Gruth Genrs no Mask, Bows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Bearing.

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Carpenter, Youmans, and the Pseudo-Scientists of To-day.

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Prof. Youmans, the editor of our best Scientific.monthly, has given his active aid in circulating the libels of Dr. Carpenter, to the extent of more than a hundred and fifty pages, and has (only after very urgent remonstrance) admitted about one twelfth as much from the scientific side of the question against the skeptical.

Such an error I must ascribe to the density of his ignorance of real psychic science, which he has utterly neglected. On other subjects, Prof. Youmans writes like a philosopher, but on this subject, controlled by a dominant materialism, he been intellectually paralyzed, or anchylosed. He objects to the extension of the term "Nature" (of include the casually invisible existences of the Spirit-world, because materialistic scientists at present limit their ideas of nature to physical forms and powers, not knowing any other. But this word has been used both in the restricted and in the unrestricted sense. Does not the term nature properly include all real existences capable of affecting man, or capable of physical manifestation? The mind or soul of man could not be properly excluded from a study of nature, for if so, we should have to exclude the minds of animals also, and if the mind in the body is a part of nature, or presents material phenomena, is it not equally a part of nature after its separation from the body?

As well might we exclude light, electricity and gravitation, because they are not always, and by their nature, apparent to vision.

vision.

Indeed, light itself is never seen any more than gravitation, but is only the medium by which we see other things. But the soul is to many persons a visible reality, while light, caloric and gravitation remain invisible, and therefore, according even to sensuous philosophy, it is more properly emberaced in natural science. As for excluding the soul and its phenomena, it would have been as proper for geographers in the days of Columbus to have objected to including a new continent in their science, because it was unknown in the text book of Ptolemy.

Prof. Youmans objects to admitting the Spirit-world as a department or subject of science, because it would throw everything into confusion, and upset the physical laws of nature! The Spirit-world of which we speak is one of definite laws—as much so as the world of imponderables (light, heat, electricity, magnetism, odylism, etc.)-and when it acts upon the physical world, it no more interrupts or violates a physical law by its superior forces, than does the sun by its light and heat. The power of the sun and moon over the tides does not disturb the laws of hydrostatics in the ocean; neither can any new force violate any law of nature, for her laws are absolutely in-frangible. The suggestion that spiritual powers in physical action would violate the laws of nature, shows a forgetfulness of the very elementary truths of science, and shows, too, how confused and absurd an intelligent writer may become under the dominant influence of materialism.

NEED OF A HIGHER EDUCATION.

The truth is, dogmatic materialists cannot reason logically upon the fundamentals of their blind faith. Estry the argument to its conclusion, and they either drop into the same foramen coecum (blind hole) in which Dr. Carpenter takes refuge from the force of evidence and declares that it cannot affect his opinion, or fall into some other

equally absurd hypothesis.

There is no better way to demonstrate the imperfection of our educational systems and the incapacity of thoroughly skeptical minds to reason correctly, than to give them a marvelous spiritual fact to discuss or to witness, and to observe how stubbornly they refuse to receive it upon satisfactory evidence, or to-draw the inevitable inferences from it after it is admitted.

The entire moral force of Dr. Carpenter's lectures consists in the fact that his reputation helps to make such dogmatism seem less egregiously silly, because it has been maintained by a man of learning. Is there not an immense necessity for a better education among scientists than our colleges have given them—an education that would teach the art of Astronomy, and not leave the pupil a slave of his own prejudices or of those which he accepts from his teachers?

There is no absurdity so gross that it cannot be matched by the follies of men of learning and so-called philosophers during the last two thousand years, and when the follies of the speculative materialistic dogmatism of to-day shall bave been burned in the same limbo of folly as those of Aristotle's followers, they will mingle with nothing more absurd than themselves. The doctrine that "nature abhors a vacuum" will look even more respectable than the modern doctrine that there is nothing in man more spiritual than the molecular mass and action of the albuminoid nervous substance, and that the decomposition of that substance is the end of all possible human life—a doctrine which forces men to deny the evidence of their senses.

Passide scientists (men who pretend to be suly scientify, but like the Aristotelians, are

their theories, and unwilling to receive the observations of others for the same reason) are informed that invisible, intangible intelligence will, at certain times and places, write upon a slate, either by moving the pencil in full view of all, or by writing in the space between two locked slates where no living being is perceptible. The majority of such pseudo-scientists refuse to give any attention to the information, although if they had been 'informed that a frog had been seen with a tail' six inches long, they would willingly have undertaken a day's journey on foot to see the animal, for frogs with long tails are possible, but souls existing without bodies are known in pseudo-science to be impossible.

It might happen, lowever that a pseudoscientist might be in the apartment in
which such writing occurs, in which case
one of an one getic temperament would either interrupt the proceedings by bolsterous denunciation, or would snatch the slate
before the experiment was concluded, and
endeavor, if in England, to enlist the nearest magistrate in arresting such experiments by the law against vagrants.

The pseudo-scientists, however, of a leas-

energetic temperament than Dr. Lankester, would patiently gaze at the proceedings and retire without learning anything. The in-visible power that moved the pencil and displayed singular intelligence in writing in different languages, would be nothing more to their dazed understandings than the galvanism of a battery to the horse that sees the sparks from its wires. It is the characteristic of human intexigence, as distinguished from that of animals, to discover the cause of all phenomena before us, but pseudo scientific intellect, paralyzed by material rialism, stares at the most instructive phenomena,like an unreasoning quadruped and learns nothing, for stubborn materialism arises from an imperfect development or imperfect culture of the bram. A psycho-meter endowed with a bright intellect and the subtile senses that feel psychic emanations, places upon his forehead an unknown piece of manuscript, and in a few minutes is enabled to portray the character of the writer, and even tell if he was out of health, the maladies under which he was laboring. The pseudo-scientist looks on in silence and retires in a brown study, but no one is ever any wiser for his meditations. Such occurrences have been in progress for thirty years in the United States, and during all this time the pseudo-scientists generally have either succeeded in keeping themselves ignorant of the facts, or if they have witnessed any, they have neither discovered in them the new powers of the hu-man mind transcending the old limits of sense, nor have they related these marvelous facts for the edification of the public in scientific journals, nor for that of their private friends in conversation. New facts in science tall upon fertile minds like the rains from heaven upon a rich soil, which quietly absorbs the heavenly gift, and returns a wealth of food and a garniture of beauty in its flowers. But upon the barren minds of reseudo-scientists the richest intel-lectual gifts of heaven, would descend as the rains and dews fall upon the hard boulders of a desolate country, only to leave their desolation upbroken in its nakedness.

It is true that I have not endeavored to force upon scientists generally a recogni-tion of the truth of psychometry. I do not think it incumbent upon a discoverer to do more than to publish his discovery, to demonstrate it whenever convenient, to chal-lenge investigation, and to receive with candor, patience and courtesy all who wish to investigate. To go in search of literati and scientists, and beg them personally to give some attention to novel facts, toward which they feel indifferent, would be a waste of time and surrender of self-respect. The true scientist embraces every opportunity to ascertain the truth, and does not need persuasion or coercion to do his duty. The pseudo-scientific spirit which re-pelled the discoveries of Harvey, was overcome only by the lapse of time and the growth of a new generation less confirmed in prejudice; and all new science must undergo the same delay in its reception until mankind cease to be generally mere crea-tures of habit, which at present is as much the case in professional circles as in the humble walks of life. Hence it is that, although during the past twenty-five years the Spirit world has been knocking at the door for recogn! lon, imaking various sounds and moving small objects to attract attention. attention, compelling families, entire strangers to such phenomena, to seek their causes, the entire medical and clerical pro-fessions in the United States and Europe, have, as a body, with a few honorable ex-ceptions, utterly failed to investigate the facts themselves or to encourage any inquiry or investigation by others. Is there any system of ethics which can justify or excuse such indifference to the grandest discoveries that concern human welfare and progress?

CRIMINAL OPPOSITION TO SCIENCE.

We have grown so accustomed to this systematic trampling on the truth, that the students of psychic science seem content if they are simply tolerated, and not subjected to malicious persecution and defamation. They do not arraign their opponents at the bar of public opinion for the daily repetition of a crime which may well rank with the unpardonable offense of the New Testament—the sin against the Holy Ghost.

Pageant the dicture sacribed to Car

who acts contrary to it, sins against God," we may justly denounce such sins. Divine wisdom flows into and develops the human soul from every quarter of the universe which is the embodiment of that wisdom and pervaded by its spirit. It flows in not only by the influx of the senses, but the influx of intuition, a direct entrance to the human soul, which knows many things, and especially the higher truths by other means than sensuous perception and logical demonstration.

onstration.

To close this inlet of the soul by unwillingness to receive and welcome truth is a sin against the Divine Spirit that enlightens man and elevates his nature. But when the degenerate soul not only closes itself against the invisible dews of divine wisdom, but still further, closes the grosser senses and palpable reason against demonstrable and solid facts that challenge attention, the degeneration has gone far, indeed, and become not only a sin against the Holy Spirit of Divine Truth, but a reckless rebellion against divine law, and surrender to falsehood, which must be atoned for by long years of penitence in future life.

It is impossible to acquire truth without loving and seeking it. It is impossible to approach God, who is all truth but by loving and seeking truth. Hence it is clear that every form of religion which does not maintain the love of truth and the search for truth, is void of the divine element and is to a great extent a Talse religion.

is to a great extent a Talse religion.

In like manner all true science tends to enlargement. It points toward and implies other truths, and impels us to seek and recognize them. Wherever we find this progress arrested, and the consciousness of higher, grander undiscovered truths completely lost, we know that a falsehood has been introduced, and the window of the mind have been closed by pseudo-science.

ence.
In vain then do our departed friends come to us in dreams, in vain do they make sounds to arrest our attention, in vain do they impress the sensitive seul of a medium, in vain do they grasp a pencil to send a message, in vain do they organize a form and im-press their features by the actinie ray upon a photograph, in vain do they rise from the dead in well organized and tangible forms to clasp hands with surviving friends and utter the words of love and recognition. These facts are in continual progress today. Every twenty-four hours scores if not hundreds of the departed re-visit their friends in tangible bodies, but as science fails to be diffused among the savages of Africa or North America, because they have not scientific or receptive minds, so these magnificent parts remain unfamiliar to the majority of the communities in which they occur, and thus we are compelled to recognize the lamentable truth that beyond the daily routine of common experience the love of knowledge belongs to but a few and the love of fixed habits of thought is the predominant feeling.

It is to this love that Dr. Carpenter appeals and calls upon the multitude to stand by him in denouncing as fradulent and false everything that would disturb the dominion of ignorant habits, by giving us deeper views of the laws of nature.

He does not appeal as a true scientist would in behalf of more critical investigation of nature to get the exact truth, for he has not himself investigated and does not intend to investigate. He makes no discoveries because he makes no proper investigations of psychic science, his whole object being to discourage all investigation and have these questions left in the keeping of those who like himself are determined to keep our knowledge within certain limits and would never in a thousand years discover a purely psychic fact because they do not recognize the soul as a subject of scientific research. It is well that they do not, for we do not need their aid, and the active opposition of Dr. Carpenter is the best service he can render to the progress of science.

The attack of Dr. Carpenter, upon all who

The attack of Dr. Carpenter, upon all who dissent from his infallibility as an authority in reference to sciences which he has never really studied, is so extremely malignant in spirit that he cannot rest satisfied with wholesale imputations of fraud, but descends to personal attacks upon Prof. Crookes, which we need not notice further than to say that a portion of his gossip has been branded as false by a resolution of the officers of the Royal Society, and the remainder is equally-untrue.

Such an attack, so far beyond the proprieties of literary discussion, could not of course, be answered in a style appropriate to a respectable and courteous essay.

THE PROPER STYLE OF CONTROVERSY.

Prof. Youmans objects to the style of my reply as too vituperative and peppery; but it is not vituperation to tell the truth in the plain language that is required, and I can perceive nothing in my reply beyond what is strictly true and urgently needed to be said. But of course, I do not write to please or conciliate those whose course required emphatic ceasure.

The commonwealth's attorney is not regarded as vituperative when he calls the author of a premeditated homicide a murderer. When any crime has long gone unpunished and holds up its head in good society with numerous influential friends, that plain speaking which they would call vituperation against the criminal, is the duty of every good citizen.

Never was plain and forcible language more urgently needed than when the fore-

making, self-confidence and dogmatism) undertook to present in its naked wickedness and to justify with all the prestige of his reputation and power of his learning, the principle which has animated the bigots of so-called religion and so-called science in all ages—the principle that plunged Bruno into the flery flames kindled by the inquisition, could barely fall short of a similar murder in the case of Galileo by securing his submission.

In his submission.

This principle is the one which Dr. Carpenter so smoothly presents and defends as if it were one of the most innocent abstractions of trancendental philosophy—the principle that men in authority as professors, judges, law-givers and inquisiters are fully justified in regarding and treating as the illusions of imbecility and the deceptions of knavery, all new discoveries and sciences which transcend in phenomena their conceptions of the laws of nature—not the conceptions arrived at by patient and thorough investigation of any department of science, but the cruder notions of what Dr. Carpenter calls "common sense," (before the investigation has occurred), which always reject as incredible that which is essentially new.

Carpenter's common-sense doctrine.

In all human progress, truths discovered by patient research, and entirely foreign to previous opinions of the laws of nature, and their regular operations are brought forward by discoverers who have no tribunal to appeal to but the tribunal of the ignorant though learned—those who are ignorant of the particular matter in question, and therefore increduions. A correct ethical system would teach those who are thus ignorant to suspend their opinions and treat with courtesy and candor the discoverer whose claims they may soon be compelled to acknowledge as their master and teacher. But just here Dr. Carpenter steps in to inform them that their own common-sense is the only standard that is infallible and whatever their common-sense does not inform them is reasonable or true, must be treated as a delusion, (a doctrine which would certainly make all great discoveries delusions) and that if the testimony is of such a character as not to be explained by delusion of opinion—the whole matter must be treated as a fraud. A great discovery is therefore to be recognized as a great fraud, and the discoverer to be treated like other frauds. If he belongs to any honorable society or profession he should of course be expelled from every position; if he practices medicine, society should leave hint to starve. The tactics of the opponents of Harvey are fully justified by the doctrine of Carpenter; and if the holy inquisitors were justified in assuming fraud against Galileo—fraud dangerous to religious as they believed, why was it not right to compell allies to research and he are

honest man? .The "common-sense," or learned ignorance, to which Dr. Carpenter appeals, rejected the earth's rotundity, the existence of antipodes, the circulation of the blood, the existence of the American continent and a host of facts in chemical experiments, geology, paleontology and mechanical inventions. This common-sense which is exalted into an arbitrary despot is nothing more than consolidated ignorance—a habit of thought on any subject which has not been-investigated, which necessarily embodies a certain amount of falsehood because cnowledge is lacking-as "common-sense believes the earth flat until enlightened by science. The doctrine of Carpenter teaches us to appeal from enlightened observation and scientific testimony-to what? to unenlightened public opinion—a public opinion so forcibly defined by Douglass Jerrold" "the average stupidity of mankind."

right to compel Galileo to recant, and be an

Ignoramuses and bigots have in all ages acted on this principle—they are acting on it now all over the world, but it was not to be expected that any learned professor would have ever avowed such a principle, much less eulogized and defended it as the highest wisdom. We are therefore grateful to Dr. Carpenter for his bold confession of the fundamental principle that actuates him and all others of his class in opposition to newly established science. He has confessed what we know to be the position of his clique, and saved us the trouble of proving it. He has made it plain that there is no consistent alternative between the frank acceptance of all that is proved by scientific evidence (the position of Wallace Crookes and all other cultivators of psychic science) and the blind scurrulous hostility against discovery which runs away from evidence, misstates facts, treasures up malicious fabrications and assalls as falsifiers or impostors the thousands who give unprejudiced testimony or who act upon such testimony when given by others.

testimony or who act upon such testimony when given by others.

The average skeptic only muddles the question as he discusses it. He has not the self-complacent courage of Carpenter in charging falsehood upon everybody who stands in his way, and simply says he does not know what to make of it all. But the alternative cannot be evaded logically. The facts of spiritualism and mesmerism must be accepted upon their evidence, or there is no veracity in man or woman, and all history is not worth the paper on which it is written.

That Dr. Carpenter misstates facts and runs away from evidence, was so fully shown by Mr. Wallace (whose essay I had not seen when mine was written) as to need

anti-spiritual party of which Dr.C. is a most conspicuous exponent, it would require a huge volume to contain them. Slander, legal persecution, personal violence or mobocracy are but the natural results of Dr.Carpenter's, principle. Every mesmerist or Spiritualist being regarded as an imposter legal persecution must be applauded, and the more wretched libels of the lower order of newspapers must circulate as authentic news. Prof. Youmans, I presume, does not sympathize with this; does not even know of its existence. The persons assailed are not his friends. But when men who are as profound in philosophic thought as his friend Herbert Speacer, and who are as brave and disintered in maintaining the truth under greater opposition, are the objects of this assault, headed and justified by Dr.Carpenter, Prof. Y. should at least tolerate and approve an attempt to establish better ethics among scientists, and to arrest the incessant war against improvement and discovery before it becomes established in the highest quarters by the dicta of Dr. Carpenter and the approval of certain scientic bodies, periodicals, colleges and newspapers that malignant warfare against new science and scientists is ethically right and laudable. Setting asjde its odiousness as a personal attack upon worthy individuals (in which unhandsome business Dr. C. has personally participated), there is an greater crime against humanity in general than this systematic warfare against the new truths which are to lead us on to a higher and harner records condition.

and happier social condition.

Dr. Carpenter recommends such a war, for all great revolutionary truths or discoveries must by their very nature be condemned by his "common sense" rule as fraudulent. As applied by himself, it condemns truths which have been experimentally demonstrated in every city in Christendom as positively as Harvey's discoveries were demonstrated by him. If the rule should be sanctioned by high authority and put in practice by the mass of mankind, it would develop a merciless hostility against progress and reproduce the thousand years of stagnation which we call the dark ages, in which Dr. Carpenter's principle reigned

It is an easy matter to perpetuate barbarism and despotism by crushing the few
who lead in enlightenment. Imprisonment
or death inflicted on a few such leaders
as Copernicus, Galileo, Kepler, Newtor, Luther, Wickliffe, etc., would have prolonged
the dark ages to the present time. Strike out
a hundred names from European history
and all that was identified with them, and
liberty and philosophy would be to-day unknown; our condition would be no better
than that of China.

MEDICAL INTOLEDANCE.

The social ostracism and personal persecution implied by the foctrines of -I/r. Carpenter, would be little less effective if well administered, than the dungeon and the gibbet. No doubt the professional hostility shown in the expulsion of I'rof. Elliotson from his honorable positions at London, has effectively robbed the people of Great Britain, to a great extend of the medical relief afforded by mesmerism, and the beneficient influence of its facts upon the progress of medical science and philosophy.

This Carpenterian style of opposition is not the legitimate opposition of scientists to supposed errors, which cease as soon as a crucial experiment has settled the question, but a bling hat red like that with which the Turk spurns the Giaour, or the Christian

This Carpenterian style of opposition is not the legitimate opposition of scientists to supposed errors, which cease as soon as a crucial experiment has settled the question, but a blind hat red like that with which the Turk spurns the Giaour, or the Christian mob pursues the unfortunate Jew. The performance of successful experiments in clairvoyance, or even their authentication by the most eminent scientists (as in the French Academy), has not overcome this stolid opposition, for clairvoyance is to-day neglected or scouted in medical colleges, with few exceptions. The successful performance of surgical operations on an unconscious mesmerized patient, excited no gratitude for the demonstration, no desire to relieve other surgical patients in the same way, in the minds of the medical profession generally of England, but only a sterner determination to put down this heretical proceedure. The orthodoxy of medicine and the orthodoxy of Rome are the same in spirit, alike, unrelenting, intolerant and uninfluenced by reason. The creed of intolerance which has been formulated by Dr. Carpenter is diligently inculcated by medical colleges. Skepticism, which is their psychic disease, is perpetuated in medical schools, as small-pox is perpetuated in such colleges escape its contamination.

in a pest-house, and few young men in such colleges escape its contamination.

It was by prominent members of the medical profession, with the sympathy of its masses, that the attempt was made in the case of Henry Slade, to make the caltivation of psychic science a panal offense, and Justice Flowers—a Carpenter on the bench (minus the learning)—would have imprisoned Mr. Slade for permitting an invisible power to write upon a slate at his table. Under the Carpenterian regime legislation would arrest, by fine and imprisonment, the cultivation of the most instructive, beautiful and beneficent forms of science which now occupy the attention of the profoundest thinkers of the age.

THE STRUGGLE OF GENIUS AND ORIGINAL-ITY AGAINST DULL MEDIOCRITY.

The cultivation of profound science, and the consequent rectification of ancient er rors, is the noblest work of the student or nature, but is one about which men will differ, for there are two antagonistic classes

THE ETHICS OF SPIRITUALISM:

System of Moral Philosophy.*

By Hudson Tuttle

COSTINUES

The fragment was broken from the world of matter and individualized, and by evolution the gradual unfolding of inherent qualities, we can trace its growth through the successive geological ages. It is not possible, nor desirable here, to trace with completeness the progress from the microscopic cellular atomy to the highest form of mammals. The great Darwin has, with a flood of facts, bridged the vast distance, and established the doctrine of creation by evolution, in a direct and continuous line, in a fixed and unvarying order.

· ORIGIN OF MAN. The forces of change are operating to-day with the same swift but holscless energy as in the past. The once prevalent notion of catastrophes has passed away. The geological ages are no longer divided by sharp lines, formed by overwhelming convulsions, but fade into each other. From the cellular atomy to the mollusk; from mollusk to the fish and reptile; from the reptile to the warm-blooded animal, is one unbroken line of ascent. The animate beings of each age are direct outgrowths of the preceding. The same course of reasoning applies to man. There is as little necessity to introduce miracle at his creation, as at the production of the atomy of the primeval slime. He did not spring from the brain of Jove, like Minerva, with all his God-like qualities complete. Even the brief records of history carry us back to barbarism, and in the unknown period beyond, man becomes a skin-clad sarage, scarcely superior to the animal his strategy elades or destroys. The first indication of his presence is a broken flint, so rude, it was at first referred to accident; his dwelling was the natural fissures of the rocks, which he disputed with varying fortune with his brother animals. From that remote epoch, to which the foundation of the pyramics are as yesterday, two skulls have come down to us, showing by their thick and massive structure, the brutal type of their possessors, who must have been lower than the lowest savages of the present. As the animal world advances, man is degraded, until the chasm said to get between them vanishes, and the two inseparably bless. The old method of referring the intelligence exhibited by animals to instinct no longer finds supporters. It is admitted by those who have studied the subject most profoundly, that the mental powers of animals and of man are the same in kind, only differing in degree. Physically, man is unquestionably an animal, being the archetype of the dominant class of animals. Thus the arm and hand of man is the type, on which the fore extremities of all animals are formed, and the same elements of bene and muscle appear in the post-like arm of the elephant, the paddle of the whale, the claw of the turtle, the fin of the fish, the wing of the bird, and by the loss of its typical elements, becomes finally reduced in the lowest vertebrate being to a simple rod-like extremity. Thus may his other organs be traced, until lost in the lower species. His intellectual and moral faculties can be traced in a similar manner. The distance between the intellect of Newton and that of the dog is immeasurably great, but the difference between him and the Bosjesman, who is unable to count four, is greater than between the intelligence of the latter and the dog. The manifestation of intellect is determined by the brain, and the brain of the higher animals and man are identical in structure. Whatever we may hereafter find the functions of brain to be, we know its size and form indicate the thoughts which accompany it. Thus anatomy alone proves the inseparable union in organization between man

Physically and mentally man is the culmination of the vast series of organic changes from the dawn of life. Organs faintly shadowed forth in them, or indifferently formed in him, are perfected, balanced and brought in harmony with the perfection of others. He thus is the type, after which the animal world is created, or is the perfection of

and the animal. Even language has been employed both

by Darwin and Wallace to strengthen this union, animals

having signs and sounds to express their thoughts and

MENTAL GROWTH.

This survey of the realm of living beings presents us with the perfection of the physical forms of animals as well as of man. The lion, for instance, is no more perfect than its ancestors of the tertiary epoch. The elephant is not in advance of the elephant of the same period. These high forms have attained their completeness and are subject to little variation. The physical man has also reached perfection. In ancient times he had done so, as is shown by the perfection of the marble models of Greece. There is every reason to suppose that the human form was as exquisitely moulded three thousand years ago in Greece, as it is under the highest civilization at present.

With the acquisition of intellect, progress changed its object and direction. Previously acting on unresisting bodies, it has now found a directing power in intelligence. Animals are even in their highest estate almost as resistless to the conditions which environ them as the elements. The same holds true of lowest man. He offers no resistance to change. When, however, he begins to understand the laws of the elements, he takes advantage of their power, and dictates to them. In exact ratio of his knowledge is he the master, not the slave. A new element is introduced into the method of evolution, Perfection of physical forms are reached, and progress is directed through the channel of intelligence. A certain mental endowment is gained by animals, but their physical structure precludes any considerable attainment. The upright position, the dexterity of the hand, and still more, the balance of faculties and powers which obtain in man, are essential to his intellectual growth. Even were it possible for a tiger to become as intelligent as man, its organization would render such endowment worthless. The hand of the inventor is as necessary as his intellectual faculties. An ox with the mind of La Place, in vain might seek to record its calculations; and though it should plan a Hoosac Tunnel, its hard hoofs could not execute the work.

The question is asked, may not higher forms result from the plan of progress herein sketched? If animals in the past, by constantly availing themselves of every change for the better, have reached their present status, will not improvement still continue, and may not faces superior to man be expected? In those regions, unmolested by man, the process of change will continue; but as he meets the requirements of his position, as in him is made perfect expression of type, there can be no physical advance beyond him. If we study the structure of any individual animal, we readily perceive wherein important changes might be made for its improvement. Not so with man. His physical organization is complete, and although we find traces of organs once useful to lower being, but now atrophied, we find no partially developed organs, or indications of latent functions. Furtherat this point where he gains physical perfection, his intellect makes him master of conditions. It he have an imperfect organ it is his brain, which now receives the entire force of the elements of change, and

shadows forth the most exalted intellectual atjainments possible. The savage offers slight resistence to the conditions which surround him. The Esquimaux build ice-houses to protect themselves, but in the struggle for existence are overpowered by the climate, and as a race are disappearing. The African is enervated and overpowered by the tropic heat; civilized man on the contrary, by his knowledge of architecture, clothing, fire and skill, overcomes climate. He carries the tropics to the poles, and the polarice to the tropics. Not only does he set aside the order of progress in himself, he dictates to the animal world. He introduces domestic animals in place of the denizens of the wild, which he extirpates. These domestic species are the product of his whim and caprice, in which his ideas are expressed, as he, by study of the methods of nature, has learned to substitute new methods of his own. These though few in kind, are innumerable in number, and will ultimately displace the wild species from all the vest territors geopled by civilized races.

the vest territors ceopled by civilized races.

By this rapid bey we have determined man's position at the apex of the pyramid of life, the crowning work of creative energy. We have observed the method by which his physical body has been broken like a fragment from the world of matter. The development of mind can be traced by a parallel course, and to continue the figure of speech, indicates the method by which man's spirit is broken, a fragment from the spiritual universe.

We now come to the consideration of the immorial man. Thus far our course has been with the Materialiat, who will be pleased with our conclusions. Shall we say with Carl Vogt, "Mind is a secretion of the brain, as the bile is of the liver; and that as death restores the atoms of the body to the ocean of matter, mind ceases to be?" Does intelligence vanish, as the flame of the lamp when the oil is burned out? "You expect in vain," says the Materialist, "the tones of music when the instrument is destroyed, or the hum of the bee after the insect has passed on its busy wings."

The highest culture of all ages, and the instinctive yearnings of the soul contradict this conclusion. Ever it exclaims with the great Goethe: "The destruction of such high powers is something which can never, under any circumstances, come in question," and we are prone to say with the shade of Anticles, "when a man is dead, the flesh, and the bones are left to be consumed by the flames; but

More deeply are we impressed with that conclusion, when by a survey of the realm of life we find that the progressive labor of the ages is for his creation. He is the resultant of the vast series of evolution. The labor has been for his benefit, and whatever results have flowed to other beings, have been accidental to the main line of advancement. A plan is revealed, which, as previously stated, is inherent in the constitution of the word, and must be inevitably followed. To stop short of man would be to render creative energy an abortion. Nothing is gained except the series be completed, and it is completed when man is reached.

PROGRESS UNLIMITED.

But we cannot limit this progress. Having reached its highest point in physical man, it seeks a new channel through his spiritual nature. I said that in the human form we observed no imperfectly fashioned organs, or illy executed functions prophesying greater perfection heretofere, but in the mental realm we do find this state of things. Compared even with his ideal, the man of profoundest thought, is a child. The possibilities of a God are his, and yet he actualizes scarcely the alphabet! Nor is it possible for the individual man in the short space allotted to mortal life to do more. Shall the race accomplish what is denied the individual? The great stream of civilization shall onward, and each individual atom shall rise on the preceding?

Then what is the benefit or aim of this progress? Is there anything gained by the mastodon taking the place of the saurian of the primeval slime, or man of the mastodon? If the production of mortal beings is the end, the process would be as perfect at one stage as another. We consider it perfect in proportion as the typical structure is attained, and that structure is one which most completely embodies the possibilities of the elements. Man physically considered, is the nearest approximation to this result. He has in a measure become master of the forces which surround him, but who will say he has reached the limits of his capabilities in this direction? With the same ratio of progress for the next century, as in the past, he will have the most essential powers of nature under his control.

But this is for the race. What is for the individual? He cares not if mankind a thousand years hence become as God's; he asks what is my destiny? The proposition 1 have to make is this. The great plan of animal life comes to fruition in physical man; he is the result of countless millenniums of evolutions. As this progress evolves man, the same laws extend into a higher domain and evolve his spirit.

Unless this be so, creation is a failure, and the interminable beings which form its cycle, represent no purpose, or object gained. Unless the order be extended, and as a result a portion become advanced to a new and higher plane, we have the spectacle of ceaseless activity without object or gain, which, even to our imperfect human understanding, is nowhere else met with in the bounds of nature.

Most rigidly do I adhere to my primary proposition, that no force or energy whatever can exist without matter. If man have a spiritual existence, it must be individualized, and if so, must be formed of some kind of matter, and be as amenable to the laws of its being, as the mortal

man.

I here freely admit that the material is wanting to bridge the existing gulf between matter and spirit, but it must be borne in mind how brief has been the period since investigation has been intelligently directed to this subject, and also the great difficulties in the way. A boundless field of research is here opened across the threshold of which none have yet passed, except those who have studied it from the immortal side. For the present then, my main argument rests on the perfect and satisfactory manner in which this theory accounts for all the diverse phenomens. I might bring the testimony of spiritual beings, but in this connection I prefer to deal with the question in a purely scientific manner.

As the mortal senses cannot recognize the matter or substance of which the spirit-organism is composed, and as all idea of matter is derived from them, we cannot form a just conception of its qualities. We can know little more than that it must be most subtle in character. Many Spiritualists teach that it is electricity and magnetism, forgetting that these are only forces, and of themselves have no separate existence. The spirit must be formed of matter, most refined and sublimated, perhaps, but matter still.

We are here met with an objection, urged as conclusive. If spirits are material why can we not see them? We can not see the atmosphere, and if we trusted to the eye alone, should never know that it exists. Whether a body is visible or invisible depends on its relations to light. Prof. Grove most pertinently remarks: "The force smitted from the sun may take different characters at the surface of every different planet, and require different organisms or senses for its appreciation. Myriads of organized beings may exist imperceptible to our visions, even if we were among them, and we might be imperceptible to them."

THE PHANTOM ENGINEER;

OR, The Angel of the Railway Train.

BY EMMA A JAY BULLENE.

Out into the midnight darkness,
Like a thing of life it fied;
And its precious freight of sleepers,
Wake not by its iron tread.
With monster heart of mettle,
And panting breath of flame,
A demon of fury incarnate,
Devouring distance, it came.

Away over hillside and valley,
'Neath pale stars looking down,
Heaven's lamps that lighted the pathway,
As it sped from city to town.
The tempest grew wild, and nearer
Flashed fires that gleamed afar,
And melted away in grim shadows,
Like the glare from the signal car.

But calm at the helm in the tempest,
The pilot, noble and brave,
Sat guiding the ship of the prairie,
To death, or its inmates to save!
He seemed in the glow of the headlight,
A monarch with infinite eye,
Pricing the treacherous distance,
As the blasts went sobbing by.

The calmness that nerved his spirit,
Was born of a purpose high;
And courage to work for merit,
Though doomed at his post to die.
No, no, Jack, he said, I don't taste it,
As his comrade offered the flask;
The man who drinks rum while on duty,
Can't be trusted to finish his task.

I'm thinking to-night of Jim Alton,
Poor fellow sleeps under the sod,
He went bravely down with his engine,
But saved his train, thank God!
You know, they said, Jim was sober,
Else all must have perished with him,
Down under the surging waters,
At midnight dark and grim.

To-night as we slowed at his station,
In the inisty twilight dim;
The lamp-light wreathed softly in halo.
A sweet face, the image of him.
I started, so like to her father,
That face of his "dear little sprite,"
Framed under the same golden ringlets
Which shaded this visi n of light

Jim's beautiful darling is with us,
He called her his "angel bright."
Her prattle had saved him from ruin,
Her love banished rum's dark blight.
He fancied her presence was holy;
For her, angels guarded his train;
And I prayed as she passed to the sleeper,
For her, they might guard us again.

The storm-fiends weird murmur of anguish,
And fast falling tears of night,
Had lulied the sad plaint of the train-king,
Who held life and death in his sight.
In silence he gazed on each object,
That fied from the dazzling light;
And musing, he questioned in wohder,
Alf angels could guide us aright?

A moment the pulses of nature,
Seemed hushed in dumb despair;
But her life-blood flowed out in bright flashes,
'Mid thunders that rent the air;
A cry from white lips that grew whiter,
And face that resembled the dead;
A bound, and the hand nerved to duty,
Bade the engine, shriek! Danger ahead!

The steed of the rail quickly halted.

The heart of his master stood still;
The lightning revealed the destruction
Of a bridge, beside the old mill.
Have mercy! Jack, tell me I'm dreaming;
That memory is growing dim;
In the glow of that flery demon,
Shone the face of our comrade, Jim.

His eyes looked tenderly backward,
Toward his darling's bed,
His lips, though voiceless, repeated,—
Back! Back! There's danger ahead!!
No matter, perhaps I was dreaming,
Or an idle fancy of brain;
But I know angels guard little children,
Jim's darling has saved our train.
New York, Dec., 1877.

OUR GREETING.

BY BELLE BUSH.

Oh, friends! a greeting kind and true,
To all who toilsome pages pursue,
Our Christmas gift, we give to you.
With joy we greet you far and near,
And hope to give your hearts good cheer,
And crown with mirth, the closing year.

Inspired by love's most winsome art, We'll drive dull care from every heart, And bid each cloud of grief depart. Oh! well may we make merry here.

Oh! well may we make merry here, While angel-bands are waiting near, To bless with peace our land most dear. Oh! well may we from cares set free, Wake music and the songs of glee. Or gather round the "Christmas thee."

For dearer far than gems that shine In jewelled vaults, or distant mines, Are gifts which glow on friendship's shrines.

And time glides fast o'er golden sands, Where love-links form our social bands, And homes are bright where friends clasp hands. The pearls that deck the immortal mind,

The wealth in love and truth enshrined, Are treasures we have sought to find.

We've learned that heeding love's command, With theerful hearts and willing hand, Will make a happy household band.

We know that patience, hope and trust, A love for all that's pure and just, Are treasures that will never rust.

Such gifts as yours, oh! friends may be, For, though this wealth no eye may see, Each heart may have a "Christmas tree." And pendant from each branch and spray

The lamps of life with steady ray,
May point to heaven and light the way.
Each gift by willing fingers wrought,
Hangs on this fowering tree of thought,
A blossom free love's Eden brought.

And humble though the offering be, Twill live and glow eternally, On shores beyond death's silent sea.

Oh, let us hope that each may bear, Some flowers of truth and beauty rare, To sweeten life's dull round of care,—

For time glides fast o'er golden sands,
Whose love-links form our social bands,
And homes are bright where friends clasp hands.
BELVIDERE SEMINARY, Dec. 16, '77.

THE PURE IN HEART. .

BY SARA A. UNDERWOOD,

Who are the pure in heart?—Not those alone Whose tender feet ne'er trod through sin's de Whose ears ne'er heard temptation's siren tor Whose souls, if gold, are unrefined by fire,

Not those alone who walk with dainty feet In whitest robes of ignorant innocence. By favored paths were blooming roses sweet, Give of their hidden thorns no evidence. . They are the pure in heart who walk unhurt

O'er the hot ploughshares of all burning vice.
Whose shining garments hold no trace of dirt,
Whose ways are kept intact from sin's device.
And those sweet loving souls who dare to brave

And those sweet loving souls who dare to brave In pity's name the homes and haunts of crime. With helpful words and hands outstretched to say Reclaiming souls from sin with love divine.

The pure in heart!—We meet them everywhere, Outlooking oft from eyes in pale sad faces, Soft eyes, which haunt us like a holy prayer, Pure eyes, though marked with want's deep traces.

COMMUNICATION FROM JOHN PIERPONT.

DEAR FRIENDS OF THE JOURNAL:—It is very pleasant for me to occasionally come back to earth and talk with friends who are enlisted in the one great cause my soul loves, Spiritualism, to impart to you knowledge of this glarjous life I am in; to demonstrate to you in my own person, and with my own individuality, the truth of the immortality of the soul. Yes, although a dweller in another sphere, I am the same John Pierpont whom many of you knew in earth-life, and although the observation has been made by those who knew little or nothing of me then, that these communications are not characteristic of me, yet, there are those, who will read these words, who knew me intimately in my earth-life, who can see no changes in me, except perhaps, that the years I have spent in spirit-life have made me more spiritual, more earnest, more charitable, more indulgent to the failings and errors of others than I was wont to be in earth-life; for, dear friends, I am working daily and hourly to gain the highest point of cinfoldment my vision can pierce, in this realm of light and beauty, my glorious spirit home.

To the dwellers in these higher planes, the petty strifes and envious bickerings, which are sometimes seen upon earth, seem so utterly insignificant, that we forget that once we, too, were surrounded by just such influences, which then seemed to us very trying, but which; no doubt, were permitted and needed for our discipline, for there are always those among you who will endeavor to wipe out the dark spots in their own-lives by trying to sully those of others. Such poor souls, dear friends, should not excite your anger, but rather your sympathy. Yes, dear ones, nothing affords me more pleasure than to return to earth and to do all I can to assist those in the material plane to a knowledge of things in our life; to lend a helping hand to those who are anxious to be lifted up; to return to the friends I knew and loved here, as a teacher of the "heavenly lore;" for, my friends, there are no-drones in the spiritual hive, all are engaged in active duties as much here as they were in earth-life; and all are striving here to do all the good they can, not only to those in your life, but to spirits who have come to our life burdened.

Dear friends, how beautiful are the processes of unfoldment and development here? Of course, this is done gradually, for it cannot be accomplished all at once, but to see as we can, one faculty after another becoming quickened and useful, and the dear angels are constantly opening new doors, and showing to the wondering eyes brighter and more beautiful views in the beyond. Oh! really, who would not die, to take in at a glance the grand picture, the enchanting view that spirit-life gives to us, to see this bright and glowing land of souls, as I to-day see it; that glorious home of harmony, where naught unpleasant is allowed to intrude. I can truly say to you that this Summer-land is to me all brightness, no darkness, no shadows; it is a home where all our longings are filled, where all our ambitions are gratified, and where communings with exalted spirits make each heart grow strong, as we journey along.

Ah! friends, how faf in its use and beauty beyond

And the life of earth is this heme of the angels? And, dear ones, if in my visits to earth or my occasional communications to earth's children, I can do anything to aid you to prepare for this blessed home, which all will sometime reach; if I can bring you from this bright sphere some little thought, some small seed, some fresh blossom glowing with beauty, and bathed in the pearly dews of this bright land, install feel that my mission to earth has been improved and has been productive of some good. Dear friends, if you would while on earth, fit yourselves for a life in that grand eternal city of the living, peopled by God's beautiful angels, you must educate yourselves in simplicity of heart; let its tendrils reach out not only to God, but to all humanity. Culture of mind, with corresponding adaptability of heart, will give you opportunities of advancement as soon as you enter here, which you would not otherwise possess. Gather knowledge daily from out the vast storehouse of nature. Live ever up to your highest inspirations and you may be sure that when your spirit is released from its tenement of clay there will be no darkness for you. Be sure, too, that if you neglect these things, even though you attend church four times of a Sabbath, and make long prayers each time you can not enter the courts of heaven. Call to your add God's angels; if you do, they will reach out their hands to you, to strengthen and sustain you. Do not content yourselves merely by calling yourselves Spiritualists. You must live spiritual lives, and mediums; do not let them want while they are giving their lives to the angel-world; we in spiritual field while you are in earth-life; sustain your speakers and mediums; do not let them want while they are giving their lives to the angel-world; we in spiritual field while you are in earth-life; sustain your speakers and mediums; do not have to do it at their own expense, but hold up their hands and rejoice their hearts; by your appreciation of their labors in a substantial way. Remember it tak

Christmas is coming! Who should welcome this glad time so joyously as Spiritualists, not so much from associations connected with the past, but rather with the glorious promise of the future. Christmas is coming; make your own hearts glad by making others so. Look about you, see if you cannot find some poor brother or sister, struggling to live, whom you can ald. You who have the means, see if you cannot find some poor medium or speaker whose Christmas day may be made happier by a gift from you; but first, my friends, see that your spiritual paper is paid for, for men should always be just, before they are generous."

Farewell, dear friends; may the sunshine of the beautiful angels warm and thrill your every heart, and may the coming Christmas time be one of gladness and unalloyed pleasure to you all, is the heart-felt prayer of your ascended friend, John Pierront. Dec. 20, 77.

A lady in England has arranged and classified the clergy of the National Church under a variety of heads, such as "colors," "parties," "musical," the table, etc. As a specimen of her work we may state that she finds 70 Whites to 4 Blacks and 2 Blacker, and also 2 Flints to 4 Steels.



Recited Impromptu at a Wedding Party in London, 1875, by Onina.

When the frosts of winter melt Beneath the sun's bright ray; And all the blades of grass Leap up to greet the day: They do not come alone Into the bright spring weather; But ever side by side .They reach the light together.

I saw two little violets Upon a mossy bank; -Blooming sweetly side by side 'Mid odors ever tlank. And yet their faces grew More like the starry ether. Because the sunlight through The leaves, lured them together.

I saw two butterflies A waltzing in the air, One butterfly would lonely be Perched on a flow'ret fair. But if they kiss and woo In bower and on heather, .They gather honey dew, And live and love together.

I saw two little birds Building a tiny nest, And all their thoughts and words In love-notes were expressed! And as they passed along They both lifted a feather, I whispered stupid little things One bird could litty a feather, They fluttered at me with their wings "We choose to work together?"

When sunset splendors near us, How happy is the heart, With loving mate to cheer us; The light of setting day, Deepens on grass and heather, 'Tis best for human souls, < . If thus they live together. . . MRS, C. L. V. RICHMOND.

And so adown life's slope,

Early Intpressions.

DEAR JOURNAL .- I send a couple of facts on "Early Impressions." If you find them suitable for "Ouina's Basket," you are welcome to publish them. Sometimes in arranging flowers for a basket, or otherwise, we can work in blossoms less showy and fragrant than others, thereby showing to greater advantage the more bright and beautiful ones; perhaps mine may give pleasure to some that love the quaint original sayings of ahildren.

We wish success to this new department, for none feel more keenly than we do the lack of spiritualistic literature for the young. We regretted very much the suspension of the Little Bouquet. MARY C. ROBBINS. Plymouth, Mass.

EARLY IMPRESSIONS.

A little girl "bright as a button" use to come into our lyceum regularly, from a sectarian Sunday school, with catechism and library book in her hand, and always quite ready to impart to others the little stock of knowledge she had on hand. The Sunday before Christmas, the leader who has the happy faculty of drawing children out, as well as drawing children to her, said. "Well Lulie, dear, What did you learn at the -Sunday school to-day?" "I learned," said the little rose-bud mouth, "that God was born in a barn. Some men saw a big star shining in the sky, and they followed and followed till they came to a barn, where they found God in the hay, just like a little kit-ten with its mother." "My dear child," ex-claimed the teacher, between amusement and astonishment, "And you have come to the Lyceum, have you, to have me contradict it ?" and then she told the child in her pleasant way, the story of the Nativity, but explaining meanwhile that Christ was not God, but a man that was born, lived and died like other men.

But she fears the little four-year old Tot liked and retains the story of the "little kitten in the hay," better than her dry rea-

Now, is there not one in our ranks that can tell the story of the birth of modern Spiritualism to children in as artful and pleasing a manner as this story was told to M. C. R.

The Guardian Angel.

(From the French.) In waking hours keep watch above my

O gracious angel, as the Lord hath said, And when the night's repose from care would wean, .

Above my little couch in kindness lean. Pity the weakness that I fail to hide; Ohlever walk my feeble steps beside, Nor fail to speak to me along the way: And whilst I hear what thou to medost say, For fear I fall ere at the goal I stand, O, gracious angel, tender me thy hand. BENJAMIN R. BULKLEY.

Spiritual instrumentalities being misun-erstood, are invariably persecuted by the arid when struggling, and are as generally oplanded by it when success has crowned.

Magazine Notices for January, 1878.

THE MAGAZINE OF AMERICAN HISTORY.
(A. S. Barnes & Co., New York and Chicago.)
Contents: Historical - Martial Law During the Revolution, by Asa Bird Gardner; Cu-ban Antiquities—the Caneys of the Dead, by Antonio Bachiller, Biographical—Mar-quis de Fleury, Lieutenant Colonel in the Continental Army, by Elsie Willing Bulch; Henry White and his Family, by John Aus-tin Stavens, Versagana by William I. Keess tin Stevens; Keese-ana, by William L. Keese, Original Documents—Narrative by Captain John Stuart, of General Andrew Lewis' Expedition against the Indians in the year 774, and of the Battle of Point Pleasant, Virginia. Part II: R print—An Explana-tion of the Devices on the Continental Bills of Credit, with Conjectures on their mean-ing. Notes, Queries and Replies; Novembor Proceedings of the New York Histori-cal Society; Literary Notices.

ST. MICHOLAS. (Scribner, Armstrong & Co. New York); Contents: Frontispiece; "Two Ways of Carrying the Mail;" The Ravens and the Angels; How the Pony was Taken; Merry Mike: An Agreeable Guest; New Year Card; How Kitty got Her New Hat; The Stork and the Crane; Winter Fire-Flies: The Arms of Great Winter Fire-Flies; The Arms of Great Britian; Under the Lilacs, Music on Allours; A Letter to American Boys; Annie and the Balls; A Modern William Tell; The King and the Three Travelers; Something in the Old Clothes Line; Tommy's Dream; The Tower Mountain, The Japanese House that Jack Bullt; How to Make an Ice-Boat; There Once Was a Man With a Child; Debby's Christmas; The Coolest Man in Russia; Skating; For Very Little Folks; Jack-in-the-Pulpit; The Letter-Box; The Riddle-Box. Most of the Article's are illustrated.

POPULAR SCIENCE MONTHLY. (D. Appleton & Co., 540 and 551 Broadway, New York.) Contents: The Growth of the Steam-Engine, III, by Prof. R. H. Thurston (Illustrated); Health-Matters in Japan, by Prof. Edward S. Morse; Illustrations of the Logic of Science; How to Make Our Ideas' Clear, by C. S. Peirce; The Archer Fishes, by E. Sauvage (Illustrated): Temperaments, by Ely Van de Warker M. D.: The Ice Age. by L. P. Gratadap, Ph. B.; Teachings of a Day, by Louisa S. Bevington; History of the Dynamica Theory of Heat, H., by Porter Poinier (Elustrate I); Style, by T. H. Wright; Our Size Footed Rivals, H., Sketch of Professor Joseph Le Conte (With Portrait); Correspondence; Editor's Table, Literary Notices; Popular Miscellany; Notes.

SCRIBNER'S MONTHLY. (Scribner & Co. New York.) Contents: Jarl Sigurd's Christmas Eve; Fox-hunting in New England; Dr. Schliemann at Mycenæ; Roxy; Joe Hale's Red Stockings; A Glimpse of Youth; The Last Token; Birds and Birds; His In-heritance; Pidgin English; Unfulfilled; Snow-drops; Under the Cedarcroft Chestnut; The Song of the Milkmaid; Unveiled; A New Anvil Chorus; A Century of Civil Service; After Many Days; Sonnets; Growth of Cities in the United States; Topics of Work; The Old Cabinet; Culture and Progress; Brica-Brae. This number is finely illustrated.

THE ATLANTIC MONTHLY. (Boston: II. O. Houghton; New York: Hurd & Houghton.) Contents: The Result in South Carolina; Some Rambling Notes of an Idle Ex-cursion; Crude and Curious Inventions at the Centennial Exhibition: The Leap of Roushan Beg; An Episode in the Life of an Artist: The Gentle Fire-Ester; The Adirondacks Verified; A Little Tour in France; Dethold; A Romance; The Seeking of the Waterfall; Open Letters from New York; Edward Gibbon; Mars as a Neighbor; My Aviary; The Contributor's Club; Recent Literature.

THE ECLECTIC. (E R. Pelton, New York.) Contents: The Science of Electricity as Applied in Peace and War; Russians, Turks and Rulgarians at the Theatre of War; The Murder of Thomas Becket; La Grande Dame De L'Ancien Regime; The Last Redoubt; Science and Man; Charles Dickens' Manuscripts; A Mighty Sea-Waye; Lyrics from Heine: Books and Critics; Young Musgrave; A Study of Thoreau; A Word on Rich Folks; Two Sonnets; Rev. Joseph Cook; Literary Notices; Foreign Literary Notes; Science and Art; Varieties. This number contains a fine steel engraving of Rev. Joseph Cook.

THE PHRENOLOGICAL JOURNAL. (S. R. Wells & Co., New York City.) Contents: Ofiver P. Morton, Portrait; Moulds, Their Growth and Nature (Illus.); Henry Meiggs, Portrait; About Minding Your Own Business; Individual Progress; Light in Dark Places; A Queen; How Joe Lost a Bad Reputation; Brain and Mind; Ground work of Political Health; Croup—Its Na-ture and Symptoms (Illus.); Convaleacence; Citron Fruits—Oranges; Poetry; Editorial and Current Items,

THE GALAXY. (Sheldon & Co., New York.) Contents: Paris Revisited; The Defeat of Justice; A Foreign Affair; The Bishop's Flagons at Monte Flascone; Hook, Thackery, and Dickens; The French En-chantress; Queen Esther; Anent Swearing; Ariadne: A Legend of the White Horse; Duplication in Literature; Salome's Mistake; Americanisms; Charlotte Cushman: Negro Labor in Virginia; Poetry of India; Drift-Wood; Scientific Miscellany; Current Literature; Nebulae.

Literature; Nebulæ.

THE NURSERY. (J. L. Shorey, Boston.)
Contents: The Christmas Tree; The New Sled; A Wonderland; My Three Boys; The Snowflakes; Georgie's Pet Mouse; Bess and the Kitten; Sitting for His Picture; How to Draw a Rooster; Bed Lime; A True Story About Our/Dog Rino; Old Sluggard; A Wiss Bird; Mr. Tottle's Dream; Pounding Rice; Jamie's Yacht Jub; A Day on the Ise; Edith and Fido; Bye-Lo-Land. This magazine is devoted to Youngest Realers, and very prettily Illustrated. Readers, and very prettily Illustrated.

THE NEW CHURCH INDEPENDENT. (Weller & Metcalf, Chicago.) Contents: The Secrety of Self-Sacrifice; Thoughts on Sex and Marriage; Christianity the Salt of the World; An Arrow Tipped by Love; Harmonies in the City of God; The Marriage of Good and Truth: The Signs of the Birth and Second Coming of Christ; "The Ideal Life;" Sunday Record; Notes and Comments: Summary.

ments; Summary. THE HERALD OF HEALTH. (Wood & Holbrook, New York.) Contents: New Mexico as a Health Resort; Half Sick; Lady Medical Students in Germany; The Bible Christians; A Fable; Our Dessert Table; Topics of the Month; Editor's Studies in Hydrone. ies in Hygiene.

REVUE SPIRITE JOURNAL D'ETUDES PSY-CHOLOGIQUES. (Paris, Rue De Lille, 7.) This number is filled with interesting ar-

La Illustracion Espirita. (Refugio I. Gonzalez, Mexico.) The December number of this magazine is, as usual, filled with ar-ticles of interest.

.Items of Interest-Gems of Wit and Wisdom

SOFT SOAP, in some shape, pleases all; and, generally speaking, the more lye you put into it the better.

OLD TIMES, There's a beautiful song on the slumb'rous

air. That drifts through the valley of dreams: t came from a clime where the roses were, And a hopeful heart, and bright brown hair That waved in the morning beams:

Soft eyes of azure and eyes of brown. And snow-white foreheads are there; glimmering cross and a glittering crown A thorny bed and a couch of down Lost hopes and leadets of prayer.

A breath of spring in the breezy woods, Sweet wafts from the quivering pines Blue violet's eyes beneath green hoods, A bubble of brooklets, a scent of buds, Bird-warbles and clambering vines.

A rosy weeath and a dimpled hand. A ring and a slighted vow-Three golden links of a broken band, A tiny track on the snow-white sand, A tear and a sinless brow.

There's a tincture of grief in the beautiful That sobs on slumb'rous air,

And loneliness felt in the festive throng. Sinks down on the soul as it trembles along From a clime where the roses were.

We heard it at first at the dawn of day, And it mingled with matin chimes; But years have distanced the beautiful lay, And its melody floweth from far away.

And we call it now "Old Times."

A COUNTRY minister of "limited capacity," recently married for a second wife a widow of some property. Being an ardent servant of Mammon, a former neighbor asked him if he did not do well by the second marriage. "Oh, yes, indeed," he said with animation, and then as on expression of reverent awe stole into his face, he added, "and what is very remarkable, the clothes of my wife's first husband just fit me."

SPIRITUALISM emphatically asserts that the only true religion is in the life and character-morality, virtue, integrity, purity of heart and soul; that no special virtue inheres in prayer and praise, devotional exercises, and idolatrous book and church-worship; that all things, in nature are sacred, all days holy, all good books divine; that the religious duties of man consist in the culture of his intellect through the avenues of science, philosophy and art, and the cultivation of the moral nature through the constant aspiration after, and persistent practice of, all the virtues of human character—charity, kindness, sym-pathy, truthfulness, manliness and womanliness, purity, chastity, temperance, with exact justice at all times to all persons, tempered with boundless love for all mankind; and all this entirely independent of all churches, creeds, bibles, Christs, hymns, prayers, preachers; sacraments, or any of the other paraphernalia of religious worship; none of which are of any permanent value to pure religion or the best interests of the race but rather clogs and hindrances, impeding the speed of the way, the truth, the life. The ethics of Spiritualism may be summed up in this brief sentence. Morality. the only religious aspiration, the only pray-

A CRIME OF CIVILIZATION,-Forticide is the crime of both sexes, and medical men are often accomplices. Thus millions are swept away, all unnoticed, give by him who heeds the sparrows when they fall. These are blasted fruits from the tree of life, and who shall number them? Our proud na-tionality is in its youth; our civilization is not yet ripe, and who shall witness its ma-turity? Alas! it is rotten when such gigantic evils flourish in spite of the laws and under the shadow of the Church. Such are the wrongs that make of 'our decent seemings a deceptive falsehood. Thus we label our religious institutions and stamp our lives as gilded trifles and hollow shams. By such base conduct, and this low conception of the sacredness of life and its responsibil-

" Make the stately temple of the soul A dungeon of impure depravities."

The integrity of woman is the last hope of mankind. Men may be rough; men may be cruel; men may be criminal, and not utterly blast the prospects of the race. But who is not shocked to know that gentle na-ture's can be so deprayed? Ministers of mercy veil their faces and weep in view of such self-abasement. Womanhood is desecrated; flumanity is outraged, and mortal pangs smite the deepest springs of being. Listen—all who are subject to this indictment-and remember it is by your ordination that grim death is made warden at life's portal. Fair hands hold and guide the fatal shaft. The facts stagger belief; we doubt before the witnesses; if it were possible, we would dispute the demonstration. If this is not insanity, where shall we look for it, and who will show us an example? Oh, why should beings radiant as the morning bar the doors of life against the waiting generations? Why mully quench the life that you impart? Alas! for these white shrines of the Holy Spirit; they are shattered and defiled. What are they all—what but whited samulches for the all-what but whited sepulchres for the forms of life and the germs of immortality. -Brittan.

THE body of a sensualist is the coffin of a dead soul.—Bovee. PRIVATE opinion is weak, but public opin-

ion is almost omnipotent.—Beecher. THE first newspaper in the world was printed at Venice about the year 1563. It was called the Gazette de Venice.

THE new Niagara bridge, below the basin of the falls, is 1264 feet span, 190 feet high. It was erected in 1869.

The first reaping machine on record is described by Pliny in the year A. D. 60. It consisted of a cart pushed by an ox. Would the diamond seem such a peerless gem If it measured one foot round? Would the roseleaf yield such a sweet per-

If it covered yards of ground? Would the dewdrops seem so clear and pure If dew like rain should fall? Tis the hand as soft as the nestling bird

That grips with the grip of steel?

That grips with the grip of steel?

Tis the voice as sweet as the summer wind.

That rules without appeal.

And the warrior, scholar, the saint and sage,

May fight and plan and pray;

The world will wag to the end of time

In the little woman's way.

TALENTS are best nurtured in solitude; character is best formed in the sturmy bil-lows of the world.—Goethe. GLORY follows in the train of great men. and increases after their death, for envy does not long survive them; nay, it sometimes dies before them.—Plutarch. Virtue Is, its own Reward.

When a child L was taught and nost earnestly believed in the literal truth of this maxim. I had not the slightest doubt but that when a good deed was done in pureness of heart and with earnest integrity of purpose, the reward came instantly and unvaryingly in the new measure of heart happiness received by the doer of the good action. But as I older there came revelations which, until a broader view came to me, chilled my enthusiastic faith in virtue as a means of happiness and checked my ardor for the good and true.

When I found the generous heart, instead of being lightened by its self-denying efforts at amelioration of poverty, pain, and woe, slenied by the apparent limitation of its pow er to perceptibly lessen the great whole of sorrow in the world; when I saw the liberal hand stayed by the recollection of misplaced generosity, which had done more evil than good; when I came to know that the purer the life and the higher 'the aims the more pain thrilled the sensitive soul from its contact with the grossness and groveling of the masses; when I discovered

"The heart that is soonest awake to the

Is always the first to be touched by the thorns.

and that the most exalted and ennobling love or friendship is oftener a source of disquietude than of happiness to its possessor: when I saw all these things, and that men and women of less tender heart and conscience seemed to live care-free and sorrowdefying lives, bearing only the burden of their own selfish sorrows instead of the sorrows of the many, careless from whence came the good that brightened their lives, nor how many helpless souls were robbed of all joy to make their sum of pleasure the greater; then I grew sad and heavy-hearted and said virtue was not its own reward, that only vice and selfishness seemed to reap any reward or happiness.

As my experience and thought widened, I saw presently, however, that I had judged too hastily; looked at this matter too superficially. I perceived that if all were selfish, if all did evil how soon society would be dissolved and anarchy would prevail in the affairs of men, and happiness be impossible for any; and I saw too that as the generous loving virtues gained ground by the slow process of the "survival of the fittest" and ecame more and more part of the ingrained nature of man that happiness would come to be more easily attained and retain-ed, and that those who shall live in the "good time coming" will reap the sure re-ward of the moral virtues of their immediate ancestors, even as we to-day are reaping the reward of the physical virtues of our ancestors-and more, that they will under-stand better than we do the truth of our maxim that "virtue is its own reward," So, let those who have lost faith in virtue

as a means of hardness, take courage and be content to Jeave the world with the sweet satisfaction of having made it a little better and brighter for their presence and works, however sad and hard that life may have been to them personally, remembering that be it ever so title it has been a help in the right direction, and all changes in nature are the result of slow evolution toward the best. Let them also remember the words of one of the grandest creations of George Eliot's fine heart and brain, "Romola"-where she says: "It is only a poor sort of happiness that could ever come by caring very much about our own narrow pleasures. We can only have the highest happiness, such as goes along with being a great man, by having wide thoughts and much feeling the rest of the world as well as ourselves; and this sort of happiness brings so much pain with it, that we can only tell it from pain by its being what we would choose before everthing because our souls see it is good. And remember if you were to choose something lower and make it the rule of your life to seek your own pleasure and escape from what is disagreeable, calamity might come just the same; and it would be calamity falling on a base mind, which is the one form of sorrow that has no balm in it, and may well make a man say, 'It would have been better for me if I had never been born.

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letters. Men of mere memory, of but little sagacity of philosophic thought, who originate nothing new, are incapable of either making discoveries themselves of Judging of the value of discoveries introduced by others. The multitude, who know but little of the difference between parrot-learning and originality, often mistake the man of mere learning for a veritable oracle. On the other hand, men of sagacity, originality, genius and wisdom, who comprehend the narrowness and deficiency of the prevalent opinions and the grandeur of nature in

comparison with man's meagre conceptions, are ever enlarging the boundaries of thought—the area of knowledge.

The former class, who are governed entirely by the established opinions which Dr. Carpenter calls "common sense," adhere to authority, and oppose any change in fun amental doctrines as zealously as a Jesuit protects the faith of Rome. Of this class, who tolerate small and gradual contributions to our stock of knowledge, but nothing that is revolutionary, Dr. Carpenter is an eminent representative, even deeming himself a philosopher, and probably accepted as such by those who do not distinguish between the original genius of a Dr. Young and the learning of a Dr. Carpenter, the model con-

Learning without sagacity is of no value in pronouncing an opinion upon matters essentially new. Dr. Carpenter himself has stated his own case very correctly while erroneously criticising an opponent: "And thus it happens that men who achieve high distinction in particular lines of scientific inquiry may not only have no special competence for the pursuit of an inquiry of a totally different kind, but may be totally disqualified by preformed tendencies for its thorough and impartial prosecution." Never

servative who conserves and defends with

equal zeal the ancient ignorance and the

was there a better example of total disqualification in a man of learning, who cherishes a profound contempt for the most accurate and well attested experiments

RECKLESS BEASONING.

Dr. C. insists that if we accept modern maryels, we are bound to accept all the superstitious narratives of past ages; but how vast the difference between science and superstition, which he ignores. The markels of the Catholic legends are matters beyond our reach, and their testimony cannot be investigated or weighed; but the marvels of the chemical laboratory are within our reach—the witnesses are numerous and reliable, and the experiments can be repeated as often as we desire to witness them—hence they are unquestionable. Just so with Spiritualism and Mesmerism—the witnesses are innumerable, and many of the highest grade of scientific competence and reliability. It is impossible to produce between testimony to chemical facts than the testimony for Mesmeric and Spiritual facts, and the number of witnesses in either case is practically unlimited.

Dr. C. has but one explanation of belief in Mesmerism and Spiritualism-"the subjection of the mind to a dominant idea, and predisposition to believe something marvelous. How baseless this assumption Spiritual and Mesmeric facts have never in odern times been received with any such favor. Generally, wherever they are first presented, ninety-nine in a hundred are found in a state of positive disbelief—often aggressively hostile, like Dr. C. The exhibitor of such facts is fortunate if he finds a small minority ready to admit candidly whatever his experiments demonstrate. The majority are not convinced at once, owever perfect the experiments, and nearly all Mesmerists and Spiritualists have been converted from a state of very positive dis-belief by the force of experiments that were generally made by themselves, or brought to their notice by other disinterested students of nature, whose high moral qualities were shown in the pursuit of unpopular truths.

What a contrast between these honest students of nature and Dr. C. We can scarcely fancy the painful embarrassment which he would feel in seeing a lath lifted to the ceiling without human agency, or writing occurring on a pair of slates held in his own hands alone while in the presence

But how utterly useless would it be to show such facts to Dr. Carpenter! True, he could not object to his own testimony—he would not accuse the pre-eminently qualified and wise Dr. Carpenter, whose qualifications excel those of all other men for such investigations (in his own candidly expressed opinion) of being deluded by credulity and prepossession—not at all—but the result would be just the same! After witnessing every fact attested by Spiritualists, and knowing them to be facts, his. opinions would be unchanged; he would simply say that it was some sort of mysterious jugglery which he could not explain—for with Dr. Garpenter jugglery is omnipotent—he has as much confidence in the powers of codjuring as the most ignorant West India negro. He can believe, and does not hesitate to avow his belief, in Fraser's Magazine, that a naked man can walk out upon an unprepared grass plat where the earth is perfectly solid, with a light empty basket, and cause a mango tree to grow up from nothing, six feet high in a few minutes, which is certainly more marvelous than the writing upon the interior of a double slate. This he thinks possible without any spiritual or occult agency, whatever—of course all marvelous facts by which the Spirit world has been showing to us its existence, are also jugglery, and it is utterly useless for one whose mind is controlled by such credulity as this, to make any investigations at all, as they can lead to no result. Thus does dogmatism reduce a man of learning to the imbecility of the most ignorant and the credulity of the most superstitious.

ant and the credility of the most superstitious.

In my younger days President Pars, the most enlightened teacher of his time, exhibited before the Kentucky Legislature a class of small boys far advanced under his care, one of whom, hardly three feet high, gave a lecture on Chemistry with illustrative experiments, which was greatly admired except by a gentleman from the mountain counties, who preferred holid larnin to such honsense, and considered the chemical experiments a mere slight of hand performance. Thus to the ignorant and the bigoted the highest displays of science which they do not comprehend, have the appearance of jugglery, and they will continue to appear as jugglery with Dr. Carpenter until after he has dropped his earthly form and opened his eyes in a clearer light than that of earth.

Until genius and labor formed a partnership, there was no such thing as prosperity among men.—Ingersoll.

Every man is dishonest who lives upon the unpaid labor of others, no matter whether he occupies a throne or lives in a poor-house.—Ingereoil.

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CHICAGO, ILL., JANUARY 5, 1878.

"Twilight Spiritualists."

This is the name Mrs. Richmond's control gives to those who, from a desire for popularity or from timidity, are attendents upon the chusches which the Spirit-world are, in concert with their media, putting forth every effort to lead away humanity from the traditional errors of dogmatic ignorance

and inhumanizing bigotry. These "Twilight Spiritualists" occasionally take a feeble interest in the cause and sometimes manifest a slight spasmodic awakening, but, if they do anything in aid of Spiritualism, they desire to have it kept strictly private,-not print their name in connection with the subject, lest the Paul Pry's of the Y. M. C. A., shall from their "ink horn write upon their foreheads the mark of the beast" and seal it thereon with the "seven seals" of their condemnation. They are afraid to trust in, and stand by. their own knowledge-to confide in the counsels, and abide in the communion of loving friends who have passed to the realms of immortal day in the higher spheres of spirit-life, where they can gather the superior truths of knowledge, which heightened affection selects, and impart them through media to their friends of earth, as one here gathers the choicest fruits upon the richest laden tree, bush, or vine, and presents them to the dearest object of their love; yet they will not partake unless they can do so in secret -they are unwilling that others should know of the good things which they have to enjoy. Such ones truly get "twilight" glimpses of the bright elysian day, but their fear of what others say and do, their dread of facing the bar of public opinion dictated by the bigoted insolence of self-righteousness, which is the corrupt outgrowth of the moss covered errors of ignorance away down the dim ages of the musty past, which, but for the cringing of such minds as these in their servility to the assumed authority. of those ancient forms of error,

would ere this, have been so com-

pletely outgrown, and left so far behind

in the progress of the race, as to have be-

come entirely forgotten and unknown-

These are the ones who in all ages have

been the dead weights to the bause of pro-

gress: whose quasi support has strengthened the hands of the enemies of Truth, and enabled the bigots to build the fires and

perpetrate, in the name of religion, the hor-

rors of the inquisition. Had these men, who

in all ages have had these twilight illumi-

nations, stood firm, and earnestly sought for

more light, had they braved the bigot's

fury, and defled his frown or his torture,

the contest would not have been near so

bloody as it has already been, and truth

would have sooner triumphed over error.

There is no excuse for shrinking from duty which one is able to perform, and no apology should be accepted from one unwilling to defend what he knows to be truth, and a truth which will benefit and elevate humanity, because it is unpopular among bigots, dogmatic creedists and the worshipers of ignorance. These are the Peters who deny Jesus while the Jews are condemning him; they are the Judases who quietly deliver him into the hands of the enemy and tremblingly stand back while Truth is crucified between the two thieves of bigot's hate and craven's fear.

If we have had one well attested fact, one incontrovertible manifestation from the realm of spirit in the great hereafter of the soul, a single indubitable demonstration of spirit return and spirit presence, no matter with how much rubbish of ignorance and falsehood by those around us it has been covered, 'it should nerve us with a courage that knows no fear, with a resolution to brave all and everything for the truth, which needs no renewing, a dignity of manhood which demands what of right belongs to it, with a firmness that commands respect and the granting of those rights; and then we shall have less persecutions, fewer fraudulent mediums, and a more general recognition of our rights to receive, wele and commune with our angel friends, and to live in harmony with the teachings

of those who bring messages of love and wisdom from the other shore.

Those who have had this partial illumination and yet have cringed beneath the bigot's frown, and fawned for favors at the hands of the inquisitor, will . yet have to answer for the groans of martyred mediums, for the world's retarded progress, for the onslaughts which error has made upon individual freedom of opinions and the rights of man. Theirs will be a fearful awakening; and much better would it have been for them had they become, while earnestly defending the right, the victims of the inquisition, rather than be the cause, by their refusal to live up to the light they had, of others being victimized. It has been said: "The mills of the gods grind slowly, but they grind exceeding fine;" and in that coming time when equal and exact justice shall be meted out to every soul by itself-when that bour of retribution arrives in an awakened conscience, what mightier doom can reach the soul than its own condemnation of such moral cowardite in the face of these self-evident truths. The hour for action has arrived. The

time has come when dominant 'errors would reign over truth, and right, and freedorn, by whatever means-by stealth, by education, by assumed authority engrafted craftily upon our statutes, by terrorism and the dungeon, by the dagger, pistol and poison, or by war. Insidiously have the creedists been making inroads upon our liberties. Secretly have they been plotting and laying their snares in the enactment of laws, and maturing their hellish plans to make this a christian (?) government, and thereby disfranchise all who would not bow to the image which this christian-Nebuchadnezzar would erect for their worship. Gradually, and while in the eyes of the world they have been apparently fighting among themselves, have they been conspiring to surround their victims with chains wherewith to enslave them, and forging fetters of bigotry to bind them

This is no time for Peter to deny Jesus, unless he is willing, in the end, to expire upon a cross, like the one, to which his imbecile cowardice has nailed the victim. There is no middle-ground,-"He that is not for us is against us." There are but two classes-the Spiritualists and the non-Spiritualists; and if those who profess to be liberalists, or who have received knowledge of immortality through communion with the loved in spirit-life, will not be true to themselves and to the highest revelations of truth and knowledge, they will thereby relegate themselves to that cimerian darkness with which ignorance, superstition and hate would enshroud the whole human

Blasphemy and Obscenity.

As previously mentioned in the Joun-NAL, D. M. Bennett, editor and publisher of the Truth Seeker, New York, has been are realed for blasphemy and obscenity. Now, what is blasphemy? According to the Bible (Mark): "He that shall blaspheme against the Holy Spirit shall not be forgiven." Again it is said: "This man blasphemeth; who can forgive sins but God?" According to the general meaning, a blasphemer is one who utters implous or re-proachful words concerning God. D. M. Bennett, it appears, from charges made by Anthony Comstock, is not only guilty of blasphemy, but obscenity also. Everybody knows that the Bible contains obscene passages; passages that are equally as unfit to be read in the family circle, as a decaying potato is adapted to become an article of dlet; and as the perusal of the former would introduce a pestilential, moral disease, so would eating the latter, cause an epidemic of physical maladies.

You take a box of apples; some are brilliant with healthy colors; others are shriveled and present an uninviting appearance; others are decayed in spots, while not a few are rotten to the core. It is the same with the Bible. There are brilliant thoughts therein, scintillating with divine lustre, the perusal of which are eminently well calculated to illuminate the mind; then, again, there are stale platitudes, that fall upon the mind like a wet blanket upon the person, while there are not a few passages putrescent to the core, a blot upon its pages, and unfit to be read separately, or in connection with other passages.

You can send the Bible through the mails in its entirety; but tear it into fragments, and collect its infamous obscenity, and attempt to make Uncle Sam carry the same, and you at once become a criminal. Some declare that the truth should not be spoken at all times; verily that applies to the Bible; even if its obscene passages be true, who would wish to pollute their lips by giving utterance to the same? We would not.

Now, in the articles which Mr. Bennett published though we may not deem his "Open Letter to Jesus" in good taste, we fail to find anything that that is really objectionable, or that should subject its editor to be harrassed the Christian inquisitor, Anthony Couldock. Whom the gods would destroy they first make mad, and, judging from circumstances, Comstock is in their hands, and they wish to teach him a lesson, and show him his proper sphere of action.

him his proper sphere of action.

We here distinctly wish to say, however, that we have no depice to reprimand Mr. Comstock for any laudable undertaking in suppressing obscenity. He has done a noble work in preventing the publication of obscene books, and the scattering broadcast

over the land of obscene pictures, that are calculated to sow poison among the rising generation. He has caused the destruction of tons of poisonous literature each year, and there is not a father or mother in the land who will not thank him for so doing. But he transcends his duty when he tries to suppress free thought, or prevent the publication of sentiments that are calculated to illumine the world. The trouble lies in the fact that the law, whose subservient and cunning interpreter Comstock is, is wrong in principle, subversive of the rights of citizenship and unconstitutional. Mr. Bennett, the editor of of the Truth Seeker, is one of the ablest writers in the liberal ranks, and the subjects on which he treats are of vital in. terest to everybody, and when Comstock so far forgets himself as to try and shut out the light which the Truth Seeker is weekly shedding, he will meet with an opposition that will finally clip some of his operations, and thrust him into his proper position. Indeed, Comstock is excessively prudish, so much so that he would have Nature arrested (if he could), tried, convicted and sent to the penitentiary, for having the little angels of the household born without clothing!

So far as Mr. Bennett is concerned, he has nothing to fear. He has done his duty, and done it well. Modern inquisitors can't long survive. Every day at Rome in 1568 a heretic passed to spirit-life through tortures. In 1877, only one heretic, Dr. Russel, has been brutally whipped by so-called Christians. Six cardinals controlled the Roman inquisition that Loyola formed in 1542, and from them infamous decrees went forth In 1877, Comstock acts to a certain extent in the same capacity that the famous six did, only he has not one-tenth of their authority. Verily, the world moves; freedom of thought and speech prevails to a greater extent than ever before, and the instruments of torture in time past, used by conservators of the church, only exist as relics in museums of curiosities.

Spiritualism in Cape Town, South Africa.

From a file of South African papers recently received, we see that Dr. J. M. Peebles is there lecturing upon the India famine, ethnological subjects, and Spiritualism, Henry M. Stanley, the man that found the long lost Dr. Livingston, is there also. . Mr. Stanley while lecturing before the Philosophical Society of Cape Town, upon his African explorations, compared "superstitions," and "witch-doctors" of Africa to "Spiritualism" and "American Mediums." This called out a sharp and scathing reproof from the pen of Dr. Peebles. The Episcopalian Dean of Cape-Town-not liking the severe handling that Mr. Stanley got at the hands of Bro. Peebles-came to Stanley's aid in the Cape Town Daily Times. Though a high official in the English church, he wrote very angrily, calling Bro. Peebles a "peripatetic pleader for Spiritualism"-and accuses him of using "blasphegnous words." He further bestowed the most fulsome flattery upon H. M. Stanley calling him a "merciful," a "humane," a "God fearing man," a "crusader for Christ" and an "Episcopalian christian!" This Dean also punned on Bro. Peebles' name—asking, "Who and what is Peebles." The doctor inform: ed the Dean who he was, in the following letter, which we take from the South African Cape Town Times:

PEEBLE'S APOLOGY TO THE DEAN AND THE CITIZENS OF CAPE TOWN.

Permit me through your valuable columns to apologize to the clergy and people of Cape Town generally—not for the letter appearing from my pen in your issue of November 6th, but for having, unintentionally on my part, caused the Dean to fly into such a violent passion. Jegus, so gentle and tender, would not break the "brubed reed," nor quench the "smoking flax;" while Paul speaks of a "charity which endureth all things," But I had forgotten for the moment, that the devil, upon the authority of the Dean, can "quote Scripture"—a statement implying considerable acquaintance with, and knowledge of, his majesty. I prefer, with Paul, to "know Jegus, and him crucified"—Christ the Light of the world! The diguity of my position as well as the deep religious convictions of my soul, forbid my imitating the style, or even noticing the mope vuigar of the Dean's allusions. The Dean asks! "Who and what is Peebles?" Such a desire for information is praise worthy. It is not necessary however, for me to ask, "Who and what is the Dean of Cape Town?" His letter is a revelation and an interpretational himself. I promise to honor him by giving it a conspicuous place in my second volume of "Trayala around the World." The important information that Peebles is the "Scotch for pebbles," will remind the reader that it was David's smooth pebble-stone that proved guch an unpleasant visitor in the face of the boastful Gollath.

No man has a greater admiration for the energy, and executive ability of Mr. Stanley than myself. But I uttern disapprove of his method as. an explorer—a method involving, by his own confession, the enmity, the hate, and the killing of natives. Who can write of H. M. Stanley as the English reviewer, Oliphant, writes of Dr. Livingstone? These are his words, "The unvarying benevolence and gentleness of Dr. Livingstone have left him a reputation among the savage tribes of Africa, as remarkable as that which he has achieved among his own countrymen for indomitable courage, and a most untiring perseverance." No one thoroughly knowing will deny Mr. Stanley is a dashing worldling; a correspondent for the sensational New York Hereld; a shedder-of-blood an imbiber of beer, champague, and spirituous liquors. To this end he said in his lecture before the Philosophical Society, "Rum was demanded, but of course we had none. I only wished we had, for my people were worn out and famished, and a little rum would have cheered us up, and made us feel we were approaching civilization (laughter)." And when Ouladi was seen returning from Boma with rice, bread, biscuit, bottles of beer, claret, champague, etc., there was great enthasiasm in the camp. Mr. Stanley continues:—"I had my little treat to myself in my tent. I did not wait for a tumbler or a cork screw, but just knocked the neck off a bottle, and tasted a little of the contents out of a tin pannikin. When once I had got a taste of it, I of course wanted some more. Then I knocked the neck off another bottle, and I had a bottle in each hand. I was happy (laughter). I then looked anxiously at the champagne. I looked at the cork—how it was made tight, you know (laughter), and I thought I would open the bottle just to smell what it was like, to see if I will recognize it (laughter). I must taste that just to see if I have forgotten what it is like. It tasted uncommonly nice, and I emptied the bottle, and then—oblivion, sweet oblivion—leep." The above

extracts from Mr. Stanley's speech do not bring to my ear the ring of the "humane," "God-fearing," Christian! Therefore, while pressing upon the Dean's notice the previous (unanswered) inquiry—can a "humane," "God-fearing, "Crusader for Christ;" that is a true and practical follower of Jesus Christ—fight, in the sense of shooting down human beings, as did Stanley in Central Africa. I further ask, wherein the fashionable, worldly, liquor-drinking, blood-shedding Christian of the Church, differs from the ordinary sinser of the world?

Strange Phenomenon.

The following manifestation, as set forth in the London Spiritualist, occurred in the presence of Dr. Monck, of England;

And now, an experiment, very unique in its outcome, was suggested, namely, that the form should drink a glass of water, and though Samuel, on behalf of Dr. Monck, objected to the experiment as not a nice one, in its expected conclusion, yet Mr. Colley, for good reasons, persisted; and the result was that, as the figure drank the water visibly and audibly before us, the water so consumed was, in quantity corresponding to what the materialized spirit swallowed, instantly ejected from the medium's mouth, demonstrating by another proof, added to former proofs, that there is, at times, if not always, great community of taste and feel ing between the psychic forms and the mediums from whom they take birth.

Thus, after many experiments, and a stay with us of nearly an hour, the medium all the time, and throughout the whole séance, never once out of our sight, the em-bodied mystery began to lose power, till at last Dr. Monck, drawing near, receiged the form back into himself, the figure sliding. as it appeared, gradually into his left side, leaving only a patch of white, misty, luminous vapor on his black coat. This, too, disappeared, but the lappel of his coat, by chance being moved aside, we all saw beneath, on the waistcoat, about the place of the watch-pocket, the same flickering patch of misty light, which Mr. Adshead tried to arrest, placing one hand at the back, while with the other he explored the inner vest feeling all round in vain for its cause, which ignis fatuus presently died out, or was drawn within; and with a spasm Dr. Monck awoke and sat down with us, apparently un-conscious of the mighty wonders we had witnessed, and feel powerless to describe. On Wednesday night, Dec. 5, in full gastight, we sat with Dr. Monck, and each in turn tied two new slates together, with a crumb of pencil placed between, having previously, in secret, written a question or message on the inner surface of one of them, the joined slates being placed by us, in turn, at our feet under the table. This was, by each of us, done twice; so that ten slates were written on, the invisible scribe correctly answering, on each slate, its particular gues-

The following from the True American, Trenton, New Jersey, gives expression to a sad truth:

In an attic, cold and dreary,
Lay a mother and her child,
Helpless, hopeless, weak and weary,
And with craving hunger wild.
Husband, father, toil-enduring,
Working hard for pittance pay,
In a week, enough procuring
For his family for a day.
Neighbors learn their sad condition;

Gather in to render aid;
Husband goes for a physician—
Cannot come unless he's paid.
Tries another and another,
Until one consents to come,
But too late to save the mother,
She in Death's cold arms is numb.
Milliens spent in church adorning,
Millions wasted making laws;

Millions of the people mourning,
While the demon hunger gnaws,
Oh, ye paid and trusted leaders!
Listen, while ye hold your breath:
In this land of Bible readers,
Wives and mothers starve to death!

Laborers in the Spiritualistic Vineyard and other Items of Interest.

Dr. E. W. Stevens, of Janesville, Wis., made us a fraternal call last week. He is making an extensive lecturing tour through Illinois and Michigan.

We have eceived the advance sheets of "Carpenterian Criticism," by our esteemed correspondent, "M. A. (Oxon:)" which we shall publish in our next number.

Francis Connelly, of Millville, Shastacounty, Cal., is desirous to have Dr. G. C. Castleman visit that State, and wants societies who would like to engage his services as a lecturer, to correspond with him on the subject.

Dr. J. M. Peebles has been lecturing in Cape Town, South Africa, to large audiences. The sectarians are wrought up to a fearful pitch of excitement over the lectures. He will continue a month or so longer and then sail for London, Eng., by way of St. Helena.

Capt. H. H. Brown spd Mr. Vandercook have had full and enthusiastic audiences at Vermont and Bushnell, Ill., in which places the Captain gave twelve lectures. They will be at Kirksville, Mo., Jan., 4th. 5th and 6th; at Memphis, Tenn., Jan. 11th, 12th and 13th. They can be engaged for the 7th, 8th, 9th and 10th, on the route between these two points. They will be at Austin, Texas, Feb. 5th. Address as above.

J. Frank Baxter is to lecture in Bristolic Ct., January 13th. The Gasette in making the announcement, says: "Our contemporaries speak highly of him as a lecturer, rating him as one of the best speakers on the spiritualistic platform. His public tests are in many cases simply wonderful. Any of our readers attending his lecture will doubtless have an opportunity of witnessing his mediumistic powers. He is also a fine vocalist and organist, and will probably favor the audience with a few selections."

THE INDEPENDENT VOICES

Answers to Questions.

Reported expressly for the RELIGIO-PHILOSOPHICAL JOURNAL.

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

[Norice to our Readers.—Questions which are of a scientific or philosophic character or which tend to advance 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 matter can be entertained. The opening of this channel of information is attended with much later and expense to the publisher, as well as considerable sacrifice on the part of the medium, and is intended to subserve the literests of all rather than the few. It will of course be understood that neither ourselves nor the medium are responsible for the answers given.—Enfron Jaunal. 1

QUESTION :- Some people after being devoted to praying for years, give it up as useless, claiming that they can have the same aspirations and desires without expressing them in prayer; what is your

Answer:--My idea is that we can pray by a desire of the heart, as well as to express the wish audibly. I do not consider any external performance necessary.

QUESTION:—As there is animal life invisible to the natural vision (unadded by microscope) may there not be individualized existences in spirit life of which you and your band of spirits know noth-

Answer:-I think not, sir.

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Question:-If man's physical organism controls or holds in subjection to a certain extent the spiritual faculties, is he responsible for the imperfect manifestation, and undeveloped condi-tions of his spiritual faculties?

Answer:-I don't think he is. Placed in a position where he cannot help himself, I do not think he is responsible.

Questron:... Is not what we term evil and criminal conduct the effect or outgrowth of imperfect organizations physically?

ANSWER:-It is decidedly so? It would be impossible for a perfect organization to be a criminal.

Question:—Is the term personality eyer pro-ANSWER: -- It is not.

solutely the origin of man?

ANSWER:-Well, I can say yes to that question.

QUESTON:-If so what did he originate from? ANSWER -The same old story, "God made him!" If I answered that question, I would be compelled to answer others on the same subject.

QUESTION:- What is the condition of Coolbaugh, banker, who lately committed suicide in this Answer:-He is decidedly in a very un-

happy condition QUESTION:—Can you give the immediate cause of his committing suicide?

ANSWER:-I could, sir, but that better

not be published. QUESTION:-Why did he select the tomb of Douglas for a place to destroy his life?

Answer:-While on earth he loved Douglas very much; was particularly devoted to him, and he thought he might assist him-in passing over.

Question:-Has Douglas been with him since

ANSWER:-Yes, every hour in the day and night, holding him up, as it were, as you-would an infant.

Question:-Is his spirit in a dark; condition? ANSWER:-Not in a darker condition than many who come to the Spirit-world. It is cowardly in any man to leave the material side of life by committing suicide, Under no circumstances do we justify committing the deed. Question :- Do you meet with Dr. P. B. Ran-

dolph, who committed suicide? Answer:-I have seen him and know

him well.

Question:- Does he still feel the effects of his

ANSWER:-The effects thereof still follow him. He was a fire-worshiper and learned many of the black arts among the lower classes of negroes and magicians, A miserable class of spirits, in consequence, flocked around him, and he was glad to do anything to get away from their influence. He was a man of wonderful capacity of mind, and through his occult "powers, hetried to control those with whom the came in contact. He was a man of unbounded ambition. He speaks of the conditions that surrounded him in earth-life freely now.

Question:—Are the great sciences as we call them, such as geometry, etc., recognized and practically used by spirits in their investigations in the matters of the spheres?

ANSWER:-They are, sir; geometry is the greatest science known in the Spirit-world;

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I may say, Spirit-worlds. QUESTION:-What light does the phenomena of dreaming throw upon the nature of the human

ANSWER:-In some instances it is education; in others, memory, and in others warn-

QUESTION: ... Does the spirit during sleep ever become a conscious visitant to the Spirit-world? ANSWER:-In many instances.

QUESTION:—How can we arrive at a knowledge of the absolute being, and of the nature and des-tiny of the soul?

ANSWER:-Well, we do not think that any finite mind can comprehend that question. There is, however, no personal God, nor have I ever seen a spirit who claimed that there was though I have seen some that were very high. You can arrive at conclusions in regard to the other world from communications given by spirits.

Question:—What is moral law, and by what . Answer:-The moral law is the highest type of truth. Honesty, integrity and purity, control it.

. Question:—Why is a German spirit, when con-trolling an English speaking medium, obliged to use the broken language of one just learning to speak English?

ANSWER:-I can not see that it is necessary, but it is very often the case.

QUESTION:—One spirit has said through his medium, there were but two principles involved in spirit control,—Mesmerism and Psychology, and when these were understood the way was made easy for communications?

Answer:—When the laws of magnetism and electricity are understood the way will be made easy for spirits and mortals to communicate with each other.

Medallion of Washington.

Anything connected with "The Father of His Country" is calculated to awaken pleasant memories and inspire thoughts of respect for that venerable hero and patriot. One of the world's living poets, who is, or should be, well known to all our readers, through "The Voices," Warren Sumner Bar-low, has made us a present of one of these fine medallions in solid white bronze which is an exact copy from Houdon's original bust taken from the living face of Wash-

Bayard Taylor says in the New York Tribune of Sept. 28th: "Mr. Charles-Calverly, whose bust of Horace Greeley for the monument in Greenwood, has made his name favorably known as a Sculptor has just finished for Mr. W. S. Barlow, No. 206 Broadway, a copy in bas-relief of the Houdon bust of Washington, which, reproduced in white bronze, is now offered to the public. It is a careful and skillful rendering of the original, which was made at Mount Vernon in 1785, when Washington was in his fifty-fourth year. It is stamped by unusual taste and artistic merit." Mr. Barlow has made arrangements to furnish the medallion for \$25.00, and as this is almost as fine metal as silver, and more durable than marble, an opportunity is now offered to every American to secure this life-like and durable likeness of one whose name will eyer be cherished by all lovers of freedom, everywhere.

The Religio-Philosophical Journal of Chicago, publishes a lengthy lecture by Judge Edmonds' shade, on the spirit-world; its moral status, religion government, etc. Any one wishing information of the unknown land beyond the Styx, will do well to synd for a copy of the paper containing it. of course we cannot youch for the accuracy of the description, but it is certainly read-able. The "Ethics of Spiritualism," by Hud-son Tuttle, is the title of a series of articles just commenced, which will contain matter of much interest to liberal minds.-Pequabuck Valley Gazette.

Passed to Spirit-Eife.

Passed to spirit-life, from his residence, at MA Morris, Mich., Gideon A. Bump, aged 36 years. Disease, typhotd fever.

He leaves a wife and one child, who deeply regret parting with a loving husband and kind father, but they have a full knowledge of the power he possesses to re-turn and, make bright the dark places of earth. Bro-Bump was a clear-headed Spiritualist, candid and humost.

DIRECTORY.

This will be published one or more times during each month, and one line of space, given free, to every person sending and one line of space, given free, to every person sending the name, phase, and address. If more space be destred, it can be had in the Medium's Advertising Column, at cominal rates. It should be understood that the Journal, in the publication of this directory assumes thereby nothing on the part of those named below as to ability, integrity or development, but any information in our possession will be cheerfully communicated on application, personally or by letter. The name of any person found negligent, in advising us of corrections which should be made, will be summarily dropped; all are invited to make use of this column, who appreciate its value.

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Fate's Blessings.

BY. DR. D. AMBROSE DAVIS.

Safely, O, my fellow mortals, Glide we over the tides of life, Onward to the heavenly portals, Notwithstanding all the strife.

All life's tokens as we need them Meet our gaze at every turn, And precisely as we heed them Do we all life's lessons learn.

Yea, the strife itself is blessing If but rightly understood, Something surely worth presessing For our everlasting good.

For within Jehovah's college In its primal class we stand, To acquire the needed knowledge For the glorious Summer-land.

And no fears we need to horrow For our destined end or way, If we only let to-morrow Find us better than to-day.

For we may know there is no strand In all creation's realm. Where we may not in safety land Since God is at the helm.

The clouds upon their windy track Are never cast away, But always bring some blessings thek Upon another day.

The flowers that bloom upon the plains May fade and pass from view, But springtime brings them back again With all their charms afew.

So we upon this mundane sphere May fade and pass from sight, But sure as heaven we reappear Beyond the shades of night!

What Are Dreams?

Are dreams a portion of our active life? Are they the living movements of the soul,
Which grows more wakeful while the body sleeps;
And, unrepressed by drear reality.
Its playful vigil keeps, or weaves its web
Of self-entangling sofrow—picturing,
In deeper shades or wilder ecstacies,
The joys or troubles of our waking hours, Or, are we merely passive in our sleep'
Do "spiritual creatures" visit us, And hold more ready converse with the mind-Unshackled, whiles, by life corporeal-Forewarning it by emblematic signs, Of coming grief or pleasure!—

As yet, in part; but, when eternity

Shall dawn—when the strange noose is loosed

Which ties the soul to matter—we shall know

As we are known. The freed inhabitant

Of this our mortal tenement, shall then Its own mysterious secrets learn; and, skilled Its past experience to trace, 'twill live In thought, its life terrestristo'er again, Yea, then, shall spiritual essences Be our companions in celestial bliss, Or, sharers with us of sin's penalties.

And, if to speak of past acquaintanceship Be ours with spirits perverse, now terrible That converse! But, if angels bleat shall pour Their sweet communications in our ear, And tell of pleasing whispers to the soul In far departed hours of earthly sleep-How rapturous, to hall eternally In heaven, that brotherhood of spirits pure, Our secret visitants of love on earth!

From the Poetical Works of Thomas

A Nut for Materialists and Athelsts.

We present the following nut for Athelstic Materialistic scholars to crack, and controvert the theory that there is no attenuated substance possessing intelligence, and outliving the outward fleshly body. In the year that the late President Grant was re-elected, when the news of, the result of the North Carolina fall election finally came into a little, lively, Republican city, a joilification was held, and a salute fired from an old brass cannon, which was breech-burnt, and as a consequence a premature explosion took place, blowing a couple of men almost into atoms. The insensible bodies were picked up and carried to a place where their arms were amputated, and everything done to promote their recovery. One of the men was a terrible sight; his breast, neck, face and what there was left of one arm, and the other arm was dreadfully powder-burnt. Now comes the point. His arm was amputated, and he was ignorant of it; he lay blind and motionless on account of the burns on his neck and face. His brother, as well as himself, were war veterans. The brother took care of this man from the time of the accident, and assisted the surgeon in amputating the arm. After amputation he took the arm' and tacerated hand and put it in a small wooden box in which he afterwards buried it. He had heard that limbs that were amputated needed straightening out, or the patient would complain, so he attempted to straighten out this hand which was cramped up, as if grasping the ram-rod of the gun, yet he left the hand in its unstural position in the box, and carried it away several rods from the house and buried it. The patient had not yet been made aware of its being amputated, and was not informed of it for sometime after the incident we are about to narrate.

hours and the patient kept complaining of the hand in question; that it was "all cramped up" and wanted the attendants to straighten it, not knowing at the time that his cold and mangled hand and arm lay a quarter of a mile away, and had been buried the day before. His brother told some one he would go and take up the hand and straighten it, recalling to mind the fact of his un-successful attempt when the hand was warm just revious to its burial, and wished this person to mark any change that took place and the time that such change should take place. So taking his watch along, having carefully set it by the clock, he proceeded to the spot where he had burled the hand, dug it up and straightened it out. noting carefully the moment he did so. Just at that moment the patient exclaimed that his hand ras all right row, thus proving an actual connecon between that amoutated hand which was a real distance off, and laid over night under round, and the stump, while the patient was as it unapprised of its being amputated.

The arm and hand had been buried twenty-four

MAGNETISM A REALITY.

An Item That Dr. Fahnestock Should Consider.

Says S. E. De Morgan, in London Spicitualist: About twenty-five years ago, after I had found from many experiences that I possessed the heatfrom many experiences that I possessed the healing power in a considerable degree, many persons
asked me to help them. Among others, for whom
I experimented, was the mother of a baby ten
weeks old. This young woman, Susan Childs,
was the sister of our cook, who told me, when she
brought news of the baby's birth, that it had no
power to hold up its feet; that the doctor did not
know what to do with it; and that unless it should
gain strength, it would never be able to walk gain strength, it would never be able to walk From time to time I heard from the cook that Susan's child was no better, and when it was ten weeks old the doctor sent her with it to the Orthospedic Hospital. On returning thence she brought the baby to my house, bringing also splints and bandages, which had become to the only means of restoration. She ked me to show her how to put these on; and while I was thinking how that could be best done, for the baby was very small for its age. It occurred to me to

thinking how that could be best done, for the baby was very small for its age, it occurred to me to mesmerize the little legs. The child was sound asleep the whole time in its mother's arms.

After I had made two or three passes, Mrs. Childs said that she saw beams of light from my fingers resting on the baby's legs. She said it made her feel sleepy to look at them, and was turning her head away, when she observed that the little feet were moving up into their proper position at right angles with the legs. This movement began at about the sixth pass, and went on quickly till the feet were in their right place. The time the process really occupied was not more than three minutes, but I went on a few minutes time the process really occupied was not-more-than three minutes, but I went on a few minutes longer to give strength. The bandages and other coverings were taken to the hospital, and the cure was permanent, as the child ran alone at ten months. One other case I may mention. A strong, healthy disherman had been struck by lightning while dredging for oysters. One hand was useless, and the fingers looked perfectly white. As I passed my hand down his arm, the color was seen coming into the hand and fingers. On the second occasion he was able to use his On the second occasion he was able to use his hand and arm, and after a third time the strength was quite restored.

Will Dr. Fahnestock briefly explain what the beams of light emanating from the fingers, consisted of? 'Mr. Fahnestock claims that there is no such thing as animal magnetism.

Unjust Contemplated Legislation.

The Sentiacl, of Oceols, Ipwa, contains the following: We learn that petitions are now being circulated throughout the State to get signatures, to be presented to the next General Assembly, praying that body to enact a law to protect graduates of medical schools, in the practice of medicine; or, in other words a law punishing, by fine and imprisonment, any person who attempts to prescribe for the sick, who is not an "M. D.," or who has not a certificate of graduation from some medical institution. As this movement seems to be quite general, and as it is a matter of considerable importance, we deem it proper to present our readers some of the reasons why we consider the contemplated legislation unwise and unjust. First, it would be "class legislation"—the nactment of a law for the benefit of the few, hence unconstitutional and wrong. As well might the legislature enact a law that no merchant shall employ a clerk, unless he is a graduate of some commercial school, or a farmer quitor help on his farm-unless he had graduated at ploy help on his farmaunless he had graduated at the State Agricultural College and Farm. As well the State Agricultural College and Farm. As well might the legislature require every lawyer and justice of the peace to be a graduate of a law school, or an editor before he publishes a paper, to be a graduate of a literary institution, as to pass a law that any doctor who is not a graduate, shall be fined and impresented if he attempts to heal the sick. We are informed that this legislation asked for next winter, is like the iniquitous law forced through the legislature of Illinois has law forced through the legislature of Illinois last winter—the same that was proposed to, and defeated by the lowa legislature four years ago—the same that has been defeated over and over again by many States of the Union. Many of the bills proposed, cut out from practice; the homeopathist, the electic the hotanic the many still and are the electic, the botanic, the magnetic—all and every school of practice except the allopathic. We repeat that this is class legislation. It is legislation for the few to the detriment of the many. As consistently might you say, by law, that there shall be but one church, or one form of religious worship in Iowa, and that any man who attempts to preach or teach other than the one established system or who has not a diploma from a certain ecclesiastical school, shall be flood and imprisoned. as to pass the bill under consideration. islation is all wrong, is arbitrary and despotic.

The Soul in Dream Land.

Viator asserts on "Dreams," that we have the Bible authority to attest that certain dreams are of divine origin-heaven-sent messages to warn us of danger or foretell the fate of the individual, nation, or people. From Genesis to Revelation the Bible is full of similar records. Likewise the Bible of all religions. In Genesis we find Joseph interpreting Pharaoh's dream, and giving him counsel until Pharaoh "sets him over the land of Egypt" as its ruler. Job exclaims, "In a dream, in savision of the night when deep sleep falleth upon men in slumberings upon the bed, then He (God) openeth the ears of men and sealeth their instruction." The Prophets of the chosen people received much of their instruction through, this received much of their instruction through this source, and, finally, Joel prophesies that in some future time "old men should dream dreams and young san shall see visions." One of the most remarkable, related by Schele Devere, although there are thousands similar, was that of "two men traveling together from Arcadia to Megara; when they reached the city, one of the two remained at an inn, while the other went to stay with a friend. Both, wearied by the journey, retired to rest; but the traveler who was at the private house dreamt In the night that his friend urged him to come to his assistance, as the ing-keeper was about to mur-der him. Terrified by the vivid dream, he jumped up; but, upon reflection, he concluded that the whole was but an idle fancy, and lay down again.
Thereupon the dream was repeated; but this time
his friend added that it was too late to come
to his aid now, as he had been murdered and
his body would in the morning be carried out of
the city, concealed under a load of manure. This second dream made such an impression upon the Arcadian that he went at an early hour to the city gate, and to his amazement soon saw a wagon loaded with manure approaching the place where he stood. He stopped the driver and asked him what he had hidden in his wagon? The man fled, trembling; the body of the murdered friend was found, and the treacherous inn-keeper paid with his life for his crime." My mother has often told me of a prophetic dream in her early life, in which she dreamt that two angels of death came and sat on the roof of the house, the one in advance of the other, announcing the death of two of our family in the order thus yisioned. Within a year, although then well, my father and sister died, what is more than the most in the property in the results. trembling; the body of the murdered friend was about six months intervening between the two deaths. Are not dreams then often realities, and not always such stuff as fools do feed upon?

Dr. Hoffman, of Chicago, writes: Dr John Van Sant, of New Orleans, gives an account of a series of experiments relative to the action of the magnetic current on insects. One of these experiments was conducted upon a spider with a mere toy magnet. Placing the instrument, armature removed in such a position that the insect was between the poles, it stopped almost instantly and in a few seconds became perfectly motionless, but two or three minutes afterwards, commenced to move its legs and to lift and depress its head in a very singular manner. In about five minutes it ceased its movements altogether and was apparently dead. The doctor has rilled worms and insects in this way frequently, and concludes from his experiments that terrestrial magnetism must exermagnetic current on insects. One of these experi-

clse an important influence upon the functions of animals. Indeed!—these learned (?) M. Ds. are wonderfully and fearfully put together mentally; for, while refusing to accept as true, or to even investigate human magnetism as an alterative force, they squander days and years with frogs, teads, worms at id owner genus, using toy magnets, and finally concluding that "magnetism must exercise an important influence on animals." Man himself is entirely left out of their conclusions! They lack application of their own inductions.

Mrs. L. E. Bailey, of Grand Rapids, Mich., writes: I desire to inform you and the numer-ous readers of your worthy paper, the Religio Phi-losophical Society at Rockford, Kent Co., Mich., and its outgrowth, the Children's Progressive Lyand its outgrowth, the Children's Progressive Lyceum, are both in a most flourishing condition;
indeed, we consider it the banner society and lyceum of our State. They have just closed their
quarterly meeting, held Dec. 7th and 8th, which
was a remarkable session of pleasure and spiritual food. The speakers present: Dr. A. B. Spinney, Mrs. Graves and Mrs. L. E. Bailey. The lyceum held their regular session at two o'clock on Sunday afternoon, which truly deserves much credit and mention in your columns, as it should be an example to larger towns, where no effort of Sunday afternoon, which truly deserves much credit and mention in your columns, as it should be an example to larger towns, where no effort of the kind is made. Its success is due to the efficient management of three ladies, its controlling influence, Mrs. M. E. French, Conductor; Mrs. Hopkins, Guardan, and Mrs. Dockary, Musical Director. This lyceum numbers seventy. Musical Director. This lyceum numbers seventy. Musical Director. This lyceum numbers seventy. It is not thousand inhabitants, and boasts of three churches, speaks well for its interest, and power, to attract the youth. The leaders all seem-capable, and we never saw a gathering of children give more evidence of better training. We especially noticed Master Dott and Dorr Chapin, aged respectively six and four years of age; and who rendered their declamations with all the self-possession, full voice-and effective geatures of a studied elocutionist. With the hope that greater success shall attend our lyceums elsewhere in the future, I remain yours, etc. future, I remain yours, etc.

E. A. Chapman, of Lowell, Mich, writes: E. A. Chapman, of Lowell, Mich., writes, writes, capt. H. H. Brown, the well known inspirational speaker, from Battle Creek, has been speaking to crowded houses here (Lowell, Mich.) giving two lectures on finance, three on temperance, and eight on liberal and scientific subjects. His lectures on finance were highly spoken of by our best business men, and those on temperance many have prenounced the best ever delivered in this place. He seems county at home on all subjects. place. He seems equally at home on all subjects. There are indications here of the good time coining, for we have just organized under the head of the Progressive Liberal Society of Lowell, and there is much interest manifested among all classes. At the close of the last lecture the fol-lowing preamble and resolution was offered and unanimously carried:

WHEREAS, having been highly entertained and benefited by a course of lectures just completed by Capt. H. H. Brown, of Battle Creek, we, as a slight token of our high appreciation, offer the

following:

Resolved. That we do hereby tender to him our sincere thanks for his able efforts in behalf of progressive thought, and that we bespeak for him a cordial welcome in whatever field he may be called to labor.

J. Edwin Churchill, of Jasper, Florida, writes: In consequence of sickness I have been silent for some time, but now I am happy to say to the many readers of the Journal that I am again able and ready to take up my line of duty to the spirits, of proclaiming a better and more glorious gospel than the believers in dead forms and useless ceremonies have been hearing. I have spoken in this community for the last two months, and will take in the towns on the R. R. from this place to Savanuah, Ga., where my address will be, in to Savanuah, Ga., where my address will be, in care of Dr. Knorr; from thence I will proceed to Mobile, New Orleans and Texas. I desire to locate in some of the Southern cities with a society of liberalists who can assist me to spread the doctrine of our beautiful philosophy, to enlighten all with spiritual food so they may not hunger. To the friends who wrote me in regard to homes in Florida, I would refer them to Thos. N. Bell, Jasper, Hamilton county, Florida, who has lands which he will sell to Spiritualists, as he desires to get liberals to come and settle with him; from five to ten dollars per acre in lots to suit purchasers. He is located two miles from R. R. depot. The land is good, water pure, and a healthy location, and this region is free from those fearful cy-clones so terrible in some parts of the South. Saw and grist mills, and plenty of timber can be had for building purposes. This community is com-posed of liberals and hope to form a society.

Wm. R. Green, of New Albany, Ind. willGa:1 ance at the house of Dr. J. G. Wells, on the ance at the house of Dr. J. G. Wells, on the 6th inst., in this city. I took waxed cord and tied the medium's hands securely, but just as soon as I stepped out of the cabinet and closest the curtains, fifteen or twenty materialized, well presented faces; began to appear at the aperture and over the top of the cabinet, and in about ten or fifteen minutes, five full formed spirits walked out and stood in a line together. They took up bells and rang them rapidly. One of them was the spirit of an Indian chief. They all remained outside of the cabinet about thirty seconds, and dur-6th ide of the cabinet about thirty seconds, and during that time the Indian spirit pulled the curtain aside and showed us the two mediums sitting in the cabinet. One of the materialized forms was the spirit of a lady; the other three spirits were children.

Certainty, this exceeds anything of the kind that we ever heard of-five materialized spirits standing side by side. We desire to hear more

from this medium. Brief Mentions.—John Rosenmund, of Hillsboro, N. C., writes: "I can't get along with-out the Journal.—I must have it." N. R. Dana, of Natick, Mass., writes: "Your paper is invalua-ble to me." James W. Hazzard, of Lapeer, Mich., writes: 'I will say the Journal is fully up to the writes: "I will say the JOURNAL is fully up to the standard, as I view it, that it occupied when Bro. Jones edited it." John Ames, Baltimere, Md., writes: "I like the dear old JOURNAL and consider it the best spiritual paper in the land. I have taken it constantly for about ten years." M. H. Fietcher, Westford, Mass., writes: "It is the duty of Schwickie more than any body elections." of Spiritualists more than anybody else to expose frauds and drive them out of business and not leave it for skeptics; there is enough that is genu-ine in Spiritualism, and that's all honest Spiritual-lsts should want. Conlinue to send the JOURNAL, ists should want. Continue to send the Journal, as I expect to be a subscriber to every Spiritualist paper in the country, and must say the Journal, is by far the best of any of them." H. Butterfield, of Salem, Kan, writes: "There is a goodly number of Free thinkers and Spiritualists in this section of the sountry, and they have got the ball in motion and I think that much good will come of it." E. D. Warren, of Nunda, N. Y., writes: "I take great pleasure in testifying to the increasing liberality and improved condition of the Journal." W. B. Chambers, of Marshalltown, Pa, writes: "Arrangements are about completed to have two lectures here, by Ella Gibson, at present of Philadelphia." C. H. Kles, of Green Bay, Mich, writes: "There have been no spiritual lecturers here, but am in hopes that we will be strong enough soon to send for a medium."

Warren, Illineis.-In this vicinity are many Spiritualists, and not a few good mediums, who have become developed in family séances. There would seem to be a good field hereabouts for lecturers, and there surely is one for a canvasser for publications devoted to the spiritual philosophy. There is now much excitement upon the temperance question, a series of lectures being given by Major Matt Cooper, formerly of Grand Rapids, Mich. an excellent speaker, earnest workers and advocate of free thought, according to every other the same right of opinion and belief claimed for himself. He is labering for the elevation of the unfortunate of all ares, color, or size, in which effort all good Spiritualists will, not only sustain him by their prayers and words, but personal co-operation, the object of this mention being chiefly to inform your readers that the principles espoused and methods pursued by the workers of the Ead Ribbon movement will meet their approval on investigation, and thus secure their attention to a movement, which, as in my own case, might otherwise be pre-judged as fanatical or sectarian in its nature. temperance question, a series of lectures being

Notes and Extracts.

Low spirits, in passing from a lower to a high-er state, are insensible for a short period. The Hindoos are endeavoring to introduce their religion into Australia, and Hindoo missionaries have been for a year laboring in that country.

"Man at death" ascends to his proper abode according to his affinities, and he gradually progresses from the lower to the higher.

As to the idiot, our spirit friends assure us that under the tutelage of good and wise spirits his mental faculties are slowly but surely developed. In the attributes of the human spirits the inexorable King of Terrors effects no change what

The new silver quarters have the device, "In God we Trust," but not half dollars No confi-dence in Hierfor any sum greater than twentyfive cents, evidently.

It will not do to speak the plain truth. If a man were to set out by calling everything by its right name, he would be knocked down before he got to the first corner.

Not one of the clergymen who helped Mr. Hawkins, who was lately hanged, in his triumphant passage to a heavenly home, would ever give him the chance of a night's lodging.

The lower spirits, whose affinities and natures tie them to the earth, remain and live upon the earth after the dissolution of the physical Spiritual instrumentalities being misunder-stood, are invariably persecuted by the world when struggling, and are as generally applauded by it when success has crowned their efforts.

Jerome says: "There are as many different Bibles as copies of the Bible; for every man has added to or subtracted from, according to his own caprice, as he saw fit,"

It is a question whether it be possible by mean of astrology to predict the future of man, and if so, what is the relationship of such facts with

prayer and Divine mercy? The faculty of the seer is as old as man himself, and traces of it are found among all the nations of antiquity, among many mediums of our time, and in all the strata of human society.

At a colored funeral at Mt. Carmel, Tenn., late ly, the officiating clergyman remarked fervent-ly: "O, Lord, wabe dy bloody garments ober dis misfortunate sistah, and sabe her soul!

As the death of the germ is necessary to the birth or development of the flower, so is the death of man's physical body an indispensable precedent and indication of his spiritual birth or Subjects who are dull, stupid, deficient in their

perceptive and semi-perceptive faculties in their normal condition, never diaplay any remarkable powers in the state of trance, whether that trance be mesmeric, mediumistic or self-induced. Material substance exists under countless modification — to wit, is infinite degrees of solidification and attenuation from the almost impenetrable minerals—diamodd and platinum—to the

infinitesimal atom. Many spirits possessing very strong earthly af-fections, cannot, on their arrival in the spiritual world, believe that they have quitted the earth; they often remain a long time in this uncer-

Perhaps there is not a better or more beauti-tiful conception of what death brings about than the allegory in the Pagan mythology represent-ing that universally-dreaded event as a butter-fly escaped from its chrysalls. Our Summer-land! what tongue shall tell of

its unbounded pleasures, its Elysian bliss? What vision shall conceive of its golden-lands, orystal waters, its bright cerulean sky, its warm radiant sun, its magnificent palaces?

In the higher spheres everything is self-lu-minous, and each individual gives out a light characteristic of his individuality.

That kills himself t'avoid misgry, fears it; And at the best shows a bastard valor.

A spirit says: "The objects from which we learn are the higher manifestations of the laws whereby the universe is governed, exhibited in ever changing forms of symmetry and beauty; and as we contemplate the harmony which is thus displayed, we seem to drink in new life."

It is claimed by Swedenborg that the first sphere is not an earth, but a little distance from it, though so little, in fact, that many of the in-

habitasts of this sphere are constantly attracted to it, and actually live under the delusion that they are not dead; so real is spirit-existence.

When Jesus of Nazareth said His disciples pos sessed that which the world could neither give nor take away, he but adverted to the principles which underlie the faith of the Spiritualist of today-a faith, or rather demonstration, which ren-ders a man certain of his attainments, and conscious of his possessions.

A presentiment of the fate of the Huron made Lient, Arthur H. Fletcher, her executive officer, desert her last March, while she was in the harbor of Port Royal, S. C. For this he was court-martialed last August, at the Washington Navy-Yard, and the fact of the presentiment is now on record as his defense at the time.

Nearly all the evidence we have of the divinity or credibility of the Bible is drawn from the Cath or credibility of the Bible is drawn from the Cath-olic Church, a church which the Protestant sects look upon with great suspicion, and whose, leaders generally in old times, and largely in the present, consider it lawful and commendable to lie and decrive for the sake of their religion.

The Bible is an excellent book in its way, co taining much that is good, and still more that is worthless; but to get at the former it is necessary to exercise re son and common sense as we should in the perusal of any other volume. There are however, hundreds of better books than the

The recent hanging of Roseberry Hawkins, in Maryland, was a very characteristic illustration of that ill-advised religionism which insists on the canonization of culprits before hanging them, and on insulting the Christianity of a decent life by flauning the vast superiority of that Christianity which has its origin only in murder or rape.

It these gallows conversions are not genuine and sincere, if the enthusiasts who guarantee their true religious character merely look on them as a plous farce, it is a mockery so grotesque that true religion demands its suppression. If the gallows conversions are sincere, then the logical-conclusion is that the people we hang are saints whom we ought to revere and cherish.

For some time pairit has been a matter of remark that while men of ordinary intelligence and of biameless lives usually shrank from the ordeal of death, and showed a certain—weakness before the prospect of rendering an account of what they had done, the most deprayed and rescally of mur-derers and ravishers are enabled, under the influ-ence of certain religious teachings, not only to as-sure themselves of salvation beyond doubt or question, but to secure ente-mortem canonization among the saints of God.

The better judgment of the truly religious minds has long since arrived at the conclusions and will come to our assistance in demanding that executions shall be conducted without heightening the contrast of their horror with an' equally horrible assumption of blood-stained sainfliness. If the criminals are really repentant of their crimes, if their conversion is real, genuand thorough, they will surely not court the part of the regular programme, and, as they goverally die as they have lived, society is not called on to consult their feelings in the matter of cere

religion nor humanity would suffer if gallows son-versions were less frequent and less conspicuous. Milton Rathburn of New York City, writes: Enclosed please find remittance for one year's sub-scription for the Jouanal. The lecture which you were so kind to print of Judge Edmonds, by Mrs. Richmond, is certainly worth many year's sub-scription to your valuable paper.

menial one way or the other, and neither justice,

PHENOMENAL

Communication from J. F. Snipes.

DEAR JOURNAL: -I called on Mr. C. E. Watkins, the slate-writing medium, at his elegant rooms. No. 9 West Twenty-ninth St., near Fifth avenue. I had no intention of having a sitting, but before leaving he requested me to write four names of spirit friends, on slips of paper, without the relationship. I did so, and folded and twisted the papers securely, and kept them before me. Without handling the papers he selected one, and described a spirit friend, whose name was written upon the particular one, at the same time mentioning there-Watkins, the slate-writing medium, at his lar one, at the same time mentioning therewith some confidential circumstances totally unknown to the medium, but which he said, were reported by his "familiar spirit." Then he described another spirit, and as in the first case, selected the right paper, gave the name and profession correctly (I had written only the name) and with a spasmodic gritting of his-teeth and slight mus-cular struggle, he exclaimed: "Not a city man, but a good old country parson, so says my guide." Correct.

He then said my father was in spirit-life and present, first repeating his initials, then his full name correctly, and as if hearing clairaudiently, he hoarsely whispered: "My son, it is me. I am your father, Wm. P. Snipes; the dusky spirit, Wiona, is with me," adding two other particulars, perhaps, too personal to reproduce, but expressing a great deal as matter of identification, and in establishing the wonderful accuracy of the medium. the medium.

I asked him whether the slate-writings were usually done between or through the slates. He said that while the double slates are spread upon the table, in full view, or held in the hand of the sitter, the spirit hand, though invisible, penetrates the wooden cover, but materializes sufficient of the finger-tips in the darkness between the two frames, (about half an inch) to master the speck of pencil, and the hand thus writes through, as well as between the slates, the materialized finger-tips within all the while connected with and following the hand, the apparent solidity of matter not affecting the penetrability of spirit; and as if to demonstrate the truth of the he handed me two clean slates which I examined and closed, and holding them close to my ear I heard the enclosed bit of pencil take up itself and walk. Opening the slates I saw written plainly the name of a departed friend. Arranging for a future sitting I then left, feeling perhaps like "the woman at the well," who exclaimed: "Come, see a man, which told me all things that ever I did."

Tuesday evening (election day), I called again, bringing two slates I had purchased in Broadway. I placed these two together upon the table, after they had been washed and marked. The medium also had two pairs of slates of a different size, which were likewise perfectly clean, and placed before us. The gas was burning freely from all the burners of the chandelier and the wall-brackets. Placing my hands upon my two slates and two of his, in a moment I heard a scratching going on between the frames under my left hand. The writing continued slowly, every movement distinctly heard in the formation of the letters and the underscoring. During the writing and the underscoring. During the writing the medium said he saw a lady's hand moving across the slate widthwise. Gentle raps indicating a conclusion, I opened the slates, and found, written in a lady's hand, widthwise, a communication covering the entire surface, containing exactly one hun-dred and fourteen words, signed with the name of a deceased friend. This message, with its identifying language, I now retain, as a memento of spirit demonstration obtained under the most satisfactory condi-tions, in the absence of all visible physical

cause. Then I held off my two slates in my left hand, at arms-length, Mr. Watkins not near it, when I heard similar movements, and opening the slates, found written in the same hand a brief but characteristic message, signed by the same friend. Then another clean slate in like manner received a

commandment," upon the "table of stone," Again, another communication was obtained in the same manner, on my own slate, as follows: ___

"My dear friend, we are with you. WIONA, REV. FREEMAN, [Signed]

HORACE GREELEY, WM. P. SNIPES, J. MADISON."

The first an Indian, daughter of Warsaw, who is often present with me as a ministering spirit medically; the second, the good parson above referred to; the third, name illegible; the fourth, "Uncle Horace," with his own signature, the whole of the writing in fact being worthy of his best penmanship; the fifth, my father; the sixth. James Madison. While questioning if the last name were really Madison, and whether these statesmen has been attracted by the excitements of the election, another and final message was independently written, aying:

Mr. Madison is with me. Signed] "HORACE GREELEY." [Signed]

The question is, if it is not spirit-individuality, what better evidence have we that it is anything else? And how is it that com-munications of a private and recognizing character are similarly obtained by others, no matter who they are or whence they come. Mr. Watkins has nothing in his manner or conversation indicative of a consciousness of pious superiority. Apparently. very positive, he is really very sensitive to influences mortal and immortal. He is doing a good work with the public—skeptics proferred. He has been devoting one day of the week to the poor, without charge, bringing evidence and comfort to many a, sorrowing soul. No. 87 Leonard st., N. Y. J. F. SNIPES.

The cynic is one who never sees a good The cynic is one who never sees a good quality in a man, and never fails to see a bad one. He is the human owl, vigilant in darkness and blind to light, mousing for vermin, and never seeing noble game. The cynic puts all human actions into two classes—openly bad and secretly bad. All virtue and generosity and disinterestedness are merely the appearance of good, but self-ish at the bottom. He holds that no mandoes a good thing except for profit. The efdoes a good thing except for profit. The ef-fect of his conversation upon your feelings is to chill and sear them; to send you away sour and more His criticisms and hints fall indiscriminately upon every lovely thing, like frost upon the flowers.—Beecher,

When a man dies, they who survive him ask what property he has left behind. The angel who bends over the dying man asks what good deeds he has sent before him.

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And where was I? No heaven with walls of brass and gates of pearl constrained my spirit; no throne of alabaster whiteness dazzled my eyes, held the Supreme Splendor, on either side of which was Christ and the Holy Spirit, whom I worshiped. No angels with golden harps arrayed in whiteness to enfold me; no songs of praise to greet me; no streets paved with precious gems, and flowing with milk and honey, or celestial king was visible; no "Tree of Life" waving on either side of the streets in the midst of the celestial city, greeted my vision; no psalm singing or tuning of harps; no perpetual Sabbath of rest! I was in the midst of working, thinking, toiling minds, seething and surging around me as with the throes of the new birth pang.

I was in a sphere light ecough, but full of activity and labor, as in the populous cities of earth. There seemed 'no external occupation; there seemed no going and coming for wealth; there seemed no building up of external fabrics; but, oh! I could feel their hearts beat, and hear their thoughts as they strove to comprehend the Infinite. I asked one of them if this was heaven? Was Christ the savior among the redeemed; but yet I could gather no gleam of intelligence; no solution of this problem, on any countenance about me. It seemed as much a question in their minds as mine, and yet we suffered no inexplicable torture, and were not witnesses of any. Our conversations were as to the nature of our state, and we remembered the purgatory of that same Catholic church, that we had tried and condemned; were we in purgatory after all?

Out of this inquiry sprang the solution; just so soon as doubt crept in the mind, there came enlightenment, and I found there were other spheres of celestial beings above us-intelligent, happy-looking beings, who knew, who had no doubt depicted on their features as those surrounding me had. Reverently and with earnest prayer, I sought to know what the state was into

which I had entered. . And there came a voice from above me, "In my father's house are many mansions," and this was one of the mansions. I saw the fruition of intellectual dogmas that had possessed me; that these all existed here; this state was the legitimate result and i'ruition of evangelical thought, of intellectual discussion, and I could not suddenly and distinctly be bereft of the external thought that had possessed me, should answer the place of salvation in my heart. I knew I was right within my soul and had sought for truth, but true it was, measurably unenlightened thought; wall of intellectualism, a kind of sophistry which sprung from our mental natures, none the less imprisoning to the soul and mind, because the spirit had been stung to its exercise by the maddering corruptions and blind fatalism of the Romish church! • I had succeeded in arousing the minds of earth; the reformation was affame! I was in the state beyond death, and I found myself face to face with the problem I had evoked from my religious intellect, and from the freedom with which I had possessed a single object, namely, the protection of our temporal form of worship. I feared the building up of another. If the latter part had been left out of my life; had I been content with seeking truth simply; if there had been no attempt to reconcile or in any degree upbuild the new from the old, then I might not have been even in this suspense.

Then I suspected, very strongly also, as I analyzed my spirit at that time, that personal fear had somewhat entered into the composition of my religious nature in pursuit of a future state, and that personal fear had led to some conclusions which had not been wholly outgrown in seeking for a positive anchorage of salvation. However, I need not say that I cast it from me as a serpent whose sting allured me for some time, and which every human being must guard against in any state whatsoever. all the wonderful words of the sermon on

existence, in one state or kingdom set apart for spirits, I commenced to inquire concerning the condition of those about me, to hold converse with them, and I noticed that their principal difficulty, was in determining whether they were saved or not. There came, as it were, a flash of light in my Christ through a knowledge of the truth. brain, that same kind of light that illumined Mhe spirit of truth which Christ expressed me when I stood within the walls of Peter, on the very shrine where evidence of its' corruption first pierced my soul. The light through shedding of blood, but by miniswas what makes the change.

Must heaven be made for me, and must I not struggle up through all suffering souls, and through the world of matter and mind, to make my peace with heaven? I will see what to do here. I soon found myself in earnest conversation with minds, who had been my compeers, as to the nature and meaning of certain passages of Scripture read upon earth, on hell. Now said I, let us from this present stand-point of spirits, who have become disrobed of mortality by passing through death, endeavor to ascertain the faculty belonging to this state, and not being with us in the world of souls, the same imperfect methods possessed by us on earth. Let it remain a doubtful passage. Let everything doubtful within the sacred scriptures remain until we are illumined; let us see what we can do.

To every spirit in doubt I gave some word of simple encouragement; to those not at peace with their own souls, I pointed out that there might be something for them to do, which would mitigate the thoughts of their own unrest. We ministered unto each other. I found those in the torture of abject fear, who dreaded some fearful day of reckoning, only put off for the time being, and who only expected to be plunged into everlasting shame. From the allurements of this dreaded fatality, and from the consciousness of such fear, inspiring to some useful thought) I passed constantly ho seemed to be in such bondage. The martyr, I found him it was not important to-him whether he was saved or not. I was in suspense, but the faculties were in me, were still mine, and the intelligence that possessed me, and I found ample labor for mind and heart; but the thought would rise in me, that ever-recurring yearning, would I, could I; at some time, behold the Master, the fruition of my joys? but it was only a momentary lingering, and then toilbegan with mind and spirit to unloose the chains from those about me; and may I not tell you here the great mystery I found pervading the spirits of those departed from earth, and may I not describe to you the mortal labyrinths of/thoughts, of error, of suffering from the imagination, of passions, of outward feelings and appetite which had formed prisons for the souls of men, and may I not describe to you that of all prisons and of all thralldoms, which most seemed to weigh down the spirit, that terror of the future life seemed to be greatest.

The passion of fear for what the future would bring, seemed to incase the soul more in darkness than almost any crime could do. There is nothing that drags the soul further from heavenly life than the passion of fear-the fear of death, and the future beyond death; so, as soon as I become reconciled to the change which I finally discovered was within me, I set myself to work; I beheld in no state of spirit existence the flame of Gehenna, the hell, but only fire burning within the soul, consuming it with terror, and remorse, and hatred.

I need not say that I did not lose sightone mement of the separate truth that possessed me, that Christ and his mission to earth were for the salvation of men; but I came to feel that in some inexplicable way we had mistaken'the meaning of that sal vation; that in some singular manner I had lost on earth the true key, by the mysticism of the senses, not then wearied of the schools of thought about me; that in a strange way I had at every step missed the true secret of the messenger to earth, and certainly my soul prayed for enlightenment. When my-period of probation here was ended, for . I had found it was my mission to unlock the door that I had something to do in closing, for I had been responsible for some of these conditions, into which souls were' plunged, and that the love of God and Jesus had not been presented adequately to humanity, and terror and fear had been dwelt

When I found that this period of probation was ended, I discovered a new meaning to the name of Christ; he had been my Salvation and Redeemer through one grace of atonement. That one grace I believed to be adequate, sufficient finally, for a full acceptance by him. Upon this the whole scheme of evangelical Christianity must turn, and in another light, the scheme, so far as the evangelical meaning was concerned, must fail.

When I awoke into the enlightenment that grew out of my probation, I discovered that Christ's spirit was not in the sacrificial law; that the atonement did not mean the shedding of blood, and that Christ was not the redeemer in the sense taught along the warfare of subtile controversy, of interpretation and interpolation of scriptures, in the intellectual conflict of earthly life, which rushed back upon the spirit; I begged to know by what light I could be guided, and to what source I might lookfor this would I pray. Again, my soul became illuminated; again the spirit possessed me as before; again the answer came from above, "The Spirit of Truth is the essential savior; Christ's teaching and example have expressed that truth." Then

Just so soon as I saw that I was in spirit the mount came before me, as in golden letters: then all the wonderful teachings of Christ and his searching of the spirit came before me with new meaning. The resurrection was within me; as upon earth I had been born again into faith in Christ through grace, now I was born again into faith in and represented was the new birth; was the new vivification from within-not tration of the Spirit of Truth through Christ, in which grew nations, and as I afterwards learned through the Truth Teller given to every nation and clime in the many ages of the world.

It was shown to me that the Spirit of Truth in only one of its manifold manifestations, was witnessed in the life of Christ; was only a point of that light whose flame represented the Infinite glory, and that wherever the radius of that light extended, its glory was driven to the hearts and souls of men, renewing them and enkindling the fire of 'truty. I wish to tell you what 'I mean by this: I don't wish you to mistake my meaning. I do want you to know that the redemption of the soul of man from any past condition of sin, of ignorance, of bondage, is the result of the Spirit of Truth; the spirit expressing itself in manifold ways, expressing itself in the epitome of past time, in Christ, and in lesser ways in the ministration of all the evangels of the world; and from the point where I then viewed the earth, I did look not only with compassion, but with regret and pain upon the paltry bickerings of schools of thought, in which I was reared, and upon contests over the meaning of a single word; when truth is all man should search for, I could

But wait. The councils at Rome and at Augsburg seemed but paltry baubles and playthings compared to the light of that truth which beamed upon me more and more. As though out of the vital coinage of man's brain the words interpreted to mean a single sentence, could blot truth from the pages of the spirit; as though a life reared up to a state of shining example could be blotted out of existence by the terrors of the inquisition or by the scoffs and sneers of school-men, or the terrors of the Protestant followers; as though the shining love resplendent upon every page, read spiritually, could be in any way perverted or diverted from its course, or misinterpreted by the interpolation of man. And I could but wish that those who are playing, with bubbles and grasp swords with the Church on sacerdotal rites, could see one of these spheres into which I had just entered, and the ministrations because of them. Then I seemed a witness of that truth which came upon my spirit-because of the spirit of Christ.

I am aware of the ministrations and statements to-day in your midst, and that enlightenment may not be so much needed; but were my voice able to reach unto all the churches of the land, I would say, beware of the thralldom of fear and slavery of the senses. The intellect is blind and builds up structures for the confusion of the spirit of man, while the soul of truth is so clear and so white that a child may read and a babe may understand, a voice speaking to the school-men of every age, who, loving controversy more than truth, and who battle for an opinion because it is an opinion. Do not blind yourselves with too much reasoning; reasoning is but the hand-maiden of the soul; make her serve, but do ,not be her servant. The soul of man is superior to the intellect; the spirit of man is beyond any methods of the outward mind. The clearness of the lens of truth depend upon the transparency of the mind.

Here, by the way, all that spiritualizes the terrestrial spirit-lends to the light beyond. I will state to you that you must begin spirit-life precisely where you left off on earth. Many there are, in first entering spirit-life, who are really not aware as to whether they are saved, when the individual thought of salvation eclipses the light of the true spirit-it is true that through sweet ministrations the amenities of life are not forgotten in that state; you enter the Spiritworld with the companionship, associations of friends, and those who are not bound and tethered by theological dogmas; you enter the state of spirit-life with greater freedom and much less terror, and therefore better fitted naturally to that world which they inhabit; but no less fatal, also, all materialism of the senses, for then the state you enter resembles too much the earthly state.

Remember that you take with you mental faculties, but you do not take the physical body. Your spirit bodies are the prototype of the physical in form, but with spiritual attributes that, if starved on earth, make dwarfs or malformations, in spirit; but if encouraged on earth, though the body is weak and poorly formed, make your spirits perfect in formation. Remember that -the spiritual state really differs as much as: the sentiment of parental love differs from something that gratifies the physical appetite. Take away pride, which sometimes passes for parental love; take away outwards passion, which sometimes passes for send ment in the human world; take away external appetite for esthetics, which sometimes assumes the form of poetic taste; take away technical knowledge, which the musician employs and mistakes for genius; take away that which robs the spirit or fetters it on earth, enthralls it or misrepresents it, and you have the nature of spirit-

life. The pure affection of the parent, the pure sentiment of the mind and heart, the exact quality of thought, the precise nature and class of feelings which possess youno sophism, no external seeming, no mistake, no outward palliation but the spirit and realizations better than you imagined; better because you see the best side of it here; realizations better because the feelings are past resulting from mistakes of the outward body, and being better the realizations are capable, therefore, of reaching greater spiritual heights. We can remind you that the state of the spirit after death, whether it be of the inebriate or saint, whether it be of the criminal or the righteous man, or whether it be the average human being swayed and led by his fellow being, is a condition into which the external life is only reflected, and spiritual life becomes supreme and uppermost; for in. stance, man's habitation and surroundings -his books, his pictures, statues, all that he possesses on earth, form the man in the affections of those who love him and clothe him with the kind of opinion which his friends entertain. In spirit-life, statues, pictures, books, external surroundings are. not mistaken for him. He understands the deficiency of those external possessions to conceal whatever is within himself; that no mistake could cover his infirmities there, and if there be a moral flaw there is nothing to conceal a blot on an otherwise resplendant nature

Human beings are better than they seem; the worst side is turned earthward, because earth is lower than heaven, and you see the shadowy side of that which to every spirit vision is more comprehensive and bright: and I could turn to the worst state in earth or spirit existence, to every prison of fear and passion and external pride, and find more of hope than I hoped to find in my journey through the spheres, for, to the credit of man, let it be said, I find the angel in every human heart, and find the vital spark in every human spirit, however inured in external pride and passion, and however blinded by spiritual degradation. Oh! but one thought only rises here; when the spirit stands face to face with principle and truth, no longer seeing dimly through the prison of outward life, no longer gazing through external glasses of time and sense, of mockery of what men call intellect; when seeing the light, that from sphere to sphere pulsates, bearing richly freighted truth, and see its descent upon earth, lost in shadows, yet slumbering out time, bringing forth flame and brightness on earth, you would not pause, as now, to trifling questions, to human intellect or human folly, but would straightway take the shrine of that truth where I worship, seeking spirit light and enkindling fervor that banishes souls from prison walls, and makes the spirit free!freed by fruth which it-inculcates; freed by the light of that Reedemer which is born in the soul; freed by the glory of that sphere which illumines and makes perfect the barrenness of time; freed by the interpretation of every question that can be mysterious, in the one light which is a solvent of the universal flame. Be done with strife. and bickering, and controversy!

He who bends merely from one tenet to another, is no explorer of the spiritual kingdom. The red, yellow and blue rays of light' do not express he whole truth; the white beam of eternity alone does that; the pure truth is final and ultimate; seek always, but do not be too certain you have found it. And that brightness still beckons me, and that glory that still lies before me, is as nothing, if I claim to have it, all now. I say the brightest light of earth changes to darkness in the glory of that sphere where I now dwell. With the conception of Christ, the redeemer, chained to bloody terror, compared to the conception of Christ, the Truth Teller, he appeals to all the world. I warnfyou against the dungeons of human thought, against the craving of human passions, against the fear of death, which is the primal terror. I say to you, that of all the kingdoms of light and darkness that I have visited in any state of spirit-life, I have found no worse hell than that of earth. Take this to your souls, and remember that you are in a prison now that is the darkest The spiritual eye is turned towards the light, and may the light of that resplendant truth that beams before us now, illumine every darkened Camber of the human

IMPROVISED PORM BY OUINA,-THE SONG OF THE ANGELS.

Across the ether sea of space, Along the corridors of light, Illumined by a heavenly grace, The angels bend in love to-night, And pausing there on thought's bright wing-This is the song the angels sing:--

Praises for all the worlds and stars, Unfolding like a rose of light, Flashing their leaves like golden bars, Upon the verdure of the night; Praise that like flowers within God's hand Souls may at last in love expand.

Praise that unto some darkened earth, Begirt with shadows and with pain The fruitage of that higher birth, Transplanted may arise again, And from each deep, dim cave of time Spirits may rise with song sublime!

Praise that unto the earth below, Mankind by seed that's sown in'love, t last the brightest lights may know, And climb the starry vault above. While with bent forms and sweetest peace, They wait until the souls release.

Praises unto the perfect good, The all-perfiding loving soul, Whose purposes all understood,

Form our blessed light and blessed control. O God, unto eternity, We praise and worship only thee!

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Valuable Evidence.

The following unsatisfied is estimonial from Rev. O. T. Walk-er, D. D., formerly festor of Bowdoin Square Church, Boston, and at present estible in Providence, R. I., must be deemed as reliable evidence. No one-should fall to observe that this testimonial is the rount of two years' experience with the use of VEGETINE in the Bev. Mr. Walker's family, who now pro-nounces it in valuable:

PROVIDENCE, R. L. 164 TRANSIT STREET. Mr. H. R. STEVENS, Esq.: I feel bound to express with my signature the high value I place upon your VEGETINE. My family have used it for the last two years. In nervous debilly it is invaluable, and I recommend it to all who may need an invigoratine, repoyating tonic.

Formerly Pastor of Bowdoin Square Church, Boston

A Walking Miracle.

Dear Sir-Though a stranger, want to inform you what VEGETINE has done for me.

Last Christmas Scrofuls made its appearance in my system —large running uicers appearing on me, as follows: One on each of my arms, one on my thigh, which extended to the seast, one on my heat, which eat into the skull bone, one on my left leg, which became so bad that wo physicians came to amputate the limb, though upon consultation concluded to the oto so, as my whole body was so full of Scrofuls; they deemed it advisable to cut the sore, which was painful beyond description, and there was a quart of matter run from this one sore. The physicians all gave me up to die, and said they could do no heere for me. Both of my legs were drawn up to my seat, and it, was thought if I did get up sgain I would be a cripple for life.

When in this condition I saw VEG ETINE advertised, and commenced taking it in March, and followed on with it until I had used stateen bottles, and this morning I am going to plough corn, a well man. All my townsmen say it is a miracle to see me round walking and working.

In conclusion I will add, when I was unduring such great suffering, from that dreadful disease, Scrofula, I prayed to the Lord above to take me out of this world, but as Vacuting has restored to me the bleasings of health, I desire more than ever to live, that I may be of some service to my follow men, and I know of no better way to add suffering humanity, than to inclose you this statement of my case, with an earnest hope that you will publish it, and it will afford me pleasure to reply to shy communication which I may beceive therefrom.

Avery, Berrien Co., Mich., July 10, 1872.

Reliable Evidence.

MR. H. R. STRVENS:

Dear Sir-I will most cheerfully add my testimony to the great number you have already received in favor of your great and good medicine, VEGETINE, for I do not think enough can be said in its praise, for I was troubled over B years with that dreadful disease, Catarrh, and had such bad coughing spells that it would seem as though I could never breathe any more, and VEGETINE has cared me, and I do feel to thank God all the time that there is so good a médicine as VEGETINE, and I also think it one of the best medicines for coughs and weak, sinking feelings at the stough, and desire are very constant which we have the stough and weak, sinking feelings at the stough. and weak, sinking feelings at the stomach, and advise every-body to take the VEGETINE, for I can assure them it is one of the best medicines that ever was.

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