Gruth Genes no Mask, Bows ut no Human Sheine, Seeks neither Place nor Spplanse: She only Jaks n Hearing.

VOL. XXIII.

[JNO. C. BUNDY, EDITOR.]

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CARPENTERIAN CRITICISM.

A Reply to Dr. W. B. Carpenter.

BY "M. A. (OXON)"

Dr. Carpenter has been playing at ninepins. 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 fitly retorts on him, when he finds fault with the former gentleman for his continued investigations, alleging with his usual native egotism that "I, 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."

'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 meantime 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 those 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 accursed 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 unction 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 e'en 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 Grookes being quoted, but I cannot help that—Mr. Grookes in his late 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 Praceedings 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 phenomens of Spiritualism. I have written many; and have a standing acquaintance with many members observe and record such phenomens; 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. Curenter 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 penetralia of Burlington House he keeps some scribes, as great painters have prentice-hands to sketch their subjects and to fill in unimportant details, and that to them he relegates the task, of sketching his diatribes on Spiritualism. If he does it himself then he must answer to the charge of very grave "ingenuese"

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 excerpts 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 readymade 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 Mesers. 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. Epes Sargent), and with E. Fay and 1. 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. The 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 working 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 working, 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 deplores. 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 him-

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 provides 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 disinterested, and with a more careful and judicious handling. As it is the work is instinct with animus; the tones of the special pleader 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 Homemade.

Such as it is, however, the book comes in very handy for Dr. Carpenter. He quite revels in it; clutches up handful after handful of unsavory mud, and heaves 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 tom-ahawking 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 for that the production of flowers, fruits, &c., in dark scances—now, it will be news to my readers, "one of the commonest mediumis-tic performances"—is completely exrerum natura, "a piece of jugglery which a thor-ough 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, 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." 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

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 baidly stating a conclusion which causes me profound astonishment, he tells me that "he 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 cognisance 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 philosophic teaching imparted by the University of Oxford, the sconer that teaching is reformed the better for occurrence and ration—

One hardly knows where to begin. In the first place what has the University of Oxford to do with the opinion of a fifteen

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. Wyld, F.R.S.E., LL.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. Croll, 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 phicability 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 woll be found to end with one. I assert nothing but what I can prove: I do but submit the ideas of—Dr. Wyld.

And it seems to strike Dr. Carpenter that I am the propounder of a new heresy, which one Boscovitch some time ago also leant 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 slove.

corded 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 handonits 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 Douglass, in South Audley Street. And further, lest he should say 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 shrugh his shoulders and say, "These things are exterum natura; a mere piece of jugglery which a thorough investigation must detect." Well then, detect it! But that is precisely what Dr. Carpenter will not do. He will have a medium to his house once; were cuffs of special construction which He will have a medium to his house once; will do his best to arrange matters so that phenomera 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 condi-tions of observation what he has only cast one of his proverbially accurate glances at! SPIRITUALISM AND MEN OF SCIENCE.

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

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 dustheap 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 thin-skinned people ashamed of their beliefs, afraid to acknowledge them. They warn inquirers off 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 see

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 combatting facts with a priori arguments and answering 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 Genunciation, 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

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 orin man's mechanism that our theories can not 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 paychologists, who hitherto have asserted soul from their inner consciousness, and sup-ported 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 beast—if they can prove but a fraction of their assertions, our doc-trine of materialism is scattered to the from their inner consciousness, and suptrine 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 against the results of the world will be applied to the world will be applied to the world with the catastrophe be averted? 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 de-clare 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

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 notlons 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 asy 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.'

II."
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 Spencer revives in the decorated learning of Gray.—Willmott.

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 emulation of good example, sympathy in our griefs, succor in our distress.—Madame de Lambers.

THE ETHICS OF SPIRITUALISM:

System of Moral Philosophy.* By Hudson Tuitle.

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 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 hones 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 fails 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 subtile and ultimated 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 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 cternal 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 rains as soon as the staging is removed.

The spirit of the animal may be compared to an incompleted 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

But, as the animal merges through intermediate forms into man, and the infant knows less than the perfect animal. the line of demarkation 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 be 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

Studied in the light of this theory, creation becomes a continuous evolution from the carliest, 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

Rapidly, and in harest 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 poputing 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 CONFEREND, 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 consummating 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. *Copy-right by Hudson Tubbs, 1871.

our ignoble brethren, all the forms of life beneath ut, 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 MOBAL 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 formstion 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 regetable 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 CORESION, 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 asun der, 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

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 or gans 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 co-related 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 climinate 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 rests 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 northe 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 Conscious ness and not the moral Consciousness the Intellect, Here we grasp the true distinction between

> RIGH AND LOW. To be Continued.

WHILE phenomenal Spiritualism is really the foundstion 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

—Kayner.

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. Site 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 scances, accumulation of past and present years. The reading of probably one hundred books and an endless amount of newspapers, magazines, etc., upon the new phenomens. 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 peas 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 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 ordinary books, or equal to four hundred and ordinary sermons, or more than ten times as many as the eleven clergymen of Oakland preached, where the phenomenon began four years ago. I find in these 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 Like all pusiness, 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 gently saying it makes you unpopular—one world at a time, etc. Among this rubbish, I find about thirty-three thousand dollars cashing to the eleven clergymen of Oukland for presching 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 servants of the Lord who neither one, or all, or all their predecessors, from 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, "Forget-ting 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. 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 a victories and the glories of a true human life in the of existence and the glories of a true human life in the realities of spirit existence. None so poor as not at east 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 publications issued 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. Phys ical 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 earn to do acts of loving kindness. The murdere 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 what 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 how the truth, give of what God in his good providence has given you to spread this truth. given you, to spread this truth, or unto you there com-

eth 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 earthlife 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 sub ject of modern Spiritualism, or in better words, the truths of existence for the present and eternal years.

THE LIBERAL LEAGUE MOVEMENT.

A Call for Organization by the Chairman of the Na tional 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 continuism. It requires but the processor male and any things of the continuism. enthusiasm. It requires but ten persons, male and fe-male, 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 especial 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 at once, call together the hoerais of their town or neighborhood and arge 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 election a president, secretary League Platform, and electing a president, secretary 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., at 281 Washington street, Boston. Send him the names of your of-Scers 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 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 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

My idea is, that it is best for liberals of all schools of thought to unite together, in this movement, the Spir-itualists, the Materialists, Free Religionists and Liberal Christians, all who indorse 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 ald the movement. If we all, with one accord, take hold of the work we shall succeed beyond our most

hold of the work we shall succeed beyond our most sanguiue expectations. Shall we all, at least, make an effort to do something worthy of the grand principles we prof<u>es</u>s?

H. L. GREEN, Chair. N. Ex. 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 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 what-ever effects the interest of one obscure individual, ef-

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 endiese 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 proving follows that in order to be used as a medium, a person cannot work at any secular employment. Mediums for this reason must be succored, and they of all others need sympathy, and in many instances material

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

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 clas-sical 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 wounded; and there are tens of thousands of men now living who only for the sympathy and motherly care, wifely 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 advanage of this point, and what a vast amount of benefit it confers on mankind, in its various orders of sister-

hood, 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 recutation of the skeptic's arguments; for, this age must have evidence; therein, we are strong, and orthodoxy 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 dissension, envy, and strife among mediums and Spiritualists generally, realizing the fact, that, if they can sow the tares 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? "Wedp 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"

garrets—and starve. Recognizing the fact that mediums all over the country, are suffering from the want of the necessaries 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 dissem-

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 male Spiritualist would not think it an honor to hald to a register whose object is a land. an honor to belong to a society whose object is so laudable? The executive committee finds out and walts upon all the wouldbe recipients, and all the question that is asked, is the person a needy medium? All fe-male 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, interchange of

on; then social festivities are in order, interchange 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 whe do not acknowledge themselves as such: they in many instances, have more selves as such; they in many instances, have more



LITTLE SUNBEAM.

A Christmas/Story by Onina.

Given at the Unristmas Festival of the Chiedgo Progressive Lijeeum, at Grow's Hall, Thursday Evening, Dec. 21, 1871, through her medium, Mrs. Cora L. V. Richmond.

i have come all the way from my world to tell you about Httle Sunbeam. You know her, perhaps.

Liftle Supbeam dwelt in a palace of gold far away in the sun, where her father was king. She drank from cups of gold, and ate her food from tables of burnished brightness. Every day she rode with her father in his golden chariot around the earth (or seemed to do so), and her life was one of continual splendor.

You would think that she could have no other wish, and that she was perfectly happy there, but Sunbeam was restless, and longed for some other sight and sound than

those she had each day.

She asked her father if she might go to the earth. She had seen its shadow as they were whirling around it, and she said: "I hear they have very few sunbeams there, while here you may have as many as you choose. Her father tried to persuade her not to venture so far, and that she might encounter much evil; but she, prevailed at last, and flew away toward the earth—so fast, so far. She peeped at other worlds as she passed by, and would have liked to linger had she dared. A glance at the moon did not please her, and sent her shivering toward the earth; for, do you know, the moon is only bright on one side. As she drew near the earth, she saw a huge mass, black and unshapely, and she was going straight toward it; nearer and nearer, and huge arms folded her about and held her a prisoner, with a fearful roar and growl. was the Giant Thunder, and his eyes it was the Giant Thunder, and his eyes flashed lightning, and he uttered growls of joy. When they saw little Sunbeam a captive, the clouds began to weep (they always do this to conquor the Giant Thunder, who holds them there), and they cried until little Sunbeam fell asleep; and they melted the house of the Giant away. house of the Giant away.

When Sunbeam awoke she was in a drop of rain, on a leaf in the woods, and everything was new and strange and shadowy to her (for she had never seen anything but golden light). She thought it looked very pretty, but she felt alone, and began to loubt if she had been wise to come; she trembled as a passing breeze stirred the leaf on which she rested, for she thought the Giant had come again. While softly musing, she saw a dark chariot (not like her father's shining one) approach, and a lovely lady leaned from it to see the wood. Synbeam saw her brow and neck and arms were covered with sparkling drops, and she heard the lady exclaim, 'O, how beautiful! the raindrops look like gems." Then she ti o ight those drops are gems, and must resemble me. How I wish I could be a gem, and rest upon that lovely form, instead of being here

where it is so lonely. The lady passed, as Sunbeam shot a plaintive glance toward her, but it was only seen an instant, and then her chariot rolled on. Sunbeam then felt a shock; all was dark; the leaves and trees were gone; another giant had devoured her—the Earthquake. She was buried in the earth; no light; no shape; no sound, except the growl. Had she sinned in wishing to be a gem? She swooned away in fear.

For thousands and thousands of years she lay imprisoned there, unconscious of

sight or sound; only aware that she was held in the clasp of the mighty glant.

Do you know how long it takes to make a gem? Ages Sunbeam was there—longer than I can tell. After she had slept and waited so long that she scarcely could think or remember who she was she heard a or remember who she was, she heard a shock (was it the giant?) and a pitching, and then the walls of her prison gave way, and she felt the little house in which she was lodged roll down and stop; then some one picked her up, and there was cutting and iling (O, how it hurt!—and would they kill her with this new torture); then she saw the light at last! How bright it seemed after her long imprisonment, and Sunbeam flashed out an answering ray, until she heard a voice saying, "Yes, it is a gem, but not of the first water." How sad! She was a gem—her prayer was answered; but to be shut up so long in that dark prison, and then only be imperfect after all. She felt her heart grow cold, and soon she saw a lovely child come dancing by. She had golden hair and a fair face, and a bright light within her eyes. O'that I could be the light in those bright eyes! thought she; and even as she wished it, some subtle spell transformed her, and she found herself enshrined in the lovely eyes; but all was not bright light at last! How bright it seemed after in the lovely eyes; but all was not brightness even there; the little girl had a heart, and behind the eyes a brain, and sometimes the heart was willful and the brain naughty; sometimes there was sorrow and repining and tears, and Sunbeam could only shine forth from the eyes when there was peace and joy in the heart and brain. Then as the girl grew to be a young maiden, the heart was proud and cold, and she sent Sunbeam in cruel shafts of light to pierce the hearts of young men whom yet the maiden hearts of eyes that had no pitying glance! At last the maiden's heart was pierced with love, hopeless and unjoyous, and she wept little Sunbeam out of her eyes in floods of bitter tears. and tears, and Sunbeam could only shine bitter tears.

Little Sunbeam then nestled in the heart of a pure lily, and shone in the golden stamens. Here for a time there was peace. It was such rest, and the lily was white as snow, pure and gentle, and pitying, too. But, alse! the tempest came, blighting the fair flower and scattering its petals to the earth. The world was brown and sere, and the cold bisats of winter beat little Sunbeam to the ground, and she lay half in stupor

near a stone wall. It was near the Christmas tide upon the earth, and the snow, like a white mantle, was spread upon the earth; but Sunbeam had not dared to creep forth from her hiding

At the midnight hour, when the stars were chiming seven bells above and the were chiming seven bells above and the winter king was reigning below, Sunbaam—half salesp, half dead—heard a voice full of wee, and pleading: "O, pitiful heaven! O, companionate Savior! send me one ray of hope; O, merciful mother! one ray of light—one sunbaam, to lighten my sorrow." The voice mourned and prayed, and aroused

Sunbeam to such true pity that she earnestly sought to find the sad heart whence came those mournful prayers. Perhaps she thought, "I might be a comfert—the voice prayed for one sunbeam." and she flew round and over the stone wall, but it was high and wide and strongly built and there high and wide, and strongly built, and there seemed no way to enter. Night after night she heard the prayer, day after day she sought to enter. O, how her heart longed to pierce the stony wall and bring some peace to the sad soul within. Earnest desire to do good to another is sure to meet with success, and after long searching, Sunbeam found a small crevice—very small, yet Sunbeam was not large, you know-a very little Sunbeam—and she crept coyly, safely through, and Yound herself in a prisoners' cell—dark, gloomy, and full of the sorrow of a man without hope. She lighted on the wall and rested there. "O, my God, I thank thee!" she heard the sad voice say thou hast sent me a ray of thy blessed sunlight, perhaps a token of hope for my soul." and then he kissed little Sunbeam-once, twice, thrice,

All day she remained upon the wall, and at night she slept quite near, and could hear the thoughts and prayers of the prisoned man. "I have made him less sorrowful," thought she; "O, how I wish I could do him a great good." And she heard the chimes of the Christmas hells and felt the great of the Christmas bells, and felt the great tide of joy sweeping down over the world, because of the child who blessed the world long ago; and the prisoner was thrilled with a deeper sadness as he remembered his own childhood, as he thought of his own little children, and his wife in heaven. "O, Divine Goodness, I may hear no word from those sweet voices!—am I shut out forever from all hope of the Christ-joy of to-day?" Long before the morning light, Sunbeam awoke; a great thought and prayer was in her heart. She would try-heaven could not be farther away than her own long-lost home. She would find it, and bring the poor man some tidings and hone. She prayed to go to heaven to find them, and her prayers gave her wings, because it was not for herself she-prayed; and she arose, and arose, to where the light was almost too arose, to where the light was almost too dazzling, and made her poor little glimmer seem like a small taper; but she found, she knew not how, three angel children and the sweet angel wife of the helpless man. They followed her swiftly, and came into the prison cell, flooding it with light; and when the near man awake they stood before him. the poor man awoke, they stood before him, with angel pity and love, and little Sunbeam rested upon the wall as though she had never been away. "My little Sunbeam has done it all," he said. "I knew it was a promise." His body fell back upon the hard couch, and Sunbeam knew the prisoner was set free and clasped in the arms of the angels he loved.

The last I saw of little Sunbeam, she was hastening toward her father's home, lighting the pathway for the angel mother and children, and the father, set free from earthly pain.

What I wish you all to know is, that you are each a "little sunbeam," but that seeking another station, or to become something greater, your power is gone, so the next time I see "Little Sunbeam" I hope it will be in your own sweet lives. And now in that high heaven the Christmas stars chime like golden bells, and the way is paved with light for the love of every child of earth.

BOOK REVIEWS.

LEAVES FROM MY LIFE, a narrative of per-sonal experiences in the career of a servant of the spirits; with some account of American Spiritualiam, as seen during a twelve months' visit to the United States. By J. J. Morse. London: James

In this beautiful little volume, the author has briefly and modestly told his experience as a medium, and the story is one of deep interest. He is a representative medium, and consequently everything connected with his life and development has value. We learn that Mr. Morse was born in 1849, in London, England, and is consequently only twenty-eight years of age. His mother died when he was four years old, and his father by a series of reverses, was soon after reduced to poverty. When nine years old he lost this parent also, and was consigned to the cold charity of distant relatives.

At ten years of age, his education was completed—that is, what little he had. He says, page 3: "Thus it will be seen that my education, imperfect as it was, ended before I had fairly turned ten years of age, and from that time up to the present, I have not had any scholastic training whatever. I had to work and that unceasingly and unsparingly."

sparingly." He was a messenger, then entered the services of a locksmith, and in 1862, became a sailor on shipboard-he met with an accident, and for six months lay in the Union House (hospital). In 1868, he was first introduced to Spiritualism. He had always been buffeted by the world, and if there was any change it was from less to greater labor. He had no education, and admits that he did not experience any inclination or desire for knowledge. He was conscious of a pe-cultar guiding influence, which he now knows to have been that of his angel mother. He attended scances, because interested and his sensitiveness increased to a most troublesome extent. He did not comprehend the power which was at work in his nervous system, preparing it for the transmission of messages. He strove against the spiritual influence, and the result was of a most disagreeable character, as is al-ways the case. The spirit power constantly advised him to let it have its own way, but he dissented, and was driven into acqui escence by the constant adverse strokes of fortune. Reduced to the lowest condition financially, he of necessity adopted an abstemious diet, somewhat like the prophets of old when they went into the wilderness, and at the end of eight months, it so happened he attended a circle, and for the first time the influence sustained a lengthy, continuous control. Soon after, Mr. Burns made arrangements for a weekly seance at the Spiritual Institute, and the reports of these became a notable feature in English Spirit-

In 1875, Mr. Morse came to America on a lecturing tour, and his brief discriptions of American life are most interesting and truthful. Evidently our ways were strange to him, but he comprehended them, and does not burlesque or caricature. He thinks American women beautiful, but not retaining freshness as long as their English sisters, and admires their self-reliance and indepen-

and admires their self-reliance and independence. He thinks religion is characterized by sonorousness; which is quite true.

Although in theory all Americans are equal, he finds class distinctions as sharply drawn as in England. "The President has to pay railroad fare likean ordinary citizen, and theoretical equality is loudly proclaimed; in practice it is found only in death."

He has many interesting and convincing tests with various mediums, and gives many charming bits of description of American manners. His year's sojourn among Spirit-

ualists, well qualifies him to speak of American Spiritualism. He finds that it presents very many points of difference in comparison with that of England; its style and character, genius and thought, are more radical and speculative than our own. It is conceived by many of its advocates that no question is outside its limits; polities, religion, sociology, finance, commerce, and every imaginable philosophy, are broached from its platforms with a grace of oratory and power of eloquence which, if lacking in logical acuteness and rational sequence, lend an undentable charm to those whose reasonicgs are not of the factarian and practical

The discourses by Tien which form the latter half of the book are excellent. The narrative of Mr. Morse is direct and unadorned, and carries with it the convic-

tion of the author's honesty and sincerity, as he says, it will be of value when the history of the movement is written. The attractiveness of the book is enhanced by an excellent photograph of Mr. Morse, and of Tien, his control.

Magazine Notices for January, Received too late for mention last week,

MASONIC JEWEL. (A. J. Wheeler, Mem-phis, Tenn.) This number is filled with interesting articles.

THE WIDE-AWARE. (D. Lothrop & Co., Boston.) Contents: A Christmas Poem; The Little Savages of Beatle Rock: The Child Toilers of Boston Streets: What Kittie Saw; True Blue; The Little Mother; Christmas in a Cabin; The Jolly Christmas of Sevens; A General Misunderstanding; Robin Hood's Miracle; The True Story of King Marshmellow; Christmas Roast Beef;
A Little Scheherazade; Kitty's Happy
Thought; A Christmas Charity; Kitty's
Christmas; Little Miss Muslin of Quintillion Square; Plum Sant-A Claus; What Bob Saw at "Gwam-Pa's;" Parlor Pastimes; Christmas song. This number, as usual, is beautifully illustrated.

Items of Interest-Gems of Wit and Wis đom,

GIVE me an eye to other's failings blind, (Miss Smith's new bonnet 's quite a fright behind:)

Wake me in charity for the suffering poor, (There comes that contribution plate once more!) Take from my soul all feelings covetous,

(I'll have a shawl like that or make a fuss!) Let love for all my kind my spirit stir, (Save Mrs. Janes! I'll never speak to her!)

Let me in truth's fair pages take delight, (I'll read that other novel through to-night!) Make me contented with my earthly state, (I wish I'd married rich, but it's too late!)

Give me a heart of faith in all my kind, (Miss Brown's as big a hypocrite as you'll

Help me to see myself as others see, (This dress is quite becoming unto me!) Let me act out no falsehood, I appeal,

(I wonder if they'll think these curls are

Make my heart of humility the fount, (How glad I am our pew 's so near the front!) Fill me with patience and strength to wait, (I know he'll preach until our dinner 's latel) Take from my heart each grain of self-con-

(I'm sure the gentlemen must think me sweet1) Let saintly wisdom be my daily food, (I wonder what they'll have for dinner good!) Let not my feet ache in the road to light,

(Nobody knows how these shoes pinch and In this world teach me to deserve the next, (Church out? Charles do you recollect the

AGREE, for the law is costly.

TRUTH is simple, requiring neither study nor art. CURIOSITY about trifles is a mark of a lit-

THE great end of a good education is to form a reasonable man. RECREATION is not being idle, but easing

the wearied part by change of business.

lé mind .

INFINITE toil would not enable you to sweep away a mist; but by ascending a little you may often look over it altogether. So it is with moral improvement; we wrestle fleroely with a vicious habit, which would have do hold upon us if we ascend into a higher moral atmosphere.

At a public gathering lately in New York, one of the gentlemen present was called upon for a speech, and this is how he responded: "Gentlemen and women, I aint no speecher. More'n twenty years ago I came here a poor idiot boy, and now what

We watched her breathing through the

Her breathing soft and low. As in her breast the wave of life Kept heaving to and fro.

So silently we seemed to speak, So slowly moved about, As we had lent her half our powers, To eke her living out.

Our very hopes belied our fears, Our fears our hopes belied-We thought her dying when she slept, And sleeping when she died.

For when the morn came dim and sad, And chill with early showers. Her quiet eyelids closed—she had Another morn than ours.

-Juvenat ... EMINENT stations make great men more great and little ones less.—Bruyere.

RARE is the union of beauty and virtue.

People are never made so ridiculous by the qualities they possess, as by those which they affect to have.—Rochefoucauld. . .

MEN sometimes say, "I can not do so and so, because I do not feel very well to-day." You ought to be ashigned to say so—and that, not on scientific grounds, but on reli-gious grounds. God has made that body of yours for purposes of use, and has given it enough to do of things that are noble. Society needs it and you need it. And you have no business to let the old engine rust out for want of employment, nor to let it get out of order through neglect or abuse.—Holbrook.

Man's nature is indefeasibly divine; let us hold fast what is most important of all faiths, the faith in ourselves.—Carlyle.

Continued from Second Page. money than the overt believers, and if the Helping-hand society has an efficient executive committee, their money can be got at for the benefit of the association. The bushel over their light need not be distribed; let'them remain in the churches if they wish; but make them aid the cause. By enlisting hearty, earnest souls in these organizations, an untold amount of misery can be avoided by aiding mediums to bridge over temporary want, and terms of physical disability, till they can be self-sustaining. The amount of united sympathy thus brought to bear will add cohesive strength to the spiritual movement, and accelerate its growth; 'as the Scotch say, "Many mickles make a muckle."

Much good has already been done by one society; let one locality emulate another, and strive to add the most to its credit in the work; keep busy; every Spiritualist can do something to advance mankind a step further.

Rich Spiritualists give as a reason for not appropriating money, in the form of gifts, bequests, etc., that there is no society to place funds in.

Benevolent societies of this or similar kinds could be chartered by the various states, and then money from the latter sources would flow into them, and would be legally safe.

Cavilers may say that these institutions would fester drones and unworthy mediums; suppose that one out of ten, that were helped, were of the latter class, should therefore, the other nine suffer on that account? There are thousands of persons tenderly reared, well educated and highly gifted mediumistically, who naturally shrink from the opprobrium heaped upon Spiritualists, dreading to be developed as mediums for fear they may come to want, whereas if they could be added to the active workers, it would be a great acquisition.
Fraternally yours,
WM. Wiggin.

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CHICAGO, March 19th, 1877. TO READERS AND SUBSCRIBERS. From and after this date make all Checks, Drafts Posts Money Orders and other Remittenees for the Publishin House of the Religic-Philosophical Jouenal payable to dorder of JOHN C. BUNDY, Acting Manager.

LOCATION

CHICAGO, ILL., JANUARY 12, 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. The phenomenon of abnormal writing, independent of any known human agency, is now admitted as proven. "Psychography" is no longer a questionable fact. When some of the leading newspapers in the country, that have no love for Spiritualism, come out as the Springfield, (Mass.) Republican has done, and openly announce. in their editorial columns that Psychography can no longer be denied—that it has been repeatedly proved in the presence of persons having no interest or belief in Spiritualism, we think-na one can dispute that one great representative phenomenon in our series has at last been placed beyond all dispute. The liftle forthcoming volume by our correspondent M. A. (Oxon), will satisfy our readers that we do not speak too confidently on this subject.

If all is true that we hear from the East worse than mid-summer madness in the eyes of the Carpenters, Tyndalis, and Lankesters, is likely to have its verification placed on a demonstrable scientific basis. Recently a young man from the vicinity of Boston, James M. Choate by name, and who. will be recollected by many of our readers in Chicago and the West, as a must gentlemanly young visitor of some years ago, has been developed as a flower-producing medium. Instead of requiring a dark room he consented, at the instance of Mr. Newton, a wealthy and well-known investigator, of New York City, (from whom we personally received the details of his experiments during our late trip East), to sit inside of a cylindrical curtain of dark cloth, suspended from the ceiling in the middle of the well-

lighted room. 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. The spectators sit around the curtain or canopy, which is just large enough to receive a chair with the medium; there need be no darkening of windows, no locking of doors. The precaution of examining the medium and curtain is freely granted. Mr. Choate is the most accompositing of mediums in this. He has allowed gentlemen repeatedly to satisfy themselves that not a leaf nor a flower was hidden on his nude person, or in the clothing which he allowed them thoroughly to inspect, they turning it inside out and testing every square inch. Under these stringent conditions the results have repeatedly been most satisfactory. We are informed that on the 30th ult., Mr. Epes Sargent, Mr. John Wetherbee, Mr. A. R. Dunton, three other gentlemen and two ladies had a suddenly improvised scance with Mr Cheate at Mr. Sargent's house, with complete success.

Mr. Dunton, the well known penman and teacher of writing, is perhaps the most accomplished smateur in slight-of-hand in in the country. No one knows better than he the ways in which a skillful prestidigitateur can handle and conceal things before. your eyes. It was a great advantage, therefore, to have him on the committee of examination. He with Mr. John Wether-Mr. Sargent and another gentleman, took the medium into a room adjoining the library, where the canopy was hung, and there subjected Mr. Choate to a really crucial search. Mr. Dunton brought to bear on it all his knowledge. experience and skill in jugglery tricks, and kept a sharp eye on the medium's every motion, making him hold out his arms and keep his hands still while the examination was going on. Mr. Dunton then passed his hands over every part of the medium's nude person. His clothing was thoroughly examined piece by piece. The canopy, made by Mrs. Newton, of New York, for testing Mr. Choate and presented to him, was theroughly mamined in everypoors by dye gen-Mr. Choose and presented to him, was thereoned in all onghis aramined in every part in dive gen-his sorrow wied, "Limilian to him, but he flemen and two ladies of the party of eight will not rever to me." When a vision,

Under these stringent conditions, a large blush 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.

Spiritualists! a duty is incumbent on you under these circumstances, and in view of what it is in your power to do to help on the progress of a great revolutionizing truth-revolutionizing, but beneficent and anspicious, having a meaning intended for our advancement in spiritual life and strength.

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 ascomplished 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 freight-Circulate the documents,-tell all your friends interested in the phenomena that they owe a duty to the fruth in helping on the work of those who are laboring at a disadvantage. There are thousands of Spiritualists well able to subscribe for a spiritual newspaper, who yet do not lift a finger in aid. This apathy ought not to be. A little reflection will, we think, awaken all such to the resolve to contribute their mite towards the spread of the truth and the emancipation of mankind from ruling errors.

"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 Northroom who at once attracted the attention of every one. There were two gentlemen and three ladies. The younger was one of sinzular beauty, large, lustrous eyes, a wealth of magnificent hair, and general air of royal form and carriage. But her large, blue eyes had that wild weird far away look which plainly marked her as a maniac The history of this poor woman is very brief. Of most excellent family, educated in your own Troy female seminary, accomplished as a musician and an artist at the age of twenty-seven years she goes to the asylum for insane at Elgin, almost a hope less maniac. Five years ago she was <u>mar-</u> ried. A devoted himband and two levely children made a brief part of her life time Last winter the scourge to human life, diphtheria, took both husband and children from her in one short week. The shock was terrible, and she for days the summons that should take her to the lost ones. But the summons came not, and by the tender care and pray ers of those who wept with her she rallied

And for what? By some strangely sad providence she met a fiend in human form who professed to bring to mortal vision the forms and faces of those who have passed to the "shadowy realm beyond." She tried the test—"For dear love's sake 'tis true'—and by some art, human, devilish, or whatever it was, she fancied that she really saw the faces and had messages from her dead darlings. Her reason fled away, the dangerous and fascinating deception had done its work, and day by day she walked and talked with the dead. The case seems hopeless, though all that tender care and love can do to restore the wandering mind will certainly be done. It occurs to me to say that it is the meanest and most audacious sort of blasphemy for any man or woman to pretend to call the dead back from that "mysterious bourn." mischief which these pretensions have wrought is incalculable. They have wrecked strong intellects, they have broken up domestic happiness, and ruined numberless happy homes. The very fact that these frauds charge exhorbitant fees for raising the ghosts of our departed friends is proof sufficient that they are mercenary in their profession. They play upon the most sa-cred emotions of the heart. If it can be proved that they have in one instance brought comfort to the living by their man-ufactured spirits, we should like to hear of it. On the contrary, they have unsettled the calm of resignation and awakened feverish longings to penetrate beyond the veil which shuts out the life beyond death. It may be true that the spirits of our loved ones are permitted to come and be near us, to hover over our paths and invisibly lead us into safe and pleasant ways. If we have held some dear form close to our hearts, and felt the sweetness of a perfect and pure affection, and have afterward in teats and anguish seen it fade out of our sight, away from our embrace, into that dim unknown sea, whose waters reach round the world, how could it bring comfort and solace to our hearts to know that some traveling charlatan, some professional mountebank for a certain sum of money would exhibit public our lost one's face and form? Would it sweeten our grief to think that all our heart yearning all the Rachel crying of a mother's love, was powerless to bring back the loved ones, yet that power belonged to a stranger of questionable character, who never could have known the departed? If any friend of mine, over whom I had mourned in sinpublic hall and claim recognition, I would

purporting to be from the Spirit-world, approaches us at the dictation of some "dollar 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. I have a longing for an interview with one of these "invisible powers." I do not care how long the man or woman has been developing his or her arts, nor how many front seats are given to investigators, the fact remains unchanged—they are a precious lot of humbugs, blasphemers, and the truth is not in them. If any one can tell me why a simple spirit which, if it could come to us at all, might minister with a gentle and loving influence, should go careering around a hall in mid-air, playing upon a musical instrument. I will endeavor to believe in it. The lesson of the wrecked mind which I saw in the depot, teaches me we are better without ready-made ghosts.

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

ETHEMON.

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. HULING.

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. We then sent the Times' letter to Dr. Kilbourne, at Elgin, with a request for such information as he could furnish; the following is his reply: NORTHERN HOSPITAL FOR THE INSANE.

SUPERINTENDENT'S OFFICE. Elgin, III., 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 knowl-edge. Respectfully,

E. A. KILBOURNE, Supt. 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 projudices and inflame the passions of those undequainted with the facts, or to aid those desirous of counteracting its influence, especially when furnished by anonymous correspendents with such vain-glorious flourish of trumpets as the above, which amounts to nothing but a tissue of falsehoods frombeginning to end, woven out of the disordered brain of the correspondent himself.

Such blatant falsehoods would not be worth noticing at all but for the fact they will be quoted by the opponents of Spiritualism, and might/tend to mislead some timid investigators.

"Dominant Ideas."

The sentiments inculcated in early life, especially if corresponding to those impress ed 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 four centuries the race have been struggling to escape from the meshes of bigotry and ignorance, in which the world was enthralled, during the dominant era of papacy, known as the "dark ages," and yet, still, from heredity and the surrounding shadows of this dogmatic theology, there are many, who should they dare to think for themselves, and to investigate ontside of the charmed circle of creedal influences, would feel that they were treading upon forbidden ground and committing "the unpardonable sin."

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 to be resisted, as the influence of the Devil to be overcome. By thus crushing down the aspirations of the spirit to break from its tethers and rise into greater light and freedom, the soul-powers and energies become paralyzed, and are held through life subject to an imprisoning control of a dominant idea. As an illustration of the influence of this dominant idea, the following expressive letter is to the point. A regular correspondent of the Religio-PHILOSOPHICAL JOURNAL, an avowed Spiritualist of many years standing, a good neighbor, an upright citizen, and an honest conscientious man; handed one of his old neighbors a copy of the Journal, and invited him to read the same. In the eagerness of his hungry soul to obtain more nourishing food than the husks of theology have furnished, the famishing spirit could not rest-the poor man could not sleep until he read it all-and then his dominant idea sat down upon his uneasy slumbers. like a cruel nightmare, to disturb the spirit

PARDOE, PA., Nov. 3, 1877. 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 senti ment 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 pecple. I would think it no greater crime for an intelligent person to but poison in the food of my family, than to introduce such a moral pestilence into their minds. 1 don't think your intention is bad, but I am afraid you have taken a course that you will regret while eternity rolls on, unless you see things very different—as I hope for your own sake, for the sake of your influence in the community, you will soon see. I have written this with the atmost kindness, and hope to remain your friend and neighbor, but will ask you to excuse me from reading any more of what I believe to be the essence of profanity. I have heard a great deal of profane swearing in my time; I have heard a great deal of blasphemy amongst the low and yulgar, but I think I have never saw or heard more in the same time or space than I read in that paper last night. As you profess, and I believe design, to be a sample of morality, I hope you will consider what company you are keeping. With kindest regards for you, I remain

ARCH. CRAWFORD. We can scale almost any height by fixing

Your friend and neighbor.

our eye upon the summit, without faltering; but once turn our gaze and look backward down the aclivity, and we become faint dizzy, and uncertain.

. This neighbor of our subscriber, from his imaginary height, thought himself looking into the abyss of darkness in which the reader was treading, while, on the contrary, the height to which this Spiritualist had attained was so much greater than his neighbor, that the latter, while looking through the murky clouds of bigotry surrounding himself, grow bewildered, like a person lost in the mountains in the darkness of night and storm, when all objects become inverted and distorted out of shape and place, and the most familiar ones fall to look natural In this dazed state, while peering from superstition's night toward the golden summit of the fields of spiritual illumination, the poor old orthodox brother fancied the darkness which surrounded his own soul, through which the glinting rays of spiritlight were endeavoring to penetrate, were the shadows of some deep abyss into which our friend had fallen. May the angels of love raise the veil from his soul and reveal to him the bright radiance of the Spirit Home "in the land beyond the river."

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 competall others to adopt their creed. Either of them would be an infringement of the dearest rights of the people, and could only work harm:

Make the laws, imposing full responsibility for all wrong or injury done, as stringent as you please. Hold each one responsible for his acts—let it work fines and penalties to do injury through ignorance or neglect, and thus forever protect society from a repetition of said blunders or imposition But have no enactments to protect a special class, else you are dallying with your enemies and surrendering all the guarantees of liberty with which you are now shielded by the constitution; for when inroads upon civil rightsare once commenced and allowed, their repetition grows more and more easy, as each one is removing a support which upholds the rest.

Let those who would continue free and enjoy their constitutional rights be up and moving in this matter. It must be met, and met at once, if you would succeed. Circulate your protests and secure names in overwhelming numbers, and then watch the matter until you are sure it will not be sprung upon you by some snap act in the last hours of the session. For this purpose, all desiring copies of the protest should write immediately to Thos. Jeffries, box 277, Council Bluffs, Iowa, unless they have made other arrangements for entering an emphatic protest against this usurpation of their undoubted rights, by getting up some other form. Let them be circulated, and without delay forwarded to some member of the legislature, to be presented to that Energy is required to secure suc-

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, with out a scratch or a blemish, or even having a trial, the charges against him being too flimsy to engage the attention of the at torney for the government. We congratulate him on his lucky escape.

"Trall's Sexual Physiology," published by Messrs. Wood & Holbrook, of New York. is no longer a "condemned book," in the eyes of the government, and is allowed free access to the mails. We have a supply on hand. It is a valuable work, and should be in every household.

"Transition and Celestial Visitants," the 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 scance by E. V. Wilson, of Illinois. N. G. Upson, President and Correspending Secretary.

Laborers in the Spiritualistic Vineyard and other Items of Interest.

E. V. Wilson will give a scance at Grow's Hall, Friday evening. Admission, 15 cents.

The Lyceum Festival at Grow's Hall was a success throughout. We publish this week Onina'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 18th. 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

Bishop A. Beals' appointments: The 2nd Sunday of January at Saranae, 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 Scio, 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.

B. F. Underwood will lecture at Gardner, Ill., Jan. 12th and 10th; Streator, Ill., 14th, 15th and 16th; Toronto, Ont., 20th, 22nd and 23rd: Medford, Ont., 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

"Home Arts." a neat eight-page montkly 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 selfreliant. 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!" Phenomenon is a Greek word, and we have never Anglicised it by giving it an English plural phenomenons. That being the case, let us not rebei at the Greek form, but bear in mind that phenomena cannot be correctly used as a singular noun.

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 spiritnalistic allies may be justly proud. Her Sunday services are well conducted and crowded by a respectable and intelligent class of listeners. - San Francisco Chroniele.

THE INDEPENDENT VOICE.

Answers to Questions.

Reported expressly for the Rutters-Puttosopurcat JOURNAL.

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

iNotion our Readnes.—Questions which are of a scientific or philosophic character or which fend to advance a knowledge of either world, may be sent to us to be submitted for answer. The questions should be prepared with great care; it is often as difficult to frame a question properly, as to give its solution. No questions of a personal or business mance can be entertained. The opening of this channel of information is attended with much latter and expense to the publisher, as well as considerable sacrifice on the part of the medium, and is intended to subserve the interests of all rather than the few. It will of course be understood that neither ourselves nor the medium are responsible for the answers given.—Eutrop Jouenal.]

Question:...By what law, or in what manner is an event, as for instance a murder known in spir-it-life even before the victim and assassin have ever met, or anything has seemed to have occurred to shape the event, and this be correctly impressed upon or through a medium?

Answer:-In all instances we judge from cause to effect, and it is by that law we foretell events. If we see no cause, we cannot predict what will transpire in the

QUESTION:—In the event related by Madam Blavatsky where a "gosa-in," in India, while in a trance or spiritual state caused proporty which had been stolen to come through the air and over water and land, by him, in the sight of others on the verandah, how was this transported? Did his spirit leave the body and setting invitably to those spirit leave the body and return invisbly to those present and bring the package in open sight or was some other factor at work through which the problem was solved?

Answer:-The controlling band of spirits obeyed his will, and brought to him the articles he desired.

Question:-Explain the difference/ between

Answer:—Sleep is natural rest of the physical as well as spiritual forces, and it is net a magnetized condition. There is a magnetized condition, and there is a magnetizer who stands and lays his hand upon the subject; whether mortal or immortal the process is the same. Mediums are always entranced by being magnetized by the will-power of some person stronger than themselves.

Question:-Can the spirit leave the body by a direct net of the will?

Answer:-There are a few instances where such has been the case. Not possible to self-induce a trance for your own mind could not control itself. It is always controlled by another mind.

Question:—The poet Tennyson says that by repeating his name several times he can induce the trange condition.

Answer:-He thinks this state is selfinduced. There is a spirit outside of him that influences him.

QUESTION:—When you speak of electric par-ticles, do you mean electricity in its absolute sense, or particles of spirit charged with electricity?

Answer:—I mean electricity in its absolute sense. We gather them together, and form, as it were, a house in which, we step; they are no more a part of the spirit than the chair in which you sit.

QUESTION:—A writer gives an account of having some buttons taken from a carpet-bag, in the room above where he was sitting and transferred to him through the celling, he claiming that the buttons were decomposed, and then reformed. Do you believe that possible?

Answer:-Well, sir, in some instances it is possible; but it is possible that he was deceived. Spirits do not always waste strength to give a manifestation of that kind; it is of rare occurrence.

Question:-In the Spirit-world do you make improvements as here—that is, lay out roads of communication—make discoveries, and open up fields for the habitation of spirits?

Answen:-Yes. Progression is the order

of the universe. QUESTION:—A man dreamed that he was at a friend's house, and that he pushed, just for the fun of it, against the door to prevent him coming out of the house. The next day on relating his dream, his friend said at that very time he attempted to pass out of the door, and his whole strength was required to open it.

Answer:-His spirit might have been there; it is possible and probable.

QUESTION:—Do the Voudoos of the South have the power, through charms, incantations, etc., to bring evil on another person?

ANSWER:--In many instances they have, They bring into requisition the subtile laws of magnetism, which they understand. They have been the means of doing a great deal of mischief.

You will find in the South persons who make fortunes by selling to, or exercising their gifts for, others. I will relate an incident where a lady in the South had a child that sickened and died, and no one could tell what was the matter of it. After the child's death, the parents were informed by one familiar with the practices of negroes, that it had a spell cast upon it. On opening its pillow, on which it had laid, there was found a bunch of feathers, a combination that exerted a poisonous influence or magnetism that killed the baby. A neighbor's child was found in the same condition. resulting from a poisonous substance being placed in the pillow. These Voudoos sometimes put things under the door steps or in the clothing of a person, or do something that gives evil spirits power to carry out their design.

QUESTION:—But can't one's own guides protect

Answer:-They can not do so in every instance. There is a weapon that you can employ to prevent the evil workings of the Voudoos. There is in New Orleans an Indian woman that hundreds of people employ to banish the spell of the Voudoos. This woman sometimes charges from \$200 to \$400 to counteract the evil influences. Some go to her for relief that are perfectly insane and mad. In every instance she relieves them from the spell cast upon them-Queston:-What spirits are those , who cast upon others such an evil influence?

ANSWER:-A low class of African spir-

"THEY ALL DO PT."

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No They Don't!

It is not strange that inexperienced persons consider all mediums to be humbugs. It does seem, to many experts in the science of Spiritualism, that three-fourths of the so-called mediums are impostors; more chaff than wheat in the phenomena of pre-tonded quient manifestations.

chaff than wheat in the phenomena of pre-tended spirit manifestations.

"Well, what are you going to do about it?" That is the question of the hour. It seems to me, and it is the opinion of many with whom I have conversed, that our journals ought to take hold of the subject

in an energetic and practical manner.

They should do all in their power to prevent imposition on the people. "Well, how is that to be done?"

Let the journals cease to advertise medi-ums who have not passed a thorough oxamination by a committee of which an edi-tor of one of these journals is chairman. Then let the editor vouch for the integrity of the mediums.

I anticipate the many objections that can be made to this course, but I will not discuss them. The people demand that no medium shall be allowed his or her "card" in our spiritual papers, that are not accredited by the editor thereof. The outrageous swindle perpetrated on a confiding community by dishonest persons who have their cards or address in our spiritual journals, are assisted by the countenance given untried persons calling themselves mediums by their cards in the journals. I feel sure that you, Mr. Editor, are as anxious as any one to put the phenomena claimed to be spirit-

ual, on a respectable and firm basis. To assist our editors in this matter, there should be in every town, containing a dozen. Spiritualists, a club formed to examine every pretender who comes among them. If the pretender will not submit to a free examination by the club, the latter should advertise the fact and tell the community that this pretender has not the confidence of the "club." Outsiders class all Spiritualists among the dupes of impostors; and will continue to do so until honest Spiritualists put the mark of distrust upon the mountebanks who are stealing our money, and our reputation.

St. Louis, Mo.

Convention at Lockport, N. Y.

The Spiritualists of Western New York are invited to meet in quarterly convention at Good Templar's Hall, corner of Main and Pine streets, in the city of Lockport the first Saturday and Sunday in February next, holding sessions at 10, 2 and 6 o'clock Saturday, and 9, 1 and 6 o'clock on Sunday. Good speaking, music and singing may be expected, and a season of peculiar interest and profit enjoyed. Our Lockport friends join the committee in this cordial and general invitation, and as heretofore will do what they can to entertain those in attendance from abread. Let there be a grand rally of those who wish to know more concerning this heavenborn gospei.

By Order of Com.

DIRECTORY.

This will be published one or more times during each menth, and one line of space, given free, to every person sonding and one time of space, given tree, to every person sonding the name, phase, and address. If more space we desired, it can be had in the Meddinn's Advertising Column, at nominal rates. It should be understood that the Journal in the publication of this directory sasumes thereby notining on the part of those named below as to ability, integrity or development, but any information in our pessession will be cheerfully communicated on application, personally or by letter. The name of any person found negligent, in adultance the contraction of the property o dropped; all are invited to make use of this column, who ap-

Mrs. G. Fannie Allys, inspirational, Stoneham, Mass.

Mrs. G. Fannie Allys, inspirational, Stoneham, Mass.

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Dr. J. K. Bailey, care of Religio-Philosophical Journal, Chicago.

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James Cooper, M. D., Bellefountaine, Ohio.

Geo. W. Carpender, M. D., Trance, South Bend, Ind.

G. C. Castleman, Enob Noster, Mo.

Mrs. M. F. Cross, Trance, W. Hamstead, N. H.

Robert Cooper, 343 Washington st., Boston.

G. W. Cook, Warsaw, Ill.

Dr. Dean Clark—address care Beliato-Philosophical Journal,

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J. H. Harter, Aubuth, N. Y.

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Mary Grary, 222 Livingston street, Brocklyn, N. Y.

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Mrs. C. Halleday, test medium, Memphis, Mo.

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Mrs. Jennie Potter, 136 Castle st., Boaton, Mass.

Mrs. All, Morphis, Monthington at., Chicago,

Mrs. A. P. Wileyens, Sectamento, Cal.

Prof. D. W. C. Seymour, Inspirational, Chicago,

Mrs. A. P. White, Trance, Th. and Ollvests St., Louis, Mo.

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J. E. Briggs, 121 West 11th st. New York.

J. Bubhitt, D. M., Science Hait, 141 Sth st., New York.

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L. O. Buckin, 393, W. Madison st., Chicago.

J. O. Buckin, 393, W. Madison st., Chicago.

J. M. Buskwalter, M.D., 1923 Mt. Vornon st., Philadelphia.

A. Crooker, Magnetic Physician, 522% W. Madison st., W. Edson. North Lausing, Mich.

Gyccley, 55 LaGrange st., Boscob.

J. C. Howes, Marshalltown, Lowa.

J. Howes, Marshalltown, Lowa.

J. Henderson, magnetic healer, Taileyrand, Iowa.

Wm. R. Josselyn, Sants Cruz, Cal.

J. Jewis, Sto Warely Ave., Brooklyn, N. Y.

J. J. Parks, Sto Waverly Ave., Brooklyn, N. Y.

Dr. M. Lewis, 36 Willard Place, Chicago.

J. Planson, 1023 Mt. Vernon st., Philadelphia.

Rhodes, M. D., 259 N. 9th st., Philadelphia.

Rhodes, M. D., 259 N. 9th st., Philadelphia.

Rhodes, M. D., besier, 220 Perry st., Cleveland, O'rew Stone, M. D., Troy, N. Y.

C. P. Sanford, magnetic healer, Iows Gity, Iowa.

J. Wilber, 347 W. Washington st., Chicago.

A. G. Wood, 224 W. 35th New-York.

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Well White, 7th and Olive sts., St. Louis, Mo.

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Bengs Sisters, 10 May et., Chicago.
Mrs. Mary Hollis, 24 Ogden avo., Chicago.
Mrs. Mary Hollis, 24 Ogden avo., Chicago.
W. E. Stechman, Courtiand, The.
Mrs. Annie Stewart, Terre Haute, Ind.
E. R. Shaw, Chairvoyant and magnetic, Moravia, N. Y.
Dr. E. J. Withesterd., 251 W. Medison et. Chicago.

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Saponisier, soc advertisement on another page 28-16-25-15

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Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y.

CURES EVERY CASE OF PILES. 23.10.25.9 Ladies of refinement have expressed their de-

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It I Should Die To-Night.

If I should die to night,

My friends would look upon my quiet face

Sefore they laid it in its final resting place, And deem that death had left it almost fair And laying snow-white flowers against my hair, would smooth it down with careful tenderness, And fold my hands with lingering caress, Poor hands, empty and so cold to night.

If I should die to night,

If I should die to night,

friends would call to mind with loving thought, Some kind deed the jey hand had wrought; Some gentle word the frozen lips had said; Errands on which the willing feet had spea; The memory of my selfshness and pride, My hasty words, would be all put seide. And so I should be loved and mourned to night.

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

Recalling other days remorsefully; The eyes that chill me with averted clance Would look upon me as of yore, perchance, And soften, in the old familiar way, For who could war with dumb, unconscious bloy? So I might rest, forgiven of all, to night.

Oh! friends, I pray to night Keep not your kisses for my dead cold brow— The way is lonely, let me feel them now, Think gently of me; I am travel worn: My faltering feet are pierced with many Forgive, oh! hearts estranged; forgive, I plead! When dreamless rest is mine I shall not need The tenderness for which I long to night. MRS. JENEVERAR M. WINTON.

Prophecy.—An old ballad of Queen Eliza beth's time, preserved in Harleian manuscripts of the British Museum, gives the following encouraging prophecy of the approaching year:

If Christmas Day on Tuesday bo That year shall many women die, And that winter grow great marvels; Bhips shall be in great perils. That year shall Kings and Lords be shall. And many other people near them; A dry summer that year shall be. All that are horn therein you'll see They shall be strong and covetous. If thou steal aught thou losest thy life, For thou shall die through sword or halfe; But if thou fall siek, it is certain Thou shalt turn to life again.

Dr. Siade in Berlin.

The Tageblatt, a Berlin newspaper, has recently attacked Dr. Slade, el iming that a conjuror named Hermann has thoroughly exposed all his protended manifestations. The sounds of writing heard on the slate he says are produced by ma. chinery concessed in his sleeve button; the writing executed by the thimble and clustic cord of Maskelyne. In reply to this the Eremdenblatt gives an account of a seauce in which a father was informed of a lest son whom he supposed deed, and told he would soon hear from him-that he was safe and well-which was correct.

To set the matter at rest, Mr Samuel Bellachini. Prestidgitator and Court Conjurer to His Majesty, the King and Emperor William I., appears before a Notary and officially makes the following state. ment:

"I hereby declare it to be a rash action to give declaive judgment upon the objective medial performance of the American medium, Mr. Henry Slade, after only one sitting, and the observations so made. After I had, at the wish of several highly esteemed gentlemen of rank and position, and also for my own interest, tested the physical me-diumship of Mr. Slade in a series of sittings by full daylight, as well as in the evening, in his bed-room, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Stade, have been thoroughly examined by me, with the minutest observation and investigation of his sur-roundings, including the table, and that I have not in the smallest instance found anything to be produced by means of prestidigitative manifesta-tions, or by mechanical apparatus, and that any explanation of the experiments which took place under the circumstances and conditions then obtaining, by any reference to prestidigitation, to be absolutely impossible. It must rest with such men of selence as Crookes and Wallace, in London; Perty, in Berne; Butlerof, in St. Petersburg; to search for the explanation of this phenomenal power, and to prove its reality. I declare, moreover, the pub-lished opinions of laymen, as to "How" of this subject to be premature, and according to my view and experience, false and one-sided. This, my declaration, is signed and executed before a notary and witnesses. Samuel Bellachini."

Brief Mentions.-Mrs. M. J. Bennett, of Woodland, Cal., writes: I can't do without the Journal. H. J. Howell, of Corsicana, Texas, writes: I cannot do without the Journal, for I can always find something new and interesting in its columns. Sarah E. Shedd, of Sardina, N. Y., writes: I took the Journal on trial at first, but liked it so well that when the three months had expired I could dottdo without it. Cyrus King, of Magnolia, Wis., writes: I like the Journal, and can't do without it. R. Barton, of Crescent, Ia., writes: This is the eleventh year that the Jourwat has made its weekly visits to my residence.

Mrs. G. E. Warner, of Onawa, Iowa, writes: The
Journal is almost perfection. Mrs. Wm. Brownfield, of Ava, Ill., writes: Let me thank you for
Ouina's basket. S. S. Skinner, of Albany, N. Y.,
writes: We have a debating club here between
the materialists and Spiritualists. W. O. Leslie,
of Philadelphia, writes: The Journal is the very
test of the kind published John Charman best of the kind published. John Chapman, of Ostemo, Mich., writes: I took the Journan, of Ostemo, Mich., writes: I took the Journan last year on trial, and like it so well I can't get along without it. Dr. Dean Clark, of Ugen City, Oregon, writes: The Journan is popular on this coast, and it amply deserves it. Mrs. Mary J. Evans, of Canonsburgh, Ps., writes: I cannot do without the Journan. Jno. G Jackson, of Hock-wain. Del., writes: The Journay, is a priest event. casin, Del., writes: The Journal is a most excel-ient paper. E. Hovey, of Bunslo, Mo., writes: From its birth to the present, I have been with the Journal, and propose to continue to the end. Alden Davis, of Wellville, Mo., writes: Please say that I have a hall free to liberal spiritual lectures. Dr. J. B. Rogers, of Sterling, Ill., writes: Thereare too many valuable things in your paper to
thave even one number lost. C. Stackhouse,
of Cambridge, Ill., writes: I am very much
pleased with the JOURNAL. W. J. Howard, of
Prescott, Arisona, writes: Every number of the Journal is filled with gems of truth and wisdom. N. A. Pickens, of Riverside, Cal, writes: The lectures through Mrs. Richmond are always in teresting. John Johnson, of Nord, Cal., writes: I cannot do without the Jouanar. Jacob Beede, of Susquehanna, Pa., writes: We have had your of Susquehanua, Pa., writes: We have had your paper for the past year, and so great is the piesaura we have derived from it, that I wish to send to you a testimonial of gratitude. Dr. J. Keck, of Milwaukee, Oregon, writes: We have organized a small society at Milwaukee that bids fair for success. E. R. Wood, of St. Heleus, Cal., writes: I esteem the Journal highly, and giad to see it so much improved. F. D. Barnes, of Martin, Mich., writes: I like your paper very much. S. R. Buah, of Bean's Milis, Ohio, writes: The Journal is too good a thing to enjoy without pay. Lyman C. Howe writes: The Journal is fast becoming the popular representative of spiritual philosophy and literature among the best classes over where. N. W. Brown, of Nederland, Cal., writes: Judge Edmonds' inchure through Mrs. Michaeomil is worth the price of the paper. Samuel Furnell, of San Francisco, Cal., writes: I congestimate. The Phantom Snake—The Magic Mir-

Emily Kislingbury, in writing to the London Spiritualist, from this country says:

"A gentleman (who related the fact to me) had been writing at a little table in Madame Blavats-ky's room, and bad 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 no-where to be found. How did it come? Where did it go to? 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 otheriustance 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 I remarked 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 hor Russian newspaper. I then began to look at the mirror intently, and I saw Madamo 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 presently the mirror be-came clouded and I saw distinctly, though mo-mentarily, 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, furbans and long garments, such as is

The men seemed as if alive and conversing to-gether. 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 mediumistic powers of any kind, and have never been clair counts in my life. It would seem, therefore, that some very strong power must have been cised by her in order to produce such an effeet the first time of trying."

Madame Blavatsky is not as skillful as some of the Indian Conjurors 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 every 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 skir 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 eleeves, for the simple and sufficient reason that he has neither sleeves nor jacket. The sheet is lifted, and on the lid being opencd a most distinctly energetic serpent is discovercd. No sooner is it stirred than it rises on its tail, apreads out its hood, and strikes with its fangs and tongue at the charmer. The shake gone, a strong, stout girl comes forward, makes a deep obsisance, 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 buman being. Turning backwards on her feet, she picks up straws with her eyelids, throws somersaults, and lifts weights which would astonish the ordinary acrobat. While she is thus performing jugglers are turn. ing pebbles into birds, birds, into eggs, and eggs into plants; men thread beads with their tongues, join innumerable pieces of cotton into one long cord, keep half a score of sharp knives on the air st once, throw cannon-balls with their toes, and spin tops on the end of twigs.

The Atonement.-The Rev. H. W. Thomas, a Methodist divine, speaks as follows of the atone. ment:

"It seems to me to be a sad abuse of the blessed doctrine of the atonement, if, in it, any find 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 doings, only at these sufferings so reach their inward nature and move it to repentance and restitution, and thus back into righteousness. This idea of men cheating and stealing, and then hiding and living upon their ill gotton gains; this idea of men ravishing the innocent and dering 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 vil-lain, standiout 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 miske 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 scance 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 mate. rialization of independent "spirit forms," since they have no proof that Mr. Eglinton was behind the curtain at the time these forms appeared. These figures may have been transfigurations of the medium himself-stature, features, and clothing being entirely changed.

But if this suggested explanation should in any case turn out to be the true one, the phenomenon of transfiguration is hardly less marvelous than the actual materialization of a distinct form. Both of these classes of manifestation appear equally to imply the agency of invisible intelligences.

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 Theosophs 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 lilustrations 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

John McDevit, of Huntaville, Air., writes; Mrs. A. P. M. Davis, semi-trance and inspirational speaker, has been with us Her lectures were logical, her seames interesting and satisfactory.

A Venerable Healer.

The following cure is remarkable from the fact that it was produced by that aged veteran in the cause, Julius A. Willard, of 337 Fulton street, this city. Mr. Willard is now, if we remember rightly, about eigthy-five years of age. He writes as fol-

On Monday, Dec. 26th, 1875, my friend, Mr. H sought me to say, that the projected social party, who were to meet at his house the next Wedneswho were to meet at his house the next wednesday evening, must be postponed, on account of his wife's illness. I called to see her on Tuesday forenoon. She had caught a severe cold on the preceding Friday, and the next day she had a sore throat and sore lungs, and a cough. She continued to grow worse, though she had a doctor, and when Leaw her who had actor mothing for four when I saw her, she had eaten nothing for four days, and was greatly distressed in her lungs and throat. I prepared her some homeopathic medicine, which I had found to prove almost a specific cine, which I had found to prove almost a specine in such cases, with instructions how to use it, and left her. On the next day, some thirty hours later, I called again and found her no better. She was very sick; I really feared fatally so. By accident she had lost all her homeopathic medicine, deriving no benefit from that. Her doctor had told her she would have to take a great deal of medicine hefore she would get well! Though not a professional magnetizer. I propaged its application to fessional magnetizer, I proposed its application to her case, to which she assented. In making pass-es, I found her temples and cars and jaws so sore she could not endure the contact of my finger in the most gentle manner, so without contact I magnetized her throat and lungs some twenty or magnetized her throat and lungs some twenty or thirty minutes, and I saw she seemed a little more cheerful and easy; and then left her, feeling very auxious for the result. The next morning I called and found her at the table, taking a report. She reported that within half an hour after I left her she was relieved of pain and a big lump in her throat, and starved as she had been, she had a bit of steak cooked, and ate it without difficulty; and had a refreshing night's steep, the first she had had since Saturday. She was now well, and had had since Saturday. She was now well, and only needed to recover the strength she had lost. She and her husband both seemed to feel, that I had "saved her life." If any would like confirma-tion of my story, I shall be happy to refer them to the lady, herself. It is presumable that every pro-fessional healer could give you like incidents in their practice. And this blessed human attribute our regular physicians wish to suppress, to put money in their own pockets, through the pro-tracted distresses of their patients. For acts of this kind, the magnetist must now suffer fine and imprisonment. And why, Mr. Editor, should not the patient suffer the same as partner in the

Nature Deceptive.

Is it strange that human belogs 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 passeagers 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 bearing down upon them in the opposite direction, and when first ob-served only seemed to be a few feet distant. The pilot sounded his whistle, and the steam of the other hoat was seen to issue from the alarm pipe at the same moment, sounds of whistles apparent-ly 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 stead-ily but rapidly in the same direction, and when the signal of the Williamsburg pilot to stop, the other 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 sudden-ly lifted like a curtain, and a clean sublit view was presented. The opposite boat had vanished with the fog, and the expected collision proved to be a delusion. Those passengers who were comfortably seated in the cable missed a sight that is rarely seen, except by pilots, one of whom said that similar mirages had been witnessed on moonlight nights, but rerely in the morning.

How He Come.-A colored preacher in North Carolina recently referred to the words of the Messiah. "Lo! I come," with the comment, "Hear dat, bredren, low I come; not high I come. De Lord Jesus comes to de poor and lowly." There was truth, if not fitness, in that comment.

The following was sent us by E.S. Hewen-asermon which he claims to have been delivered by a negro minister of the Gospel, "On de Precocity ob Christ:"

"Brothering: De Savior, when he was twelve ye'rs ole, he staid three days in de great coun-sul hall, debatin' with de lawyers an' de docters, who was possessed ob much wisdom an' knowl edge, an' he puzzled dem on all de great an' sci-entific questions ob law, medicine an' religion He taught de lawyers dat dey shud 'peal deir des-potical, pure tanic laws, by which dey tanned de hides an mortified de fieshes ob de witches (so called), an' all dose who dident bleve zactly as dey (de lawyers an' deir par'aites) did on pints ob religion. Now brothering, in dem days dey even 'cused de witches ob being possessed ob de debble, when recriv dey was performin' missions ob Christian love towards humanity, an' was inspired by de den'zens ob de angel worl". De Savior taught de lawyers dat dose laws was wrong, au' dat dey mus' peal dem, au' stablish deir guvment on a bases ob universal freedom—freedom ob thought, freedom ob speech an freedom ob religion. taught de docters dat de wichus cud do more by prayer, by faith, an' by de layin on ob han's dan dey (de docters) cud by all deir highfalutin l'arnin, deir sheep skins, an' by crammin de pashents full ob deir pizen drugs! He made dose l'arned men fear an' tremble! He showed dere dat he was de son ob God, de Savior ob de worl'; yea, he showed dat he was God himself! He showed dat he was here when de worl' was created. Yes, he showed dat he had a han' in creatin' de worl'! He showed dat he had a han'in kneadin de clay what made de fus man—Adam! He showed dat he had a han' in planuin' out de arkatexture ob de universe, an' in malefactorin de same.

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 pew-rent.—Detroit Free Press.

The "main thing saked" 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 this world. In winter time he breaks the ice of the lakes, and scatters ice dust over the earth.

Feretta Bonne, of Forest City, Iowa, writes: We would very much like to have some good medium or lecturer came to Forest City. We have had a real soul feast this fall through the mediumship of G. P. Colby, from Florida, formerly

Churles A. Andres 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: 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 let other per-sons who are able, to judge for them. Your paper is sound, and I hope it will always wave. A WOMAN'S RIGHTS.

Col. Ingervoll 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 galoots. [Roars of laughter.] I never saw a dignifled man who was not a dunce. Solemnity is a breastwork which mediocrity throws up to defend breastwork which medicerity 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 50 cents I gave you?" How many women are obliged to be continual beggars. 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 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 where the last possible extravagance is the height of economy. What right has man to be the head of the family? A man should be pleas-ant and cheerful on coming into a house. When you enslave anybody you make him dishenest. A hut with love is a palace at 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 peas ant and worn wooden shoes, living in a hut with a little wife I loved, with children upon my knee and their same about my neck, and died unnoticed and unknown, leved 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. R. Baper, of Clatinda, Iowa, writes: I see that men and women, well able to judge, are saying very many good things about the Journar 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. R. Francis (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 have you may like long to work for humanity. In this part of the great State of Iowa (Southwestern) we have a great many liberal minded people, and we are determined not to cavil too much over any ism, but to labor for mental freedom.

As liberals, we propose to soon organize a liberal association district, to be composed of the southwestern countles of our State. Our platform shall be free for all. What right has one man to make a religious creed for another? Col. Inger-soll 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 trues words spoken.

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 Burlington & Quincy Railroad)
This great road runs a branch from Red Oak to Nebraska City, also, which makes Red Oak a point gave of access.

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 coming spring. We are sure 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 orthodoxy 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 needle for comething most intellectual of our people for something better than the insipid husks of orthodox theolo-gy. Let all work earnestly for good.

M. W. Brew, of Malta, writes: I have just received the package of papers you sent me; accept my warmest thanks. I am upable to say cept my warmest thanks. I am upable to say what emotion influenced my mind when I read of the cuming, cowardly, would murder of our dear departed friend, Mr. Jones, although the terrible fact was there before me in plain print. I could scarcely believe it—or to speak more correctly, I thought I was dreaming, and wentl, scarcely realize it. I was at first surprised, then stummed, felt as if my senses were gone, and recovered only to shed many tears. When I went to the Regimental Orderly Room, (being employed there as a writer) the Sergeant asked me If I was ill, or did something grieve me, and I answered in the something grieve me, and I answered in the affirmative to the latter. He then told me I could have a holiday, but that only made it worse, because having the whole day to myself, only made me brood over the affair, and grieve more, whereas if had gone on with my usual routine work, I would not have had the chance to think so much, or he so upset as I was. The "insane" dodge is too much the fashion in America, and if there was only a little more justice, a good many valuable lives would be saved which society requires, and can ill afford to spare. * I can remember well the vigorous, intelligent mind and well stored intellect of Mr. Jones, which he often showed me in the many little various friendly discussions I have had with him in the office. But I will discuss this subject no further; it only draws the tears from my heart, the first I have shed for a long time. He has only gone to a happier life hereafter.

It Pays.

The Catholic Church in the United States numbers 8,000,000 communicants. They occupy 6,020 stations, chapels and churches. They have the stations, chapsis and charteres. Aney have the service of 4,874 priests, 6 spostolic vicars, 49 hishops, nine archibshops 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 78 different orders of monks and friars, 12 of nuns, 8 different leather than 12 of nuns, different institutions, such as the Jesuits and Redemptionists, 12 congregations of priests and brothers, and 30 sisterhoods. These vast Catho-lic possessions have never paid a dollar's tax to help support the general government.—Paine's

What Ails the Hub?

Paine's Age of Reason says: Boston has property devoted to religious, educational and charita-ble 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 regu lar rate of taxation, these structures would yield the city at least \$375,000 per annum.

E. D. French writes: I have been much interested in Mr. Coleman's articles.

Wm F. Fahnesteck, of Woodlawn, S. C. writes: I will here add that I have read the ."Introduction to the Ethics of Spiritualism." by Hud-son Tuttle, with much pleasure, and in brief will say that it is excellent and well expressed—could not be better.

Man, materially, is the lord and governor of animated nature; spiritually, he is the perfection of motion or the first great moving principle of the universe; in other words, he is the wisdom of love .- Davis.

Here is a clear distinction between physical and aniritual man, and the very best definition of man extent. It is a big undertaking to say exactly what mair is, as well as what he came from in the first instance. He is, however, here, and is the proper study for all; and spiritualism opens a new field of investigation.

A London correspondent to a stiff, antiquated and fossilized evening sheet, of this city, annonnees the terrible fact that unbelled is at last actually preached in Westminster Abbey! That hell is ignored, and concludes his reference to this subject by saying, "But of what a revolution is this only the commencement? And where will disbeller stop?

Notes and Extracts.

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

Another shepherd gone astray, heads many an item nowadays.

Without a hell-what's the use of many of the orthodox churches. One claims a mesmeric character for sacramental grace. We call it not mesmeric, but spir-

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

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 redorm those whom God created perfect and up-

Spiritualists having no sulphurcous Hell-the sermon of Bescher 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 unlucky life, and that there be truth in astrology, then prayer can be of no avail, and Division of the prayer can be of no avail.

Divine mercy is not comprehensible to man. Spiritualism declares that inspiration is universal, that God is no respector 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 somuembulist 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 sun, 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 to 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 numer-ous theories and dogmas which are diametrically opposed to each other.

Dr. Byder says Prof. Swing hasn't any posi-tive convictions on the subject of hell, and Prof. Swing asks sareastically what Dr. Ryder 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 sided by the most powerful microscopes.

The great idea of Spinoza was his conception of the Delty, and in the present day, says Renac, to repeat the judgment of Lessing. There is no culightened 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

Astrology is a most ingeniously constructed device of men to discover how their lives are to he 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 such a 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 deatiny. If an evil destiny, he would sink under it in despair. If happy, he would rush forward to obtain it, thanking no one.

Not only is the clairvoyaut surrounded by to-tal darkness when out of planetary attraction, but silence 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 exist-ence) takes complete possession of the entire

Now the experiences of life show that there is never unmixed evil, seldom, perhaps, unmixed 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 pro-

fesses to be ground of positive evidence, the fading belief in a future life—not such a future as is dear to the reigning theology, but a future devel-oped from the present continuation under improved conditions of the scheme of things around

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 require no priestly class to look after its interests. It would not only be observable in Christian countries properly so called, but it would be characteristic of the whole human family, manifesting itself in force according to its degree of development amongst all people.

Animalcules 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 im-pulses. Verily, who can demonstrate the real minuteness of organized life

Cinirvoyants say that the planets and their atmospheres nearest all suns are too rare to exist upon. 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 cruets (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.

Spiritualisms 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 prophecy of all that is to succeed the experiences of time; that he stands, as it were,

midway in a "Yast chain of being, which from God began—Nature's etherest, human, angel, man."

Neptune is described very beautifully in Worlds within Worlds. The temperature averages as much as that of the Southern States of Americs, and the light is much greater than that of our earth; objects on its surface sparkle like diamonds. Physically more refined than Herschel, the inhabitants in general are more advanced intellectually. A long and interesting account of inhabitants, inventions, 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 Selar Sys-

Blude believed that his writing was chiefly produced by the spirit of his decessed wife; but I believed that it was produced by his own partially entranced spirit; and this view has recently tally entranced spirit; and this view has recently received a strong confirmation by the adultation of Mr. Watkins, the most surprising of the slate 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 duling done, and something returning into him as the writing is finished.—London Spiritualist.

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Mr. President and friends of the Unibdren'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 mest serious consideration; the needs of the present demand it. While in asking, me to assume this great resonsibility, you do me an honor by your apparent confidence in my ability, yet the cause, I fear, an injustice. It is, however, my carnest 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 hears deeply in carness in the work. Our general failures have, for many years, puzzled the minds of leading Spiritualisis and prominent lecturers.

The universal cry upon all sides, coho 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 criticise, -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 aftend the orthodox Sunday school, and thereby imbibe lessons of error inetead of truth, of bigotry instead of charity, and pride instead of Christ-like humility; all ignorant, superstitions and false ideas, which we who were bred in those schools, now having sundered those chackeis, look beek upon as being doetrines 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

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 mysic, executed by efficient mu. sicians; 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 cation, 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 recita-

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 Pres-Spyterian efficiel; 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 the 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 spiritforms, 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 thresome; 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 becareless about wearing their hadges, 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 loft, save the dear children, and these grew so thin in numbers, as often to be counted by your fincers: but to their credit be it said, they have been patient with us, and done their part nobly and

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 suc-

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 hear 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 numher 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 'twere 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 Hail, Chicago: it was at that time large and flourishing, under the efficient management of ought never to be left out, because it is, in 1 J. S. Avery, conductor, and Lou Kimball, our opinion, one of the best means of edu R 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

the door, thus securing at once inancial success.

Here the the exercises was 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 "boll 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 entertäinment.

At Battle Creek we were not so prosperous; yet our Christmas tree and exhibition were always a success, and made so, too, 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 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 Lycoum few in

Surely there is a general deficiency somewhere. Ought it not 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; had we should study in hours when absent from | or become useful and profitable, for we all the lyceum, to collect such gems of truth | know how hard to extinguish are these 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 eared for, never one ruffle or hand had implanted only seeds of wisdom. flounce forgotten: but what amount of love and truth. We all know how hard to time and attention is given to their mental | eradicate and efface are childhood's earliest 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 ourself belong." We esteem and respect the earnest, honest efforts of all who desire to cultivate their individual selfhood to the 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 attract to learn what? The very ideas which they tive 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

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 commentation 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 that is good, beautiful and levely; all attention as well as its mind, and we should | brightness, joy and implicit confidence! 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. grasp the idea of the secrifice (which is the although there were neither gymnastic exercises or marches, but she called upon every person present to arise (both large and the cross, a crown of thorns upon his brow, small) and relate, separately, some gem of anguish depicted in every expression and 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 tact she evinced in interest-

ferspersed by songs, by the elder ones; all | ty-five cents was charged to all visitors at | 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 carnestly 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 lycenms, 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 through the efforts of the children. Last | long be convinced that we really do possess Christmas we attended a like gathering in | 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 speech made by a former conductor, and a | 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 umistakable signs of an ungovernable 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 lycoum move-

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 possesser, pests. Therefore we would not bequeath a given piece of landed property to our children by first sowing 'these obnoxious 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 impressions. I carnestly 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 highest possible extent; but when they 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: 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 asweet child, filled with its natural, divine impulses, its whole life manifest in its innocent, trusting love for all Then crush out all this wealth of soul, this pure, gushing fountain of beauty, hope and aspiration, by constantly instilling into its embryo mind total depravity in all its withering deformities.

When we contemplate the wenderful 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 all the bloody horrors of a being nailed to feature, bruised, torn and bleeding in every porel 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 teachtions, or a piece or two of select reading, ir monthly concert; an admission fee of twen- ing and managing those around her, I was ings 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 he 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 immortai 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 lycoums 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 these who now travel so assiduously in 'one beaten path, looking, neither upward nor on-

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, emblazonedin letters of gold, as the silken banner is borne onward, pointing with symbolic significance upward and heavenward, the motto which shall indeed be the watchword of the hour—Progression!

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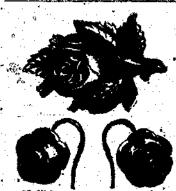
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