Ernth Bears no Mask, Pows at no Human Shrine, Seeks neither Place nor Spplause: She only Saks a Bearing.

CHICAGO, DECEMBER 15, 1877.

THE ROSTRUM.

Important Questions Answered by the Con-

trol of Mrs. Cora L. V. Richmond at

Grow' Hall. Chicago, Oct. 21st.

INO. C. BUNDY, EDITOR.

Reserved expressly for the Reprose-Publicaephygae JOURNAEL Ourstion:—What is God?

Answer:—This certainly cannot be called a new question. The God of each nation or class of worshipers is the highest image of their religious conception. The God of each individual is the highest impersonation of that individual's goodness. The Gods representing anger, hatred, revenge, or imperfections of any kind, were the result of human imperfections which each deity represented. The Infinite Spirit of the universe is Spirit; the God least like the im-. perfections of humanity, while even the higher and ideal of man, is simply an approach to the real God. Whatever the soul's aspirations may be, the Infinite can only be comprehended in quality, but not in quantity or infinitude. The perfection belonging to the Spirit of God is in quality, the perfections of the soul in its highest possible state of development; having that quality defined in the mind, you have, then, the quality of the Infinite: but if incapable. or from selfishness, or narrowness of education, to comprehend that degree of perfection, you can have no higher knowledge of God than that represented in the highest being of your devotion. By thus elevating man, angel or archangel, you still fall into an error of worshiping a being instead of the Infinite.

John, upon the Isle of Patmos, would have worshiped the angel who revealed the wonders of the apocalypse; not having conceived of any higher being than the one who revealed the prophecies to him, he falls into the error of worshiping him instead of the Infinite Spirit. The angel, however, forbade him, saying, "Worship God," but says Jesus, when one asked, "Good master, what shall I do to be saved?" replied, "Why callest thou me good? There is but one good, and that is God." He also enjoined upon his disciples to be perfect, even as our Father in heaven is perfect, showing he recognized the quality of the Infinite in the finite soul, but not its infinitude. Those who seek to find Deity in the external universe, as many do on our earth, not finding him, conclude that there is no God. Again, because Deitvis not subject to unfold to the introspection of man; because he will not condescend to descend to man that he may be measured; because in the crucible of the chemist no spirit is found; because in geology and astronomy there is no phase of Deity separating itself out for the inspection of the vision or telescope, science declarge that there is no God! If in all this material universe there were any material method of expressing the Deity (not represented in the whole) the Divine Spirit would not be Deity. Spirit is only discerned by spiritual methods.

Those spiritual methods may comprehend all science, but are not revealed through the scientific process. The method of revealing Deity is first through the laws of the universe, which express all intelligence, systematic order, harmony, and therefore by that intelligence, order and harmony, you discern there is a source of law; because those laws perform the usual office of laws in the universe, there is no evidence of intelligence visible in the universe other than through laws and as law is the result of intelligence, that must be its source. There are those in material science who are bold enough to declare that they recognize no necessity for Delty; necessary or not, no one can perceive intelligence in the universe without the source of intelligence, and whatsoever science may choose to call that source, it is none the less intelligence, which proceeds from spirit. Spirit can have but one original substance, i.e., spirit. There is no necessity for crying out against manifestations which, may not be proven by the methods of science, because those. methods have failed to recognize them; the manifestation is there for science to grapple with. If incapable of doing so, why, it is possible to let it alone; but humanity can understand through the spirit and those methods revealed in time past, presented by spirit process; and if the spiritual process be distinct from the scientific one, never-

the Materialist to recognize that there is something under the sun not included in materialism. God, therefore, is the pervading spirit of the universe, inspiring and acting in all time and places. Wherever law (logos) acts, wherever organized bodies are found, wherever system or arrangement exists, wherever spirit expresses itself in any form whatever, there is Deity! The sublime completion of the universe, the unity of the entire fabric in spirit, is Deity, while those portions represented in different grades of life are neither taken from Deity or absorbed in him again, but exist all the time in the Infinite just as they have heretofore.

Our conception, therefore, is that through such impersonation of truth as a principle on earth, whether in the form of prophet or seer, spiritual discernment, or by those possessing spiritual gifts, the spirit of man expresses its perfection, or portion of its perfection; through such manifestations of angelic power discerned in time past, that perfection is made more manifest spiritually, and through the culmination of spiritual gifts in the Messiahs of the world, the perfections, the adaptations and possibilities of man are expressed as representative of perfection in the quality of the spirit while angels and archangels in their own places typefy the highest of spiritual truth in their existence. But altogether the light of the Infinite pervades the whole, and God is the Spirit, pulsating Light and infinite intelligence of the universe. We are aware that were we to expend as much time as the earth has existed, then we could not explain this question to the comprehension of the individual; but comprehension varies in degree of perfection: those who perceive spirit have no need of explanation; those who don't, could not understand it.

Question.—What is money? Answer:-The God that most people worship instead of the true God. If a candidate for the presidency or any other office, we would be expected to define our views on this subject. As it is, we see no especial need of any human being asking us that question, since among all nations money is an equivalent for valuation, and represents whatever standard of value is current in any nation of the world. The standard of valuation in the world to-day is gold, therefore gold is money; if the standard of valuation be not gold, it is whatever standard may be adopted in its place by the inauguration of a particular individual who issues his own drafts, or imaginary corporation who represent their own flimsy ideas of money. But the time will come when the standard will be equivalent to human labor, and not the expression or equivalent of human idleness.

QUESTION.—If the soul had no beginning did it ever have an individual expression previous to its separate individual life in the human form, or did it exist as the atom or the drop of water in the

Answer:—As we have previously many times explained this question, we only give a brief response. If there is individuality now, there must have been individuality always, or there would cease to be individuality when the body of man ceases to exist. The ultimate globule of water does not lose its individuality in the ocean. It is just as much an individual drop there as when nestling on the rose leaf. The individual. atom does not gain or lose any individuality by association with other atoms. The atom in its ultimate is the same wherever you find it. The soul of man, if an individualitv. is an ultimate entity and has existed as

an ultimate entity always. The individuality expressed here in hu man form may not be fully adequate as an expression of the individuality of the soul we hope it is not, since in most instances, it is a very imperfect expression and it is not the kind of individuality that one could wish to carry, with him through all eternity. But such portions of the real entity as expressed, are typical of the soul through material substance—that glimmering of the past and future eternity. The stage of being which is now here, if it be a transitory stage, must express the preceding as well as subsequent individuality. Therefore, man is not to be measured by the external standard of outward life, but by the stage of spiritual growth, which represents perfection or imperfection through material substance.

You cannot recollect the individual stages

that you have not previously existed. You do not recollect what transpired when a child; and as that which expresses the continuation of life heretofore, is the result of a kind of growth, therefore you might, as the Materialist does, doubt the future, if you only judge it by the links of communication, and through that conclude that the soul in its entity is finally absorbed in the Infinite

The soul exists hereafter in a stage of life especially adapted to it. You begin life there where you left it off here. You begun here where anterior life left you. You know that all do not begin life at precisely the same point. You commence spirit-life where you left off earth-life and go on until completing the round of physical experience; you pass through stage after stage, but do not lose the entity of the soul in its original essence.

Questron:—Why is it that the meen appears so much larger on rising and when setting, than when higher in the heavens?

Answer:-We recommend this person to study any primary book on optics or light, since the moon's variation in size depends on its position with reference to the refraction of the rays of light by the earth's atmosphere. As this is not a school for primary technical science, we shall suggest the perusal of books on that subject by those who desire more light.

Question:—Will the Influence please explain why a man that reads his Bible and prays every day, receives happiness, comfort, etc., and does not belong to any church?

QUESTION:-We don't see anything so very miraculous in unis. People who do belong to a church, do not always receive happiness and comfort ever day. The church that expresses the true spiritual worship, is within the individual, the kingdom of heaven which he seeks when he prays and peruses the records of time past -if he have that kingdom of heaven within him, the church will not aid him-he does not need it.

QUESTION:-Can spirits measure time, or have they any conception of, or need for, noting it?

Answer:-Spirits in their own stages of existence, separate from human needs, but free to communicate with mortals, have no need of time; indeed it is not a necessity of spirit to measure time. You have only to be absorbed in a book, or, perhaps, dreaming some day-dream of existence to know how fetterless the spirit is; rather may it be possible that your knowledge may be awakened to a consciousness of time by some external need which otherwise would never be perceived. We know of astronomers who would not note the passage of time until the sunlight cast upon the paling star, reminds them of being cold and hungry; we have known of artists to be absorbed in some especial theme, and only awaken to consciousness in compliance with the earnest wish of friends, and partake of nourishment. We have known of human beings without any especial aim or object, to dream away a large portion of time, which by their friends might be thought could be better expended in active duty; this proves that the spirit is prone to neglect the observance of external time. Spirits have adequate means of ascertaining time, and keeping punctually their appointments with mortals. This is purely an intellectual process, and not by nature the prompting of the spirit. The aim in doing this, is to do something in connection with those still linked to time. While the spirits may take notice of the revolution of the planets: may even calculate times and distance,-it is by intellectual processes, and by laws which you do not employ and of which you have no knowledge, while the methods of determining time on earth, is through earthly channels. Spirits always take cognizance of it in appointments to meet with you. In spirit-life there is no necessity for this. We live in thought, not in the hours of day. Our deeds mark the epochs of our

QUESTION:—Which has been the more beneficial to the human race, Christianity or Infidelity? Answer:--We might possibly ask the questioner what is meant by Christianity and what by Infidelity, since some portion of Christianity of to-day, is infidel to those of time past. Some portion of infidelity, is Christian compared with theological dogmas. You will perceive that Christianity per se is typical of Christ. Christianity, as taught, is the doctrine of schools. All of theology, that which is offered with each generation and century of time, has many theless it is in existence, and it behooves of preceding life, yet that is no evidence names, as received in the world. Volney

. Voltaire, Thomas Paine, according to Unitarian and Universalist schools of thought, might be called Christians. According to the Calvinistic creed and doctrines, the Covenanters, and Puritans were heretics, deserving to be put to death.

Bloodshed and injustice perpetrated in the name of Christianity, is the real infidelity of the world. Under these circumstances we shall claim that release from bondage, of dogmatism, is not nevertheless infidelity to the true spirituality of man, but rather in keeping with it; your perversion of any truth, is not therefore truth itself, but only a shadow to present to human minds.

Under these circumstances the reformation arising from the corruption of the Romish Church, is infidelity to that church, yet it constitutes one step toward freedom; under these circumstances the teachings of Volney and Voltaire are the reaction of preceding aggression upon the true spirituality of Christ and men; under these circumstances, the infidelity having its birth in Northern Europe and from schools of thought in Germany, ripened, and a reaction of the severity of the first Protestant church followed; so the infidelity of to-day. of Renan in France, Colenso in England, (the latter still held in the pale of the church), Strauss in Germany, is the true reaction of those severe schools of thought that pervert the teachings of Christ. The infidelity of modern times commences with such minds as Thomas Paine, Benjamin Franklin, Thomas Jefferson-is a new flowering of Christian enlightenment of to-day, therefore we would say, that which has been called infidelity has been the next step in advance of the dogma of the church; sometimes many steps in advance. The denial of church dogma is only infidelity to dogma, but not to truth, while a recognition of the Spirit of Truth, in any guise or form, is in our opinion the correct Christian religion.

Question:-Woman-her relation to education -to employment and citizenship.

Answer:-It is only three or four Sundays ago that this question was also answered; it is, however, this time presented 'in a different shape. In time past woman's sphere was one of subjection; material service and almost of slavery, as it is now in a larger portion of the East. But there have been periods of time, when woman individually or collectively, has risen to places of eminence, just in proportion as the higher arts,-letters, religion, etc., have been the

prependerating influence in the nation. Among the Hebrews, women were chosen as prophetesses and discerners of spiritual gifts; were recognized as having the power to discern spirits, although in temple and place of public worship, they were allowed no prominent place. Among the Grecians and Romans in the height of their power. woman took important parts, and to such an extent, that on the rise of intellect to power, it perverted the most sacred altars, subverted all laws, owing to the fact that no adequate spirituality or moral force was there to keep in place any especial ministry In Grecian temples, women were chosen as oracles, and, in fact, large portions of the time performing many offices of trust. So among those of the Pauline school (he having been a Hebrew) there were causes of reproach among the early Christians, for woman appeared in public, and because the laws were such that they could not appear in those days without reproach. In the arts and public teaching, women have shown their especial adaptation to work, and public sentiment yields to the advanced thought in the present day. As teacher, woman is destined to fill that place whether recognized or not: she is emphatically the teacher of her children, whether the office be discorned as one of public capacity or not. The children are molded and governed morally by the influence of the mother. The custom of society and laws of nature necessitates this, and as certain is it that the mother shall show her adaptation to, and knowledge of, the nature of children-otherwise doubtless would not have been chosen to be mother. Woman can, as shown in thousands of cases, be entrusted with the education of the young outside of the home circle. While her labors are not recognized as equal in money valuation, they are necessarily equal in point of importance to men and chil-

Doubtless the time is coming when an equal recognition of labor with that of man, will also give labor equal valuation. Doubt-

less the time is coming when for any equal labor, she will receive an equivalent of reward; do you not see that women share equally-somewhat more than equal the burthens of life as she makes home the conserving element of society? Is not the same element in the school-room, in the church and higher branches of learning? We have no desire that woman shall equal man in politics in its present state. Hope that you desire that she shall introduce into the present political condition, something it essentially lacks-the refinement she has introduced into the school-room, church, lecture-hall, into all places where man and woman assemble together, on an equal Basis

NO. 1

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THE FLOWER GARDEN OF GOD-POEM IMPRO-VISED BY OUTHA.

I looked into the starry sky, There was a wide wide space, The stars swept in their courses by And the sun's splendid face Shone out resplendent o'er each world, As the life's banner there unfurled. One voice alone there seemed to be. One silent dark abyss; I saw an angel, bright and free, - Sweep thence and plant's kies. And then the storry atoms whirled, And from each planet sweeping past, One ray of light was there entwirled; Out from their radiance was cast, A glory in that void of space. There came from thence a pinnet's face; Not like the worlds that move and shine Responsive to the central sun, But something brighter, more divine, Like glory of the Eternal one. And evermore the angel passed From world to world, from star to star, Taking an atom as 'twas cast, Each time some token from afar. I drew me near my White Canoe Impelled by thought of him I love, Close to this orb of light I drew, And all my soul, with joy did move, For my soul's vision was unfurled, I saw my own, my blessed world. Not atoms whirl'd to life in space, Not stars like any world I knew, But each in their appointed place, Souls that the angel kindly drew-His breath absorbed from worlds and stars, As they passed over Death's dark bars. And they knew each within their place Within that heaven of grace so bright The greeting of some kindly face, That woke their darkness into light; And then I knew each little one

That crossed seeming alone from earth, Through death into that realm of sun Is taken at the hour of birth, By some bright angel planted there, To aid the spirit planet fair. As quick as thought my light cance Plied downward to the earth again, That angel touching those I knew, I bore them from this world of pain. Unto a place in that far heaven, Which unto others was not given. And to and fro with tears and sight, The fruitage of your mortal death, I passed and bore them to the skies, Making for me a heavenly birth; The planet, filled with children's souls The kindergarten of the skies, And now they bloom in sweetest love And send to earth their sweet replies. Flowers of beauteous light they bring Carol the songs woven in love, And these unto earth they fling, To win you to the world above. There is no sorrow in the heart. No darkened shadow fills the brain,

If ye from mournful ways depart. And heed no more the doubt and pain. But all the children from below I gather in my home of bliss And plant the seeds of truth to grow The seeds of love—the angels kiss. I do not know what sight and sound And fallacles of teachings past Begird your souls with dark around And o'er life's waters, shadows cast. But this I know the harmony Which greets me in my world of light, Whenever passing from your midst

Attuned to love, to peace, to joy, I'd not exchange its blest controls For all earth's dim dark alloy. I'd rather have one voice like theirs To meet me on that golden strand Than all the crowns and thrones of earth, Than all earth's power and command. And thus if you would know the place Wherein the angels gather flowers Within God's gardens far in space. And children dwell in endiess bowers,

It is by love's perennial grace.

I mingle again from earthly might,

Is as the music of sweet souls

IS THERE A CONFLICT BETWEEN

DARWINISM AND SPIRITUALISM?

BY WILLIAM RUMETTE COLEMAN. econtravad.

Prof. Bischoff, an anti-Darwinian, tells us that the most exact anatomical investigation is needed to dem onstrate the difference between men and apes both in their bodily organization and cerebral structure. "The brains of man, the orang, the chimpanzee, the gorilla,

in spite of all the important differences which they

resent, come very close to one another." Gratiolet (quoted by Peebles in his list of anti-Darwinians) originated the statement, that there is a fundamental difference in the development of the brains of apes and that of man as regards the location of the succi first evolved in man and those first developed in apes. Since the time of Gratiolet, renewed investigations by Schmidt, Bischoff, Panseli, and more particularly by Ecker, have demonstrated that Gratiolet was in error, and that the order of appearance of the sulci and gyri in the fætal human brain is in perfect harmony with the evolution of man from an ape-like form, and, as Huxley remarks, "at the present moment, there is not a shadow of evidence to show that the sulci of a chimpanzee's, or orang's, brain do not appear in the same order as a man's."

Huxley again observes:- "The brain of a human feetus, at the fifth month, may correctly be said to be, not only the brain of an ape, but that of an Arctopithcoine or marmoset-like ape." "There is a fundamental agreement in the development of the brain in men and apes." "So far as cerebral structure goes, therefore, it is clear that man differs less from the chimpanzee or the orang, than these do even from the monkeys, and that the difference between the brain of the chimpanzee and of man is almost insignificant, when compared with that between the chimpanzee brain and that of a Lemur." "Before either temporal or frontal sulci appear, the feetal brain of man presents characters which are found only in the lowest group of the Primates (leaving out the Lemurs); and this is exactly what we should expect to be the case, if man has resulted from the gradual modification of the same form as that from which the other Primates have oprung."—Darwin's Descent of Man. pp. 199, 201,

These truths can have but one signification: the evo-Intion of man from ape-like ancestors, from which the existing Quadrumana or Primates have also spring; which ancestor was in turn derived in direct descent from mammalian, reptilian, and ichthyologic progenitors. Viewed in any other light, they are inexplicable,—without significance or meaning. Well may the anti-evolutionists strive to east doubt upon their truth and weaken their force and validity; but all their efforts are unavailing, and the progress of truth, scientific truth, ever in opposition to their feeble speculations and invalid arguments, is now, as in the past, continuously onward and upward.

RUDIMENTARY ORGANS.

One of the most convincing proofs of the origin of higher species from lower and of man's animal derivation, is the presence in higher forms and in man of radimentary or aborted organs, useless to said higher forms, but which appear fully developed and of much use in lower allied forms. These atrophied organs are human race. One muscle, however, Prof. Brainard evidently inutile relics of serviceable structures found in the species and types from which their possessors have been derived. This is precisely in accordance with Darwinism, Natural Selection, which theory of the origin of species being true, these relies must neceasarily exist in nature; accordingly we find them really present to a considerable extent in lower animals and in man. This undoubted fact in biology is a sad stumbling-block in the way of anti-Darwinians, and cingerly do they allude to it, being unable to find any explanation therefor, except the special creation by God in each case of these rudiments; something akin to the statement of anti-geologists, that all the strata and fossils were specially created by God precisely as they were found in the earth's crust

Bro. Peebles took care not to allude to these rudimentary forms in his pamphlet, though he did refer to rudimentary structures of quite a different character,—the converse (so to speak) of those just indicated. Higher animals, we perceive, have certain forms and structures pertaining to their organization fully developed, which exist only in a rudimentary or undeveloped condition in lower forms, -these rudimentary structures being called "prophetical" structures; thus the fins of the fish are prophetical of the legs of the reptile and the wings of the bird, while the forefeet of the monkeys are typical of the hands of man. Mr. Peebles, of course, like all benighted and bedazed anti-Darwinians, denies the fact of such prophecy being involved in these structural rudiments; but not a word does he hint of even the existence of that other and more important class of rudimentary forms,-useless structures possessed by higher animals, which exist in full perfection and use in lower grades of life.

The guinea-pig, Huxley tells us, has teeth which are shed before it is born, and in like manner the female dugong has tusks which never cut the gum. There are animals that never swim, and yet their fingers are provided with the requisite membranous apparatus. Seals have nails inside the flesh at the end of their toes, while the boa-constrictor has the rudiments of hind limbs and a pelvis. Indeed, it is impossible to name one of the higher animals in which some part or other is not in a rudimentary condition: in mammalia, for instance, the males possess rudimentary mamme, or breasts; in snakes one lobe of the lungs is rudimentary; in birds the "bastard-wing" may safely be considered as a rudimentary digit, and in some species, as the ostrich, the whole wing is so far rudimentary that it cannot be used for flight.

Speaking of the useless organs possessed by animals, Tuttle appositely inquires, "Of what use are the branchial arches and openings to the human foetus? Why have all mammalia the rudiments of organs developed in reptiles? Why do the males of all mammalia possess the sexual organs of the female in an undeveloped state, and vice versa?" And, in further illustration of this subject, he remarks, "The thin lines of cartilage in the abdominal muscles of mammais and man are remnants of the sternum and ribs of the saurians. In the herbivora, a strong muscle supports the head while grazing. The same exists in man, but as it is not required, it is only a thin white line of cartilage." "Thus what is irregular in man is regular in lower animals. The webbed hand and foot are prominent in the beaver and ofter, constant in the human feetus, sometimes but rarely seen in the matured man. The fold of skin found at the inner angle of the eye of the Esquimaux and Bosjesman is not found in the mature Caucasian, but is always present in the Caucasian fœtus." "Innumerable instances are furnished in his [ma:/s] organization of atrophied organs which are not of the least use to him. For instance. in man the third eyelid is seen as a minute scale,

serving no possible use whatever; and did not birds exist, we could scarcely conceive of its high organization. In the latter it is of essential service, and is always present, but developed only in those tribes which requires its aid. Why is the nodule of bone in the arm, where it can be of no possible use-the two small additional bones occasionally found attached to the sternum—the signification of the two small folds which loosely traverse the knee joint?" 'Man has three bones in each toe except the first. In birds we meet with four or five bones in some of the toes. But we would say wrongly that the toes of birds were formed on a different plan from man's. In the embryo bird and man each of these bones are composed of two, which coalesce in man, but remain distinct in birds. In man there is a little cartilage, scarcely perceptible, connected to one of the bones occupying the nostrils, (called tubercle bones,) which serves no possible use. In the horse these shut off the great cavity of the nostrils from the vestibular cavities in front, thus protecting them from foreign bodies."-Arcana of Nature, Vol. I, Sections 284, 421, 423.

"Many muscles," remarks Darwin, " are occasionally developed in man, which are proper to the Quaurumana or other mammals. Professor Vlacovich examined forty male subjects, and found a muscle, called by him the ischio-pubic, in nineteen of them; in three others there was a ligament which represented this muscle; and in the remaining eighteen no trace of it. In only two out of thirty female subjects was this muscle developed on both sides, but in three others the rudimentary ligament was present. This muscle, therefore, appears to be much more common in the male than in the female sex; and on the belief in the descent of man from some lower form, the fact is intelligible: for it has been detected in several of the lower animals, and in all of these it serves exclusively to aid the male in the act of reproduction."-Descent of Man, p. 41.

"In a single male subject, * * * no less than seven muscular variations were observed, all of which planly represented muscles proper to various kinds of apes. This man, for instance, had on both sides of his neck a true and powerful 'levator clavicula,' such as is found in all kinds of apes, and which is said to occur in about one out of sixty human subjects. Again, this man had 'a special abductor of the metatarsal bone of the lifth digit, such as Professor Huxley and Mr. Flower have shown to exist uniformly in the higher and lower apes.' I will give only two additional cases; the *acromic-basilar* muscle is found in all mammals below man, and seems to be correlated with a quadrupedal gait, and it occurs in about one out of sixty human subjects. In the lower extremities Mr. Bradley found an abductor ossis metatarsi quinti in both feet of man; this muscle had not up to that time been recorded in mankind, but is always present in the anthropomorphous ages. The muscles of the hands and arms -parts which are so eminently characteristic of manare extremely liable to vary, so as to resemble the corresponding muscles in the lower animals." "It is quite incredible that a man should through mere accident abnormally resemble certain apes in no less than seven of his muscles, if there had been no genetic connection between them."-Ibid, pp. 42, 43. .

Professor Brainard, based upon dissections of the orang and lower ares, has announced the discovery that the muscle scansorius, so long considered peculiar to the orang and without its representative in man, is, in fact, the homologue of the gluteus minimus in the finds in the orang that is not represented in the human frame. It is, however, in the orang a mere vestige. It occurs in some of the lower apes, as the lemurs, but without any functional value. It is found in the opossum, but no longer as a vestige. Thus, when we go back as far as the marsupials, this muscle, which inman is obsolete, almost obsolete in the higher apes, less aborted in the lower apes, is an active organ, performing certain functions. These researches go far to prove that the muscles of man can be traced backward through the apes to the lemurs, and through them to the marsupials.-See Popular Science Monthly, Vol. VII., page 758.

"A tail, though not externally visible, is really present in man and the anthropomorphous apes, and is constructed on exactly the same pattern in both." "In man, the os coccyx, together with certain other vertebræ hereafter to be described, though functionless as a tail, plainly represent this part in other vertebrate animals. At an early embryonic period it is free, and projects beyond the lower extremities; as may be seen in the drawing of a human embryo. Even after birth it has been known, in certain rare and anomalous cases, to form a small external rudiment of a tail. The os coccyx is short, usually including only four vertebra, all anchylosed together: and these are in a rudiment ary condition. * * * They are furnished with some small muscles; one of which, as I am informed by Prof. Turner, has been expressly described by Theile as a rudimentary repetition of the extensor of the tail, a muscle which is so largely developed in many mammals."-Darwin's Descent of Man, pp. 58, 22.

"The human embryo begins with gill-like slits on each side of the neck, up to which the arteries run in arching branches, as in a fish; the heart is at first a simple pulsating chamber, like the heart of the lowest fishes; at a later period there is a movable tail considerably longer than the legs; the great toe projects sideways from the foot, like the toes of adult monkeys and apes; and, during the sixth month, the whole body is covered very thickly with hair, extending even over the face and ears, everywhere, indeed, save on the lower sides of the hands and feet, which are also bare in the adult forms of other mammals."-Fiske's Cosmie Philosophy, Vol. I., page 457.

Conclusion next week,

WEIGHED IN THE BALANCE.

Professor William Mathews, in the chapter on "The Illusions of History" in his work entitled Hours with Men and Books, says:-

"Within a few years it has been found, by the discovery of the Sinaitic and other very ancient manuscripts of the New Testament, that some of its most admired passages are forgeries,-medieval additions to the original text. It is said to learn that the utterance of our Lord on the cross, 'Father, forgive them, for they know not what they do, is not to be found in some of the old manuscripts, and that the words in the Sermon on the Mount, in Matthew v. 44, 'Bless them that curse you, do good to them that hate you, and pray for them that despitefully use you'-words which lie at the very foundation of Christian morality,-must be swept away from the sacred to

FREEMASONRY.-We will say that Freemasonry at one time formed almost the only protection of science or art in the world, formed almost the only protection for the safety of the individual, since by this bond of brotherhood the hands of kings have been stayed in their attempted execution, and slaughter upon an unfust basis or cause has been stopped; since by its hand, in the wilderness, or in strange lands, the traveler's life has been spared.-Cora L. V. Richmond.

THE ETHICS OF SPIRITUALISM:

System of Moral Philosophy. By Hudson Tuttle.

Copy-right by Hudson Tuttle, 1877.

CHAPTER I.

THE INDIVIDUAL.

The individual has fought the battle of history. The deermination of the sphere of mine and thine, where the I terminates in society, has been the bloody battil field of the past; nor has the ever fresh problem yet been solved. In just and natural order, the individual should surrender no rights to society. Whatever is right for the mass, is right for the individual. As all rights of society are, founded on individual rights, the study of the individual is the key whereby the social order must be resolved.

The individual, then, first claims our attention. We are not to regard him as a being degraded from a higher estate with distorted faculties and abnormal desires, outside of animal life and supernatural. He is a direct outgrowth from the life beneath him, still retaining clearly defined traces of his origin, in his instinctive nature, to which are added superior qualities more or less defined.

Man is distinguished from animals by these superior or moral facultics. In the brute there is a prophesy of qualities allied to morality, but in none of them is there anything like a clear perception between right and wrong. Of their actions, we cannot say they are immoral, for they have no such guidance. They act by impulse or desire and not from a sense of duty. It may be said of savage man, and of the savage of civilized life, that they are as destitute of morals as the brute, and hence not blamable. This fact is the cause of inextricable confusion in the old systems, wherein the distinction between the animal and man have been attempted to be set forth. If an animal kills a man it is not held responsible as morally guilty, while a man who kills his fellow is guilty of the highest crime against morals. It is said the man knew better; he had a free choice, and chose the part of guilt.

While this might apply to cultured minds, such as the philosophers who study the theme of ethics, it does not to the class who usually commit such actions. The savage is almost as much a creature of blind impulse as the brute, and has as little choice. The feelings excited by contemplation of similar acts in the brute and man, are results of the distinction in motives. The brute is pitled, man is blamed, often mercy being lost in hot indignation.

If this be an error, it is relieved by the fact that while the brute is incapable of moral culture, and must be ruled by fear, or hope of reward,

THE LOWEST MAN IS SUSCEPTIBLE OF INFINITE IMPROVE-

The moral faculties ever are present and may be awakened by proper stimulants.

It is the possession of moral faculties, that makes a science of morals possible, and the possibility of their vulture gives such science its great and beneficent influence. While moral perceptions were early in appearance, the development of anything like a system of ethics was reserved for recent time. The broad relations of individuals and society were seized and expressed in proverbs and laws, but the subtle questions lying at the foundation were too complex for such general statement. Of all the departments of thought, this lies nearest the central existence of the spirit. The physical sciences are objective, and interest the sensee. This is the study of the mind by the mind itself. It enters the secret chambers and studies the methods of its own activities and the causes which incite

DUTY.

An animal rushes at, lacerates and crushes a man.. We utter no word of censure. The animal has been true to its brute instincts; we commiserate the result, and do not hold it responsible. We may even censure its victim, if he has provoked the attack.

A man sheds the blood of his fellow. At once we consure the act. We say he ought not to have done the deed. Why? Because he knew better. Here is introduced a word which conveys a meaning unequivocal and distinct. We do not say of the animal, it ought not, for it has no faculty comprehending ought. We say it of man because he has such faculty. He has a sense of duty, of obligation, for doing or not doing, to which the animal is a stranger. He is the thrall of a higher sphere of motives, and if he is not obedient, he sinks at once to the animal plane. In fact, he sinks far lower, for the blind instincts of the animal in him are intensified by the intellect, directine and directed.

When we consider man as a product of evolution; and not as a fallen being, we eliminate from the discussion the intricate dogmas of his fall, and redemption through vicarions atonement. Moral philosophy becomes a science to be advanced by research and observation, in the same manner as other sciences. We are no longer confused by metaphysical argumentation based on the twisted meaning of words, and dogmatic theology yields its place as a blind autocrat.

In this study we regard the mind as a unity composed of diversity. It is the bane of metaphysical systems that they analyze the mind into several groups of faculties more or less arbitrary, and then reason from such classifications as though they were finalities. By this means the mental powers have come to be regarded as distinct, clearly defined, and independent in their action. The same error enters into what may be termed anatomical psychology. The brain is mapped into divisions more or less minute, and from these the mind is formed, as a gov. ernment of many individual states. However accurately the brain may be divided, or sharply defined its several functions, the mind must be regarded as a whole, arising from the blending of them all. A greater error, because leading to rulnous consequences, is the doctrine that all the faculties being natural and necessary, should be regarded as equals, and the action of one as right as another. Casting aside revelation as a standard of authority, as will be discussed in a future chapter, man has nothing outside of himself to which to appeal. If he appeals to his own faculties, he must know how to interpret their voice. In a conflict between them, he must have some criterion by which he can decide.

For this understanding we must know man's position in the universe, and the purposes and functions for which his mental faculties are adapted. We shall thereby learn if they are equal in authority in the determination of conduct, or if they are co-ordinated in an ascending series. the lower subject to the higher. We shall ascertain which are the higher, which the lower, and the distinct provinces of each.

POSITION OF MAN.

Man is the superlative being, the last, greatest, and yet incomplete effort of creative energy. I shall consider him in the two-fold sepect of a physical and spiritual being, related on the one side to the material world, and on the other to the spiritual. Since the motto "Know thyself" was carved on the portal of a Grecien temple, the study of man has been the most absorbing pursuit of the thinker; for all departments of science cluster around him as a ling hither; ripeness is all. - Shakespeare.

centre, and a perfect knowledge of him is a comprehension of the universe. Early was the momentous question asked by the soul blindly calling for an understanding of itself: What is man? The solution was felt to be fraught with infinite consequences, not only in this life but the interminable future, which was vaguely shadowed on the understanding of savage man. The answer early given, in the very childhood of the reas, became the foundation of the great religious systems of the world. The conjecture of untutored minds became the received system of causation, and growing hoary with age arroyated to itself infallible authority, and required implicit faith, and the exercise of reason only in making palatable the requirements of that faith. Conceived in an age when nature was an unknown realm, and law and order not imagined to control or direct causes to effects, when science opened her mysteries to the understanding, and one by one dogmas claiming infallibility were shown to be false, there of necessity was antagonism and conflict. I do not propose to enlarge on the theological aspect of this subject more than incidentally. That treatment has grown threadbare, "stale, flat and unprofitable." for every drop of vital juice it contained has been extracted long ago. The interminable sects, wrangling over the dogmatic solution of the vital aucstion of man's origin and destiny, arriving at nothing determinate, wrangling with each other and themselves, do not furnish incentives to follow their paths. If metaphysical theology contained the germ of truthful solution, satisfaction would have resulted ages ago, and the mind, reposing contented with the answer, would have employed its energy in other directions. Instead there is restlessness, turmoil, conflict and indecision, and never has been an answer so broad and deep in eatholicity of truth as to meet the demand. If science fail also, it is not the irretrievable failure of assumed infallibility. Its teachings are ever tentative, and prophecies of final triumph. As the most ennobling study of mankind is man, the crowning work of science is the solution of this vexed question. By science I mean accurate knowledge, close and careful observation of phenomena, and the conclusions drawn therefrom.

MAN A DUAL STRUCTURE.

While theology, Brahminical, Buddhistical or Christian, teaches that man is an incarnate spirit, independent of the physical body, created by miracle, supported by a succession of miracles, and sayed by miracle from eternal death, material science, as at present taught by its leading exponents, wholly ignores his spiritual life, and declares him to be a physical being only. It is not my purpose to reconcile these conflicting views. Truths never require reconciliation. They never conflict, and if the results of two different methods of investigation are at-variance, one or the other is in error, and the only reconciliation is the climination of that error. The egotisms of theology and the pride of science array their votaries in oposition, while the truth remains unquestioned in the unexplored middle ground. Man is neither a spirit nor a body; he is the intimate union of both. In and through his physical being; the spiritual nature is evolved from the forces of the elements, and is expressed. There is somewhat more enduring than the resultants of chemical unions, actions and reactions in his physical body. Beneath this organic construction is that which remains, to which it is the scaffolding which assists, while it conceals the development of the real edifice.

PHYSICAL MAN.

First, as most tangible and obvious in this investigation, is the physical man, the body, the temple of the soul. The student, even when imbued with the doctrine of materialism, arises from the study of the physical machine with ronger ang surprise skin to awo fully and wonderfully made,

It is not surprising that we die, but that we live. The rupture of a nerve abre, the obstruction of a valve, the momentary cessation of breath, the introduction of a mote at some vital point, brings this most complex structure to eternal rest. By what constant oversight, by what persistency of reparation is it preserved from ruin!

This physical man is an animal, amenable to the laws of animal growth. His body is the type of which theirs are but imperfect copies. From two or three mineral substances his bones are crystalized, and articulated as the hones of all vertebrate animals, and over them the muscles are extended. From the amphioxus, too low in the scale of being to be called a fish, a being without organs, without a brain, little more than an elongated sack of gelatinous substance, through which a white line marks the position of the spinal cord and the future spinal axis, there is a slow and steady evolution to the perfected skeleton of man. His osseons structure is the type of all. The fin of the fish, the huge paddle of the whale, the cruel paw of the tiger. the hoof of the horse, the wing of the bird, and the wonderfully flexible hand of man, so exquisite in adaptations as to be taken as an unqualified evidence of Design, are all fashioned out of the same elementary bones, after one model. The change of form to meet the wants of their possessors, results from the relative enlargement or strophy of one or more of these elements. When the fleshy envelope is stripped away from them, it is astonishing how like these apparently divergent forms really are. In the whale the flesh unites the huge bones of the fingers, and produces a broad, oar-like fin; in the tiger the nails become retractile talons; in the bird some of the fingers are atrophied, while others are clongated to support the feathers which are to offer resistance to the air in flight; in the horse the bones of the fingers are consolidated, and the united nails appear in the hoof.

If there exists such perfect similarity in the bony structure of man to the animal world, the muscular system for which it furnishes support offers the same likeness. Trace any muscle in the human body from its origin to its termination, mark the points where it seizes the bones, the function it performs, and then dissect the most obscure or disreputable member of the vertebrate kingdom, and you will find the same muscle performing the same function. The talons of the tiger are extended and flexed by muscles similar to those which give flexibility to the human hand, and the same elements are traceable in the ponderous paddie of the whale.

. To be Continued.

PRISON LIFE.

Twenty years ago, a young girl of fourteen became logally guilty of a capital crime. Possibly a verdict of temporary insanity would have been really justifiable in her case. However, the crime was committed, and to Sing Sing she went under a life-sentence. There she shortly became a ministering angel among the convicts, and such has been her conduct for twenty long years that she at last made for herself influential friends who circulated petitions and procured her release. Last Saturday she left Sing Sing a free woman, with the reputation of a saint among some hundreds of the worst of her sex. Prison life, then, is not always debasing, and, judging from this case, it may even serve to develop a germ of loveliness which among the most uncongenial surroundings, may grow until it is worthy the admiration of mankind. Heaven help her now that she is again in the outside world. -Christian Union.

Man must endure their going hence, even as their com



Ouina's Greeting.

Dear little buds and flowers of earth, My spirit gives you greeting; With song of joy and gentle mirth. . I kies you in this meeting:

The "Mirror Lake" (1) has kindly given One little nook of paper," To moor my White Cance (2) from heaven, And light my think-box (3) taper.

My cargo is my basket (4) filled With gifts of goms and flowers; Each gem from tear drops was distilled, Each bloom from sorrow's bowere.

I found the tears in earthly eyes. And to my home I bore thom, Whon suddenly to my surprise. As gome of light I wore them.

Whene'er I strove to give relief To hearts in pain or sorrow, Within my home I found the grief, Changed to a flower each morrow.

And now I bring thom back again, These come and flowers of chadness. To strow them near the hearts in pain And change them for earth's sedness.

For sadness cannot live, you know, Where all is light and beauty, So every pain a flower will grow If we but do our duty.

I also bring sweet birds of thought-The prayers that becvenward flying Were into message birds (5) ontwrought And earthward now are hicing.

Each with some blessing of sweet peace, Each with love's answer laden, To bid the mourner's sorrowing conse, To light, to hope's lost Aiden.

And in my white cance I bring, Fair children, bads and flowers Transplanted to eternal spring Thro' death unto my bowers.

And these within their own fair bands Bring blossoms they have planted, From out their own fair garden lands, By no frost arrows (6) haunted.

White swans-fashion'd of white thoughts, too And white doves-faith's pure daughtere, Impel and herald my cance O'or space and time's deep waters.

My home is fer away, my dears, Yet thought and love are fleeter Then all of mortel doubts and foces. And doing good is sweeter

Than dwelling in the brightest place, While others are in sorrow, And giving joy is owester grace Than collishness could borrow.

leren quarter of the moon I'll come With some gift from my dwelling: Sometimes I'll tell you of our home-(A bright song worth the telling.)

Sometimes I'll weave a garland fair Of lessons out of flowers, Sometimes I'll bring a jewel rare Of sunbeams and their powers.

Pil fell you how our children grow. In beauty, grace and sweetness, How lily-bells and roses blow In grace and sweet completeness.

How all our work and lescons weave The raiment for the spirit, When most we give, most we receive, Love's offerings we inherit.

I'll bring my basket full of gifts And take your griefs away, And if that any burden lifts

I'm happy all the day. Look for me when the silver moon A White Cance appears Upon the bosom of the sky,

Look for me then, my dears. Look for me when half full of light She hides one half from view, Lest too much splendor daze your sight With glories rich and new.

Look for me when, round, full and fair, The moon with gifts of grace, Lights up the starry pathway rare

With her pale, loving face. Nor when the waning moon hangs low Above the carthy dome, Shall I be for away, I'll go

To bring gifts from my home. And now my White Canoe awaits, I cannot long remain, I pass the blue and snowy gates,

Next week I come again. -Ouina. (7) Name given by Onina to the editor. Onina's boat, a symbol of pure thought. Onina's name for the mind. Ouina's messages. Thoughts flying between earth and heaven.

Winter. 7. Pronounced O-wee nah. "Given by Ouing through her medium, "Water Lily." (Mrs. Cora L. V. Richmond.)

A Child's Communication from Spirit-Life.

The following communication was sent to Mr. and Mrs. Chapman, of Perrinsville, Wayne Co., Mich., through a medium 150 miles distant, by their daughter Agnes, who passed to spirit-life a little over a year since, when about seven years old, and is full of tests, using many of her favorite expressions. We place her flower-offering in Oui-na's Basket, as a bouquet for the children:

ma's Basket, as a bouquet for the children:

MY DEAR PAPA AND MANNA;—My teacher says she will help me to write you a little letter from spirit life to your world. I am so glad, because I can tell you how much I love you and how happy I am. I do love you so much better than I used to, papa and mamma, and my dear little De Witt, and my sweet, sweet little sister. Some of your friends would say that I never saw her, but I have almost every day, and she is so nice. I want to tail you that I have a garden so beautiful with flowers, and I have flowers

inside, too. Some of them are different from any I ever saw, and my teacher says you never saw them either, because the earth is not nice enough to grow them yet. My dear mamma, to please little Agnes won't you have some flowers in the house, too? I don't live in God's house, but it is my own little house. Oh, how I do love you! and I want to hug you so hard. The sweet lady says she will do it for me. My dear papa and mamma, good-night,

As there were some things I forgot, the lady says I may have them written to-day. I have a bird that sings for me and is as white as snow, with a little cage; but I nover shut the door up tight, and he never goes away. I have a dolly, and, mamma, it is so much nicer than the one I used to have. Don't feel bad any more about me, for I am just as happy. I brought the flowers my auntie saw, though I understood you could not get them. But, papa, if you ever buy any plant, the nicest one to buy is a tily; they smell so sweet. Mamma, I'll tell you what to do: I want my pieces made into a little dolly's quilt for my little sister—all I sewed. My hand is tired, some. Aunt Mary says I ought not to forget the rest of my friends, so tell them I love them all. If Aunt Rose knew how bad little Albert feels because she cries so much, she wouldn't cry any more. One more real hard hug, then good-bye a little while.

AGNES.

BOOK REVIEWS.

TRIAL OF C. BRADLAUGH AND ANNIE BES-ANT. In the High Court of Justice, Queen's Beach Division, June 18th, 1877. The Queen vs. Charles Bradlaugh and Annie Besant. (Specially reported). London, Free-thought Publishing Company, 28 Stonceutter St., E. C.

This trial grew out of the publication and This trial grew out of the publication and sale of a work written many years since in America, by Dr. Charles Knowlton, entitled, "Truits of Philosophy." It was re-published in England about forty years ago by James Watson, a prominent liberal, and was regularly on sale from that time until December 23rd, 1876, when Mr. Charles Wats, the last successor of Mr. Watson withdrow it from sale on account of a withdrew it from sale on account of a prosecution instituted against him, by the English authorities in the interest of ignor-ance, superstition and barbarity, distin-guished by the title of "Christian Moral-

In order to bring the matter of the right of private parties to publish and sell scientific and liberal literature, Mr. Bradlaugh and Mrs. Besant, two of the leading Seculand Mrs. Hesant, two of the leading Secularists in England determined to publish and issue a cheap edition of the inhibited book and, accordingly, placed on the market, "Fruits of Philosophy" at 6d. per copy. The work was issued in March and in June the parties were brought to trial on an indictment for publishing it.

In his opening arguments the Solicitor-General while attacking the pamphlet with all the bitterness and virulence in his nower.

all the bitterness and virulence in his power was forced to admit:—"The book, I think it may be said, is carefully guarded from any vulgarity of expression; the whole tone of it is, as I say, under the guise of philosophy and medical science."

The defense was conducted by Mrs. Besant and Mr. Bradlaugh in person. The attention of the court was occupied by Mrs. Besant for more than one day, in which she plead in defeuse of the right to distribute scientificknowledge. She showed at length the ratio of population was increasing much more rapidly than the ratio of production and unless some scientific and moral check to population was employed—what she denominated "a preventive check," there would be more and greater misery to follow,—that the "natural and providential check" as claimed by the Solicitor-General, "of war, pestilence, famine and disease" with infanticide and baby farming, were far more horrible to contemplate than a scientific prevention of conception.

In comparing the obscenity of "Fruits of Philosophy" with the "text books" in which young girls and boys were examined, and the requirements of the syllabus of exand unless some scientific and moral check

and the requirements of the syllabus of ex-amination enjoined by the Government for admission into the Science School at South Kensington, she made a decided hit, and also in claiming that if a verdict was rendered against them, one should also be found against Lord Beaconsfield, Lord Salisbury and Lord Derby for circulating books which are as distinctly obscene as "Fruits of Philogeners"

gut she claimed the Government was right in so doing. She said: "Physiological knowledge tends to inspire so deep a reverence for the marvelous way in which Nature acts, for the fashion in which she evolves from apparently most unlikely materials the most unavnected results that terials the most unexpected results, that physiological knowledge and teaching in-spire a feeling for Nature of reverence so deep and intense that there is no room left for a coarse or impure thought to enter into connection with the matter."

In the preface to this volume the defendants, after stating that they published Dr. Knowlton's work after it was assailed, to bring about free discussion say: "The accounts of the trial which have appeared in counts of the trial which have appeared in the daily and weekly papers, have brought to the knowledge of thousands a great social question of whose existence they had no idea before the prosecution took place. Once more a cause has triumphed by the fall of its defenders. Once more a new truth has been spread everywhere by its persecutors, and has gained a hearing from the dock that it could never have won from the platform. By this judgment, ignorance has again become a cardinal virtue, and the tree of knowledge is again guarded by the fiery sword of the law.

What will be the ultimate issue of the

What will be the ultimate issue of the struggle is certain; this battle will end, as every other such battle has ended, in the tri-

umph of a Free Press."

By endorsing this sentiment, however, we would not be understood as endorsing a license to publish low, groveling, and obscene literature; or to vent malice and spleen, in the form of slander or libel. We mean a press free to publish science, philosophy and fact, which will tend to instruct, educate, and benefit mankind. There should be no limit to the freedom to publish and acquire knowledge save the limit of individual capacity.

VISIONS OF THE BEYOND, by a seer of to day; or symbolic teschings from the Higher Life. Edited by Herman Snow. pp. 186. 12mo. Price \$1.25. Gilt \$1.50. Boston, Colby & Rich#San Francisco, Cal., Herman Snow; Chicago, Religio-Philosophical Publishing House.

The editor of this volume is well and favorably known to the spiritual public. He says of himself, in the introduction to the present volume, that he graduated from the Theological Department of Harvard College, in the class of 1843, and that he is still in good standing in the ranks of the liberal denomination to which he belongs. He

that it was but right for me, as a disinterested seeker after all truth, to look into the then novel claims of Spiritualism, as well as into other subjects relating closely to hu-man welfare, I, with great effort, so far overcome any strong feelings of repulsion in that direction, as to turn my attention to something like an earnest investigation,

In other words, he did as every one has who has given the subject an honest hear-ing, became a confirmed believer; and for more than a score of years has been a warm and consistent advocate.

The medium through whom the communications in the book were given, Mrs. Anna D. Loucks, has led a life not distinguishable from every day mortals, but has suffered severely. Her health is delicate, and her attractions are towards the world of spirits rather than to this sphere.

Her education is slight, and her reading limited, and her natural mental powers only

ordinary. Through this medium, Mr. Snow received a wonderful series of visions and identified communications, both interesting and instructive, relating to the life and occupation of spirits, the Spirit-world, and sources of happiness and misery.

On Thanksgiving Day.

COL. BUNDY .- On Thanksgiving day, "at our house and home," we (the writer and his better half) celebrated, or at least kept under thoughtful consideration the twentyfifth anniversary of our marriage. No cards no guests; but, perhaps, a few spiritual presences, such as Introspective, Refrospective and Prospective members of a near and intimate family that "just dropped in" to see what we had for dinner, and of course stald. Nothing of importance happened; and surely nothing for the public ear; but in fact, these lines "just popped in," too, and if you think them worthy, and that they will induce others "to hasten to their Silver Will induce others "to hasten to their Silver Wedding, or any wedding at all, especially "having on the wedding garment," you are at liberty to place them in your Journal that chronicles such events, and what is said and done, and what comes of them, and may "you know how it is yourself."

E. S. Holerook.

THE SILVER WEDDING. A Silver Wedding! what a theme For sage's thought, or poet's dream! The scope of five and twenty years, Their joys, their woes, their smiles, their

Such sacred feast is ours at last; These years, though slow, have quickly

They, like a varied landscape, show, To heights above from depths below. You mountain, with its towering height Fond memory gilds with rosy light; Yet, near, and now obscure to view, Some valley yields its sombre hue.

There some bright streamlet leaps to light But now again 'tis lost to sight: Some lakelet there reflects the skies: There fields and meadows greet the eyes There barren wastes stretch far away;

There forests that exclude the day; And all along that fearful glade, The dismal cypress casts its shade. A palace there, how full of woel A cottage there, a Heaven below: A garden there, where fruits abound:

A graveyard there, with willows crowned. Such as this picture, such is life; There's joy, there's woe, there's peace, there's strife; Health, sickness, failure, wealth, success, And never perfect happiness.

There at the shining eastern gate We entered, joined in heart and fate; Our zenith's past; the west unrolls Its starry welcome to our souls.

Those piedges, dear, one, two, three, four, Not lost to us, but gone before; They've hovered o'er our pathway here, They'll meet us at the gateway there.

The Land of Souls! its shores we see; 'Tis there, full soon, "Our Home" shall be; Onr "Golden Wedding" there shall bless, And crown with perfect happiness.

Here be our lot what Heaven decrees; We're now beneath the cypress trees; Though fortune still shall smile no more Our faiths shall trust the "Golden Shore."

Love for all good in thought, or deed; Help to all those who are in need; Joy in great truths that we've believed; THANKS for all blessings we've received. Such sacred feast is ours.

Items of Interest-Gems of Wit and Wisdom.

WHEN a man's pride is subdued, it is like the sides of Mount Ætna. It was terrible during the eruption, but when that is over and the lava is turned into soil, there are vineyards and olive trees which grow up to the top.—Beecher.

Good humor, ay, spirits, are the liberators, the sure cure for spleen and melancholy. Deeper than tears, these eradiate the tophets with their glad heavens. Go laugh, vent the pits, transmitting imps into angels by the alchemy of smiles. The satans fice at the right of these redeemers.—Alcott the sight of these redeemers.—Alcott.

AUTUMN WOODS. Ah! 'twere a lot too blest Forever in thy colored shades to stray;
Amid the kisses of the soft south-west
To rove and dream for aye.

And leave the vain low strife, That makes men mad—the tug for wealth and power. The passions and the cares that wither life

And waste its little hour. Bryan. ENGLAND has its Moodys and Sankeys; an exchange says: There is scarcely a large town in England which is free from "revivalists," in the shape of converted clowns, gipsies, prize-fighters, sweeps, and cheap-jacks, with their indecent, degrading, catchpenny programmes. Here is a copy of one of their bills:

of their bills:

"Great Salvation Fait.—All 'free. Best Refreshments. Come early. The Hammersmith Daredevils to-night at 8. The Rugbysweep to-night at 9. Mission Giant, weight 33 stone. Buy Jesus. Buy Wine and Milk. To be seen, also, Paul, the Ropemaker: Wallace, the Black Prince, the Converted Thief, once a glave." once a slave." Here is another:

Here is another:
"By Command of the King! Extraordinary Salvation meetings at the People's Hall, opposite the 'Salmon and Ball.' Miss Dunage (the Singing Pilgrim) will sing, and Miss Davis (the Maid of Kent) will preach on Sunday at 11 and 7. A band of Brave Daredevils at 3."

further says:
"In the spring of 1852, being still in the active duties of the ministry, and feeling comprehend, even partially, this great ques-

tion of mediumship. They are, first, that few spirits can control any medium; Sec-ondly, that no spirit can control through a mental organism, unless it be in some de-gree in rapport with it—there must be some points of agreement, some elements of con-geniality; and thirdly, the most important of all is, that the manner of communication is most commonly by the spirit impressing its ideas, not its words, upon the mind of the medium.—*Crowell.*

In view of all these difficulties attendant upon the efforts of spirits to communicate with mortals—to prove their identity and to express themselves with their accustomed earthly facility and naturalness—we should be careful how we charge fraud or delusion upon their failure, for spirits no more claim omniscience, omnipotence, or supreme wisdom, than we mortals; and as to mediums themselves, they can only say each for him-self, "Must I not take heed to speak that which the Lord hath put in my mouth?"

--Num. xxIII, 12.-*16*. In a table of Massachusetts statistics, re-cently prepared, is given the average age at-tained by persons of different employments. That of "gentleman" is reported the highest, being sixty-eight years, while for "operatives" thirty-two years are assigned. What an encouragement to be a gentleman! But is it possible that a select class of that description has to be ordained in order to secure longevity? If so, of what peculiar fibro of brain and muscle are these gentlemen

WE, as Spiritualists, have inherited a whole host of hereditary diseases of a spiritual and moral character. Who have been our forefathers? Our immediate progenitors have been secularists, infidels, atheists, scapegraces, worldlings, revivalists, ranters, Methodists, narrow sectarians, Churchmen —high, broad and low; Swedenborgians, Quakers, Catholics, philosophers, fools, and what not: and in the far past we can trace ourselves to Pagans. Heathens, Druids, and renegade Jews, the worst of all. Such a miscellaneous parentage, conferring the fruit of its loins upon the family of Spirit-ualists, must have communicated therewith almost every vice, and weakness, and failing peculiar to man as a moral, theological, social and spiritual being; hence the innumerable vagaries of every shade and distinction which erop up through our thought, expression and social action; hence the inscrutable difficulties and obstacles which stand in the way of spiritual intercourse, or a demonstration of the cardinal fact of man's continual existence after death.—*Burns*.

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CHICAGO, March 19th, 1877.

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A Dangerous and Tyrannical Usurpation

of Power by Congress.

CHICAGO, ILL., DECEMBER 15, 1877.

In our last issue of the Journal, we made some comments upon the case of D. M. Bennett, editor of the "Truth Seeker," of New York, who has been arrested upon the charge of having published, and sent through the United States mails, obscene and blasphemous matter. From what we have learned of the particular publications, for mailing which, Mr. Bennett was arrested, we do not believe that any court in the United States, can find him guilty.

During the past week we have carefully read the "law" of Congress, which it is claimed Mr. Bennett has violated and feel that the importance of the issue at stake demands further space in the Journal.

From whence did Congress derive the power to act upon this subject? The only power possessed by Congress upon any subject is derived from the Constitution of the Constitution of the Constitution.

United States.

The portions of the constitution under which it must be claimed the power to pass the above-mentioned statutes was derived.

are the following: Sec. 8. Congress shall have power:

"First." "To lay taxes, duties, imports, and excises, etc."

"Fuird." "To regulate commerce with foreign nations, etc."

"Seventh." "To establish ipost-offices, and post-roads."

"SEVENTEENTH." "To make all laws which "shall be necessary and proper for carrying "into execution the foregoing powers, and "all other powers vested by this constitution in the government of the United "States, or any department or office there-"of."

These, we believe to be, all the provisions of the Constitution of the United States, which contain a grant of power to Congress to legislate upon the subject matter embraced in the sections of the act under the authority of which Mr. Bennett was arrested.

ART. X. of the amendments to the constitution is as follows:

"X. The powers not delegated to the "United States, by the Constitution nor pro"hibited by it to the States, are reserved to
"the States respectively, or to the people."

From these quotations, it will be seen, that the power of Congress is limited to "regulating" commerce with foreign nations, and to the "establishing" of postoffices and post-roads, and to the making of all laws which shall be necessary and proper for carrying into execution the foregoing powers.

That Congress has power to make all needful rules and regulations in regard to commerce generally, and also over the subject of duties upon imported articles, and to establish post-offices and post-roads, and to provide for carrying the mails and to provide also for the weight and size of letters and packages to be transmitted through the mails, and to determine what postal charges shall be made therefor, is unquestioned.

Such regulations are not only proper, but are absolutely necessary, and without such laws for carrying into execution the power granted, the grant of power would be of no avail, and would be a complete nullity.

But this power of regulating the mail service, in carrying it into execution, is limited to that which is necessary and proper. The word necessary, is the essential word, and the word proper, in the same connection, can have no other significance or meaning than that the laws must be adapted to the subject i. e. that of carrying into execution the power of establishing post-offices and post-roads.

We stated last week our belief that the sections of the "laws" of the United States by authority of which Mr. Bennett and others have been held to answer on criminal process were unconstitutional

and tyrannical. If Congress has power to prohibit one kind of printed matter from being transmitted through the mails of the United States, then it follows that the pourer in that regard is unlimited. Any reasoning by which it can be established that "the 'mailing,' or knowingly receiving from the mail," any lewd, lascivious, obscene, or other publications of an indecent character, as provided by section 3893, can be prohibited, and made a criminal offense, and punished as provided by that section, will establish the right in Congress to prohibit any other kind of book or pamphlet-in other words, would be giving Congress unlimited power over the matter that is transmitted by mail.

This would be a dangerous power, if such a construction is to be placed upon the constitution. Under the pretense of regulating the postal service, infidel, atheistic, Roman Catholic, or any sectarian publication, may be prohibited from the mails, and if Congress should happen to get under the control

of the adherents of any particular creed or religious sect, it would be their duty in the exercise of this power, and in order to carry out their honest belief, that all others are wrong, to prohibit the heresies of those others from being circulated through government instrumentality. It is not a sufficient answer to this objection to say that Congress has exclusive jurisdiction over the mail service, for that is granted by us, but what we question is, the extent of that jurisdiction which is limited in its exèrcise by the constitution itself.

We are in favor of laws for the protection of public morals, but we deny that Congress has power to pass those laws. We believe this is the first attempt that Congress has ever made to be a conservator of public morals, and we hope it may be the last; yet we are rejoiced to see this seeming evidence that members of Congress and government officials have become so much purer and better than the sovereign power, the people, who live in the various states that they can thus attempt to protect and preserve the morals of their constituents from contamination, by vicious matter, transmitted through these government conveyances. Let no editor hereafter dare assert that there is any immorality and vice in Washington; or that any member of Congress of either branch is not a Joseph.

Congress takes no powers by inference. It can only exercise those granted.

"The powers not delegated to the United States by the constitution, nor prohibited by it to the States, are reserved to the states respectively, or to the people."

Here, then, is the power that can reach any case of fewdness, laseiviousness, obseenity, or immorality, or vice of any kind; and that is by proper legislation in the several states. We believe that every state in the Union has laws upon this subject. Those of our state are certainly sufficient for the protection of the people, without the necessity for Congress to legislate upon the subject.

The provisions of the criminal code to

Illinois are as follows: SEC. 223. Whoever brings or causes to be brought into this State, for sale or exhibition, or shall sell or offer to sell, or shall give away, have in his possession, with or without intent to sell or give away, any obscene and indecent book pamphlet, paper drawing, lithograph, engraving daguerreotype, photograph stereoscopic picture model, cast, instrument or article of indecent or immoral use, or shall advertise the same for sale or write or cause to be written, or print or cause to be printed, any circular, handbili, card, book pamphlet; advertisement or notice of any kind, or shall give information orally, stating how, when or of whom, or by what means, any of the said indecent and obscene articles and things hereinbefore mentioned can be purchased or otherwise obtained or shall manufacture, draw and expose, or draw with intent to sell or to have sold, or print any such articles, shall be confined in the county jai not more than six months, or be fined not less than \$100 nor more than \$1,000, for each offence-one haif of said fine to be paid to the informer upon whose evidence the person so offending shall be convicted, and one-half-to the school fund of the county in which the said conviction is obtained. SEC. 224 provides in substance that the deposi ing in the mail or with an express company, o with a common carrier, any obscene and indecen hing, as mentioned in Sec. 223, shall be subject to

the same penalties. The object of the laws to which we have eferred, is to prevent the circulation of those publications that are vicious altogether, and when nothing but corruption of morals would be the result. We are not prepared to say but that the offence aimed at by our statute above quoted, would be complete, and the offender be subject to the severest penalty under the law, if some chapters of the "Holy Bible" only, should be published in pamphlet or book form, and yet, if such publication was made for any good, or apparently good purpose, then no offence would have been committed. . But to say, that he commits an offence against morality who in proper language states the physical impossibility, as far as can be determined by mortals, of the procreation of the human kind through any other than human means, and that without marriage a mother is not virtuous, and her son must be nullius filius, is saying that Paine, Voltaire and hosts of others who have published and proclaimed the same things, would now be deemed violators of law.

Any subject, either in sacred or profane history, is open to comment in a proper way, and it is but a simple affectation of modesty, and not modesty itself, that blushes at the hearing or reading of and upon those subjects that affectation taboes.

For the past dozen years or more Congress has constantly exhibited an intense itching to dabble in matters which it has not the shadow of warrant under the constitution for meddling with.

We have just received \$3.00 from Denver no State or name given.

R. E. Pratt sends \$8.15 to this office, but fails to give post-office address.

Still Another New Feature.

We have the great pleasure of announcto the readers of the Journal a new feature, which we are assured they will receive with more than ordinary interest.
This is the publication of the literary remains of the lamented Selden J. Finney.
He was among the foremost advocates of
Spiritualism, and one of its most eloquent,
talented and popular exponents. He always
met with crowded audiences, which he
swayed with masterly ability. As an inspirational speaker he had no peer; as a writer he was metaphysical, logical and practical.

It is well known that he broke down under the arduous toil of the lecture field, and by spirit direction went to California, where, as his guides had foretold him, he soon became State Senator. He was almost alone in the senate on the adoption of the 15th amendment, and carried the day by his unanswerable argument and matchless eloquence.

At the time of his death there was every prospect of his representing the "Golden State" at Washington.

Mrs. Finney has placed all that remains of his writings with Hudson Tuttle and Giles B. Stebbins, to select from and edit a volume which shall preserve his noblest utterances.

We have completed an arrangement with these gentlemen by which we can lay before our readers from week to week their selections.

The life and character of Mr. Finney will appear in the first number of the new year, and will be followed each week with extracts from lectures, speeches, essays and poems. We thus place Selden J. Finney on the list of our contributors, and assure our readers that every number of the JOURNAL for the next six months will contain a communication from him.

munication from him.

We learn from Mr. Tuttle that his friend
Finney is in spirit with him in his editorial
task, and promises to complete the volume
with his experiences in the Spirit-world
and views from the present spiritual standpoint.—Altogether it is the most attractive
feature which can be offered by any spiritual journal, and we hope that our friends
will appreciate this outlay in their behalf
by extending the circulation of the JourNAL.

THE CONDEMNED BOOK.

"Trall's Sexual Physiology."

For eleven years this book has been on the market—it is published by Mesars. Wood & Holbrook, of New York, an old and highly respectable firm. Hundreds of copies have been sold over the retail counters of the Religio-Philosophical Publishing House. . The book now in its twenty-seventh edition, is one that should be in every household, and much of its contents familiar to youth of both sexes before reaching puberty. A thorough familiarity with the knowledge contained in the three hundred pages of this work, would do more to prevent vice and immorality than all the Sunday-school books ever written, and we make this assertion too, with all due respect. What can be of greater importance to the people than instruction upon a subject which affects their life, and happiness here and hereafter as nothing else can? Yet this book has been pronounced by the Government Scavenger, Comstock, to be obscene and immoral. This cowardly fellow, though backed by the whole power of the United States Government, it seems, dare not meddle with Messrs. Wood & Holbrook, the publishers of the work. No, indeed, he must seek some poverty-stricken, helpless victim; he therefore puts up a job on a poor old fellow in Massachusetts, and proves that he (Comstock) bought a copy of the work of him and gets a U.S. Commissioner to bind over the poor old man for trial. We have the most profound respect for the proprieties of life, and believe that such books as the one under consideration, are calculated to increase the respect of the masses for themselves and to ameliorate their condition immeasurably. We have no doubt the publishers of "Sexual Physiology" will soon need to publish a new edition to meet the demand, and we certainly shall continue to fill all orders for the work, and Comstock can have a copy sent him through the mail from our book room without resorting to the subterfuge of ordering it under a fictltions name as has been his custom hereto-

That modest youth, W. Irving Bishop, is endeavoring to accumulate nickels in sufficient quantity to prolong his worthless existence, by exposing (?) Spiritualism. In spite of the splendid send-off given him by the clergy of New York and Boston, somehow he don't seem to flourish. He makes a grand entre into the various cities where he is to perform, preceded by an evant Coureur carrying show bills bedecked with the names of eminent clergymen and some of the elite of Boston even, yet his hollow pretenses are soon unmasked and he is given the cut direct even by those who worship the names emblazoned upon his banner of credentials. Let us as Spiritualists extend our commiseration to the noted characters who are now bewailing their foolishness in lending their names to bolster up . charlstan. Bishop is disgracing noble names, but he is actually benefitting Spiritualism.

Sarah Acre, sends \$8.15 to this office, but fails to give post-office address.

Circulate the Petition.

On another page will be found a petition which affects the dearest interests of every American citizen and which should receive the attention its importance warrants. The opportunity to oppress the people for the opinions they hold must be wrested from the wily designing instruments of superstition, or the flood of tyranny will eventually engulf these rights and liberties so sacredly guaranteed to us by the Constitution. Once grant the right of Congress to exercise censorial power, and a precedent is established for every form of usurpation.

Cut the petition out of the Journal, paste it to a blank sheet and devote a day to getting signatures together with the post office address of each signer, written on the same line and to the right of the name. If you have not time to attend to it yourself, interest another in the matter. Get all the signatures you can, but remember, even if you only secure a few that each one counts in the grand aggregate.

Remember, too, that women have the same right and duty in this matter as men, that their interests are as directly concerned and their rights equally imperilled. The petition should be signed by all persons of both sexes who have reached their majority. Obtain all the signatures possible before the close of the month and on New Years morning mailthe petitions to the editor of this paper. We will assort them by States and forward them by express to Washington.

To the subscriber who sends in the largest number of names, we will present a copy of "The World's Sages, Infidels and Thinkers," compiled and edited by D. M. Bennett, and which retails at three dollars. To the subscriber who sends the second largest number, we will present a copy of "Startling Facts in Modern Spiritualism," by Dr. Wolfe, which retails at two dollars We do not make these offers as an additional incentive to our readers, for we well know they need none, but only as a matter of friendly courtesy. Keep the lists as clean and legible as possible and send in the petitions promptly on the first day of January.

Rev. Mr. Cook's Attack on Thomas Paine

A writer in the Boston Transcript of Nov. 22d ably exposes the brutal injustice of the Rev. Joseph Cook towards the memory of Thomas Paine. This clergyman charges Faine with beastly drunkenness; but let us see what the charge amounts to.

The Rev. Mr/Cook bases his charge upon an extract from the diary of a Quaker preacher named Stephen Grellet. This man, on his own testimony, went to see Paine once. He does not say he found him beastly drunk; does not say he found him drunk; does not say anything about him as a drinker. So much for this sole evidence against Paine as a beastly drunkard. He does say he "found him in a wretched state; for he had been so neglected by his pretended friends that the common attentions to a sick man had been withheld from him. The skin of his body was in some places worn off, which greatly increased his sufferings."

That is all of this man's testimony!
Mr. Cook says he has a "throng of unimpeachable witnesses." He offers but one, and this one affords not the slightest evidence that Paine was a drunkard in any sense of the term. And yet Mr. Cook says Paine was "not only intemperate in the manner common to that day, but roughly, deeply, bestially so." Mr. Cook would not dare to make such a charge against a living man, and offer no stronger evidence than the diary of a man who called on him once and did not find him drunk!

and did not find him drunk! On the other hand, we have the testimony of another Quaker merchant and preacher Willet Hicks, who lived near to Paine in New York, and who was on terms of intimacy with him, and a frequent visitor at his house, being among those who minister ed to him in his last days of life. Mr. Hicks's testimony is as follows: "Thomas Paine was a good man, an honest man." Mr. Hicks also testifies that after Paine was dead he was approached by religious people who offered him money if he would only say something against Paine, or even if he would only promise not to say any thing against what "the doctor was willing to say." Not being able to bribe Mr. Hicks they bought up a servant girl who had lived in his house, but who, as Mr. Hicks said never saw Paine, and upon such a story as they chose to put into her mouth they built their slanders of Paine! The testimony of those with whom he lived, at New Rochelle and at New York, is always to the effect that Paine was a temperate man.

In 1803, in a letter to Samuel Adams, he says of himself, "I have a good state of health and a happy mind; I take care of both by nourishing the first with temperance and the latter with abundance. It was said of him, "he used liquor, but never abused it." And we must remember that in those days everybody drank.

Of Paine's motive in writing, mark the following from his own pen: "As in my political works my motive and object have been to give man an elevated sense of his own character, and free him from the slavish and superstitious absurdity of monarchy and hereditary government, so in my publications on religious subjects my endeavors have been directed to bring man to aright use of the reason that God has given him; to impress on him the great principles of divine morality, justice, mercy, and a benevolent disposition to all men and to all creatures, and to inspire in him a spirit of trust, confidence and consolation in his Creator, unshackled by the fables of books pretending to be the word of God."

And taking the unselfish labors of the man's whole life, from the day when he fired the hearts of the oppressed colonists with the idea of independence by his "Common Sense" to the day of his death, I can see no reason whatever to suppose that the above was not the honest expression of an honest man. In all the charges yet brought against this man, no one has ever attempted to prove him a liar. Indeed, to one who pressed him at his death to say that he regretted having written his religious coincions, he said, "Tom Paine never told a lie." His bitterest revilers now admit that he died believing as he had believed; and in

these bright days, under the high moon of the finest intellectual culture that has ever adorned our dear old world, can it be possible that fealty to truth, to honor, to justice is so weak that our men who should be great will allow the crystallized hate and bigotry of the last century to blind their eyes and embitter their tongues against a man who was ever among the foremost in that heroic struggle for independence out of which has come the grandest nation upon the globe, and whose religious opinions, however much they may have given offence at that time, are now openly or tacitly accepted by nine-tenths of intelligent Christians?

FORM MATERIALIZATION.—The following is a recent editorial in the Banner of Light. We have expressed our personal confidence in spirit materialization. We deem them, however, non-essentials to salvation. Others among the Shakers, deem them among the highest of providences; while others again do not believe in them at all or consider them fraudulent and impossible. We print a letter elsewhere, received from a believing company.—Ed.

The above is an editorial note in The Shaker for December. What have we done to our worthy friend and brother who edits that interesting periodical, that he should credit our editorial to another paper, and especially an article which though it has been extensively copied and commented on by the press generally, has not, we believe, appeared in our eastern cotemporary.

Laborers in the Spiritualistic Vineyava and other Items of Interest.

T. H. Stewart was at Battle Creek, Mich., Dec. 9th. He will be at Nashville, Mich., the 15th and 16th.

Readers who desire additional printed headings of the petition to Congress will be supplied on dropping us a postal card.

Everybody wants to read the Religio-Philosophical Journal for the next thirteen weeks. Forty cents pays for it to trial subscribers.

We are pleased to learn that our esteemed friend, D. A. Eddy, of Cleveladd, O., who has for several weeks past been confined to his house with neuralgia, is recovering with fair prospects of being about again soon.

Mrs. Frank Leslie's chatty new book, entitled "A pleasure trip from New York to San Francisco," which G. W. Carleton & Co. will publish in a few days, contains some fifty capital illustrations of California life and customs.

J. E. Ball, of Melvern, Kan., writes us that Mrs. G. A. McGee, of Leavenworth, Kan., has been holding test and developing circles with apparently very satisfactory results. Already some three or four mediums are being developed in the circles.

Col. Eldridge has been lecturing to full

houses in Nashville, Tennessee, carrying conviction to the minds of his hearers of the truths of Spiritualism. His wife is reputed to be an excellent independent slates writing medium.

Carleton, the Publisher, will issue next

week a new edition of his own book, "Our Artist in Cuba," to which he has added a collection of new comic sketches, travel and adventure in Spain, Algiers and Peru. The author's chicken will assist upon every occasion.

When you know of some sorrowing one upon whom the burdens of life hang heavily, how much you can do to cheer them, and help' to lift the care from their minds by sending forty cents with their names and address, for the Journal for thirteen weeks.

Our genial friends, Porter Martin and

Our genial friends, Porter Martin and wife, of Hampton, Minn., made us a fraternal visit last tack. Bro. Martin is president of the State Spiritual Association of Minnesota, and is a wide awake business man, and fully alive to the interests of Spiritualism.

GIVEN AWAY.—We never have any connection or business arrangement with any advertiser who is "giving away" his goods. Such advertisements come to us through trustworthy advertising agents who vouch for the reliability of the advertisers, and we presume the goods are cheap and well worth the price.

A correspondent from Memphis, Tenn, writes:—Dr. Watson is at home again and looks younger than ever. He seems to have been rejuvenated since his avowal to give the balance of his life and means to the cause of Spiritualism. He is a worthy and good man, whose virtues it would be well to emulate. He is honored here by priest and people.

The friends of Mrs. E. H. Britten have subscribed enough to secure free seats in Pacific Hall, the largest one in San Francisco, for one month, and she is lecturing to crowded houses, and receiving large contributions, notwithstanding the meetings of the Old Society at Charter Oak Hall, and some twenty different circles are advertised "free and no collection taken."

The State of Minnesota is opening up, in the Northwest, some of the resources of wealth of this vast country. Its wheat crop this year reached nearly forty million bushels. Its assessed wealth for 1877 was \$218,855,743. It has \$,600 common schools with a fund of three and half millions, and a population of 675,000. 160 acres of government lands can be secured by five year's residence and 160 acres more by plantingtin four years 40 acres in timber. These wanting to make a home will do well to bear these facts in mind.

If you have some friend whom you would like to aid in their efforts to obtain light from the other shore, send them the Journal for three months. It will enly cost you forty cents.

RELIGIO-PHILOSOPHICAL JOURNAL.

THE INDEPENDENT VOICE.

Answers to Questions.

Reported expressly for the RELIGIO-PRILOSOPHICAL Journal.

By the Spirit of James Nolan through his own materialized organs of speech in the presence of his medium Mrs. Hollis-Billing at her residence, 24 Ogden avenue,

INOTICETO OUR READERS.—Questions which are of a scientific or philosophic character or which tend to salvance a knowledge of either world, may be sent to us to be submitted for answer. The questions should be prepared with great care; it is often as difficult to frame a question properly, as to give its solution. No questions of a personal or business nature can be entertained. The opening of this channel of information is attended with much labor and expense to the publisher, as well as considerable service on the part of the medium, and is intended to subserve the interests of all rather than the few. It will of course be understood that neither ourselves nor the medium are responsible for the answers given.—Editor Journal.

QUESTION:-Hudson Tuttle says when treating of the Spirit-world, that everything is entirely dif-ferent from earth and that we have no names for spiritual things, so that as you are obliged to uso our words, a vague conception only can be convoyed by your language; how is this?

Answer:-That statement is only partly true for there are many things in the Spiritworld called by the same names you use on earth; there are, however, many things of higher conditions, that are designated by different names, because nothing like them in your sphere of existence; and it would be perfectly useless for us to tell you in reference to the same, or attempt to describe them, for you could not comprehend their nature. This vague conception is incident to the finite mind, because you are yet children on your plane of thought. To bring peaple ideas that they could not comprehend or appreciate, would be like giving children books on grand and abstruse philosophies, when they did not know their alphabet. There is a day coming, and not far distant either, when spirits can make more plain to the clairvoyant, or those who possess the sixth sense, many things in the Spiritworld.

Question:—How can individual spirits be positively identified?

Answer:-Only, sir, by what they tell you of their past lives, and by proving to you their truthfulness, in their communications; but as you are yet in the alphabet of Spiritualism, it is very difficult for spirits to prove their identity, because you do not understand the laws that govern the conditions required to assist them; many spirits do not understand communicating, therefore, under such circumstances it is only half-way work on either side. The only wonder with me is that we are able to give any communication at all.

Question:--How far are these unseen intelligenees of a reliable and beneficent character? How far are they to be trusted as our instructors?

Answer:-In many instances they are reliable, and in many others they are not; you must use your own judgment in regard to the reliability of the communication you receive. People relinguish their own judgment too readily, and seek advice from the spirits in every direction. I advise all people in receiving communications in regard to business to carefully exercise their own judgment, and if that is adverse to the advice given by the spirits, be exceedingly careful how you follow it. It is very often the case that spirits are anxious to give communications and impart advice, because you are reaching out for something, and they see the necessity for it in your mind, and their love and sympathy for you induces them to advise you to the best of their ability, though in many cases the information imparted is no more reliable than that which could be given by the friends of

QUESTION:—What are the necessary conditions of mediumship? Who can become mediums? ANSWER:-All people are more or less, mediumistic. It is necessary, to be a good

and true medium, to lead a pure and good life, and attract the higher spirits around you. It is the peculiar magnetic emanations from persons that give spirits power to communicate through them. There are so many kinds of emanations that it would require half the night to explain them.

Question:-What is the character of the substance, spirit or matter, that produces the so-called mesmeric sleep?

Answer:-It is a peculiar subtile magnetism that is controlled by the will power of the one who magnetizes, and is of the spirit, and not of the physical body. Mediums when entranced are simply magnetized in the same manner that one is magnetized

by a person in the form. Question:-It has been suggested that a battery might be formed, (if the law were understood), by different individuals, through whose instrumental-ity any person might be mesmerized. Do you believe that possible?

Answer:-We think not. We think that a battery formed as you suggest of a number of persons, would not possess the power to magnetize every one, because there are some people who have will-power sufficient to counteract the influence of thirty or forty persons.

QUESTION:—Is the spirit of the negro, of the same color as his body?

Answer:-Are the white hairs of the old man, which the cares of many winters have turned to that hne, of the same color in the Spiritworld? We answer no! The atmosphere of Africa has produced that peculiar complexion in the negro, that dark hue that you see, and itlis of the physical form only, and when the spirit is liberated from the physical body, it is as white and perfect as the spiritlof any white man on the same plane.

Quastion:-Are spirits white? Answer:-There is a shining light about them that illumines the whole spirit, and makes them clear and beautiful.

Quarron:-What are your ideas of God? Answer:-The Great Principle that permeates the whole universe; the laws of nature—not personal but a principle. I have never seen a spirit who has seen the being designated as God. I am sure I have not.

The Clergy. -

We are gad to note that the clergymen of Oakkand, Cal., are possessed of some common sense, and have the elements of sweet charity in their souls, inasmuch as they all lately gave notice from their pulpits, "That a promenade concert and ball would be given at Germania Hall, for the benefit of the Oakland Free Reading room," which has been established to furnish free reading matter to the poor. All honor to men who are not afraid to "do right that good may come."

Capt. H. H. Brown will lecture in Dixon, III., Saturday and Sunday Dec. 15th and

Northern Wisconsin Spiritual Conference.

The Northern Wisconsin Spiritual Conference will hold a three days meeting in Spiritual Hall, Omvo, Hee, 18th, 18th and 18th, 18th. Speakers engaged for the creation: C. W. E. Jamieson. The meeting will be called to order Frilay, at 10 A. M., sharp. Let all who wish an enjoyable time be in arrendance. Friends, bring your welf-filed baskets. Our hall has been much improved since our last meeting. Come all to the feast.

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Letter from Dr. Franz Liszt.

Jealous of the increasing fame of the Mason & Hamlin Organ Co., some of their competitors start. ed the story that an organ which they recently made for Dr. Franz Liszt did not please that great master, and that he had sent it to a music dealer to be sold. An inquiry about this brought the following response:

VILLA D'ESTE, NEAR ROME, | Ostober, 17, 1877. Honored Sirs;—For the kind attentions which you extended to me, I have already expressed my lineers thanks. I am very corry that any annoy-ance to you has arisen out of this matter, but am certainty not to blame for it. As you suppose, the statements appearing in the Music Trade Review concerning wyself are "a pure invention of its

The matter is simply as follows: Every year when leaving Budapest, I deposit my pitness with Mr. Chinel (agent of the firm of Bosendorfer), who kindly takes care of them for me during my absence. Last April, I also placed with him your matchless "Liszt Organ," with special request to take good care of it and safely return it to my salon immediately upon my return, the middle of November. I cannot conceive how this could be distorted into a disparagement, or even sale, on my part, of this instrument. I hereby firmly and truly declare that such means is entirely foreign

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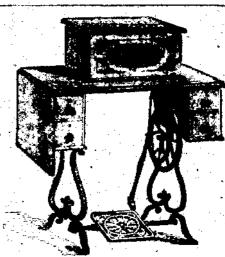
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Poices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Buried!

DY CAPP. H. H. BROWN.

Buried? Not Not. The grave's green sod— Cold sod—covers the casket dear; The marble white records her name, Reflecting the sunbeams clear;

But buried? No! I saw her eyes— Loved eyes—close after the pain Had ceased, and the quiet peace, Beamed from her face again.

Buried? Ah, no! I held her hunds— Dear hands—as life chied low, I felt her love through fincars cold, A love death cannot know.

Ruried? Ab, not That heart grav still— Sweet heart—Pd leant on so oft? And with tender care I saw it hid. 'Neath leass and flowers soft.

Baried? Ab, no! The coffin lid— O selfish lid—shut all from eight, And the valley clods for a year have bloomed O'er k-in violets bright.

But buried? Ah, no! Day by day— Gisil days—I know her near. And grave, and pain, and death are lost, In the life she bringeth here. Buried? Oh, no! An angel form—

Bright angel—she off will come
And love and trust and peace she brings
Again to our happy home.

Not buried, but here and over near—
Als, so near!—my loving wife,
Death but brought a golden chain

And closer linked our life.

Enried the pain and anxious care—
Weary care—and maught beside!

And here she alts beside me now,

Mine over, my augel bride.
Our leasons of earth-life; though grievous and

trying,

Are always intended for good in the end,

Some needs of the coul are what they are supply-

As sure as that God is our Father and friend

Dr. D. Ambress Davis.

The Idea of Spirits,

This idea that the spirits in heaven are interested in those here on earth, has somehow found a cure lodgment in the human mind. The great poets, whose genius is so near skin to the inspirations of the prophets and the apostics, have all along held to this glowing thought.

We recall that sweetest yerse of Spancer:

"How oft do they their silver bowers leave,
To come to succor us that succor want;
How oft do they with golden pinions cleave
The fitting clies, like flying pursuivant,
Against foul fends to aid us militant.
They for us fight, they watch and duly ward,
And their bright squadrons round about us plant,
And all for love, and nothing for reward."

And those more stately lines of Milton. Millions of epiritual creatures walk the earth Unseen, both when we wake and when we sleep.

They are unseen, for these eyes of ours are only for material objects. But this presence is not the less real, no less real than God's own presence, than the spirit's own influence which you and I have never seen, but the power of which we never doubt. This partition wall which separates the two worlds is very thin; and what is this partition wall except this veil of flesh, which holds our spirits only for a time, and which is so soon to be rent, when our spirits shall go forth to mingle in the innumerable throng which neople the air around us? And, is this veil, which now holds our gaze, impenetrable to them? It is not wholly so even to us! Though now we are, at so many points, shut in from one another by material walls though so much of our communication with one another is restricted to these channels of sense; to speech, and touch, and sight and hearing, yet it is not altogether so. Our minds hold communication with each other through viewless avenues, and we impress our thought upon another, some times with mightiest power, when every channel of sense is closed. It is a thin partition which separates us, our spirits, from another, even when we are both here in the flesh. How much thinner this partition to that one who has broken through the outer wall, and is free from these physical laws which surround us! Such an one may hear our voice of praise and prayer which we from this side lift to God Such an one may easily look through and witness to our trials and struggles, and may communicate to us of their strength

The above is from a sermon delivered, by Rev. George B. Spaulding, at Dover, N. H. He preached from the following text taken from Hebrews 12:1:

"Wherefore, seeing we also are compassed about with so great a cloud of witnesses, let us lay aside every weight and the sin which doth so easily beset us and let us run with patience the race that is set before us."

It is really consoling to us to know that the grand truths of Spiritualism can be sustained by the Bible, as well as the hundreds of different doctrines of the various evangelical churches; consoling—not on account of that fact making Spiritualism any more true, but because we can have lots of fun in alghting the churches from their own stand-point; and besides all the indubitable evidence of the truth of spirit communion we have been made possessors of direct from the Spiritworld, we are also placed on an equality with them in having equally as sure a foundation for our belief as they being fully sustained by their Bible itself.

A PHENOMENON.

The Snapping Dector of St. Louis-Supposed to be Over 100 Years of Age, and Never Washes.

A. A. Harrell, of Cairo, Ill., writes: Several weeks ago I saw mentioned in your excellent Journal, the name of Dr. Hotchkiss, of St. Louis, Mo. The criticle spoke of his peculiar method of healing and of his singular surroundings. At the time I read this, I had but just returned from a visit to Dr. Hotchkiss, by whom I had had the good fortune to have been received in manner, to me, both gratifying and pleasing Under these favorable circumstances I had the opportunity for observation and instruction, that I had neither the capacity for receiving or retaining, which fact accounts for my silence as to the wonderful things. I saw and heard in this grand old man's home, and I write you now, only with the hope of persuading you to add yet another to the many interesting and instructive chapters in your volume for 1977, by visiting him yourself, and securing the lasting gratitude of your resders by giving them a full description of Ir. Hotchkiss, and the manner in which his wonderful cures are performed Your correspondent conveyed but a faint idea of the facts—a mere shadow of the substance—a tithe of the whole; and I can do no more. I had heard this old king of Magnetism railed "crazy," "ecceative" and "mad," and I found him a very Hamlet in his wisdom. "If he be mad, then there is method in his madness" indeed. The distinction between Dr. Hotchkiss and all other magnetic healers of whom I have any knowledge, is simply this:

he is master of his power; their power is master of them. This Genil of Health handles the magnetic currents as a weaver handles his yaru; weaving it in and out, over and under, and always selecting with perfect accuracy, the color that lest harmonizes with the system of the individual, he is about to bring under his control. There is science under his "madness" and a long step between his eccentricities and "folly." Courteous as a king in his manners, he is yet, in his own home, as exacting as a lord, and no daring vasal, be it wife or child, visitor or patient, cares to brave his wrath by overstepping the limits of his laws and regulations. No one entering his door, enters it but in the exact manner he prescribes, norgoes out of it only when and how he wills. To none does he extend his hand for greeting. Unwashed and unkempt, the impression he first makes is not the last or the best one; and when you come to hear him you forget you see him, or see but the grand soul within. The peculiarities that strike one as atrange, are, by him, explained on scientific principles, and are, then, no longer singular, but simple enough. Should you visit him (as I hope you may do) you will say that Biblo miracles are no longer miracles, but simple cures performed upon principles understood and ceted upon by him. The instance you cited in your Journat, is but one of hundreds upon hundreds of astounding performances he goes through with; and I have not room in a very long letter, indeed, to narrate one-half of the wonderful influences I was permitted to see him exercise over the different patients—young and old, rich and poor—that congregated beneath his roof.

SITTING BULL.

Me Mears the Voice of God in the Wind.

Sitting Bull, the famous Sioux Indian chief, is now safe from the attacks of the United States troops, away up in a pleasant, fruitful and rich country of the British Possessions. A Catholic monk named Martin has visited him, and deperibes him and his religion as follows:

"There have been several ridiculous stories concerning the origin and education of Sitting Bull. It was not true that he could speak French or any other language, except the Sioux. He could not speak nor did he understand a syllable of English or French, and had never received any of English or French, and had never received any education. He was proud that he knew nothing of the language and customs of the pale face, and avoided learning them. He obtained and maintained supremacy over his tribe simply by superior natural cunning. He was essentially a demagogue, following the will of the majority instead of shaping their opinions. He was originally a medicine man, and the warriors rallied around him because they discovered in him the qualities him because they discovered in him the qualities of personal courage and shrewdness. He was never chosen chief, nor do the Sloux ever elect a chief. They simply follow the man they believe to possess superior wisdom until they lose faith in him, when they rally around some other person who happens to have the ascendency in their good opinions. One secret of Sitting Bull's long good opinions. One secret of stang burs long continued popularity is his extreme reserve and apparent humility. He is among the poorest of his tribe. He lost his tent in crossing the Mis-souri river, and when he arrived on British soil he had no shelter for himself and family. He ob-tained a small tent, the shabblest in the village, in which he, his wife, and five children, and his anmarried sister, a mature maiden fifty years of age, lived. He was also very devout, according to the savage idea of devotion, and this quality won him respect. He observed with strict fidelity all the ceremonies of his pagan religion, such as the cun dance and the new moon dance. He worships the sun, the moon and earth, and believes that he the sun, the mook and earth, and peneves that he hears the voice of God in the wind and the roar of voters. His personal habits are simple by choice as well as by necessity. He despises the costumes of civilization. A shirt, a pair of leggins, moceasins, and a coarse blanket is all he wants. Buffa-lo meat is all the food he will cat. Whiskey he looks upon as the drink of evil spirits and will not taste it. He is as unostentations in his man-ner as he is simple in his habits. He exacts no deferential treatment, and lays no claim to being chief, though he is implicitly obeyed. He treats his wife and children with consideration, and does not believe that one man should have more than even more. In appearance Sitting Bull is not un-like the ordinary Indian, except that he hears some external evidences of greater cunning than his associates. He is swarthy and flerce, and his hair hauge in long, separate tresses, the middle tress being much longer than the others, and always neatly plaited and ornamented with a single cagle feather. He is fifty years of age, but his hair is still as black as a crow. His eye is as keen is the eagle's, and he is the most expert rifleman of all the Sioux. It is said of him that his aim is so sure that no man at whom his rifle has been pointed has escaped. It is believed by the young braves that the Great Spirit has ordained that Sitting Bull cannot shoot at a white man without killing him. He is also the best bowman of his

FAIRIES.

tribe, and often uses the arrow in battle and in

What were the Forms that the Clairvoyant Saw?

The results of this seance are undoubtedly more personal than general, but I venture to think that the following accout of a sitting with Miss Manceil, at which Mrs. Boreham and myself were present, on September 17, 1877, will have a more extensive significance, and serve to show that notwithstanding the marvels of the materialization and dematerialization of the human form, other phases of life phenomena at times manifest themselves, and open up to the mind reflections that all our present spiritualistic knowledge is yet

when about three or four years of age, she was one night a bed, looking at the rushlight hurning in the holder, which was a cylinder of tin, about nine inches in diameter by one foot high, and perforated with holes. While looking at it, all of a sudden she saw some twenty or more beautiful little creatures capering round the light within the tin holder. They were in two circles, and danced (holding each other's hands) in contrary directions; they were dressed in bright-colored clothing, red, blue, and so on; their countenances most animated, and among them, and much tailer than the rest, was one whose face had a great resemblance to the face of Punch, as depicted on the cover of the journal of that name; in short, they were those beings popularly known as fairies. The tail one kept looking in all directions, and his dark eyes sparkled like diamonds. She, child at she was, got frightened at him, lest he should spy her, which at last he did. She then screamed out, and the fairies vanished. She was able, what she had seen. Ever after the said the holder was taken care of, and is now here

This narration is necessary, in order to illustrate Miss Mancell's powers. On the evening of September 17th, we had been trying in semi-darkness, whether she could discern any flames from magnets, which she said she could, when all at once it occurred to me to try her powers with the tin light-holder, and to see what would come of it. I accordingly brought it out, and set it before her in subduct light. After a short time she said that she saw small figures hovering about it; some were seated in the inside; they looked like fairies. One of them she mentioned as having bells on his head, and all had bright-colored dresses. On the outside of the tin shade the figures were of a different kind; Miss Mancell called them piguiles, partaking more of the forms of satyrs, centaurs, fays, and cyclops. She also saw the word "magi" in letters of light over the sinade. I then placed a light therein, and the appearances were quite different. Miss Mancell then saw a human face, with blue eyes, and widow's headdress; next a disagreeable and witch-like face; then flower and other objects.

I make no comment on what I have written, destring that my tale should be as unvarialished as possible, but respectfully invite the remarks and experiences of your readers in relation to these phenomens.—London Spiritualist.

Occasionally clairvoyants are creatures designa-

ted as fairles, and we venture to say that they are mere pictures presented to them in the same manner that flowers and symbols of various kinds often are, by our spirit friends. We are not prepared to believe in the existence of a class of infinitesimal people, that would require at least a million to make a person as large as the average man.

SPIRIT POWER.

Materialized Spirits Seen Absorbed by the Medium.

The London Spiritual Magazine gives the folowing:

"Light séances are driving dark séances away, and the result we have so many years asserted would happen is in the process of realization. The rascality of sham mediums perpetrated and per-petuated by doings in the dark are in the course of punishment. D. D. Home's seances in the light several years ago: Henry Slade's seances in the light last year. Dr. Monck's new class of seances in the light this year, prove that ghost pow-er is more than equal to the strain. Our article on Soul in the July number of the Spiritual Magazine, and the article on Mesmerine in this number, contain the evidences that prepare the human mind to perceive the possibility of the marvelous phenomena of ghosts seen coming out of the side of Dr. Monck while he was in a state of coma, as seen and vouched for by the Rev. S. Colley, Cur ate. First: a young girl who, when out, clapped her hands and spoke, and then was seen passing into the body of Dr. Monck. Second: Samuel Wheeler, an old college friend, and a Baptist minister, who also came out of Dr. Monck's body, moved about, spoke and then returned. THIRD: An Egyptian came out, who lengthened himself out to about eight inches taller than Dr. Monck, sat on a chair and conversed with Mr. Colley, Mr. Colley sitting on a chair between Dr. Monck and the Egyptian who, after awhile, bade them good-bye, and went into the medium as the other two had done. There were four witnesses. These three human disembodied spirits, clothed with substance from the mesmerine—the soul substance of the medium and the atmosphere in the room gave evidence that illustrates the marvelous New Testament narrative of seven devils being east out Testament narrative of seven devils being cast out of the possessed Mary Magdalene; the divining personal spirit who, at the command of St. Paul, came out of the girl; of the verity of the narratives of three angels who appeared to Abraham and conversed with him; also of the spirit from God who entered into Ezekiel, and by so doing, obtained complete command of his phrenological organs, and showed him by pictures, as in dreams with us, the things that were to be. The devil seance, as related in this number, tones us to the vital knowledge that, if we, as responsible, intelligent persons, voluntarily chose to relish a taste for physical and mental rum, and have enjoyment with the joilies of the dram-rooms, the class of ghosts who love the smell, will gain powclass of ghosts who love the smell, will gain power, and the morals and intellect that yield will ooze out of our manhood, while by the ordinary care we manifest in choosing our associates as in social life, we choose the pure, the good, the in-tellectual, the devout; we tone ourselves—spirit and body—to be the companions of angels

A DREAM.

The Angels at Work.

I dreamed that I and a young man were seated on the platform of a steam elevator in the uppermost room of an immense building. On the plat-form beside us was a cask of liquor from which we were drinking in a joyous mood. The elevator began its descent with an inercasing speed, until my companion, alarmed, called my attention to it; but I laughed at his silly fears, and bid him fill our classes and drink again. Soon he cried out again now, both thoroughly frightened, we sprang to the brakes—but too late—the speed had carried to the brakes—but too late—the speed had carried t beyond all control. Horror stricken, we called for help, alas! in vain, and a horrible death con-fronted us, in all its terrible reality. Just as we expected to be dashed to pieces at the bottom of the cellar I awoke, trembling like an aspeniea, and bathed in a cold perspiration streaming from every pore. Instinctively I jumped from the bed as if yet to escape the imponding danger, and thanked heaven that it was only a fearful dream. Just then I heard a voice as plain and distinct as if from human lips—although there was not a living soul present except my soundly-alceping wife— which said, in sepulchral tones: "Drink no more or you and your companion will be ruined." I laughed at my own foolish fright and the vagaries of a disordered imagination. Calming my shat-tered nerves, I tried to woo the drowsy goddees to give me rest, but sleep had fled from my eyes, and I hailed the coming morn to bring relief from the horrors of such a night. Yet still the dream haunted me; the more I tried to drive it from my mind the deeper became the impression. I rejoined the jovial crew to drown its memory in I rejoined the jovial crew to drown its memory in the foaming glass and merry bout. But as I lifted the glass to my lips, some invisible power seemed to restrain me, and that awful vision again passed before my view. I put down the untouched delicious beverage and for five years a drop of liquor never passed my lips. I was saved from a drunkard's grave by a—laugh if you will—by a beautifully symbolic dream, accurately portraying, in this allegorical form, the downward course of the drinker, who, from the heights of temperance, gradually, with a constantly accelerating speed, descends the steems of sensuality, until the speed, descends the steeps of sensuality, until the wretched slave and victim of intemperance, bereft of honor, character, self-respect, and all that enno-bles life, goes down into a miserable pauper's grave, unwept, unhonored and unsung.—Viator.

No Middle Ground.

The Church of to day is in a transitory state. In stead of flourishing their sword, "believe or be damned," naked and glistening over the Infidel's head, they keep it sheathed and concealed from view. This is better than it was in time past, yet a change must come about. A conflict is being continually waged against unbelievers, and especially against Spiritualists. Joseph Cook uses the strongest invectives against us, and keenly traces up the fallings of any individual Spiritualist, and hideously pictures any vice or crime he may be guilty of as the result of a belief of Spiritualism. Peruse the following faithful report of a meeting in this city, which was held only a few days ago, and say whether we are correct in saying there is a conflict:

"The services at the noon meeting to day were conducted by Rev. W. J. Hunter, who chose as his subject for consideration, "No Middle Grand." The meeting was opened with the hymn, "Sweet hour of prayer." Mr. Hunter led in prayer, and one verse of "Your mission" was sung by theiaudience. The leader called the attention of the meeting to the subject, referring to the 20th chapter of Matthew, 30th verse—"He that is not with Me is against Me." The Lord Jesus teaches us here that the world is divided into two classes, the righteons and the wicked, and in that great day of judgment there will then be but two classes, the sheep and the goats. The one to hear, "Enter into the joy of thy Lord;" the others to hear, "Departye cursed into everlasting darkness." We can hear of men spoken of as being good persons; that their words are as good as their bonds; that they are good husbands and kind fathers; but they are not Christians. Oh, the buts and ifs of human life! Men put off becoming a Christian until it is toolate, and then we say, "If he had only been a Christian! Christis the bright road which we must follow: there is no middle way, and we must take Christ for better or for worse, through our whole life, in health and in sickness, and in prosperty or adversity. Prayers and singing followed the remarks.

The editor of the Truth Scaler, a liberal paper published in New York, has been arrested for sending blasphemous literature through the mail, consisting of some letters addressed to Jesus Christ, in which the editor, Mr. Bennett, "appears"

irreverent. We repeat there is no middle ground, and who will judge between us? Not any Rev. Divine! Not Christ, Mahomet, Buddha, or anyone else, we are sure!

To the Spiritualists of Iowa.

I believe the State lecturers, who were appointed at the last meeting of the State Association, axe ready and willing to be called more fully into the good work, smongst the people. And they are all of them considered worthy to handle the aword of truth, as wielded in defense of our cause. There is Brother Ass Warren and his noble wife of Waterloo. He an old veteran in the cause, as solid and sound in his utterances, as the living oak, she one of the best of mediums. Those who entertain them, will with them, entertain angels, who will make their presence known, to the joy of every household where they may go. Also, Bro. Dr. Wm. H. Andrews and Alice his wife, of Iowa Ralls. He is a good earnest speaker, and she an excellent clairvoyant, and both good healers. As they go they treat the souls and bodies of men and they go they treat the soult and bodies of men and women, with good words, and healing influences. Both are zealous workers, and ready to do good. Again, there is Bro. C. H. Godfrey, of Toledo, (I believe), who is an old time State lecturer, sound in the faith to the core, and able to defend the truth anywhere, and on all proper occasions, a willing and carnest worker. Then again, there is Bro. I Durate of the core the tall colors of the core. willing and earnest worker. Then again, there is Bro. J. Dunton, of Algons, the tall cedar of the North-west, who like the evergreen he may resem-ble in height, has the truth, with a capacity to forble in neight, has the truth, with a capacity to for-cibly tell it, ever sound, fresh and green, from the inspirational fountain. He also, carries healing in his hands, and is ever ready to go about doing good. Also another, Bro. Larkins, of Oskaloosa, a young man with whom I have not had the pleas-ure of a personal acquaintance. But Bro. John Wilcox, of Eddyville, President of our State Asso-niation, tells us, be is a man every way acceptable. ciation, tells us, he is a man every way acceptable, and worthy to carry the staff of truth, to all who may like to learn to lean upon it for support and comfort. Last, and perhaps "least of the apostles," is your humble servant, with whom a multitude of you are already acquainted, who is just as zealous for the cause, and just as willing to work in the field as ever, either in this, or adjoining states with the very best efforts and words he is capable of using. There are quite a number of local speakers of talent ready to work when encour-aged to do so. With such an array of able speakcrs, willing to work, why may not lowa he in the spiritualistic ranks, where she is in the sisterhood of states, one of the first. We are all willing to work (I think I speak advisedly), for the good of the cause. We do not expect to get rich, nor do we expect exhorbitant or star lecture fees, however. well we, and the cause we represent, may deserve it, but we do wish to be paid enough to live, and to make those dependent upon us, comfortable and happy. A small amount from each place we might visit would be sufficient for this. Now what say you? Spiritualists of Iowa. Shall this winter be noted as a winter of great revivals, amongst the Spiritualists of Iowa, or shall we surrender the field to intolerance and bigotry? Let the work be commenced early, and continued faithfully, and the aspect of liberal thought will be materially changed for good in your neighborhoods and communities, before snother spring. The state lecturers, only await your favorable call to enter earnestly and zealously into the work of reform and free-thought, in every neighborhood town and hamlet in the State. What say you?—C. P. Sanford, Iowa City, Ia.

Bishop A. Beals, of Kalamazoo, Mich. writes: In the quiet home of Brother Keyser I watch from my window the drizzling rain and sleet as it falls on the brown and seared earth, and listen to the meaning winds as they idly play among the empty trees and shrubs. Memory is busy with my thoughts to-day, and many a familiar scene of home and friends come gliding in before me at the magical touch of this mystic wand. It is said that a poor homeless wanderer composed the beautiful lines of "Home, Sweet Home," and the celio of that music has touched a sympathetic chord in the heart of the world, and its vibrations are felt in the silent halls of memory. I do not think there are any class of persons that more fully appreciate home and its associations than the itiner ant medium and speaker. And I would say to all my friends who have so kindly given me the hospitality of their homes that I am sincerely grateful and trust the spirit which has prompted them to do this for the cause of humsh progress may be in part their reward. My work as speaker and medium in the West has been attended with marked success, and I have been pleased with the spirit of earnestness which is particularly manifest in the character of the Western people. I recently filled an engagement at Battle Creek, where I found the spiritual society in a healthy, prosper-ous condition. They have rented and furnished a large, commodious hall, and will endeavor to sustain regular speaking. I was the guest of Doctor Spencer while there, and found a genial, pleasant home in his family. The Doctor is a successful physician, and holds a moral influence in the society. I have spoken here the last two Sundays to large audiences, and feel the sectarian waters of this theological bound place have been gently stir-red, for the advancement of truth and prog-ress. There are but few avowed Spiritualists here, but that few are determined to do double duty, and have rented a small, well-furnished hall where they can have meetings and circles. Brothers Winslow and Keyser are the spirits of this society, and they are men of means and posi-From here I go to Sturgis to fill an engagement of two Sundays, and from there to Pialuwell for one Sunday, and thence to Grand Rapids for the last two Sundays in Dec. I shall be pleased to correspond with those wishing my services on the

Pre-matal Impressions. J. H. Menden hall writes: I once knew a man whose every ele-ment of life was, if possible, a photograph of the lovable qualities of the gentle Nazarene. Morality, kindness, or practical goodness toward all living objects constituted his highest idea of religion. He admired all things for the good there was in them; nor was he ignorant of the great psychic law and its influence upon germinal life. He, too, was a husband. To inspire the mind of his young companion with his highest and choicest thoughts was the pride of his fond heart; and to receive them the source of her sweetest enjoyment. With a knowledge of marital rights and a love of parentage, the husband procured a beautiful lithograph—one exhibiting in its varied phases of physicgnomy all the graceful qualifies of moral goodness. This picture he gave to his talented wife, charging her to hang it up in some conspicuous part of the domicil, to look upon it often, and from its expression of character drunk in the perfections of loveliness. "Let it be the prototype of our little Celestia." In this sentence all was told. The young wife, anon, became a mother, and having gazed often upon the type of beauty, meditated upon the hoped-for results. she had the pleasure of witnessing the fulfillment of the law, viz: she saw in her amiling babe not only every phase, feature and lineament of her model pattern, but a sweet temper, musical voice and loving heart marked in a high degree the life of he daughter. I have known that daughter for twenty years, and can say of a truth, that I have yet the first time to see upon her countenance the picture of aught but sweetness of temper. She was conceived in love, horn in loveliness, and lived a life that was more than lovely.

route and in the Western states.

Christ's Ring.

The following is an extract from the sermon of a colored preacher, as reported by E. S. Hewen:

"When a mule gets to be onruly his master soon finds it out, an' puts big keurb bits in his mouth, with stout reins detatched, an' den when he tries to go wrong his master jerks on de reins an' hurts his mouth, an' keeps it a bleedin' an' fomin till he subdues him. So dare a big ring in delmouth ob de Christiam with appertachments to it simular to de bridle, An' dis ring extends up over his hed an' into de third heaven; an Christ sets on his throne dar an' holds dis ring, an' when de Christian don't go right He jerks on de ring an' brings him back into de right path with a sore an' bleedin mouth. Now, brothering, be careful an' keep in de path of richusness, for if ye

"Oh, when shall I see Josus an' rauge with him above, An' grate upon de pastures ob everylastin love!"

brothering, sing,"

don't yet will w'ar a sore mouth, shore! Bing,

Notes and Extracts.

Mamy who oppose the use of the phrase "Christian Spiritualism" confound the teachings of Jesus with those of orthodox churches.

Being houest, being true, standing by our true convictions, that glorides God, if anything does, Shout'n glory, glory! don't do it.

It is claimed that at a circle with Dr. Monck, a materialized form was seen issuing out of his person.

Mr. Colville, a lecturer of some prominence in England will not visit America as soon as he anticipated.

La Removation, of Beigium, a Catholic paper, contains nearly a three-column article on Slade. The paper does not denounce him.

The starming prices demanded for some rubbishing old astrological works, are as misleading as they are autiquated.

Justin Martyr, wrote: "There are prophetical gifts among us to this day, and both men and women endowed with extraordinary powers by

the spirit of God.

Am English writer says that Spiritualists have run madly amuck at all other faiths, opinions and institutions, as if they were the only people, and that wisdom must die with them.

Spiritualists who are capable of excesses, are imperfectly constituted, and in their presentation of Spiritualism transform its perfect features into their own likeness. That is true, every word of it.

Jeans was the embediment of purity, love and unselfishness, says a writer; but we can not see how such can be the case as he came not to bring peace but a sword.

It is through prayer the soul makes the nearest approach to that fountain from whence flows the "living water" which alone can satisfy its immortal thinks.

We are grateful to Swedenborg for the bright revelations he has given to the world, which are far ahead of orthodox craeds, though not equal to Spiritualism.

Spiritualists are frequently at a loss for works to frame and hang on their walls. Such persons should consult Prof. Anderson, the spirit artist.

persons should consult Prof. Anderson, the spirit artist.

The word "supernatural" is an absurd term. There are superhuman, supermundance, and super material occurrences, yet everything is na-

tural, even to the Deity.

To produce reliable communications, mediums and sitters must be of good character, in good mental and physical condition; the will-power, or the positive element, must remain passive.

the positive element, must remain passive.

Many Spiritualists have regarded the revelation given through Spiritualism as sufficient in itself, without their taking the trouble to accompany it by spirit-culture and intellectual expan-

Every system of theology has served a purpose in its day, and when that purpose has been fulfilled, it has faded and gone. Even wars have a purpose, yet who would not wish that they might never occur.

Earthly mother-love may be ever so tender, but how much purer, holler still, is spirit-mother-love, as it hovers over the couch of the dying child, waiting to wreathe with joy the soul of the dear one as it leaves earth for the mansion of light.

Christian Spiritualists contend for, and adhere to the religious principle or element, in Spiritualism. It is well to be good; to be charitable and kind, and we don't know that any name is essential to work under.

In the Nov. number of France's Magazine, Dr. Car penter again chalks "Wet Paint" in front of our house after daubing it all over with a mixture of his own, in such fashion that those who have lived in it for thirty or forty years fall to recognize their own habitation.

John Stuart Mill wrote his famous sen-

tence protesting against the notion of Mr. Mansoll that the goodness of God could be essentially different from ours, and declared that "If he must go to hell for helieving in the goodness which seemed to him good, then to hell he would go.

Spirits in the flesh may be driven into poverty and crime by the vile acts of others, sed by the scowle of hypocritical society, and suffer on and on, still there are divine messangers of love who allows the highest swanzelesses the highest swanzelesses.

on, still there are divine messangers of love who leave the highest summer-lead above and come down to earth and care for God's children.

The finiteness of man while in the body makes it impossible for him to understand and love God as he must be fitted for spiritual birth into the

as he must be fitted for spiritual birth into the spheres of eternal life; we says a medium, but I gaes that controlling spirit will never understand God any better than now.

Predestination may be considered to be God's infinite purposes and designs, which were unchangeable, always fulfilled to the minutest let-

ter, and could not be overturned by any human skill or ingenuity, but were fixed from eternity to eternity.

Fositive persons influence more than negative, and mediums, usually being of a negative nature, are necessarily (in some cases unreliably) in-

ture, are necessarily (in some cases unreliably) influenced by more positive minds; hence the strange and unspiritual phenomena too frequently produced.

At a meeting in London, Monitor Crowe gave a well-selected reading from the celebrated lectures

well-selected reading from the celebrated lectures on Mesmerism by Dr. Dods. He chose the third and fourth lectures from which to make his extracts, which were linked together in a very instructive manner. Dr. Dods at one time performed wonderful experiments in psychology.

Primitive Christianity was based on the teachings of Jesus and the so-called miracles which attested his spiritual mission; but those miracles "so-called," were simply nothing compared with some of the feats of modern mediums. Through a medium in England, diamonds have been materialized.

Some Spiritualists speak of Spiritualism as if they conceived its mission to be a destructive instead of a reforming and sustaining one, to bruise instead of healing, to exasperate instead of conciliating, to make enemies instead of friends. Iconaclasts are needed; no reformatory measure could be carried forward without them.

The tall mountain that lifts its snow-capped summit to kiss the rays of the morning sun, tells in wonderful language what God has made was through manifold love and goodness. The spirit who said that should have defined what God "meant when he sent" a cyclone destroying thousands of lives in India.

Are there psychical phenomena which prove the existence of soul by the same process as the existence of any other fact is proved—by the evidence of the senses for the phenomena, and by inquiry into sources of those phenomena as reasonably to be deduced from their nature and character? There is not outside of the spiritual phenomena.

Respecting the Godhead. Swedenborg does not, even now, profess to understand it fully. Can the finite comprehend the infinite? Can the child comprehend what he shall be when he becomes a man, or the man foretell what shall take place when the human race shall have reached matur-

In the theology of Swedenborg there was no great reformation, for in the piace of vicarious atonement and the placing of evil deeds upon author for their remission, he tells men to reject this teaching, since on the contrary he states that all will be rewarded and punished in the future according to their deeds, good or evil, on the carth-plane.

After a great deal of investigation by eminent flavans, it has been absolutely determined that there is as much condensed air in a common apple as will fill a space forty-eight times as large as the apple itself, and also that the first animals that came out of the ark, were a pair of calvesthey were attached to Noah's logs. The first is a scientific fact, and the latter a historical one.

During the past year psychology has been publicly challenged by agnosticism, another philosophy—not new, though taking a new name. It calls itself "Agnosticism," but it is intimately allied with materialism. It asserts that we have, and can have, no knowledge but that which the senses bring to us; and that even the knowledge so conveyed is dependent upon so many conditions that it must be accepted with healtation.

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2. That the above named power of Congress is the only power possessed by it upon the subject of the mail service of the United States, and if Congress has power to make it a crime to place in or take from the mail one kind of publication, then it has power to make it criminal to mail or take from the mail such other publications as Congress may deem proper, and this power in the hands of unprincipled men of any political or religious faith, would be dangerous, and lead to the violation of other rights which the citizens of America hold dear.

3. We believe that the amendment to the Constitution wisely reserves to the States and the people all powers not ex-EXCESSLY granted to Congress, and that the people of the several States have sufficient wisdom to enact all laws they may deem ne-CERSARY for the protection of public morals, and that such laws are not within the province of your Honorable Body, and their encotment encroaches upon the rights reserved to the States and people, and tends to centralization of power in the General Govexament, and to the destruction of State and individual rights,

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"Elementaries," "Elementals," "Dielikas." "Enrill-Round Human Spirits," Etc., Etc.

BY I GLERY BROWN, LATE EDITOR OF THE SPIRITUAL SCIENTIST.

EDITOR JOURNAL—DEAR SIR:—Some three years ago Spiritualists commenced to be agitated over the promulgation of the doctrine that "intelligent spirits, other than human, were concerned in the productions of the manifestations known as the phenomena of modern Spiritualism. This class of beings were denominated as "Elementaries," and were credited with personating our friends in the Spanner land and doing various other the Summer-land and doing various other things too numerous to be mentioned. In short, all the evils of the movement were the results of their interference. We were told that the ancients knew all about these fellows, and under certain conditions they could be seen by the human eye. One of the first to embrace this belief was Col Henry Olcott, who had met the founder of this new sphool in spiritual philosophy at the Eddy family, Chittenden, Vt. A socie-ty was soon after established in New York City, known as the Theosophical Society, of which he was elected president, and Madame H. P. Blavatsky, the founder before alluded to, was its corresponding secretary. Of all the teachings that have emanated from this source, it is not necessary to speak; but concerning the "elementaries," the latest production from the pen of the secretary as it appears in your columns of existence, but the proof of the existence of such a class of beings.

Spiritualists have been lectured on their duties by the president and secretary of this Theosophical society, and advised to study closely the "old masters;" that they wrote much concerning "elementaries." But now we find, by the secretary's last article, that she has advanced beyond the great "Eliphas Levi" himself. He, we are told, applied equally the term "elementaries" to earth-bound human spirit and to ries" to earth-bound human spirit and to the creatures of the elements; but the lead-er in the advocacy of these revived doc-trines coins a new word to represent the "creatures of the elements;" she calls them "elementals," leaving the term "elementa-ries" to apply to earth-bound-spirits." Thus saith the secretary of the Theosophical Sosaith the secretary of the Theosophical Society of New York. Verily! the mountain has labored and brought forth a mouse. Spiritualists have now the choice of terms between "earth-hound or unprogressed human spirits" or "Davis, Diakkas," or the "elementa-ries" of "Isis Unveiled." They are synony-mons. If any other definition has been giv-en by Madame Blavatsky, the secretary of en by Madame Blavatsky, the secretary of the Theosophical Society and founder of this new school in spiritual philosophy, she tells us "it was owing to my imperfect knowledge of the English language." Does the presi-dent of the Theosophical Society of New York, Col. Olcott, accept this new definition, this somersault? Was it his im-perfect knowledge of English that caused him to teach the existence of an intelligent him to teach the existence of an intelligent spirit, NOT HUMAN, known as "elementa-ries," that gave us "tests" relating to our friends in the Summer-land.

It is easy for one to err in the choice of words, especially if one's knowledge of a language is imperfect, but if ever an idea was clearly expressed, it was that "intelligent spirits, other than those who have passed through an earth experience in a human body, were concerned in the manifestations known as the phenomena of modern Spiritualism." All the arguments of Spiritualists who have written on the subject have been directed against this idea, and this idea has animated all the refutals to such arguments. What Spiritualist would attempt to deny that there were earthbound spirits, guides of mediums, etc., etc., which is the latest definition of the term "clementaries." And now what proof is there of the existence of the "elementals." The secretary tells us that "the unanimous testimony of trained seers goes to prove that there are such creatures." What is a train-ed seer? If the word is used in the common acceptation of the English language, the assertion is wide of the truth, as many can testify from their own experiences. If seers are trained by those holding this belief, psychological laws give us this explanation. In any case the spiritual philosophy will furnish a reasonable interpreta-

tion of such appearances. Another idea advanced is that "human 'elementaries' lose every chance of immortality, and become no better than the 'elementals,' who never had any soul at all." That's progression with a vengeance. How liberal abelief it must be that consigns any human being to such an improved hell. Suffice it that they have a future existence. Immortality commences; if it is to end the testimony of trained seers is not unani-

Once more the question is asked, "admit once that a magician creates his forms only in fancy and as a result of hallucinations. and what becomes of all the guides, spirit friends, and the tutti quanti from the sweet Summer-land crowding around the

trance medium and seers?" This the secretary tells us is daugerous ground for Spiritualists. As well might she claim that an admission of the potency of beings to produce hallucinations invalidates the theory of future existence and spirit-guides. Or substitute the word "drunkard" or opiumeater" for "magician," and the question re-mains equally as sound or weak.

The statement that the "Hierophants of the temples in India are not mediums" is a mere assertion. Every human being is to a greater or less extent a medium. Mediumistic faculties can be cultivated by every one. The customs of the ancient occultists one. The customs of the ancient occulists, of the East India fakirs, etc., are precisely those that will develop latent mediumship. The ability of a medium to bind a band or society of evil spirits, "elementaries," to do his or her bidding, cannot be denied in the light of the spiritual laws. But all such compacts must be paid for. In the fairy story the devil gave the young man dominion and intended to claim his own, but in some way that has now slipped my memory I believe that has now slipped my memory I believe he escaped. Nevertheless, the principle is true. The debt must be paid in all cases.

The young man gave its equivalent. What's in a name. From the inception of the movement known as modern Spirit ualism unprogressed human spirits, whose earth-life might be classed in the category known as "evil," (or what captious philosophers now wish to term "undeveloped good,") were credited with continuing such speak; but concerning the "elementaries," the latest production from the pen of the seeretary, as it appears in your columns of November 17th, is too wonderful, and involves too much of a comersault, or presto change, to pass unnoticed by those who, like myself, have always denied, not the contenting such an existence in the Spirit-world, and obsessing, or perhaps possessing, mediums for this purpose. Spiritualism then furnished a remedy for its own diseases, and usually the spirits as well as the mediums were relieved from such a condition. What would have occurred had they been left to appear in your columns of the spirits as well as the mediums were relieved from such a condition. themselves is well exemplified in the condi-tion of the movement to-day which is too well known to need any recapitulation. The truth is that Spiritualiam has for some years been abandoned by the advocates of spirituality. Withdrawing their influence from the movement, it has drifted under the dominion of these same unprogressed the dominion of these same unprogressed spirits. In the Spirit-world, as here, there are opponents to the discovery and diffusion of truth. They direct and encourage any fraud, immorality, or side issues that will lessen the zeal of true Spiritualists and divert their attention from the main object of the revelation. At the same time public investigation is prevented. "Oriental philosophy" may be "instructive;" but the spirtual philosophy furnished food which, if properly digested, would give the movement properly digested, would give the movement a better organism than it has at present.

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*The Rev. Mr. Herbert, in his sermon at St. Charles, Illinois, on December 2d, on "Reasonable Repentance." taking for his text. "Repent ye, for the Kingdom of Heaven is at hand," said, "We were not called to repent because Hell was at hand, but because the Kingdom of Heaven was at hand -was all around us." After showing that repentance was not a gush of sentiment to bring us into favor with God by some one else's merits, but a practical every day work of goodness-of making our own lives better; and pointing out many things from which all classes needed to repent, or turn and change, he said, "You have doubtless heard of the frantic Frenchman who lately presented a pistol to a lady's head, exclaiming, 'Love me, madame, or I'll blow your brains out!' How hard to love that man, O! how much like that man is the minister who cries. Love God, or he will burn you forever!' How much better, how much more effective way to cry change your wrong way of living, and become more noble, more spiritual, and you will see the glories of the Infinite all about you, and you will be enchanted with his heaven with which you are surrounded."



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