit. Benjamin Todd, Malian Tsdd, Kate Stowe, Addie L. Ballou, Frank Logan, Walter Hyde, Laura Cuppy Smith Kendrick, H. F. M. Brown, Mrs. Drake, Jennie Leys, Lois Waisbroker, Laura de Force Gorden, Warren Chase, Nettie Pease-Fox, Col. Dorus M. Fox—the three last reported by the papers to be on the way to San Francisco. Only a few of the above named speakers are engaged as lecturers. They complain of poverty. The truth is, "Social Freedom" is a "dead beat."

Dean Clark is on this coast lecturing; also Mrs. Chamberlain, Mr. York, Dr. Peebles (an able speaker) and one or two others.

The usuffied to write, with york."

THE ELEMENTARIES.
Though not qualified to write with very great clearness upon this subject, I am fully convinced that there is a subordinate class of beings or spirits that infest individuals

of beings or spirits that infest individuals and force themselves into inharmonious spiritual seances.

They love darkness rather than light. I hope that Col. Oleott, Mrs. Brittan, Dr. Pebles, Hudson Tuttle, and others, so well known to Spiritualists, will continue their investigations in this direction. The following from Col. Oleott exactly meets myrnind:

lowing from Col. Ofcott exactly meets mymind:

"Sensitives have unwittingly submitted
themselves to the foul magnetism, and even
the corrupting embraces, of human spirits
positive to their physiological and psychological passivity. Think of a negro lynched
for rape, or a debauchee whose whole life
was devoted to immorality, coming into a
circle as an invisible spirit, and overpowering a medium with his magnetic effuvium
before the danger is suspected. The thought
is horrible to contemplate. And yet this
thing has been going on for thirty years.
American Spiritualism has been sensibly retrograding into mere wonder seeking, and
dogmatism shows itself in the angry denunciation of those who insist upon test conditions and proof of the authoship of phenomena."

There is no fact more certain to my mind—there is no fact more clear to my consciousness, than the fact or truth that spirits who once dwelt on earth now manifest to

who once dwelt on earth now manifest to mortals.

And if Spiritualists fully appreciated the momentous nature of this subject and acted accordingly, Spiritualism would soon be the acknowledged belief of the world.

I was pleased with your plan and form of organization in a late JOURNAL. I do not see how any liberal minded man can object to its "declaration and motto."

It is a good standard to rally around. The following poetical words seem worthy to close my communication:

"God, give us men! A time like this declaration and motto."

God, give us men! A time like this demands Strong minds, great hearts, true faith and ready hands.

Men whom the spoils of office can not buy; Men who possess opinions and a will; Men who have honer; men who will not lie; Men who can stand before a demagogue

And damn his treacherous flatteries with-

out winking;
Tall men, sun crowned, who live above the fog
In public duty and in private thinking;
For, while the rabble, with their thumbworn creeds,

worn creeds,
Their large professions and their little
deeds,
Mingle in selfish strife, lo! Freedom weeps,
Wrong rules the land, and waiting Justice
sleeps."

San Francisco, Cal.

A. A. WHEELOCK'S LECTURE.

Unitarian in Spiritualist Garb.

Unitarian in spiritualist Garb.

A small company, principally Spiritualists, assembled at Leonard's hall last evening, for the purpose of witnessing the wonderful feat of one person talking through the organism of another person. Most of them were thoroughly satisfied that the programme was faithfully carried out to the letter, although they did not see it done. They heard Mr. Wheelock talk, and heard him say he was Rev. Thomas Starr King. They heard him speak and make gestures as the late Unitarian divine.

Such a performance would appear supremely reliculous, did it not wear the aspect of religious devotions and religious instructions. But, only for appearance sake, the exercises at the hall would have been exceedingly interesting.

Before placing himself in a trance condition, the speaker read a passage of Scripture from Paul, including the text that "Spiriual things must be discerned spiritually." Aftef a brief remark upon the text, in which Mr. Wheelock took the position that much of the Bible cannot be understood by logic, but must be studied spiritually, he took his seat and became entranced, while the audience sang "Nearer My God to Thee."

He arose from the chair when the trance was complete, with a snuffing, and a jerking motion, like one slightly afflicted with

He arose from the chair when the trance was complete, with a snuffing, and a jerking motion, like one slightly afflicted with St. Vitus' dance, and entered into a fervent, devout and most beautiful prayer, of fifteen minutes. That was followed by a very able, eloquent and logical discourse for about, an hour. The discourse was entirely consistent throughout, with the only exception that the speaker professed to be one person and was seen to be another. It was, however, thoroughly Unitarian, and no allusion-was made, either in the fiscourse was too metaphysical, probably, for mady of the audience to understand perfectly, but it was in plain and pure, and faultless language. Nevertheless, it required a disciplined mind to grasp and retain the train of logic.

of logic.

Modern Spiritualism, with its insanity of vicious spirit promptings, its bedlum of thumping, its blasphemy and sacrilege, were as firmly and as thoroughly rebuked as the eminent Unitarian would have rebuked it when he spoke from his pulpit ar when he lay upon his death bed shouting praises to God. All bigotry, in every form, was rebuked and strongly condemned. A heaven to reward and a hell to punish were spoken of.

to reward and a feell to punish were spoken of.

The Bible was pointed out as the Book which contains, through divine revelations, the correct doctrine and the correct religion. Many portions, however, (and in this good Biblical scholars of the present day agree) must not be interpreted literally by logic. For instance, when "the Lord spake unto Moses," should be read, Moses spoke unto the Lord.

The theory of evolution was sustained entire, when the speaker said, "this human, organization was not perfected in a day, by mixing some clay and water, and drying it into a man, but it is the result of almost innumerable years of taking on and throwing off by the forces of nature."

He had much to say about spirits in heaven—he had "shaken hands most cordially" with Paul—and spirits on earth, and in the hall before him; spirits enlightened and spirits in the darkness of ideas; but he said little remarkable or astounding in that direction not sanctioned by the more learned and liberal Christian ministers.

The Rev. Thomas Starr King, of Boston and San Francisco: the Rev. Thomas Starr

and liberal Christian ministers.

The Rev. Thomas Starr King, of Boston and San Francisco; the Rev. Thomas Starr King, of Mr. Wheelock; the Rev. Henry Ward Beecher, of Brooklyn; and Rev. Charles Haddon Spurgeon, of London; and Rev. Edwin Hubbell Chapin, of New York; might possibly get together and compare opinions without finding a wide difference.

But after Mr. Wheelock, came out of his

But after Mr. Wheelock came out of his trance condition, and dismissed his audience with the benediction of the loving spirits of friends, instead of the benediction invoking the blessings of God, he went back sadly on his beautiful discourse from the

sadly on his beautiful-discourse from the Rev. Thomas Starr King.

The question naturally arises, was Mr. Wheelock able, unaided by a spirit foreign to his body, to produce the discourse heard from him. The Spiritualists say he is not. The writer believes he is. But each one must judge for himself as to whether he was or not aided. He is a sharp, thinking, capable man, well read, well disciplined in mind, and skilled in the use of language as a writer and speaker. He was for a time a journalist in California, where he probably heard much about the Rev. Thomas Starr King, his professed present prompter and manager.—Binghamton Daily, Republican.

SEVEN HOUR

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Bishop's Exposure of Spiritual Phenomena.

S. S. Jones — Dear Sir:—In Rochester, N. Y., December 15th, I heard the lecture of W. I. Bishop, of New York, exposing Spirit-ualism, and witnessed his imitations of the manifestations. I expected more and better things from one so highly recommended, but it was crude and poor indeed,—his talk shallow and egotistical his perform-ances of no moment to a Spiritualist of any experience.

The large part of his audience, of a thous-

The large part of instandictice, of a thousand people, seemed satisfied and aroused by his skillful tricks.

I wrote a criticism which I send with this, and which the leading daily journal of the city was fair enough to publish. I think one good will come out of these exposures, they may lead Spiritualists to air. think one good wilf come out of these ex-posures; they may lead Spiritualists to sift evidence more thoroughly and that is nec-essary, especially in materializations. I have seen these, genuine and spurious, as I think, and can see need of close and fair research and discrimination, as not only tricky mor-tals, but "tricky spirits," more crafty than any that Shakspeare imagined, may have a

hand in these things.

Let all stand fast while these attacks are made, and the truth of Spirit intercourse will triumph!

will triumph!

Look over the book-list of the Journal, and send by mail for the best volumes to fortify yourselves and lend your neighbors. Such books should be read for more than they are. Of course the Journal must be sent far and wide, to freshen up and keep alive its readers,—a process important and vital.

G. B. Stermins.

W. IRVING BISHOP'S LECTURE ON SPIRITUAL PHENOMENA CRITICISED.

(From Democrat and Chronicle.)

SIR: As you published a report of the lec-ture of W. I. Bishop on spiritual phenome-na, of course you will be just enough to give space to a word of comment from one who has been convinced, for more than twenty has been convinced, for more than twenty years, of the reality of spiritual manifestation and communion—convinced against My own expectations and desires by a weight of irresistible evidence. I have seen many mediums, exposed, some pretenders, and aimed to sift the false from the true, for where pretense is there must be something genuine to counterfeit.

I have had a long conversation with William Lloyd Garrison; have attended seances with Jacob M. Howard, United States senator from Michigan, and watched his close and critical methods, such as an

his close and critical methods, such as an able lawyer would use in sifting evidence; have heard the daughter of Joshua B. Gidable lawyer would use in sifting evidence; have heard the daughter of Joshua B. Giddinds tell of the experience of her heroic father, and of his last hours on earth made sweetly happy in the light of his spiritual faith; and to hear a young and inexperienced person, like Bishop, dippantly speak of Spiritualists at wholesale as dupes or knaves did not give me a high idea of his wisdom or modesty. I observed that he dealt in assertions—such, for instance, as that he had been the means of exposing the Katy King fraud, that ten mediums had been driven out of Boston by him, etc. As I learned, in Philadelphia, of the Katy King affair, it was exposed by the Spiritualists, not by Bishop. Who were the ten mediums he drove out of Boston?

His one experiment in "mind-reading" was of small moment, but that is not spiritinercourse. Spirits in the body can read mind sometimes, as well as those out of these bodies. Can he read mind a thousand miles distants? I have had that done, yet did not suppose a "spirit" did it, save that in the form of a fine psychometrist. His cabinet performances were good tricks of dexterity, as he claimed, but only touched the verge and included but a small part of the wide and varied range of spirit manifestations.

He said all he did, or all of physical de-

festations:

He said all he did, or all of physical demonstrations that was done, was the result of trained effort of nerve muscle and dis-jointed limbs of pretended mediums, and had one of the committee blindfolded when he sat in the cabinet and held him (Bishop)

he sat in the cabinet and held him (Bishop) lest he should see him perform his feat.

I once sat with four others, one a medium, in day light and not olindfolded, around a table, all touching its top with our fingers. I sat so as to see the medium opposite to me, and knew he was notionless while the table floated a foot high in the air, with a man weighing one hundred and sixty, pounds sitting on the middle of it, rising and falling a score of times, while the medium's finger but touched its top and every limb and muscle, of his body was quiet. This fact (one of many) destroys the assumed theory of Mr. Bishop. To put this in brief form, I will put a few questions, covering only such manifestations as tions, covering only such manifestations as I have seen myself and could prove did space allow.

r have seen myser and could prove did space allow.

First—Can Mr. Bishop keep his bells, guitar, etc., suspended, floating about, ten feet apart in the air, playing in unison with perfect time and tune, laid into the hands or on the héads of a score of persons, and he meanwhile held by two persons, and not moving from his seat?

Second—Can he sit at a table with me (or any person) in day-light, let me hold my feet on his and his hands be on the table with mine, and let me place a clean slate and pencil three feet distant on the table, and he write a sentence to me, I hearing the pencil move and taking up the slate without his touching it, neither of us moving meanwhile?

ing meanwhile?
Third—Can he go out of my sight twenty
feet away, let me sit at a table, in day-light, reet away, let me sit at a table, in day-light, write a letter to a departed friend, sign and seal it in blank envelope, call him back, lay it on the table, sit by while he holds his fingers on it a moment, and then he rapidly write a reply clear and correct, each question answered in its order and distinct persons and events also mentioned?

tion answered in its order and distinct persons and events also mentioned?

Fourth—Can he meet me, or any stranger, and in ten minutes sit down opposite at a table, in day-light, and rapidly fill several sheets, giving family names, events, ages, writing backwards but correctly?

When he shall do these things he will reach the verge of a higher class of, phenomena, where not only power, but intelligence, design and affection are manifest, but a vast realm of spiritual realities will still be beyond, questions unnumbered can be propounded, and his poor hands lose their cunning, his poor shoulders grow disjointed, and yet the work undone!

As a slight-of-hand exhibit, counterfeiting a few crude manifestations, the affair

ing a few crude manifestations, the affair was good; as an expose of spiritual phe-nomena, meagre and inconsequent.

nomena, meagre and inconsequent.

I have watched mediums more closely than the committee of Mr. Bishop, yet I think they aimed to do well, and surely deserve commendation for their kindness and courtesy to him, and their careful observance of the simple conditions he required—a striking contrast to the rude and faithless treatment sometimes bestowed upon mediums.

As for frauds, one sees in a newspaper, an exposure of a medium in one paragraph and of an unworthy elergyman in the next,

and all honest people say it is well, but draw no fair warrant therefrom for whole-sale condemnation of neither. Not by Bishop's exposures, or unreason-ing and ignorant repudiation, is Spiritual-ism to be settled or ended. It is too strong in facts and records for that and is too in facts and proofs for that, and is too deeply seated in the hearts and hopes, the spiritual culture and religious life and growth of a multitude of thoughtful peo-ple. By the study of spiritual laws a good-ly company of men and women, in our land and in the old world, illustrious in literaand in the old word, independent the fight ture, science and art, have gained new light and hope. Science in its present aspect, is inductive, external, materialistic; it knows no soul of things, its logical outcome is atheising and materialism, mind the product of matter, and dust to dust the last of life. Dogmatic theology is on the wane. Instead of trying vainly to solve this matter by of trying vainly to solve this matter by slight-of-hand performances, might not thinking people be better occupied in con-sidering that a day may come when the facts, the philosophy, the religion of Spirit-ualism may save the spiritual life of the church on one side, may spiritualize science and make it deductive and intuitive, as well as inductive, on the other, and so end-the conflict of science and religion? the conflict of science and religion? ----

A Few Words on Organization.

BY CHARLES CASE.

Earnestly, ably, convincingly have you, through the JOURNAL, urged upon Spirit-ualists this one great need and duty of the hour. Not to leave the work half done, halists this one great need and duty of the hour. Not to leave the work half done, you at length gave your ideas of what Spiritual Organizations should be in the form of "Articles of Association." It is of these, and in connection with them, that I desire

to offer a few suggestions.

Evidently, in preparing these articles you Evidently, in preparing these articles you have paid due respect to that horror of creeds entertained by so many Spiritualists, even if you do not share the feeling yourself. Thee effort and design to divest them of every feature of creedism are palpable, and certainly so successful have they been that, but for the name given, any one might read the article through and through without a suspicion that they were intended as a platform for the advocates of, and believers in, Spiritualism. From beginning to end, there is not evens a hint of what Spiritualists, axsuch, knew, or believe. This may be both politic and right, but pardon me for saying I gravely death whether it is either. In the first place is it exactly fair and frank towards outsiders to be, as an organization, so mum, so non-committal as to what is, or is not. Spiritualism? If it is something—if it is not so visionary as to be absolutely undefinable, is it any more than proper and right that inquirers should be able, in our articles of organization, to see what that "something" is?

Secondly: It is not, after all, quite practicable to give a definition of what consti-

Secondly: It is not, after all, quite practi-cable to give a definition of what consti-tutes Spiritualism and distinguishes it fromall the older religious creeds, without trenching at all upon the moral, in electual or religious freedom of any one?

or religious freedom of any one?

The peculiar, characteristic difference between Spiritualism and the older creeds is, that these go "by faith," that "by sight." What Catholies and Protestants take upon faith, and, at best can only believe, we, Spiritualists, take upon observation and experience, and accept it because we know it to be true.

In addition to what Spiritualists affirm as based upon actual knowledge, I believe they all agree that a strictly virtuous life is the proper one to live, and perhaps a platform that should avow this would not therefore be dangerous.

Now what possible harm can come from articles covering the points indicated? Suppose in your articles, as given in the Joun-NAL, immediately after the one giving the names, and designating it as "the— Society of Spiritualists," you should insert an article of this sort—

" ARTICLE SECONS.

"We are Spiritualists, and so call our-selves, because from personal experience, or the testimony of our senses, or both, we do know that man's spiritual nature survives the change called death. Beyond this our sole creed is, in every relation of life, to do as we would be done by."

Would such an article tread upon the corns of any sincere Spiritualist? And would not all members of such a society feel that they had something tangible to stand by and vindicate? Could outsiders any longer say to us, "you do not yourselves know, ordiare to say what you believe!"

Besides, permit me respectfully to suggest that with all your ingenuity and ability the articles you have proposed are not critically free from creedal features. Take for example your Motto:

"THINK FOR YOURSELF AND EXPRESS THAT · THOUGHT."

"FREE THOUGHT WILL GIVE US TRUTH."

Agreed! but suppose you had ended thus. "Free thought will give us Calvinism?" What would that be but a creed? But is your formula anythe less so? Is not this the sole difference, that the one is a true, the other a false creed? It seems to me this is too hair for argineers. is too plain for argument.

is too plain for argument.

Finally: May I suggest the possibility that Spiritualists may carry their dread, or hatred of creeds to an extreme unwarranted by reason. Granted that harm, almost beyond description, or even conception, has resulted from cased-organizations in the past (and on this point history tells no uncertain story), is it not equally true that the germ of all the resulting evil, may in almost every instance, perhaps in all, be found in the faulty, false creed itself? Has every creed wrought mischief? If so has not every creed been inherently bad? And yet, if they have, does it follow that a good creed, for a good purpose, is an impossibility?

bility? Deeply feeling the force of what you and others have said in favor of organization, impressed with the conviction that it is the impressed with the conviction that it is the one pressing need of our cause—that for the want of it, Spiritualism languishes everywhere and sooner or later "languishing must die." I still feel that when we organize as Spiritualists we should thereby confess what we are, and, wherefore, and this have something to labor—perhaps, to that for.

REMARKS:-Bro. Case's love for the creedal organization that he and others launched at Philadelphia last July, (and which the BANNER OF LIGHT insists is already dead,) does not approve of and fully accept our articles of association for local societies, which will admit to membership the millions of people who hope that Spiritualism will prove true, though as yet they have not got the convincing evidence of it. They are ready and anxious to investigate, and will co-operate and help sustain a society of Spiritualists in every good and noble work, but will not confess that they believe in spirit communion before they get evidence

Why exclude those investigating millions. who hope Spiritualism will prove to be a and Minist truth, by incorporating in the articles a clause which they in truth can not subscribe to? But we have traveled all over this ground in the many articles already published upon organization, which are yet fresh in the memory of the readers of the JOURNAL, and do not feel called upon to repeat that which has been so fully discussed already.

But we will say this; Bro. Case feels quite confident that our motto,

THINK FOR YOURSELF AND EXPRESS THAT THOUGHT!

FREE THOUGHT WILL GIVE US TRUTH! is a creed. Well, he favors creeds, and the motto, to him is a creed! So we have unwittingly gratified the creed-loving Brother, and by so doing have not repelled a single opponent of creeds, as they with ourself, do not see it in that light. We must be permitted to congratulate ourself, on having been able to furnish our creed-loving Brother with a cfeed, that to us is not a creed!

Books Received.

PRINCIPIA OR BASIS OF SOCIAL SCIENCE Being a survey of the subject from the moral and theological, yet liberal and progressive stand-point. By R. J. Wright. Second edition. Philadelphia: J. B. Lippincott & Co. Crown, 9 vo., 523-pp. Price \$3.00.

THE FUNCTIONS OF THE BRAIN, by David Fertier, M. D. F. R. S. Illustrated. London: Smith, Elder & Co. Chicago: for sale by W. B. Keen, Cooke & Co.

LIFE'S AFTERMATH. A story of a quiet people. By Emma Marshall. New York: E. P. Dutton & Co. 12mo., 352 pp. Price \$1.50.

SORRENTO AND INLAID WORK. A complete and practical manual on scroll sawing. By Ar thur Hope. Chicago: John Wilkinson Publish er, 55 Lake St. Price \$1.50.

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Objects to be Attained by Organization.

In discussing this subject in our last week's issue, we incidentally and unexpectedly, while writing that article, were impelled by a call from a young man just released from prison, to consider the duties of society towards that class of unfortunate individuals.

We now feel impressed to further consider the subject in this cicle: and we will premise by saying that the rules for government and discipline in many prisons are absolutely barbarous, relics of antiquity and religious intolerance, while others, especially in the new states, are humane and in keeping with the growing liberality of the present era.

For instance, in the States of Ohio, New York and Vermont, the great humanitarian newspaper—the Religio-Philosophical Journal (a paper that has more subscribers and subscribers of the more intelligent classes, than any religious paper in America), can not gain entrance into their prisons, to be perused by the convicts, while all sectorian papers can.

This invidious distinction unfavorable to the JOURNAL, would be speedily remedied, if Spiritualists were properly organized in those States where petty religious officials hold supreme control. It is an unwarranted interference with the sacred rights of individuals—be they convicts or freemen at large. It is an abuse of power that should be exposed and abolished. Spiritualists have but to present a united front, and politicians would see the necessity of yielding to such "moral sussion."

Such conduct on the part of wardens of prisons, is in keeping with the petty officials at the Employment Bureaus of the Y. M. C. A., who assume to make every person (who asks for employment), get down on his knees and pray in Orthodox form to Jesus. It is a fact that the Protestant Religionists are as dictatorial when they choose to exercise that power, (which is on all occasions when they think there will not be a positive protest) as are the Roman Catholics.

But thanks to the spirit of the age, the new States have been and now are being filled up with young, enterprising, liberal minded men. They see that knowledge, (a knowledge that suffering inevitably follows the violation of laws) and not a crucified God, or the blood of God or man, is what saves men from crime, and elevates human character—that only which survives the dissolution of the physical body.

The liberality and good judgment manifested in the discipline at the States Prison in the new State of Nebraska, is so widely in contrast with that bigotry that is manifested by the prison commissioners of Vermont, (we blush for our old native State when we think of the dark religious bigotry that yet reigns supreme there) New York and Ohio, that we give the following as an example worthy of initation, by the above named old priest-ridden States.

A young man (we will call him M-.),-a clerk in a R. R. Office, in a moment of weakness, took a package of money left in his care and concealed it-never opened it-but so soon as it was missed confessed the crime, saying that he had no extenuating circumstances to urge as an excuse. Said he, "I for the first time, felt the temptation and fell. I only know that I was too weak at that moment to resist the temptation." -He was sentenced to the Nebraska penitentary for three years. He entered the prison as a convict, but flis marked intelligence and manly deportment, though in a convict's garb, did not go unnoticed by the kind and humane warden of that prison-a man of marked contrast with the bigot who did a few years ago, and who perhaps ,does now, fill a similar position in the Ohio State Pris-

He, a bigoted ignoramus sent back a copy of the Religio-Philosophical Journal (which was sent free to a life coapiet), with his indersement on the margin, "Mr.—————————————————is a murderer, and that is enough

without his being privileged to get worse by reading the RELIGIO-PHILOSOPHICAL JOUR-NAL!"

That petty official presumed to indorse that insulting language upon the margin of a paper, (whose great aim is to elevate human charaster, and to raise the unfortunate criminal to the plane of true manhood), and return it through the United States mail, a crime against the law of the United States governing mail matters. The religious bigot assumed to officiate as a conservator of a life concict's morals, and prohibit the reading of this paper by life convicts and all other inmates of the prison.

The warden of the Nebraska prison soon became the confidential friend of young M—, while he in turn became a warm sympathizing friend of every unfortunate fellow prisoner.

Like an angel of mercy, he at a glance seemed to take in the whole situation and comprehended the great truth that knowledge is the true Savior. He had seen a copy of the Religious Philosophical Journal, while awaiting his sentence, and was inspired to a comprehension of the fundamental principles of the Philosophy of Life, therein developed.

He wrote to the editor of this paper for copies to be sent regularly for the use of the prisoners, and his request was freely granted, as—is always done on request, free of charge.

The readers of the JOURNAL will remember the appeal that M. made for books, slates and writing utensils, for the use of the convicts of that prison. The response to his call through the JOURNAL was prompt and generous. Many authors and dealers throughout the country sent what was required, and the American Express Company carried the donations free of charge. There is a generous impulse in man's heart when properly appealed to?

Young M—speedily organized a school, and old and young were permitted during their leisure hours to attend and receive instructions. The long lonesome hours of solifude usually imposed by heartless religious ligots upon convicts, during the time that is not demanded by the daily taskmasters, was spent in the acquirement of that knowledge which would fit them for honorable business, when released from prison. Indeed, the prison took on the character of an asylum, under the kind warden and young M——'s. school.

A marked case of improvement was that of a young wild Indian, who when intoxicated by "fire-water" (the white man's "stiff-ener" when bent upon effine), committed a murder, and was sentenced with five-other Indians to the Nebraska prison for life. This young Oto Savagd became not only civilized but an ambitious student under young M—'s tuition; and here are two of his letters written to his tutor with his own hand, since M—, came to this city. Read these letters and then judge ye, whiether the savage may not be civilized under kind treatment and become educated to a knowledge of the arte and sciences.

of the arts and sciences.

Deart M.—I have heard from you by some your friends. The feason I write to you because I know where you was. I am not well since friday because overwhelm woks at washhouse the reason weary me down also I told him your friend McCauly yesterday you was require of him he hide his face with his hand and weep and hold me with his hand and his head against my breast and he tried hide his tears from me. Danis Kelly he take care good of him—Will the Old Foster he request me to tell you what you promise to him a bible. I don't want ask you anything yet I guest you know what I ask you when you was here. I am so glad that you got-place to stay and work the seem to me I have no friends among the prisoners. I have try to keep patient for what advice that you give me to do. We have 'good time at thankgiving day last thursday we have big dinner and mock the court you may have good time too down there. Now Will one thing I want you do for me that is man there editor A, C. time his name is Frank Burr if you see him or drop a letter to Post Office for me. to tell him I am very much gratitude to thank him to all his kindest treatment toward me ever since year 1873. An other ladic there her name Mrs. M. E. McGee, she promise me some books she did not send me any yet, may you require there for me. Now Will will you please dont forgotten what I wish you to do for me. I will try to write to you once a while if I tive little longer.

I am yours Friend,

Jas. WHITEWATER.

Neb. State Prison, Dec. 3, 1876.

DEAR FRIEND.—I will drop you a few lines with these your friend Old Foster to let you know that I am getking better. I am so glad to reed, your kind letter last night. I did not see him Danis Kelley, yet when he come in cell room than I will tell him what you say—Well I think I would not forget you long is I live in this penitentiary I/only receive your prograph sometime ago—think I will not lose that picture now Will I beg something of you that is writing pen if you think, last me longer must letter only that.

I hope hear from you soon again, give my best wishes to you all frds.

I am your Friend as Ever,

I am your Friend as Ever, Jas. WHITEWATER OR NEITH CARL State Prison, Neb., Dec. 18th, 1876.

[A letter written by the Indian boy for a man 73 years of age who could not write.]

WILL S. M.—Dear Friend.—I thought I would drop you a few lines to let you know that I am getting along well as usual and I hope this lines may find you the same blessing, and hear from you soon. Again the wall is complete all round the building the gate door the hang up to-day we are expected move it in the cell house soon the nearly all the prisoners they chang clothes that gray cloth you saw them cloth six tailor shop for make clothes for Woy—terietory our boss he keep busy all day long to look after the boys making them clothes. My frd I am so glad that you promise me the hible, that I should receive one he for the new year this is all I got say will you please answer this and let us hear from your again.

From your Friend.

From your Friend,
T. C. FOSTER,
Lock Box 34, Lincoln, Neb.
State Prison, Neb., Dec. 10th, 1876.

The work of Young M .-- . soon reached the ears of the Governor of the State. He being no bigot, approved of the school, and -- , provide a report, from which he made up that portion of his annual message to the Legislature referring to the State Penitentiary. The Governor also, unsolicited sent young M-, a full pardon. But so eager was he to more fully perfect his school that he remained three months afterwards of his own volition, to get everything arranged so that another could take his place as teacher when he left. Here as if by divine interposition, a young man was, like the Nazarene, placed under the spell of temptation, but unlike him he fell; yet but for that fall, the noble work of educating convicts in the State penitentiary might have been delayed for a century! But revolutions never go backwards. The example set by young M--. will be followed in other prisons, the new States first, mark you!

Now the all important questions which we wish Spiritualists to ponder well, and answer satisfactorily to themselves—each individually, for him or herself, are these: What can we do individually and collectively to change public sentiment in regard to prison and all other reforms,—how and when shall we commence the work?

Inasmuch as our last week's article presented the importance of furnishing good homes to released prisoners, where they would be free from temptations to return to their old baunts, and the victous influences of, old companions in crime, we will continue the consideration of that subject now. O! lead me not info temptation, is the sincere invocation of every thoughtful soul!

For a moment let us suppose that the faw Spiritualists to be found in each town throughout the civilized world, were organized into local societies, and that each society has a committee to be called "Prisoner's Reform Committee." Let it be the duty of this "Committee" to obtain every month, from the warden of the penitentiary of their State, the names and a full description of the moral and intellectual status, and industrial capacity of all who are to be released during the next ensuing month, and what part of the country each desires to go to, on being released. When possessed of that knowledge let the Committee seek for some good man who would be willing to give employment and a home to such released prisoner.

Then let the fact be communicated to such prisoner, and if he accepts of the profered situation, have him transported immediately on his release, to such home. In this way a great majority of such men would be removed from temptations of vice, and reclaimed. If the prisoner desired to go to a another State the fact could be communicated to a like Committee where he wanted to settle.' Under the present conditions existing in society, seven-tenths of those who are sent to state prisons return from time to time back to prisons, all through the remainder of their natural lives, and prove eventually to be the most desperate of criminals-thus showing that prisons as now conducted are schools for crime.

How long shall this condition of affairs continue? It is for you, Spiritualists, to act in this grand reformatory movement! Close upon, and most legitimately will follow the great reformatory inspiration-that is the thought that every earthly child contains the germ of infinite possibilities, and that all belong to the body politic! hence should be properly fed, clothed, cared for in case of sickness, educated, and taught habits of industry, economy, and that system of moral ethics universally conceded as correct. whatever may be the political or religious difference of opinions of parents or guardians. First let such duties be imperatively imposed upon parents and guardians; secondly upon public guardians in case of the inability or neglect of the former.

These grand reforms lie at the very basis of human happiness; and Spiritualists under the guidance of the Malancthons, the Howards, and a host of other philanthropists and sages of the higher life, must not longer hesitate to grapple with the errors of the past, and put forth new energies for the elevation of human character.

Here is a new and unoccupied field for energetic action, which lies at the very basis of all other reforms. Let Spiritualists who fully appreciate the fact that knowledge is the true savior, begin at The very basis of all reformations, and they will find millions ready to co-operate in every good and noble work.

ATTENTION SUBSCRIBERS!

Out thanks are respectfully tendered to all subscribers to the Journal, who have remitted past dues. Such responses have been a source of very great relief. Still there are those yet remaining, some for a very long time-to all such we appealin that spirit of justice that no one should fail to head. We have just incurred a great, expense for an entire new outfit, with the full expectation that every subscriber who has not already paid in advance will do so and that those who are in arrears will promptly remit-so as to give us all past dues without further trouble. If any one has any genuine apology for further delay, let him state those reasons clearly, but at the same time remitting not only postage already advanced by us, but for the year to come.

Rumon has it that for want of support one of the individuals promisently engaged in the materialization business, under conditions that might admit of trap-doors, has left for parts unknown.—Boston Scientist. THE KEY! THE KEY

Give us the Key that Opens the Doors to the Tem-

NUMBER IV.

On all sides aspiring minds are present ing keys to the world that unlock the doors of Nature, and present new avenues of investigation. One leads to the moon, presenting its mountains, volcanoes, deep gorges and precipitous embankments; another to the sun, another to the planets, another to the various comets, etc.; in fact, the doors leading to the inner world are apparently, infinite in number, and the desire for knowledge seems to increase with the advent of any new idea or fresh illustrations. We live however in a world of deception! Figures of speech cater to the sensations of the mind, the same as intoxicating drinks to the appetite. Ministers indulge in rhetorical flourishes, in hyperbolia illustrations and in the use of metaphors, to that extent that their listeners are lost amidst the labyrinthine sentences, and the jargon of words. They make the "heavens ery out," and "shed tears of sorrow," while the earth itself "expresses emotions," and the syn "hides its face," and the very firmament is "draped in saitness," the "windows of heaven" are opened, and the sun "turned to blood," while Job asks, "Canst thou bind the sweet influence of the Pleiades or loose the bands of the Orion?"

As an illustration of the various method: of deception, we might refer to the young lady who solemnly swore, at the wish of her father, that she would oever marry her lover on the face of the earth. The old man animated and gratified with this manifestation of filial love on the part of his obedient daughter, retired to rest that night with his mind screne and happy, while his daughter, accompanied by her affianced, retired to Mammoth Cave, and there, under the face of the earth, they were united in the holy bonds of matrimony. The next morning the old gentleman saw the point; alas! too late. It is this general recklessness on the part of different ones to conceal their real intention beneath a flow of words, or skillfully embedded in a figure of speech, that cause half the misery and trouble in the world.

Deception is constantly misleading humanity; and even physical mediums will present you a bogus spirit as one of your deceased relatives, and draw tears from your eyes as copiously as water from a cloud, as you greet it with a tender caress or affectionately kiss its pouting lips. Who will present a key that will unfold to the world a method whereby this deception prevarication, absolute falsehood and inordinate use of metaphors, may be avoided? Perhaps it was well when one of the pioneer ladies of the West practiced deception on a favorite goose-the gander was deceased, and it is a well-known fact that the female will not sit in accordance with the demands of nature unless her noble lord is around. What should she do? She was soon free from the dilemma, She procured a mirror and adjusted it before the goose, and she was thereby inveigled into the idea that she constantly saw her mate, and thus practically carried out her mission as incubator.

This deceptive nature permeates nearly all, and from the spiritual side of life, it is regarded as so much darkness enshrouding the world. Some lie more naturally than they eat; will fell a monstrous falsehood when the simple truth would have answered them far better. Abraham lied in reference to his wife Satah. God sent forth lying, intriguing spirits, in order to overcome King Ahab, and Jusus so skillfully concealed the truth in many of his parabled-utterances, 'that to-day no one can tell its real nature. The Bible-the grand old book-contains hundreds of flat contradictions, and has caused barrels of human blood to be shed. Lant is languishing in prison to-day for quoting some of its obscene passages, while Jesus has given a history of his own life through a dozen different channels, each considered perfectly true yet different in many essential partic ulars, ' Even "Art Magic" was sent forth with an illusive bait. The prospectus thereof was flaming, the promises gilded with gold, and the facts to be set forth-indispensable, yet when presented to the students of ancient lore, the key was wholly wanting, that would enable a man to learn the true nature of magic. The story was there; wonderful incidents were related with a flourish of words that was fastinating, and intricate avenue-winding sentences would lead you to the "finis," yet the key was not furnished, and the result so ardently wished for, not realized. The author of Art Magic was not even as generous as the novelist, the sublime weaver of fiction, for he presents a key to his narrative on the last page, and with that the plot is unlocked and the destipy of each character made plain.

You can adjust a pail of delicious oats before a horse, and by traveling all day the patient animal will be no nearer reaching them, although he has been constantly expecting to do so. It might do to deceive a horse or a goose, but for human beings to deceive each other, it is simply damnable.

"Some people," says Jeremy Taylor, "are busy in the world getting together a handful of thorns to sit upon;" but the principle occupation of humanity generally, is in the practice of deception, and by withholding the key which they possess, and that might benefit humanity if handed freely forth. Was not Röbert Collier practicing deception when a Methodist at a salary of \$500 per year? How now with a salary of \$5,000; installed as a pastor of a Unitarian church? How about deception practiced and promul-

gated by the thousands of different denominational preachers in the land? It is useless to inquire who killed Cock Robin, who struck Billy Patterson, or who stole Charlie Ross? A cloud of deception overshadows the whole world. It is practiced in the pulpit, on the forum, in the halls of Legislation and if the Bible be true, by Yod, too, sitting on his golden throne in heaven. Is it strange, too, that books on Magic are issued, circulated freely among all classes, while the key that leads to the Inner Chamber—the laboratory, if it exist at all, is carefully concealed from the reader?

Withhold no key that you possess, that can open the gilded doors of Creation, and present the throbbing Torces of nature working silently and mysteriously in their destined course! The miser hoards his gold,-and within his soul you can not hear a single pulsation for suffering humanity, and no thought from an angel can penetrate there. Miserable, degraded, heartless biped, an arid desert on the ocean of humanity! It is the spine with those arrant pretenders who traverse the earth with a key to the Vestibule of Nature, which they miserly conceal from the rest of the world, either in their own mind, or beneath carefully constructed labyrinthine sentences, expressing more marvelous tales than was ever uttered by-Sinbad, the sailor.

A Letter from a Correspondent: Comments.

DEAR SIR:—There is an acquaintance of mine here who seems to be a subscriber for the RELIGIO-PHILOSOPHICAS JOUNAL, and he has frequently loaned me a copy to read; besides this, I-have read many books on the subject of Modern Spiritualism, and also have received letters from parties whom I regard as truthful and intelligent, and I hegan to think there might possibly be some truth in it; but in order to make sure, I thought I would investigate the matter some, hoping that it might be true. So far, then, as I have investigated, I have found it to be a delusion, an unmistakable and unmitigated fraud and humbug.

There is a man by the name Dr. J. V. Mansfield, 361 Sixth ave., New York, who advertised himself in your paper as a teamed when the subject in twice, and I am satisfied he is a fraud and a cheat. He sends answers, to be

Mansifeld, 361 Sixth ave. Ned York, who advertised himself in your paper as a test medium to answer scaled letters. I have tried him twice, and I am satisfied he is a fraud and a cheat. He sends answers, to be sure, but he certainly fabricates them himself. They no more are dictated by a spirit out of his natural body than if they had not been written. His whole art seems to be in becoming possessed of the contents of the sealed letters, by some adroit means; that is his trade. Such questions as he sees he can make a plausible answer to, he does so; test questions he merely alludes to in a vague way, without answering any single one of them. A spirit who has intelligence enough to make a communication, and has the power to do so, would perfectly understand that no credence or faith could be attached to any communication purporting to come from him to a mortal on earth, unless some fact or answer to some test question, so as to identify him with the communication, so as to know certainly that it came from him and from no one else. In this, then, the main thing he totally and entirely fails. Now it is fairly presumable that all these so-called test mediums, are simply cheats—and frauds. Do you know of your own individual knowledge anything to the contrary in good truth? I presume not. I presume they are all alike, and furthermore that the whole thing is simply a delusion and a fambug, but I am wilfing to stand corrected, I am not prejudiced, but at all, I am ready to fook at any fact squarely in the face. Do you know of any single man or woman, calling themselves test mediums, any better than J. V. Mansfield? If you do, say so in your Journal. You can publish this letter if you choose: I have no doubt that if I was in Chicago, all your test mediums, and materialization mediums might be readily detected as gross impostors and cheats, simply to get money, by a little careful investigation by parties of intelligence who have determination enough about them to not be imposed upon by trickery. This is the opinion I ha

Very Respectfully, JESSE JONES.

P. S.—If this whole thing is a delusion, a cheat and humbug, merely carried on for money, and to defraud the over-credulous, you certainly do wrong in publishing your paper, so far as advocating such a doctrine. I believe in liberal thought and views, but don't advocate a fraud.

REMARKS.—The foregoing letter is written from Mr. Jones' standpoint of truth he evidently feels just as he expresses himself.

While he is strictly honest he is so locked up in self-convictions that he involuntarily prejudges spirit-communion as a fallacy and all mediums as impostors.

That condition of mind unfits him for receiving truth when clearly presented to him, while others equally sound in judgment, would candidly weigh all that was presented, and from such evidence be convinced of the grand truth of spirit-communion.

That Dr. Mansfield gives mediumistic and responsive answers to questions sent to him in sealed letters, without opening the letters, is as well established as any other truth. If so he is no impostor. The true philosopher on receiving such evidence of some occult power, inquires how it is done. While in most cases there is wanting an identification of the spirit addressed, (in the letter) yet the answers are responsive to the questions asked, and are signed by the true name of the spirit addressed.

If Dr. Mansfield has the power of reading questions and names while the same are enclosed in several thicknesses of paper, closely sealed and sewed together, such power is worthy of the attention of modern

Our correspondent does not pretend that Dr. Mansfield opened and read his letters. If our correspondent would begin on a lower round of the ladder, and first study the simple phenomena incident to spiritcommunion, he would become receptive to

receive the same, and philosophically account for it without denouncing Dr. Mansfield and all other mediums as impostors. In all due deference to the gentleman's general intelligence and scholastic acquirements, his manner of treating the subject of spirit-communion, is quite like that of a man who has arrived at the age of twentyfive years without studying the simple rudiments of common arithmetic, and then commencing with algebra.

Spirit-communion is a subject, the philosophy of which, is at best little known. Of the occult powers of well-developed minds in spirit-life, few, who receive the truth of such communion, give even a thought.

Those who begin with the simple sounds called spirit-rappings, and go on through many phases of spirit influence, become convinced of the reality of the intelligence called spirit-control; and in due time are prepared (having thus become receptive to truth) to inquire into the manner of such control, and if they find it to be departed spirits, who once lived as we now, live, the next inquiry is, how do they do

Our correspondent commences with a cor-respondence, (through sealed letters) with some well-known spirit. He gets responsive answers, but John, for instance, don't tell where he died nor when. Indeed he gives no test at all that satisfies his interrogator that it was not the mind of the medium that wrote the answer.

But let the reader bear in mind that the sealed letter which contained the questions answered, remains unopened beyond any controversy.

The pertinent question now is, (if the answer comes from the medium's mind), how does the medium read the contents of the sealed letters? Who can say that he does not do so clairvoyantly, and answers the same from the clairvoyant plane of life, but mechanically, to his normal plane.

If that hypothesis be true, it is worthy of the attention of the savans of the present hour, and they should render a clear solution of the way and manner it is done. Certainly the reply of imposition on the part of the medium, (if it be only his internal sense that takes cognizance of the contents of the sealed letters, and gives the answers.) is very unitist not to say a manifestation of weakness on the part of the accusor.

We have not time nor space in these remarks to go into a philosophical dissertation of the modus operandi, by which the spirit controlling performs the task. To do it would require more than one chapter in the elucidation of the Philosophy of Life.

But all advanced thinkers in the field of spiritual philosophy, will see the fallacy of The Wonderful Healer and Clairvoyant,the judgment pronounced by our correspondent; and yet millions are less generous than he is-they do not so much as give the subject the least attention. We will in conclusion volunteer this advice to our correspondent. Os down to the lower round of the ladder-study the tiny rap, and then tell | Mrs. Morrison is an Unconscious Thance Mr. us how it is made, and from whence comes the intelligence spelled out thereby, from the patient calling over the alphabet. Then turn your attention to a writing medium, whose hand is controlled to write mechanically from right to left, and bottom up to the medium, but right side up to the investigator who sits upon the opposite side of the table to the medium, and tell how it is that she writes thus about family secrets, and signs the name of a deceased wife, husband, mother, father or child, as the case may be, of whom the medium had so knowledge.

If you doubt there being such a phase of mediumship, call on Mrs. Bishop, 214 West Randolph Street, Chicago, and many others of like phase of mediumship in different parts of the world, and test for yourselves.

Then witness the entrancement of a young unsophisticated girl or boy, and listen to the eloquent discourse and profound logic flowing from her or his lips, and tell us how it is done and from whence comes such a flow of logic and reason.

A

Then, turn your attention to the hand of toil, that never took an artist's brush or pencil in hand, and behold it trace lines and develop forms of landscapes, portraits and other beautiful works of art, that would be creditable to a Raphael or a Michael Angelo! Unravel the hidden mysteries which lie concealed just beyond mortal vision, be-fore you proclaim the untutored hand to be simply doing the bidding of the artless individual to whom it belongs.

Then before consigning your own heavengiven powers to a condemnation of that which you do not understand, examine well indited communications from loved ones in spirit-life, given without the aid of mertal hands, in a tongue or language known to no one present but the investigator, be he French, German, Italian, Russian, or of any other nationality. This phase of me-diumahip is commonly called independent slate-writing. Neither the medium's nor any other mortal's hand aids in the writing.

Call on Mrs. Blade, \$26 West Madison St., Chicago, and many other like mediums in different parts of the world for this phase of mediumship.

We hope the time is near at hand when our correspondent, as well as all other skeptical readers of these comments, will before condemning that about which they have [4] given but little thought, commence and investigate-not in a spirit of credulity, but with candid, receptive and carefully investigating minds, the simple phenomena of spirit-communion, and trace the same from phase to phase until a knowledge of the

higher phases, step by step, until he could Philosophy of Life, in some little degree, at least, will be unfolded to their comprehension, before denouncing all mediums as tricksters and impostors.

Business Notices.

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

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

DR. T. ORMSBEE IS now traveling; his appoints ments will appear in this paper, and he may be addressed in care of RELIGIO PHILOSOPHICAL PUB. LISHANG HOUSE, Chicago.

J. V. MANSFIELD, TEST MEDIUM-SHOWERS sealed letters, at 361 Sixth ave., New York. Terms \$3 and four 3 cent stamps. . REGISTER YOUR LET-

F. Vool, P. O. Box 2486, St. Louis, Mo., the well-known Psychometrist, Medical Clairvoyant and Developer, has just published a new treatise on Development, its Theory and Practice, which will be found very useful. Price fifty cents 1714

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Consemption Cured. An old physician, rewed 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 conjumption, broughtis, catarrh, asthma, and all throst 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 relieve human suffering, he will send, free of charge, to all who desire it, this recipe, with full directions for preparing and successfully using. Sent by return mail by address. ing with stamp, naming this paper, Dr. W. Stevens, 120 Powers' Block, Rochester, N. Y. 18-4

Mrs. C. M. Morrison.

This celebrated MEDIUM is used by the invisi-bles for the benefit of humanity. They, through her TREAT ALL DISEASES and cure, where the vital organe necessary to continue life are not des-

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From the beginning, hers is marked as the m remarkable career of success, such as has seldom if gyzn fallen to the lot of any person. Mils. Moi: niscar, becoming entranced, the lock of hair is submitted to her control. The diagnosis is given through her lips by her Medical Control, and taken down by her secretary. The original manuscript is sent to the correspondent.

When remedies are ordered, the case is submit-

ted to her Medical Band, who prescribe remedies sulted to the case. Her Band use vegetable remedies principally, (which they magnetize) combined with scientific applications of the magnetic heal-

Thousands acknowledge Mus. Morkuson's unparalleled success in giving diagnosis by lock of bair, and thousands have been cured with magnetized remedies prescribed by her Medical Band.

DIAGNOSIS BY LETTER.-Enclose lock of patient's hair and \$1.00. Give age and sex.

Remedies sent by mail to all parts of the United States and Canadas.

SPECIFICS FOR EPILEPSY AND NEURALGIA.

Address, MRS. C. M. MORRISON, P. O. Box 2519, Boston, Mass.,

Passed to Spirit-Tife.

On the 19th of December, 1878, Mr. FRANK STARRS, of Hampshire, Ill., departed this life after a brief illness of eight days, leaving an invalid wife—the daughter of Bro. and Sister Ladd, of Pisto—to mourn his decease.

Passed to Spirit-life, from Howard, Park Co., Ind., Nov. 20, 1878, of membrane croup, Phys. 18, pon of R. A. and Saille Kaufmann, aged 4 years and contains. Of the same disease, Dec. 16th, HATTIE, shed 2 years and 10

months.

The beautiful but perishable forms were brought to the residence of their grand-parents in Edgar Cu. III., and piaced in, the family lot in the Hackborth Cennelery. The parents are firm believery in the Philosophy of Life, and are sustained by its beautiful Futla. Also at our residence on the 11th of Dec. of the same fails beautiful with the Also at our residence on the 1th of Dec. of the same fails beautiful for the control of the Also at our residence on the 1th of Dec. of the same fails beautiful for the Also at our residence on the Hack Laborator of the Also at our residence on the Hack Laborator of the Also at our residence on the Hack Laborator of the Also at our residence on the Hack Laborator of the Also at our residence on the Indiana.

ANNOUNCEMENT.

ANNOUNCE MENT.

THE VOICE OF ANGELS, containing nothing but measure from the vast realms of highricitie, will be issued friby in othics of publication, 5 Dwight St., Bostons, Mass., Teass, yearly in advance, including postage, 81.50. Less time proportionally same. All-etters and inaster for the paper must be achievased (postpaid) to the undersigned. Brigolakay Copring Frinz.

N.B.—To all who take an interest in disseminating the paper truths underlying the spiritual philosophy, if they will send five into the paper of t

PROOF PALPABLE

Beller an Account of the Materialization Phenomena of Modern Spiritualism, with Remarks on the Relations of the Facts to Theology, Morals and Heligion. IMMORTALITY, Author of Fianchette, a History of Modern Spiritualism, Sic. Price, paper covers, 75 cents, postage free; cloth, \$1.00, postage free; cloth, "For sale, wholessle and ceall, by the Relicio Philospiritual Publishing litture, Chicago.

MRS. A. H. ROBINSON,

MEALING AND BUSINESS MEDIUM.

Room 2, 394 Dearborn Street, Chicago, Ills.

think seem to a critical effect that is produced, that takes cognizance of the chemical effect that is produced, that cakes cognizance of the sufficient, but in case the patient rescription, the application is usually sufficient, and the application could, or more, if requires prescription, the application could, or more, if requires prescription to the produced of the sufficient of the sufficient case, also, through her mediumship, also more case of any one who calls upon her at her residence if ity with which his spirite continuing her accomplishing the scound his beginning to the sufficient case of any one and the sufficient can be sufficient to the beating art, but as a popularities and business in the healing art, but as a popularities and business in the healing art, but as a popularities and business in the healing art, but as a popularities and business in the healing art, but as a popularities and business in the healing art, but as a popularities and business in the healing art, but as a popularities and business in the healing art, but as a popularities and business in the healing art, but as a popularities and business in the healing art, but as a popularities and business are sufficient to the sufficient can be sufficient to the sufficient

section.

Tunna - Diagnosis and first prescription \$1(0) our houles to the fixed - Diagnosis are fixed business letters, \$100 - The business should accompany the application to induce a reply.

1 of Pierrafter, all charity applications, to finance a reply, note contain one duliar, to defray the expenses of amanusculation postage.

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

It is a well verified fact that spirits do treat the sick in person, and that when they through a healing medium succeed in magnetizing papers, so as to form a battery of such papers, the latter may be sent to a sick person by mail, and when properly applied to the person of such patient, the spirits who magnetized the papers can follow the same, and get en rapport with such sick person, and in fuse their life elements into them, as a means of cure. Indeed, it is well verified that the band of spirits controlling Mus. A. H. ROMASON, the just lycelebrated Heating 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 siser could do. Many such cases have been pub. lished

Now here follows severa similar cases, one 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 missions, it was while her external conscionations was closely

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.

MRS. A. H. ROBINSON, Medjum, 30-4 Dearborn st., Chicago: Hought I would let you knew that my health is troproving faster than I ever thought it would. When I commenced using your prescription my body was so diseased that I thought there was no relief for it only by being consigned to mother earth from which it came; and that is what I thought you would tell me when I first would you. Please accept my thanks for your proping stateman on a fittle string the proping of the proping of the proping of the proping and it is not make a statement of facts. On the night of the lith of September there were four railes, one gentleman and a fittle spring-spirite, came into iny my large. I will now make a statement of facts. On the night of the lith of September there were four railes, one gentleman and a fittle spring relief on the interpretation of the strong the strong the second in the fit thought your medicine done me any good. The old gentleman is no stranger, as I have seen him before; he was conversing with the solers should your leas the same as you would lity on had been here in your foodly form to make a call. Dispose of this as you think beet, and if you think that it sworth as nawer, let the knowe. Let it appear as it may, to others I san fully conachous of the truth of what I write you. I succept it as such, but will not ask any one size to believe it, until they are convinced as I have been.

Spirit Visitants. .

MER A. H. ROBINSON, 3B4 Dearborn St. Chicago-Dear Haddom.—I have been taking your medicine, as prescribed, for the past ten days, and write your again actording to your request. For the first four or five days the medicine finade me a little sick, and I had a great deal of headache. My head secured very hot on top nearly all of the time, but her the past lew days have first very much better—have had but little bead-planton ever so much cleaver than before it appears to complete on ever so much cleaver than before fit any aprilia around me until last light; but not seen nor fell any aprilia around me until last light; when I was awakened by what seemed to me like a person laying a cold hand or hashs upon me, and afterwards rubbing my spine and abdomen, as you directed to have done every night with your liminest. Tou of course having seen and known of such things, can understand me much better than I can describe it. I feel much encouraged with your treatment, and shall follow it up until I hear from you again. Your friend,

Bilchmond, IR.

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

the Spirit Artist, was the Subject Treated.

Dras Mas. Ronsison, 334 Dearborn St. Chicago, flat: I tried your remedee, and thus far I am much better, I must tell you the strange facts in regard to my treatiged by the spirits. I was quite sick when your letter containing hasnetted papers and prescription came, hence I did not observe the clause to "sleep alone," and as a friend from Ohio-Mra Rijen minth, was here on a visit to me, we sleep tagether. I applied the papers to my bead as directed and went to sleep, "we were both awakened at the same time by what seemed to be the door opening. We then both are door was securely locked before retiring, as the figures approached we both gave a scream at the same time, hence it was no clairvysant vision on my part (and Ellen is no medium at all, but the spirits were so fully materialized we thought them to be previous in earth-life. One of them, the first fagure approaching, was a tall dark complexioned many with long while hair and beard, by forcheed the other, the first fagure approaching, was a tall dark complexioned many with long while hair and beard, by forcheed, the other, the first fagure approaching, was a tall dark complexioned many with long while hair and beard, by forcheed, the other, the first fagure approaching, was a tall dark complexioned many with long while hair and beard, by forcheed, the other, the first fagure approaching, was a tall dark complexioned many with long while hair and beard to the spirits with the part of the bed, and the spirits with the process of the classes of the spirits with the spirits with the process of the spirits with level and the spirits with the spirits w

Mws. Riars, writing on the 16th of December, says;—
"I am better now. Thanks to Mrs. Robinson and her spirity globes. I am visited daily by them, and so plainly does left globes a spirit, and one of the latest the latest that a grand deliber of the laty that I am stopping with, only nine years old, as well as myself, often sees him."

Norm.—While it is a fact that spirits do go to each patient and influe their life simmer into such patients. In the still and influe their life simmer into such patients, in the still a supplier condition, yet such spirits can not materialise and taket themselves known to the external senses of the patient, unless he or she is mediumistic to some degree, for general materializations.

Wonderful Success in Healing the Stek

The cures performed in all parts of the country through the misdimmship of Mrs. A. H. Biblinson, are no less remarkable than those recorded in the Bible. A lock of the sick person's help, sent in a letter, and held in her hand spaties her to accord her spirit mulces go in person to every patient and eiten loaks their presence knows.

During the years life and life, Mrs. Bobinson treasled 4.45 patients by letters and over \$1,000, who called upon her in person. A majority of these cases had been given up as incurable by the regular attending physicians—most of whem speedily recovered under Mrs. Bobinson's treatment, without a change from the first prescription.

*Testimonial.

Mrs. Honingon, Dran Sievre: - I wish to offer you and the good angels my sincere thanks for the benefit I have reserved, from your treatment. When my husband applied to you I from your treatment, when my husband applied to you I wow only want a little inner strength-think I am seeing it day by day. I will send for more papers if I think I need them. 6. Yours truly, Mrs. A. F. BENEBRUY.

Aurora, Ill., Nov. 7th, Rob.

By What Power Is It Done? .

Mrs. A. H. Robinson the healing medium re-ceived the following letter and made the diagnosts appended, pronouncing the patient aircady dead. and transmitted a diagnosts immediately 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 ap pears in the following correspondence

pears in the following correspondence:

Antispipor, Knox Co., Lil., Dec. 18th, 18th.
Miss. A. H. Romissox—Dear Madam: I have
just returned from visiting a sick friend in this
ineighborhood, who seems to be growing weaker.
It seems his disease is not very well understood,
and while in his presence I thought of your wonderful gifts to describe disease, and prescribe proper
remedies for the same. I had a lock of hair ellipped
from his head, which Pinchoss to you, hoping you
will be able to inform one precisely what disease
he is affected with, and the remedy therefor. Ills
age is between 55 and 60 years perhaps about 58
years. Ills name is William Campbell. He has
been quite feeble for two or three months, has not
been able to leave his room for the last month.
I can not give you any symptoms further than be been able to leave the room for the last month I can not give you any symptonic further than he seems to have no appetite, and breathes hurriedly Will you please give this case your early attention and if he can be helped or cured, make out the prescription and write to me at Abingdon, Knox Co. Ills Inclosed find \$2. Yours Iruly.

DENNIS CLARK.

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

Mas. A. H. Rosenson, Chicago, Ill., Dear Mad Mus. A. H. Robinson, Chicago, III. Dear Marane: —I wrote to you this morning, requesting you to make an examination of and diagnose the case of William Campbell. I now write to say my friend Campbell has passed away. I have just learned that he died this morning. If you have made the examination, please write to me what disease my friend Campbell had. Yours truly.

**Description III. Dec. 18, 1876.

Abbegdon, III , Dec 18, 1876.

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

A PHYSICIAN'S TESTIMONIAL

Mus. A. II Blomesson, 324 Dearborn St., Chicago. —After a long persuasion, by my wife, and a long spell of suffering. I write, not in confidence of receiving any benefit, but as an experiment and almost as a last resort. I am a physician of many years' practive and extensive experience in after treatment of all manner of discuses, among which I have treated many similar to my own, and nearly or entirely with perfect success. But in my own case that I ought to know most about I have most signally failed. The ease is one of a sore leg, the left, one third of the way from the ankie-joint to the knee on the inside—not on the skin-bone, as is accommon. It is immediately over the artery. It now is a hard red-looking ulcer—not much sore to the touch, does not bleed very readily, but has the appearance in every other respect of gaugineous. Miss. A. H. Romasson, 204 Dearborn St., Chicago appearance in every other respect of gangrous or proud fiesh, and around it is attended with a 6-orch appearance in every proud it is attended with a corching, burning seething pain, sometimes quite severe; at others not so bad, yet is never entirely easy. The other has been formed about four or five months? And how I want you to diagnose my case and send neither ame and I will send you your fees, if you bed so inclined. If not, I am only out a couple of stamps, and you the trouble of reading this, I send you lock of hair. I claim to be hongest, if I am poor, and wish to be cured. Direct to Dr. W. W. Hall, Shilob Hill, Ill.

Your friend,

W. W. Hall, Shilob Hill, Ill.

Mrs. A. H. Robinson, under spirit control diagmused the case and prescribed remedies, and here

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

Mis. A. H. Rominson:—At your request, I write a report of my candilion on this the tenth day since I commenced using the alterative; but you reducible it has been about three weeks since I commenced using the salve and wearing the magnetized papers. I commenced at once to wear them, and the result was, I rested and slept well the first night, which I could yot do before for several months, 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 commenced, one half of the leg from near the knee down, was as red as fire, and burned just as bad as any burn, and was so painful that I could test have one moment's peace in any way; the next morning it was while, 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 mustly weakness. Now at this writing the ulcer is not much larger than the thumb nall, sind is healing just as fast as A can, and my general health has improved fifty per cent. I feel like another man. I do not know whicher 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 nor my associate doctors could not do the work. We all done our best for six months and what we accomplished did not amount to anything. I have not used one-fourth of the alterative, but I wore my magnetized papers entirely out, and would have worn more if I had them.

I send a lock of hair, one dollar and a stamp, Please send further directions and your till, and I all sends to the laster subtraction. follows the patient's reply-

them.
I send a lock of hair, one dollar and a stamp,
Please send further directions and your bill, and I
will comply to the letter with your directions, if in

I am your friend most faithfully W. W. HALL, M. D. Shiloh Hill, III., Dec 21:4875.

Oplum Remedy.

M. Lovkky, who has just began to use Mrs. A. H. Robinson's Opium Remedy, says:—
"The first night I wore the magnetized paper you sent me, I felt the dear spirit friends with me. They manipulated my bead and face for nearly two hours. I have reduced my allowance of optem our fourth already. Please send me another set of the magnetized papers."

ATTENTION, OPIUM EATERS!

M. B. A. H. ROBINSON, THE CELEMBATED SPIRIT specific for curing the appetite for option and all other tarcotics, by the Board of Chemista, in Spirit Life, who heretofore, gave far the inconsary and tide for curing the appetite for thisco, and a hair restorative for hald beads. One has of the remarky is explicitly the first accuracy in explicit power of the remarky is explicit at the spirit accuracy in explicit power of the remarky is explicit to effect a cure. Free Ra a low. Address Mrs. A. H. Herrinson, 394 Deartoon St., Chicago, III.

Mew Advertisements.



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tnended by physicians and aportecuries.

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firsteres the entire system to a healthy condition. VECETINE

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Cures Pains in the Back. VECETINE .

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VECETINE

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DEATH,

In the Light of the Harmonial Philosophy,

By HARY F. DAVIS.

A whole volume of Philosophical Truth is condensed into this little pamphies.

Mr. Davis has developed wiff true faithfuluss and pathon, the purp principles of true fapiritasism. The sorrowall may find composition in these pages, and the doubtful, a firm foundation by the pages, and the doubtful, a firm foundation by the pages, and the doubtful, a firm foundation by the pages, and the doubtful, a firm foundation by the pages, and the doubtful, a firm foundation by the pages, and the pages of the p

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RELIGIO-PHILOSOPHICAL JOURNAL.

Poices from the People.

. The Old Year.

The old year, bowed with age and care, With silver locks white and bare, Murmur, a sad and plaintive prayer

The celm of his silent tread, Wakes the visions of the dead, Where many a hope and joy has fled

And fancy weaves in measured strain. The music of the past again, Falling soft like summer rain. But the New Year's buighing face.

Peeps through every nook and With a waret bewitching grace Like the sunbeam's gentle fall, Over coffin, lid, and pall. Comes the New Year's smile for all. Bahop A Beals

—Histop A Boals

Kingsville, Ohio.—Bishop A. Beals writes:
—I have been speaking at this place and Ashtabula to large and appreciative andiences. At Ashtabula we held a large meeting in Smith's Opera House and gave good satisfaction. We met Bro. Parsons at the lecture, who is a very wealthy resident of the place, and a bold and induential Spiritualist. He came to my side with encouraging words and pecuniary aid. I am expecting to make engagements at Geneva.

engagements at Geneva.

Angola, Ind.—Dr. J. II. Moore writes:—
Please find post office order for continuance of the
JOURNAL, one of the best papers in America for
representing truths of a superior order. I am
pleased with your position on organization. May
you live long to battle for the right.

you live long to battle for the right.

A.Touching Incident.—W. S. W. of Coshocton, Ohlo, writes:—I will relate an incident not over about two years old. A very intelligent gentleman, living in a large capitol city of one of the states that border on lilinois, and is General Eastern Passenger Agent of one of the great railroad lines. He went to New York to remain a week on official business. When he arrived there, he was so strongly impressed to return home immediately that he returned without going to the business office of his company, or reporting himself in the city. He could not tell why the lupression came over him, and could not resist it. On arriving home the next evening, he found his youngest child sick, but not considered dangerous, and his wife had not telegraphed him. The next day he noticed his wife suddenly leave the room much agitated, and immediately followed in time to catch her as she fell in the hall-way. He asked the cause of her agitation, and she said she had just seen her mother (who was dead) appear, who said she had cour to take her heavy force her the cause of her agitation, and she said she had just seen her mother (who was dead) appear, who said she had come to take her baby from her. Soon after this the sick child pointed up and repeated, "Pretty, pretty, oh how pretty!" and it died. The father and mother had never investigated Spiritualism—knew nothing about it, and believed nothing in it, but were prejudied against it. Six months after this event in relating the singular incident and experien, the gentleman remarked that he had always considered Spiritualism "affirst class gag, and the stories about it humbugs, but," said he, "I have now quit ridiculing it."

God.—The word of God is like music; every

God.—The word of God is like music; every hearer, though there should be hundreds and hun-dreds of them, take the whole without robbing his neighbor.—Berthold Auerbach ("Eddwetta");

Who ever heard him speak? Who ever heard the sound of his voice? Who ever saw him? The world is full of nonsense in reference to Delty. Men talk of him as if he were a personal friend or a near ac quaintance. They describe him and his throne just as the novellat does the hero of his tale, whom he has only seen in his imagination. All efforts to see God would be futile; all endeavors to hear his volce would end in failure; and would any attempts, to describe him, be attended with success.

cess?

Cincinnati, Ohio.—J. C. Campbell writes:—
Lave just been reading your admirable plan of organization in the Journal of December 23. I have for a long time felt the great need of a proper organization for all progressive people. An organization for all progressive people. An organization free from creed, confession of faith, or established platform of principles; having a basis on which all progressive minds can stand, and build upward higher and higher. Your articles provide for a society into which all freed inlinds can gather for the present and future time, and from which its earthly members can graduate into the higher spheres of heavenly society when they leave the mortal.

There is no darkness but Ignorance.-Shakes

There is a grand truth contained in the above. Those the are ignorant can not comprehend the almplest rudiments of creation, hence in reference thereto, are in darkness. The man with a micro scope can see more than he who does not understand the use of one. With a telescope the astronomer can see where it would be total darkness to a savage. Indeed, there is no darkness so great in the Spirit world as ignorance, no light as brilliant as that diffused by knowledge.

Seasions Nettlement, Utah.—Mrs. S. E. Harrison writes:—I assure you we still receive great comfort in reading the JOURNAL. I was reading an amusing account about Solomon's tem. ple in one of my papers; my husband says it is nothing to compare with the Utah Salt Lake Tem-ple, which has taken over twenty years in building, and required a whole territory to do it.

Crazy.—The Scientife American says Spiritual-laia are all fools or Iduatics. When we consider that of eminent insanity expert gave it as his opin-tion that all men are more or less crazy, this is a very mild charge. The saying is, that it takes rogue to catch a rogue, and upon the same rule it would take a fool or lunatic to detect such quali-ties.—Vineland Independent.

Insanity sometimes manifests itself in a very pecullar manner. It is related by a French author that one of his patients heard voices proceeding every instant from her stomach. These voices greatly tormented her. They directed all her actions, and gave notice of what passed within her. They gave her information of her famplaints, and she could then prescribe the medicine that she appeared to require. The voices frequently conversed on subjects of an elevating character; on geography, grammar, and rhetoric, and they corrected her when she expressed herself badly, pointing out the faults she had committed. This, was really a peculiar case of insanity, if such it really was. That all are more or less insane may be true; but that every one has a vein of contemptible foolisheess running through his nature, is recognized as an established fact.

The Coming Fight.—W. A. Brice, of Tonthat one of his patients heard voices proceeding

The Coming Fight.—W. A. Brice, of Tonganoxie, Kan, writes:—The stale old plea and shameful subterfuge, so long brought forward by thristians, that you don't believe in the Bible—don't acknowledge a God"—is worn out, and, as an old familiar tune, is played out. War must be subverted or greatly modified, if it is possible. The new spirituality must come to the front in order to do this. The old orthodox fossils are for the fight; and their diret and foremost aim is to suppress the liberal spirit—starve it out if possible—smother it out anyway possible; and then for a clash of arms between Cathollelsem, and Protestantism; and all liberal-minded people will be supposed to join in the fray, principally on the side of Protestantism.

*Impression.—Mrs. S., a Catholle—and very

the fray, principally on the side of Protestantism.

**Impression.—Mrs. 8., a Catholic, and very excellent woman, says that one day when she was at Liverpool, "It came into her mind" that a lady friend of hers had just died in New York, and she was so sure that this impression was true that she thereupon read the "prayers for the dead" in favor of that lady. Nor was she mistaken. A letter afterwards from New York showed that her impression accorded with facts.—London Spiritualist. Of course she was simply Impressed of the occurrence by her spirit friends. She was no doubt an Impressional medium. Such incidents as the

shove are occurring daily. Progression.—In the light of progression there is no advance made without a corresponding efforts put forth by each individual soul. We see no way out of the prevailing darkness which envelops the minds of men and women, unless they give up the absorbing greed of gain and the gradification of the "lusts of the fesh." Progression in spirit is only accomplished by giving up self for the good of others; self seeking is in an inverse ratio to self gaining on the spiritual plane. Spirit through Henry Voorhees, medium. Organization.—But if you find in an organi-

bettar satisfied to call yourselves Chr stian, by all means organize. If you feel bettar satisfied to call yourselves Chr stian, by all means be Christian, or Christianest of Spiritualists. If you desire prayers, rites, worship, have them all. They are means of growth that have helped many a restless weary soul to a higher life. They will aid you to gain a plane where prayer will be absorbed in action, faith in knowledge, and the organization of the many in the reciprocal in the organization of the many in the reciprocal in-dividuality of the one.—Hudson Tuttle.

In childhood, toys amuse the mind, and some-

assist materially in its development. It would not be well to say to the ambitious boy. You must dispense with your hobby-horse, your kite, ball and marbles," etc. This amusement is site, ball and marbles," etc. This amusement is essential to the young, but as age advances, the law of the same fades out of the mind naturally, like a pleasant dream. Those who love "religious ceremonies," etc., are mere children in advancement, but as they progress, their admiration of the same will cease to exist, just as the love of the child for its toys. No one can take an advanced position unless he is prepared for it; if he tries to do so, he will find repeated efforts necessary.

odo so, he will find repeated efforts necressary.

*A. A. Wheelock.—E. C. Leonard, of Binghamton, N. Y., writes:—We have had a feast of spiritual ideas from Rev. T. Starr King, through the organism of A. A. Wheelock, of Utica, N. Y., who occupies the rostrum of Progressive Hall, in the Reynold's Block. It seemed as though tife hosts of heaven were pouring down the divine spirit of intelligence upon the head of the medium. Such a discourse of logical ideas and deep reasoning on the Phibosophy of Life is seldom heard. He has planted the seed of divine inspiration among our people that can not be rooted from their memory while time lasts. His whole soul is in this glorious cause of Spiritualism. I fear his constitution is not equal to his task, for he sees before him a great work, and he desires the neighboring people-to co-operate with him, and each like the busy bee, do his or her work in tilling and storing the hive with the sweet "manna of heaven" for the great journey of eternal progression.

Messengers.—The Spirit-world send out

Messengers.—The Spirit-world send out messengers in great numbers to bear the glad tidings to the children of earth, to lead them onward, not through fear, but through love and affection. The carnestness manifested by the inhabitants of Spirit-life would be a surprise to mortals, could they see, it. Many are being developed for the purpose of giving the friends who have passed out of your homes an opportunity to manifest their presence.—Theodore Turker, in Olice Branch. Some of the messengers who come, are not always truthful, and hence the necessity of trying the spirits. Andrew Jackson Davis has his everlasting, omsipre ent, mischief-making and impertlasting, omsipre ent, mischief-making and impertitent Diakka, who "is a person with an occult temperament; often polished and dignited, with propensities bubbling from a fountain head of overcharged self-consciousness." These Diakka are a sort of "necessary evil," and they are to the Spirit world, what the "bummers" are to an army of disciplined solders. "A Diakka is an unbainanced, not an evil person—he wanders in his own congenial forests, never resting, never satisfied with life, often amusing himself with jugglery and tricky witticisms, invariably victimizing others. Recent events transpiring in Spiritualism, show that the Diakka clopnent has suddenly become stronger. Resist them successfully, and they will soon diminish in numbers. They are to Spiritualism, what a thunder shower is to the atmosphere, —after the storm is over, unusually calm and seren.

Ity always prevails.

Pre-natâl Influences, Etc.—Mrs. I E. Ball, of Melvern, Kan., writes:—I have just finished reading a copy of the Little Bouquer; find it full of good reading for old and young. "As the mother, so is the child." Well said so far, but how about the father? Does he not have something to do with the make up? I think he does. I have the testimony of some twenty-five women. I will give you one case. A lady with a sad, pale looking child, came under my notice. I asked her if her child was sick. She wept, but made no answer for some time. After she had somewhat controlled her feelings, she told me her story; just as she told it, I give it to you. "My child is not sick, but cursed through the unfeeling ignorance of my husbands.—We had five children; when I found conditions for the sixth, I informed my husband. He replied, I can support no more children: I will see Dr. ——, if anything cambe done to rid-us of the burden, it shall be. So indignant was I, I could not answer him for some time; when I did, I told him I would submit to no such treatment, and bid hips-leave me. His answer I will never divulge. Esough to say, I never looked at that man with pot weeping, until after my child was born, and thus you see my child, desolate, sorrowful, unable to approach his father without disgus; and fear. He can not mingle with other children, he is so sensitive. A look will make him weep. My prayer during the whole term of gestation was, 'Oh' God, take my child cre he sees the light of this wretched world!" but, to my sorrow, it was not answered." Such was her story. Here, through prenatal influence, we find the trail of the serpent—sin, that leads to death, and disease filling the prisons with wretched beings. What shall we do? Educate the people to know the laws of preservation; to know they bring into existence an immortal soul. As they are, so is the child. If they transplant within it a murderous spirit, it will murder; if theft, it will steal, etc. When this shall be fully understood, then will the "king Pre-natal Influences, Etc.-Mrs. I E

You are certainly right in your statements. How little understood is this law which fashions or nolds the embryotic child. While being develo ed it is almost as sensitive to the thoughts of the mother as her own brain. That which frightens her at a certain period of gestation, only affects her temporarily, but it often leaves a permanent impression on her unborn child. The mother may Mish the commit it, yet be able to restrainmerself, yet she imparts the feelings to her unborn child, and stamps it with too strong an inclination to murder to be resisted when manhood shall have been reached. The unborn child is the receptacle for all the thoughts of the mother, whether pure or impure. It is a blank page upon which the mother writes the history, as it were, of the fairy being she is developing. her temporarily, but it often leaves a permanent

Psychometry.—Mr. Skipsey is principally famed for that psychometrical phase of clairvoy. ance, and his vision are strangely accurate. A piece of hair from the head of a hady resident in Sunderland was sent to Mr. Skipsey at his on home, when instantly his peculiar gift conjured up a vision of the lady, and his delineation of the lady's intellectual nature, physical appearance and demeanor, were strictly correct, but his statement with regard to the absence of two front teeth was a puzzle to the lady's friends, who thought that on this point he must be mistaken. A few days afterward, when Mr. Skipsey came to Sunderland, the lady was appealed to, when she admitted that the description was exact, as two of her real teeth were missing, but were replaced by artificial ones. This of course was only known to hes husband, hence the apparent discrepancy. The psychological explanation of the seer was that the artificial teeth could not be expected to throw off so much magnetism as the real ones, and consequently the vision in this respect was imperfect.—Medium and Doubreat, London.

There is, no doubt, a deep realty in phychome-

There is, no doubt, a deep reality in phychometry. Prof. J. R. Buchanan, while connected with a nedical college at Cincinnati, regularly made experiments with his classes. Forty-three members of his class of 1849, some of them since have beof his class of 1849, some of them since have become medical professors and authors, signed the following declaration of their experiences:—"We, the wadersigned, members of the medical class of the Electric medical Institute of Cincinnati, have at the suggestion of Prof. Buchanan, performed the experiment of holding in our hands for a short time (generally from five to twenty minutes) various medicines enveloped in paper, so as to be unknown to ourselves except by their medicinal effects, and we are convinced that in these experiments distinct effects were produced upon us tricity similar to those which would be produced by the action of the same medicines, administered in the ordinary method.

Moody. Take Notice.—T. J. Moore, of Star-

Moody, Take Notice. T. J. Moore, of Star.

field, Ill., writes:—Will you ask Moody if all the world's sixteen crucified saviors did not each have two fathers, just the same as his bleased Savior did whom he is preaching to Chicago sinners, and if they were not all begotten by some or the same floy Ghost, and all conceived and brought forth by a virgin (2) who had not known a man by lying with him, and if this idea of begetting saviors has not been a trade pursued by religionists from our earliest knowledge of the human race? And further, I would ask him if he does not think the time has nearly or quite arrived, when intelligent men and women will depend upon saviors of their own begetting, instead of depending upon the present or old mysteriously begotten ones? Again I would ask him, did your savior die for the elect or reprobate? If he died for the reprobates, will any of them be saved? Again, was it necessary for him to die for the elect? Again, if he did not die for the elect, which of course he did not, for they were chosen before the foundation of the world, and if his death can not save the reprobates, whom God (so Beccher says) left freely (?) to reject him and be damned. I ask, was it necessary for him to die at all? and may not his Christian death be considered a total failure? Wher I sat down to begin this I did not think of doing anything but send you two dollars as specified, but the spirit said unto me, "Write," and I have written just as the spirit dictated, nothing more, nothing less.)

The Spirit World.—He then described, in language most forcible, and filled with Beautiful

said unto me, "Write, and I have written last as the spirit dictated, nothing more, nothing less, it hanguage most forcible, and filled with Beautiful imagery, the realities of the spirit-life, proving to the satisfaction of those who listened to him, that heaven and hell do exist there in spite of all, but that they are altogether of a different nature to that which is believed in and taught by the great majority of Christians. For instance, he spoke of real mountains, real plains, real rivers, and so on, existing there; he spoke also of the place of punishment for those who had "defiled their wedding garments" here on earth; but it was, he said, a place overflowing with beauty and goodness, and the only punishment inflicted was not belong able to appreciate fully the loving kindness of God as manifested therein. He told us that ignorance was the cause of sin, and that the poor erring frother or sister, "who has but stumbled in the path that we have in weakness trod? required teaching, rather than whipping, to induce them to amend their ways, and that this was God's plan, although many persons betieved that man's was the wiser of the two-1. I, Morse, a Trance Medium in Medium and Deporeak

A. J. Day's has given the Spirit world a careful

A. J. Day's has given the Spirit-world a careful and critical examination, and he claims that the fertile sous, and the lovely groves and vines and flowers which infinitely diversify the landscape are constituted of particles that were once in human consultation of particles that were once in human bodies. But the world rearing principles by which those particles were attracted from the human emanations of all the inhabited planets in the solar belt called the Milky Way, are from the spiritual universe. These human emanation, like the lights and flames of crystals and magnets, flow forth un-ceasingly, in millions of tons daily, into the soils of celestial lands.

of celestial lands.

Destluy.—It is the influence from spirits that makes the destiny of each one in mortal form. Each attracts according to his own nature, not as may seem to the world, but from their inner life. The aspirations felt are not for the material, although that is affected by the influence brought brought to bear upon it, and the spirit partakes of that desire, but not without a struggle. The apprit is in its nature pure; and is impure only when controlled by other forces, aided by the material surroundings of the individual—Joan D'Are, a Spirit.

"Joan D'Arc, a name that passed Like metebr's blaze in glowing flame, 'A martyr to her country's good, A martyr to her woman name."

Take Notice.—E. D. Strong writes:—I will respond to calls to lecture upon the Law Combining and Dissolving Matter; The Origin of Organic Life; Pain, Magnetism and Mind, and the Law of Materialization of Spirit and Spirit Control. It is my Intention to leave the East for San Francisco, California, about January 20th, 1877. My address is Danbury, Conn., Lock Box 65.

is Danbury, Conn., Lock Box 65.

Clairvoyance.—The cars of the spirit are seldom opened in this life. Clairvoyance, in comparison, is a familiar power. "Their eyes were opened," becurs in the most ancient fables concerning mental illumination. "The scales fell from his eyes," and then he "beard" a voice; but vision came first and led the other senses; because sight is the handmaid of intellect, and is the sunlighter of the whole interior. With his open spirit ears he heard only a "voice," but with his newly unfolded vision his understanding became illuminated, and love flowing in with the light, his whole heart and soul hastened over to the side of truth and deity.—A. J. Davia, in Banner of Light.

We know of no one more capable of definition, is a superstantial truth and deity.—A. T. Davia, in Banner of Light.

We know of no one more capable of defining clairvoyance and exhibiting its true nature than Bro. Davis. If he will only find the dividing line between hallucination of the mind, and true clairvoyance, he will be entitled to the grafitude of all true Spiritualists. For example, we read in Dr. Abercrombie's work, of the cast of a man who has been all his life beset with hallucinations. His tendency is such that, where he meets a friend in the street, he is uncertain whether he is a real person or a phantom. With close observation he can perceive a difference between them. The features of the real person are more decided, more complete than these of the phantom, but he usually corrects his visual impression by touch, or by hearing his footsteps. He has the faculty of recalling his vision at with by powerfully fixing, his attention on the conceptions of his mind. This hallucination may comprise a figure, a scene, or an imaginary creation; but, although he has the power to produce the hallucination, he can not dispel it; nor, having produced it, can he tell how long it will hast. This man was of clear intellect, good health, and occupied in pusiness. Some would line between ballucination of the mind, and true man- was health, and occupied in business. consider the hallucination on the part of this man so clairvoyance, whereas it arises from the action of the mind, which being so intense, the very thoughts take form, and persist in retaining their presence ou the sensitive greves. The world should understand this question more clearly, and who will enlighten it?

presence on the sensitive verves. The world should understand this question more clearly, and who will enlighten it?

Geneva, Ohio.—Bishop A. Beals writes.—Through the influence of friends, I recently held a meeting at the beautiful village of Ashtabufa. The friends engaged the use of the Opers House, and we had the satisfaction of meeting a large and appreciative audience. I had the pleasure of forming the acquaintance of Bro. Parsons of that place, whose great wealth and social influence gives strength and importance to the cause of Spiritualism he so nobly advocates. I hold in grateful remembrance his kindness and generosity to me while there, as well as to others in that community. From there I visited Saybrook, Kingsvillé and Monroe Center, holding meetings in each place to good audiences, and being instrumental in awake, oling an interest in the truths of eternal life. Last Sunday I met a largé and intelligent audience in this romantic little town, and have engaged with the society of Spiritualists to speak to them again next Sunday. The friends here own a fine hall, and have been much more active than at the present time, but the waning interest is steadily reviving again, and I trust through the ministrations of the Spirit-world the latent fires may fame anew on the alters of many an earnest heart. The church of Enzizations are strong here, and their invectives are hurled with bitter denunciations against our little band of reformers. I am the guest of Mrs. Shepard, at whose hospitable home the-physim and stranger finds welcome and rest. The Journal is a weekly messenger to her home, and manyan inquiring one finds access to it through her influence. Mrs. Shepard has done much for the vause of Spiritualism here, and her quick and ready pen has added a rich and pleasing book for the children's Lyceum. Her advanced years sit lightly on her cheery face, and her social, happy spirit is the charm of a large circle of acquaintances. May her closing earth days be a psalm of peace to her loving spirit, and may s

Mungerville, Mich.-D. Higble writes can not get along without the weekly visits of the grand old Journal. Long may it continue to war successfully against bigotry, ignorance and superstition, and ringing out the old and effete, and ringing in the new, the pure, the angelic.

"Hark! the song of jubilee,
Loud as mighty thunders' roar, Or the fullness of the sea,

When it breaks upon the shore."
See the banners white unfurled,

- Waving o'er the ranks of men
By hands unseen from other worlds,
Glad'ning palace, cot and glen.

Winnebago City, Minn.—Helen C Thatcher writes:—I anxiously wait to see the po ble body of Spiritualists and Liberalists so organ ized and combined upon a broad plan that all ma work freely, and especially for the good of man

Bethel, Ore.-Wm. Cottle writes:-As I at-Bethel, Ore.—Wm. Cottle writes:—As I attend church often, I have the "pleasure" of hearing the Spiritualists denounced from the pulpit. I heard a minister say that Spiritualism was from the Devil, and we would all go to the Devil; but as I am a writing and healing medium, being instrumental in removing pain, I tell them he is a pretty good Devil that controls me. Mrs. Lou Finch is a healing and splendld test medium, in Oregon City, some forty-five miles from here.

Appreciative, Etc.—H. Hitt, of Hutland, Ohio, says, "I can't do without the Journal." C. W. Sheblon of Rockford III.

Appreciative, Etc.—II. Hitt. of Hutland, Ohio, says, "I can't do without the Journ's L." C. W. Sheldon, of Rockford, Ill., writes:—"Your Journ. NAL is doing a good work among the people. The lamentable Ignorance and bigotry lately manifested in the so-called evangefical labors of Moody, Sankey & Co., calls for continued vigilance on the part of those who are free in mind, free in those hit, and free in speech." A. B. Regester, of Granlite Falls, Minn., says, "No word of mine can express my appreciation of you and your Jucana, both having stood like rocks of granite through all the surging storms which have been brought to bear against our heaven-born philosophy." I. C. Bardwell, M. D., of Pleasant Grove, Minnesota, says, "I should look upon the loss of the Journal asia great punishment; indeed I could not enjoy like without its weekly visits." Newton Hyde, of Geneva Junction, makes insuiry in reference to a certifin medium. We can't give the information he desires. J. P. Thompson, of Greenville, Ill., writess—"I feel as if I cay't do without the Journal." Flora A. Chaffield writes:—"We think the Journal is the great pioneer light of the great West.

West.

In Doubt:—I am in doubt, hewildered, and comparatively lost. Will you come to my rescue, and raise the curtain that covers my eyes? An Eastern Reform paper appeals for the poor under the head of "Donations for God's Poor Fund." Now, if he is able to make a comet, a planet or a sun, why can't he take care of his own poor? Come to my relief, ple Re do!—Inquirer.

Poverty and crime exist on all sides. A lady and her sweet little baby lately died of starvation in New York City. Suicides are being committed daily, and not a minute passes that some theft is not being perpetrated. Cyclones, earthquakes, wars, epidemies, etc., are constantly occurring, and as to the poor, they exist all around us. We might, however, just as well speak of God's criminals, God's gamblers, God's prostitutes and hypocrites, as to allude to the poor as "belonging to him." It is common to speak of God's churches, God ministers of the Gospel, God's works, and "God's poor." They are meaningless terms, and amount to nothing. Be that as it may, those who help the poor, those who contribute to their support, and endeavor to lighten their burdens, are not contributing to "God's poor fund," but they enrich themselves by so doing. Those who have ample means and do no good on this earth, go to spirit life poverty-stricken, and their condition then is worse than here. It is not well to eavil over the method by which you shall do good; under any name the benign effects are the same.

Short Sermon,—Toil and affliction are they. being perpetrated. Cyclones, earthquakes,

Short Sermon.—Toil and affliction are the same.

Short Sermon.—Toil and affliction are thevitable. But no child of God shall finally have the worse. He that climbs the mountain has at the top a greater enjoyment than he that in a sedan chair is carried upward. Grumble not in the night of calamity, but remember the coming day of joy!—Kramer.

Correct! Toil and affliction renders the sense of

enjoyment keener, enables one to more fully appreciate the bright side of existence, and when the morning does finally come, the azure sky is clearer to the vision than it otherwise would have been; the breezes are more bland, the flowers more beautiful, and their aroma sweeter, and new avenues of enjoyment heretofore hidden, are all at once opened to the senses. Indeed, there is a compensation for every calamity, and the sorrows of this life turn into Joys in the next. All have reason to be distributed. the morning does finally come, the azure sky is

Fairhout, Nebruska, — Lizzie Keltogg writes:—One day, four years ago, in the Sedalia Times office, Missouri, there were three persons, who heard my voice between the hours of twelve (noon) and one, and looked everywhere about the printing-office for me, being certain that I was hid When I did come in, they inquired where I had been, as I had talked, and they could not see me. I told them that what they had heard, came in my mind when I was crossing the Missouri Pacific track—some suggestions that I would make when I arrived at the office, in regard to some work. "Well," they said, "that was what I had been talking ubout." Now, what, was it? It was I that spoke; they knew my yoke, and all three heard me, when I was two squares away. Perhaps Prof. Lankester could throw same light on the subject.

Surprised.—I was surprised on reading the

Surprised.—I was surprised on reading the proceedings of the Spiritual Convention at Philadelphia, to find my name among its list of Vice-Presidents.—Hudson Tuttle.

So were we. We had read your "God-Idea" and your "Christ-Idea," hence were greatly surprised to see your name adding support to a movement which you could not endorse. Those who suggests which you could not endorse. Those who suggests
ed your name and those who voted for it, had not,
evidently, had the pleasure of reading your works.
Would it not be well for you to send on an installment to them for their special use, and thereby escape future calamities? This learned author better
have the ague constantly, than to be found in company with those who have neither a God-Idea, or a
Christ-Idea.

Christ-Idea.

Mediumship.—W. J. McGowan, of Businell, Ill. writes:—Clouds of exposures have their elverlining and their use. Mediums are not what the vulgar suppose—like an Orthodox corner grocery, where good spirits are kept on hand bottled and labled for every comer. They are the mediums through which investigators can take whatever spirits (good, bad, or indifferent) they bring with them. If they have no strong affection for some loved one who has gone before, and wish only to see the monkey shines of Spiritualism, then the tricky spirits who love such sitters have their fun, but did ever a true, earnest, loving soul call such to a seance? Not much.

to a seance? Not much.

Cairo, III.—Mrs. Jacob Martin writes:—Did it ever occur to you, that the late discovery by the renowned scientist Prof. Crookes, of light producting motion, was mentioned over three years ago, by the spirit James Nolan? In Dr. Wolfe's book, "Startling Facts in Modern Spiritualism" (p. 337), in reply to the question why it was necessary to darken a room for circles, Mr. Nolan said: "You have noticed a ray of sun-light passing through the slats-of a window-blind, and filled with fine particles of dust. Well, so the pimosphere is pervaded with electricity. Light Mcreases its activity, and makes-it difficult, almost impossible for us to control.) it. This force, in its refined form, surrounds the human body, and passes its currents over it. It is least active in darkness, and hence you fall to sleep easier in a dark room than a light room." There, it seems to me, is the whole story, and is only one of the many advanced views of that remarkable "immortal," whose ideas have been utilized and understood and governed by one who may never have read the work I mention, for all I know. At any rate, Mr. Nolan-states a fact, and Prof. Crookes proved it, thereby making it valuable to the world, and continuing his own usefulciess to mankind. Dr. Wolfe's book also contains some of the most beautiful letters ever written, claiming to be from Josephine Bonaparte. As literature alone, they would challenge admiration, but aside from that, and from the peculiar manner in which they were written, they are fiftl of sympathy and encouragement, begging all mortals to divest themselves as much as possible of error, and to be firm in true asad god-like principles. The simplicity and parity of Mrs. Hollis own heart, I presume, have attracted these noble and intelligent split-friends to her, hence the superior character of her manifestations. In the variety and excellence of her mediumistic powers, she stands first, I believe, in the world, and she is also a cultivated lady and pleasant companion. We (who know her t Calro, Ill .-- Mrs. Jacob Martin writes:-- Did it

That Mysterious Key.—G. C. Castleman writes:—I noticed an article in the Journ-NAL of Dec. 30th, inquising after the key that unlocks the "Mystic gates" that leads to the "Dome of Nature, and presents to the admiring gaze the holy of holies," and ask, "Have you such a key?" and says; "If so, withhold it not, for we are in pursuit of it. Now we think the great mass of mankind are consciously of unconsciously also in pursuit of that same key, And thousands have found it, but free entirely unconscious of the real nature of the precious gem discovered, and they un willingly hold it in their hands; and that they only need to be shown how to use it, to enable them to gain admission to the glorious temple sought, there to be filled with that holy land calm delight that emanates therefrom.) There are thousands of with that holy and calm delight that ema-nates therefrom.\ There are thousands of good, honest and liberal persons scattered all over the country from one end to the other, and from side to side, who though not engaged in deep study and perhaps who do not feel inclined, qualified or called upon to write books, for the papers, or travel and lecture on our philosophy, or their own dis-coveries, or to demonstrate by their mediiecture on our philosophy, or their own dis-coveries, or to demonstrate by their medi-unistic powers the truths and lessons of Spiritualism yet who are endowed by nature and perhaps also by spiritual influx, with the power to make money, and have done, and are still doing so, and who would conse-quently gather pay others liberally for doing the teaching they would like to have done, than do it themselves. Now, therefore, in order to give the knowledge of this key to the world, as we see and understand it, and at the same time do justice to and by our-selves and others dependent upon us, and at at the same time do justice to and by ourselves and others dependent upon us, and at
the same time comply with the demands of
the needs of men and the age in which we
live, we have resolved to travel and lecture
on this subject to such communities as are
willing to pay for our efforts; and in this
way exchange the products of our past and
present labor with them for the product-of
theirs. We live in the west, where lecturers are scarce and needed. Our address is
Knob Noşter, Johnson Ce., Mo.

Good Tests — A large music low weighter.

Good Tests.-A large music box weighing fourteen pounds was next held in the Doctor's left hand, above the edge of the table, in full view of all. A hand was then distinctly seen to pass bytween the 'did and the box, grasp the handle and wind up the works. The handle was moved backwards and forwards, several times accompanied and forwards several times, accompanied by well-known sounds of winding. The Doc-tor's right hand was on the table in view of all. The moment each man is station ceased, and frequently before that we looked under the table, and saw nothing there to account for the phenomena. We never lost sight of the Doctor's hand for a moment. There was no unnatural movement of his body, and be did not received. and he did not request us to sing. The above occurred at one of Dr. Monck's

seances in London, and what better evidence of direct spirit control could be desired. Notwithstanding his fine mediumship, he-Notwithstanding his fine mediumship, hetoo, has been arrested, and must pass through a severe ordeal like Slade. Mrs. Markee of this country, who is also a very fine medium, is under arrest, and her trial will take place soon in Rochester, N. Y. The manifestations in her presence have been more wonderful than those given through the mediumship of Slade, Monck, or any other medium of ancient or modern times, and though she is in poor circumstances. no systematic she is in poor circumstances, no systematic effort has been made to assist her. While we rejoice to know that the Spiritualists are rallying to the defense of Slade, who is a are rallying to the defense of Slade, who is a splendid medium, why should they be so lukewarm towards a medium who far surpasses him in certain phases of mediumship, and who is in deep trouble? We suppose it all arises from the fact that assistance conferred on those in the distance makes the act "more brilliant;" like the Orthodox who assist the unfortunate of Africa, while those near their houses of worship at home are neglected. Of course, assist Dr. honle are neglected. Of course, assist Dr. Slade all in your power, and at the same time remember Mrs. Markee.

A Card.—To all the friends in Kansas, Missouri and Minnesota. Greeting: To you, each and all in the first mentioned State; whose acquaintance I have had the pleasure whose acquaintance I have mad the pleasure of making, I send you assurances of my gratitude and grateful remembrance, and shall hall the day with joy when my steps shall again be bent towards your happy homes and cheerful faces. I would gladly write to each one of you, but that is imposwrite to each one of you, but that is impos-sible, even by the simple postal card. Some time I am going West again to, aid the cause of Spiritual truth. And to those hundreds of new faces that I am soon to meet, and to those numerous friends whose acquaintance I am soon to make, beneath the bright skies of Minnesota, allow me to say, that I come among you with a devo-tion to your heaven-born cause that knows no bounds. I have no ax to grind," no par-ty, action or "side issues" to advocate, but like our forefathers in their devotion to the cause of independence, I am ready to pledge, if need be, "life, property and sacred honor;" for "live or die, sink or swim," though I starve or freeze in the attempt, I sacrifice the all when the alter of Spiritualism for the starve or freeze in the attempt, I sacrifice my all upon the altar of Spiritualism for the upbuilding of the Harmonial Philosophy. Address Thomas Cook, Farmington, Dako-ta Co., Minnesota.

Special Providence. — Clergymen who see a special Providence in every event, whether it tends to their own literal or figwhether it tends to their own iterat or ing-urative exaltation or to the confusion of their enemies, are comforted over the Brooklyn fire. Divines who recognize a judgment in the Brooklyn horror, read their Bibles to little purpose, or they would learn better. When men undertake a set defense of the doctrine of special avenging Provi-dences, as illustrated by such cases as that in Brooklyn, they are certain to involve themselves in a maze of logical difficulties, from which there is no escape except by re-traction. Taking their own standpoint, and surveying the late disaster as a judgment on theatre-attendants, what shall we think of that dreadful disaster at Holyoke? or that most fearful occurrence of the kind in modmost fearful occurrence of the kind in modern times, the burning of the Jesuits' church in Santiago, Chili, when two thousand devout worshippers died in one hour by fire and smoke? Doubtless the same narrow-mindedness that prompts men to consider the operations of natural laws as judgments, will lead them to look upon these last two calamities in the same light, since both churches were Catholic, and only Romanists were burned; but this is a view, which will hardly pass current with the manists were ourned; out this is a view which will hardly pass current with the world, for will it long satisfy the followers of these ultra-particular and self-appointed declarers of the will of the Almighty.—Globe-

And how about the late railroad disaster, wherein human beings were horribly killed or maimed for life? What minister of the Gospel is contemptible enough to assert that divine providence caused it? If any, don't "shoot him on the spot," but let the little ass bray, he is harmless! Such assertions don't bray, he is harmless! Such assertions don't affect the stock market in heaven, or cause a change in immutable law.

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The Yalue of a Christian's Soul.

It is customary for Christian ministers in preaching to take texts, so that their feebleness may get the benefit of a "starter." When, however, they draw them from out the great throbbing life of the world and not from the dusty records of the past, they are pronounced heterodox by the church; but it is then that they become preachers of the gospel of truth, whom the people love to hear discourse, because of the very sweetness of character they breathe forth with every syllable.

One of Brother Moody's utterances serves us as a text for a short-grmon on the value of a Christian's soul!

In begging of his converts and fellow Christians for contributions to pay a debt of \$75,000 resting on Farwell Hall, a building erected by the Young Men's Christian Association of Chicago, for the profit and emolument of the church militant, that omniscient gentleman said: "If you grudge the money, God can get along without it and without you also, but if your hearts are grateful for your own salvation, prove is by helping on this great work for the salvation of others." (He then closed, says the Chicago Tribune report, with an earnest prayer in behalf of the Association, which will probably be responded to by those who believe it to be more blessed to "give to the Lord"than to starving humanity; but whethor it reached the ear of the great Architect of the universe, the Albembracing Love, Him who is without beginning and end, the reporter does not inform us. Brother Moody probably knows as to that, for he assumes to tell his hearers what God can do if they

grudge the money." He is preaching to Christians, and tells them that God can get along without their souls, if they fail to comply with his (Moody's) demands; and that, too, after having sent his only begotten to earth to be murdered by ignorant and bigoted Jews, or otherwise, as the case may be, in order that these same souls might escape the penalty of violated law, and be ushered into an ever-

lasting life of bliss diaziness.

And now is it possible that a change has come over the spirit of Jehovah's dreams, and has He, the being who is and was the same "I am that I am" to-day, yesterday and forever, actually amended his written flat-"Believe [on Christ] or be damned," by proclaiming through the lips of his modern mouthpiece: . "Give to the Young Men's Christian Association of Chicago, or go to h-I!" Was it not enough that they should have forever renounced such reason as they had and swore allegiance to intolerant faith and ignorance that aforetime was wont to burn and torture the living bodies of divinely illumined souls that dared to give expression to the inspiration resting upon.

Oh, consistency, thou art indeed a jewel which we fear does not ornament our "so so" well-meaning Brother Moody. .

Then to think, not only of the utter captiousness and meanness of God in the whole transaction, but of what microscopical value must be the soul of a Christian that can be measured by a fifty cent shinplaster. We always thought Christian souls were small enough when developed according to the formulas of their creeds, but have been looking for an enlarged growth of the divine germ within, since the light has been shining through the gates ajar, believing that the beautiful truths revealed by so divine a philosophy as that of spiritual communion would find a responsive chord in the mos shrivelled and intractable of souls.

Premenitions of Danger.

- In the Times report of the "Ashtabula horror," it is said:

"There is no telling how many people were saved from destruction by 'presentments.' Jack McCall, of Rochester, who arrived here

"There is no telling how many people were saved from destruction by presentments.' Jack McCall, of Rochester, who arrived here on yesterday, escaped calamity by this means. His forebodings of danger made such an impression on him that he changed his mind after reaching the depot at Rochester. Mrs. J. M.. Richards, of this city, who was returning from New York, got off at Rochester, not because she desired to stop there, but because she feared to go any further that day. A score of cases of this sort are currently reported.

An interesting incident of this nature was brought to the notice of a Times reporter yesterday. On Sunday Mr. John Mathews, of Wabash avenue, received a letter from Miss Jesse C. Hazen, dated Buffalo, N. Y., stating that she had had almost a providential escape from a horrible death on the burning train. Miss Hazen was born in Baltimore, Md., and her parents having died shortly after her birth she was reared by one of her father's slaves, Anty Chloe, who was to her a mother. The lady, with her attached colored mother, started from Baltimore a short time since, en route to Pittsburgh, where she was to be married on the 17th inst. (the anniversary of her 21st birthday) to a Chicago gentleman. The programme included the spending of Christimas at Buffalo, and New Year's at Cleveland, thence to Pittsburgh to have the nuptime knot tied, and thence a bridal trip to Havana, Cuba. The lady had purchased tickets to leave Buffalo on the ill-fated train. During the night previous, however, 'Aunty Chloe' had a dream of danger by going on that particular train, and so strongly did the dream impress her that when they reached the depot 'Aunty' positively refused to go on the train. Miss Hazen's affection for the only mother she had ever known induced to humor what she called 'Aunty's whim.' Had they gone upon that train in all probability both of them would have met with a terrfole death."

The skeptical may sneer at presentiments and yet cumulative evidence in verification

The skeptical may sneer at presentiments and yet cumulative evidence in verification of these truth is developed at every great calamity that occurs.

The highly developed minds upon the spiritual plane of life foresee coming events with mathematical certainty, but are powerless to thwart them. If they had such | Ill.

power, there would be no certainty of their

But it often happens that certain persons upon the material plane of life, as for example in the case of Jack McCall, Mrs. J. M. Richards and Aunty Chloe, the nurse of Miss Hazen, above reported, are warned of approaching danger, some by one phase of symbolic representation of danger, some by

Leving guardian spirits make the premonition of danger felt the best way they can. The obstinate skeptic, that has no knowledge of spiritualities, gives no heed to premonitions, while the sensitive people, who appreciate the fact of spirit-communion, have the admonition, and govern themselves ac-

And thus it is demonstrated by constantly recurring evidence that knowledge is the true savior?

Grow's Opera Hall.

Last Sunday morning, January 7th, Mrs. Richmond lectured on this subject -"The Burning of the Brooklyn Theatre, and the Ashtabula Railroad Disaster, and the Cohdition of those who passed to Spirit-life." The controlling influence judged from a spiritual stand-point, and was able to give definite information on the subject. Taking the position that calamities are unavoidable, and that, under peculiar circumstances, it may be necessary for them to occur in order to carry out some praise-worthy plan of the higher order of spirits, she then showed the beautiful system-of arrangements that prevailed in order to care for the spirits who were suddenly summoned to a higher sphere of existence. There never was a calamity that spirits were not present to render such assistance as the exigencies of the case seemed to demand. It was a mistaken notion on the part of earth's children to suppose that any calamity, however sudden or unexpected, could occur without the previous knowledge of the wise and good in Spirit-life. The Brooklyn disaster and the railway accident whereby hundreds were hurled into the vortex of death, were known in Spirit-life, and the angels prepared for the same with the scrutinizing care and attention that army surgeons arrange for the wounded of any forthcoming battle. The spirits suddenly freed from the thralldom of their earthly body, received all the tender care that loving and skillful hands could devise, and they were ushered into Spirit-life with tears of joy on the part of those who had yearned for their departure from the scenes of earth. Physicians and nurses, who love to do good, as well as the relatives and personal friends of those who were subject to this unexpected visitation, were in attendance, and those spirits who required it, were taken at once to hospitals. or to the quiet homes of those who stood ready to lend a helping hand. Thus we see that a calamity with mortals, that causes sorrow on all sides, may be a season of rejoicing to loving friends in Spirit-life, who are anxiously waiting for a dear relative or friend to come to them.

"THE SHAKER."

The above is a well executed, wide awake, eight page official newspaper, published by the United Societies of Shakers, at the Shaker village, N. H., G. A. Lomas, Shakers, N. Y., Editor. Terms 60 cents a year.

The January number (1877) is before us. It is replete with well written articles in the advocacy of their peculiar notions, very liberal, but some of them strongly tinctured with Orthodoxy.

Indeed, most of the Shakers are Spiritualists. They hold their seances, and get abundance of evidence of spirit communion.

The January number contains the following beautiful poem set to music, by Benjamin Moorhouse, of Mount Lebanon, N. Y .:

OVER THE RIVE

No longer we shrink on eternity's brink, Or wish for a further delay; Clean robes are prepared for the justified souls,

And angels are guarding the way.

Chorus. Over the river of death, Only just over there! The spirit is released from its burden of

clay, Lives when made pure, in an eternal day. While nearing the stream, in vision I see A structure rise noble and grand;
Tis not built on any false dogma nor creed,
'Tis a bridge to the fair Summer-land.
Chorus.

The shadow of doubt is forever dispelled. And kindreds are joined heart and hand; For messengers cross on this bridge every

day, From their home in the bright spirit-land. Each day that we live, some gem we may

The work of our own willing hand: The garment we weave in this variety be-

low,— We shall wear in the bright Summer-land.

Organization Record Book.

The nice 200 page Record Book containing the printed articles of Association, By-laws and form for keeping the records, will be ready for delivery about the 15th of January. Those who have already forwarded the money for the book will get them at the earliest day possible, and those who want to organize but have not yet ordered the book, can now do so with a certainty of recelving it without delay. The book is sent to any place in the United States or Canada by mail, postage prepaid at this office, on re-ceipt of \$1.50. Address the Religio-Philo-SOPHICAL PUBLISHING HOUSE, Chicago,

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J. M. ALLEN is still detained in Missouri, but expects to start Eastward in a few days. He has just finished a course of lectures at Louisiana, Mo., at the close of which Dec. 24th, a formal organization was effected. The Society adopted the plan of organization set forth in the JOURNAL (Dec. 23rd), without creed, articles of faith, or declaration of principles (other than the one word which embraces everything that is good and true). This is probably the first Societythe "Banner Society "-organized according to this plan; it being formed in less than a week after its publication. Bro. Alen goes next to Brunswick, Ohio: Friends in Ohio and along the route of the New York Central or Atlantic and Great Western R. R., should address this busy worker at once at Brunswick, O., and secure his services.

WE learn that Dr. J. M. Peebles, one of the most able and active workers in the field, is taking a lecture tour through Santa Barbara, Los Angelos, San Bernardino, and other localities in Southern California. He expects to sail for Australia and India the last of January.

Ir Mrs. H. Pace will give her Post Office address, we will do as she requests.

W. O. HUCKETT, an efficient worker in the cause of the Harmonial Philosopphy, is Secretary of the Kansas City and Liberalist Society. He will receive proposals from lecturers.

. W. E. Coleman.

We take great pleasure in calling our readers' attention to the able address of the above named gentleman, , which appears on the first page of our paper.

DR. KAYNER of St. Charles, . Ill., having recovered from his ill health, is now prepared to answer calls to lecture in any part of the country. He will assist in organizing Spiritual Societies.

Concluded from First Page.

process of materialization, simply and clear-The entire work is executed by competent spirit chemists, who form temporary bodies, clothing, etc., from the emanations, from the medium in particular, the circle, the atmosphere, and the spiritual elements present, and by condensing (so to speak) these emanations, the forms are rendered in the content of the content o visible; the power condensing them being withdrawn, they dissolve apparently and are invisble; the mind manifested being the mind of the spirit in control of the emanations. Contrast this plain, rational state ment, which fully account for every phenomenon connected with materialization, with the absurd, far-fetched, and fallacious hypothesis of Fairfield. No sensible person can hesitate a moment which one of the two to choose. Exit Fairfield.

OD FORCE-PSYCHIC FORCE-

With regard to the analogous theories of "Od," or Odle Force and Psychic Force, the above remarks will serve as a reply to their pretentions, those hypotheses being as incompetent to cover the undeniable facts in the case, as in the somewhat similar, but more complex, one of Mr. Fairfield. A reply to him is a full reply to Sergeant Cox, Messrs. Mahan, Rogers & Co., the foundation of their theories being that the manifestations are wholly produced by emanations. tations are wholly produced by emanations, mental and physical, from the mediums, without the intervention of any outside spiritual agency.

(To be continued.)

Darwinism.

I feel like thanking you for the dear old JOURNAL. It grows better and better. The last number, of Dec. 30th, contains food for a thinking mind. The declaration of principles by Bro. G. D. Mosher, stimulates the thinking power. When we revert to his qualified "angel messengers" personating our spirit friends, and even the corrupt Diakka, thus deceiving us for purposes of development, it calls to mind some passages in the Christian's Book of books; one where St. Pahl assigns some over to the buffetings of satan, that they may learn not to blaspheme. Another where God sends strong delusions, so that they might believe a lie, that they may be d——d; and another, where he sends a lying spirit to Ahab, so that he might be destroyed, and thus taken out of the way, I suppose, of human progress. How will Bro. Mosher's principles suit Bro. Carter, when he learns that the communications he pecived from the victims of the Brooklyn disaster, were nothing but deceptions, gotten up for purposes of development.

But when I come to Bro. Peebles' review of his reviewer on Darwinism, I am awak-ened to more deep thought, as that is a sub-ject that has attracted my attention for a ject that has attracted my attention for a year or two past. Although an old man of upwards of three score and ten, yet I consider myself only in the primer lessons of the great book of fature. But from the light received from those primer lessons, I think, I can see defects in the reasoning of minds, who, to judge from the language used, sometimes assume the position of big I am and little you. am and little you.

Bro. Peebles assures us that Darwinians are "surface thinkers." Now this pleases me, for I like plain surface thinking better than mystical-metaphysical suppositions,

soul-germs, cells, monads, types, physical matter and spiritual substance; all these, and more to be evolved from." In another place, he says: "His reviewer very blandly asks, 'How does Mr. Peebles know there are any soul germs?" His answers: "In the says manner that this reviewer in winterany soul germs?" His answers: "In the same manner that this reviewer, in winter-time knows there are oak germs in the acorns of the forest, awaiting the spring-time conditions of growth and development." Now let us examine this in the light of "surface thinking." Bro. Tuttle goes out into the forest in the spring-time, he beholds the gigantic oak—he sees hanging on the extremities of its twigs, a bunch of tassel-like flowers: he examines and finds

which have no foundation in fact, by which to prove them. Bro. Peebles says that "evolution implies pre-existing God-atoms,

of tassel-like flowers; he examines and finds in the midst the female flower, a small boint hardly visible; the tassel-like flowers pro-duce the pollen, which is received through attractive power of the female flower. Bro. Tuttle thus learns of the union of these two Tuttle thus learns of the union of these two principles, which produces the oak germ. He sees its growth in the acorn, as in embryo—he sees the acorn fall to the ground—he has learned by experience that the germ thus produced in the acorn, will in the spring, by the help of its material surroundings, sprout, take root and grow, and through the seasons growing until it becomes the giant oak, which in turn produces more oak germs. Where, I ask, does Bro. Peebles witness the union of the two principles producing his "soul-germs?"—but ah! I forgot, they are "pre-existing;" this he assumes.

Throughout all nature's unfoldings, we witness the union of the two principles producing germs, from which grow all individualized objects in the objective world. By the union of these two germ-producing

ualized objects in the objective world. By
the union of, these two germ-producing
principles of different classes, hybrids are
produced. These, when prolific, by a long
series of cultivation by themselves alone,
become dwarfed, or show a tendency to divide off into the original stocks from which
they were produced. This gives a glimpse
of the law by which the different types,
classes, genera and species, have been
evolved from the parent cell, which is the
beginning of all individualized life.

It was well said by Gerald Massey, that
the had no fear of the doctrine called Darwinian, and that he held that the current

winian, and that he held that the current fear of it argues a conception of creation that is utterly non-spiritual." And how, I ask, can that be, when all motor power is in spirit? which must be the wase, or else God spirit? which must be the wase, or else God—the spirit—is not infinite. And further, Massey well says: "Darwinism only needs a true Spiritualism to put it through, and clinch it on the other side." Alfred Russel Wallace agrees with this statement of Massey, if I understand him. Prof. Denton also, and Mr. Tuttle, too, I think, hold to thus spiritualizing Darwinism.

I hope Bro. Tuttle will accept Bro. Peebles' challenge, as I wish for more light on this important subject.

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tween physical matter and spiritual sub;

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