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Truth fears no task, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

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CARPENTERIAN CRITICISM. A Reply to Dr. W. B. Carpenter.

BY "M. A. (OXON)"

Dr. Carpenter has been playing at ninespins. He has secured the services of Mr. D. D. Home to set up his pins, and has amused himself by bowling them over. It is to be hoped that he feels better. He has been a good deal aggravated of late, and apparently he is very angry. Some time ago he issued an ukase that Spiritualism should die, and he is very angry that no one has taken any notice of it. Well; I am not disposed to maintain that he does not do well to be angry—with himself. He has coquetted with Spiritualism in various forms for the last thirty years, never going so far as to understand the particular phase with which he dealt, but only just far enough to commit himself to a *sub rosa* complicity. This is the acquaintance with the subject, the "rather unusual power of dealing with it" (he might fairly have said *very unusual*) which he advertises as his claim for a hearing. He has dabbled in many forms of superficial investigation, and is a conspicuous example of the adage that "a little knowledge is a dangerous thing." He is always dabbling, "ever learning, and never coming to a knowledge of the truth."

Mr. Crookes' reply to him, when he finds fault with the former gentleman for his continued investigations, alleging with his usual *naive* egotism that if W. B. Carpenter, have shown beyond all doubt that it (Spiritualism) is all imposture—"Why then do you concern yourself further?" "If I am to be censured for having devoted time to this subject, such censure must be doubly applicable to a man who commenced the investigation when I was a child, and who cannot let the subject drop whenever a new 'medium' comes in his way."

The fact is Dr. Carpenter has burnt his fingers, and he is shaking them; hence all this pother in *Fraser*. He has a sneaking tendency to dabble in psychical phenomena. When Mrs. Kane came to this country he "investigated"—*once*: when Dr. Slade was here he "investigated"—*once*: and was so impressed that he committed himself to some very fair and reasonable sentiments in favor of further investigation. It occurred to him that such might be desirable. But mean time came the Lankester squabble and consequent notoriety; and though the offer was made to him of further investigation in his own house, as it subsequently was to Mr. Lankester, neither of these gentlemen thought fit to carry their investigations far enough to warrant them in offering an opinion on the merits of the subject.

Since then Dr. Carpenter has apparently made up his mind. He will have no more of "the accused thing"; no more paltering with evil; no more coquetting with imposture. And so, like all vacillating minds, he has rushed into the opposite extreme, and has denounced the heresy with all the unctious of a "Vert." For the time at any rate he is to be found fighting strenuously on the side of science against a most "mischievous epidemic delusion."

We must even make the best of it; and if we are to have the artillery of the Royal Society ranged against us, we may take heart of grace that it is of such small calibre. Had Prof. Tyndall or Mr. Huxley fired a broadside against us, I tremble to think what might have been the effect of such big guns. They would have carried far heavier metal, and have been directed with more skill, no doubt; and their execution would have been correspondingly greater. We can support Dr. Carpenter's wrath, feeling that it is chiefly owing to his own consciousness of having burned his fingers, and are thankful to an opponent who gives us such ample opportunity for reply. In a mere logomachy Dr. Carpenter is sure to lay himself open; for his constitutional incapacity for accuracy is perpetually placing him at a disadvantage.

I have had occasion to refer to this before, and have demonstrated Dr. Carpenter's blunders. I know he does not like that word outside of mathematics, but this is a question of logic, to which the term is equally applicable. Mr. Crookes, too, I know that Dr. Carpenter does not like Mr. Crookes being quoted, but I cannot help that. Mr. Crookes in his letter to *Nature* brings the same charge of inaccuracy against Dr. Carpenter that his other opponents have done. "To show Dr. Carpenter's inaccuracies in small things as well as great, I may point out that he does not even quote correctly the title of my article in the *Nineteenth Century*" and he further most justly arraigns him of a far more serious sin in not having gone to the *Philosophical Transactions* of the Royal Society for information at first hand, instead of to a brief and imperfect record in the *Proceedings* of the Society.

The truth is, there is no published letter, treatise, or essay on Spiritualism of Dr. Carpenter's which is not open to this charge of inaccuracy. What may be the case with his papers on scientific subjects I do not know; but if they partake of the slovenly nature of his published utterances on Spiritualism, one asks in despair, "Whence did he get his scientific reputation? I am familiar with the records of the phenomena of Spiritualism. I have written many, and have a standing acquaintance with many men who observe and record such phenomena; and I say advisedly that—making all deduction for enthusiastic and gushing

letters, for which we are no more responsible than Dr. Carpenter is for the nonsense that is often talked under the name of medicine—I say that we are precise and accurate in our statements; we weigh our words and know what we are saying, whereas Dr. Carpenter seems either to write in reckless haste without understanding or grasping his subject, or to answer his opponent without ever reading their arguments. One is tempted to believe that in the penitential House he keeps some scribes, as great painters have apprentice hands to sketch their subjects and to fill in unimportant details, and that to them he delegates the task of sketching his diatribes on Spiritualism. If he does it himself then he must answer to the charge of very grave "inaccuracy."

And not only this. These charges have been made and substantiated against him repeatedly. In one conspicuous case he brought a very monstrous charge against a lady which he was forced to withdraw, but we have looked in vain for any fair acknowledgment of his error. In the new edition of his "Lectures" I must presume that the offensive charge will be withdrawn with due apology; but it would have been more graceful, to say the least, if he had appended a slip to the remaining copies of the edition which contains the charge, even if he did not withdraw them from circulation. These questions of inaccuracy—I disclaim altogether any graver allegation, not having it in my mind—are recurrent, and they are notable evidence of Dr. Carpenter's mental "prepossession" and consequent incapacity "on his own showing" to meddle with a subject which requires above all else a "mind evenly balanced and free from prepossession."

DR. CARPENTER'S CHARGES AND CRITICISMS.

In the article under notice, Dr. Carpenter is concerned chiefly with Mr. A. R. Wallace and Mr. Crookes, with a slight incidental reference to my far humbler self. Into his dealings with Mr. Crookes and Mr. Wallace I do not presume to enter—the quarrels of the gods are not for mortal men to meddle with—save in so far as they concern the broad issues of Spiritualism. He will, no doubt, fall an easy prey to either of these two gentlemen, should they consider that his allegations—argument there is none—are worth notice. He has had a taste of their quality before, and, contrary to his usual habit of ignoring inconvenient criticism, he promises us a reply in the new edition of his "Lectures." We shall await it with interest. For the present we have only such a foretaste as he sees fit to give us in *Fraser*.

The paper is concerned with Spiritualism at large, and its allegations are drawn from three principal sources, viz., 1. Information from an anonymous "friend" residing at Boston (U. S.), who seems to have sent extracts from newspapers to Dr. Carpenter. (Any one familiar with American newspapers will know how fruitful that field is. I could furnish our critic with several scores of very remarkable extracts.) 2. Mr. D. D. Home's recent book, "Lights and Shadows of Spiritualism," which has apparently been a perfect "God-send" to him as a ready-made collection of spiritualistic scandal; and 3. Mr. A. R. Wallace's review of the "Lectures" in the *Quarterly Journal of Science*. Of this last he has not made much use, probably not finding it so conveniently handy as the other two weapons.

I cannot pretend to summarise the discursive article which I am noticing; though, did space permit, I should be glad to reproduce it in all its naked simplicity, as a good example of what the most bitter of our opponents finds to say. I cannot do that, however, and must confine myself to saying that the article opens with a solemn statement that Dr. Carpenter finds himself the fittest possible man to put down "a most mischievous epidemic delusion." "Theoretical and experimental studies, extending over forty years, have given me what I honestly believe (whether rightly or wrongly) to be a rather unusual power of dealing with this subject." This astonishing statement he has reprinted in *Nature*, and one must consider that he really believes it. This being so, it is curious, as showing how far Dr. Carpenter, having mastered the first step in knowledge—*Know thyself*—is capable of going on to deal with other intricacies. Moreover he has received "a large number of public assurances" that his "Lectures" are, what A. Ward called the Tower of London, "a sweet boon" to his correspondents, and so he is encouraged to go forward. Of course, he receives such assurances, just as I and other people receive them, in a very reverse sense. Opinions differ and the strife runs high. That is nothing new.

Having published his mission, Dr. Carpenter sets forth his indictment, principally directed against Messrs. Crookes and Wallace, chiefly concerned with the delinquencies of Mrs. Guppy, and with the exposure of one Bishop (a sort of Maskelyne, of whom I remember to have heard somewhat from my friend Mr. Epe's Sargent), and with E. Fay and J. Hardy. There is nothing new to any fairly informed student of Spiritualism, and for most of his poisoned shafts he would seem to be indebted to a Spiritualist and a medium, Mr. D. D. Home. This is not the place to criticise Mr. Home, but it is impossible to avoid an expression of something more than regret that he should have felt himself called upon to gather together such a collection of garbage as that which Dr. Carpenter has not been slow to avail himself of. His work is thoroughly one-sided; it deals with the evil while it ignores the good, and, however true its stories of imposture may be, it gives them a spurious prominence which is calculated to mislead ignorant persons who are not familiar with the inner workings of Spiritualism in its late developments. Circumstances have, to a great extent, withdrawn Mr. Home from active participation in the work of Spiritualism for some years past. He has no personal knowledge of its inner workings, or I am sure he would not have published a work so one-sided, so calculated to hurt what he professes to be so near his heart, instead of healing what he rightly deprecates. On deeper consideration he must surely feel that the lights of Spiritualism are stronger than he has painted them, and his native modesty might have suggested to him that they do not all stream from himself.

And it must be further noted that the publication of such a work by a medium so well known as Mr. Home leaves him open to very invidious charges, which, indeed, are freely levelled against him. Had the book been one of any importance to the Movement, had it contained valuable matter which Mr. Home's experience as a medium enabled him to supply, the case would have been different. He might have demolished imposture while pointing out the truth; but this is far from being the case. The book is useful only to those who need a quiver of poisoned arrows to shoot at Spiritualism; and if it were well that such a work should be done at all, it should have been done by one more interested, and with a more careful and judicious handling. As it is the work is instinct with *animus*; the tones of the special pleading ring throughout it, and it does not escape the charge of one-sidedness and exaggeration. The treatment of recorded phenomena which has developed since Mr. Home's retirement is so unfair—the incredulous astonishment that anybody should believe it possible to transcend the results of his mediumship is so marked—that it is something far more than a joke to say that he believes in nothing that is not *Home-made*.

Such as it is, however, the book comes in very handy for Dr. Carpenter. He quite revels in it; clutches it up, brandishes it about with a gusto that is increased by the knowledge that it was collected for him by one of the camp he is attacking. So pleased is he with Mr. Home's services in this respect that he graciously refrains from tomahawking him. "I feel that the cause of common sense has been so greatly served by Mr. Home's fearless exposure of the knavery of mediums that I would not here call in question his own belief." Our friend's most redeeming quality is a certain *naive* simplicity which atones for much of his spite. Just in the same vein he tells us that the production of flowers, fruits, &c., in dark scences—now, it will be news to my readers, "one of the commonest mediumistic performances"—is a mere piece of jugglery which a thorough investigation must detect: "the fact of its non-detection merely showing that the investigation was not complete!" Is not this delicious? Dr. Carpenter, knowing all things, knows that Nature does so-and-so, and that invariably. She is simple in action, and Dr. Carpenter has fathomed her principles. "Therefore, a priori, this production of flowers is impossible. It cannot be." "But," we mildly complain, "you cannot say that. You are not omniscient." "Practically," says the great man, "I am I, Dr. Carpenter, tell you you are deceived. Not that I have ever looked into the thing myself. But on a priori principles, you are wrong." Q.E.D. The same glorious egotist as ever, deliciously unconscious that he does not know what he is saying; or if he does, not measuring his words with any approach to care.

DR. CARPENTER'S VIEWS ON MATTER.

One paragraph in this diatribe is devoted to a paper I printed in this magazine in the month of May last. It seems to have irritated Dr. Carpenter. He is quite fierce about it, and not over polite. He commences by telling his readers that "Spiritualism keeps a philosopher" in the person of my unworthy self, just as Moses and Son kept a poet. Well, I don't know why Moses and Son should not keep a poet. I don't know whether they do, but if they do, I suspect those astute tradesmen take care to get somebody who knows his business, which is more than a large charity can say of Dr. Carpenter, supposing to borrow his own elegant phraseology that science "keeps him" to abuse Spiritualism. This philosopher "speculating profoundly on the constitution of matter, has recently announced his conclusion that there is no logical distinction whatever between matter and spirit." Thus boldly stating a conclusion which causes me profound astonishment, he tells me that "the very foundation of our conception of matter is the sense of resistance which we experience when we press some part of our body against it; and as we cannot take any such cognizance of 'spirit,' we cannot conceive of it having anything in common with matter." This philosopher having been thus demolished, is told that "if this be a fair sample of the philosopher's teaching imparted by the University of Oxford, the scope that teaching is reformed the better for common sense and rationality."

year-old graduate, any more than the University of London has to do with the vagaries, inaccuracies, and eccentricities of its Registrar? And then, will it be believed that, throughout the whole of the paper which Dr. Carpenter alluded to I carefully refrained from putting forward any personal opinions whatever; that I disclaimed any in terms, and that repeatedly? And lastly, will it be credited that the paper is nothing more than a review of a work by R. S. Wylde, F.R.S.E., L.L.D., "The World as Dynamical and Immaterial," and that the opinions and conclusions put forward throughout are *his*, not *mine*; my part being confined to summarising them, with some passing illustrations from a paper contributed to the Psychological Society of Great Britain by Mr. Croft, F.R.S.E., entitled, "What determines Molecular Motion?" and with some hints of the way in which the theories might fit in with what we have seen of psychical phenomena? Blunderer as Dr. Carpenter is whenever he comes to touch the writings of his opponents, one would have thought that such a bundle of blunders was impossible. Such a method of dealing with serious argument cannot but recoil on his own head. Of the arguments that the paper contains he says nothing; it is doubtful to me whether he has even read them; and of their applicability to the phenomena of which I wrote he can judge only at second hand, for his own experience has never gone so far as to show him the bearing of such experiments as those which I quoted, for the very purpose of showing that there are occasions when "the sense of resistance" vanishes, and "our fundamental conception of matter" is at fault. It is not I who propound theoretical explanations. I said in my review—"I suggest: I do not assert. My article begins with a question: It will be found to end with one. I assert nothing but what I can prove: I do not submit the ideas of—Dr. Wylde."

And it seems to strike Dr. Carpenter that I am the propounder of a new heresy, which one Bosovich some time ago also learnt to. He does not seem to know that these speculations have proceeded from various more or less eminent sources, nor does he seem to know that the phenomena which turns one's mind to them are not observed and recorded by me alone.

It is not I alone who record these phenomena. Mr. Sergeant Cox, to whom Dr. Carpenter is pleased to extend a mild approval as not being quite so foolish as he used to be, records on at least two occasions, taking handcuffs of a peculiar construction to a person of the name of Everett, who was exhibiting in London some time ago, and that those locked handcuffs were passed on and off the wrists of Mr. Everett, and also on and off the rail of a chair. And lest Dr. Carpenter should say that it was a trick-chair, let me add that one of these experiments took place at the house of Miss Douglas, in South Audley Street. And further, let me add that the handcuffs were ordinary implements that any key could open, let me add that they were cuffs of special construction which had done good service again and again at Clerkenwell, whence they were brought by the learned Sergeant, who, moreover, retained the keys in his own possession. These are phenomena to which Dr. Carpenter's attention is drawn; but with what result? He has two courses: one to discredit the record or recorder; the other to shrug his shoulders and say, "These things are *careless nature*," a mere piece of jugglery which a thorough investigation must detect." Well, that I detect fit. But that is precisely what Dr. Carpenter will not do. He will have a medium to his house *once*; will do his best to arrange matters so that phenomena are very difficult of production; and then will turn away. This is the scientific method *a la* Carpenter, which, in his opinion, justifies him in discrediting the testimony of men, who have spent patient years in searching into what he has once deigned to trifle with after dinner, and who have seen over and over again in all conditions of observation what he has only cast one of his proverbially accurate glances at!

It is in this connection I am concerned to say something of the general treatment of new truths by men of science. By new truth, I mean truth which does not present itself as the necessary development of some previously proven and accepted truth. Science receives and cherishes such, develops it, and sees nothing to shy at. The truth I mean, is one that presents itself as the opponent and antagonist of some received dogma, as Galileo's facts did, and as these very phenomena of Spiritualism do in reference to the accepted views on "matter."

Dr. Carpenter draws a black picture of the literature of Spiritualism which has come under his notice. I am not going to palliate for one moment the miserable cases of imposture and delusion that he lays bare. Such exist, and we who see with clearer eyes and from a more secure standpoint of knowledge are thankful to any one who will help us to purge away the evil. What we complain of is that our premises are depicted as all rubbish-heap. We know well enough, far better than Dr. Carpenter does, that there is in our back-yard a dust-heap that wants cleansing. We are doing it by degrees; but meantime, he comes and peeps over the wall, and pokes about, and finds a discontented helper on the premises stirring it up, and then he goes away, holding his nose and saying: "Phew! what a bad smell. Don't go near there or you'll catch an epidemic delusion."

It is this utterly unfair treatment of the subject by scientific men that has produced the state of which Dr. Carpenter complains. They do their best to make the mis-stated people ashamed of their beliefs, afraid to acknowledge them. They wait inquirers of the premises, and do their utmost to prevent men of character and position from associating themselves with an unpopular subject. Very pertinent in this connection are the remarks of the President of the Psychological Society at the opening of the Fourth Session. Perhaps Dr. Carpenter may heed what this "experienced criminal judge" has to say.

"In all former controversies upon this and kindred questions the scientists have protested, with reason and justice, against the practice of combusting facts with a priori arguments and answers by evidence by opinion. Hitherto they have echoed the scornful exclamation of Galileo, 'But it moves for all that,' opinions and arguments may be suppressed by logic or by prosecution. But a fact is immortal. It is still a fact, though all the world refuses to recognize it. Its existence does not depend upon what this man or that man thinks or desires—no amount of denunciation, or protest, or ridicule, or neglect—no law or abuse of law—no prosecutions nor imprisonments—no judge and no jury—no prejudice—no prepossessions can put it down, or extinguish it, or make it other than it is—a FACT."

Yet strange to say, the scientists, who were the first to proclaim this great truth when their facts were denounced by dogmatism, are now the foremost to wield this weapon against other asserted facts that conflict, or appear to conflict, with their own dogmas. "We have come to the conclusion," they say in effect, "that soul is a myth, a dream—that, as it cannot be, it is not. There is no place for it in the human organism that we can find—there is nothing in man's mechanism that our theories cannot explain. Theology teaches soul and immortality, but theology is a visionary creed. These are but harmless dreams of poets and sentimentalists, and so they may pass with a contemptuous smile. The psychologists, who hitherto have asserted soul from their inner consciousness, and supported it by argument of possibility and probability alone, we can afford to treat as learned visionaries. But otherwise it is with those who dare now to assert that they can prove the existence of soul by facts and phenomena, precisely as our own sciences are proved, and who challenge us to the examination. If they are right, we are wrong. If they can produce a tithe of the evidence they boast—if they can prove but a fraction of their assertions, our doctrine of materialism is scattered to the winds. That would not much concern us; but we shall be discredited with it and the laugh of the world will be against us. How shall this catastrophe be averted? There is but one course for us. We must deny the facts. To discredit the facts we must discredit the witnesses. We must give them bad names—fools of their senses, deluders, deluded. If we are reminded that many of them are men of science and accomplished observers, or men of business, or men trained to try and weigh evidence, in all respects our equals and in many respects our superiors, we must declare that they are suffering from 'diluted insanity,' the victims of prepossession, the dupes of their senses, that they do not see with their eyes, nor hear with their ears. If it be said that the outside world may possibly be inclined to listen to them, our course is clear. We must vilify the subject and make psychology unpopular. We must stigmatize the seekers after soul as rogues and vagabonds—we must proclaim the believers in soul insane or idiots. If social persecution fails, then legal prosecution, relying on the prejudice and prepossession we have invoked. If we cannot put down that irrepressible pseudo-science psychology, we can at least limit the number of psychologists; we can deter others from becoming its disciples, and scare them from investigation of facts and phenomena that threaten the fabric of our doctrine of materialism and the permanency of our personal fame. True, there is some awkwardness in their challenge to us to see and experiment for ourselves. But let us be equal to the occasion. We have only to contend by argument *a priori* that according to our notions of nature the facts cannot be, and the conclusion is clear; therefore they are not facts, and therefore we need not give time and thought to their investigation. We deny soul to be, and therefore we should be simply discrediting ourselves by looking for it. If we saw, we would rather say our senses deceived us than confess that we had come to wrong conclusions upon insufficient premises. Be assured it is easier to put down opposition by 'Phoo, phoo,' and 'Fie, fie,' than by evidence and discussion."

To be concluded Next Week.

The light of genius never sets, but sheds itself upon other faces, in different hues of splendor. Homer glows in the softened beauty of Virgil, and Spenser revives in the decorated learning of Gray.—*Wilmot*.

Perfect friendship puts us under the necessity of being virtuous. As it can only be preserved among estimable persons, it forces us to resemble. You find in friendship the purity of good counsel, the emanation of good example, sympathy in our griefs, succor in our distress.—*Madame de Lambert*.

THE ETHICS OF SPIRITUALISM:

System of Moral Philosophy.

By Hudson Tuttle.

(CONTINUED.)

Why seek immortality outside of physical matter? Granting the existence of the unknown elements beyond the limits of hydrogen, the existence of which has been conjectured by many scientists, why should immortality be achieved by them more than by ordinary oxygen, carbon and hydrogen, which enter into the mortal body? These questions lead to an investigation of what constitutes immortality. In the healthy organism the forces of renovation balance those of decay. As soon as a fibre or nerve cell, or bone particle is worn out, new material is ready to supply the waste. So rapid is this wonderful process of decay and renovation that all the soft tissues of the body are renewed, at least, every thirty days. Thus the body is restored twelve times a year; and an individual at sixty years of age has had seven hundred and twenty different bodies. Could such a balance of forces be preserved, living forms would never perish; an immortal lion, oak or pine would be as possible as an immortal man. But they cannot obtain it with the material of the physical world. Organic forms reach maturity only to feel the insidious mastery of decay. The absorbents become obstructed with bone-forming material, and deposition going on in the bones they become hard, almost material. Through the important organs—as the heart, in its very valves on which life depends, bony atoms are deposited. The minute arteries thus obstructed, the muscles waste, contract and harden. The entire mechanism of complicated fibres, channels, cells and fluids becomes impaired, and at length falls altogether. It is not want of vitality; it is a necessity growing out of the elements of which they are formed.

SPIRITUAL ELEMENTS.

The necessity of ascending to higher elemental forms is thus made apparent, and the individualization in the spirit is effected by and through means of the mortal body. With a proper understanding of words, we may employ the terms, "matter" and "spirit," the latter meaning the subtle and unmaterial elements which pervade and underlie the physical world. From the former the physical body is formed; from the latter the spiritual body. This dual development commences with the dawn of being, and is common to all living forms. The two mature together; one pervading and being an exact copy of the other, and death is their final separation. The mortal body is the scaffold by which the immortal is created.

Then do all animals possess spirits? Assuredly, for the realm of life has one fixed order; but it by no means follows that their spirits are immortal. Because the spirit exists after the death of the mortal body is not absolute evidence of eternal existence. As a certain advancement is essential for the manifestation of reason and moral intelligence, so it is to the preservation of the organization through which that reason is manifested. The keystone is necessary for the security of the arch, which if not in place, falls in ruins as soon as the keystone is removed.

The spirit of the animal may be compared to an incomplete arch, which, when the body which supports it is removed, falls in fragments. But the spirit of man is like a perfect arch, standing firm after its support is taken away.

But, as the animal merges through intermediate forms into man, and the infant knows less than the perfect animal, the line of demarcation between the perishable and imperishable, is apparently, drawn with difficulty. Not so, however; a certain degree of advancement is essential, beyond which immortality obtains. The line is not sharply drawn. A spirit is not necessarily immortal, but can become gradually extinguished, after an indefinite time. As the atoms of the animal's body are absorbed by wind and wave, and wafted around the world, to be seized with avidity by other forms of life, so its spiritual portion is resolved like a cloud into the ocean of spiritual elements.

After passing into what may be called the human kingdom, on the threshold where the lowest races blend with the brute, we find the line of mortality remorselessly determining the man from the animal.

I shall consider, in conclusion, but one objection, which from its antiquity and apparent incontrovertibility, is the strongest possible to urge. It is drawn from the armory of metaphysical discussion, and has very often been employed with crushing force. It is this: If man is immortal in the future, must he not have been in the past? Can an immortal being have a beginning?

I think this objection will readily be seen to rest on the old conception of spirit, and when applied to this theory to have no force. When the words "eternity" and "immortality" are used, the sense must, of necessity, be vague, as we can form no conception of either. If we admit ceaseless change as the order of nature, every change is wrought by the force of superior attractions, and we can imagine a state in which an aggregation of atoms are held by the highest forces possible to be brought to bear on them, and such an aggregation, although it had a beginning, because within itself all forces were satisfied, would be eternal. Such an aggregation of elements of most exquisitely sublimated character we hold the spirit of man to be.

Studied in the light of this theory, creation becomes a continuous evolution from the earliest, spontaneously generated forms of life, to man; and man becomes the means whereby the possibility of immortality is realized. Without this result, creation is a failure, and man with his instinctive longings, his noble aspirations, his infinite possibilities, is the veriest sham, blotting the fair face of the world.

Rapidly, and in barest outline, have I sketched the principles of the Genesis and Evolution of Spirit, of necessity dwelling more at length on the material side, and conscientiously putting at the provinces where future research must supply the deficient links. Yet this outline will make apparent the beautiful order of creation, and reveal the progressive steps from the atom to man; and to spirit, like another Jacob's ladder, from earth to heaven. As man is the fruition of this evolution, and its aim and purpose, so the evolution of an immortal spirit is the crowning glory of man.

Again the line of progress changes, for with spirit, it can no longer strive for the preservation and perfection of races, but for the individual.

IMMORTALITY IS CONFERRED, AS THE HIGHEST AIM OF CREATIVE ENERGY.

Immortality is conferred, as the highest aim of creative energy, admitting of no mistakes. Man's spiritual state must surpass his mortal, which is its prototype; extending and consuming the mortal life. Whether we die drawing our first living breath, or after a full century, has not the least influence on the final growth and attainments of the spirit, which embodies every law of progress. Whether as a spirit—clad in flesh, or as a spirit in the angel spheres, man is amenable to the same laws.

We can learn many lessons from this contemplation. By it we comprehend our duty to lower, and our relations to higher orders of intelligences. The brutes of the field,

our ignoble brethren, all the forms of life beneath us, require our kindness, love and sympathy; the angels of light—our elder brothers, call forth our love and emulation. We are not ephemeral of a day, but companions of suns and worlds, and possessed of a proud consciousness that when the lofty mountain peaks have become valleys, and the earth passed away; when the sun no longer shines, the stars of heaven are lost in night, our spiritual being will have but begun its never-ending course.

CHAPTER III.

THE LAW OF MORAL GOVERNMENT.

We state the law of morality and of conscience to be, that the highest faculties should always control the conduct of life. Each and every faculty of the mind has its own appropriate function and office to perform, and within its sphere of activity, is promotive of good, and conducive to happiness. Whenever any lower faculty transcends its sphere and encroaches on that of a higher, evil and unhappiness results. But how are we to determine the high from the low? Are not all good, and for good, and as integral parts of the mind are they not all equal? For the thorough comprehension of this subject which has become a confusion of conflicting theories, the formation of the mind must be attentively studied. Then we shall be prepared to pronounce on the ascending degrees of higher or lower, and what can be eliminated from the mind and yet preserve its integrity. What faculties and functions man may lose and yet remain man.

SIMILARITY OF THE MORAL AND PHYSICAL WORLDS.

Man as the crowning effort of the physical world, and a compend of the universe, reveals in his organization his kinship with its forces. He is the expansion of the germ prophesied in the beginning, as within the acorn resides the possibilities of the oak. If we ask what is the foundation of the physical world, without which it could not exist, even as material; what is its highest law, at first we might find it difficult to answer. We can approach the solution by a process of elimination. We shall have no difficulty in pronouncing the vegetable beneath the animal, or the energies called vital above those of purely chemical affinity. Animals may be canceled in this equation and the statement not affected. They depend on the vegetable world, and cannot exist without it.

The vital forces of vegetation, are a modification of chemical affinity, which lies directly beyond. This force aggregates like substances. Its manifestation depends

ON COHESION.

The indiscriminate attraction of atoms. Before there can be selection, atoms must be brought together. Nebulous clouds, the atoms of which are dissipated by repulsion, have not cohesion. Their atoms are driven so wide asunder, that they have not attraction for each other. But there is a force remaining after the cancellation of vital, of affinity, of cohesion, and that force superior to all others is

GRAVITATION.

Without the tendency of bodies towards each other there could exist no systems of revolving worlds, nor would such systems have been formed in the beginning from the primal chaos. Drop gravitation, and matter ceases to exist. Whatever else you may have, or not have, you must have this. There is nothing above, or more all-embracing. It embodies the mathematics and mechanics of nature. Life may be extinguished, selective affinity, and cohesion destroyed, yet this force will remain unchanged. As we cannot go beyond it, and it depends on no other, it must be the highest force in the physical world. It was first to manifest its influence in the vortices in which suns and systems were gestated from chaos. When the atoms repelled into most attenuated vapor, were drawn into each other's sphere, cohesion and then chemical affinity were manifested. The latter made vegetable life possible, which in turn supported animal life.

As the universe of matter has one principle superior to all others, on which its very existence depends, so man as an epitome of the universe has one principle or faculty which makes him man, and without which he is not man, but an animal. As we arrived at that principle of matter by analysis, we can in this pursue the same method.

It is self-evident that all those faculties which he holds in common with animals, do not make him man. It is some quality which they do not possess, which confers that title of honor.

The development of every child, begins at the same point with the animal. The first germs, have but one function, that of assimilating food. The first command is to grow. The next step is taken by the acquisition of organs of locomotion. It no longer waits for its food, it reaches after it. Then we see the dawn of mentality in the directing power applied to the locomotive organs, the only efforts of which are put forth in search of food.

In man the first process is of growth, assimilation, and the mental faculties which are awakened by the gratification of the demands made by this process, and its correlated functions, lie at the base of the brain and are called the appetites and passions. Related to these and in part springing from them are the desires, and above these the emotions. In order of growth, the latest in development are the intellectual and followed by that of the moral faculties. That they are not essential to animal life is proved by the fact that animals exist without them. The later development of moral consciousness proves that is not essential to intellectual life, though these two have kept an even and parallel course. Comparing man with the animal, we eliminate all faculties except

REASON AS INTELLECTUAL AND MORAL CONSCIOUSNESS.

They are to man what gravitation is to the physical world. It is unlimited by any other faculty, nor is it dependent for its manifestation on any other. Unlike the lower, it makes no prophesy of another faculty; its promise is of its own perfection. The appetites minister exclusively to the demands of the body, and performing which their task is finished. But if there is not something more, nothing but animal life is attained. The body is nourished for something. There is a work for it to do. That work is the evolution of spirit and its mentality. On the appetites reach a group of desires, from the most selfish, to that which reaches into the future, for continued life, and the loves which are represented in the physical world by heat, radiating out from the individual to the family and the world.

The body was made to serve the mind and not the mind the body. The Appetites were made to serve the Desires and Love, and not the Desires and Love to serve the Appetite. All below were made to serve those above. And lastly the Intellect was made to serve the moral Consciousness and not the moral Consciousness the Intellect. Here we grasp the true distinction between

HIGH AND LOW.

To be Continued.

While phenomenal Spiritualism is really the foundation of investigation and knowledge with regard to the soul's existence, to stop there without becoming spiritualized and erected into the practicalities of spiritual goodness, would be like one laying the foundations of a house and resting there without completing the superstructure.—Keyser.

INDIVIDUAL EFFORT.

EDITOR JOURNAL:—In the year 1874, a phenomenon setting at defiance all known laws, came to my residence, which has never been explained save upon the spiritual plane. About a month after, I paid my first visit to a spiritual medium. She was controlled by my spirit mother, who, among other things, said that I was called to preach the new gospel. About six months after this Starr King controlled a medium and among other words, said that I would live to do more preaching than though I occupied the most fashionable pulpit of earth. Of course this all went into the waste-basket as trash, but the old verse comes to mind:—

"Tall oaks from little acorns grow,
Large streams from little fountains flow."

Let us imitate wise merchants and proceed to take stock for the year 1877. My valuable stock consists of the phenomena; about five hundred sermons, accumulation of past and present years. The reading of probably one hundred books and an endless amount of newspapers, magazines, etc., upon the new phenomena. Added to this I have laid away among friends in all parts of the United States an average of about two letters per week. Also numerous conversations as I pass through life day by day upon this subject, but not least among my assets is the consolation of having restored to health quite a number of the sick of earth by the old fashioned medicine of Jesus of Nazareth, the laying on of hands. I find also an immense accumulation of printed words upon this new phenomenon for 1877. The Banner of Light has about three million five hundred thousand. The RELIGIO-PHILOSOPHICAL JOURNAL in its regular subscription has about the same. It also has of its three months extra laid up about twenty-one millions of words. Of the Olive Branch in twenty-five copies, I have about thirteen million five hundred thousand. Of Watson's American Spiritual Magazine, twenty copies, I have about seven millions. All of these words equal four hundred and eighty-five millions, or equal to four hundred and eighty-five ordinary books, or equal to ten thousand ordinary sermons, or more than ten times as many as the eleven clergymen of Oakland preached, when the phenomenon began four years ago. I find in these words a most philosophical idea of God, of the Devil, of heaven, of hell, and a full detailed account of the landscape, dwelling and occupations of the inhabitants. I also find the object of earth, of human existence, and the grandeur that surrounds the advent or birth of a human being. But this is not all I find. Like all business, I have accumulated a large amount of rubbish, which consists in part of slanders by reverend priests, quiet words of advice to my friends (behind my back) by good deacons and laymen, and some worldly, cowardly friends getting saying it makes you unpopular—one world at a time, etc. Among this rubbish, I find about thirty-three thousand dollars cash paid to the eleven clergymen of Oakland for preaching one-tenth as many sermons as I have done for less than one hundred dollars. I find this thirty-three thousand dollars paid to the twelve clergymen of the time of Jesus to the present, can give to their disciples an intelligent idea of God, or the Devil, of Heaven, or Hell, or of the soul.

With this rubbish, I propose to adopt the advice of him that is called the Apostle Paul, who said, "Forgetting those things which are behind and reaching forth unto those which are before." I propose to preach a good many more sermons in 1878 than I have in 1877. Let us cease all contention, and as the Lord of all has given us means, go down in our pockets for a few spare dollars, and help disseminate, through the press, the new artery of progress, the knowledge so kindly given to the world in these our days. There are none so poor that they cannot afford to read and learn the truths of existence and the glories of a true human life in the realities of spirit existence. None so poor as not at least to give away their paper or magazine when read, and there are now a hundred thousand Spiritualists more in the United States, who can easily afford to give one thousand dollars to distribute the publication of this coming year not only without injury but a blessed satisfaction that day by day knowledge of human life, that begins with birth and is by this channel carried way down in what will be to us almost eternal years, is being spread among their fellow-men and upon the contrary, if knowing these things, they hoard their money and let men die in ignorance as sure as there is a God, as sure as there is a spirit-life, just so sure is their record made, in heaven, for them to answer when they shall cross the river. The orthodox hell of fire and brimstone has had its terrors, but it is no more to compare with the Spiritualist hell than a candle to the noonday sun. Physical torment can be endured, but mental grief is past remedy. The miser that has built his soul of dollars, or stock, or lands, will not find eternity long enough to learn to do acts of loving kindness. The murderer will never find blood or water enough to wash his memory clean. The minister of God that for his salary and popular opinion's sake preached that he knew to be a lie, will find himself upon the barren plain of spirit-life a mourner for many years. In other words, man makes himself, and God Almighty cannot unmake him. So I say to you, Spiritualists, that know the truth, give of what God in his good providence has given you, to spread this truth, or unto you there cometh great sorrow in the realms of spiritual life. The above is not written for vain glory, but hoping thereby to stimulate men and women who have knowledge of the spiritual life, knowledge of how this earth-life must be used in order to realize the joys of the spiritual, that having this priceless treasure they may use their possessions for the benefit of others; also to show how wonderful and true are the prophesies of spirits, and how much one can do with a little money by circulating the printed publications upon the subject of modern Spiritualism, or in better words, the truths of existence for the present and eternal years.

T. B. CLARKE.

THE LIBERAL LEAGUE MOVEMENT.

A Call for Organization by the Chairman of the National Executive Committee of the N. L. L.—Work for Every Liberal in the United States.

EDITOR JOURNAL:—I hope before long to see a live working liberal league in your grand city of Chicago. And cannot one be organized in every Western city and large town? We expect people in the East to move slow, but from Western people we look for energy and enthusiasm. It requires but ten persons, male and female, to form a Local Liberal League. Is there a town in the West, or in the East either, where that number of liberal persons cannot be found? I think not. Then, why not organize at once, and constitute ourselves a power that will be felt and respected in this country? I hope every liberal who reads these lines will consider them written for his or her special consideration.

For some time I have been writing letters to individual persons, urging upon them the necessity of immediate organization, but to write thus to every liberal, whose name I can obtain, takes much work and time; therefore, I desire in this communication through the JOURNAL, to speak to every reader of your valuable paper. I hope every one who reads these lines will consider himself or herself (for with us there should be no distinction of sex) a special committee to, at once, call together the liberals of their town or neighborhood and urge upon them the importance of forming a Local Liberal League. It is not necessary to put yourselves to the expense of hiring a hall to do this. If you have no convenient public place to meet, assemble at some private house, and when you get ten persons or more together, who favor the Liberal League Movement, proceed to organize in the most simple manner by subscribing to the National Liberal League Platform, and electing a president, secretary and treasurer, and an executive committee of three or five, and instruct your secretary to procure from the National Liberal League a charter. For this you will apply to W. H. Hamlin, Esq., Sec. N. L. L., 381 Washington Street, Boston. Send him the names of your officers and a list of the members. Then your new league

will swell the list of local leagues and encourage other towns to follow your noble example. And I wish that for some time, Mr. Editor, the JOURNAL and other liberal papers, would keep standing at least the names and localities of each local league that has taken out a charter.

I urge this upon the liberal public because I believe it to be the work of the hour. During the year we must organize one thousand local liberal leagues in the United States.

How proud we shall all be when we can say we have a thousand local liberal leagues! Be assured no one will be arrested for blasphemy then. No, we shall then deserve respect from our opponents, and we shall receive it.

My idea is, that it is best for liberals of all schools of thought to unite together, in this movement, the Spiritualists, the Materialists, Free Religionists and Liberal Christians, all who endorse our Rochester Platform. But if in certain localities, for any reason, they cannot thus unite, then let our spiritual friends organize themselves into a local league and the same with other branches of the liberal forces.

I shall be pleased to answer communications from any one interested in this question of organization, and give any information or assistance in my power to aid the movement. If we all, with one accord, take hold of the work we shall succeed beyond our most sanguine expectations. Shall we all, at least, make an effort to do something worthy of the grand principles we profess?

H. J. GREEN, Chair. N. E. Com. N. L. L., Salamanca, N. Y.

"LOVE-YE ONE ANOTHER."

"The Poor Ye Always Have Among You."

The above command and assertions are attributed to the humble Nazarene, the great medium. Whoever the author is, is immaterial, for, we all know that the poor are always with us; especially so among the mediums of this age. The command, "Love ye one another," is applicable also to some media and Spiritualists. Some, I am sorry to say, are envious of the success of their co-laborers, and do not seem to appreciate the fact that all mankind is one family, and whatever effects the interest of one obscure individual, affects all.

The Fatherhood of God and the Brotherhood of Man, should be the motto, and ought to be placed on the banners of all liberal-minded people.

Humanity is, as it were, an endless chain that exists and vibrates through all eternity, each member being a link in this vast chain; as a chain is never stronger than its weakest link; therefore, whenever one person suffers, all suffer. Mediums, owing to the fact of their organism, are peculiarly sensitive to all conditions of life, and it being true now, as it was eighteen hundred years ago, that you cannot serve God and Mammon, it follows that in order to be used as a medium, a person cannot work at any secular employment. Mediums for this reason must be successful, and they of all others need sympathy, and in many instances material aid.

Spiritualism being eclectic in its nature and teachings, it becomes the province of its adherents to cull and garner all the good they can from all other systems, and to apply the same to all their operations in life.

The delver into the esoteric mysteries of the Orient, knows that their prophets and seers were cared for, and shielded from all the blasts of adversity; the classical student is aware that the Sybils, and Oracles of Greek and Roman history were nourished, tenderly reared, and guarded all their lives.

The orthodox churches know full well the valuable aid that they get in the furtherance of their faith, by enlisting the females of their congregations in works of charity and benevolence.

We all remember the good that was accomplished during the late war by the Sanitary Commission, in its employ of female nurses, and attendants on the sick and wounded; and there are tens of thousands of men now living who only for the sympathy and motherly care, wisely solicitude, sisterly aid, and watching of some patient daughter, would have long since had their bodies in the grave.

How well the Roman Catholic church takes advantage of this point, and what a vast amount of benefit it confers on mankind, in its various orders of sisterhood, in works of education, charity, etc.

Our entire structure of phenomena and philosophy is founded on mediumship; without it we could have no proofs to furnish in refutation of the skeptic's arguments; for, this age must have evidence; therein, we are strong, and orthodox is becoming weaker every day, for Materialists require the evidence of the senses—not faith. But the churches understand this also, and how rejoiced they are when they find disease, envy, and strife among mediums and Spiritualists generally, realising the fact, that, if we can sow the seeds of envy, jealousy and want of confidence in our mediums, they will in that way do us a radical injury. Therefore, "Love ye one another."

The creed of Spiritualists should be, "Do good," this does not require a set of commentators to explain its meaning, or another set to explain their explanation. It is written, "that a man would give the whole world to save his own soul."

Spiritualists, do you believe in the immortality of the soul? "We do not believe; we know it is immortal." How do you know it is immortal? "By the phenomenon demonstrated, and the philosophy taught, by returning spirits who have before occupied mortal bodies, manifesting through mediums." Do you prize this knowledge thus obtained? "We would not part with it for all our earthly possessions." Do you extend your sympathy to, and when necessary materially aid the instruments through whose organisms this invaluable knowledge is imparted to you? "We let them live in garrets—and starve."

Recognizing the fact that mediums all over the country, are suffering from the want of the necessities of life, and because they are so sensitive they can be used by the angel-world, therefore, their misery is more poignant than others in the same situation; and also reading in a late issue of the Banner of Light the article about "Helping Hand Society of New York," I think if my readers will be a little patient, while I briefly describe the form of organization of the said institution, they will agree with me, that if helping-hand societies were multiplied by the thousand all over the land, it would be a vast gain to the cause, and materially mitigate the sufferings of mediums, and also aid the supernals in giving better manifestations; for, the instruments would be in an improved condition; by that means the truth would be more widely disseminated.

For the last year I have been familiar with the workings of the society, and know whereof I speak. The organization is officered and run entirely by women; any lady can become a member by paying ten cents or more weekly; officers consist of president, vice-president, secretary and treasurer. Men can become honorary members by paying five dollars or more. And what make Spiritualists would not think it an honor to belong to a society whose object is so laudable? The executive committee finds out and waits upon all the would-be recipients, and all the question that is asked, is the person a needy medium? All female members have a voice in, and are entitled to vote on any measure that comes before the meeting; gentlemen can make suggestions, but not vote. A special meeting is held monthly, and all friends of the cause are invited, both male and female. A collection is taken up, a free will offering; honorary members are voted in; business of preceding month is passed upon; then social festivities are in order, interchanges of thought, recitations, etc., till hour of adjournment.

Everybody has heard of "Peter's pence," and what a vast sum it aggregates in the whole, and how little it is for the individual to pay. We know how potent for good, the widow's mite was. Well, a dime is sometimes a widow's mite. The Roman Catholic church takes advantage here again. It would be well to follow their example, for they thus obtain a large sum for the propagation of their religion. There are thousands of Spiritualists who do not acknowledge themselves as such; they in many instances, have more

Continued on page 3.

Religio-Philosophical Journal

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LOOK TO YOUR SUBSCRIPTIONS. Subscribers are particularly requested to note the time of the expiration of their subscriptions, and to forward what is due for the ensuing year, without further reminder from this office.

CHICAGO, March 19th, 1877. TO READERS AND SUBSCRIBERS. From and after this date make all Checks, Drafts, Postal Money Orders and other Remittances for the Publishing House of the Religio-Philosophical Journal payable to the order of JOHN C. BUNDY, Acting Manager.

LOCATION 25 and 24 LaSalle streets, Northwest corner of LaSalle and Washington streets.

CHICAGO, ILL., JANUARY 19, 1878.

There is Progress.

A thoughtful retrospect of the occurrences of the last year, in Spiritualism, will, we think, satisfy any intelligent observer that there has been decided progress in placing our phenomena upon an actually scientific basis.

If all is true that we hear from the East about a phenomenon, a belief in which is no worse than mid-summer madness in the eyes of the Carpenters, Tyndalls, and Lanckesters, is likely to have its verification placed on a demonstrable scientific basis.

The advantages of this arrangement are obvious. The condition of darkness for the whole circle being dispensed with, it is the medium only who is in the dark.

Mr. Dunton, the well known penman and teacher of writing, is perhaps the most accomplished amateur in slight-of-hand in the country. No one knows better than he the ways in which a skillful prestidigitator can handle and conceal things before your eyes.

Under these stringent conditions, a large bush rose, fresh and fragrant, two perfect English violets, a fine sprig of hyacinth with three flowers, a fresh white carnation pink, a red pink a little wilted, green leaves, etc., were produced within the canopy.

Abnormal writing, abnormal production of flowers, and spirit photography, are among the phenomena that within a very few years must be admitted by all scientific investigators who are not behind the times, lingering in the slough of bigotry, prejudice and self-sufficiency.

It is for you, Spiritualists, to strengthen the hands of those who are laboring through the press, and by their editorial efforts to bear down the prejudices of the many towards this great, momentous truth. Who can calculate the good that can be accomplished by swelling the list of our subscribers, and while thereby helping us to means to enrich our columns with the choicest literature afforded in spiritual science, of which no other science is richer, carrying these truths to thousands and hundreds of thousands of persons whose souls are hungering for the "bread of life," with which our pages are freighted.

"Goblin Nonsense and Its Results."

Under the above sensational heading, a religious young man, shielding himself behind a fictitious name, writes a letter to the Troy, (N. Y.), Times, which was published in leaded type in that paper last November; as it is fair sample of the class of evidence relied upon by Carpenter, Hammond, Beard and others in their warfare against Spiritualism, we quote it:

"GOBLIN NONSENSE AND ITS RESULTS."

While waiting a few days since in the passenger depot of the Chicago and Northwestern railway, a party of five entered the room who at once attracted the attention of every one. There were two gentlemen and three ladies. The younger was one of singular beauty, large, lustrous eyes, a wealth of magnificent hair, and general air of royal form and carriage.

And for what? By some strangely sad providence she met a mend in human form who professed to bring to mortal vision the forms and faces of those who have passed to the "shadowy realm beyond."

For this they are not to blame. Their organization, their mental structure, their education and magnetic surroundings render it almost impossible for them to do or think otherwise. And yet there is the innate longing of the soul for something more, which, in their blind devotion to these hereditary and educational influences, they look upon as temptations to be resisted, as the influence of the Devil to be overcome.

purporting to be from the Spirit-world, approaches us at the dictation of some "dollar a head" magician, it is safe to clutch it and tear off something. I should do it as sure as a ghost came near me. I should hurt it if I could, because I should know it was out of its sphere and deserved a pinching.

Our attention was first called to the above by the following letter:-

OFFICE OF THE SARATOGA SENTINEL, SARATOGA SPRINGS, Nov. 21, 1877.

Some believers in Spiritualism here would like very much to know how much of truth there is in the enclosed which is taken from a letter to the Troy Times, dated Nov. 17. Yours, etc., J. HURLING.

We at once instituted thorough inquiry in this city, interviewing with especial care all the railroad officials and others who would be cognizant of the affair had it occurred, and we found nobody that had ever heard of the affair before.

NORTHERN HOSPITAL FOR THE INSANE, SUPERINTENDENT'S OFFICE.

ELGIN, Ill., Dec. 20, 1877.

DEAR SIR:-In answer to yours, of the 4th (the answer to which has been unavoidably delayed through an absence of ten days), I would say that we have no patient answering to the description given in the newspaper clipping inclosed, and have had none, at any time, to the best of my knowledge.

We also had a personal interview with Dr. Brooks, assistant physician of the hospital, in which he stated that a careful examination had been made, and they were free to state there was no such case, or one of a parallel character on the records of the hospital.

Thus, it will be seen, as usual, that no dependence can be placed upon the statements going the rounds of the press denunciatory of Spiritualism, particularly when manufactured to arouse the prejudices and inflame the passions of those unacquainted with the facts, or to aid those desirous of counteracting its influence, especially when furnished by anonymous correspondents with such vain-glorious flourish of trumpets as the above, which amounts to nothing but a tissue of falsehoods from beginning to end, woven out of the disordered brain of the correspondent himself.

"Dominant Ideas."

The sentiments inculcated in early life, especially if corresponding to those impressed upon the germ, through the maternal mind, while in the process of development, mold to a greater or less extent all the thoughts and emotions of the after life.

For this they are not to blame. Their organization, their mental structure, their education and magnetic surroundings render it almost impossible for them to do or think otherwise. And yet there is the innate longing of the soul for something more, which, in their blind devotion to these hereditary and educational influences, they look upon as temptations to be resisted, as the influence of the Devil to be overcome.

MR. S. D. MCKEE:-Dear Sir: I read the paper you gave me carefully before I slept. I believe you had no bad motive in giving me it to read, but if you indorse the sentiment of that paper, I must confess that I

am surprised. If you had given it to one of my family, I would surely have thought it, at least, not neighborly. If I indorsed the sentiment of it, I would be prepared to violate every law of God and man. It is, in my opinion, so profane as to disgust the moral sensibilities of a semi-barbarous people. I would think it no greater crime for an intelligent person to put poison in the food of my family, than to introduce such a moral pestilence into their minds.

The Doctor's Law in Iowa.

We learn that the physicians in Iowa are very busily engaged in getting names to petition the legislature at its present session to pass a law for their benefit. If the people desire to preserve their own liberty, they do not want to ask, or allow, a legislature to enact any laws favoring classes, or depriving themselves of the privilege of employing whom they please to care for them in sickness, as well as in health, any more than they should allow one religious sect, or combination of sects, to secure special legislation to compel others to adopt their creed.

Bennett versus Comstock.

We are glad to learn that Mr. Bennett, the editor of the Truth Seeker, has emerged unscathed from the coils of the law, without a scratch or a blemish, or even having a trial, the charges against him being too flimsy to engage the attention of the attorney for the government.

Transition and Celestial Visitants.

Two beautiful lithograph engravings made by John Shobe, of this city, have been reduced by him to one dollar each. This is his final reduction and lowest price. A third picture-"Spiritual Presence," will be ready soon. Send in your orders.

Organized and at Work.

The Spiritualists and Liberalists of Nunda Station have organized, and got in working order, a society under the name of "The First Society of Spiritualists and Free Thinkers of Nunda Station, Livingston Co., N. Y.," and have already had a course of lectures by Giles B. Stebbins, of Michigan, and one with science by E. V. Wilson, of Illinois. N. G. Upson, President and Corresponding Secretary.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

E. V. Wilson will give a seance at Crow's Hall, Friday evening. Admission, 15 cents. The Lyceum Festival at Crow's Hall was a success throughout. We publish this week Omina's address made there.

J. H. McIntyre, of Canandaigua, Mich., is being rapidly developed as an artist, and under spirit control, is painting landscapes. Giles B. Stebbins speaks at Battle Creek, Mich., Sunday, January 13th. He is doing a good work.

The publication of the literary remains of the late Selden J. Finney will be commenced in the course of two or three weeks. Bishop A. Beals' appointments: The 2nd Sunday of January at Saranac, Mich.; the 3rd Sunday at Fowler; and the 4th at St. John.

"The Bible, What is It?" By Rev. J. T. Sunderland. The first edition is exhausted. The next, which will soon be issued, will be considerably enlarged.

Lyman C. Howe is now lecturing in Binghamton, N. Y. He expects to arrange for a discussion, in the near future, at No. 1, Alleghany county, N. Y., with a Disciple or Campbellite.

Mrs. Addie Curtis, of Austin, Tex., informs us that all worthy mediums visiting that place will be entertained at the Curtis House, free of charge.

E. V. Wilson will speak at Orland, Ind., on the evening of the 18th, 19th and 20th, or three days' meeting; at Fremont on the 22nd, 23rd, 24th; at Philadelphia the Sundays of February.

T. S. A. Pope expects to start for California in about two weeks, and would like to make engagements to lecture on Practical Spiritualism, on the way. Address him at Chicago.

E. F. Underwood will lecture at Gardner, Ill., Jan. 12th and 13th; Streator, Ill., 14th, 15th and 16th; Toronto, Ont., 20th, 22nd and 23rd; Medford, Ont., 24th, 25th and 26th; Owen Sound, Ont., 27th, 28th and 29th; Lindsay, Ont., Feb. 1st, 2nd and 4th.

At the earnest solicitation of many correspondents, we have decided to extend the time in which we will receive trial subscribers for the JOURNAL to the 1st of March. Let all our friends work to swell the list of trial subscribers at 40 cents for three months; and also to secure all the permanent subscribers they can, that the good seed we sow may bear abundant fruit.

"Home Arts," a neat eight-page monthly paper for boys, has made its appearance. It is designed to supersede "The Scroll Sawyer," and to take in a still wider range of subjects, teaching, with many useful arts, boys to be true, genuine, unselfish and self-reliant. Its instructions in wood engraving, and design for scroll work in this number, are excellent.

Now that the holidays are over the friends can give more time to the cause of Spiritualism. Let the long winter evenings be employed in storing the minds with substantial knowledge of its truths, by reading, circles, and lectures; and thus be prepared to give to the skeptic and inquirer some of the gems of our philosophy. Let Sunday meetings be held regularly, and suitable speakers employed. Keep the world moving-"The agitation of thought is the beginning of wisdom."

Dr. Kayner, who is now in Chicago, can be secured for Sunday engagements. His talents should be employed every Sunday. All good speakers should be kept busy.

Will correspondents please bear in mind that phenomenon is a singular noun, of which the plural is phenomena; and that in phenomena we have a plural noun, of which the singular is phenomenon? To an educated person it is just as much nonsense for you to say this phenomena as to say this men; yet our newspapers every day fall into this offensive blunder. As Hamlet says, "Oh, reform it altogether!"

Mrs. Emma Hardinge-Britten gave a splendid address to a crowded audience last evening at Pacific Hall, on "The Spiritual Origin and Destiny of the Human Race." Concerning the value of her theories we must leave the Darwinians and their opponents to be the judges, but there can be no question as to the brilliancy of her oratory, the magnetic effect she produces upon her listeners, and the vast range of information she brings to bear upon every subject she touches. Emma Hardinge-Britten is truly a phenomenon, of whom her spiritualistic allies may be justly proud. Her Sunday services are well conducted and crowded by a respectable and intelligent class of listeners.-San Francisco Chronicle.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

If I Should Die To-night.

If I should die to-night, My friends would look upon my quiet face...

If I should die to-night.

If I should die to-night, My friends would call to mind with loving thought...

If I should die to-night.

If I should die to-night, Even hearts estranged would turn once more to me...

Oh! friends, I pray to-night.

Oh! friends, I pray to-night Keep not your kisses for my dead cold brow...

Prophecy.

An old ballad of Queen Elizabeth's time, preserved in Hawaiian manuscripts of the British Museum...

Dr. Slade in Berlin.

The Tagblatt, a Berlin newspaper, has recently attacked Dr. Slade, claiming that a conjuror named Hermann has thoroughly exposed all his pretended manifestations...

To set the matter at rest, Mr. Samuel Bellachini, President of the Court of Conjurers to His Majesty, the King and Emperor William I., appears before a Notary and officially makes the following statement:

I hereby declare it to be a rash action to give a decisive judgment upon the objective media performance of the American medium, Mr. Henry Slade, after only a few sittings...

Brief Mentions.—Mrs. M. J. Bennett, of Woodland, Cal., writes: I can't do without the JOURNAL. H. J. Corvans, Texas, writes: I cannot do without the JOURNAL...

In an account of a materialization séance in London, Mr. Eglinton medium, and testified to by Mr. Wallace and others, it seems that the facts related do not necessarily imply the actual materialization of independent 'spirit forms'...

MAGIC. A Venerable Healer.

The Phantom Snake—The Magic Mirror.

Emily Kistlingbury, in writing to the London Spiritist, from this country says:

"A gentleman (who related the fact to me) had been writing at a little table in Madame Blavatsky's room, and had laid his handkerchief at his side on the table. After a time he observed that there was a movement under the handkerchief. He raised it up, and there darted towards him with a hissing sound a small snake, apparently of a venomous kind. In his surprise and terror, the gentleman started backward so suddenly that he fell over, with his chair, on the floor. On rising, he saw no more of the snake, and it was nowhere to be found. How did it come? Where did it go? Was it an illusion? Whatever it may have been, Madame Blavatsky claims that it was a magically produced phenomenon. The modus operandi is the magician's secret. The other instance is of mesmeric power exerted upon myself. I was reading, in a position from which I could see into a mirror on the opposite side of the room, and to Madame Blavatsky, that the wall which was reflected in the mirror appeared to be moving up and down. She said, 'That is an atmospheric effect,' and went on reading her Russian newspaper. I then began to look at the mirror intently, and I saw Madame Blavatsky look at me once or twice. I was aware that she had her eye on me, but that was all. I continued to gaze, and at the mirror became clouded and I saw distinctly, though momentarily, two different scenes. The first was that of a sea in motion, covered with ships, and might have been a port or harbor. This faded out, like a dissolving view, and was succeeded by a picture representing a group of men in Eastern costume, turbans and long garments, such as is worn by Hindus. The men seemed as if alive, and conversing together. When I told Madame Blavatsky what I had seen, she said, 'That is right; that is what I wished you to see; I am sorry I did not write it down, that you might have had the proof to carry away with you.' Now, I have very slight mesmeric powers of any kind, and have never been clairvoyant in my life. It would seem, therefore, that some very strong power must have been exercised by her in order to produce such an effect the first time of trying."

Madame Blavatsky is not as skillful as some of the Indian Conjurers in performing the snake feat. It appears from a narrative before us, that one of their tricks is to make the dried skin of a cobra alive. They allow the beholder opportunity to see how it is done, and at the last stage of jugglery but one, he may examine the basket to see that nothing but the serpent skin is in it. A white cloth is taken by the juggler, and placed over the basket, after having been well shaken, so that you may be assured nothing is in it. A pipe is produced, and with it a horrible noise similar to that made by all snake charmers, and not unlike the sound a cracked and badly made bagpipe would emit, is made. No one goes near the cloth or basket except the almost naked man, who cannot possibly hide any live snake in his sleeves, for the simple and sufficient reason that he has neither sleeves nor jacket. The sheet is lifted, and on the lid being opened a most distinctly energetic serpent is discovered. No sooner is it stirred than it rises on its tail, spreads out its hood, and strikes with its fangs and tongue at the charmer. The snake gone, a strong, stout girl comes forward, makes a deep obeisance, and then, stepping back, throws a man weighing full one hundred and fifty pounds over her shoulders. Nor does she stop here, for she seizes her victim once more, places him crosswise on her back and then tosses him into the air as though he was made of feathers, and not a broad-shouldered human being. Turning backwards on her feet, she picks up straws with her eyelids, throws some away, and lifts weights which would astonish the ordinary acrobat. While she is thus performing jugglers are turning pebbles into birds, birds into eggs, and eggs into plants; men tread beads with their tongues, join innumerable pieces of cotton into one long cord, keep half a score of sharp knives on their feet at once, throw cannon-balls with their toes, and spin tops on the end of twigs.

Nature Deceptive.

Is it strange that human beings are deceptive when nature herself practices deception in a variety of ways? Take for example, the phantom ferry-boat. During the fog which hung over East River, one morning, the outside passengers of one of the Roosevelt street ferry-boats witnessed a phenomenon which very rarely occurs, and which caused at first some alarm, and afterwards great surprise. When about midway between the New York and Williamsburg slips—exact location, owing to the dense fog, not being determinable—the outside passengers became alarmed at what appeared to be another ferry-boat heading down upon them in the opposite direction; and when first observed it seemed to be a few feet distant. The pilot sounded his whistle, and the steam of the other boat was seen to issue from the alarm pipe at the same moment, sounds of whistles apparently blending in each other. The wheel of the Williamsburg boat was moved as if to steer her out of the way, when the other boat glided steadily but rapidly in the same direction, and when the fog lifted the other boat was seen to have disappeared. The vessel seemed to stop at the same moment. During the interval some of the outside passengers were enabled to recognize their own faces and forms as it were, on the opposite boat, and while gazing on the phenomenon, the fog suddenly lifted like a curtain, and a clean sunlight view was presented. The opposite boat had vanished with the fog, and the other vessel was seen to have been a delusion. Those passengers who were comfortably seated in the cabin missed a sight that is rarely seen, except by pilots, one of whom said that similar mirages had been witnessed on moonlight nights, but rarely in the morning.

The Atonement.—The Rev. H. W. Thomas, a Methodist divine, speaks as follows of the atonement:

"It seems to me to be a sad abuse of the blessed doctrine of the atonement, if, in any God the least excuse or right to do wrong, for God never can give such right; or, if any think that in the sufferings of Christ they can find any possible covering-up, or hiding from themselves of their wrong-doing, only as these sufferings so reach their hearts toward nature and men, that they may be restored to the state of grace, and thus back into righteousness. This idea of men cheating and stealing, and then hiding and living upon their ill-gotten gains; this idea of men ravishing the innocent and murdering the defenseless, and then dying in triumph on the gallows the next moment; this idea of slandering some neighbor and seeing his good name go down in darkness, and you the real villain, stand out as the very pink of fairness, and then think to hide it all in the atonement;—I say this, and all such ideas have gone quite too far for even the morality, not to say the religion, of our day. God gives no man the right to sin; and He forgives no sin only upon deep repentance and restitution when that is possible. And I somehow feel that before we can ever fully forgive ourselves we must not only have the disposition to make all possible amends, but must make all reasonable efforts, and I somehow feel that there may be in the life to come some way by which we may make the confessions or the restitutions that are so often impossible here."

Take Note.

In an account of a materialization séance in London, Mr. Eglinton medium, and testified to by Mr. Wallace and others, it seems that the facts related do not necessarily imply the actual materialization of independent 'spirit forms'...

Really, we are just on the border land of investigation, and as yet Spiritualists know but little of the true character of the phenomena which they see from time to time at circles for spiritual manifestations. The statements of the Theosophists and many of our advanced Spiritualists, are directly at variance.

A. E. Carpenter writes from Detroit, Mich.: I am working towards Chicago, lecturing and giving practical illustrations in the Science of Psychology, carrying it into Spiritualism and creating great interest among the people. I may write you something of my experiences before long. John McDevitt, of Huntsville, Ala., writes: Mrs. A. M. Davis, semi-trance and inspirational speaker, has been with us Her lectures were logical, her address interesting and satisfactory.

A WOMAN'S RIGHTS.

Col. Ingersoll Believes She Has Already More Than Men.

I believe woman is the equal of man, and has all the rights of man, and one more, says Col. Ingersoll in his new lecture—that of protection. I believe the institution of marriage to be the holiest and most sacred institution among men. Yet it took thousands of years to advance from slavery up to the marriage institution. I hate a man who thinks he is the head of the family. I do, I despise him. I hate one of those dignified gnomes. [Roars of laughter.] I never saw a dignified man who was not a dunce. Sotomity is a breathwork which mediocrity throws up to defend itself from the eyes of the world. I hate a man who is an aristocrat in his family, and whose wife is obliged to be a beggar. She says, "I want a dollar," and asks for it as if she were standing on a bombshell, and he replies, "What did you do with the last one?" I give you. How many women are obliged to continual beggary. How can you raise children in such an atmosphere? It's a terrible thing; it's wretched and infamous. I believe in the democracy of the family. Every home should be a little republic in itself. Love is the only thing that will pay ten per cent. to both borrower and lender. Love is the only thing which the world really has seen. It is the height of economy. What right has man to be the head of the family? A man should be pleasant and cheerful on coming into a house. When you enslave anybody you make him dishonest. A hut with love is a palace fit for a king. A little while ago I stood at the tomb of the dead Napoleon, and when I thought of his past life, I thought I would rather have been a French peasant and worn wooden shoes, living in a hut with a little wife I loved, with children upon my knee and their arms about my neck, and died unnoticed and unknown, loved by those who knew me, than to have been that king. It is not necessary to be great, or rich, or powerful to be happy.

J. H. Ripper, of Clarinda, Iowa, writes: I see that men and women, well able to judge, are saying very many good things about the JOURNAL under its new management; and allow me to say that I think you are a success as an editor. I think you and Brother J. B. Knapp (who is the author of the "Search After God," "Is the Devil Dead?" "Death, or the Pathway from Earth to Spirit-Life," and "Give us a Key to Open the Doors of the Temple of Nature," etc., etc.) make a strong team, and I hope you may live long to work for humanity. In this part of the great State of Iowa (Southwestern) we have a great many liberal minded people, and are determined not to cavil too much over any lam, but to labor for mental freedom. As liberals, we propose to soon organize a liberal association district, to be composed of the southwestern counties of our State. Our platform shall be free for all. What right has one man to make a religion for another? Col. Ingersoll says that "a man who is not willing to grant the same liberty to all that he asks for himself, is a villain and a scoundrel." Never were truer words spoken. We will probably organize at Red Oak, the county seat of Montgomery county, a beautiful little city on the main line of the great thoroughfare (the Chicago and Quincy Railroad). This great road runs a branch from Red Oak to Nebraska City, also, which makes Red Oak a point easy of access. We intend to make a vigorous effort to have Col. Ingersoll and some of the leading "big guns" in the spiritualistic, liberal element with us at the first meeting, which will be, I think, early in the month of February. We are anxious to have the convention at an early date, and you will be surprised at the outpouring of the people when the time comes. The old dogmas of orthodox are getting "too thin" for the intellectual people of the great West. I find a decided longing on the part of the most intellectual of our people for something better than the insipid husks of orthodox theology. Let all work earnestly for good.

It Pays.

The Catholic Church in the United States numbers 8,000,000 communicants. They occupy 6,500 stations, chapels and churches. They have the service of 4,674 priests, 6 apostolic vicars, 49 bishops, nine archbishops and one cardinal. They have 18 theological seminaries with nearly 1,500 students; over 2,000 schools of all grades and more than 300 asylums and hospitals. There are 20 different orders of monks and nuns, 19 of whom are in different institutions, such as the Society and Redemptionists, 13 congregations of priests and brothers, and 50 sisterhoods. These vast Catholic possessions have never paid a dollar's tax to help support the general government.—Paine's Age of Reason.

What Ails the Hub?

Paine's Age of Reason says: Boston has property devoted to religious, educational and charitable purposes, valued at nearly \$20,000,000, which is exempt from taxation, one ward alone having \$5,000,000 worth of such property. At the regular rate of taxation, these structures would yield the city at least \$275,000 per annum.

About Gods.

There are over three thousand gods in the Japanese calendar, and every good Christian in Japan must be able to repeat them all from memory. In this country the main thing asked of a good man is his power-ten.—Detroit Free Press.

The "main thing asked" of a poor man, when he enters an aristocratic church in this country, is to take a back seat. Rev. Swing has his god; the negro his, and the Pueblo Indian his Rain-God, who dips his brush made from the feathers of the birds of heaven, into the lakes of the skies, and sprinkles the waters therefrom over the face of the world. In winter time he breaks the ice of the lakes, and scatters ice dust over the earth.

Foresta Bonar, of Forest City, Iowa, writes: We would very much like to have some good medium or lecturer come to Forest City. We have had a real soul feast this fall through the mediumship of G. F. Colby, from Florida, formerly of Chicago.

Charles A. Andrews writes: We cannot command respect, when as a rule we have so little for ourselves, as not to live what we teach; and still we persist in asking people to be more yielding, lead better lives, and even be more liberal than we are ourselves.

Val Speed, of Louisville, Ky., writes: I think those Spiritualists who are not able to distinguish a real face from a mask, or a spirit hand from a stuffed glove, ought at least to let other persons who are able to judge for them. Your paper is sound, and I hope it will always have.

Notes and Extracts.

A religion without a hell in it, is wanted. Self-Contradictions of the Bible, are enough to condemn it.

Another shepherd gone astray, heads many an item nowadays. Without a hell, what's the use of many of the orthodox churches.

Some mediums see the spiritual tableaux in space, others see them in the flames of the fire, some in the water, others in crystals, globes, etc.

The religion of the future is in our midst already, working like potent yeast in the mind of the people.

If Mrs. Stewart seeks to benefit mankind with the enormous fortune left her by her late husband, let her walk in the footsteps of Geo. Peabody.

What need could the world have of a Savior to redeem those whom God created perfect and upright?

Spiritualists having no sulphurous Hell, the sermon of Beecher did not trouble them. They did not get excited, even over his progress.

Some mediums see the spiritual tableaux in space, others see them in the flames of the fire, some in the water, others in crystals, globes, etc.

Supposing astrology to predict for a man an unhappy or unucky life, and that there be truth in the astrology, that prediction can be of no avail, and Divine mercy is not comprehensible to man.

Spiritualism declares that inspiration is universal, that God is no respecter of persons, and indeed, that the canon of revelation is as fully open to-day as ever it was.

The angels, to-day are our ministers, from whom we are learning that God is as near to the soul as matter to the sense; and nature has become the grand cathedral of our devotions.

The somnambulist has his eyes shut, he sees nothing with his eyes, he hears nothing with his ears; and yet he sees and hears better than when he is awake.

It is generally thought that the further a planet is from its orbit the lighter is that planet and the rarer its atmosphere; but clairvoyants testify that the contrary is the case.

The transparent wings of certain insects are so attenuated in their structure, that 50,000 of them placed over each other, would not form a pile a quarter of an inch in height. And spirit is far more attenuated, yet it exists.

As the magician will draw several kinds of liquor out of the same vessel, so the Bible is a fount from which can be drawn arguments for numerous theories and dogmas which are diametrically opposed to each other.

Dr. Byler says Prof. Swing hasn't any positive convictions on the subject of hell, and Prof. Swing says sarcastically what Dr. Byler will take for a part of what he knows about hell. End of the first round.

It is well known to microscopical investigators that there exist thousands of animated monads which are quite invisible to the naked eye; and doubtless there are numerous modifications of matter which are invisible to the human eye, even when aided by the most powerful microscope.

The great idea of Spinoza was his conception of the Deity, and in the present day, says Renan, to repeat the judgment of I. Essig, "there is no enlightened mind that does not acknowledge Spinoza as the man who possessed the highest God-consciousness of his day."

Open your Bible at the record of the forty days after the resurrection, and you will see that Jesus came back when the broken band of the disciples were—doing what? Sitting in circle, breaking bread, as He told them, "in remembrance of Him."

Astrology is a most ingeniously constructed device of men to discover how their lives are to be passed. It is higher wisdom for a man to believe that which is a fact—that he is the maker of his own destiny. Swayed by belief, a man is stimulated to the highest endeavors.

The very fact of a man knowing all that is to befall him would prevent his praying at all; he would suppose it impossible to alter destiny. If he could see his destiny, he would sink under it in despair. If happy, he would rush forward to obtain it, thanking no one.

Not only is the clairvoyant surrounded by total darkness when out of planetary attraction, but allance deeper and more intense than that of the grave, attended by a feeling of loneliness (as complete as though he were the only being in existence) takes complete possession of the entire man.

Now the experiences of life show that there is never unmixt evil, seldom, perhaps, unmixt good, to be met with here. The normal condition of things is that the evil is mixed with good, and that the responsibility lies upon us all to use the judgment God has given us so as to choose the good and avoid the evil.

Spiritualism will re-establish, on what progresses to be ground of positive evidence, the fading belief in a future life—not such a future as is to repeat the reigning theology, but a future developed from the present continuation under improved conditions of the scheme of things around us.

As the ancient mariner is said to have forced the bridal guests to listen to his wild mysterious song, so Spiritualism, as it were, seems to have commanded the universe to stand still, and give attention to its phenomena and the deductions drawn therefrom, which charm, in spite of their alleged obscurity.

Were Christianity a natural expression of religious life, God implanted in humanity, it would reveal a precisely class to alter destiny. It is to repeat the judgment of I. Essig, "there is no enlightened mind that does not acknowledge Spinoza as the man who possessed the highest God-consciousness of his day."

Animatistics have been discovered whose magnitude is so diminutive, that a million of them do not exceed the bulk of a grain of sand; and yet each of these creatures is composed of members as curiously organized as those of the largest species; they have life and spontaneous motion, and are endowed with senses and natural impulses. Verily, who can demonstrate the real minuteness of organized life.

Clairvoyants say that the planets and their atmospheres nearest all suns are too rare to exist. The sun, instead of being a "great fiery ball" is described as "consisting of an outside and inside crust or shell, and a central earth. These crusts (or earth-like) bodies are a sufficient distance apart to revolve without touching, and do so in opposite directions around the central earth, which is larger than our own."

Spiritualism teaches that man is the last of a long series of steps in the material creation that in his being are the latent elements of all that he can attain to, either in the flesh or spirit; that he is indeed the ultimate in the sphere of material conformation; and that in his spiritual nature he is the prophesy of all that is to succeed the experiences of time; that he stands, as it were, midway in a "vast chain of being, which from God began—Nature's ethereal, human, angel, man."

Neptunism is described very beautifully in Words within Worlds. The temperature averages as much as that of the Southern States of America, and the light is much greater than that of our earth; objects on its surface sparkle like diamonds. Physically more refined than Herculæ, the inhabitants in general are more refined than Herculæ. A long and interesting account of inhabitants, ventions, etc., is given by the author. On this planet "thoughts are conveyed by music, as we do by language." Here is found the Grand Opera House and Academy of Music of the Solar System.

Blade believed that his writing was chiefly produced by the spirit of his deceased wife; but I believed that it was produced by his own partially untraced spirit; and this view is partially received strong confirmation by the admission of Mr. Watkins, the most surprising of the state writers, that he is convinced that his own spirit frequently produces the writing, as he feels a something go out of him as the writing is being done, and something returning into him as the writing is finished.—London Spiritualist.

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THE LYCEUM.

An Address in the Interests of the Children's Progressive Lyceum, read by MRS. L. E. BAILEY, At the Sunday Session of the State Committee, held at Rockford, Michigan.

Reprinted expressly for the RELIGIO-PHILOSOPHICAL JOURNAL.

Mr. President and friends of the Children's Progressive Lyceum—It is with surprise that I find myself called upon at this time to address you upon this all-important subject; one, however, which has long invited our most serious consideration; the needs of the present demand it. While in asking, me to assume this great responsibility, you do me an honor by your apparent confidence in my ability, yet the cause, I fear, an injustice. It is, however, my earnest intention to ferret out the causes which have produced present defects, and also apply proper remedies, in the way of suggestions, which may hereafter prove beneficial to the movement. My mind is fully interested, and my heart deeply in earnest in the work. Our general failures have, for many years, puzzled the minds of leading Spiritualists and prominent lecturers.

The universal cry upon all sides, echo and re-echo the same anxious appeal, "What shall we do for our Lyceum?" In tremulous accents it falls upon our ear, and enters our heart with fearful forebodings, that unless something can be speedily done to save their downward course, they will finally sink into oblivion, beyond a hope of resurrection. I might speak to you for hours, of the beauties of the Lyceum system, and thus please your imaginative fancy, by telling how very prosperous and successful they have become; but such assertions would be false; therefore, however unpleasant it may be, and is for me to criticize—I feel it to be my sacred duty, which I do in the spirit of kindness, as it is with principles, not persons, I have to deal. Hence my remarks, will be entirely of a practical character.

Many years ago, the angel world proposed a most beautiful plan for the instruction of children of Liberalists and Spiritualists, such as were unwilling their little ones should longer attend the orthodox Sunday school, and thereby imbibe lessons of error instead of truth, of bigotry instead of charity, and pride instead of Christ-like humility; all ignorant, superstitious and false ideas, which we who were bred in those schools, now having undergone those shackles, look back upon as being doctrines too absurd, to permit our youth to learn, that which they must inevitably sooner or later unlearn. This system of instruction, was very appropriately termed Children's Progressive Lyceum. This suggestive title was accompanied with a formal constitution and by-laws, also full instruction for conducting these schools, in a condensed little work entitled the "Lyceum Manual."

This information was given us through the instrumentality and mediumship of our gifted brother and seer, A. J. Davis; and to him, as also to the good angels above, who love and care for us, should we ever pay a united heart-felt tribute of grateful thanks. Eight and ten years ago these Lyceums were numerously springing up, all over the United States, from the Atlantic to the Pacific coast; from the distant shores of Maine to the far-off gulf of Mexico. San Francisco, New Orleans, St. Louis, Chicago, New York and Boston, boasted two of these gatherings; while the inland cities and towns were generally moderately well supplied; in almost every locality where there was to be found a well organized local society of Spiritualists, there was also, a well conducted Lyceum. These were usually largely attended, holding their monthly public concerts or entertainments, which were not alone a source of profit intellectually and spiritually, but financially, also. Their Christmas festivals and exhibitions were hardly surpassed by our orthodox neighbors, which considering our age, was a most unexpected good result.

In my own city there was oftener a larger attendance at the Lyceum hour, than at the lecture session; indeed our hall was almost invariably filled to overflowing. And it was a most charming sight to enter and behold such a vast array of children, arranged in respective groups, according to their varying sizes, with their emblematic badges, flags and banners, thus presenting a most lively and cheerful scene. The various marches, with their devious intricate windings, were perfectly understood, each child keeping good time to the cheerful strains of music, executed by efficient musicians; and as one looked in and over the beautiful scene, we almost seemed transformed into a bright heaven of beauty, light and grace. Then, each child was expected to take part in singing, gymnastic exercises, and silver chain recitations; while some question of importance, yet so simple, the smallest child present could arise and tell some idea concerning it, which it had searched out during the week, was both an amusing and attractive feature; one which ought never to be left out, because it is, in our opinion, one of the best means of education, and helps to establish a retentive memory. Books were received from, and returned to the librarian by the leader of each group, in perfect order, and all passed off pleasantly and harmoniously. The children were expected to give a few recitations, or a piece or two of select reading, in

terspersed by songs, by the elder ones; all being arranged the previous Sunday, that each might know their part.

The exercises being arranged with so many changes, and occupying the attention of the little ones, they did not become tired or restless, but returned to their homes with happy smiling faces. Our Lyceums then were looked upon with respect. It was about that time Theodore Tilton came to Battle Creek, and preached in the Presbyterian church; he was also invited to lecture for the Sunday school children of each denomination, at this house. Our Lyceum received a cordial invitation to be present, and went, each leader accompanying their group. But a change soon came over this bright scene, one destined to greatly dim its fair radiance. Spiritualists as a class, became so individualized (upon a material plane of life) that they were not going to be taught upon educational or spiritual matters, longer by the aid of disembodied spirits. Some failing to comprehend the comparison drawn, in our groups representing angel-bands, and the orderly, well-timed marches to the graceful figures of spirit-forms, keeping in harmony with celestial music, "could not see the propriety of such performances, and thought the base-viol and violin, out of place on Sunday at religious services;" so these attractive features were duly disposed of, to please their fancy; as if a beautiful piece of music were any the less sacred, when played upon the violin than when executed upon a golden harp! Others declared the gymnastic exercises and marches were tedious and tiresome; that for this part, they and their children, had quite enough of exercise at home; thus another charming and beautiful feature was accordingly left out. Many began to be careless about wearing their badges, until all became so. One could not see that banners and flags were essential, so these were finally consigned to some place of rubbish, or scattered to the winds. These are little things to be sure, of themselves, but it is of little things the sum of life is reckoned.

Questions for discussion were not discussed, or if so, it was by the grown people, in a manner the children could not understand; so they sat idly by, getting tired, cross, or thoughtlessly playing with each other. Visitors so numerous before, disappeared one by one, until none, seldom or ever came, except those engaged in active duties. Leaders became scarce, and finally there was little left, save the dear children, and these grew so thin in numbers, as often to be counted by your fingers; but to their credit be it said, they have been patient with us, and done their part nobly and well.

The beautiful green tree which germinated so promisingly at first, and grew so flourishing, giving promise of such fruitful yield, before the harvest time appeared, was robbed of every flower, almost of root, body, branches and foliage; and yet every one "wonders why our Lyceum is not a success."

We are not disposed to be personal; there are undoubtedly some well conducted Lyceums to-day; but so far as our knowledge extends, they have gradually drooped, and finally faded entirely out of existence. As examples I might quote Detroit, Adrian, Jackson, Coldwater, Kalamazoo, Grand Rapids, Lansing, Sturgis, Allegan and several other places, which once boasted of large Lyceums, where none exist to-day; indeed I know of but two in the whole State, at Battle Creek and Rockford.

Can we justly wonder, when our Lyceums are so uncommon, unpopular and uninteresting, that our children one by one have left our ranks? And we know it to be a fact, that it is only by the greatest efforts, with promises of club dances in the winter, or rides, parties and pic-nics in the summer, that those who do attend, are in one sense bribed to do so, not of their own desire. They dislike to lose favor with their associates at the public schools; they don't enjoy being snubbed very well—any better than grown up children; and I never saw one of these who could bear it very gracefully! It is very unpleasant to them, the sneers and jests of the children of church people, who point the finger of scorn at those belonging to Spiritualist families, and thus out of fear, or over entreaty, they are at last persuaded to attend the Sunday school, until the number attending these schools, swell to a surprising extent. In Battle Creek the Methodist school numbers over five hundred pupils; and I confess my own little girl attended there during the winter, simply because she could not resist the repeated entreaties of her playmates, whose society she did not wish to lose. Thus one after another, the children of Liberalists and Spiritualists, have through our failures, been forced to wander from home, and their mother's protecting fold; this is a sad, but true fact, no one, I think will deny.

I exceedingly regret the present condition; would that I were in any case in my power to redress past failures, and make our Lyceums become, what they can, and ought to be, both numerous, interesting, instructive and successful.

Several years ago, it was my pleasure to attend the Lyceum at Grow's Opera Hall, Chicago; it was at that time large and flourishing, under the efficient management of J. S. Avery, conductor, and Lou Kimball, guardian; who was also the active editor of our only child's paper, the Lyceum Banner; this worthy sheet, also failed, for want of proper support, as a natural result of our universal inability to continue our Lyceums. At the time of my visit there, it chanced to be the day set apart, for their monthly concert; an admission fee of twen-

ty-five cents was charged to all visitors at the door, thus securing at once financial success.

Here the exercises were entirely performed by the children, consisting of music, silver-chain recitations, gymnastics and marches; after which came declamations and dialogues, interspersed by songs, also quite a troupe of silver "bell ringers," ranged in order, boys upon one side, girls upon the other, standing according to their height, the smallest being very small indeed, to understand this art, which all seemed to with perfection, and performed this interesting feat, quite as creditably as some noted companies of traveling "Swiss Bell Ringers."

We were charmed and delighted; and returned home enthusiastic over the grand prospect, of what great results, might in time be achieved; yet we also realized, that much effort on the part of the managers, must have been expended in the way of time and practice, ere children were so well trained, as to be able to give such a grand entertainment.

At Battle Creek we were not so prosperous; yet our Christmas tree and exhibition were always a success, and made so, too, through the efforts of the children. Last Christmas we attended a like gathering in our city, and although we lay the blame at the door of no one individual, yet we are sorry to state, that save a brief opening speech made by a former conductor, and a few appropriate remarks by our worthy Bro. Stewart, who chanced to be present, the balance of the entertainment consisted of a few pieces of select reading, by grown up people; the audience small, and the children belonging to the Lyceum few in number.

Surely there is a general deficiency somewhere. Ought it not to be the first duty of Spiritualists to search out the apparent or hidden cause which has produced serious defects, and profit by past experiences, by speedily righting our errors? The Lyceum hour should be occupied by the children, save as we only act as their instructors. There are other moments given us for our own improvement and speeches; and we should study in hours when absent from the Lyceum, to collect such gems of truth and wisdom it may be our opportunity to impart. Are not our children the first objects of our care and consideration? Can we do too much for their welfare? And yet are we not living in a day and age when each mother spends one-half of her precious time in needlessly trimming the wardrobe of herself and girls? The physical is always well cared for, never one ruffle or flounce forgotten; but what amount of time and attention is given to their mental and spiritual needs?

"Oh," says one, "the Lyceum takes up too much time; I must have my leisure on Sunday for reading myself." Says another: "Others have become disheartened and ceased all former efforts; to this class we ourselves belong." We esteem and respect the earnest, honest efforts of all who desire to cultivate their individual selfhood to the highest possible extent; but when they selfishly do this to the utter exclusion of bestowing one single thought to the proper unfolding of our own and other's children, we grossly neglect our first and divinest duty.

Think you we have paid proper respect and deference to the good angels, who so kindly interested themselves in our behalf, and sought to aid us in this divine work of educating our youth? Nay, we have sorely grieved and disappointed them, by trampling the golden sands of wisdom, lent us, in the dust.

Instead of robbing their beautiful plan of one single item of interest, we should have added thereto many new and attractive changes of useful instruction. Spiritualists, had they been sufficiently harmonized, would have had the power to do this, for many of them have the ability and the means, only such are too miserly to expend it.

I would have procured from all parts of the world, especially ancient countries, geological specimens; also works of art, sculpture and paintings; all that means could supply, hung in our halls, and subjected in the presence of the children, to comment or criticism by capable teachers, that each child might be encouraged in manifesting any talent possessed, whether of art or mechanism. But we should never forget the child's body demands action and attention as well as its mind, and we should give it every chance that a Lyceum affords.

Do not understand me to mean that I would always and repeatedly follow after the aforesaid plan laid down by A. J. Davis. Not so; although I cannot at present formulate any definite theories upon which to act, yet I think the above plan cannot be bettered, except by a change of programme occasionally.

Last Sunday it was our pleasure to attend the Lyceum at Battle Creek, under the management of Mrs. M. P. Cummings, conductor; and I can truthfully say I was never more interested or better entertained, although there were neither gymnastic exercises or marches, but she called upon every person present to arise (both large and small) and relate, separately, some gem of thought, or item of value, which was done with an interest that showed great care in selection. Only one great defect: the number of children present was small, less than usual, she informs me; but for this she is not to blame, as she has but recently enlisted herself in the work. While I witnessed the fact she evinced in interesting and managing those around her, I was

led to feel one who could show herself so capable, under such unseemly conditions, could certainly produce great, good results under favorable circumstances. Of course, we do not think our success is dependent wholly upon our numbers, yet it is the numbers we earnestly desire to reach and interest.

But I would pass briefly over our repeated defeats and general failures, since we realize it is because of the inexperience and misdirected teachings of those into whose hands this sacred work has fallen, that our Lyceums, as a whole, have become retrogressive instead of progressive. Allow me to ask every Spiritualist present to look deep down into their hearts and question, have we acted wisely and discreetly in the manifestations of inharmony, wrangling and discord, which has so terribly darkened the outward semblance of our beautiful harmonial philosophy, until we have to a great extent become the world's object of scorn and contempt?

Have we, as a body, set a proper example before the rising generation who are to follow in our footsteps, and likewise become teachers in their turn? It is in them that we hope and trust that the world will ere long be convinced that we really do possess something better and more ennobling than that of by-gone ages; but will they be capable and enabled to do this sacred mission? Judging from our examples and teachings in the past, we fear not, unless we speedily change our course and become more united in purpose and act.

Why, my friends, what sort of spirit and dispositions can we expect our children to manifest, when grown people exhibit such unmistakable signs of an unchangeable temper, as we frequently do towards each other? The past is gone; the future is ours; let us turn our efforts and attention to the erection of a higher, firmer and more abiding structure in our future Lyceum movements.

If a piece of land was ours, which was thickly covered over with brambles, thistles and sand-bars, how much hard labor, expense, care and toil must be given ere it could be of great value to the possessor, or become useful and profitable, for we all know how hard to extinguish are these pests. Therefore we would not bequeath a given piece of landed property to our children by first sowing these onerous seeds broadcast over its pure soil, that they necessarily travel the self-same road that we were destined to tread. But we are taking the same course with the pure mental soil—the garden of their hearts, whereon a divine hand had implanted only seeds of wisdom, love and truth. We all know how hard to eradicate and efface are childhood's earliest impressions. I earnestly appeal to you, each gray-haired sire, and silver-crowned matron, who listens to my voice to-day, are we acting wisely in our course of sending our children to the orthodox Sunday schools? Ye who have been born, grown and educated by the church, until perhaps mature age has furrowed your brow with many a trace of care and sorrow, ere ye turned away from the narrow, beaten track wherein your forefathers trod, because a brighter, diviner light shone in upon your souls, and attracted you to more beautiful paths, where rippling rills and singing birds invited your entrance to a roadside strewn with fragrant flowers instead of poisonous thorns; flowers of love, charity, purity and humility, instead of the rank weeds of bigotry, darkness and blind doubt, which had hitherto obstructed your progress.

There are already quite enough of errors taught in our day and public schools without sending our darling children to the Sunday school to learn them; and yet Spiritualists are generally sending them there; to learn what? The very ideas which they are themselves, to-day, striving to outgrow. Strange consistency! thou art a jewel, of rare and uncommon worth. There is in the Sunday schools the one incessant lesson taught them: "Jesus died for them!" Jesus! Jesus! everywhere! The sermon is full of it, the hymns and the prayers; the lessons and instruction embody little else, save "total depravity" and "vicarious atonement;" every Sunday school book, tract and paper are full of it, and echo and re-echo the same monotonous thought.

Just think for one moment of the unformed mind of a sweet child, filled with its natural, divine impulses, its whole life manifest in its innocent, trusting love for all that is good, beautiful and lovely; all brightness, joy and implicit confidence! Then crush out all this wealth of soul, this pure, gushing fountain of beauty, hope and aspiration, by constantly instilling into its embryonic mind total depravity in all its withering deformities.

When we contemplate the wonderful possibilities of childhood left to naturally expand and develop in freedom, the innate purity and loveliness within, this scene presents a truly sad picture to behold. But far worse in its effects are the errors presented to the youthful mind through the teachings of the atonement. Its simple mind cannot grasp the idea of the atonement (which is the only beauty connected with it), but takes in all the bloody horrors of a being nailed to the cross, a crown of thorns upon his brow, anguish depicted in every expression and feature, bruised, torn and bleeding in every pore! This is the frightful picture represented to them of the Jesus they must adore; because "God gave him willingly to suffer this inhuman death and crucifixion, to redeem this sinful, though innocent child, from hell!" What ideas, think you, of justice, mercy and love, can such teachings instill into its young heart of the wis-

dom and love of God? Nay, it is filled with instant horror, dread and instinctive misgivings.

If this picture were only once held up before their awe-stricken gaze, there might possibly be left a chance of forgetfulness, but it is constantly and hourly taught them, and its dire effect is to utterly crush out and destroy all the purest, holiest emotions of the soul.

Let us, I beseech you, my brother and sister Spiritualists, speedily and quickly form some plan of future action in harmony and unity, whereby we may snatch our precious children from the devouring flames of such destructive conflagrations. I am rejoiced that the officers of this convention have paused in their upward flight after spiritual knowledge, to gather up the children at this hour, looking also after their immortal souls as well as our own.

May the State Association of Michigan, Mr. President, henceforth and forever foster our Lyceum cause, by endeavoring to establish them all over our beautiful peninsula, and as with outstretched arms enfold them within its embrace of protection and encouragement. The aged are weary; they have accomplished their task; let them rest from their labors. But the young men and maidens of to-day, may they realize the necessary demands of the hour and the responsibility of the trust which awaits them. May they go forward nobly, bravely, courageously, bearing the armor badges of leadership in the letter and spirit, feeling and knowing that they are the standard bearers of what future ages shall become, mentally, morally and spiritually, under their faithful instruction.

In a few brief years I hope and expect to see that day when our Lyceums shall have become so successful, useful and popular, that our children will no longer meet with the ridicule of their sectarian playmates, but be treated courteously and deferentially by them. When we have done all our duty faithfully they will no longer be ashamed to be known and recognized as Lyceum scholars, but proud of the position, and ready and capable also to instruct those who now travel so assiduously in 'one beaten path, looking neither upward nor onward.

When that day arrives we shall see our Lyceums fill our streets in marvelous numbers on their festal days, marching to glad notes of joyous music, bearing aloft their beautiful banners, with uniform badges, not in representation of ancient superstition and traditions, but they shall represent the present day and age of love, purity and progress. We shall then read, emblazoned in letters of gold, as the silken banner is borne onward, pointing with symbolic significance upward and heavenward, the motto to which shall indeed be the watchword of the hour—Progression!

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