Ernth Gears no Mask, Joms at no Suman Shrine, Seeks neither Place nor-Applause: She only Asks a Bearing.

VOL. XXIII.

JNO. C. BUNDY, EDITOR. }

CHICAGO, JANUARY 12, 1878.

NO. 19

CARPENTERIAN CRITICISM.

A Reply to Dr. W. B. Carpenter.

BY "M. A. (OXON)"

■ Dr. Carpenter has been playing at nine-pins. He has secured the services of Mr. D. D. Home to set up his pins, and has amused himself by bowling them over. It 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; Yam 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 domain himself to. enough to commit himself to a suo rosa complicity. This is the acquaintance with the subject, the "rather unusual power of dealing with it" (he might fairly have said cery 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 adapt that 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 naive egotism that "I, W. B. Car-penter, have shown beyond all doubt that it Spiritualism) is all imposture"-"Why then do you concern yourself further?" "If I am to be censured for having devoted time to this subject, such censure must be doubly applicable to a man who commenced the investigation when I was a child, and who cannot let the subject drop whenever a new medium' comes in his way.

The fact is Dr. Carpenter has burnt his fingers, and he is shaking them; hence all this pother in Fraser. He has a sneaking tendency to dabble in psychical phenomena. When Mrs. Kane came to this country he "investigated"—once: when Dr. Slade was here he "investigated"—once: and was so impressed that he committed himself to some very fair and reasonable sentiments in favor of further investigation. It occurred to him that such might be desirable But mean time came the Lankester squabble and consequent notoriety; and though the off r 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 investiga tions 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 impos ture. 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 it we are to have the artillery of the Roya Society ranged against us, we may take fleart of grace that it is of such small cali-bre. Had Prof. Tyndall or Mr. Huxley fired a broadside against us, I tremble to think what might have been the effect of such big guns. They would have carried far heavier metal, and have been directed with more skill, no doubt; and their execution would have been correspondingly greater. We can support Dr. Carpenter's wrath, feeling that it is chiefly owing to his own consciousness of having burned his fingers, and are thankful to an opponent who gives us such ample opportunity for reply. In a mere logomachy Dr. Carpenter is sure to lay himself open; for his constitutional incapacity for accuracy is perpetually placing him at a disadvantage.

I have had occasion to refer to this before and have demonstrated Dr. Carpenter's blunders. I know he does not like that word outside of mathematics, but this is a question of logic, to which the term is equally applicable. Mr. Crookes, too-I know that Dr. Carpenter does not like Mr. Crookes being quoted, but I cannot help that—Mr. Crookes in his late letter to National Applications of the carpet of t that—Mr. Crookes 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 inaccuracles 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 straigns 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 Proceedbrief and imperfect record in the Proceedings of the Society.

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

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. Carrenter seems either to write in reckless haste without understanding or grasping his subject, or to answer his opponent with out 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 "inaccuracy." And not only this. These charges have

been made and substantiated against him repeatedly. In one conspicuous ease he breight 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 sliowing) 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 Spigitualism. 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 edi-tion 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 anenymous "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, 8, Mr. A. R. Wallace's review of the "Lectures" in the Quarterly Journal of Sci-ence. 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 repro-duce 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 state ment 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 state ment 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 assur-ances, 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. Car-penter sets forth his indictment, principally directed against Messrs, Crookes and Wal-lace, chiefly concerned with the delinquenlace, 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 l 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. Spiritualist and a medium, far 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 slew 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 Spir-itualism 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 liave 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 lis 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 expérience as a me-dium enabled him to supply, the case would have been different. He might have demolished imposture while pointing out the truth; but this is far from being the case. The book is useful only to those who need a quiver of poisoned arrows to shoot at Spiritualism; and if it were well that such a work should be done at all, it should have been done by one more 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 phenome-na 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 some thing far more than a joke to say that he belie es'in nothing that is not Home-made.

belie: es'in nothing that is not Home-made.

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

DR. CARPENTER'S VIEWS ON MATTER. One paragraph in this diatribe is devoted one paragraph in this diatribe is devoted to a paper I printed in this magazing in the month of May last. It beems to have irritated Dr. Carpenter. He is quite flerce 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 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 philoso-pher "speculating profoundly on the consti-tution of matter, has recently announced his conclusion that there is no logical dis-tinction whatever between matter and spirit." Thus baidly stating a conclusion which causes me profound astonishment, he tells me that "the very foundation of our conception of matter is the sense of reour conception of matter is the sense of re-sistance which we experience when we press seme 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 Ox-ford, the sconer that teaching is reformed the better for common sense and ration-ality."

One hardly knows where to begin. In the

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 contribu-ted to the Psychological Society of Great Britain by Mr. Crofl, 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 hundle of blunders was impossible. Such a method of dealing with serious argument cannot but recoll on his own head. Of the arguments that the paper contains he says nothing; it s doubtful to me whether he has even read them; and of their applicability to the phe-nomena of which I wrote he can judge only at second hand, for his own experience has never gone so fay as to show him the bearing of such experiments as those which quoted, for the very purpose of showing that there are occasions when "the sense of resistance" vanishes, and "our fundamental conception of matter" is at fault. It is not I who propound theoretical explanations. I said in my review:—I suggest: I do not assert. My article begins with a question: It will be found to end with one. I assert nothing but what I can prove: I do 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 Bescovitch 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 alone.

It is not I alone who record these ple nomena. 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 constructionto a person of the name of Everett, who was exhibiting in London some time ago and that those locked handcuffs were passed on and off the wrists of Mr. Everett, and also on and off the rail of a chair. And lest Dr. Carpenter should say that it was a trick-chair, let me add that one of these experiments took place at the house of Miss 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. Carpen-ter's attention is drawn; but with what result? He has two courses: one to discredit the record or recorder: the other to shrug his shoulders and say, "These things are ex rerum 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; will do his best to arrange matters so that phenomena are very difficult of production; and then will turn away. This is the scientific method a la Carpenter, which, in his opinion, justifies him in discrediting the testimony of men, who have spent patient years in searching into what he has once deigned to triffe 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 see very phenomena of Spiritualism do in ref-erence 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 stand-point of knowledge are thankful to any one who will help us to purge away the evil. What we complain of, is that our premises are depicted as all rubbish heap. We know well enough, far better than Dr. Carpenter does, that there is in our back-yard a dust-heap that wants cleansing. We are doing it by degrees; but, meantime, he comes and peeps over the wall, and pokes about, and finds a discontented helper on the premises stirring it up, and then he goes away, holding his nose and saying "Phew! that a bad smell. Don't go nearthere 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 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 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—negamount of denunciation, or pro-test, 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 extin-guish it, or make it other than it is—a

Yet, strange to say, the scientists, who were the first to proclaim this great truth when their facts were denounced by dog-matism, are now the foremost to wield this weapon against other asserted facts that conflict,or appear to conflict, with their own dogmas. We have come to the conclusion, they say in effect, that soul is a myth, a dream—that, as it cannot be, it is not. There is no place for it in the human organism that we can find—there is mothing in man's mechanism that our theories cannot explain. Theology teaches soul and immortality, but theology is a visionary creed. These are but harmless dreams of poets and sentimentalists, and so they may pass with a contemptuous smile. The pay chologists, 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 boast-if they can prove but a fraction of their assertions, our doc-trine 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 oatastrophe be averted? There is but one course for us. We must sterly the facts. To discredit the facts we must discredit the witsesses. We must give them bad names—fools of their senses, de-luders, deluded. If we are reminded that many of them are men of science and accomplished observers, or men of business, or men trailed to try and weigh evidence, in all respects our equals and in many respects our superiors, we must declare that they are suffering from 'diluted insanity, the victims of prepossession, the dupes of their senses, that they do not see with their eyes nor hear with their ears. If it be said that the outside world may possibly be inclined to listen to them, our course is clear. We must vitify the subject and make psychology unpopular. We must stigmatize the seekers after soul as rogues and vagabonds—we must proclaim the believers in soul insape or idiots. If social persecution fails, then legal prosecution, relying on the prejudice and prepos-session we have invoked. If we cannot put down that irrepressible pseudo-science psy-chology, 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 per-sonal fame. True, there is some awkwardness in their challenge to us to see and experiment for ourselves. But let us be equal to the occasion. We have only to contend by argument a priori that according to our notions of nature the facts cannot be, and notions of nature the facts cannot be, and the conclusion is clear; therefore they are not facts, and therefore we need not give time and thought to their investigation. We deny soul to be, and therefore we should be simply discrediting ourselves by looking for it. If we saw, we would rather say our senses deceived us than confess that we had come to wrong conclusions upon insufficient premises. Be assured it is easier to put down opposition by Phoo, phoo, and Fie, fie, than by evidence and discussion." discussion."

To be Concluded Next Week.

The light of genius never sets, but sheds itself upon other faces, in different hues of splendor. Homer glows in the softened beauty of Virgil, and 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.—Madasse de Lambert.

System of Moral Philosophy.

COSTINUES

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 offdecay 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 Jras 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 bones they become hard, almost material. Through the important organs-as the heart, in its very valves on which life depends, bony atoms are deposited. The minute arteries thus obstructed, the muscles waste,

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 spirit 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.

contract and harden. The entire mechanism of compil-

cated fibres, channels, cells and fluids becomes impaired,

and at length falls altogether. It is not want of vitality; it

is a necessity growing out of the elements of which they

are formed,

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

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

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

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

Rapidly, and in barest outline, have I sketched the principles of the Genesis and Evolution of Spirit, of necessi ty dwelling more at length on the material side, and comscientiously pointing 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 CONVERNED, AS THE HIGHEST AIM OF CREATIVE EXERGY.

Immortality is conferred, as the nighest 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 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, "Courtist by Raison Tells, 1977.

our ignoble brethren, all the forms of life beneath ur, 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 volteys, and the earth passed away; when the sun no longer shines, the stars of heaven are lost in night, our spiritual being will have but begun its never-ending course.

> CHAPTER III THE LAW OF MORAL GOVERNMENT.

We state the law of morality and of conscience to be, that the highest faculties should always control the conduct of life. Each and every faculty of the mind has its own appropriate function and office to perform, and with-in 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 forms, tion 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.

SIMILABITY 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 foundstion of the physical world, without which it could not exist, even as material; what is its highest law, at first we might find it difficult to answer. We can approach the solution by a process of elimination. We shall have no difficulty in pronouncing the vegetable beneath the animal, or the energies called vital above those of purely chemical affinity. Animals may be canceled in this equation and the statement not affected They depend on the vegetable world, and cannot exist without it.

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

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

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 analysis, we can in this pursue the same method.

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

The development of every child, begins at the same point with the animal. The first germs, have but one function, that of assimilating food. The first command is to grow. The next step is taken by the acquisition of organs of locomotion. It no longer waits for its food, it reaches after it. Then we see the dawn of mentality in the directing power applied to the locomotize 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, light the base of the brain and are called the appetites and passions. Related to these and in part springing from them are the oesires, and above these the emotions. In order of growth, the latest in development are the intellectual and followed by that of the moral faculties. That they are not essential to animal life is proved by the fact that animals exist without them. The later development of moral consciousness proves that is not essential to intellectual life, though these two have kept an even and parallel course. Comparing man with the animal, we eliminate all faculties except

REASON AS INTELLECTUAL AND MORAL CONSCIOUSNESS:

.They are to man what gravitation is to the physical world. It is unlimited by any other faculty, nor is it dependent for its manifestation on any other. Unlike the lower, it makes no prophesy of another faculty; its promise is of its own perfection. The appetites minister exclusively to the demands of the body, and performing which their task is finished. But if there is not something more, nothing but animal life is attained. The body is nourlahed 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 not the mind the body. The Appetites were made to serve the Desires and Love, and not the Desires and Love to serve the Appetite. All below were made to serve those above. And lastly the Intellect was made to serve the moral Conscious ness and not the moral Consciousness the Intellect. Here we grasp the true distinction between

To be Continued.

WHILE phenomenal Spiritualism is really the founds tion of investigation and knowledge with regard to the soul's existence, to stop there without becoming spiritual-ized and erected into the practicalities of spiritual good ness, would be like one laying the foundations of a house and resting there without completing the superstructureINDIVIDUAL EFFORT.

EDITOR JOURNAL:-In the year 1874, a phenomenon setting at defiance all known laws, came to my resi 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. Sie 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 phenome-ns. Added to this I have laid away among friends in all parts of the United States an average of about two letters per week. Also numerous conversations as I pass through life day by day upon this subject, but not least among my assets is the consolation of having restored to health quite a number of the sick of earth by the old fashioned medicine of Jesus of Nazareth, the laying on of hands. I find also an immense accumulation of projected world above the national state of the natio tion of printed words upon this new phenomenon for ist. 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 Olice Branch in twenty-five copies, I have about thirteen million five hundred thousand. Of Watson's American Spiritual Magazine, twenty copies, I have about seven millions. All of these words equal four hundred and eighty-five millions, or equal to four hundred and eighty-five ordinary books, or equal to ten thousand ordinary sermons, or more than ten times as many as the eleven clergymen of Oakland preached, where the the eleven clergymen of Oakland preached, where the phenomenon began four years ago. I find in these words a most philosophical idea of God, of the Devil, of heaven, of hell, and a full detailed account of the fandscape, dwelling and occupations of the inhabit-ants. I also find the object of earth, of human existence, and the grandeur that surrounds the advent or birth of a human being. But this is not all I find. Like all business, I have accumulated a large amount of rubbish, which consists in part of slanders by reverend priests, quiet words of advice to my friends (behind my back) by good deacons and laymen, and some worldly, cowardly friends gently saying it makes you unpopular—one world at a time, etc. Among this rub-bish, I find about thirty-three thousand dollars cash paid to the eleven clergymen of Oakland for preaching paid to the eleven dergymen of Oakhand for preaching one-tenth as many sermons as L/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 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

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. 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 to the world in these our days. There are none so poor that they can not afford to read and learn the truths of existence and the glories of a true human life in the realities of spirit existence. None so poor as not at least to give away their paper or magazine when read, and there are now a hundred thousand Spiritualists more in the United States, who can easily afford to give one thousand dollars to distribute the 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 this channel carried way down in what will be to us almost eternal years, is being spread among their fel-low-men and upon the contrary, if knowing these things, they hoard their money and let men die in igno-rance as sure as there is a God, as sure as there is a spirit-life, just so sure is their record made, in heav en, for them to answer when they shall cross the river. The orthodox hell of fire and brimstone has had its terrors, but it is no more to compare with the Spiritualist hell than a candle to the noonday sun. Physical torment can be endured, but mental grief is past remedy. The miser that has belit his soul of dollars, or stock, or lands, will not find eternity long enough to learn to do acts of loving kindness. The durderer will never find blood or water enough to wash his memory clean. The minister of God that for his sal-ary 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 know the truth, give of what God in his good providence has 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 offier 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 subet of modern Spiritualism, or in better words, the truths of existence for the present and eternal years. T. B. CLARKE.

THE LIBERAL LEAGUE MOVEMENT.

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

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

For some time I have been writing letters to individual persons, urging upon them the necessity of im-mediate organization, but to write thus to every libermediate organization, but to write thus to every liberal, whose name I can obtain, takes much work and time; therefore, I desire in this communication through the Journal, to speak to every reader of your valuable paper. I hope every one who reads these lines will consider himself or herself (for with us there should be no distinction of sex) a special committee to, at once, call together the liberals of their town or neighborhood and urge upon them the importance of forming a Local Liberal League. It is not necessary to put yourselve 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, preceed to organize in the most simple manner by subscribing to the National Liberal League Platform, and electing a president, secretary treasurer and an executive committee of three or five and instruct your secretary to prosure from the National Liberal League a charter. For this you will apply to W. H. Hamlin, Esq. Sec. N. L. L., et 231 Washington street, Boston. Send him the names of your officers and a list of the members. Then your new league

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

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

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

My idea is, that it is best for liberals of all schools of ght to unite together, in this movement, the Spiritualists, 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 hemselves into a local league and the same with other branches of the liberal forces.

I shall be pleased to answer communications from

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

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 me-diums of this age. The command, "Love ye one an-other," 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 endless chain that exists

and vibrates through all eternity, each member being a link in this vast chain; as a chain is never stronger than its weakest link; therefore, whenever one person suffers, all suffer. Mediums, owing to the fact of their organism, are peculiarly sensitive to all conditions of life, and it being true now, as it was eighteen hundred years ago, that you cannot serve God and Mammon, it follows that in order to be used as a medium, a person cannot work at any secular employment. Mediums for this reason must be 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 coll-and garner all the good they can from all other sys-tems, 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 classical student is aware that the Sybils, and Oracles of Greek and Roman history were nourished, tenderly reared, and guarded all their lives.

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

We all remember the good that was accomplished during the late war by the Sanltary Commission, in its employ of female nurses, and attendants on the sick and wounded; and there are tens of thousands of men now living who only for the sympathy and motherly care, 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 advantage of this point, and what a vast amount of benefit t -confers on mankind, in its various orders of sistergood, in works of education, charity, etc.

Our entire structure of phenomena and philosophy is founded on mediumship; without it we could have no proofs to furnish in refutation of the skeptic's arguments; for, this age must have evidence; therein, we are strong, and orthodoxy is becoming weaker every day, for Materialista 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 Spirituelists should be "Do good;" this does not require a set of commentators to explain its

meaning, or another set to explain their explanation. It is written, "that a man would give the whole world to save his own soul."

Spiritualists, do you believe in the immortality of the soul? "We do not believe; we know it is immortal." How do you know it is immortal? "By the phenomenon demonstrated, and the philosophy taught, by returning spirits who have before occupied mortal bodies, manifesting through mediums." Do you prize this knowledge thus obtained? "We would not part with it for all our earthly possessions." Do you extend your sympathy to, and when necessary materially aid the instruments through whose organisms this invaluable knowledge is imparted to you? "We let them live in garrets—and starve." 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 residers 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 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 1 have been familiar with the workings of the society, and know whereof I speak. The organization is officered and run entirely by 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 tencents 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 belong to a society whose object is so laudable? The executive committee finds out and waits upon all the wouldbe recipients, and all the question that is asked, is the person a needy med; um? All female, members have a voice in, and are entitled to vote on any measure that comes before the meeting; gentlemen can make suggestions, but not vote. A special meeting is held monthly, and all friends of the cause are invited, both male and female. A cellection 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 thought, recitations, etc., till hour of adjournment.

Everybody has heard of "Peter's pence," and what a vast sum it aggresates 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 some-limes a widow's mite. The Boman Catholic church takes advantage here again. It would be well to follow their example, for they thus obtain a large sum for the peopagation of their religion. There are thousands of Spirimalists who do not acknowledge themselves as such; they in many instances, have more continued as suppass.

Poices from the people, The Phanton Snake-The Magte Mir-

SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

If I Should Die To-Night.

If I should die to-night, My friends would look upon my quiet face Sefore they laid it in its final resting place, And deem that death had left it almost fair and laying slow-white flowers against my hair, Yould 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,

My friends would call to mind with le thought,
Some kind deed the ley hand had wrought;
Some gentle wird the frozen lips had said;
Brrands on which the willing feet had sped; The memory of my selfishness and pride, My hasty words, would be all put aside, And so I should be loved and mourned to-night. . If I should die to night, Even hearts estranged would burn once more t

me, Recalling other days remonstfully; The eyes that child no with averted glance Would look upon me as of yore, perchance, and soften, in the old familiar way, or who could war with dumb, unconscious clay 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, hink gently of me; I am travel worn My faltering feet are pierced with many a thor 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. JENEVERAH M. WINTONY Prophecy.-An old ballad of Queen Eliza-

beth's time, preserved in Harlelan manuscripts ofthe British Museum, gives the following encouraging prophecy of the approaching year: If Christmas Day on Tuesday be That year shall many women die, And that winter grow great marvels; Ships shall be in great perils, That year shall Kings and Lords be slain. and many other people near them; dry summer that year shall be. Ill that are born therein you'll see They shall be strong and covetous.

If thou steal aught thou losest thy life,
For thou shalt die through sword or knife;
But if thou fall sick, it is certain hou shalt turn to life again.

Dr. Slade in Berlin.

The Tageblatt, a Berlin newspaper, has recent attacked Dr. Slade, cl iming that a conjurer named Hermann has thoroughly exposed all- his pretended manifestations. The sounds of writing heard on the slate he says are produced by machinery concealed in his sleeve button; the writing executed by the thimble and elastic cord of

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-

"I hereby declare it to be a rash action to give decisive 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 esteamed gentleman of rank and position, and also for my own interest, asted the physical mediumship of Mr. Slade in a series of sittings by full daylight, as well as in the evening in his bedroom, I must, for the sake of truth, hereby certify that the phenomenal occurrences with Mr. Slade, 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 ex-planation of the experiments which took place 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 science
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 published opinions of laymen, as to "How" of this
subject to be premature, and according to subject to be premature, and according to my view and experience, false and one sided. This, my declaration, is signed and executed before a

Brief Mentions.—Mrs. M. J. Bennett, of Woodland, Cal., writes: I can't 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 outdo without it. Cyrus King, of Magnolla, Wis., writes: I like the Journal, and can't do without it. R. Barton, of Creacent, Ia., writes: This is the eleventh year that the Journal is almost perfection. Mrs. Wm. Brownfield, of Avs. 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 may make the confessions or the restitutions that are so often impossible here. 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 best of the kind published. John Chapman, of Ostemo, Mich., writes: I took the Journal hat year on trial, and like it so well I can't get along without it. Dr. Dean Clark, of Ugen City, Oregon, writes: The Journal is popular on City, Oregon, writes: The JOURNAL is popular on this coast, and it amply deserves it. Mrs. Mary J. Evans, of Canosabargh, Pa., writes: I cannot do without the Journal. Jno. G Jackson, of Hock: easin, Del., writes: The Journal is a most excellent paper, E. Hovey, of Buffalo, 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: There are 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, Arizona, 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 interesting. John Johnson, of Nord, Cal., writes: I cannot do without the Journal. Jacob Beeds, of Susquehauna, Pa., writes: We have had your paper for the past year, and so great is the pleasso much improved. F. D. Barnes, of Martin, Mich., writes: I like your paper very much. 8. R. Bush, of Bush's Mills, 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 everywhere. M. W. Brown, of Nederland, Cal., writes: Judge Edmonds' lecture through Mrs. Bichmond is worth the price of the paper. Santal Purnell, of San Francisco, Cal., writes: I congratulate you un the decided improvement of the Journal.

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 Blavataside 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 make, apparently of a venomous kind. In his surprise and terror, the gentleman started backward to suddenly that he fell over, with his chair, on the foor. On rising, he saw no more of the snake, and it was no-where to be found. How dld 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 a cret. The other instance is of mesmeric powerested upon myself. I was reading, in a position from which could see into a mirror on the opposite side of that the wall which was reflected in the mirror appeared to be moving up and down. She said, That is an atmospheric effect, and went on reading her Russian newspaper. I then began to look at the mirror intently, and I saw Madame 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, turbans and long garments, such as is worn by Hindoos.
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 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 claircoyants in my life It would seem, therefore, that some very strong power must have been exercised by her in order to produce such an effect the first time of trying." Madame Blavatsky is not as skillful as some of

the Indian Conjurors in performing the snake imprisonment. And why, Mr. Editor, should not feat. It appears from a narrative before us, the patient suffer the same as partner in the that one of their tricks is to make the dried skin of a cobra alive. They allow the beholder ev: ery opportunity to see Now it is done, and at the the basket to see that nothing but the serpent strong, stout girl comes forward, makes a deep obelsance, and then, stepping back, throws a man weighing full one hundred and fifty pounds over her shoulders. Nor does she stop here, for she seizes her victim once more, places him crosswise on her back and then tosses him into the air as though he was made of feathers, and not a broad-shouldered human being. Turning backwards on her feet, she picks up straws with her eyelids, throws 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

The Atonement .- The Rey. H. W. Thomas, a Methodist divine, speaks as follows of the atone-"It seems to me to be a sad abuse of the blessed

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

"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 as these sufferings so reach their inward nature and move it to repentance and restiliation and thus back into rechtangement. corring of the atonement, if, in it, say find the least exquae 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 highing from themselves of their wong-doings, only as these sufferings so reach their inward nature and movel to repentance and a restitution, and thus back into righteousness. This idea of men 'cheating and stealing, and then hiding and living upon their ill-gotten gains; this idea of men ravishing the innocent and murdering the defenseless, and then dying in triumph on the gallows the next moment; this idea of saindering some neighber and seeing plis good in same ke down in darkness, and you, the real vill-lain, stand out as the very pluk of fairness, and then think to hide it all in the atonement;—I say this, and all such ideas have gone quite too far for even the morality, not to say the religion, of our day. God gives no man the right to sin; and He forgives no sin only upon deep repentance, and restitution when that is possible. And I somehow feel that before we can ever fully-forgive ourselves we must not only have the disposition-to make all possible amends, but must make all reasonable efforts, and I somehow feel that there may be in the life to come some way by which we may make the confessions or the restitutions that are so often impossible here.

Take Note.

Take Note.

Take Note.

Take Note, the field of the stald three days in de great counter and the forgives of the field of the stald three days in de clays who was possessed ob much wisdom and knowl-deep can then hidding and living upon their lil-gotten gains; this deas of much wisdom and knowl-deep can ever the defense ob beauty by the defense ob de witches (as the stald three days in de great counter all fall, debatin' with de lawyers and de make any exactly as dey (de lawyers any dear particular and restitution when that is possible amenda, but must make all fees, and it is any the defense ob dewiches ob being possessed ob de debus

related do not necessarily imply the actual materialization 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 o 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 materialisation of a distinct form. Both of these classes of manifestation appear equally to imply the agency of invisible intelli-

gences.

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 manifectations. 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 illustrations in the Science of Psychology, carrying it-into Spiritualism and creating great interest among the people. I may write you something of my experiences before

John McDevit, of Huntsville, Ala., writes; Mrs A. P. M. Davis, semi-trance and inspirational speaker, has been with us Rer lectures were logical; her scances 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 327 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 Wednesday exening, 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 I saw her, she had eaten nothing for four days, and was greatly distressed in her lungs and throat. pared her some homeopathic medi-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, deriv-ing no benefit from that. Her doctor had told her she would have to take a great deal of medicine she would have to take a great deal of medicine befare she would get well? Though not a professional magnetizer, I proposed its application to her case, to which she assented. In making passes, I found her temples and ears and jaws so sore she could got endure the contact of my floger in the most gentle manner, so without contact I 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 anxious for the result. The next morning I called and found her at the table, taking a repast. She reported that within half an hour after I left her she was relieved of pain and a big lump in her 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 had a refreshing night's sleep, the first she 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 "aaved her life." If any would like confirmation of my story, I shall be happy to refer them to tion of my story, I shall be happy to refer them to the lady, herself. It is presumable that eyery 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

Nature Deceptive.

the basket to see that nothing but the serpent skin is in it. A white cloth is taken by the juggier, 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 phenomenon which very rarely occurs, and which the sound a cracked is it strange that human beings are deceptive when nature herself practices deception in a variety of ways? Take for 'example, the phantom ferry-boat: During the fog which hung over East River, one morning, the outside passeagers of one of the Roosevelt street ferry-boats witnessed a phenomenon which very rarely occurs, and which word snoken. Southwestern counties of our State. Our platform shall befree for all. What right has one man to mental freedom.

As liberals, we propose to soon organize a liberal succession of the southwestern counties of our State. Our platform shall befree for all. What right has one man to make a religious cred for another? Col. Ingersolve in the same liberty to all that he asks for himself, is a villain and a scoundrel." Never were truer and badly made bagpipe would emit, is made. No | caused at first some alarm, and afterwards great one goes near the cloth or basket except the almost naked man, who cannot possibly hide any

York and Williamsburg slips—exact location, owlive snake in his sleeves, for the simple and suffi. lug to the dense fog, not being determinable—the outside passengers became alarmed at what apet. The sheet is lifted, and on the lid being open. peared to be another ferry boat bearing down upon ing executed by the thimble and elastic cord of Maskelyne. In reply to this the Fremdenblatt gives an account of a seance in which a father was informed of a lost son whom he supposed dead, and told he would soon hear from him—that he was safe and well—which was correct.

Let the same the thick, and on the hid being open. It discover. It them in the opposite direction, and when first observed only seemed to be another letry-tolar and seemed to be another l out of the way, when the other boat glided stead-lly 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 gazingen the phenomenon, the fog suddenly lifted like a curtain, and a clean sunit view was presented. The opposite boat had vanished with the fog, and the expected collision proved to

"Hear dat, bredren, low I come; not night come.

De Lord Jesus comes to de poor and lowly."

There was truth, if not diress, 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 Recocity ob

14 1 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 asked" of a poor man, when he

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

A WOMAN'S RIGHTS.

Col. Ingersoll Believes She BAs 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. believe the institution of marriage to be the holl: 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 breas work which mediocrity throws up to defend itself from the eyes of the world. I hate a man who is an aristocrat in his family, and whose wife is obliged to be a beggar. She says, "I want a dollar," and asks for it sa if she were standing on a bombahell, 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.

see that men and women, well able to judge, are saying very many good things about the JOURNAL 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-Lifet" and "Give us a Key to Open the Doors of the Temple of Nature," etc., etc.,) make a strong team, and I hope you may live long to work for humanity. In this part of the great State of Iowa (Southwestern) we have a great many liberal minded neonle, and we are determined not liberal minded people, and we are determined not to cavil too much over any ism, but to labor for

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 Raliroad) This great road runs a branch from Red Oak to

Nebrasa City, also, which makes ned tak a point easy of access.

We intend to make a vigorous effort to have. Col. Ingersoll and some of the leading "big guns" in the spiritualistic, liberal element, with us at the first meeting, which will be, I think, early in the coming spring. We are sure to be the convention at an early date, and you will be surprised to 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 people for something better than the inslpid 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 unable to say what emetion indusped my mind when I read of white gazinasen the phenomenon, and a clean sunlit 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 cabin missed a sight that is rarely seen, except by pilets, one of whom said that similar mirages had been witnessed on moonlight nights, but rarely 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.

Hear dat, bredren, low I come; not high I come.

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 happler life hereafter.

It Pays.

The Catholic Church in the United States num-The Catholic Church in the United States numbers 8,000,000 communicants. They occupy 6,920 stations, chapels and churches. They have the service of 4,874 priests, 6 spostolic vicars, 49 bishops, nine archbishops and one cardinal. They have 18 theological seminaries with nearly 1,500 students; over 2,000 schools of all grades and more than 300 saylums and hospitals. There are 78 different orders of monks and friars, 13 of nums, 8 different institutions, such as the Jesuits and Redemptionists, 13 congregations of priests and brothers, and 30 sisterhoods. These vast Catholic possessions have never paid a dollar's tax to help support the general government.—Paine's

What Alls the Hub?

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

terested in Mr. Coleman's articles. Wm F. Fahnestock, of Woodlawn, S. C., writes: I will here add that I have read the "Introduction to the Ethics of Spiritualism" by Hudson Tuttle with much pleasure, and in brief will say that it is excellent and well expressed could

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.—Danis.

Forests Hemay, of Forest City, Iowa, writes:
We would very much like to have some good medium or lecturer came to Forest City. We cannot have had a real soul feast this fall through the what man is, as well as what he came from in mediumship of G. P. Colby, from Florida, formerly of Minnesota.

Charles A. Andrus 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 curselves.

London correspondent to a stiff, antiquated and fossilized grening sheet, of this city, announces the terrible fact that unbelief is at last in the command respect.

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 nowadaya Without a helbwhat's the use of many of the One claims a meameric character for sacranental 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 o If Mrs. Stewart seeks to benefit mankind with e enormous fortune left her by her late husband,

et her walk in the footsteps of Geo. Peabody. What need could the world have of a Savior to edeem those whom God created perfect and up-Spiritualists having no sulphureous Hell. the sermon of Beacher did not trouble them. They did not get excited, even, over his progress, Some mediums see the spiritual tablesux 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 Divine mercy is not comprehensible to man. Spiritualism declares that inspiration is universal, that God is no respecter of persons, and indeed, that the canon of revelation is as fully open to-day as ever it was.

The angels, to day are our ministers, from whom we are learning that God is as near to the soul as matter to the sense; and nature has be-come the grand cathedral of our devotions. The somnambulist has his eyes shut, he sees nothing with his eyes, he hears nothing with his ears; and yet he sees and hears better than when he is awake.

It is generally thought that the further a planet from its sun, the lighter is that planet and the rarer its atmosphere; but clairvoyants testify that The transparent wings of certain insects are

so attenuated in their structure, that 50,000 of them placed over each other, would not form a pile a quarter of an inch in height. And spirit is fact more attenuated, yet it exists. As the magician will draw several kinds of ilquor out of the same vessel, so the Bible is a fount from which can be drawn arguments for numer-

opposed to each other. Dr. Ryder says Prof. Swing hasn't any posi-tive convictions on the subject of hell, and Prof. Swing asks sarcastically what Dr. Ryder will take 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. X The great idea of Spinoza was his conception of the Delty, and in the present day, says Renao, to repeat the judgment of Lessing. "there is no enlightened mind that does not acknowledge Spinoza as 'the man who possessed the highest

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 be passed. It is higher wisdom for a man to believe that which is a fact—that he is the maker of his own destiny. Swayed by such a bollef, a man is The very fact of a man knowing all that is to

befall him would prevent his praying at all; he would suppose it impossible to alter destiny. If an evil destiny, he would sink under it in despair.

Spiritualism will re-establish on what pro-fesses to be ground of positive evidence, the fad-ing belief in a future life—not such a future as is dear to the reigning theology, but a fature devel-oped from the present continuation under im-proved 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 dive attention to its phenomena and the deductions drawn therefrom, which charm, in spite of their alleged obscurity.

Were Christianity a natural expression 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 ave 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 curlously organized as those of the largest appeles; they have lite and spontaneous motion, and are endowed with senses and natural impulses. Verily, who can demonstrate the real minuteness of organized life Clairvoyants say that the planets and their .

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

Spiritualism teaches that man is the last of a long series of steps in the material creation that in his being are the latent elements of all that he can attain to, either in the fiesh 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 "Vast chain of being, which from God began—Nature's ethereal, human, angel, man."

Nature's ethereal, human, angel, man."

Neptume is described very beautifully in Worlds within Worlds. The temperature averages as much as that of the Southern States of America, and the light is much greater than that of our earth; objects on its surface sparkle like diamonds. Physically more refined than Herschel, the inhabitants in general are mose 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 Solar Bystem.

the proper study for all; and spiritualism opens a new field of investigation.

A London correspondent to a stiff, antiquated and fossilized grening sheet, of this city, any nounces the terrible fact that unbelief 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 disbellief stop?]

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

Little Sunbeam-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 bright-ness. 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 chadow as they were whirling around it, and she said: "l 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 a 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. 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 as ma folded her about and held her a prisoner, with a fearful roar and growt. 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.

When Sunbeam awoke she was in a drop of rain, on a leaf in the woods, and every-

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 doubt 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 charlot (not like her father's shining one) approach, and a lovely lady leaned from it to see the wood. Suppear leaned from it to see the wood. Sunbeam saw her brow and neck and arms were covered with sparkling drops, and she heard the lady exclain, 'O, how beautiful! the raindrops look like gems." Then she tiought 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.

giant had devoured ner—the Barrington 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 giant. 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 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 picked her up, and there was cutting and filing (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 chied 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. her with this new-torture); then she saw the in the lovely eyes; but all was not brightness even there; the little girl had a heart, ness 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. Thep 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 young men whom yet the maiden did not love. O, flow sad to be the brighteness 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 teers.

little Sunbeam out of her eyes in floods of 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, alas! the tempest came, blighting the fair flower and scattering its petals to the earth. The world was brown and sere, and the cold blasts of winter heat 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 place.

At the midnight hour, when the stars were chiming seven bells above and the winter king was reigning below, Sunbeam—half asleep, half dead—heard a voice full of woe, and pleading: "O, pitiful heaven! O, compassionate Savier! send me one ray of hope; O, merciful mother! one ray of light—one sunbeam, 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 seemed no way to enter. Night after night she heard the prayer, day after day she cought to enter. O how her heart longed sought to enter. O, how her heart longed to pierce the stony wall and bring some peace to the sad soul within. Earnest de-sire 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 found 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 sunhight perhaps a token of hope for my soul;" and then he kissed little Sunbeam once

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 film a great good." And she heard the chimes 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, Di-vine 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 hope. She prayed to go to heaven to find them and her 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 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 fellowed her swiftly, and came into the prison cell, flooding it with light; and when the poor man aweke, 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 Spiritu-alism, 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 8: "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 un-

sparingly." He was a messenger, then entered the services of a locksmith, and in 1862, became a safler 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 He had no education, and admits that he did not experience any inclination or desire for knowledge. He was conscious of a peculiar 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 always the case. The spirit power constantly advised him to let it have its own way, but he dissented, and was driven into-acquily advised him to let it have its own way, but he dissented, and was driven into acquiescence 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 Spiritualism.

became a notable feature in English Spirithalism.

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 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 like an 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 compari-son 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 advecates that no question is outside its limits; politics, reli-gion, 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 undeniable 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 conviction of the author's honesty and sincerity, as he says, it will be of value when the hise tory of the movement is written. The attractiveness of the book is enhanced by an excellent photograph of Mr. Morse, and of Rien, his control.

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

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

THE WIDE-AWAKE. (D. Lothrop & Co., Boston.) Contents: A Christmas Poem; The Little Savages of Beatle Rock; The Child Tollers of Boston Streets; What Kit-tie 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 Quintililon 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 dom.

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 late!) Take from my heart each grain of self-con-

(I'm sure the gentlemen must think me sweet!)

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 bite!)

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

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.

INFINITE toll would not enable you to sweep away a mist; but by ascending a lit-tle you may often look over it altogether. So it is with moral improvement; we wres-tle 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 night,

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, we had ent 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, [Hood. RARE is the union of beauty and virtue.

EMINENT stations make great men more great and little ones less.—Bruyers.

Proper 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 ashamed to say so—and that, not on scientific grounds, but on religious 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 exe-cutive committee, their money can be got at for the benefit of the association. bushel over their light need not be disturb-

ed; 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 foster drones and unworthy mediums; suppose that one out of ten, that were helped, were of the latter class, should the fore, 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. 55 S. Ashland Ave., Chicago, Ills.

UNDERWOOD-MARPLES DEBATE.

B. F. UNDERWOOD AND REV. JOHN MARPLES, of Toronto, (Presbyterian). BUBLECTS:

ATHEISM, MATERIALISM, MODERN SCEPTICISM AND THE BIBLE.

This Debate lasted four nights and was reported by John T. Hawke, Parliamentary reporter of Toronto Leader. Mr. Marples was so well pleased with this report that he ordered toning from the publisher for circulation in Canada; but the Presidery peremptorily forbade him to circulate the Debate.

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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 no one can dispute that one great representative phenomenon in our series has at last been placed beyond all dispute. The little 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 another phenomenon, a belief in which is no worse than mid-summer madness in the eyes of the Carpenters, Tyndalls, 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 quiet gentlemanly young visitor of some years ago, has been developed as a flower-producing medium. Instead of requiring a dark room he ented, at the instance of Mr. Newton, 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 welllighted 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 accomodating 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 stringest conditions the results have repeatedly been most satisfactory. We are informed that on the 80th ult., Mr. Epes Sargent, Mr. John Wetherbee, Mr. A. R. Dunton, three other gentlemen and two ladies, had a suddenly improvised scance with Mr Choate at Mr. Sargent's house, with complete success.

Mr. Dunton, the well known penman and Cacher of writing is perhaps the most accomplished amateur in slight-of-mind 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 Wetherbee, 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 ands 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 thorlemen and two ladies of the party of eight.

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 deficent and auspicious, 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 accomplished by swelling the list of our subscribers, and while thereby helping us to means to enrich our columns with the choicest literature afforded in spiritual science, of which no other science is richer. carrying these truths to thousands and hundreds of thousands of persons whose souls are hungering for the "bread of life," with which our pages are freight-Circulate the documents,-tell all your friends interested in the phenomena that they owe a duty to the truth 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 apathe ought not to be. A little reflection will, we think, awaken all sich 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 North-western railway, a party of five entered the room who at once attracted the attention of every one. There were two gentlemen and three ladies. The younger was one of singular beauty, large, lustrous eyes, a wealth of magnificent hair, and general air of royal form and carriage. 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, accom-plished as a musician and an artist, at the age of twenty-seven years she goes to the asylum for insane at Elgin, almost a hopeless maniac. Five years ago she was marchildren made a brief part of her life time supremely happy. Last winter the scourge to human life, diphtheria, took both hus-band and children from her in one short week. The shock was terrible, and she waited 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 flend 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 measages 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 awakehed feverish longings to penetrate beyond the vell 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 tears 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 charlatan, some professional mountebank, for a certain sum of money would exhibit to the 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 sincere sorrow, were they appear to make a cere sorrow, were they appear to me in a public ball and claim recognition. I would say, "I know ye not." King Dayld in all his sorrow tried, "I shall go to him, but he will not return to me." When a vision,

purporting to be from the Spirit-world, ap-proaches us at the dictation of some "dollar a head" magician, it is safe to clutch it and tear off something. I should do it as sure as a ghost came near me. I should hurt it if I could, because I should know it was out of its sphere and deserved a pinching. I have a lenging for an interview with one of these "invisible powers." I do not care how long the man or woman has been dereloping his or her arts, nor how many front deats 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 believe in it. The lesson of the wrecked mind which I saw in the depot, teaches me we are better without ready-made ghosts. Етнемох. . .

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

SARAFOGA SPRINGS, Nov. 21, 1877.

Some believers in Spiritualism liere 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, Ill., Dec. 20, 1877.

DEAM: SIR:—In answer to yours, of the 4th (the answer to which has been unavoid-

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

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 prejudices and inflame the passions of those unacquainted with the facts, or to aid those desirous of counteracting its influence, especially when furnished by anonymous correspondents with such vain-glorious flourish of trumpets as the above, which amounts to nothing bat a tissue of falsehoods from beginning 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 inculgated in early life, especially if corresponding to those impressed upon the germ, through the maternal mind, while in the process of development, mold to a greater or less extent all the thoughts and emotions of the after life. For 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 outside 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 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 nnessy slumbers, like a cruel nightmare, to disturb the spirit

PARDOR, PA Nov. 7, 1877.

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

am surprised. If you had given it to one of my family, I would surely have thought it, at least, not neighborly. If I indorsed the sentiment of it, I would be prepared to violate every law of God and man. It is, in my opinion, so profane as to disgust the moral sensibilities of a semi-barbarous people. I would think it no greater crime for an intelligent person to put poison in the food of my family, than to introduce such a moral pestilence into their minds. I don't think your intention is bad, but I am afraid you have taken a course that you will re-gret 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 fitmost 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 vulgar, 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 Your friend and neighbor,

ARCH. CRAWFORD.

We can scale almost any height by fixing 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, grew 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 fail to look natural In this dazed state, while peering from superstition's night toward the golden summit of the fields of apritual illumination, the poor old orthodox brother fancied the darkness which surrounded his own soul; through which the glinting rays of spiritlight were endeavoring to penetrale, 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 Lawa are very busily engaged in getting names to petition the legislature at its present session to pass a law for their benefit. If the people desire to preserve their own liberty, they do not want to ask, or allow, a legislature to enact any laws favoring classes, or depriving themselves of the privilege of employing whom they please to care for them in sickness, as well as in health, any more than they should allow one religious sect, or combination of sects, to secure special legislation to compel all 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 strinzent 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 ferever 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 rights are once commenced and allowed, their repetition grows more and more easy, as each one is removing a support which uphold@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, lows, 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 body. 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, without a scratch or a blemish, or even having a trial, the charges against him being too filmsy to engage the attention of the attorney for the government. We congratulate him on his lucky escape.

neighbors a copy of the JOHRAL, and invited him to read the same. In the eagerness of his hungry soul to obtain more nourishing food than the husks of theology byes of the government, and is allowed free have furnished, the famishing spirit could have furnished. 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 mame 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 Corresponding 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 Ouina'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 weeks.

Bishop A. Beals' appointments: The 2nd Sunday of January at Saranac, Mich.; the 3rd Sunday at Fowler, and the 4th at St. John.

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

Lyman C. Howe is now lecturing in Binghamton, N. Y. He expects to arrange for a discussion, in the near future, at 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, Indoon 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 13th; Streator, Ill., 14th, 15th and 16th; Toronto, Ont., 20th, 22nd and 23rd; Medford, Ont., 24th, 25th and 26th; Owen Sound, Ont., 27th, 28th and 29th; Lindsay, Ont., Feb. 1st, 2nd and 4th.

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

"Home Arts," a neat eight-page monthly paper for boys, has made its appearance. It is designed to supersede "The Scroll Sawyer," and to take in a still wider range of subjects, teaching, with many useful arts, boys to be true, genuine, unselfish and self-rellant. 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 noving-"The agitation of thought is the beginning of wisdom." Dr. Kayner, who is now in Chicago, can he 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 rebel 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 gratory, the timenetic effect she produces upon her listeners, and the vast range of informa tion she brings to bear upon every subject she touches. Emma Hardinge-Britten is tguly a phenomenon, of whom her spiritualistic allies may be justly proud. Her Sunday services are well conducted and crowded by a respectable and intelligent class of listeners .- San Francisco Chronicle.

THE INDEPENDENT VOICE.

Answers to Questions.

Reported expressly for the Excisto-Puttosornical. 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,

[NOTICE TO OUR READERS.—Questions which are of a scientific or philosophic character or which tend to advance a knowledge of either world, may be sent to us to be subfitted for answer. The questions should be prepared with great care; it is often as difficult to frame a question properly, as to give its solution. No questions of a personal or business nature can be entertained. The opening of this channel of information is attended with much labor and expense to the publisher, as well as considerable 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.—Koffor Journal.]

Question :-- By what law, or in what manner As 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 future.

Question:—In the event related by Madam Blavatsky where a "gosa-in," in India, while in a trance or spiritual state caused property which had been stolen to come through the air and over water, and land, by him, in the sight of others on the y-randah, how was this transported? Did his spirite water 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? 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 sleep and trance.

Answer:-Sleep is natural, rest of the physical as well as spiritual forces, and it is not 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 aiways entranced by being magnetized by the will-power of some person stronger than themselves.

QUESTION:-Can the spirit leave the body by a direct act 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 trance condition.

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

 Question:—When you speak of electric particles, 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?

Answer:-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 doos 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 place . 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 these who cast Answer:-A low class of African spir-

"THEY ALL DO IT."

No They Don't!

It is not strange that inexperienced per-sons 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-

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 pre-vent imposition, on the people. "Well, how

is that to be done?"

Let the journals cease to advertise medi-

unist who have not passed a thorough ex-mination 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 spiritual, 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 Spirit-ualists among the dupes of impostors; and will continue to do so until honest Spiritualists put the mark of distrust upon the mountebasks who are stealing our money, and our poputation, C. St. Louis, Mo.

Convention at Lockport, N. X.

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 abroad. Let there be a grand rally of those who wish to know more concerning this heaventhose who wish to know more concerning this heaven By ORDER OF COM.

DIRECTORY.

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

Lecturers.

Lecturers. Lecturers.

Mrs. C. Fannie Allyn, Inspirational, Stoneham, Mass.
Wrn. Alcott, Inspirational, Buckland, Franklin Co., Mass.
Wrn. Alcott, Inspirational, Buckland, Franklin Co., Mass.
Wrn. H. Andrews, M. D., Iowersels, Ia., care of E. Higg.ns,
Mrs. M. C. Alibe, Inspirational, Derby Line, Vt.
J. M. Allen, Inspirational, Ascora, N. J.
Mrs. Emma Hardippe Britten, 118 W. Chester Park, Boston,
Mrs. F. F. Jay Bullens, Tränce, 315 W. 63d st., N. York.
W. B. Bell, Ilberal, New Bedford, Mass.
Mrs. Jennie Butler-Brown, Normal, Box 44 Stony Creek, Conn.
J. T. Brown, M. D., Philosophical, Whitesboro, Texas.
Mrs. A. P. Brown, Inspirational, St. Johnsbury Center, Vt.
Prof. C. C. Bennett, Providence, R. I.
Capt. H. B. Brown, Inspirational, Austio, Texas.
Dr. J. K. Balley, care of fieligio-Philosophical Johrnal, Chicago.
B. P. Hegg, Inspirational, Granger, Dunn Co., Wisconsin,
Apper Cooper, M. D., Bellefountaine, Ohio,
Geo, W. Carpender, M. D., Trance, South Bend, Ind.
G. C. Casteman, Knob Noster, Mo.
Mrs. M. F. Cros, Trance, W. Hamstead, N. H.
Robert Cooper, 83 Washberton st., Boston.

Geo, W. Carpender, M. D., Trance, South Hend, Ind.
G. C. Castleman, Knob Noster, Mo.
Mrs. M. F. Cross, Trance, W. Hamstead, N. H.
Robert Cooper, 33 Washington st., Boston.
C. W. Cook, Waryaw III.
Dr. Dean Clark—address care Religio-Philosophical Journal.
John Crapsey, Inspirational speaker, Heron Lake, Minn.
Lura A. Crapsey Inspirational, Heron Lake, Jackson Co. Minn.
Norwood Damon, S. Tyler street, Boston.
Mrs. A. P. M. Davia, Inspirational, South Lowell, Alabama,
J. Dunton, Inspirational at eaker, Algona, Iowa.
Dr. Geo, A. Friller, Sherborn, Mass.
Kersey Graves, Richmond, Ind.
Miss Lessie N. Goodell, Inspirational, Amberst, Mass.
Mrs. S. F. G. Geothuor Inspirational, Amberst, Mass.
Mrs. S. F. G. Geothuor Inspirational, Fort Seneca, Obto.
J. H. Harter, Arburn, N. T.
Mrs. Luna Hochinson, Normal, Bishop Creek, Cal.
Mrs. S. A. K. Heyder, Grass Valley, Celifornia.
Lyman G. Kowe, Fredonia, N. Y.
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THE LYCEUM.

An Address in the Interests of the Children's Progressive Lyceum, read by

MRS. L. E. BAILE Y. At the Sunday Session of the State Committee, held at Rockford, Michigan

Reported expressly for the Extisio-Philosophical. JOURNAL.

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

The universal cry upon all sides, echo and re-echo the same anxious appeal, "What shall we do for our Lyceum?" In tremulous accents it falls upon our ear, and enters our heart with fearful forebodings, that unless something can be speedily done to save their downward course, they will finally sink into oblivion, beyond a hope of resurrection. I might speak to you for hours, of the beauties of the Lyceum system, and thus please your imaginative fancy, by telling how very prosperous and successful they have become; but such assertions would be false; therefore, however unpleasant it may be, and is for me to 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 attend the orthodox Sunday school, and thereby imbibe lessons of error instead of truth, of bigotry instead of char ity, and pride instead of Christ-like humility; all ignorant, superstitious and false ideas, which we who were bred in those schools, now having sundered those shackels, look-back upon as being doctrines too absurd, to permit our youth to learn, that which they must inevitably sooner or later unlearn. This system of instruction, was very appropriately termed Children's Progressive Lyceum." This suggestive title was accompanied with a formal constitution and by-laws, also full instruction for conducting these schools, in a condensed little work entitled the "Lyceum Manual."

This information was given us through the instrumentality and mediumship of our gifted brother and seer, A. J. Davis; and to him, as also to the good angels above, who love and care for us should we ever pay a grateful united heart-felt tribute of

thanks. Eight and ten years ago these Lyceums were numerously springing up, all over the United States, from the Atlantic to the Pacific ceast; from the distant shores of Maine to the far-off guif 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 un-

expected 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 varimarches, with their devious intricate windings, were perfectly understood, each child keeping good time to the cheerful strains of music, 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 ought never to be left out, because it is, in our opinion, one of the best means of edu 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 recitations, or a piece or two of select reading, ir

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

The exercises being arranged with so many changes, and occupying the attention of the little ones, they did not become tired or restless, but returned to their homes with happy smiling faces. Our Lyceums then were looked upon with respect. It was about that time Theodore Tilton came to Battle Creek, and preached in the Presbyterian church; he was also invited to lecture for the Sunday school children of each denomination, at this house. Our Lyceum received a cordial invitation to be present, and went, each leader accompanying their group. But a change soon came over the bright scene, one destined to greatly dim its fair radiance. Spaitualists a class, ecame so individualized (upon 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-violand violin, out of place on Sunday at religious services;" so these attractive features were duly disposed of, to please their fancy; as if a beautiful piece of music were any the less sacred, when played upon the violin than when executed upon a golden harp! Others declared the gymnastic exercises and marches were tedious and tiresome; that for this part, they and their children, had quite enough of exercise at home; thus another charming and beautiful feature was accordingly left out. Many began to 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 attered to the winds. These are little things to be sure, of themselves, but it is of little things the sum of life is reckoned.

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

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-apy better than grown up children; and I never saw one of these who could bear it very gracefully! It is very unpleasant to them, the sneers and jests of the children of church people, who point the finger of scorn at those belonging to Spiritualist families, and thus out of fear, or over entreaty, they are at last persuaded to attend the Sunday school, until the number attending these schools, swell to a surprising extent. In Battle Creek the Methodist school numbers over five hundred pupils; and I confess my own little girl attended there during the winter, simply because she could not resist the repeated entreaties of her playmates, whose society she did not wish to lose. Thus one after another, the children of Liberalists and Spiritualists, have through our failures, been forced to wander from home, and their mother's protecting fold; this is a sad, but true fact, no one, I think will deny.

I exceedingly regret the present condition; would that 'twere in any case in my power to redress past failures, and make our Lyceums become, what they can, and sught to be, both numerous, interesting, in-

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

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

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 "bell ringers," ranged in order, boys upon one side, girls upon the other, standing according to their fleight, the smallest being very small indeed, to understand this art, which all seemed to with perfection, and performed this interesting feat, quite as creditably as some noted companies of traveling "Swiss Bell Ringers.

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

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

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; and we should study in hours when absent from the lyceum, to collect such gems of truth and wisdom it may be our opportunity to impart. "Are not our children the first objects of our care and consideration? Can we do too much for their welfare? And yet are we not living in a day and age when each mother spends one-half of her precious time in needlessly trimming the wardrobe of herself and girls? The physical is always well cared for, never one ruffle or flounce forgotten; but what amount of time and attention is given to their mental and spiritual needs?

"Oh," says ope, "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 highest possible extent; but when they selfishly do this to the utter exclusion of bestowing one single thought to the proper unfolding of our own and other's children, we grossly neglect our first and divinest

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 divinework of educating our youth? Nay, we have sorely | hitherto obstructed your progress. grieved and disappointed them, by trampling the golden sands of wisdom, lent us, in the dust.

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

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 attention as well as its mind, and we should give it every chance that a lyceum affords.

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

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

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

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

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

Why, my friends, what sort of spirit and dispositions can we expect our children to manifest, when grown people exhibit such 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 lyceum 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, or become useful and) profitable, for we all know how hard to extinguish are these pests. Therefore we would not bequeath a given piece of landed property to our children by first sowing these 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 divine. hand had implanted only seeds of wisdom, love and truth. We all know how hard to eradicate and efface are childhood's earliest impressions. I earnestly appeal to you, each gray-haired sire, and silver-crowned matron, who listens to my voice to-day, are we acting wisely in our course of sending our children to the orthodox Sunday schools? · Ye who have been born, grown and educated by the church, until perhaps mature age has furrowed your brow with many a trace of care and sorrow, ere ve 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

There are already quite enough of errors taught in our day and public schools without sending our darling children to the Sunday school to learn them; and yet Spiritualists are generally sending them there; to learn what? The very ideas which they are themselves, to-day, striving to outgrow. Strange_consistency! thou art a jewel, of rare and uncommon worth. There is in the Sunday schools the one incessant lesmeans, only such are too miserly to expend ! son 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 on moment of the unformed mind of a sweet child, filled with its natural, divine impulses, its whole life manifest in its innocent, trusting love for all that is good, beautiful and lovely; all brightness, joy and implicit confidence! Then crush out all this wealth of soul, this pure, gushing fountain of beauty, hope and aspiration, by constantly instilling into its embryo mind total depravity in all its withering deformities.

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

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

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

tions 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 configgrations. I am rejoiced that the officers of this convention have paused in their upward flight after spiritual knowledge, to gather up the children at this hour, looking also after their immortal souls as well as our own.

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

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

When that day arrives we shall see our lyceums till 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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