Ernth Genrs no Mask, Lows at no Human Shrine, Zeeks neither Place nor Spplause: She only geles a Henring.

VOL. XXV.

JNO. C. BUNDY, EDITOR.

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THE UNBELIEVER'S DAMNATION.

Horrors of Endless Torment—Nature of the Holy Ghost-Spiritual Gifts-Unclean Magnetizers—The Dutles of Spiritualists.

A Lecture by Dr. J. M. Peebles, Delivered before the First Society of Spiritualists of Chicago, Sunday, Dec. 1st.

[Reported expressly for the Railoio-Philosophical Joun-

"Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be dammed."—Mark.

"Go ye and teach all nations, baptizing them in the name of the Father and the Son and the Holy Ghost."—Matthew.

In remote antiquity the reputed wise men, buckling their sandals to their feet, traveled towards the East in search of light. These pilgrimages had an indirect relation to the sun and solar worship. It is as natural for conscious man to worship as for buds to open, or vines to climb upward. According to pictorial and hieroglyphical history the pensive Orient eradled the earliest religious systems. These, mon reachliest religious systems. These, upon reaching a certain stage of maturity, moved as did the old-time civilizations westward. Their influences are still traceable. Nothing

All of the world's great religious originated in spiritual manifestations. These were the seals of their truth. They constituted the external strata and were the vital energies that conquered and carried conviction. Each religious system had its central figure -Buddhism,Gautama Buddha,Mohammedanism, Mahomet and historical Christianity, Jesus Christ. All of the world's saviors are inspired. Their souls are afire with love; their hearts are warmed with the auras of heaven, and they speak in tongues of flame. "He that believeth not," said Jesus, "shall be damned."

Clear and incisive were these words. He had suffered, borne his cross, and died a martyr upon Calvary. Foreseeing that he was to die this tragical death, and that disciples and apostles would mourn his absence, he uttered the promise, "If I go away I will come again." And now, in fulfillment of the prophecy, he stood in the midst of the twelve, and gave the solemn charge, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believ-

eth not shall be damned."

His previous command to the apostles was, "Go to the lost sheep of the house of Israel"—that is, Jesus being a Jew by birth, loved the Jews and the Israelitish nation, just as the Swiss love their snow-capped Alps, Irishmen the Emerald Isle, and the Chinese the flowery kingdom. But the Jews, in consequence of their bigotry, their cleaving to the ceremonial law, and the retaliatory dogmas of Moses, refused to witness the spiritual marvels of Jesus, or listen to his broad and Catholic teachings. The blinded Pharisees accused him of being a wine-bibber, a blasphemer, and of casting out of demons by Beelzebub, the prince of devils. This "man of sorrows" was actually so persecuted that he had not where to lay his head. Finally he exclaimed, "Go ye into all the world and preach the Gospel to every creature." The term "Gospel" signifies good news, a good message and tidings of great joy. It was preached by the Christ-spirit to Abraham, saying, "In thee and in thy seed shall all the nations of the earth be blessed;" to the Judean shepherds, "Peace on earth, good will to-wards men." And it thus echoed in the ears of John on the rocky Patmos, "I heard every creature-in heaven, and on the earth, and in the sea, and all who are in them, saying, 'Blessing, and honor, and glory be unto God for ever and ever.'"

In the term "Gospel" are embodied four important truths: 1st. The universal fatherhood of God. 2nd. The universal brotherhood of man.

3rd. The present and the perpetual minis-

4th. The progression or the eternal un-

foldment of all human intelligences. The inhabitants of earth, in all ages, and under all skies, whether civilized or savage. have believed in some overruling Providence. This was natural. It was intuition. The belief springs up in the human soul, as crystal water flows from a fountain. In the clouded periods of antiquity men had erroneous ideas of God; even the Jews ascribed to him jealousy and wrath, and egotistically called themselves his "chosen people." But God never had a chosen race—a pe people—nor does he deal in specialties. God is not a fetish stick, or stone; is not the unguided, unconscious force of the materialist; is not the hating, vengeance-loving Je-hovah of Jew and Christian, but he is the incarnate life-principle of the universe.

"God is love," said John; "he is causa-tion," said a Neo-Platonian thinker. He is "our father who art in heaven," said Jesus. Briefly defined, God is the absolute spiritthe infinite father and mother of us all. And if God be the loving father of universal humanity, then do all men constitute the universal brotherhood. Aryan and Turanian, Indian and European—all races and tribes—are brothers. In each of these there exists the divine spark-a potentialized portion of God-an embryonic angel destined to tread the pathway of eternal progress. The lowest beggar by the way-side, he filthiest inebriate in the gutter, is our

brother still; and as charcoal may be transformed into diamonds, the decaying carcase into grasses and grains, the cast-away rags of the streets into cream-laid paper, so may the inebriate be reformed, and the most hardened of sinners be redeemed, and stand up in the glory of a true manhoud.

The apostle calls Jesus "our elder broth-

The apostle calls Jesus "our elder brother," and all humanity constitutes one uni-

versal brotherhood. There was no dectrine more prominently taught by Jesus than the ministrations of angels and spirits. He lived under a spiritual cycle. His-countrymen were believers in dreams, visions, trances, and prophecies. He declared himself attended by a "legion of angels." On the Mount of Transfiguration he talked with Moses and Elias, each long in spirit-life. He conferred spiritual gifts on his apostles and disciples, and definitely said to them and the succeeding ages: "Lo, I am with you always until the world shall end." Jesus was truly a savior. There have been many saviors, yet but one Christ—the Christ of God.

Jesus taught in the clearest manner possible the doctrine of progression or a rational soul-unfoldment. This truth runs like a golden thread through the Gospels. like a golden thread through the Gospels. The mustard-seed grew to a tree, in the branches of which the birds of the atrould rest. The woman searched for the piece of "lost silver" till she found it. The "good shepherd" left the ninety and nine in the fold, and, with burning sands under his feet and a Syrian sun over his head, sought for the stray sheep until it was found and returned to the fold. God and angels—the good in heaven and the good on earth—are good in heaven and the good on earth—are constantly seeking to find, educate and spiritually benefit the lost and the erring. The prodigal son retarned at last to his father's house, and this prodigal is a symbol of a world-wide humanity.

Now, then, the command was: "Go ye into all the world and preach the Gospel," that is, preach these Gospel truths: the universal fatherhood of God, the universal brotherhood of man, the perpetual ministry and converse with spirits, and the eternal progress and growth of all souls. He, or those, who believe these Gospel truths, and are baptized into the spirit of them, shall

be saved. Belief is not a matter of choice. Give any reasonable man testimony enough, and he is forced to believe; but withhold all the testimony, and he cannot believe. To believe without sufficient testimony is superstition. While belief relates to testimony, knowledge relating to, is based upon, evidence—the evidences of the senses in connection with reason and the moral judgment. I condemn no one for not believing in spiritual manifestations, but pity multitudes who are too superstitious, too bigoted and too creed-bound to investigate these spiritual marvels that give tangible dem-

onstration of a future existence. Those who thoroughly investigate spiritual phenomena necessarily believe. Such should be at once baptized. I believe in baptism-believe in frequent ablutions, in Turkish baths, and in everything that tends to the cleanliness of the body; this is indispensable to godliness. Most conscientiously do I believe also in this teaching of Paul There is one Lord, one faith and one baptism." But that one baptism is not and never was water baptism. John, to be sure, baptized with water; but John was the precursor of Jesus. John, susceptible and mediumistic, was conscious of Jesus' moral superiority. Accordingly he said: "There is one coming after me whose shoes I am unworthy to unloose. He shall baptize you with the Holy Ghost and with fire." Bantism of the Holy Ghost, then, was and is the true Christ-baptism; it is the only Christian baptism. Sprinkling churchmen and immersing Baptists are the followers of John rather than of Jesus Christ. And then "ghost" is a most unwarrantable translation of the Greek word Pneuma: it should read spirit:—"He shall baptize you with the Holy Spirit"—that is, he shall suffuse and infill you with the psychic aura, with a most heavenly influence, with a divine influx from the Christ heavens of holiness. What is the Scriptural meaning of the sense it means the conscious soul itself— Know ye not," said the apostle, "that your

Holy Ghost spiritually interpreted? In one body is the temple of the Holy Ghost, which is in you?" And again-"Know ye not that ye are the temple of God, and that the Spirit

of God dwelleth in you?"

The Holy Ghost also refers to the aureola with which the old painters surrounded the head of Jesus, and sometimes the whole person; but in a more general sense it signifies that refined, etherealized spirit-substance that Jesus Christ in the past did—and that the good and pure in the present may impart—by the "laying on of hands." These passages so teach: "Like as of fire," the Holy Spirit "sat upon each of them," and they were "filled with the Holy Ghost," (Acts ii.) On the Gentiles was "poured out the gift of the Holy Ghost." Stephen was said to be "full of the Holy Ghost." And Jesus "breathed upon them and they received the Holy Ghost." Peter and John in Samaria "laid their hands upon them and they received the Holy Ghost." These text-ual teachings show that the Holy Ghost was comparable to a magnetic or spiritual aura that "fell upon" the people, "sat upon" the people, was "poured out" upon the people, was "breathed upon" the people, and that "filled" the people.

When Jesus "felt virtue go out of him;" he felt that he had imparted a magnetic or a healing and heavenly influence; and the

little children that he so tenderly took into his arms were "blessed" by being enveloped in that pure and loving influence that sur-rounded him.

rounded him.

The impure, the unhealthy and the nervous, should never presume to pathetize others. Nor should men, whose bodies are pickled with tobacco, stuffed with swine's flesh, swollen with liquors, and whose minds are aflame with low worldly lusts, magnetize and manipulate others. These, in touching others, impart the virus of moral disease and death. They baptize with an unholy Ghost, or with an unholy, unhealthy, demoralizing influence. Hands off! Spirits and mortals can only impart to others what they have. Jesus blessed little children because his great loying soul was all aglow with blessings. Beautiful are the baptisms of purity and spirituality!

Those who diligently seek for truth—who patiently, prayerfully investigate, and who, through well-attested evidences believe in Spiritualism, and are baptized into its holy

Spiritualism, and are baptized into its holy peace-giving influences, shall be saved. They are saved now, enjoying and basking in the sunlight of salvation. They are saved, not from the wrath of God, for there is no wrath in God; not from just punishment, for justice must and will be meted to every human soul-not from endless helltorments, for no one was ever exposed to such torments; but shall be, and really are such torments; but shall be, and really are saved from moral darkness, harrowing doubts, blighting superstitions, the fear of death and the grave! But he that "believeth not," as the Scriptures say, "shall be damned"—and ought to be! That is to say the man who is so narrow and pertinaciously bigoted, who purposely weaves such a creedal cocoon around himself that he cannot see even a fore-gleam of light, who deliberately buries himself under such a pile of popish authority that he cannot see the broad catholic and beautiful principles of Spiritualism, ought to be damned!—ought to suffer the natural condemnation, or rather, the legitimate consequences of a blinded, pugnacious unbelief. It is but the simplest justice—and justice is only another simplest justice-and justice is only another ist suffers this condemnation now. How chilling!-no God, no heaven, no immortality, no recognition of foved ones beyond the tomb! The sanctime rious sectarist suffers this condemnation now; his hopes are crushed by his creed; his life is a journey through a wilderness of doubt and fear; his theology, as Shelley says:

"Peoples earth with demons, hell with men, And heaven with slaves."

Heaven and hell are not so much locali-ties as conditions. The good and the unselfish enjoy a present heaven; the wicked, the bigoted, the prejudiced, endure a present hell—the damnation of unbelief!

Endless damnation is a very different matter from temporary punishment or mental suffering in the future world. This latter is in harmony with infinite wisdom

Many have been driven to despair—to hopeless insanity—by a belief in never-end-ing punishment. This was the case with a mother in a town in Western New York. Her son, a lad of sixteen, had accidentally shot himself while hunting on a Sunday. In preaching the funeral sermon, the clergyman informed the mourners, that as the unrepentent youth had no "saving faith in Christ"—as he had not been converted nor baptized—there was no hope for him. At the Judgment Day, therefore, he would hear the sentence-"Depart from me. ve cursed, into everlasting fire, prepared for the devil

and his angels!"
When the coffin-lid was lifted at the conclusion of this "gospel sermon" of endless damnation, the mother, putting her hand upon the icy forehead of the corpse, exclaimed, "Oh, is William in hell! Is my son, my son William in hell!" and fainted. She soon became insane, and ended her days in a lunatic asylum. This illustrates the truth, that those who "believe not," that those who put their trust in the false doctrines of churchmen, must suffer, sooner or later,

terribly as a legitimate consequence. Poets, Calvinistic persons, and revivalist preachers, seem to have vied with each other in picturing the terrors of hell. An English poet says:—

Beneath, I saw a lake of burning fire, Tossing with tides of dark tempestuous

wrath, And now wild shouts and wailing dire, And shricking infants swell the dreadful

choir. Here sits the bloody robes the fury fell, By night and day to watch the gates of hell."

If this world has any blasphemers, they are found in the ranks of the Christian clergy. The Rev. J. Furniss, a Catholic priest in London, preached, not long since, a sermon literally hissing with hell-fire.

The London Athenaum gives the following compendium of its contents:

ing compendium of its contents:

Children are informed that hell is four thousand miles from the surface of the carth, and that it is boundless; its plain is of red hot iros, its atmosphere a fog of fire, its rivers fathomiess streams of seething pitch and sulphor. Take the least spark from hell, turow it into the ocean, and in a moment it will dry up all the waters and set the whole world in a blaze. The music of hell is not that of the sphere, but made up of shricks that never subside, and unnatural sounds from the condemned who rost like lions, hiss like serpents, how? like dogs and wail like dragons. There is a rush of thunder as of cataricts of water, but little children are reminded that there is no water in Satan's flery kingdom. What sounds like the fall thereof are the torrents of scalding tears alling without any tessation from milions of millions of eyes. The young, toe, are further sickened by the assurance that if a bedy could be snatched for a moment from hell and isid apon the earth, the stench would be so overwhelming that, a crything would wither and die. As for the fearful subject of judgment, these little

ones are told that their offending sonls will be dra root in chains before Sama's judgment seat, that he is toet judge, and a judge without mercy! "How will your body be," asks "he reverend gentleman, "after the devil has been striking it a hundred millions of years without

The Rev. Mr. Emmons, who used to preach in Franklin, Mass., declares that:— The happiness of the elect in heaven will, in part, consist in witnessing the torments of the damned in hell. And among these, it may be their own children, parents, husbands, wives and friends, on earth One part of the business of the blessed is, to celebrate the doctrine of reprobation. While the decree of reprobation is eternally executing on the vessels of wrath, the smoke of their forment will be eternally ascending in view of the vessels of mercy, who, instead of taking the part of those miserable objects, will say, "Amen, halicluigh, praise the lord!"

The Rev. Mr. Ambrose, in a sermon on "doomsday," assures us—

When the damned have drunken down whole draughts of brimstone one day, they must do the same another day. The eye shall be tormented with the sight of devils, the cars with the hideous yellings and outcriss of the damned in flames, the nostrils shall be sm thered, as it were, with brimstone; the tongue, the hand, the foot, and every part, shall fry in flames.

The Rev. Mr. Walworth, of New York,

The rich man, tormented in hell. "Hited up his eyes" and saw Lazaras in Abraham's bosom; and to his entreaties for succor and intercession, Abraham had replied, "B-tween as and you there is a great sulf fixed."

Water boils at 122 deg. Fahranheit, but it requires 2.630 deg. to melt rocks. This, therefore, was the minimum of the heat of hell, whose frontiers, therefore, lie twenty-one miles below the surface of the earth. In these eternal fires every limb and member of our bodies, every nerve and muscle, and tendon, every part of us, in thre, over which the sense of feeling predominated, would be forever racked and tortured, and yet never consumed.

The Philadelphia Evangelical Board of Publication, put forth one of President Edward's tracts, from which the following paragraphs are samples:

paragraphs are samples:

Natural men are held in the hand of God over the pit of hell. They have deserved the fiery pit and are diready sentenced to it, and tool is dreadfully p. ovolked; His anger is as great toward them as to those that are notably suffering the execution of the fiereness of His wrath in hell-etc., etc.—p vi.

The God that held-you over the pit of helt, much in the same way as one helds a spider or some leathsome insect over the fire, abhors you and is dreadfully provoked. His wrath towards you burns like fire; he looks upon you as worthy of nothing else than to be east into the fire.—p. ix.

It may be said that send desertings are

It may be said that "such doctrines not now preached." They are preached. They are embodied, too, in all the orthodox creeds of Christendom. While in London. I heard the Lev. Dr. Cummings, famous for his false prophecies, preach the resurrection of the physical body and eternal terments in that Take that burneth with fire and brimstone." Canon Farrar denies eternal punishment, and our great American preach er, Henry Ward Beecher, recently said:

The numbers of the human race were sensily beyond computation, and for thousands and thousands and thousands of years they had been born into the world, and lived, and struggled, and finally died, and gone where—where? If you tell me that they have all gone to heaven, my answer will be that ench a sweeping of mad into heaven would dedie its purity, an i I cannot accept that. If you tell me that they have gone to hell, then I swear by the Lord Jesus Christ that you will make an intidel of me. The doctrine that God has been for thousands of years peopling this earth with human beings, during a period three-fourths of which was not illuminated by an altar or a church, and in pieces where a vest population of those people are yet without that light, is to transform the Almighty into a moneter more hideous than Satan himself, and I swear by all that is sacred that I will never worship Satan though he should appear dressed in royal robes and seated on the throne The numbers of the human race were setually beyond appear dressed in royal robes and seated on the throne of Jebovah. Men may say, "You will not go to heaven," A heaven presided over by such a demon as that, who has been peopling this world with millions of human beings, and then sweeping them off into holl, not like dead flies, but without taking the trouble even to kill them, and glosting and lengthing over their strend. them, and gloating and laughing over their eternal mis-ery is not such a heaven as I want to go to. The doc-trine is too horrible. I cannot believe it, and I won't. I abhor and denounce it as the most bideous nightmare

But as neither two nor ten swallows make a summer, so Farrar, Beecher, and a few others, do not constitute the Christian ministry. The great body of Protestant and Catholic Christendom believe firmly in future endless hell torments. Many of them do not dare not preach it in the old-fashioned style. To this, however, the Rev. Dr. Cummings is an exception.

But says one, "the Bible teaches endless punishment." That is a mistake. The Bible teaches no such abominable and blasphemous dogmas. The strongest Biblical term applied to punishment in the Scriptures is "everlasting" (aionios.)

The substantive is aion; and, according to Parkhurst and other lexicographers, it generally signifies an "indefinite period of The adjective form, aionios, compounded, if memory serves me rightly (I have scarcely read a page of Greek since leaving my alma mater), of aci (always, or habitually) and con (being.) These terms certainly cannot signify an absolute eternity, because in the Bible they frequently oc-cur in the plural; and to speak of two eternities would be nonsense. The phrase in Matt. xxv. 46, "everlasting punishment" (aionios kolasis), means age-lasting punishment or correction, and nothing more. The word everlasting is applied in the Bible to the priesthood of Aaron, the covenant of the circumcision, the possession of the land of Canaan, to the Temple gates, and even to hills and mountains; but who believes that the "everlasting hills" spoken of in the Bi-ble will exist as such through all eternity?

Such Greek words as akatalutos, apthar sia, aidios, athanasia, and others, reading in the English, endless, immortal, incor ruptible, etc., are never applied to death hell nor punishment, in the Scriptures. On the contrary, it is plainly taught that the Lord will not cast off for ever," but that God will have all men to be saved."

The doctrine of endless punishment is inreconcilable with the divine attributes; it is unscriptural, it is illogical, it is unreasonble, it is biasphemous, it is the invention of priestcraft! Only an almighty devil could be infernal enough to inflict endless pains

and terments upon beings he had voluntarilv created.

The church dogma of endless hell tor-ments has made more skeptics and scoffling atheists than all the Paines, Humes, Vol-neys, and Voltaires that ever lived; and clergymen that preach it should repent, should burn their heretical manuscripts, seek the baptism of Christ, and preach the Gospel—that is, the good tidings of angel ministry and eternal progression.

If the doctrine of endless sin and suffer-ing be true, and if none can be saved except those who comply with the prescribed evan-

those who comply with the prescribed evangelical conditions of salvation, then Shakes-peare, Bacon, Byron, Burns, Shelley, Poe, Thomas Jefferson, Benjamin Franklin, Charles Dickens, Baron Humboldt, and the martyred Abraham Lincoln are in heli! Think of it—wailing with the damned in hell! President Lincoln, in his earlier life was a Freethinker, in his last years a Spiritualist. He made no pretentions to being a Christian; he belouged to no church; and yet, while in a theatre, was shot dead! and, if orthodox theology be true, his soul went down to that hell from which there is no redemption! On the contrary, John Wilkes Booth, the assassin, may be basking amid the glories of paradise. He expressed sorrow, he had time to repent and secure an "interest in the atoning blood of the Lamb."

"While the lamp holds out to burn, The vilest sinner may return.

I am fond of good society, and I should rather be in hell—wherever and whatever that may be—with Franklin, Lincoln, Dickens and Humboldt, than in the sectarist's heaven with a few solemn-visaged saints sitting upon softest sofas, waving palm-leaves, and thrumming Hebrew harps, to flatter and gratify the vanity of a tutelary Jehovah. Shelley says:—

. . "The avenging God. Who, prototype of human miracle, sits High in heaven's realm upon a golden

Even like an earthly king; and whose dread

work. ell, gapes forever for the unhappy slaves Of fate, whom He created in His sport To triumph in their torments when they

In elucidating the Scriptures, both the text and context should be taken into consideration. Mark xvi., 17, commences, "And these signs shall follow them that believe." What signs? "They shall lay hands on the sick," and heal them; "they shall speak with new tongues;" "they shall make the lame to walk, and the blind to see." Who, then, in the present day, according to the Scriptures, are believers? Certainly the Spiritualist. The apostles and disciples were Spiritualists, or susceptible to spiritual inluences, and that is why Jesus chose

Since Christians denounce us as "infidels," and pretentiously style themselves "believers," I propose to try them—to test them by the standard of Jesus' own words. Said Jesus: "These signs shall follow them that believe," but do they "follow" ortho-dox Christians? Have they the gift of tongues? Do they make the lame to walk. as do Newton, Hayward. Dake, and others? Do they lay hands on the sick, and heal them? No; but instead, they send for an allopathic physician, take calomel and jalap, and shed their blood by the lancet, as with the late Victor Emmanuel. This is the way they show their faith—their belief in

Christianity, as it was uttered and lived by Jesus Christ, was divine; but modern Christianity, with its political intrigues, immense estates, aggressive wars, cramping creeds, ceremonies, and superstitions, is a sham—a cancerous blotch upon the civiliza-tion of the nineteenth century.

The Christianity of the four evangelists, the Christianity of the ages spiritually understood and interpreted, is in perfect harmony with genuine Spiritualism. The two are one, and that one is trutn. You remember that John in a Patmos

vision heard them sing the song of "Moses and the Lamb." Moses insisted upon physical cleanliness; the body drst, then the 'washing of regeneration"—that is, the purification of the mind and the affections, that the spiritual man may become healthy, full-orbed and harmonial. It was to the credit of the Pharisees that they made clean the outside of the cup. And while the Mosaic law enjoined outward cleanliness, Jesus, under the influence of the Christ-spirit, enjoined spiritual cleanliness and purity. Men should more effectually quit the region of sense for that of the spirit. The fiesh is the yoke of bondage. It should be the aim, the paramount purpose, to live the perfect life, to get daily and hourly nearer to the fountain of inspiration. Augels are calling, "Come up higher." Love, guided by wisdom, leads the soul to the temple of ecstasy, while purity, stretching out its white hand, opens the gate of paradise itself. While endless punishment is false, future

punishment is true. I use punishment in the sense of cause and effect. The way of the transgressor is hard. Compensation is the law of all worlds. Death is not a sav-ior. Each, when laying aside the body, takes with him to the land of souls, conscience and memory. As there are malicious mortals, as there are evil-disposed men. scheming and seifish, so are there evil spirits -demons! And though we denominate them demons, they are our brothers still.

and God is their father. [Concindon next week.]

FRAGMENTS FROM MY EXPERIENCE.

BY HUDSON TUTTLE.

VI.

EPES SARGENT - Dear Friend :- M. Daniel Turner, a lecturer on meamerism and phrenology, came to visit me that he might detect the fraud, if there was one. His fa vorite theory was mesmerism. He begged the privilege of subjecting me to a trial. After operating an hour, he said he could not perceive that I was affected in the least. When he desisted I was suddenly entranced and gave him lengthy communications from several of his departed friends. He was perfectly convinced, and ever remained an ardent, zealous Spiritualist, and one of my truest friends. He had an appointment to lecture on Spiritualism, which I attended, and what was my surprise when he read from the Spiritual Telegraph an article which had been written through me, the MS. of which he had requested. He profaced the reading with remarks on its origin, and strong words of commendation and encouragement to myself. The article was on prayer, taking substantially the same grounds now advocated by all Spirituslists, and was well received by the audience. It was a small thing for the gentleman to do; to me it was a great event in my life. It furnished just the incentive and encouragement I needed I was overloyed and blessed him from the depths of my heart for his interest in me, and I never forgot his kindness. He has now entered the Unseen World, and on two occasions has communicated with me. On one of these he said the little favor he had done for me was more than repaid by the assistance I gave him in his early investigations, for the belief had been of great voice to him.

I began writing a story founded in Spirit-life. The author said it was designed for publication, and when ready, means would be provided. How it could be published was a problem, for I had no means, and no influential friends to assist me, even by recommending the work. I, however, patiently wrote, and re-wrote, for there had been a growing disposition to perfect the style as well as give ideas. To re-write the same article three or four times was not unusual, and to burn it at last quite as common an end to the several trials, all of which had proved unsatisfactory.

The book was titled, "Scenes in the Spirit-world; or, Life in the Spheres." It sought to present the philosophy of Spirit-life in the garb of a story. After it had been completed a short time, Mr. Datus Kelly, from Kelly's Island, a heautiful summer resort in Lake Erie, having become deeply interested in Spiritualism, paid me a visit. I read him the first few pages of the book, and he continued to ask for more until it was completed. He was a firm, imperious man, who always had his own way, and having been successful in life, had settled down in a green old age to enjoy himself. His enjoyment took an intellectual direction, and at an advanced age he had thoroughly post ed himself in literature and science. A confirmed infidel he had seized Spiritualism as his last hope and becoming convinced, his whole mind was turned in that direction. He arose and walking hastily two or three times across the room said, "You will publish the book?"

"The authors say it will be," I replied, "but I do not know how it can be, for I have no means, nor influential

"Well, I'll publish it myself," he replied, "I regard it at too valuable to be lost, and the present is the very hour for its appearance." There was a difficult revision to make in the MS., for the writers often expressed themselves in sentences moddled after the Greek idiom, and the sense could not be gathered without transposition of the words. Mr. Kelly performed this task, conscientiously adhering to text, and wrote an introduction. He then arranged with Partridge and Brittan, then publishing the Spiritual Telegraph, to issue the work. In his introduction he speaks

as follows:

"With respect to the present volume, it is sufficient to say that its object is to present to man a faithful representation of spirit-life in the next sphere of existence—to embody as much information of this kind as possible in a small book, that will be within the means of every one to purchase. The inquirer will find an answer to almost any question he may ask concerning the future destiny of man. The 'Scenes' give a faithful delineation of man, from his lowest and most degraded state to the highest moral and intellectual philosopher as they appear when they enter the next sphere; also, various accounts of the reception they meet with, and the progress they make in their new state of existence."

The little book met with great favor, and truly fulfilled the expectations of its generous patron. I regard it as the least perfect of my books, as it necessarily must be, for it was written before I had become fully prepared. The English edition soon to be published by James Burns, will be far more perfect, as I have taken advantage of the opportunity thus offered to revise and re-write, the erroneous passages. I may here add, the same remark for all my books, which Mr. Burns is republishing. His edition is an improvement on the American, for in every instance have the works been subjected to a thorough revision, and a great amount of original matter, notes, etc., been added by the same influences which at first wrote them, the labor of revision in some instances exceeding that of the original composition.

It was during this period which I look upon as one of education more than of permanent work, I painted under the same influence by which I wrote, a geological panorama three hundred and sixty feet in length and six feet in width. It began with the gaseous ocean, and its successive scenes were of the molten sea, the cooling crust, the falling rain, the dawn of life, and its development up to man. It was a picture of what the "Arcana of Nature" describes. This painting, although I was ignorant myself of geology, except so much as I had learned from Hitchcock's Elements, was so accurate in all its details, that Prof. Brainard used it at the Homeopathic college in Oleveland, to illustrate his course in geology, and it was worn out by an itinerant Professor of that science, who, however, failed to give credit to the painters. Finishing this. I began writing the "Arcana of Nature." I was then in my eighteenth year. I had completed it, when I received the imperative order to destroy not only that, but all the MS. I had written up to that time. Taking them altogether, they were of surprising bulk, and many articles I regarded as peculiarly valuable. The communication was constantly repeated, that nothing had been written sufficiently perfect to justify its publication, and for fear some one might at some time publish, it was best to destroy all. Reluctantly I gathered my treasures, and consigned them to the flames.

Then I began anew, the "Arcana." I confess it was a discouraging task, when I thought perhaps when I finish it this time, it might be decided imperfect as it was before and ordered to destruction. Beside, when completed there did not seem to be the remotest chance to secure its publication. Yet I was impelled, in season and out of season to write, and at length by physical and mental sacrifice the book was completed. Was it correct? I asked anxiously. Well, I remember the answer: "It will not be re-written, but revised." Then I asked when will it be published? "Not until we weed out the imperfections which have come through yourself."

Thus for almost two years the MS, lay on my table, and at nearly every sitting some leaf was turned to and

correction or addition made. Several times I was on the eve of making arrangements for publication, but to my disappointment they would fail, and I was almost hopeless of ever completing the book, or of its publication. At last the time had arrived. The authors signified their satisfaction and said it would be issued during the year. A few days afterwards, Mr. Datus Keily, who had already greatly assisted me and been a second father, completed arrangements with the publishers of the Banner of Light, and the MS. was at once put into the hands of the printers

Thus it will be seen how the spiritual intelligences controlled events and from the beginning wrought for a well-defined end which perhaps wisely was from me concealed.

(To be continued.) [Copy-right Secored.]

IS WHATEVER, IS, RIGHT?

BY BELDEN J. FINNEY.

XVIII.

The world is bisected by an inevitable duality, as updown, right, left, light, darkness, male, female, out and in, matter, spirit, and why not also in the moral words of right and wrong? In mathematics a straight line is the shortest distance from one point to another

In respect of life organic the same mevitable duality is manifest, as health, disease, joy and sorrows, life and death, pleasure and pain. Now why not right and wrong also in the moral world?

All our faculties are capable of use and of misuse. Is misuse right? Is it not a contradiction in terms, to call misuse of our faculties just and true, or right? Will Dr. Child tell us that there is no misuse in the world, and thus contradict the common and universal instincts and experience of all mankind? What is pain but the testimony of organic nature, to a misuse of its faculties? Is not misuse of our faculties wrong use? Will it be sane for us to thus stultify ourselves by contradiction in terms and a total ignoring of the law of physical, intellectual and moral health?

We are told that if we see all things from God's standpoint, they would be all right; I ask how does Dr. Child know this? Has he a special revelation from a personal individual God? If not, how can he affirm this? How can we know what is God's view, except by an examination of things and principles as they are? He can judge nothing of God's view only by the common and universal intuitions of all mankind. And do not these intuitions affirm themselves in the doctrine of right and wrong? How does Dr. C. know there is any right? Can be think of right without at the same time thinking of the wrong? Has the idea of sight any significance only in the presence of the idea of wrong? Does not the very idea of right, necessarily, imply the possibility of wrong? It is an idea and word, derived from the same intuitions of man, as the idea of right, and by the laws of reason itself is presup posed in the first announcement of the idea of right. Can this conclusion be avoided? I think not. Can we think of virtue without at the same time thinking of vice? Can we think of purity without at the same time thinking of corruption? No. Can we then conclude there is not corruption? But it may be said that all evil deeds are curative. But I reply not so; the curative age is the pain consequent upon the action of the constitutional law of health which the evil deed ignores and attempts to avoid. No misuse can violate a law of health, but only run against it, only oppose its action, and it is precisely because the vice cannot break or destroy the law that is holding its sway, it declares in the voice of pain, the rebellion to its sovereignty by the evil-doer, and thus endeavors to restore the offender to his true condition and relation. Pain is the riot act read against the mob of violence, of wrong doing by the constitutional authorities of the physical intellectual and spiritual sys. tems of men. Pain is the voice of the law of health, of right, of justice, and not the law of disease. It is the angel of organic and moral life, fitly symboled in the "Angel at Eden's Gate," with flaming sword turning every way to keep the way of the Tree of Life. It is the voice of healthful protest against organic rebellion, consequent upon the misused liberty of the individual. All right use presuppose the power and possibility of wrong use. In the nature of things nothing can be made capable of use, without at the same time being capable of misuse. On what ground then shall we affirm, especially when misuse or wrong use is a fact, shall we assert "whatever is, is right? Will it be asserted, that because we are constituted capable of a wrong use of our faculties, therefore, there is no wrong use of them possible; that all abuse of them is right? No man in his senses will deny to man his power to abuse and misuse his faculties. Is it any argument to say, Because, that, the good and the true come into power at last, and so overcomes the wrong use or misdirected tendencies of perverted faculties, therefore whatever is, is right? Not

Dr. Child asks us to take the stand-point of Deity. What folly. All we can ever know of God is found either in the world of matter of man. In the world of physics are displayed the laws of matter; in the world of man-of his soul the laws of mind and soul. The very idea of law presupposes the idea of disorder or lawiessness. A law were useless and imperative where there existed no tendency or possibility to unlawful action. There is no use for law to regulate that which can never do anything but the right and the just. And it is certainly no argument to sav. that because no law can be broken or violated with impunity, and because law being immutable and immaculate will at last have unobstructed away and bring all wrong doers into subjection to its free play; that can be no wrong at all It may be asked for the standard of right. And I reply it is in the constitution of man. The law of organic life is health, and this is standard to which we are all amenable. Health is the unmistakable design of life, pain is the declaration that the conditions of health are violated and the command to restore those conditions.

Will any man run the risk of his sanity by affirming that disease, sickness and crime are the edens of organic nature; or which is worse still, will he affirm in the face of the facts of disease, murder and prostitution, that there is no standard of right, of justice and of truth? The fact is, that this theory, or rather assumption, that whatever is, is right, is only "Calvinism" gone to seed in a notion of fate. It denies any personal self-acting liberty to man, and binds him up tight in the iron chains of a worse than Calvinistic despotism.

It is a covert and fundamental denial of all individuality to man. For, if it allow any individual liberty that is any personal self-determining power of action in man, it must perforce of such liberty allow the possibility of misdirection of such power. It must show man to be the mere puppet of an absolute will, which overmasters him entirely, on the mere creature of iron materialism acting only as he is acted upon from without.

Again it denies to man the power to act wrong, to anything which is not absolutely right. Hence the inevitable conclusion namely, that man is a mere creature of an iron God or an iron materialism. If of God, then he is only the puppet of the divine will and virtue becomes impossible; everything must be credited to the will of an arbitrary Delty. Everything he can do will be only divine—just as God desires it and he cannot help himself. A right, obli-

gation, duty should be banished from the world, for they would be the only misnomers. All attempts to be moral are out of place. Purity, truthfulness, holiness, are automatic, unintentional results of this scheme. Virtue and vice are only delusions, to pray, to aspire; to work upward is a matter not at all dependent on human will as individual, but only on the will of God. Indeed, in any true sense, man cannot be allowed any will at all. Whatever he does, its not himself that does it, it is only God. To be strictly logical, it should deny the existence of anything of a finite or limited character of human personality in toto, and affirm that there is only God—the Infinite—and no finite world.

To take the other view, is to deny both God and immortality. Immortality, it reduces to chance. Man in this scheme, is only at best a Galvanic battery whose function, it is to jump up and down to no purpose forever. Either view destroys the dignity and glory of humanity, for it denies the very quality that alone can make man namely—all individuality—all self-determining power.

Man a king among conditions, but a subject among principles! He is an embodied universe, a microcosm,—he is divine, therefore, whatever liberty God has in his sphere, man possesses in his also. He is the incarnation of etern al energies individualized and capable of self-determination, as to destiny and direction.

(To be continued.) Copy-right by H. Tuttle & G. B. Stebbing, 1878.

EDUARD VON HARTMANN.

Falth Without Reason-Shortcomings of Spiritualism.

Theon, in his very able article in No. 5 of the Jour-NAL. "Faith without Reason," says of the many Spiritualists who find it too troublesome to study, but rather are depending on spiritual communications for their progress in truth and wisdom: "It is difficult, too much like labor, for them to make genuine, honest study of a subject so as to present a philosophical reason for the faith that is in them." * * * "What is the good of piling proof upon proof, year after year? No progress is made. Curiosity only is gratified. Theories are built up on these indiscriminate opinions which are totally devoid of logic or philosophy; this will never place them on the royal road to wisdom, for this is attained by earnest, well-directed and ceaseless labor only.

Here we find Spiritualism in want of logic and philosophy. Turning the leaf, we find in the same number of the Journal an excellent leading article, "Shortcomings of Spiritualism," in which the editor states the necessity of raising the character of the spiritual press, and remarks: "The subject requires profound study and reflection, and much unpreoccupied time. Superficial views are not wanted. We are arrived at that stage when the best philosophical and scientific thought of the civilized world should be enlisted in our cause. That help could be commanded, if ample means of paying for it could be had." * * * "When such a philosopher and thinker as 'Hartmann' in Germany, endorses the experiments of a 'Zöllner,' and turns a willing ear to our facts, the Haeckels and Hux-

leys may rave, but they will not do much harm," etc. I hold the opinion, and am fully convinced of its truth, that in due time we will have a number of the very best philosophers and scientists from all parts of the civilized world. In England we have them already also in Russia, and likewise we see the German mas-ter-minds in commotion. The scientist, Prof. Maximilian Perty, and the philosopher, Prof. Franz Hoffmann, have both, for the last five years, applied their highly cultivated intellectual powers in investigating and advocating our phenomena and philosophy. The greatest living of the aged philosophers of Germany, Immanuel Hermann Fichte, a few months ago, also published his views in a book, which hears the title,—
"The modern Spiritualism, its Value and Shortcomings." But besides what the three above mentioned profound thinkers of Germany have already accumulated, we may expect greater things to come from the rs and scientists. There i Baron von Hellenbach in Vienna (as I understand quite a young man) who has lately published two philosophical works: "The Philosophy of Common Sense," and "Individuality in the Light of Biology and Modern Philosophy." This philosopher is investigating our phenomena and doctrines, and so is Prof. Zöllner in Leipzic, also quite a young man, 44 years of age. But the youngest of those interested in our philosophy and at the same time one of the greatest, deepest, original philosophers, if not the greatest, of the present age, is Eduard von Hartmann, born 1842, in Berlin, Prussia In 1860, he was appointed as an officer in the Prussian army. In 1865, he left this position and has since that time given his whole energy and great powers of mind to philosophy and the natural sciences. He is an original, productive writer on subjects, all-important for the progress in truth, science, philosophy and prosperity of the human race. The following is a list of his books published: Philosophy of the Unconscious, 2 Vol., 1869.

1. Philosophy of the Unconscious, 2 Vol., 1869.
2. Comments to the Metaphysic of the Above.
2. Collection of Philosophysical Control of Philosophysical Cont

Collection of Philosophical Treatises, 7 Numbers.
 The Dissolution of Christianity and the Religion of the Future.

5. Critical Foundation of Transcendental Realism. (The soul of a thing and its nature).
6. The Dialectical Method. Historic-critical Re-

searches.
7. Schelling's Positive Philosophy; as Oneness of

Hegel and Schopenhauer.

8. Shakespeare's Romeo and Julia.

9. Aphorism about Tragedy.
10. Carl Robert, Dramatic Poetry.
11. Truth and Error in Darwinism.

12. Phenomenology of Moral Consciousness.

About one hundred years ago (1781) there was a book published in Germany which has stamped its author to be one of the deepest thinkers of all ages: "The Critic of Pure Reason," written by Immanuel Kant. The powerful influence of this master work of philosophy may be read in every history of philosophy; but hardly could Kaut's book at his time make a greater agitation in literary circles, than Hartmann's "Philosophy of the Unconscious." Edition after edition places this

work is as plain and intelligible as possible for treating of such a theme. The author commences with this sentence:

"To have conceptions, and being unconscious of it—seems to be a contradiction, for, how can we know that we have conceptions, if we are not conscious of it?—But yet we may indirectly be conscious of having a conception, although we may directly not be conscious of it."

work in all circles and classes of society and the mate-

rialists are in terror and despair. The language of this

These clear words of the clear deep thinker (of Konigsberg) "Kant" include the starting-point of our researches and also the province granted for admittance. The author adds:

"As the sphere of consciousness has been in the past so thoroughly and with great success investigated, but has not yet yielded the treasure searched for (the soul and cause of all things) why not search for it in an other direction, and instead, as hitherto, has been done looking for it in exterior nature, try and find it in the interior of all things where it may be hidden in the deep. All who are not afraid of the trouble of intellectual work, may follow me in my researches; knowing well, that activity in itself is the greatest enjoyment."

But as we see in "Theon's" article, there is a want of logic and philosophy in the Spiritualism of the many faithful; so we find in Hartmann's book, logic and philosophy in want of Spiritualism. He sees soul or spirits everywhere, in all visible and invisible objects, but has no idea of a life hereafter for the individualized self-conscious human soul or spirit, and even ridicules the conception of such a future state.

Mesmerism, he has thoroughly investigated; but spiritual manifestation and phenomena are foreign to him, and when Slade was at Berlin, Mr. Hartmann was prevented by illness to attend his scances, but he is now on the alert, and although busily engaged in finishing his second great philosophical work, "Phenom-

enclogy of the Religious Consciousness," he is in communication with some other eminent men of science, who are at present investigating and experimenting. In conclusion, I may say that Mr. Hartmann has given the death-blow to Materialism, showing the impossibility of explaining to the world—life, organic life

-consciousness, self-consciousness and the mysterious 'unconscious" (as he calls it) that never get sick or tired; never falters or doubts what to do; is always clairvoyant; is supreme, wise, omnipotent and omniscient, which never can be explained by atomic mechanism, which only is one of the means of the workings of the unconscious or great unknown. It is the great merit and claim of Mr. Hartmann that the thousands of German minds, that could not be reached by the writings of Mr. Fichte and other spiritual philosophers, have been seized by him and forcibly induced to study and to reflect on the great secrets of life in all its various states and stages, and that all the thoughtful students can plainly see that something else and of a higher source is necessary to reveal the secrets and mysteries of nature and life. And this something higher cannot be anything less than a new philosophy, comprising in-telligently, understandingly, all physical and all psychical phenomena, the past, present and future of existence as far as accessible and comprehensible to the human mind, a philosophy in which spirit existence in everything in the life here and hereafter is the funda-J. A. HEINSOHN.

Remarkable Tests, by J. Frank Baxter.

Spiritualism has lately received an impetus in Philadelphia, by the brilliant lectures of J. Frank Baxter, who has just closed the November term with the First Society. His audiences increased each Sabbath until the capacity of Academy Hall was inadequate to hold all the people that wished to hear him. One noticeable feature in Philadelphia Spiritualism, is that it is beginning to attract the attention of the more refined and intelligent classes. Many of such attended Mr. Baxter's lectures, and were doubtless highly entertained by his logical discourses, his choice singing and his startling tests. Some of these tests I have here appended and if they interest the readers of the Journal as much as they did the First Society, they will have done a great good. They are as follows:

"I have presented here two men, father and son. They removed to Philadelphia from the city of Troy; the son passed away here, with consumption ten or twelve years ago; the father soon followed—passed away with pneumonia. The son's name is C. Welcome Whitaker; father's name Welcome Whitaker." Recognized

"I look to the rear of the hall. I see the form of a man stand beside a table; books on the table—it seems in a court room. Now I see Bedford Springs, and feel an influence affecting my lungs, and my head. I hear the name of William L. Hirst." Recognized as a very prominent lawyer of this city.

"I see the form of a young man, 23 or 24 years of age, two other men with him; he comes forward, turns himself around, faces the audience and seems to look for some one to identify him. He says: "Nearly twenty-four years of earth-life passed since I suddenly left the form. Oh! could my mother only realize that I am here; oh! could she only conquer the deep-scated prejudice, the pall that hangs over both her and myself would soon vanish and I could come so near to her. My name is James B. Jacobs. My mother's name is Sarah."

A lady arose in the audience said that this man's mother (living in an eastern city) was at her house a week ago, and that lamenting so much the death of her son, she, each week carries a bouquet of flowers to his grave.

"As I look the hall seems filled with mist. I see a dark background, and out of it comes a young lady. She holds in her hand some books and seems to have studied into the laws of magnetism and kindred subjects. She holds out her hand and shows me that she was a writing medium. She says, 'I may not be remembered, for it is eighteen years since I passed to spirit-life.' Her name is Mary E. Frost." Recognized as one of our early writing and test mediums.

Mr. Baxter turned round and said: "I am compelled to shake hands with the chairman and others, and I am filled with a desire to talk. I have also a very disagreeable feeling of itching all over. This was a powerful man who passed away by small-pox. He was associated with Murphy & Sons; was 32 years of age and passed away November 19th, 1864. He says: 'I have found my two children, my Arrabel, and Marabel. They did not pass away in Philadelphia, but I did. I was a Methodist, and labored much in that cause in Rochester, N. H. My name is Charles P. Ricker." Recognized as a former foreman of Murphy & Sons, blank-book manufacturers of this city.

"Here comes a woman rather aged, who says, Though I was not a Spiritualist, yet I tried to do my work well, and always did what I could to advance the spiritual interests of others. I formerly lived at No. 33 South 34th St. My name is Margaret Lynch'" Recognized.

"Here comes a little boy; gives his name as Daniel Judson Ford. 'I will tell you my mamma's name: Kate Holden Sutton Ford. My papa is the minister.'" Not recognized.

"There is presented the form of a young girl aged 13 or 14 years. She comes with a strange influence. I feel hands about my throat as though I was manipulated. I have a burning heat in my head, and a feeling as though I were wrapped in hot clothes. This child comes as though she were a little frightened, and did not know what to make of it, but she says I know that coming back is a fact. She gives her name as Mary Bruah." Recognized as having died with diphtheria.

"Here is presented a sight that is strange. I see a large extension table; round it are sitting three or four men. They have papers on the table, one holds up a paper and I see on it the name, Wm. Cadwell; another name Thomas Munn. One is a very large man dressed in apparently Masonic regalia. I see the name of J. D. Elwell. He shakes his hand and says, 'Ask her whether she remembers the barn where the circle used to be held in early days of the advent of Spiritualism. Those were trying times. Thank God the clouds are fast breaking away."

ing away."

A lady arose and said that she recognized each name and the fact of the circle being held in a barn near Springfield, Mass.

"Here comes an elderly man; he seems rather diffident, and questions as to what people will say about his coming back, but he says he was always prompt to duty and was a member of the Presbyterian church some twenty-five or thirty years. His name is Samuel H. Perkins." Recognized as a well-known lawyer of this city.

"I see an old man trying to show himself so as to be described. He holds some papers in his hand. He says he has been in spirit-life since 1871. He gives his name as Thomas G. Chase." Recognized as Dr. Thomas G. Chase, of this city.

"Here come three spirits who seem very happy. Glad to meet some one who, it seems, has come here to-night to get, if possible, a test. I get the names of Norman, Willie, and Joseph Bailey."

Mr. Shumway setting on the platform was then addressed: "You, dear friend, was very kind to me, and took me out to the park riding just before I passed away. A message was also sent to the loved ones at home, and May day, was spoken of as the anniversary on which their graves are decorated." Recognized in every detail.

"There is a spirit present who was years ago associated with the lyceum in this place. He says, 'They may have forgotten me, but I still remember the beautiful flowers they strewed over my body as it laid in the coffin. I saw it all, though ten years have passed away. The lyceum is still dear to me. My name is Allen Chase.' Recognized as a former member of the lyceum.

"Here is presented a large blue background, out of it come five little faces; one is a child about 3 years old, holding in her hand a wreath and in it the name Ida Selena Moore. She says, 'My mother's name is Charlotte.' She passed to spirit-life about sixteen years ago, and says, 'we are all here.'" Recognized.

Continued on Third Page.

Woman and the Household.

BY HESTER M. POOLE. [No. 151 East 51st street, New York City.]

Since our institutions are so favorable for the development of the individual, American parents, more than any other, strive to give their children every opportu-nity for advancement. If the log-cabin boy or rail-splitter can become President, so can his sister hope that she may, one day, be the "first lady of the land." But while he has exercise of body as well as brain, by all sorts of play and work, she is hedged about by restraint, told not to be a "Tomboy," and set to useless tasks. In England even noble ladies are taught one thing well; they can manage perfectly the details of house-keeping. In going over the country seat of a member of the Cabinet, a few years ago, we were shown into the boudoir of the Countess, its walls were covered with lovely water color sketches and finished pictures, from the pencil and brush of the lady representing scenery of Great Britain and views of their own beautiful park. "And here," said the neighboring gentleman, who was our guide, "in this desk are the account books of the countess; every item expended for the house, and for the wages and board of a score of domestics, passes under her eye. It was a part of her education to superintend a large household with method and economy, to know when plenty ends and waste begins." And we had a new perception in well appointed homes in the neighborhood of Lon-don, of the comfort which results from a knowledge of detail and skill in execution, united with charming, unaffected culture.

It may be said that life is too brief to learn the useful and to become accomplish-

ed also; that one or the other must suffer. That is not necessary. Let the daughter be taught at least one indispensable pursuit, even though it be to cook well, and she will have a sense of independence which alone will repay her for the trouble. Let those useless accomplishments for which she has little aptitude be dropped, and only those be pursued which will be continued in after years. In this way time and strength may be saved to a very great extent. Beside, it is dawning upon our under-standing, that a self-poised character is only possible when from use, which is "the central and foundation attribute of wisdom in the human soul," rise gracefully, the firm, well built proportions of a worthy personality. Its contours may be finished by lines of harmony and beauty only when use forms its base, and gives it preciousness and power.

The gentle George Herbert said of him who swept a room well, that "he makes that and the action fine." There is in the principle which that illustrates a moral rectitude that, carried into life, will help to make this an honest world, at least, and that is saying that it will be a little nearer our idea of heaven. Nor would I, on the other hand, submerge the ideal under the real. Without that spiritual perception which sees "the light that never was on sea and shore the inentiration and the roet's and shore, the inspiration and the poet's dream," we should be dwellers in a wooden world with heavens of brass and earth of iron; but of that there is little danger.

Our girls are delicate, quick, appreciative aspiring, and exceed in loveliness those of any other nation. Let them be taught that their feet must be firmly placed upon the groundwork of life, and that their vital relations with its practical side are alone the measure of achievement, amidst the golden opportunities of the present age.

Fifteen years ago a sweet spirit was enshrined in mortal vestment, on the top of a lonely Berkshire hill in Massachusetts, and three years later another came to bear her company. They are called Elaine and Dora Goodale. From early years they "lisped in numbers," and now they warble as easily, apparently, as the birds about them. Isolated from all inferior associations, surrounded by the simple and noble forms of nature, protected by parents of singular in-telligence, they have led such happy, idyllic lives as sand belong to all childhood. Eight years ago the eldest began to edit the "Sky Farm Life," which was simply a few pages of letter paper, covered with their original articles. The sisters have never, since then, failed to present their mother with a copy of this little paper, on the first of each month. Friends began to borrow these effusions, and made them public, and the parents have been persuaded to publish a selection of them, under the title of "Apple Blossoms." It is hoped that pubsciousness. A study of their temperaments and parentage would be of great interest. Generally, such precious children are so inspirable through their ideality, that the body is weakened at the very time when it should be helped to grow strong. Here are some lines by the elder, written at the age of thirteen:

SEPTEMBER.

Tranced in a liquid calm, September lies, Her bosom heaves with breathings soft and slow: The palpitating air in heart-warm stillness

And brooding peace is over all below. *

OCTOBER. Quick with the breath of life, October For freedom, strength and vigor, past

compare; In queenly state she rules her forest lands, When maples light with flame the frosty

NOVEMBER.

Her hollow cheeks are haggard, pale and Her white set mouth no woful word can

frame, From cold, stiff limbs all sense of life is gone, She lies bereft, in numb, unconscious pain

The census shows that women are follow-

ing seventy-one avocations. A course in dressmaking at Lasell Sem-

inary began last week. Boston has a school for art-needlework, which offers free scholarships to be bestowed by any one contributing \$5.

An Orange Lodge for women, called Princess Louise Lodge No. 1, has been formed at Montreal.

The twenty-sixth annual meeting of the Children's Aid Society, was recently held in

New York city. And now a man comes forward who attempts to pluck the laurels from Harriet Hosmer. He says she has stolen his inven-

tion. Nobody believes him. A lady received the gold medal at the recent examination in the faculty of law in McGill College, Montreal. There is one lady

student in the Law School of Boston Uni-

Among those who preached Nov. 24th, in New York and Brooklyn, were the Rev. Mrs. Maggie Van Cott, the Rev. Mrs. Nellie J. T. Brigham, the Rev. Miss Elizabeth W. Greenwood, the Rev. Mrs. C. Fannie Allyn, the Rev. Mrs. Whitney of Hartford, the two Rev. Misses Smith, and the Rev. Sarah B. Satterthwaite.

Mrs. Lockwood, the female lawyer of the District of Columbia, whom Judge Magruder of the Seventh Judicial Circuit of Maryland, characterized as a wandering woman and forbade to speak, not only in his court but in his court nouse, after the court had adjourned, intends to test the question of her right to practice in the Maryland courts.

The case of Möllie Fancher, of Brooklyn, is now beginning to attract attention, though for thirteen years thousands of people have known all that the papers are now saying. It is a clear case of clairvoyance, and should be investigated by kindly, human scientific men, and not barbarians, like Beard and Hammond. There are those who will go to the other extreme, and pronounce her power to be the work of spirits, instead of the development of a faculty latent in all persons. Her life is, very likely, greatly assisted and prolonged by influences from the Summer-land.

A most pitiful case of destitution was disclosed lately at Norfolk, Va. Mrs. Emily Elliot dropped dead from weakness while working a sewing machine in her desperate efforts to get 'nourishment for her sick and helpless children. Every piece of furniture in the dwelling had been sold to sustain the starving family, except a husk mattress and the machine. And such things are possible in a land where hundreds of millions of dollars are invested in Church property, and large sums are yearly sent to sustain missions in Borriboola Gha. Worse yet, wealthy women are daily willing their property to missionary societies and theological institutions.

Selma Borg, who is well known as the translator of Swedish novels, is now lecturing on Finland, her native country, before large and cultivated audiences. She gives information which cannot be found in any

books, upon the country and its inhabitants. The Emperor of Russia believes in the right of women to study surgery and medicine, and take degrees at universities. Some time ago he granted a charter to a university for women, and the Russian Minister of War has now officially taken up the subject of training lady doctors for army practice, It has been decided upon in consequence of the proof given in the late war of the utter inability of the regular medical staff to cope with the enormous number of sick and wounded. Classes will be almost immediately established in St. Petersburg, for the instruction of female medical students, who will on the completion of their studies, be regularly attached to the medical staff of the army.

VOTING IN WYOMING.

Miss Hindman, of Colorado, who visited Wyoming during the last election, followed in an interesting description of the workings of Woman Suffrage in the latter Ter-The speaker said that:

"The day before election she had interviewed many prominent citizens on the success of woman suffrage. One politician said one of the great objections to suffrage was that the women would not stick to the party: they scratched the ticket in a very disgusting manner. The testimony of the best people of the city was that the best ladies of the city voted, all reports to the con-trary notwithstanding. In Cheyenne there were two polling places, at one of which the women generally voted. This poll was in a women generally voted. This poll was in a room of the principal hotel, where ladies could come and go without molestation. The speaker said, if she was any judge of human nature, the countenances of the voting ladies indicated a high degree of culture and refinement. Each lasy had herefact roady when she reached the rolls and ticket ready when she reached the polls, and after voting it, went away without any disturbance.

The women did scratch considerably, and consequently, in a close district, one man ran 900 votes ahead of his ticket simply on account of his high moral character. Not one vote was challenged, so much did the men have confidence in the honor of the ladies. Instead of roughs, the poll was surrounded by gentlemen. Not an oath was uttered, no tobacco was used, and the gathering was most orderly. Chevenne is sometimes considered the worst town in the United States, and the orderly voting and the almost entire freedom from corruption are due almost entirely to the woman suffrage. Formerly irresponsible persons were in a majority, and imposed burdensome taxes on the people. Now, the wives, mothers and sisters of property owners counteract the influence of the floating population. The speaker closed by declaring that a more visit to the Tarritary during clost in time. visit to the Territory during election time would convince the most prejudiced, that woman suffrage, in its practical bearing, could not be otherwise than successful, and that she hoped to live to see the day when the elective franchise would be extended to the women all over the United States.

At the conclusion, Lucy Stone asked if the women of Wyoming made good bread. Miss Hindman affirmed that they did most assuredly."-Woman's Journal,

Miss Hindman was in Michigan during the woman suffrage campaign, and spoke in many places including the capital and largest towns in the State. She was also in Colorado during their campaign for the same work, when the question was submitted to the men of the State, and Intends to work for it there the coming year. She is sensible and eminently practical, and understands this fundamental reform most FLEDA. thoroughly.

Mary L. Carpenter, school superintendent of Winnebago county, has been elected vice president of the "Social Science Association of Illinois."

A parlor concert for the benefit of the Illinois Industrial School for Girls, took place at Senator Oglesby's residence at Decatur, a few days ago.

BOOK REVIEWS.

HYGIENE OF THE BRAIN AND NERVES, and the Cure of Nervousness, with twenty-eight Ori-giual Letters from leading Thinkers and Writers concerning their physical and intellectual habits. By M. L. Holbrook, M. D. Pp. 279, 12mo. New York: M. L. Holbrook & Co. 1878. Price \$1.50. Chicago: For sale at the office of this paper. The author of this valuable work, has

compressed within narrow limits, not only a full and plain description of the brain and nervous system, but of the diseases to which this system is liable, and the scientific methods by which the brain and nerves may be preserved in their normal state. Dr. Holbrook does not recommend drugs. His remedies are rest, sleep and appropriate diet.— Every mental toiler will find valuable suggestions in these pages. The nervous suf-

ferer, worn out with a restlessness nothing will quiet, will find a panacea in this book. Not its least valuable portion is that wherein twenty-eight distinguished American
writers and thinkers have contributed descriptions of their own physical and intellectual habits. These descriptions, as itwere, lead us in the secret recesses and cham
hers of the lives of the writers, and are walbers of the lives of the writers, and are valuable as interesting. Dr. Holbrook is a writer for the people; he is free from pedantry, avoids technical terms and learned phrases writes in a style size of the second phrases, writes in a style simple, clear and direct. The Hygiene of the Brain we regard as the most valuable of his many works.

THE PROCEEDINGS AND ADDRESSES at the Free-thinkers Convention, held at Watkins, New York, August 22d, 23d, 24th and 25th, 1878, Pp. 398, 12mo, New York; D. M. Bennett, Chicago:

For sale at the office of this paper. Price \$1,50. All liberalists have heard of the Watkins convention; if they did not attend, they felt they were deprived of a rare opportunity, the equal of which would not soon be presented. The next best thing to being present at a great meeting, is to read an accurate account of its proceedings. In many respects the report is better than the meeting. One can set down by the quiet fireside, and at no expense or trouble, acquaint himself with all the thoughts uttered, while actual at-tendance is accompanied with considerable

fatigue and expense.

Mr. Bennett anticipated the wants of the thousands who did not attend the Watkins thousands who did not attend a sprightly convention, and has furnished a sprightly description of Watkins, the proceedings of each day's sessions, and almost a verbatim report of all the remarks and speeches of the distinguished men and women present. The speeches of Taylor, Lomas, Copeland, Colman, Seaver, Peebles, Lawrence, Tillotson, Gibson, Rawson, Kendrick, Bristol, Henderson, Scott, Evans, Truesdell, Julian, Mills, Parton, Wright, Leland, Wakeman, and Neyman, are fully reported. They are valuable and interesting reading, and Mr. Bennett deserves to be liberally rewarded for his enterprise.

Magazines for December not before Noticed.

Wide Awake. (D. Lothrop & Co., Boston, Mass.) Contents: Crayon Frontispiece; The Doves; Tib's Cap; Some Pet Lions and their Mistress; Aunt Dolly's School-Room Stories; The Child Toilers of Boston Streets; A Hint from Homer; Doc and Her Knights; A Glimpse of Some Montana Beavers: The two last Knyghtes; Prouty's Fortune; About Hats; Cuckoo!; Trying to be True; Mr. Sweet Potatoes; The Story of English Literature. The Ray-Chicken, No Dinner, Let. erature; The Boy-Chicken; No Dinner; Lettings and Hindrances; The Wasp and the Multiplication Table; Punch; Little Miss Muslin of Quintillion Square; Mintle's Cross Day: Picture; The Postoffice Department of Wide Awake; Music The illustrations of this number are beautiful and and to the interest and appearance.

Concluded from Second Page.

"Here comes an old man, quite a prominent man; he says, 'My coming back may surprise you, yet if all came that desired to, your surprise would never cease. I was for thirty-five years a member of the First Uni versalist church of this city and a vestry-man. My name is Nathan Hall." A brother vestryman was present and at once recognized the spirit test.

a cloak over his shoulders and represents himself to be on horseback. I see him off at a distance, as though he passed away far from this place. He has been in Spirit-life long time; he gives his name as Richard Glazier." Recognized by Mr. Champion, the president of the Association, as an early

"Here comes a strange looking man, with

friend of his who passed away in Tennessee At the close of Bro. Baxter's lectures complimentary resolutions were unanimously passed by the Society, recommending him as a faithful, efficient and zealous laborer to all spiritual societies that need his services.

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Spiritualism and Materialism—"The Irre pressible Conflict."

It is time that all thoughtful people, and especially Spiritualists, should see and feel the wide difference between the spiritual philosophy and, materialism-the one the opposite of the other.

The spiritual philosophy recognizes the positive and controlling power of mind over matter, of the invisible over the visible, of the internal over the external. Its controlling idea is an indwelling and Divine Intelligence, with law and force as means of its ceaseless work, and as faithful and unswerving servants to condense and shape the crude and external stuff that we call matter, and so outwork the Infinite Design we see in Nature. Mind is positive, matter is negative; the spiritual and interior is the real, and rules the great Cosmos, controls all, and shifts the ever-changing shapes of the outer shell and husk that we see and feel with our external senses. The Supreme Being is "the power that makes for righteousness." In man the microcosm, the spirit, interior and invisible, is immortal, and builds and uses the body which it leaves in fit time. Man is "an intelligence served by organs;" the voice within prompts to justice and right when we can hear it amidst the din of error and perverted passion; and great voices from the Spirit-land come to us, precious tests of the real presence of our translated friends are given us. The inner-life is inspired and uplifted by the compensations of an unending existence, with ample scope for growth and work and for culture and harmony.

This spiritual philosophy, even in its perversion and with the cramping pressure of creeds and dogmas, has given all religions their life and power, and they all hold, though often with but feeble grasp, to its central and inspiring ideas—those great truths of the soul: Deity, Duty, Immortality. The higher aspects of modern Spiritualism, with its philosophy and fact combined, are its last and richest results, prophetic of gran-

Materialism gives us "the potency of matter," as the ruling power, allows blind force and law, but denies indwelling and ruling mind. It looks at all nature from without, sees man as a machine, his mind but some fine yet transient result of digestion, to end when we cease to eat. Of course, the death of the body ends all, and an Infinite Soul of Things is an absurdity. It is the gospel of negation, cold and dead-the half-way station of some brave souls coming out of the prison-house of sectarianism, but not a healthy abiding place. It tends to dogmatism and coarse intolerance, as shown in the attitude of materialistic scientists towards Spiritualism.

It is time we had more clear and definite thinking, and less vague free thought. We cannot reconcile Spiritualism and Materialism; the life of one is the death of the other: in idea, and method, and spirit they have very little in common. If spirits come to us from the higher realms of the eternal life for any purpose, it is to vanquish Materialism and to banish the skeptical Sadduceeism of our age. Do our speakers and writers see this vital truth clearly, and feel it earnestly. Do they teach a spiritual philosophy, and interpret the facts of spirit-intercourse in its clear light? Do Spiritualists and all spiritual thinkers, realize the broad difference and really "irrepressible conflict" of the two methods of thought and sight?

differences of opinion, to favor free speech and stand for it with all fair-minded persons, orthodox or heterodox, but let us stand for Spiritualism, pure and simple, without concealment or compromise, and with an earnest wish to lead all the world into its light, and a feeling that its truths are beyond price and of conquering power. Let us keep clear of all entangling alliances with materialistic so-called "free thought," which shall over-ride or compromise our spiritual power, and dim our sight of the great truths of the soul, and the wondrous facts of spirit intercourse which shall belp the religion of the future, natural and inspiring yet without creeds or dogmas.

Whence the Apathy?

A friend in London writes us as follows in regard to the lack of spiritual life and earnestness among some of the English Spiritualists:

The spiritual element here seems to feel the influence of the arrogant materialism now so prevalent, and which puts on the airs of a scientific certainty. A cold, irrev-erent curlosity seems to characterize many of the socrent curlosity seems to characterize many of the so-called Spiritualists. They either do not appreciate the immense religious significance of the great fact of immor-tality, or they regard the phenomena as limiting Spirit-nalism to the people of this planet; for they do not ap-pear to enlarge their conceptions so as to include the whole Connos as having a Spiritual Divine Orderer, Ma-jor Forster, in one of his addresses, the other evening, in London, assumed the theistic idea as essentially involved in the spiritual, for the Major is a devout Theist, though liberal as the sun. One of the quast Spiritualists came on to the platform, after the recture, and said: "I liked your address; but, you know, all that about God is too thin! We are investigators in a scientific spirit." Such was the way in which he rebuked the theistic references of a trance speaker! It really seems to me as if some of these people calling themselves Spiritualists, have no faith in a future life at all, any more than in a Supreme faith in a future life at all, any more than in a Supreme Spirit. How do you explain the inconsistency? Have you the same coldness and apathy to contend against in America? It seems to me as if this disbelief in a God were impairing all the virtue and life of a belief in immotality.

Our correspondent puts his finger directly on the cause of that deadness which is manifest among a certain class, who have investigated our phenomena merely out of curiosity, and having satisfied that, have failed to go further, and to get at the inner meaning which these stupendous phenomena involve.

Bishop Butler says: "That we are to live hereafter is just as reconcilable with the scheme of atheism, and as well to be accounted for by it, as that we are now alive is." There is some truth in this; though D'Holbach, author of that Gospel of the atheists. "La Systeme de la Nature," was of a different opinion; for he believed that the one idea included the other, since he says: "It is necessary to fall back on the doctrine, so little probable, of a future life and of the immortality of the soul, in order to justify a belief in Divinity."

To rise to the "height of that great argument,-namely, the proofs, objective and subjective, of the immortality of the soul, ve must realize that there is a soul in the macrocosm as well as in the microcosm; in the universe as well as in this fleeting apparition of flesh and bones, forming the physical man. Without this conviction there can be no true religious feeling; no feeling divested of all superstition and disharmony. And without religious feeling the knowledge of our immortality through Spiritualism lacks that element of vitality and inspiration, which can make it a power for good, a renovator, a purifier, and an uplifter. Unless there is a supreme spiritual tribunal of absolute right, power and love. in the universe, immortality were a doubtful boon; with it we see rifts of light through the obscurity; the significance and grandeur of life begin to dawn upon the mind, and the evils and perplexities of this brief span of time are lost in the compensation of eternity. Without the bias imparted by some such reasonable hope as this, a knowledge of the mere outside of Spiritualism may produce no more impression than the tricks of a juggler or the feats of an acrobat.

Whence then comes the apathy if not from a failure to realize the true meaning of Modern Spiritualism; a failure to accept it as the gift of God to a Sadducean generation; a failure to bail it as the grandest truth youchsafed to man; a failure to feel and to prove its inspiration in laboring and making sacrifices for it, so that all mankind may be partakers in the light, the life, and the love, which it sheds abroad on all recipient souls?

The greatest truths address themselves more to the feelings and the will than to the intellect. A truth like immortality must be felt, before it becomes really a truth to the soul. The frigid assent of the intellect alone cannot make it an inspiration and a force. The merely phenomenal facts of Spiritualism having been investigated and accepted as true, a life-long task lies before one in studying the relations of the immense truth to life, to science, to philosonly, to morality and to religion. No mind that has been truly kindled by it can dismiss these considerations as unessential. And for this reason all true Spiritualists should, so far as it lies in their power, help to enlist the best ability and thought of the age in presenting our facts to the world, and vindicating their spiritual significance. Surely if earnest Christians can contribute. as they do, a liberal percentage of their incomes to the support of their sectarian enterprises and institutions, an earnest Spiritualist, who claims to have knowledge where the Christian has only faith, ought to do something for the support of a spiritual press, contending with all the antagonism arrayed against it by a pseudo-science and a secular press which finds it for its interest to cater for the unthinking many.

We approve of the utmost liberality in

It is well and just to respect all honest | derstand the quality of that liberality | still impels, is not to be mistaken; and we which could induce a Spiritualist to render financial aid to these laboring to extirpate, root and branch all belief in spirit existence, rather than to those laboring, against great odds, to spread the truth which he professes to regard as sacred. Is not the explanation of his inconsistency to be found in the fact that he is not a Spiritualist in the true and high sense of the word; that he is as yet in the external of Spiritualism, in its merely phenomenal vestibule, and that he has not penetrated to that inner sanctuary where some glimpse of its divine significance may be had?

"God and immortality" is a creed long enough for the earnest Spiritualist; and by the term God he exacts no narrow conception: the Theist, the Pantheist, the believer in a moral, as well as a physical, order in human and universal nature, through which righteousness, purity, love, by inexorable laws, are best for every human being, and the highest things in the universe,—will all be welcome to the broad, invisible church whose foundations rest on that simple, that sufficient belief. But in order to be a power for the elevation of humanity, it must be a living, an inspiring faith, as earnest as that which sends the Mahometan into battle, or leads the Catholic to give a tithe of his earnings to the priest,—with this advantage over them, however, that it is founded on knowledge, and is independent of any human cop... trol, any priestly subsidizing, or any ecclesi-

astical dictation. Of the illustrious Goethe (the greatest name in German literature), it is said by Hermann Grimm,-" Only two convictions did he always have and express: the one was that there is a personal (i.e. a conscious) God, who in what concerns the history and education of humanity has a will and a purpose; and the second is that there is an individual immortality. Goethe confesses both these articles of faith without desiring or giving proofs; he has them; they are inwrought in the very foundation of his be-

Schiller and Lessing, hardly inferior in genius to Goethe, held the same high faith. They were no churchmen; acknowledged no Christian formula; were hostile to eccle. siastical fashions and robes; the great truths of God and immortality were all-sufficient for them. But Goethe's father was a medium, and the son may be said to have inherited that "inwrought conviction" of immortality of which his biographer speaks.

Besides these three eminent names, how many could be mentioned, to be added to the same list of simple believers: Plato Pintarch, Buddha, Moses, Seneca, Christ. Locke, Newton, Lord Herbert, Gray, Kant and a host of philosophers, men of science and of literature, profound thinkers, and great inventors.

A wave of atheistic materialism is now sweeping over the minds of the civilized world. That many Spiritualists should feel its influence is not surprising; that they should rest in it, that they should not work themselves free from it by the mere force of their own facts, would in deed be a matter of astonishment, for it would be a gross inconsistency, showing an indifference of the will and a perversity of the reasoning powers. If there is apathy among any class of Spiritualists, we cannot believe it will last. The truth-the truth of immortality, if they really have it-shall make them free

Appeal to Spiritualists to Save Paine Hall.

We learn from the Banner of Light, that an earnest appeal has been made to Spiritualists, to help Messrs. Mendum and Seaver, of the Investigator, to save "Paine Hall," in Boston, from the hands of "moneyed sectarian bigots," who are likely to buy it under the foreclosed mortgage. It seems the hall was built at a cost of over \$100,000, and now lies under a mortgage of \$50,000, which "it is eminently necessary to lift from it." Accordingly, it is proposed to form a joint stock company, the stock to be taken in shares of twenty dollars each, to pay for the hall and own it. Spiritualists are invited to subscribe. The Banner seconds this cry for help, and hopes its readers may lend the desired financial assistance.

Truly, we see no good reason for this appeal to Spiritualists; or why they should be called upon to help anti-Spiritualists, rather than to help needy Universalists, or Unitarians. Of course we approve of charity towards men of all sects and of no sects: but we do not see what particular claim the men of the Investigator have upon Spiritualists.

We are told that Paine Hall is a "temple of free thought and free speech;" but why is it any more so than the other great public halls of Boston? Was not Col. Ingersoli allowed to use Music Hall in which to ridicule the Bible and denounce religious associations? Have not the Spiritualists occasionally held their meetings in that and other large halls? Is there a public hall in Boston that they could not hire, except, perhaps, those controlled by narrow sectarian bodies?

The Investigator has rarely missed an opportunity of sneering at Spiritualists and their facts. The editor claims to have investigated all the important manifestations that have taken place in Boston, and found them impostures; this is one of those extravagant assertions, too absurd to challenge serious denial. He has assumed the haughty air of an intellectual superior towards those who had studied the phenomena and drawn the spiritual conclusion. He has done what he could to belittle and retard our cause. It is true that this has not been much; but religious thought; but we do not quite un. I the animus which has impelled him, and I field, Massachusetts.

think it rather a cool proceeding for him now to call upon Spiritualists for help.

As we have repeatedly proved in our columns, Paine was a devout Theist and a staunch believer in immortality. That his name should have been especially used for a hall managed by persons whose occupation it is to ridicule the belief in a God and spurn the proofs of immortality as "the dream of egotism," is a libel on the intelligence and liberality of the community. People do not regard Paine now as they did fifty years ago. Every man who dared to question the infallibility of the Bible was then denounced as an infidel. Now a great change has come over the public mind. Only among the unenlightened and bigoted of the narrowest Christian sects, is Paine confounded with the present advocates of atheism and human aunihilation.

Free thought has won the day, and all special religious privileges, such as the exemption of churches from taxation, and narrow laws in regard to the observance of the Sabbath, are doomed, and must soon be be swept out of existence. We are willing to co-operate with all who are working for these reforms, whether Jews or Gentiles. But we do not care to be confounded with them in their religious or anti-religious notions. We are content to battle under the banner of Spiritualism, pure and simple; and therefore we do not feel called upon to take stock in the proposed company for the purchase of Paine Hall.

Magnetic Healers and the Medical Law.

A magnetic healer from another State writes: "I shall never pay \$1,000 for the privilege of manipulating a patient to eradicate disease, as your State laws require of

The Doctor is evidently laboring under a mistake in this matter. We have no such All traveling dectors, venders of medicines, and manipulators are required to pay \$100 a month for a license; but the local magnetic physician, who gives no medicines, is exempt. In his case the law is a dead letter. The board refuses to recognize him as a physician, and therefore cannot deal with him. Any physician can demand an examination, and if he can satisfy the board of his qualifications, they are bound to give him a license.

THE RELIGIO-PHILOSOPHICAL JOURNAL has stood, and now stands pledged, in the defense of all worthy magnetic healers; steadily contending that no constitutional law can be passed to prevent healing by laying on of hands. We go still farther in this matter and will guarantee that able lawyers shall be furnished and the case carried through the courts, without cost to the defendent whenever an honorable magnetic healer shall be interfered with under the Illinois law, for following out the legitimate duties of the profession.

It has been the custom for years to allow the current spiritualistic literature to be sold at the Sunday meetings of the Spiritualist Society of this city. Last spring when a change of location to the church took place, a little table was put in the vestibule on which were placed the Journal and Banner, and a few pamphlets; as people passed into the church they could buy. The gross receipts of the Journal's sales went to aid the Society, as well as all profits on other sales. A few weeks since we received the following notice:

CHICAGO, Ill., Nov. 18th, 1878. COL. J. C. BUNDY, EDITOR JOURNAL:-Dear Sir: The trustees of the First Society of Spiritualists of Chicago, have decided to discontinue the sale of papers and other publications, at the church, corner Monroe and Laffin streets, and have instructed me

to inform you of that decision.

Very respectfully,

COLLINS EATON, Sec. Our surprise may be imagined when on last Sunday we saw spread out on the table immediately in front of Bro. Peebles' pulpit, an assortment of books and pamphlets, and our astonishment was further heightened when Bro. Peebles called the attention of the congregation to some of them, stating the price. We felt very sorry for "the pilgrim," knowing him to be a law-abiding man; he will feel deeply chagrined to learn that he has broken a rule which had its origin in a suggestion from 'very high spirits." (?)

Laborers in the Spiritualistic Vineyard, and Other Items of Interest.

Cephas B. Lynn's lecture's in Troy, N. Y have created a wide-spread interest. W. J. Colville's lectures in the East are

listened to with marked attention. Mrs. C. Fannie Allyn just closed a three

months' engagement in Brooklyn. E. V. Wilson is lecturing in Brooklyn, N Y., this month.

P. C. Mills would like to make engage ments through December. Address him No. 7 Montgomery, Place, Boston. Anna M. Middlebrook, M. D., speaks for

the Free Lecture Association of New Ha

ven, Ct., the four Sundays of December. Mrs. Abbie N. Burnham has aroused a marked interest in Spiritualism in Hart ford. The Hartford Times has been very complimentary in its notices of her meet-

James M. Allen and Mrs. Sara S. Allen are making arrangements to visit the South as soon as possible. They would like to hear from societies or private parties living any. where between their present residence (Matfield. Mass.,) and Florida, and along the Gulf. who desire lectures and familiar meetings, in hall or parlor, for the presentation of vital truths. Address them at once at Mat-

John Brown Smith, of Amherst, Mass., has again entered the lecture field.

Hudson Tettle will lecture in the Meth-Mist church at Ottokee, Fulton county, O. Sunday, Dec. 14th. Mrs. Tuttle will give a reading.

Geo. P. Colby, the medium, from Bonair, lowa, passed through this city last week on his way to Orange City, Volusia county, Florida, where he has planted an orange orchard. Mr. Colby is a true man and a roliable medium.

"SPECTRUM ANALYSIS of the Heavenly Bodies" was the subject of a lecture by W. E. Coleman, before the Academy of Science at Leavenworth, on the sixth. As usual when Bro. Coleman speaks, the house was full.

The Spiritualists of Shreveport, La., have a society established upon a firm basis, a spacious well furnished hall, and a resident trance speaker, who was developed in their midst. They have regular meetings every Sunday morning at eleven o'clock.

PLEASE try and get new subscribers for the JOURNAL. Now is the time, and a little earnest work on the part of each reader would double our list before New Years. We are making a stronger and better paper every month, and in doing this we require the active aid of all true Spiritualists.

Our indefatigable brother and worker, Dr. E. W. Stevens, made us a flying call on the 5th, on his way to fill engagements at Ann Arbor, Detroit and Ypsilanti, Mich., till the 22nd; thence to Watseka, Ill., for the holidays. The Doctor has more calls than he can attend to.

We would call attention to the advertisement of Prof. Buchanan's lectures in another column. Too much importance cannot be attached to a thorough knowledge of the brain and the powers of the mind, as revealed by psychometry and sarcognomy sciences, which Dr. Buchanan has made a life-long study.

Professor Milton Allen is prepared to deliver lectures on the New Cosmogony, physical, social and spiritual, as opportunity may offer. There are six lectures in the course, and four of them, (two on the physical and two of them on spiritual) are illustrated with charts, maps and diagrams. Address at this office.

John Tyerman, of Australia, lectured in Buffalo, N. Y., December 1st, and at Rochester December 8th. He will lecture in Boston, and as soon as his engagements are completed, he will sail for England. Societies desiring his services should address him at once, in care of Banner of Light office, Boston, Mass.

W. F. Jamieson gave four lectures at Havana, Ill., Nov. 29th and 30th, and Dec. 1st; six in Yates City, Ill., Dec. 4th, 5th, oth. 7th and 8th. He bebates four days with Rev. J. Hughes in Bushnell, Ill., Dec. 10th, 11th, 12th and 13th. He is engaged to speak three Sundays in White Hall, Ill., Dec. 15th, 22nd and 29th. Address, White Hall, Ill.

The Belvidere (N. J.) Seminary, under the management of Belle Bush, is in a highly flourishing condition. She has a fine school, and through her energy, ability and good management, not only makes it worthy of the patronage of the liberal public. but despite the hard times, makes it a suc-

Giles B. Stebbins during last week favored Chicago Spiritualists with a course of parlor lectures at the residence of Mr. S. B. Perry, on the south side. This week he is to give a similar course on the west side, at the residence of those staunch old friends of pure Spiritualism, Dr. and Mrs. S. J. Avery.

The lecture at Hooley's theatre last Sunday evening, on John Wesley, was one of Mr. Applebee's happiest efforts. The lecture was replete with deep spiritual thought and overflowing with quaint and beautiful expressions. The frequent and ill-timed applause at these lectures, is a great annoyance, and should, if possible, be stopped.

Dr. Peebles on last Sunday related his experience of the week previous with the well known mediums. Wella Anderson and Mrs. Simpson, paying them high tribute. Mediums like these two, who are always willing and anxious to give test conditions, deserve the heartiest and most public endorsement.

Mr. and Mrs. James Clark gave an informal reception last week at their parlors, in the Palmer House, to a select circle of friends. Mrs. Clark added greatly to the enjoyment of the evening by her medial powers, which are said to be developing rapidly towards a high state of perfection. Among the guests were Dr. Peebles and Giles. B. Stebbins.

Inspirational Poems, by Nellie J. T. Brigham, published semi-monthly, one dollar per year, can be obtained at this office. Single numbers five cents. They are the impromptu utterances of Mrs. Brigham, given at her lectures and reported for publication. Six numbers are already printed. At the close of the year they will make a fine volume of choice poetical utterances of Spirit-life.

WILLIAMS, THE ENGLISH MEDIUM. -- WO learn that Major Forster, the well-known and highly respected American trancespeaker, now in England, had a sitting November 12th, with Williams, the English medium recently charged with fraud in Holland. The sitting was, in the major's own words, "most satisfactory," and he believes that Williams is entirely innocent of having consciously attempted the stupid tricks which were played at a materialization seance in Holland.

Intelligence from New York is interesting. "The First Harmonial Association of New York," has just been organized. The inaugural address by the President, Mr. A. J. Davis, will shortly appear in our columns.

MISREPRESENTED. -- Some of Mrs. Cora L. V. Richmonds friends complain, we understand, that her re-incarnation teachings have been misrepresented in these columns. In reply to this complaint we have to say, that as we always desire to tell the truth, and the whole truth, we will cheerfully open our columns for the publication of Mrs. Richmond's lectures on the subject; only stipulating that the copy furnished us shall be a verbatim report from the stenographer's notes, as taken by him at the lectures delivered in the months of November and December, 1877.

Church-bound Christians who professedly monopolize all the godliness and holiness of the times, must be sorely nettled over the late delinquencies of their brethren. It is a notorious fact that a majority of the most daring defaulters of the country, are reputed to be soundly orthodox in their religion, singing with holy fervor:

"Jesus died and paid it all, All the debt I owe."

Some of these defaulters are known to have been exceedingly liberal, if not lavish, in the line of church building, pew renting and donations for the founding of colleges and magnificent church edifices. The poet tells the story in these lines:

"Pauper, dying of starvation. Steals a loaf to break his fast; Dives, dying of repletion, Founds a church and breathes his last."

Meeting

of Liberale at 215 West Madison street, Sunday, at 2:30 p. M., Speaker and subject to be chosen by the audience. Music and scale free.

Notice of Meeting.

The Liberals of Saranac, Mich., will hold an anniversary meeting at Shaw's Hall, Saranac, to commonorate the birth of Thomas Faine, on Jan. 29th.

A good time may be expected. Come and bring your wife. Good speakers and music in attendance.

Business Motices.

THERE is baking powders sold in bulk for Dr. Price's Cream Baking Powder, which is not his. The genuine is in caus only.

WORK AND STUDY.—Seneca Park Industrial School. Students can pay one-half expenses in work. Address G. W. Webster, Bonair, Howard Co., Iowa.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.-Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y. CURES EVERY CASE OF PILES.

TRY Dr. Price's Floral Riches, Pet Rose, Alista Bouquet, Meadow Flowers, or any other of his perfumes, and you will be delighted.

J. V. MANSSIELD, Test Medium—answers sealed letters, at No. 61 West 42d street, corner Sixth ave., New York. Terms, \$3 and four 3 cent stamps. Register your letters. 24-15-25-14

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MRS. J. H. HART R. No. 26 Sheridan street, Au-Y., an experienced and first class Artist, will be happy to receive the patronage of her friends. Daguerrectypes, ambrotypes or photographs of the dead or living, are copied and enlarged to any desired size by her, and painted in water colors, crayon or india ink, beautiful and durable, so they will last for ages, at prices from \$2 to \$40. Persons will save from 20 to 40 per cent. (agents' profits) by sending their pictures to be copied direct to her. Give her a trial. She be copied direct to ner. Give ner as above. warrants all her work. Address her as above. 25 15.18

WE are often asked by friends to give them the name of a reliable commission house in Chicago. We will say that of the many good houses, we have given preference to J. H. White & Co. Having shipped fruits and produce to them almost exclusively for the last ten years, they have always proved entirely trustworthy, straightforward and prompt. They are as strictly honest as the man they succeeded, who after the great fire paid for all consignments as soon as he was able, even the many which perished in the flames, and of which he had of course returned no account of sale. Those who have sales or purchases they wish made, will find them true and prompt to the pa-HUDSON TUTTLE. trong interests.

A Tobacco Antibors, manufactured and sold by J. A. Heinsohn & Co., of Cleveland, O., is advertised by the proprietors in another column. The firm, we believe, is responsible, and the remedy is highly spoken of by those familiar with its

DR. KAYNER, Surgeon and Eclectic Physician, Merchants Building, Cor. La Salle and Washington Sts., examines disease Clairvoyantly; adjusts Elastic Trusses for the cure of Hernia, and furnishes them to order. See his advertisement in another column.

BAPONIFIER, see advertisement on another pag

L. A. EDEINSTER, Magnetic Physician. -- Many of our readers will be glad to learn of the arrival in Chicago of the magnetic physician, L. A. Edminster. The Doctor comes from the East, with testimonials from some of the leading people of that section, youching for his superior magnetic power and the qualifications of a gentleman. He uses no drugs, and claims, if a fair trial is given, disease must certainly yield to his power. The Doctor thinks of permanently locating in the city. The Doctor claims that magnetism as a curative agent does not directly remove the disease but agent, does not directly remove the disease, but imparts to the system vital energy, assisting nature to throw off disease. Those desirence of treatment will find the Doctor at his residence, room 117 Palmer House. He will answer calls at residences. Those unable to call in person, can receive his magnetized paper, from which great benefit will be

S. B. BRITTAN, M. D., continues his Office Practice at No. 2 Van Nest Place (Charles street, cor-ner of Fourth), New York, making use of Electri-cal, Magnetic and other Subtile Agents in the cure of chronic diseases. Dr. Brittan has had twenty years' experience and eminent success in treating the infirmitles peculiar to the female constitution, by the use of painless methods and the most efficacious remedies. Many cases may be treated at a dis-tance. Letters calling for payticular information and professional advice should enclose Five Dol-lars, 24-20-25-25

Spence's. Positive and Negative Powders for sale at this office. Price \$1.00 per box. 24.1tf.

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For the purpose of rapid introduction we will send by mail post and 12 wicks common size (% inch) on receipt of 20cts.. or 3 for 10 cts., also 12 inch wicks 25 cts., or 3 for 12 cts., or 3 argand size for 20 cts. Wood & Co., 85 Madison St., Chicago, 25 15



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Phrenological Instruction , Prof. J. R. Buchanan

Will give a thorough course of instruction in the science of man, (including Psychonetry and Sarcognomy), giving especial attention to Phrenology and cranicocopy, at his office in the Medical College, No 1 Livingston Place. New York, commencing Tuesday, January 14, 1879, at 3 p. m. The course of instruction will be thorough, and the fee will be Thirty Dollars. The errors of the old system will be thoroughly illustrated. A critical review of the Phrenology of Gall & Spurzheim will be given by Dr. Ruchanau, at 8 p. m. December 20, in the Hall of Science, 141 Eighth street, before the Liberal Club.

Raphael's Prophetic Almanac and Ephemeris for 1879.

the Oldest Astrological Almanac published, containing Predictions of the Events and the Weather for each Month, &c., &c., with a large dieroglyphic. Haphael predicted the close of the War and the aubsequent Peace, and all the more important events of the past. His Hieroglyphic profigured the Lancaster Quarrels, the Royal Deaths, the Loss of the Eurydica, the British Armanenia, &c., Price, post paid, ¢ain Three copies for \$1. Six copies for \$1.80. Stamps taken. All the back numbers of Raphael's Almanac, since 1830, can still be had; at an a vanced price, however, many of them being culto scarce. London, England: Published by J. E. Catty. For sale, in the United States, by A. H. Roffe & Co., il Bromfield st., Boston, Mass. To whom all orders should be addressed, I'm Mesora. Roffe & Co. also have for sale itaphael's Guido to Astrology. Price \$1 each. Zad Kiel's Almanac for 1873; price 25 cents each, post free, They also import all Agrological books to order.

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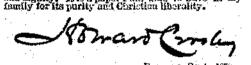
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Poices from the **People**.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Love's Whispers.

LORENZO TO LUCY.

Oh, come! gentle lady, come dwell with me,
On that isle of Eden afar,
Where our home shall be by the summer sea
In the light of the western star;
As the night-wing longs for the coming moon
That ascends from the eastern sea,
Or the hart for the cooling stream at noon

Then follow, O follow, love's beckoning star Far, far o'er the sunnier straud, Where peace comes down from her light afar O'er all the hallowed land!

LUCY TO LURENZO.

So longs my soul for thee.

Oh, haste! for thy love will meet thee soon,
In the light of an April morn;
Be as calm, dear one, as the first new moon,
From the old one lately born;
For we will meet where the turtle doves
May be seen on every tree,
Where the young fawn mates in the Eden groves
As my spirit new mates with thee.
Then follow, O follow, love's beckening star,
Far, far o'er the sunnier strand,
Where peace comes down from her light afar
O'er all the hallowed land!

A Kindly Whisper.

BY DR. D. AMEROSE DAVIS.

Stand upright my mortal brother— Nobly act and do thy part! Cast no burden on another, Lest it fall upon thy heart! Cast thou forth no barbed arrow Lest the same to thee return, And thou findest to thy sorrow Just the wages thou didst earn!

For the law of compensation
Is God's ever just decree;
And in its administration
It will justly deal with thee:
Then, but oh how sweet the token
As if all the heavens smiled;
If to thee it shall be spoken
"Nobly done, my blessed child!"

What I Like and What I Don't Like.

To the Editor of the Relacto Philosophical Jouenal:

There are many things in your worthy paper which I admire. First, it is printed in good fair type, upon a clean, beautiful sheet; second, its editors and compositors understand their business, and execute their work with order and neatness, writings are read and appreciated by a large and intelligent part of community west, east, north, and south. Long may the editor's flag, with the motto thereon inscribed, "Let there be no leaders in Spiritualism," wave over'the queen city of the progressive West. Let the watchman upon the tower guard its folds with an argus eye, that no intruder may soil its beauty with a pretended knowledge of laws, or affect to leadership in the glorious philosophy of Spiritualism. I would that all contributors and subscribers, whether mediums or otherwise, should have an impartial and equal right to express their opinions regarding the module operand of apirit communication, materialization and re-incarnation.

That which I do not like, and do not think fair, is to see too much space occupied with biographical sketches of wouldbe great men. If men desire to be approved by a discerning public, let their writings speak for themselves through their own outspoken inspiration. I do not like to see the writings of any one quoted as authority, whether upon Spiritualism or any other subject, as I do not consider dogmatical assertions any

The conclusions arrived at by Hudson Tuttle and Maria King regarding re incarnation, as quoted by Wm. E. Coleman in No. 12 of the Jour-NAL, I cannot affiliate with, because unsupported by sufficient proof, unless they are possessed with infinite wisdom. Mr. Coleman's recent article up on Re-incarnation, its Faucies and Follies. I must take exception to. He commences his tirade by "Occultism and re-incarnation may ap propriately be termed twin relies of barbarism. Why they may be so termed he does not inform us. That the theory of re-incarnation is a revelation from the Spirit world, he also denies, but how he arrives at his knowledge he has not informed us, but probably will in his forthcoming articles, which he says will contain some of his best thoughts. Two books, entitled "The Hollow Globe" and "The Gospel of Nature," have been given through my organism by a power outside of myself, both advocating the theory of re-incarnation in the strongest terms, not exactly as was taught by Pythagoras, but as understood by the controlling band, they advocating it as an eternal truth. If re-incarnation is a folly, I would ask friend C. how he would dispose of the Watseks

wonder, and explain the mystery.

I don't like the false statement made by the president of the State Association, that Michigan had but five lady speakers in the appritual ranks, when we have five times that number, and as good, and, perhaps, as talented as those whom he mentions as worthy of patronage; he also gives names of several gentlemen speakers, and bespeaks for their work and honor. Methinks his liberality is too much confined, for to my certain knowledge he has omitted numerous prominent speakers who are as justly entitled to patronage, as those mentioned by him. It seems to me, Mr. Editor, that the president's remarks savor too

much of leadership and egotism.

I trust when Mr. Coleman has finished his articles on re incarnation, that I may have the privilege of replying through the columns of your widely circulated paper.

M. L. Sherman.

that the light begins to dawn, and Spiritualism is becoming an acknowledged fact. We want a few more of your kind of family newspapers, fearless and outspoken, giving honor where it is due, denouncing frauds and impostors wherever and whoever they may be, and equally willing to recommend truly worthy and trustworthy mediums. We have a goodly number smong us who are perfectly reliable, whose gifts are not known outside of the private family circles, and who are themselves earnestly investigating as well as convincing others. The great majority of those who hold private circles, the mediums thereof would not have it publicly known; at least until they can satisfactorily establish the facte; and the great

can satisfactorily establish the facts; and the great spiritual truth is slowly but surely spreading.

We have some good healing and writing mediums, but I am not personally acquainted with any excepting. Mr. Levi Alexander; he is simply wonderful; cases entirely given up by the "regulars" are by him restored to perfect health. He turns no one away. The poor receive the same at his hands itset the rick do; his generosity will be the means of keeping him poor as far as worldly goods are concerned, but he is laying up a treasure where moth nor rest doth corrupt, nor bank officials abscond. We have also many spiritual philanthropists; among those allow me to name Mr. and Mrs. Frank, Mr. and Mrs. Montague. Their wealth is a bleeting to all who need and know them, and I think Buffalo is not behind any city of its size for therough-going, honsest Spiritualists. My plan of work is to buy two or three Jounnals weekly, and send them where I think they will do good, thereby helping the cause and

Morning, Noon and Night

I send the enclosed little poem entitled, "Morning, Noon, and Night," as an evidence of spirit control. It came as follows: I saw in the paper an advertisement, by Mr. Burdett Smith, editor of Smith's Rustrated Pattern Basaar of 1875, offering one hundred dollars in gold for the best poem on the painting Morning, Noon and Night, by the artist A. J. Beard.

As I finished reading it a spirit said to me:

"Meet me at two o'clock, at the piace where the
picture is on exhibition, and I will give a prize
posm." I asked would be give it there? He replied, "I will give it to you this afternoon at four
o'clock." I said very well, I will meet you.
Soon after I went out visiting and about one

Soon after I went out visiting and about one o'clock I began to suffer with a bad nervous headache, and was about returning home, but the spirit reminded me of my engagement at two o'clock, and I kept on to Canal street where I found the pleture on exhibition. I looked at it; got a copy of the Basser, and returned home suffering intensely. I lay down on the sofs to rest a moment. The spirit said, "Your dinner is now ready, take a cup of tea and reat lifteen minutes, and I will give you the poem." I followed the directions and being prompted exactly at four o'clock, I arose, took pen and paper; although still suffering intensely, and wrote as fast as I could pen the words of the following poem. I did not know anything of its real character until I was done, but found that the number of lines, named by the conditions of the

number of lines, named by the conditions of the prize, were exactly full, no more, no less!

I sent it on to the editor of the Bazaar, to take its chances for the prize. I afterwards learned, however, that Smith had failed in his enterprise, and had not noticed a single competitor from this city. Of that I care not but I value the poem as a test of spirit.communion. If you think it worthy to publish in the Journal, you can do so, but I feel it cannot be properly appreciated except by those who have seen the picture. I am glad you are weeding out the frauds in Spiritualism. I hope there will be more room for genuine mediums hereafter. We greatly need a good public medium here, there is not one in all this city. Such a medium would do much good here now, when so nany hearis are howed down for the loss of their loved ones. I am glad to see that Mrs. Simpson is giving such good tests of spirit-power and presence. Yours,

Mrs. Serena Milner.

MORNING, NOON AND NIGHT. Dreaming in slumber one spring time I lay; My head was pillowed on the lap of day, When light rosy fingers, with dewdrops spread, Scattered sweetest perfumes all over my bcd. My pillow was drenched in a sun-bath of dew; And the curtains were drawn presenting to view Bright rosy Morning, all dripping with spray, Garlanded with flowers to welcome the day. High over the mountains, in joyous glee, He scattered his treasures o'er land and sea Till checked in his mirth—then softly away, And left in his place the Goddess of Day. This Goddess behold in garments of light, Holding in her hand the mentle of Night. The light, streaming locks, floating 'round her

form,
Were stolen from the brow of beautiful morn;
And the girdle of gold, that circles her waist,
Holds the flowing garments of light in their

place. The fair drooping hand, extended I see, Clasps a Sun-flower looking to the sea. This angel of light, that stands in the Sun, Is peerless in beauty, and rivalled by none. Noon in her glory, having beamed on all, Then slowly the veil of Night she lets fall, Whose garments of darkness are emblems of crief. For the lovely Noon whose triumph was brief. Her form she bends with sorrow oppressed, And her folded hands on her bosom rests, While the stars of evening shine o'er her face. And gleam through the folds of the delicate lace. on and the stars come out in their pride. And o'er the dark halls in grandeur ride, Till the herald of day, light-footed Morn, With his sceptre of roses, bids them be gone. Thus 'round in a circle, they follow apace, O'ertaking each other in an endless race: The Morning, bright, rosy and fresh as a flower, The Noon, in her glory that fades in an hour, And Night, bending o'er earth in her woe. Each in his turn is soon called to go. The beauty of each, in its time and place, By the one that follows is never effaced; But touched with a tint of sadness and grief, That visions so lovely so often are brief. The dream of Morning has faded from sight. For Noon in her glory has yielded to Night. To the artist now these lines I indite As a tribute of thanks for Morn, Noon and Night

MRS. SERENA MILNER. Geo. W. Webster writes: Brother Geo. P. Colby has just returned from a trip out West from here, and has met with great success. I have received letters from where he has been, and speak very highly of his mediumship. He is the best missionary that I know of. He converts people from the most intelligent circles, and right smong church members. I think no one can long be familiar with his control, Seneca, without having a conviction that he possesses some uncommon power. He is now on his way to Mil-waukee and Chicago. I think he will call at your office; he is a modest sort of a fellow, and never gives any hints about his seances, or rather never offers to give a sitting, but you just tell him you want to talk with Seneca, and I think he will convince you of his power. He hardly ever makes an entire failure, but is subject to conditions of body and mind the same as others. He goes among orthodox people, and never says a word about Spiritualism unless he is asked, or his principles attacked, and then he defends himself with vigor. He is unconscious during Seneca's control. I have done all I could to encourage him and keep him in the field, and am not afraid to recommend him to my friends as a reliable test medium, and I have a good deal of faith in his honesty as well as Seneca's. He commands the respect and friend-ship of all parties, whether liberal or not. I think he has received over two hundred dollars for circles and seances in the last three months.

Your paper pleases me much of late. I am always glad to hear from Drs. Watson and Kayner. Mrs. Schindler, Hudson Tuttle, A. J. Davis, and such practical Spiritualists. I know not who writes your "Devotional" articles, but whoever he is, I should be glad to hail him as a brother. I am experimenting with student labor, and think I shall yet make a success of my industrial school. Geo. P. Colby's address till next summer will be Orange City, Florida.

Milk as a Preventive of Lond Poisoning.

The Journal de Medicine reports in a recent issue a remarkable instance of the regular consumption of milk by workmen in whitelead factories. It was noticed in some French lead mills, that among a large number of workmen, two, who daily consumed a large quantity of milk, remained free from the injurious effects of the lead, which reads themselves visible in many of the other hands. A daily ration of a quart of milk was then given to each of the workmen, and lead-colic soon became unknown. From 1868, to 1871 no case of colic occurred in these factories. A preventive of painters' colic, so simple and so efficacious, demands a fair trial in our own white-lead factories.

John E. Malcom writes: I saw an article in the Journal of Nov. 28rd on re-incarnation, (that I liked very much), which doctrine I hate. I once stopped taking a celebrated spiritual paper that advocated that miserable dream. Nichodemus could not understand how it could be done. It is the legitimate and only daughter of transmigration. Go on, brother; purge the drose; light is dawning on the moral horison.

Extract of Letters from a Spiritualist to an Orthodox.

BY J. P. SNIPES.

I wrote you last to let you know I am not dead, and never intend to be. Notwithstanding my spirit father tells me it is like extracting your very spirit to try to change the education of a life, I can hardly help keep measuring out the truth to you in broken doses. You have become reconciled to my faith now, and only object to my objections to the supposition that the Jews in their day had all the truth there ever was or ever would be. Neither do I believe that we have it all,

or ever will.

Good and evil are co-existent, but the greatest evil is ignorance. When you say that miracles were permitted several hundred years ago, and not to-day, we have no proof of it. God was, I think, mistaken by the Jews in Bible times, in the voices and apparitions of their days, Nothing that I can do or say or think will ever make me de-I can do, or say, or think, will ever make me deserve the honor of considering myself superior to the majority of God's children. Don't you think that denominations are formed and chosen by men in proportion as their natures find sympathy in the degrees of the denomination to which thy in the dogmas of the denomination to which they belong? A I rge hearted, charitable man, naturally is a kind of Universalist; believes in the supremacy of good. A narrow-minded man of cruel instincts, indulges in judgment, feeling that the great Judge must be partial and damnable. Spiritualists know there is neither universal equality of happiness, nor universal equality of misery. Each soul lays up for itself either a debit or credit, in time, and goes to read it in his place in the hereafter. For instance, as you may infer from 8.'s condition in spirit-life, his sphere or status is very different, and far below in education and spirituality that of Mr. G. or Miss C. or other public natures, as is evidenced by their comnon and spiritually that or Mr. c. or Miss C. or other noble natures, as is evidenced by their com-munications which I have sent you; for surely does our nature here reflect its influence upon the spirit in the after-life. Everything we say or do here, is done by the spirit within us. Take away the spirit and we do nothing, and say nothing, of course, and there is no effect. Even the very thoughts we entertain, work a change on our countenance which may be read by others when we least suspect it. All the prayers of all the people in the world will not prevent the effects of causes, and S. now discovers that a more harmocanses, and S. now discovers that a more narmo-nious life here, would have availed him more now than all the preaching he ever did. If I say the Bible is infallible truth and the word of God for all the world, I thereby claim that I am a competentjudge of infallibility, and there should be no disputes among theologians or churchmen by which they divide and build up on contrary texts; and if I believed it the direct word of God, I would be justified in compelling the mass of hu-manity to accept it, even without examination, and even at the point of the sword, or at the stake. This was done, you know, by the fathers of the holy church; but the world progresses, and spirit mediums are not now to be burnt at the stake for witchcraft, for the Lord's sake, or the devil's sake -although the latter does not seem to have been harmed thereby—the disembodied repeat the ancient manifestations—and we have the miracle-wonder of the so-called dead materializing—not from their graves,—and walking and talking with men. And if we doubt, we are permitted to feel them, and hear them speak of familiar matters with which we alone are acquainted. Facts are worth more than sentiment or superstition which reverences dogma. A poor man when almost starving to death, took up his mother's Bible for consolation, opened it with holy feeling, found a ten-dollar bill in the leaves, fell down on his knees and thanked God his prayer was answered, hurried to the baker, and found the bill was counterfeit. I think the men now revising the Bible have the same right to do so as the men who first voted to print it; and I think we could improve it some by omitting all the rapes, murders, trickeries, superstitions, incests, concubinage and vulgarity, but there is much other good matter. The spark of di-vinity which shone in those ancient writers, was brilliant at times; but the prophets or mediums who spoke or wrote for the Lord, wrote or spoke according to the time, and the extent of their information, as mediums do to day. Many, if not all, spirit communications that come through me-diums now, as in olden times, are tinctured by the whom the communication comes. The water takes the shape of the vessel into which it is poured. Ask another to speak certain words for you, and you will see the difference between the message as delivered and as you yourself would have spoken it. Sometimes the interpreter will repeat your words as near as is possible to remember them, and again he will give your idea in his own words mixed with yours; so our friend David spoke from an exuberant nature at one time in distress, then in glory, then in damning his neigh-bors, then in praising all God's works. Still he was not accustomed to spirits, for he says: "As I lay on my bed, a spirit passed before my face; the hair of my flesh stood on end." So with the best of the writers, each gave God a different charac-ter, according to his own mental and moral conception of him. And so it is to day with the different interpreters of these men's writings. I say again, there is much beauty and good in much of the ancient Scripture, but there is much, also, that is unworthy our idea of a perfect God, and the whole of it was the compliation of men living about four hundred years after the supposed occurrences If inspired then, men are inspir ed now. Inspiration simply means a breathing in -in and spiro. We have inspiration from different sources; from the mountain air, from congenial company, from everything pleasant and inspiring, and if everything comes from God, then the inspiration that comes from everything comes from God. God is in everything. Don't be afraid that God will be too good; that if he does not prove true your idea of heli, you will be disappointed. "He descended into helt." If Jesus went there, wherever it is, it must be a comfortable place. "Death and hell are the last enemies that shall be destroyed." How is that—hell shall be destroyed. If it is to be destroyed, how will it be eternal, and how will the sinners have it for an everlasting home? I believe there is hardly a conceivable

sand questions of the greatest importance that cannot be answered by orthodox theology. Somebody is said to have sent a newly printed Bible to a Western editor. Supposing it to be for review, he criticised it by saying: "Quite interesting, but very disconnected." If we read all written or printed Scriptures (writings) as we would any other writing or printing, as a human production, free to criticism, adoption or rejection in part or in whole, then we are indeed free agents, and not superatitious idolators. If the DD's, disagree, how can the humble and less learned decide? As you read the papers, you will notice the dissentions and retirements of the preachers.

question that cannot be answered by the philoso phy and facts of Spiritualism. There are ten thou-

Mrs. John Chapman writes: I would like to have sent in my subscription sconer, but we had nothing to turn into money until I sold my fat turkeys for Thanksgiving. I raised my turkeys to buy me a clothes wringer, but I can get along without that a great deal better than without the dear, fearless old Jourwan. Long may it wave in the homes of the free and brave, and long may its editor be spared to stand at the helm of the ship of free thought and liberty. I hope I shall always be able to take the Jourwan. It is my most welcome guest. I heard Mrs. Sheppard and Dr. York lecture at Schoolcraft last August, and that was thankagiving enough for me without the

turkeys and prayers of priests.

There are thousands of Spiritualists in the United States who take no spiritual paper, who make no sacrifices to sustain the cause of Spiritualism, and whose apathy is the one great drawback to its progress. This noble lady, animated with a desire to serve the cause she loves so well, did not healtate to make some sacrifice. In strengthening our hands in the glorious work in which we are engaged, she becomes, as it were, one of the many pillars that sustain us in spreading broadcast the seeds of the Harmonial Philosophy.

Matter is transformed from one form or substance to snother, in an infinite operation." He who contemplates these perpetual changes and visits itudes, thus rapidly rolling on like one wave upon another, will entertain but an humble opinion of mortal affairs.

MAGIC OR WHAT?

Simply a Question of Whether Snake or Juggler is Quickest.

It is claimed by some that in India the natives perform all their marvelous feats of handling serpents, etc., through what is termed magic: yet they are unable to explain what magic really is, or the source of its power. But the *London Telegraph* simply ascribes the wonderful power of the snake-charmers to their dexterity, and not to any magic or supernatural cause. It says:

In India the favorite snake for exhibition is the cobra, partly because of its more striking appearance, and partly because its deadly character being so well known any trifling with it appears to the uninitiated public the more wonderful. Nor, indeed, do the performances of the Hindu snake-charmer lose, on better acquaintance, all their marvelousness, for courage of a high order, arising partly from the confidence acquired by long practice, is manifested in seizing and bagging the dreadful ophidian.

In most cases the charmer renders the reptiles harmless by drawing their poison fangs, and the exhibition becomes then merely one of the snake's highly trained condition. On the other hand, it often happens that the basket contains the verticable death-dealer, and a cobra with his fangs undrawn is nearly always forthcoming if the temptation in money be sufficiently strong. But in the handling of the creature when once exposed there is no hesitation, for hesitation means death, and in the seizure and sudden release there is daring of an exceptional kind. A cobra strikes, with lightning rapidity, and to dodge lightning successfully requires considerable agility.

The snake-charmers, however, when put on their mettle, will grasp the erect cobra with impunity, owing solely to the superior speed of their novements, for by a feint they provoke the reptile to strike, and before it can recover its attitude selze it below the jaws.

The snake-charmer when actually bitten dies as rapidly as any other creature, and in spite of all the powers of his charms, roots, and snake-stones. The Hindu spectator refuses to believe this, and enjoys, therefore, by his credulity a pleasure denied to more intelligent audiences; for if we could only accept as truth the charmer's statement that he has really been bitten, and that red drops on the bitten spot were actually blood exuding from the fatal puncture, and could then believe that the root he smelt, the stone he applied to the wound, and the charms he muttered were veritably counterseting the magic of the cobra's poison, the spectacle would be of surpassing interest, since it would be a miracle.

For the cobra's bite there is no remedy except instant amputation, and the snake-charmer himself knows this well. As a means of general security he confides in his dexterous sleight of hand, but, in case of accidents, he carries a broad-bladed

Spirit Rappings Forty-five Years Ago

In the fall of 1833 my father was returning home from a neighbor's about a mile away. After crossing a narrow vale the road ascended a gentle clope, the top of which was crowned with a baid flat ledge of rock, that rose but little above the general surface, and around which it made a gentle curve. When at this point, just opposite the rock, my father said he heard a strange noise in the middle of the bare road, that at once attracted his attention. It was a "ticking" sound, as he termed it. It would tick twice, then a slight pause; then tick three times, thus—tick, tick—tick, tick,—as loud as the ticking of a clock. On approaching the spot from whence the sound proceeded nearly enough to reach it with his cane, it stopped an instant, then was heard again at the side of the road, on the bare face of the rock. By this time his curiosity was considerably excited, as he could see nothing from which the sound could proceed, although, as he said, "He could have seen a fies." So it moved a few feet at a time across the rock, a few rods, then was heard on the smooth surface of a rail in the road fence, thence descended to the ground where he follow—then a meadow from which the grass had been mowed, when becoming satisfied that he could not solve the mystery, he left it, and returned

Two or three weeks later, my father, with two or three others and myself, were helping a widow or three others and myself, were helping a widow lady a half a mile west of the place where my father first neard the strange sound, to dig her potatoes. While at work, father turned quickly around, saying: "Here is the ticking that I heard on Chilson's hill;" and sure enough, there was the mysterious ticking as Le had described, without any visible producer of it, on the naked ground within a few feet of us. It would move occasionally, keeping near us, and when any one attempted to follow it, it would invariably start off in a straight line to the north forming with the line that my father had previously followed (which bore to the northwest) two converging lines, that would have intersected by running perhaps a mile, in the exact direction of a narrow and dismaily romantic dell, which struck off like an arm from the unbroken farm lands that reaches half a mile in that direction. The "beaver mead-ows," as the glon, was called, was half a mile or more in length, and perhaps twenty-five rods wide, and walled on either side by dense forests. It derived its name from the fact that in remote times the beavers had built a dam across the lower end of the valley, and the overflowing water had killed the timber. The place was not often visited except to cut the water grass that grew wild there. It was a place that would seem to invite to foul deeds, were such to be perpetrated, and my fa-ther (whom I considered somewhat superstitious) came to the conclusion that had those sounds been followed, they would have led to the discovery of something more wonderful, and from what I have since seen and heard, I have come to the

Lam by nature skeptical, and during my long years of materialistic skepticism, that fact was a lion in the road, that I could not easily get round, but when I heard the modern spirit rappings the sound was familiar—the same that I heard in the field so long ago—similar to that of dropping water. I regret exceedingly that that phenomenon was not traced to a conclusion. Such things are no mystery to me now, for I know there is an intelligent force beyond the physical, for the facts have been repeatedly presented to my senses and reason by strange and varied phenomena produced in my own family, some of which I may make public hereafter.

8, R. Bush.

Spiritual Phenomens—We, the undersigned, feel it a duty and a pleasure to say that we attended the scance at Dr. D. McLenan's last evening, at Portland, Oregon, and instead of a cabinet or the usual rope tying, we held the doctor's hands in our own while a guitar was played, and carried to different parts of the room; bells were rung and hands touched every member of the circle at the same moment. Answers to scaled questions were given and many other positive occurrences which we believe are not in the range of human possibilities and only possible through apirit agency.

A. Barrow.

G. Hewlert.

Baron Bu Potet, in his last address, as reported in the Revue Magnetique, of Paris, says,
"I know magnetism. For more than sixty year
I have struggled to affirm it; for more than sixty
years I have combated the platitudes and prejudices of the false savants who represent official
science. Magnetism is a subtle fluid which nature
imparts to us for the benefit of our fellow-creatures. This force was known to the ancients. The
pythonesses, diviners and sorcerors of the middle
ages operated solely with it."

Was H. Maxley, Holly Springs, La., is having some interesting physical manifestations through which communications are telegraphed from the Spirit-world. Like Paul, he is receiving information which he cannot utter. Real progress is of slow growth.

Christ declaring that God sends his rain upon the just and unjust alike, we accept the truth, as we see that it accords with the facts of nature, obvious to our senses.

The greatest trust between man and man is the firmest friend to truth.—Dr. G. Casabell.

Notes and Extracts.

Progression is a law of life.

next lower.

John bears record, saying: I saw the spirit descending like a dove, and it shode upon him.
"God made the country but men made the town."

The birth of Christ was welcomed by the Spiritworld with exceeding greatjoy.

You cannot dream yourself into a character; you must hammer and forge yourself one.

Each next higher sphere, in the serial order gives soul, life and action, motive and idea, to the

Dr. Talmage's "Four Gates of Hell" sermons are still attracting much attention, and draw crowded houses.

Angel messengers are ever on the alert to succor the afflicted. It is the mission of spirit-life.

It was the divine purpose that manking should share each other's burdens, and so prove themselves the children of one common parent.

The man who gives most freely to his brother in affliction, is the most Godlike, and by far the most worthy to be extelled.

It is natural that mankind should recognize a controlling power in the universe, for by so doing they learn what they are and what they may be.

So far as we have been informed, all religions are man-made; and the best proof possible is the

fact of their continual changing.

Watch against constitutional weakness of mind and passion. See them in their vileness, and they will never break out into act.

Jesus says: "Give, and it shall be given unto you; for with the same measure ye mete it shall be measured to you again."

Mothing is more deplorable than to see men of ability, intelligence, and education totally given

up to the pleasures of this world.

Nothing can be more natural or beautiful than the longing we feel that the sweet blossoming of our children about us should and will come to a perfect fruition.

Judge McAllister, and his estimable wife, are both avowed Spiritualists, and it is said that they are cordial and hospitable to all who visit them at their pleasant home in Waukegan, III.

Happiness comes in response to a desire of the soul, when the desire is expressed in harmony with the spiritual laws, for it is the spirit that rejoices or mourns.

The hope of the Egyptian was that he should rise again, as Osiris arose from the dead. That God was not only his Savior, but his representative.

The King-worship of Egypt was at first deification of man after death; and subsequently, even before death, as he personfied the god Horus, or rising sun, the first fruits of the grave. You might as well try to form a conception of

what gold in its primitive state is, from the ornament which is worn, as attempt to delineate the person and character of Jesus, from the modern modes of thought which prevail.

Men will soon recognize the fact that every

human being has an immortal soul; that that soul cannot be lost, nor indeed was ever in danger of being so, and that that soul is capable of improvement without limit.

Mr. Hergh, who has taken such an interest in the prevention of cruelty to animals. lately

in the prevention of cruelty to animals, lately refrained from inviting elergymen to one of his meetings in Baltimore, because "they prove such a disturbing element."

The real mission, the inevitable cuimination of

the Spiritual Movement, namely, to cover the earth with groups of happy homes, where congenial souls may meet and mingle, on principles of fraternity, equality and equity.

This secret spring of operation is hidden from

the observation of man; he only sees the results which arise, and because he accustoms himself to regard the issues as of paramount importance, fails to trace the operation of the cause in the effect.

It behooves all parents, and more especially Spiritualists, as far as in their power, to so instruct and train their offspring in the rudiments (at least) of a practical education, by which they can

steer clear of superstitions and errors arising out of old creeds and dogmas.

He who reigns above will debar none from enjoying the sunshine of love and sympathy; and as you would not separate loving souls in mortal, so he who is wiser than all, will not tear his children's hearts as under. Rest assured we shall meet

again.

It little children are guilty of original sin—and they certainly do not understand or believe in the blood of Christ idea—how do they get into Heaven? Jesus evidently means that the virtue of pure simplicity of heart is the characteristic of the blessed.

It is claimed by some that there is a power in true, earnest prayer, when addressed to the divine principle. Such an appeal reaches the soul of every being in existence, and when the answer comes, it is a natural response from a natural source.

Dean Stantey is the only prominent minister of the English church who has preached in the pulpits of other denominations or offered his own to outside divlues, though in this he was overruled by those highest in authority in his own church.

Quiet, serious conversation on the baseness and wickedness of a lie, the nobleness and uprightness of truth and its value in all the relations of life, will more impress a child than any storming, raging and threatening for having spoken an

"Full well I know I have more tares than wheek,
Brambles and flowers, dry stalks and withered

leaves; Wherefore I weep and blush, as at thy feet

I kneel down reverently and repeat— Master, behold my sheaves." Small acts of kindness, how pleksant and de-

sirable they do make life. Every dark object is made light by them, and every tear brushed away. When the heart is sad, and despondency sits at the entrance of the soul, a trifling kindness drives away despair, and makes the path cheerful and pleasant.

We find Jesus saying that he did not come to bring peace, but a sword, and we also find that parents were divided sgainst themselves, that children forsook their parents, and this is what might have been expected, for the teachings he taught broke the customs of society, so that they were afraid of him, and had to crucify him to get rid of him.

A spirit in the Olive Branch says: "Purity brings peace; temperance, health; love crowns the life with a halo akin to God the Father; patience brings its reward; hope serves like an anchor steadfast and true; while charity, like a mantle, covereth much, and is ever ready to plead for the sin sick soul and carry its petitions on its wings to the heaven of prayer, and wait for the blessing to follow."

The Jewish Repositor, May, 1831, thus describes how Luther exorcised aspirit; "They had brought to Luther exorcised aspirit; "They had brought to Luther exorcised aspirit; "They had brought she was possessed with a devil. He ordered her to say the Apostles' creed. After that, Luther laid his hand on the girl's head, repeated the Oreed and the Lord's prayer, as also the words, John xiv, 12: 'He that believeth on me, the works that I do shall he do also, and greater works than these shall he do.' He then prayed to tood with the rest of the ministers of the church; that, for Christ's sake, he would cast the devil out of the girl. He then with his foot touched the girl herself, with these words: 'Proud devil, thou wouldst, indeed, that I should now proceed against thee with great parade, but I will do no such a thing. I know that thy head is crushed, and that thou liest prostrate at and under the feet of our Lord Jesus Christ.' He then went away, and the girl was taken home again to her friends, who afterwards wrote that she was no more troubled with the devil.

We give advice by the bucket, but take it by the grain.—W. R. Alger,

The "orthodox" have, up to this time, refused to share the name of Christian with the Unitarians, claiming that they alone are entitled to the appellation.

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BY WILLIAM EMMETTE COLEMAN.

IV. -- ABSURDITY AND FATUITY.

If reason has been so far developed as to become so tive and discriminative, there is no re-incarnation on earth, for the three parts of the triune man have been united together, and he is capable of running the race."

—Mad. H. P. Blanciely.

"The doctrine of Re-incarnation, in fact, destroys all relationship. It takes away whatever binds society together. It crushes the holiest feelings of our nature.

The world of the Re-incarnationist is simply a stage from which puppets dance on and off as the showman pulls the strings. With each change of scene the puppets are taken to pieces and thrown into a promiscuous heap, from which new dolls are constructed as casualty as the shifting figures of the kalcideoscope."—

D. Home.

If the theory of re-incarnation were true one of the most disastrous of the results therefrom occurring, would be the utter destruction of all family relationship; the fact that this ensues, as a necessary sequence of its fundamental principles, is sufficient in itself to everlastingly damn the vile enormity in its entirety. As indicated in previous papers, "confusion worse confounded" reigns supreme in the domain of domestic and affectional ties, according to re-incarnation: mothers become their own sons, daughters are re-incarnated as their own fathers, grandfathers return to earth as their own grandmothers, wives become the mothers of their husbands, and mothers and fathers become the wives and husbands of their own sons and daughters. If, as Kardee asserts, all human souls are re-incarnated thousands of times, each time having a rather and mother, it follows that each soul has thousands of fathers and mothers, instead of one of each as commonly believed; yet none of them are in reality its parents—there is no such thing in nature as parentage, if re-incarnation be correct. The whole thing is a stupid farce, an idle dream, an insubstantial phantasm, a shadow, a delusion hugged to our bosom for a few years on earth, but lost entirely upon emergence into the blessed "fluidic" region. Can anything be more repulsive to all the finer instincts of our being—instincts implanted in us by Mother Nature-than this total crucifixion of all the social, domestic, parental and filial relations of life necessarily incumbent upon the realization of re-incarnation as a truth? The fathers and mothers, the sons and daughters, of the land, I the parabola of re-incarnations. They have shrink, as from a venomous serpent, from the soul-benumbing miasma of spirit-transmigration. They repel it, they east it from them with loathing and contempt, as they very properly should.

Upon this important feature in re-incarnation-the one which probably comes nearer to our hearts and souls than any other-Mr. I tion (which they laud so highly) as being John Tyerman, of Australia, has excellently in reality a grievous burden which they remarked:

"If the theory in question be correct, the probability is that we shall never see our children any more to know them as such. They may have been sent back to earth again already. The laughing child that our next door neighbor is dandling on her knee, as her own baby, may be one of our loved little ones! The weakly plainten and that the threader our least ways to see the contract. tive wall fluctiouches our heart, as we pass some cottage door, may be that of another of our dear little ones whom we believed in heaven! In that pitcous wall i whom we believed in heaven! In that pitcous wail it may be expressing its sufferings through the feeble organism of the sickly child, and may seen be liberated by death, and enter the spirit-world again, as the supposed child of the parents of that last little body it inabited!—these parents finding conselation in the thought that their little one, released from all its suffering, is in a better world, as we did! And before we quit the world it may come back again, and the parents of some other little body may claim it as their child; but among the many millions of earth's inhabitants, we shall know not which it is; and, therefore, our child is lost to us forever!" lost to us forever!"

And says another eminent Spiritualist:

If Re-incarnation be true, pitable and repellent as "If Re-incarnation be true, primare and repenent as the there must have been millions of spirits who, on entering the other world, have sought in vain their kindred, children and friends. Instead of that world being a world of order and reunion, it must have proved to them one of ghasti gaps of life; one of blank emptiness, desolation and confusion. There must have been a gar it heaven itself such as no erry on earth eyer burst. nere, desciation and condition. There must have been a cry in heaven itself, such as no cry on earth ever burst forth from human anguish and despair. Has even a whisper of such a woc ever reached us from the thousands and tens of thousands of communicating spirites! Never! We may, therefore, on this ground alone, pronounce the dogma of Re-incarnation faise as the hell from which it sprung."

We are told that each incarnation is for the purpose of unfolding or developing some powers of our mind, for the utilization of certain experiences otherwise unattainable. It is a well-known fact that at least half of all the children born, die before they are ten years old (some statisticians say before reaching five.) What possible advantage can it be to an adult spirit to be incarnated and then be killed before birth (as many children are), or to die in infancy or early childhood? and there are millions of spirits so dying in all parts of the world, year by year. This one fact negatives the whole story of re-incarnation-proves its complete absurdity. Moreover, what advantage does a spirit obtain in being born, cursed with a diseased body from infancy, suffering intolerable pain and misery all through a long life of woe and anguish? And what benefit is it to a spirit to be incarnated as the son of a drunken father inheriting from him an insatiate thirst for liquor, often dragging its possessor down to the lowest depths of degradation, and making him probably tenfold lower meralty and spiritually than he erstwhile was? Be it remembered, that, as the philosophy of reincarnation distinctly inculcates, spirits select, in the "fluidie" world, the parents through whom they desire to be re-incarnated, and that they are, by some mysterious prescience, gifted with a foreknowledge of the character and the principal events of the incarnation they are about to assume. Having this foreknowledge, it is preposterous in the last degree to suppose that multitudes of spirits deliberately choose for themselves to live the lives, and to endure the woe and wretchedness, the torture and the hell, with which the earth is deluged. Think of it! Spirits, in order to improve their moral and spiritual condition, select for their par-

ents the most desperate criminals and the lowest, most degraded beings on earth, and select for their life experience in their new incarnation such as must result in their becoming the vilest of the vile! for, if this theory be true, all thieves, pirates, prostitutes and murderers-all savages and barbarians, Australians, Digger Indians, Hottentots-have chosen, while in spirit-life, previous to their re-incarnation, to be incarnated as just such characters and to live just such lives as they do live! So, in order to advance himself, one spirit selects the life of Jack Sheppard or Claude Duyal, another that of Bluebeard or Captain Kidd, another that of a Fiji or a Canmbal Islander, another that of a congenital idiot or a confirmed lunatic, another that of Bloody Mary or Catherine de Medici, another that of Lion, Denizarth, Hippolyte, Rivail, Allan Kardec or Mrs. Cora Scott-Hatch-Daniels-Tappan-Richmond; another that of a double-headed boy or a four-legged girl; another that of a no-armed man or a no-legged woman! Surely, of all the wild chimeras upon which re-incarnation is built, none can surpass in hight of absurdity and lack of substantiality, that of the disincarnate spirit having a foreknowledge and a deliberate choice of the nature of its life in each incarnation, Do spirits incarnate themselves as idiots and lunatics purposely to improve their mental and moral status? Verily they must, according to re-incarnation. Based upon the foregoing, it can readily be perceived that the leading apostles of re-incarnation, male and female, American and French, have re-incarnated themselves in the Nineteenth Century for the purpose of demonstrating to the civilized world the depth of folly and stupidity, the hight of absurdity and imbecility, of which the human mind is capable, even while pretending to be the recipients of a divine afflatus from the supernal heavens; and truly can it be said that they have succeeded admirably in so demonstrating.

Our good brother, Signor Damiani, who a few years ago suffered himself to be led by the ignis fatuus of Spiritualism into the mud and slime of re-incarnation, has informed the world of a remarkable communication which he has received from the spirit of Tasso, a "joyous message," conveying "a piece of gloriously good news," as he calls it, and which is as follows: "When men reach the point of understanding spiritual things, becoming in fact Spiritualists, it is a clear sign of having fully described done with the flesh-and forever."

Note how Bro. Damiani exults over this bogus Tasso message! He rejoices because he, being a believer in spiritual verities, will now escape the doom of further re-incarnation. This evidences that our re-incarnation brethren look upon re-incarnawould gladly get rid of, and if this sentence of "Tasso" really conveyed a truth to mankınd, we Spiritualists could indeed rejoice with exceedingly great joy. In truth, however, we are forced to conclude this communication as but another of the gross absurdities ever emanating from re-incarnation circles. A simple acceptance and understanding of Spiritualism removes the necessity of further life in the flesh, it is said. Now, it would seem to a rational mind, that the spirit-world would be the more feasible place to learn of "spiritual things," or the truth of Spiritualism, and that it was not requisite to be continually coming to earth for thousands of years to learn such truths. If Damiani's "Tasso" is correct, it is impossible to learn the truth of Spiritualism in the spirit-world; it can only be discovered by re-incarnation in an earthly body. But in what manner does the incarnated spirit learn its truth while on earth? By information obtained from the spirit-world, undoubtedly. Truly, this is marvelous. Instead of the spirit being informed of these grand truths while in the spirit-world, by those spirits familiar with them, he must return to earth in a new material body; and then it will be possible for well informed spirits to teach him in relation to these truths!! According to this Damiani and Mrs. Richmond, although they have lived for thousands of years, off and on, in the spirit-world, never discovered in all that time the nature of spiritual things, and that Spiritualism was a truth; for if they had they would not now be reincarnated on earth, since that being once known, re-incarnation immediately ceases.

Granting the truth of the foregoing, the most degraded of humanity, the most vicious criminal, as well as the purest and most upright man or woman, can be at once transplanted into to the upper spheres. -into the Siderial Regions, as Spiritualists call them,-merely by the intelligent comprehension of the truths of Spiritualism. High and low, good and bad, all alike enter the heavenly spheres, where all spirits bask in the immediate presence of God," as Kardec says. The grotesque absurdity of the whole thing is evident at a glance, as is likewise that of the entire system of re-incarnation in all its manifold phases.

The universal teaching of Spiritualism is, we all know, that the spirit-world is a progressive state of existence. By growth and effort the spirit passes from circle to circle, and from sphere to sphere; but re-incarnation negatives this beautiful philosophy. There is no progress in spirit-life, we are told; the spirit's progress can only be made on earth during successive bodily incarnations. Kardec tells us that if we remain in the spirit-world without being re-incarnated, we become stationary, and that no advance in wisdom and goodness can ensue; i

Blackwell says that new ideas can only be it is pretentious, and has left its own legiti-acquired on earth, not in the spirit-world; mate sphere, and enters another of which it Mrs. Conant informs us that the soul, in order to attain the highest point of happiness of which it is capable, is required to live over and over again on earth till that highest happiness is reached; and so on, ad nauseam. If this be true, all the teachings from, and concerning, the spirit-world given us by Davis, Tuttle, Mrs. King, Edwards, T. Gales Forster, J. J. Morse, Hardinge-Britten, and thousands of other mediums and seers in America and England, are a huge collection of lies destitute of any substantial truth. American Spiritualism must be renounced in toto as a monstrous delusion. Take away the law of progress in spirit-life, and what remains of Spiritualism? It is dead, dissipated, dissolved into nothingness. Is earth superior to heaven? Does matter transcend spirit? Is the spiritual world so far inferior to the material that no advance in happiness, no increase in knowledge and wisdom, is possible there? Is not re-incarnation falsely styling itself Spiritualism, really the blankest kind of Materialism? Nay, it is not the straightforward, honest, legitimate materialism of Bradlaugh and Underwood, but a sneaking, cunning, bastard materialism, assuming the name and garb of Spiritualism, under which to play such fantastic tricks as make the blackest devils dance and yell in fiendish gice, while angels can but weep in sorrow and in sadness.

Spiritualism affirms that the highest point of happiness and wisdom is in the highest spirit sphere; re-incarnation asserts that it is in the material world. If we attam the highest happiness and wisdom on earth, what need of a spirit-world? Having gained that highest point, as we cannot better ourselves any, why do we not remain where we are, and enjoy the happiness and wisdom here where we attained it, instead of going to a place whence it was impossible to derive any happiness in the first place, and where, having gained all that there is to be gained, we certainly cannot obtain any more? According to re-incarnation, the spirit-world is a useless incumbrance in the universal economy, a mistake in Deific Causation, and ought to be abolished instanter.

Having, we think, furnished sufficient proofs of the nonsense, absurdity, fanaticism and superstition of re-incarnation in its every phase, we shall, in a concluding paper, endeavor to point out its immoral and demoralizing tendencies; with special reference to the direful results that have already ensued, consequent upon the pernicious and execrable teachings of its prominent advocates in Europe and America.

DEVOTIONAL SPIRITUALISM.

Being Short Sunday Exercises for Spiritualists.

[NUMBER TWENTY-SIX.] The thinkers and seers of all the ages have

cen laid under contribution in this Series. Credit will be given in due time: but no distinction is here made between what is original and what is selected or compiled. These articles are prepared by a competent scholar, whose wide research and great attainments well fit him for the task, and entitle his labors to the highest consideration. It is to be understood that in publishing what appears under the above head, we do not thereby, necessarily, endorse it all.—En. Journal.] To the doctrine of evolution there can be

no objection, provided always that we do not assert the absurdity that something is evolved out of nothing, reason out of unreason, order out of confusion, light out of darkness, fire out of frost, or the positive in any shape out of mere blind negations. All evolution implies a divine power. To talk of development and evolution teaches nothing except the bare fact of gradual progress, unless you teach also whence the evolution proceeds. From God, says the Hebrew: from Logos or Reason, says the Greek. And what say you, the wise men of this last quarter of the 19th century?

If you say that all this magnificent organized Something comes from a mighty, inorganic Nothing, then you say something even less than I learned from the old Bootian theologian, who taught that Night was the mother of Light; and I am entitled to

hold your wisdom very cheap.

If you say that the ultimate cause of all things is not Nothing, but only a vast Unknown and Unknowable,—then I ask, What thing is there, within the range of your curious analysis, of which you can say that you have penetrated into its essence by direct cognition? Do you know me, yourself, anybody, or anything, except by outward manifestation? And why should you imagine that you should be able to lay your finger directly on the Supreme Reason, when you cannot directly handle any

finite reason?
That there is an Evolving Spirit in the cosmos—that evolution simply shows us that the divine art and process is growtha Spiritualist surely will not find it hard to believe. Valentinus, the Gnostic, centuries ago anticipated this conclusion, for in one of his hymns he says:

All things evolved from Spirit, I see: Flesh from soul depending, soul from air forth-flashing, From ether, air descending:

All from the Depth Divine o'erflowing." In vain Materialism fixes its microscope, and invites us to see in cells or molecular atoms the ultimate reality of existence. For the wondering mind sees in them only depth beyond depth of an unfathomable mystery. In vain Positivism denies all recognition of aught but what can be analyzed, or measured, or weighed. The tendency to see, beyond all moral laws, a Divine and Eternal Sanction, and to find beneath the vision of the world an all-comprehensive Life, is as irrepressible, and surely as true to the significance of the universe as the craving of the eye for color, or of the ear

for exquisite sounds. Philosophically unprovable, and unable to account for the most common phenomens, that modern materialism, which would exclude all spiritual force, seeks support in natural science, and reasons thus: have not yet been able to discover a spirit, and there is consequently no spirit." But, with the same right, a man might say, " have never seen music with my eyes, and there is therefore no music?" As soon as natural science makes its negation absolute.

knows nothing, and therefore can have nothing to say.

If, as modern Materialism would teach, all is matter, and there is nothing but matter, then thought is likewise matter, "an accidental conglomeration of atoms in the brain," Each sphere of thought is, therefore, an accidental phenomena, and lacks the character of logical necessity. If two men think the same thoughts, then according to Materialism, it must be owing to the accidental similarity of the atoms of their brains. Universal and necessary truths, that is, truths which each and every one has by necessity to recognize, there cannot

But, if this be so, what right has the Materialist to proclaim his idea of the world as the only true one, and what interest prompts him to attack opposite views? If he is consistent he cannot do anything else than complain bitterly of fate or accident, by which, in the brains of others, atoms conglomerate in a manner so vastly different from that in his own brain!

To say that mind is a phenomenon of matter does not trouble the Spiritualist; for it amounts to much the same as saving that mind is a phenomenon of X, which no one need be concerned to deny. For who shall say that Y may not be, in its ultimate essence, spiritual? To us the doctrine of an eternal continuity of development has no terrors; for in every cosmic revolution we see "a change from glory to glory, as by the Spirit of the Lord.

To ask, "What is it that thinks? the brain, or something over and above the brain, called the mind?" is very much as if we were to ask, "What is it in the mag-net that attracts? The iron, or the magnetic energy taken up into it?" Both of these questions are to be answered in the same way. That which attracts is the magnetized iron; that which thinks is the vitalized brain. And whence comes life but from the

eternal source of all life and of all force? If a man can really think that the glory of the universe is explicable on the hypothesis of little indestructable and eternally dancing points of matter, which have no deeper reality within or beyond them, then certainly religion is in that man an incongruity, but it does not follow that he will be wholly destitute of it. For we do not believe that any man, in his rational moments can really think any such unthinkable absurdity. He may think that he thinks it, but that is all. What he means is, that there is no further explanation manifest to him, however much it may be n eded; and therefore he calls his atoms the ultimate explanation of the world.

But that does not hinder him from many a moment of reveriein which he recognizes in the universe some nameless unity that awes his spirit to a silent worship; in which his roused spirit takes its stand upon the self-evident truth, that inasmuch as something now is, something always must have been; and therefore being is eternal. In the beginning was the word: "That is to say, before the act was the will; before the means, the end; before the way, the purpose; before the body, the soul; before the formless, form: before death, life.

RECITATIONS. God of the living! in whose eyes Unveiled thy whole creation lies,— All souls are thine; we must not say That those are dead who pass away! From this, our world of flesh, set free,

They all are living unto Thee. Released from earthly toil and strife, With thee is hidden, still their life; Thine are their thoughts, their works,

their powers, All thine, and yet divinely ours: For well we know, where'er they be, They live for us, and live to thee.

The world may change from old to new, From new to old again; Yet hope and heaven, for ever true, Within man's heart remain. Hope leads the child to plant the flower

The man to sow the seed; Nor leaves fulfillment to her hour, But prompts again to deed. And ere upon the old man's dust The grass is seen to wave,

We look through falling tears—to trust Hope's sunshine on the grave. O no! It is no flattering lure, No fancy weak or fond, When hope would bid us rest secure

In better life beyond. Nor loss, nor shame, nor grief, nor sin, Her promise may gainsay; The voice divine hath spoke within, And God did ne'er betray.

INVOCATION.

Create in us a clean heart, O God, and renew a right spirit within us. For all that we have done that we ought not to have done, for all that we have left undone that we ought to have done, we pray that thou wilt help us to a true repentance. Oh, come thou source of all truth, come and make clear to our minds the way of life everlast ing: teach us that our future heaven must be reflected in tranquil depths of the soul even now; and that we must begin here the work of purification and advancement. Saveus from the apathy that is not roused to adoration and to joy by the great fact of immortality; by the prevision of a glad reunion with the dear ones gone before. Show us thy paths, that we may walk therein!

Give us worthy conceptions of thy nature and thy providence; and such a sense of our eternal relations to thee and thy creatures as shall keep us humble, just, charitable, forgiving, and diligent to serve; knowing that he worships thee best who does best service to mankind and all created things. Amen.

HYMN.

Approach not the altar with gloom in thy soul, Nor let thy feet falter from terror's control; God loves not the sadness of fear and mis-

Oh, serve him with gladness, the loving and Come not to his temple with pride in thy

But lowly and simple, in courage serene; Bring weekly before him the faith of a

Bow down and adore him with heart unde-

BENEDICTION.

May the spirit of all wisdom help us to judge of things both seen and unseen with the truth that cometh down from heaven. Let thy will, O God, be fulfilled in our souls even as it is in the motions of the stars and in the order of the seasons. Amen.



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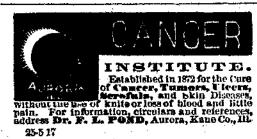
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