

Fruth Mears no Mask, Fows at no Human Shrine, Seeks neither Place nor Applause: She only Ssks a Fraring.

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Questionings.

BY MBS, P. O. HYZER.

I ask, when Christmas chants and songs, And joyous bells awake the morn, How many of the praiseful throngs Who sing his birth, know Christ is born?

How many souls who reverent claim His life the ransom for our sin, Have felt the sacrificial plane Or his "redeeming grace" within?

How many who adoring trace His sacred birth-star in the East, Have given him the highest place At festival, and fast, and feast?

Who of the throngs whose feet have frod Far distant lands his tomb to find, Have felt the living Son of God Enthroned within the soul and mind?

Have found that flesh and blood must be Incarnate of his heavenly grace, Till in each other we shall see The true Redcomer face to face?

Would not earth's children all be bleat Could they awake some morn to see Unfolded on her mother-breast A real, living Christmas tree?

A tree whose roots should interlace The deepest strate of our sphere. Neath every people, class and raco, Nation and kingdom far and near;

Whose fruit should be impartial love-The Golden Rule each branch and bough-Each leaf a testament to prove Thesweet fulfillment of God's vow,

That a Redsemer should be given Unto our lovely mother sphere, Bringing to her the peace of heaven, And wiping off her every tear;

similated nearly all the moral wisdom of antecedent ages, and was the select instru-ment for proclaiming it in new and pithy forms to mankind.

Jesus was an enthusiast, a revolutionist aud a reformer. He followed the rest of his countrymen in believing that one part of the office of the Messiah was to restore of the office of the Messiah was to restore the throne of Israel; but the character of prophet and teacher seems to have agreed better with his temper and habits of thought. He opposed the dogmas of the Scribes and Pharisees, disregarded their in-terpretations of the law and traditions, and set the example of appealing freely to the mind's natural and independent dictates. He taught that religion consists in the in-ternal purity of the thoughts; in charity, justice, fidelity to trusts, in active benevo-lence, and in the general practice of a lofty, spiritual morality, rather than in the per-formance of rites and ceremonies, and a

formance of rites and ceremonies, and a cold acquiescence in arbitrary creeds. These ideas were not new, but the state of the public mind in regard to spiritual realities called for a re-proclamation and re-iteration of them in new and impressive forms. And for the service He rendered to humanity in this work, he is entitled to the reverent

gratitude of every earnest Spiritualist. It must be well for those, who, rejecting all that is unessential or impertinent in the all that is unessential or impertinent in the interpretations put upon his life, or upon the words attributed to Him, perhaps er-roneously, can yet kindle their souls into religious life and light at the high and gen-erous example He set of trust in God and immortality, of faith in ultimate good, of antagonism to all injustice and oppression, of a benevolence that embraced all human-ity, and could see the signet of the Divine beauty even in the lowest and most depraved of human beings. of human beings.

It was Timothy who claimed for Jesus that he had abolished death, and brought life and immortality to light. Jesus is not reported as claiming this for himself. The doctrine of immortality had gradually gained ground among the Jews from the date of the Captivity, and, in the time of Jesus, neia dy e whole nation. exceptin Sadducees. Jesus, therefore, does not lay down this doctrine as peculiar to himself. He introduces it as one well known to those whom he addressed. The duty and the beauty of that faith in God, that unlimited benevolence, that progress towards moral perfection, which shall qualify us for immortality, and cause the "Kingdom of God" to be within us, is what He chiefly preaches. Even the sublime doctrine of man's relationship to Deity was not peculiar to Christ's teachings; it was a leading feature of Judaism, even as immortality was of Platonism. Christianity, with all its perversions, has helped to invest these doctrines with the authority of established principles, and thereby contribute much to the moral advancement of the race. Spiritualism gratefully accepts all that is good and true in it, but rejects the excrescence of the system. It denies what is assumed by many ignorant theologians, that any rejection of the especially divine origin of Christianity throws doubt upon the question of a future state. It is said: "If Jesus was not seen after he was risen, we no longer see immortality brought to light." Spiritualism replies: "Not so. That Jesus manifested himself in a materialized form to his disciples after his physical dissolution, is not improbable, as our phenomena abundantly prove. But we are not dependent upon ancient and doubtful historical narratives for the sublime as surance of a future life. Manifestations of daily occurrence bring the fact home to every patient, earnest investigator, and immortality is brought to light even now and here." What, then, does Spiritualism give us that is not given in the supposed evangel of Christ? It gives us this: the present proof that the fundamental declaration of that evangel,-the declaration without which all else would have little efficacy in influencing human character,--namely, the immortality of the soul, is true; and it adds the assurance that much which apostles, commentators, conclaves and priests, have grafted on to Christ's message, is not true, but impertinent, unessential and false. It declares to us, furthermore, that even son of man is, like Christ, a son of God; and it trains us to see in the universe it self a Son which tells of a Divine Father, and in all the natural beauty, the intellectual charms, the artistic grace and the moral excellence which meet us in the world, "an ever-present Logos, proclaiming the wisdom and the love of its invisible source." It declares to us most unequivocally that virtue produces the highest happiness, whether for this or for another sphere of being; and that there does really exist "an encircling mysterious Intelligence," which, as it appears to manifest its energy in adaptations and arrangements conducive, for the most part, to the general welfare of the creation, must insure a provision for all the real interests and reasonable aspir ations of man. This is what Spiritualism gives us, and this is what advancing science corrobo-rates; and until Spiritualists shall realize it, and act up to it, they live in ignorance of the grand inheritance, which Christ ap-preciated, and to which they have been admitted; and they shut their eyes to the spiritual treasures which it is in their power to appropriate. Only a pure and lofty religious element, like that abounding in the temperament of Jesus, can give vitality and fruitfulness to

any form of belief having reference to the destiny and future state of man; and Spiritualism can never be a power for good in the world until this element becomes an impelling force in the minds of all who have been really enriched with a knowledge of

been really enriched with a knowledge of their immortality. If the meditations appropriate to Christ-mas can help us to rise to these important truths, well will it be for Spiritualism and for Spiritualists, and through them for all mankind. Without a recognition and ap-propriation of these truths, Spiritualism must fail of its just authority-must lan-guish and be retarded recognizing while guish and be retarded --exercising, while the apathy lasts, little more influence in the education and elevation of the race than might be contributed by a new invention in mechanics, or the discovery of a new planet.

CHRISTMAS.

A Holiday Worthy of Commemoration.

BY A. J. DAVIS.

In the beginning let us understand one another, and thus avoid mental discord and the consequent strife of words,

While wishing for your unconditional emancipation from superstition, I would not deprive you of anything that is truly and essentially sacred. We have too few holi-days; too many days of servitade and des-

days; too many days of servitude and des-pondency. I would make your life more sacred and I desire that every day should be a Sabbath full of freedom and full of joy. Law an t cus-tom give us fifty-two Sundays per annum. But I would authorize mankind to enjoy at least two hundred Sundays a year, and would urge the final adoption of every day as sacred; thus giving three hundred and siste. Ave bolidays during the time the earth sixty-five holidays during the time the earth consumes in revolving once around the Lord of heaven, the ineffably glorious Sun.

But what shall I say of special days? Are mere not certain days more prist lovely, more sacred, more memorable than others? Verily, there are such days in the life of the individual; also in the mighty life of the human world. And, presently we will proceed to consider this fact. Millions of Christians accept Christmas as the anniversary of the birth of the Savior of the world. But this fact of the existence of the day is one thing; while the certainty of the event, of which the day is the anniversary, is quite another. There was no such day known among Christians until the beginning of the second century. Not until the fourth century was there any agreement concerning the birth of a personage called the savior. The Christian leaders grew more definite, more certain, and more dogmatic and legislative, the farther they receded from the event or holiday which they resolved to name and celebrate. About four hundred years after the event the chief scholars and theologians of the churches in the East and in the West, held a convention-after much investigation into the traditions and histories of times and places-and at last they unanimously resolved that the savior of the world was born in a manger, about midnight, on the 25th of December, and accordingly we have what is universally denominated Christmas. But so uncertain were the early fathers concerning the fact (of such a birth) that the festivities were frequently appointed in the months of April and May. Ulti mately. however, it turned out that men who knew the least about the facts assumed to know the most. and thus the religious world moved onward. The churches of the differing sects in America celebrate Christmas with the austere solemities bequeathed by the stern Puritans, who frowned down the gladsome merriments, the gambols, and carols, the evergreen ornamentations, and the boisterous celebrations, which originated and were long popular in both Germany and Eug-In England it was generally believed land that, inasmuch as the Savior was born in the presence of cattle, all the oxen of the world went down upon their knees on every Christmas eve. In pictures of those days were represented an ox and an ass in suppliant attitude; because these domestic ani mais were believed to have been present at the event of the birts in the manger. This superstition has been fruitful of examples, if we may judge by the long line of unrea soning believers who have assisted to perpetuate an event, concerning which not a human soul ever had, or ever can have, the least particle of absolute knowledge. The truth is plain, namely: To the literal-minded believer the 25th of December (Christmas) is a literal religious fact; while, to the spiritually-minded, the event called "the birth of a Savior." is a possible internal fact; an event that may happen, and which ought frequently to happen, in the inmost history of the individual heart. To one class in every community, to the Christians of every sect and shade, the re-corded physical manifestations said to have occurred at the birth-the astounding wonders seen in the heavens above and upon the earth beneath-were the occular proofs of the miraculous origin and supernatural claims of Christianity. On the other hand, to another class in every cultured communto another class in every cultured condult-ity, the true and only possible Christmas is that day and hour when a new uplifting truth, when a saving principle, is, untolded suddenly, it may be, in the private life, or in the heart of the life of the whole human-

ity. Such a Savior, when fully born, brings a true Christmas into the spirit. Such a Savior sanctifies forever all private and pub-lic life, and constitutes the only sure and steadfast foundation upon which may be erected the eternal temple of a true Spirit-ual Religion—the everlasting Church of Arabula 1

"Christmas" is the name of the day imag-ined by the early Christian theologiaus when the Lord of heaven made his first appearance among men. But, after a lapse of near ly two thousand years, a new alarm is sound ed. Materialistic Christians not long since assembled themselves in one of our richest temples, which is dedicated to the service of "the meek and holy." These erudite gentlemen arranged a new, or, revived an old, plank in the Christian platform, namely :--plank in the Christian platform, namely:-The second appearance of the Lord of heaven and earth, in perfect bodily and fleshly form, in the clouds (unless it should prove to be a cloudless day) with great pow-er and with great glory. A large party of purely evangelical believers, an extremely aristocratic and thoroughly college-bred party, has recently come to the front with this soul-harrowing announcement. Now, why is it that the coming of a gen-tle son of the Most High is universally dreaded? Why dread the advent of the eternal Master of universal love and good will to man? We would naturally expect such premonitory signs as the cessation of strife between opposing political parties;

strife between opposing political parties; the rapid subsidence of all animosities be-tween neighbors, and the sudden development of affection between long-time enemies, and the immediate abolition of all provailing differences between sects in hristendom.

Instead of such signs, however, we are told by gentlemen (who really know nothing about it) that the Lord's second appear. ing will be heralded by a series of the most horrifying and soul-thundering transformations. We know that there are a goodly number of Bible-students who obtain relief from the fear of these physical catastrophies by reading a figurative or spiritual Baning into the lotter of the Testamenta But such readings do not liberate the great multitude of Bible-believers, who say: "God gave us his words and promises in plain language, so that he who runs may read." Taken at its word, then, it would seem that the Lord cannot even think about revisiting this unhappy planet a second time without causing forthwith a series of the most terrific terrestial disturbances. A succession of shocking earthquakes has been ordered to signalize the Lord's very first step in this direction. The thunders of immensity are to be set at liberty; and the lightnings of countless batteries will instantly leap into consuming fire. (For it 18 written: "It is a fearful thing to fall into the hands of the living God;" wherefore we would sincerely counsel everybody to keep as far as possible from those hands.) And the Lord's second step out of heaven, and earthward, will be accompanied by the groaning and belching forth of all the long slumbering volcances. He steps again, with the soft flames of gentleness and infinite love burning in his bosom, and lot the fore most of all the Bible believing nations will straightway over-shadow the heathen with a horrible slaughtering war. We dread his next step earthward. For will not his fourth step be immediately accompanied with the breaking out (among devout Christians, tool) of the destroying pestilence; which will suddenly dissolve and desolate loving families, and blight beautiful cities, as by famine and flame. But there is yet a balm in Gilead for the horror-stricken Christians. According to the prophetic conference and best readings of the "Second Appearance" evangelists, in all probability, the Lord has not yet started on his pilgrimage to this earth. There is, however, cold, cold comfort in this assurance, for the same gentlemensay: "He may come at any moment!" Therefore everything is wrapped in uncertainties. Now it is un supportably horrible to imagine a millionth part of the disturbances that would attend his very near approach. Think of the scene The Lord of hosts coming in a bodily shape, fully materialized, and in broad day. light, with great powers, and surrounded with angels, straight through the cloudsthis has always been an event, a scene, too overwhelming for the coolest Christian to calmly contemplate. Astronomers could not endure it. The makers of geographies would lose their bearing; for "there shall be a very great valley, and half of the mountain shall remove toward the north, and half of it toward the south;" and thue the local geologists, too, will be utterly con founded. Indeed we may ask: "Who shall abide the day of his coming ?" And again: "Who shall stand when he appeareth?" Spiritualists, who are over-fond of materializations, "will stand," if any people can, for they always want another "manifestation" to drive home the various evidences involved in the last satisfactory "test." Earthquakes. volcances, tidal waves, tornadoes, cyclones, wars, famine, plague.pest-ilences, lack of work, small pay, defalcations, demoralizations-these various and conflicting "manifestations" of the Lord's first steps toward a second bodily materialization, are well enough, and convincing as far as they go; "but does not your dirst-class materialistic Christian, just like your best materialistic Spiritualist, look for a "test" of the Lord's personal presence that cannot be gainsaid by the philosopher and the critical scientist? It is to such minds simply horrible, yet unspeakably fascinating, to

look forward to some stupendous unparal-leled phenomens in the heavens. "Behold, the day cometh, that burns as an oven!" Astronomers will be dumbfounded to behold the rolling together of the expanded sky like a scroll, and the sudden transformations among the sun and moon and planets, will astound all mankind! One could al-most pray that the Lord of hosts would once more change his mind, and finally con-clude to omit his second appearing altogether, because of the universal disturban-ces which his bodily materialization would inevitably create!

NO. 17

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But we have dwelt already too long on these idle imaginations. My sole purpose, dear reader, has been to picture to your rea-

dear reader, has been to picture to your rea-son the utter absurdity of such an event. There is nevertheless a holiday for you that is worthy of commemoration. Your Christmas day, my sincere friend, comes traly and only when a new redemptive truth is born in the heart of your reason, which heart is called intuition. A savior is born unto you, over whose modest nativity the pure angels sing and rejoice, whenever the pure angels sing and rejoice, whenever you plainly perceive and feel a principle which frees you from all fear and supersti-tion. Yes, believe me, all true saviors are born in and of the spirit, and the birth of each of these holy ones brings you your true and only Christmas. And the day and the hour thereof should be remembered and suitably commemorated by you, for it is your true and beautiful holiday. To the truly religious, to those who are pure and spiritually-minded, the show of the power to work miracles is as chaff compared with a conscious possession of truth. The birth of a savior meant and means the sudden, or the gradual, unfoldment in the recesses of the spirit of an exalted, heaven-freighted, angel-blest. God inspired truth. This sublime event, whenever it may oc-

This sublime event, whenever it may oc-cur in your deepest spirit, forthwith mate-rializes itself in truer thoughts and nobler deeds. A new life, of personal truthful-ness, of usefulness, of love, of justice, of gentleness, of industry, of good will to all men-this is the evidence of the birth of a true savior in you: whose influence will bring you daily gladness, great joy of spirit and a blessedness of feeling which no language can express. Begin this new life at once. Do not wait for your friend to join you. To-morrow will never come. Now is the time to begin your better experience. Let no more theory of life cloud your reason and weaken your will, and above all, away with your religious superstitions-away with your horrible fears and educational uncertainties, concerning the physical advent of a theoretical personage called the Lord. And away with your increasing appetites for materiality in your spiritual seekings. Let a universal light shine into your spirit; let the perfect liberty of the suns of God be born into your reason and intuition-and lol unto you is born a savior who is your true Christ; and this event is your true Chrismas.

A tree on which all sects and grades Of worship, in whatever form, Could wave in changeful light and shade Fed by one vital love-pulse warm,

As gracefully as buds and flowers And fruits unfold upon one tree, In sunbeams, zephyrs, dews and showers In beauty, use and harmony?

Then the great Teacher's words of peace And pardon-"Ho and sin no more," Would be fulfill'd, dread war would cease, And justice rule from shore to shore.

Then Christmas bells might chime and ring, And Christmas carols greet the morn. And men and angels join to sing. "Praise unto God! Our Christ is born!" Baltimore, Md., 1878,

CHRISTMAS.

TO THE EDITOR OF THE BELIGIO-PHILOSOPHICAL JOURNAL: The day celebrated throughout Christendom as the birthday of Jesus Christ, is not without its reverent associations to all liberal Spiritualists, however aloof they may be from any sect called Christian. That the religion of Christ was something very different from the various "evangelical and orthodox" forms of the so-called Christian religion, there can be little doubt. The high probability is, that if His history could be stripped of all that is extraneous, exaggerated or fictitious; if His words, written down long after they were uttered, could be given to us as He gave them to His audiences, He would appear to us as a highly gifted medium, possessed with the God-idea and with a full knowledge of immortality, medially exercising extraordinary spiritual powers, and full of high religious enthusjasm and reforming zeal.

The supposition that there never was such a person as Jesus Christ, is now re-jected by the best scholars, whether Chris-tian or anti-Christian. A critical study of the four gospels, coupled with many col-lateral proofs, has left the conviction that have really lived, and further that he Jesus really lived; and, further, that he manifested a character which has few or no parallels in history. No one who regards historical evidence will deny that such a person was put to death in Judea, and that he gave rise to a new system of religion.

Under the view that Jesus was medially gifted as few men have ever been-that His pure, exalted and sensitively receptive nature made Him the spokesman and the agent of a high order of theistic spirits-it may be fairly admitted that His unique character really affords an evidence that His mission had more of divinity in it than that of any moral teacher or religious founder with whom we are acquainted. Not that we believe Him infallible; for there is that in His teachings which is open to moral criticism; even His sermon on the mount is not without its flaws; but how far His language was altered by those who, long after its delivery, reported it, is a prob iem, which perhaps the advanced intelligences of the Spirit-world slone can solve; and taking into account all that may be criticised in His sayings as reported, there is still abundant evidence that he had as-

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Note From the Lecturer, Milton Allen.

To the Editor of the Beligio-Philosophical Journal:

No. fifteen of the JOURNAL is full of good things, but the two leading editorials—the first on "The Irrepressible Conflict," and the other on the important question, "Whence the Apathy"—are especially im-portant at this time and are worth the price of the paper for a year. You truly say: 'We cannot reconcile Spiritualism and Materialism; the life of the one is the death of the other; in idea, method and spirit they have very little in common."

No truer word has been spoken on this subject. The very thought of the one is antagonistic to the other and the sooner Spiritualists see this in its full force and meaning, the better it will be for the cause of both. And further, when you say, If spirits come to us from the higher realms of the eternal life for any purpose it is to vanguish Materialism and to banish the skeptical Sadduceeism of our age." You utter another great truth which must be understood and accepted if we expect to. progress into a real live and healthy condition. Again, I quote: "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 He et ar light?" Very import-ant que ESSAY 2 201 genuine SpiritualansyR Stanleld of those who are count-

(. moverne. These articles need no en-dorsement of their merits, but I felt that I must give my earnest testimony to their value. MILTON ALLEN.

Between vagne, wavering capability and fixed, indubitable performance, what a difference! A certain inarticulate self-consciousness dwells dimly in us; which only our works can render articulate and decisively discernable. Qur works are the mirror wherein the spirit first sees its natural lineaments. Hence, too, the folly of that impossible precept, know thyself, till it be translated into this partially possible one "know what then can't work at."-Carlele. If we cannot lay the foundation, it is something to clear away the rubbish: if we cannot set up truth, it is something to pall down error.-- Macoulay.

RELIGIO-PHILOGOPHICAL JOURNAL.

NY EXPERIENCE TRACHERT

deal of speculatic alists: while some refer a wide range of phenomena to that cause, others maintain the exact reverse, and refer all such phenomena to psychological influences, as hallucination, disease, etc. If we admit that spirits can control sensitive persons, and that spirits remain the same as when in the mortal body, we cannot deny the possibility of charm By that word is meant the taking pompession of the min and body of the medium, and using them for the purpose of the obsensing spirits, however detrimental such use may be to the obsessed. This class of intelligences samed by A. J. Davis "Diakks," by Mr. Poobles "Gadarenes, have stronger psychological power than those of superior moral development. They are in contact with the earthlife they have not fully shaken off, and hence retain a certain physical energy. That such is the fact, the experience of every one who has investigated spiritual manifestations confirms. Obsession may not always be intended for a had purpose, or attended by undesirable consequences, the results depending entirely on the designs or knowledge of the obsessing spirit. Whenever a medium surrenders his will, he becomes obsessed; that is he is controlled by a will not his own, and stands on dangerous ground. He trusts to an irresponsible, unknown force. It may be that this is far wiser and better than himself; it may be faithless to its trust, and selfish beyond measure. I here introduce some instances which have come under my own observa- | liar alone to itself. Heat is another force-mode of mode tion, from the many more or less important, as illustrating two distinct phases of this subject. The first occurred in the early days of my writing. A large circle had gathered around the dining-room table, and an Indian spirit was drawing with a round piece of chalk, about the size of an ordinary marble on the surface of the table what was claimed to be a portrait of himself. I held the chalk in my fingers, and the sketch was rapidly completed. It was grotesque and we all laughed and my father, who had moved to the other side of the room said, "It looks like Satan!" Instantly my whole mind was changed to fierce, unniterable hatred. The madness turned the light to the redness of blood, and to kill was an irresistible instinct. under which I threw the chalk with the precision of a bullet hitting the offender in the centre of the forehead. with such force as to nearly knock him down, and actually shiver the chalk in pieces. Had it been larger, serious consequences would certainly have resulted. Of course the scance was at an end, but I did not escape the dreadful influence that evening. I then said I will never yield to any influence again which I am not assured is from my special spirit friends. I have many times since felt the presence of Indian spirits, but have resisted their control.

Once while sitting in a circle at the home of the venerable Dr. Underwood, I was for a time in an almost unconscious trance state, and recognized the presence of many Indian spirits. The roar of the Cuyahoga river over the ranids and falls could be heard in the still evening air, and to my hearing which became intensely acute, was very distinct. One of the Indians approached and desired me to go to the river, about a mile distant. Suddenly I was seized with this motive, and started up. Some one spoke to me which partially aroused, and called me to consciousness, and I realized my position. Only by the strongest effort of will could I resist the desire which continued the whole evening.

The second instance I shall introduce was the result of ting in a promission scircle. A coung man in t ploy of a farmer, became mediumistic, and there was great ercitement in the neighborhood, and night after night circles were held by the eager crowds. After a few days he found himself obsessed by a power which seemed determined on his destruction. His language was dreadful to hear, and if opposed he became enraged, foamed at the mouth, and sought to destroy those who spoke to him. He would run across the fields, and throw himself against the gate or fence with a force which threatened serious injury. His friends brought him to me, hoping that they might learn how to overcome the fearful influence under which he had fallen. No sooner did he see me, nearly a fourth of a mile away, than he rushed towards me like a wild beast, cursing, raving and foaming at the mouth. At the time I did not know anything of the circumstances of the case, but as I could not escape I stood firm and catching his eve held him at bay. I supposed him an escaped maniac, as I saw his friends coming in the distance, and as it has been my peculiar experience to invariably win the confidence of the insane with whom I have been brought in contact, I had no fears. When his friends came they explained his case. There was only one remedy, and that was for me to magnetize him, and thus introduce my will in the place of that which then held him. Filled with grief at his terrible condition, I exerted all my strength of purpose, and after an hour found him obedient to my desires. I told his friends he was safe for two days and then he must visit me. He became free from the in. fuence, and they neglected to return and on the evening became again obsessed. The third day he came, wilder and fiercer than at first, and barely did I succeed in controlling him. My spirit friends told them that he was in utmost danger, and if the obsession again occurred they could do no more, and above all things cautioned them against sitting in circles. That very evening, however, feeling restored, and pressed to do so, he sat, and the obsession returned. This time I had not the least influence over him, and the obsessing spirit mocked my futile efforts. With brief intervals this continued for some years until the death of the victim. It was the most decided case of obsession I ever witnessed. It would have passed for insanity, and I have no doubt that many cases which are treated as madness would readily yield to magnetism, being strictly referable to ob-Resaion.

other.

DEN J. FIRNET. XIX.

First-The nerves of the body are the medium of sensation, which translate, or enable the mind to translate, the facts of the external world into facts of consciousness.

Second-These nerves are automatia, which yield no resuit success under the action of external forces-"are as au tomatig as sky machine, in which before a given action can occur, a certain spring must be touched, viz., the eye yields no sight except under the impressions of light; the ear, none except under the waves of sound, etc. Hence sensation is an action in our nerves, produced by the action of external force or forces, and perceived by a mind behind the nerves themselves. Nerves are not sensations; singations do not perceive themselvet. "LiPat is a force, a mode of motion, with peculiar waves passing from the an originally, and transmissible from objects to optical apparatus, and setting that apparatus into vibration pecuof motion, making no sensation on the retinal, but effect ing other nerves in a peculiar manner. Odor is another force-motion in another nerve-set going by the delicate emanations of flowers, etc. All sensations, all perceptions by the mind, of the actions of our nerves, special nerves vielding each its own kind of sensation under the impulsions of external forces. Forces are, mutually transformable modes of motion. Instances: light, chemical affinity, electricity, magnetism, heat, etc. Neither of these can be considered "indestructible," for all are transformable into each other; neither can be considered "aboriginal"-primordial, for each sinks into some other, becomes in fact that other-becomes some other force. Light is transformed into chemical affinity, electricity, etc. When it becomes the latter, it ceases to be the former. This mutual transformability proves the phenomality of all forces. Hence forces are not "indestructible" as Prof. Gore asserts Power may be "indestructible;" because it is eternal. unitive, simple, infinite: but those specific forces, which are now shown to be only modes of motion, mere local manifestations of power, which are actually transmuted into each other, cannot be confounded with power out of which they arise, and into which they sink again. Power is "indestructible," because infinite. Prof. Gove's force is unitive power, not any force at all. Motion is eternal also; but this or that special mode of motion or force may arise, and disappear an infinite number of times. All forces, modes of motion, then, imply an unitive, eternal, and infinite power. Special sensations are in us the effect of special modes of motion or forms of forces, which act upon us from without. All power is invisible, ubiquitous, spiritual therefore. How can modes of motion convey the characteristics of bodies to us? Answer: All objects are known to us, in terms of forces. Hence all bodies, objects, impress forces, stamp them with their characters. Therefore bodies themselves are only embodied forces, forms of force.

Nobody will deny that objects impress forces. A rock

setion. All limit of seng of forces. All forces con They enter into us, ome " 114 ther we are formed, they can play upon us, a into makes of nerve force, and of mind force. Hence the unity of man and the world. The one power implied in all forms of mutually transformable forces, int biled in not forces become sensations, just as they become trans-late to each other. Light becomes denied effinity investigation into a new form. So fight becomes light by plation into a new form. All bodier being modes, forms of forces, report themselves in sensation as they just differ in themselves.

Question: Since sensations are transferred, external forces, are they so transformed in the nervous mechanism as become utterly like what they were ere they become sensation ?

Evidently not: For if so, they could not take with them into sensation any hint or suggestion of a previous state or condition. If at the verge of the reting, the light ceased utterly to be like itself before it touches the optic nerve, it could not be in that nerve anything but subjective force, having lost all its previous characteristics. It would then be no external force at all, hence would convey no sense of an external world at all. But this is contrary to sensation itself. It conveys itself through the nerve, with objective qualities involved in it; impressed upon its motions are motions derived from other budies-forms of forces-in contact with which it has previously been. Sensation is a mode of force-retains objective char. acteristics in even the nerves.

(To be continued.) Converight by H. Tuttle & G. B. Stebbins, 1878.

SPIRITUALISM IN NEW SOUTH WALES.

A Communication from Mrs. Emma Hardinge-Britten

TO THE EDITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL:

Even here in this far-off Austral land, ominous mut erings reach me, significant of a prevailing impression that I have "forgotten my American friends;" that "out of sight, out of mind," etc.; or, that "having made my fortune in this golden land, I am too indifferent to send greetings to the less favored stamping grounds of the West."

I quote the remarks conveyed to me in sundry communications from the ever-remembered West, but at the same time repudiate every insinuation as far wide of the mark-the true cause of my silence on the subject of Australian Spiritualism being, that I have really very little to say, which would interest the readers of American spiritual journals. At Melbourne, l was privileged to run an uninterrupted career of six months' steady success, the Opera House, where spirit-ual lectures have always been held hitherto, being crowded every Sunday night to overflowing, and an equally steady tide of envy, hatred, malice and all uncharitableness, flowing out from press and pulpit in continuous lines with my successes. As our engage-ment with the lessee of the Opera House ended with the sixth month, my spirit guides insisted that I should go on to Sydney, and make no effort to commence a fresh term. The command seemed a little perplexing, considering the immense audiences which continued to greet me without any apparent signs of diminution; but the amazing foresight of this command was made apparent after our arrival in Sydney, when we found, that our late lesses had raised his demand of rent from the Spiritualists, from 8 to 20 pounds!! Now as this honorable arrangement would-at our low rate of ad-mission fees-have scarcely left one cent over the amount of rent, even to pay for advertising and other incidentals, I deemed my spirit friends had not proved themselves such bad financiers, viewed from their prophetic stand-point. Of course it might be said that the friends who thus lovingly provided for our interests, ailed to do the same fnos. Waiker with whom I exchanged; but to this I reply, in the first place, we are—as a family—at heavier expenses than Mr. Walker, besides, I believe he is engaged by the Victorian Association, who, as a collective body of Spiritnalists, can of course afford to make up deficiencies to their speaker, whilst I, although under the auspices of the Society, still lectured and acted on my own responsibility. Of course this brilliant move would have done, as it was doubtless intended to do, shut me out altogether, there being no other convenient building which would have begun to hold my audiences. As if to prove the nature of the animus that inspired this act, my place was tilled at the Opera House, by a woman, who used to keep a little cigar shop in this town, and turn a penny, by writing confidential letters, etc., for gentlemen. To defend Christianity and put down Spiritualism, this choice specimen of Colonial morality, was put in the Opera House to lecture in my place. Let those who deem fortunes are to be coined out here in Spiritualism. make a note of these little arrangements,-and profit by their narration; neither let it be supposed that I escaped the Christian dodge altogether even in my flight to Sydney. I lectured here for the first Sunday in the Victoria theatre at the same rent that had been paid for the past three years, namely, four pounds a Sunday. Simultaneously, however, as it would seem with the Melbourne swindle, came the announcement to my husband, that henceforth, he must pay ten pounds s.ead of four! Quite a remarkable coincidence this. all must allow, that exactly at the same time, two theatrical lessees, seven hundred miles apart from each other, should decide to raise their rent 150 per cen and that on the same person, or a representative To this gross piece of extortion we had to submit for three Sundays only, but my husband having secured another theatre, which became by a mere accident, vacant at the end of that time, we are now fairly installed in the Theatre Royal, and despite all the theological dodges, which are being used on every side to dispossess us, we expect to keep it during a brief sojourn of a few weeks longer

DECEMBER 28, 1878.

mideratum, for combined action is the much cause languishes, t or unknown. ugh it is by no m

clude, by informing Editor, I a And no may venture to call family duties must the innes both of bn us h n after Christmas the . and J ould like to visit We must leave Oregon, if friends of Spirmuslish there, would communicate with us after that and towards the coming spring and summer, I desire most carnestly, to make one final, farewell tour through the United States, lecturing at as many places as possible, provious to the winding up of everything that intervenes to hinder our departure for Europe, and our entering upon a course of life, which will close my career as a lecturer. Those who may read these lines, and desire to make arrangements with me for a last visit, or last brief course of lectures on our beloved cause, may address me at once, to the care of W. H. Terry, 84 Russell street, Melbourne, Australia. After January, 1879, letters will best reach me addressed, care of Herman Snow, 319 Kearney street, San Francisco, Cal. To either address, I shall be pleased to receive applications, which I will answer as soon as I can classify my route, and de-termine upon the time of my final departure from hence. With every good wish for editors, readers and friends, I am as ever, a soldier in the spiritual ranks.

Christmas Thoughts,

Sidney, New South Wales, Nov 1st, 1878.

BY WILLIAM EMMETTE COLEMAN.

At Christmas play, and make good cheer, For Christmas comes but once a year." —Thomas Tusser.

* Peace on earth, good will to men."-Goopel of Luke."

What hallowed recollections cluster around the word Christmas! With what pleasant memories, with what soulful reminiscences, is this restive-day associated! Christmas is redolent with mirth and merry-making, with laughter and joyousness, with gayety and jubilation, with festivity and gladsomeness, with present-making and gift-receiving, with charity, fraternity, and love! Men and women for a time forget the asperities, the bitterness of feeling, the strife and contention, incident to their journey along life's troubled pathway; and, giving rein to those purer feelings of kindness, humanity and good will which at such times well up in the heart, the dark clouds of human passion, envy, and spite are rolled away, and the pure, bright light of beneficence, friendship and good fellowship streams in heaven-descended radiance, in heaven-blessed plenteousness, over earth and man, over the good and the evil, the just and the unjust.

Christmas is deemed by the multitude to be the natal day of Jesus of Nazareth,—the day upon which the Savior of this sin-cursed world first breathed the air of Bethlehem village; and, being so regarded, its com-memoration is observed as a religious festival. To more ancient times, however, than the earthly advent of the crucified Nazarene does this feast-day extend. Long anterior to the first Christian century was the twenty-fifth of December observed with mirth and glee, with wine and wassail, with choral song and mery dance. From remotest antiquity had most so-called heathen nations celebrated at this time the birth of the sun-god,-the winter solstice being regarded as the beginning of the renewed life and activity of the powers of nature. The Romans, Celts, and Germans from the oldest times celebrated this season with great feasts. In German countries the great Yule-feast (or festival of the Sun) was held at this time; and it was believed that during the twelve nights from the twenty fifth of December to the sixth of January the principal move-ments on earth of the great Teutonic deities could be traced. The great Yule-log was laid across the hearthfire on Christmas Eve, and to this day the custom is partially observed in German lands. The decoration of churches and firesides with green branches was also an accompaniment of the pagan Yule-festival, a cus-

In a visit recently to a prominent insane asylum, I was thoroughly convinced, the "istice was being done only difficulty was to a large number of g a sensitiveness that make the y agents. The cure of such cases might be easily cha. d by magnetic treatment: or culture of this state so as to bring it under the guidance of the will and understanding. The more I investigate this subject, the greater charity I have for those who are led astray, and become obsessed as madmen or as criminals. I, by no imeans, claim all are obsessed, but certainly a portion of both classes, and these should be judged by another standard.

Impressibility, or mediumship is a certain physical and spiritual state which of itself is simply the gateway through which any infelligent being can enter, irrespective of intellectual or moval status. The safety of the medium depends on the watchfulness of spirit friends, and on his own moral and intellectual culture. If the medium is sim_ ply an instrument, and is not benefited otherwise, his condition becomes more and more passive, and his danger aug-ments." He may belaffected by mortals as well as immortals, as the career of many mediums bear sad witness, and end in utter bankruptcy of will and character: Or after the disaster of a low and selfish control, a high and beau-

impresses its shape and color, in light motions and thus comes into consciousness characterized. Now, to impress is to stamp into. Into light, rock stamps its form, color, life, etc. But "stamping," "impressing," are only words to connote and denote force, motion. How can a rock, which is inert do this? In no way whatever. The rock is a force, which affects light, another force in a definite and peculiar manner. Every element of the rock must therefore be in motion. Indeed, the rock is only a form of force or forces which produced it. If rocks impress mind, a thinking force, are forces in themselves.

ROCKS ARE FORMS OF FORCES.

This will be clear enough if we consider that rocks are not eternal self-existent entities, put products of active forces. Whether at first igneous or sedimentary, rocks are produced by forces. Forces are modes of motion. Rocks are forms of forces, therefore rocks are forms of motion. Rocks are only modes of motion-forms of force. To illustrate: take an apple, it weighs twelve ounces, is \$ inches in diameter, 10:5 in circumference; red, grows on the end of a twig, from a little flower, once only a bud, made from saps which came from roots, from light, air. earth, etc. It is produced by forces. The forces which evolved it, extends just to its boundaries, no more and no less-otherwise it would have been either larger or smaller The boundaries of the apple make the limit of the action of its producing forces. Hence its form is that of its force's limits: It is a form of forces. So of a potato or of a pine of a planet or of a solar system.

The whole solar system is a form of forces. The nebular hypothesis proves it. The shapes of planets, orbits of mountains, or continents, of seas, oceans, rivers, streams, rocks, trees, fruits, animals, men, angels, are the forms of their producing forces. These are not exceptions. All bodies are forms of forces. All forces are motions of motions. All motions are waves of eternal, invisible power. Sensations, then, are modes of motion derived from external forces and which have become self-conscious in motion. Since all bodies are forms of forces, man is a selfconscious form of forces. But since all forms of forces are modes of action, of one eternal power, man is a form of eternal power. All sensations in him therefore are specific recognitions of the modes of forces, power, of which he himself is constituted. Hence sensations are perceptions, direct, immediate and mediate, of external forces, become internal forces. Hence sensations are selfcognizing modes of motion. Light is light translated through the optic nerve into thought, into intelligent life, "Music" is only the self-cognizance of the harmony and rythm of forces, motions. "Music" is a "sensation" of harmony. "Beauty" is a sensation of force, forms, colore, odors, ratios, proportions.

Since the world is known to us only in terms of force in sensation, only force can be known to us in sensation. Aboriginal stuff, power, essence, does not enter us through this channel. Sensation reveals only modes and forms of forces, manifestations of power, not power, per se. But, then, sensations are modes of forces. All force, power, is one eternal-spiritual. Hence the sensations are modes of the same power, of which heat, light, etc., are modes. Sensations are self-conscious modes of power. Hence the laws of sensations, are one and identical with the laws of all power, with the modes of all forces. Laws of sensetions are laws of light, etc. Hence the latter becomes the former. Light becomes light. Light is light, then, whatever it was before. And no matter what it was before, it gets transformed into light in man. Hence one same power underlies light out of man, and light or light in man. Hence whether in the nerves, or out of the nerves, It is at bottom the same, a mode of ubiquitous, eternalinfinite power. Hence sensation reports all force in us tiful order may come to the rescue. There is only one i mit is out of us; it reports itself as forms of eternal power,

Baldwin, the "exposer of spiritualism," is here, patronized with Christian hearts, and Christian money, ad libitum.

Jesse Shepherd has been here, but only remained a short time. The Sydney elite had not taste enough to appreciate his music, and as for his dark seances, they failed to see, or sympathize with their value. Your readers will of course have been informed that Dr. Slade arrived in Melbourne some few weeks since. saw him before leaving, and rejoice to add, he was in excellent health, and splendid spiritual force. He gave some glorious seances to the press, reports of which were most favorable, in fact, recorded the startling and unexceptionable phenomena produced in his presence, with perfect candor and fairness. These colonies are poor; gold diggings are limited to expensive reeting, and agriculture makes but very slow advances, hence, neither Henry Slade with all his wonderful and nn-questionable powers, Emma Britten with audiences of two thousand a night, or Thos. Walker with ditto, are making fortunes, or doing much more, than clearing expenses. The fortunes are for those who expose Spiritualism, an act of piety which the Christian world of Australia will patronize at any price.

I must not omit to say, that Thos. Walker is giving magnificent lectures at Melbourne; the Association having with much difficulty, and at a shamefully high rent, secured for him the Princess' Theatre. This is about as full an account as I can render of the public phases of Spiritualism in these colonies. Outside of Melbourne and Sydney, Spiritualism lives, and has its being everywhere, but the believers are either too scattered, or too apathetic to put their cause before the world. The result is that missionary labor has to be carried on at the expense of the missionary, and as such individuals are rarely blessed with all the talents at once, and the wealth of brain and pocket are soldom combined, other places outside of Sydney and Mel bourne get such a temporary awakening as we can ill afford to give them, subsiding again into the Rip Van Winkle life, from which they have been vainly disturbed.

Good Spiritualists are to be found everywhere; but

tom regularly kept up to the present time in nearly all

Christian countries on Christmas day. In the latter part of December the Saturnalia-or reat feast of the god Saturn-was also observed. During its continuance the temples were decorated with green boughs and garlands, no public business was ransacted, the law-courts were closed, the schools kent holiday, no war could be commenced, no malefactors were punished, slaves were permitted freedom of speech and act, and all classes threw off care and toil.

Tradition has assigned no special day as the birthday of Jesus. During the first three centuries a number of different days in the year were observed by differenc classes of Christians and at different times. in honor of Jesus' birth; but in the fourth century, after many fluctuations, Julius, Bishop of Rome, it is said, decreed the twenty-fifth of December as the day to be thenceforth observed by the Church. The reason why this day was selected is obvious, and is universally admitted by Christian scholars: it was simply a transfer of the feast-day of the Sun, or the revivined powers of of nature, to the Hebrew Savior, as in like manner the statue of Jupiter was transformed into that of St. Pe-ter, and the feast-days of the heathen gods and godlesses were merged into those of the apostles and Christian saints,-in a word, pagan holy days and festivals grafted on the new Judean religion. Not only was the estival of the sun-god retained by the Christians, but they also kept many of the observances of the Saturnalia, modified of course, in both cases, by the Christian torms of thought; and as such we find them in vogue to-day.

As the Christians adopted and modified ancient pagan December festivals, so, no doubt, will the religion of the future—the rationalistic faith destined to supersede Christianity-retain, with the requisite modifications, the current Christmas festivities and customs. Denuding it of all its religious symbols,--of all con-nected with Christianity,--the Christmas week may still be observed in a manner commemorative more nearly of its primitive spirit,—as the narbinger of the incoming year. Giving little head to its religious sig-nificance at the present day, all classes of Liberals, or non-Christians, can well participate in its observance; and such is, we are pleased to see, their naual custom. Many instructive lessons can we learn, too, at this season of the year,-lessons fraught with deepest import to humanity's best interests. Let us all appropriate to ourselves and endeavor to embody in our daily walk and conduct, for the coming year, the SPIRIT OF CHRIST-MAF.

"Peace on earth, good will to man!" proclaimed the angels on this day, so runs the ancient myth. Let the angel of our better nature, in each and all, renew the old-time proclamation in our inmost hearts! Let the SPIRIT OF CHRISTMAS sit there enthroned! Let "peace and good will," brotherly love and charity, permeate our whole lives, their beneficent influence being manifest in our every word and deed; and truly we shall have a well-spring of everlasting life and love bubbling up within our hearts, cleansing them of envy, malice, and all uncharitableness, -those vampire-demons that suck away our life blood's richest, purest currents.

Let us all for the coming year so speak and act that the "good time coming," towards which mankind have for thousands of years been anxiously looking, shall be hastened in its advent, and with its inauguration beam upon the world that millennial ers when "peace and good will" will be the mainspring of every endeavor, when smiles and gayety, reciprocity and good-fellowship, charity and fraternity, will reign supreme in every soul, from the least to the greatest, and every day be in truth a cheery, jocund Christmas Day!

Fort Leavenworth, Kau.

Originally appealing to the affections, Spiritualism has satisfied the judgment; and some of the best minds of the age are now numbered in its ranks. This brief span of earth-line is but a segment of the vast cycle of existence, and the largest segment by far is beyond the grave. Spiritualism sets a higher estimate upon man than perhaps any other school of thought.-Thos. Gales Forster.

One is gentlest when one is strongest in a resolution. -Richter.

DECEMBER 28, 1978.

RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Souschold.

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

THE MYTH OF THE MADONNA.

Around no other festival of the year, clus-Around no other restival of the year, clus-ter such pleasant and tender associations, as around Christmas. Anthems of joy and praise arise from every congregation; fam-ily ties are strengthened, and gifts and glad-ness brighten all the world. The heart of Christendom turns toward the gentle Mary, watching for the first time over the manger-gradie of her little habe over 1800 years age cradle of her little babe, over 1800 years ago. The natal year of Jesus is unknown. Prof.

R. D. Hitchcock says: "The exact date of Christ's birth appears not to have been known to the early church, and cannot now be determined. * * * The observance of the 25th of December, is ascribed to Julius, bishop of Rome, A. D. 837-852. As for the year, critical opinion is gravitating toward the year four or five B. C."

If we go back farther, we find the belief in a virgin-mother to be as old as history itself.

Nothing in the history of faith is more wonderful than the universal prevalence of this myth in all ages, and among all races. The mother and child are depicted in crude. but strong outlines, among the annals of every European and Asiatic nation. All along the Nile, through Arabia, Thibet, india, Persia, even in China and Japan, are found similar pictures. The mother is call-ed Isani with the Hindoos, Isis in Egypt, Ceres in Rome, Cybele in Phrygia, and Demeter in Greece, and in all these places she is the Mater Dolorosa. In China her son is called Confucius, and 400,000,000 of people call him Buddha. What other myth has such protean forms, or so appeals to universal sympathy?

In each case the girl-mother is wrapt in devotion to her son, who is the savior of the race whose lineaments he bears, and whose sins he explates. In most cases, he is put to death, and there is a strong likeness between the chief incidents of his lives as represented in various languages.

In the earlier nations, mankind loved and venerated nature, the great fountain of all life, in a manner which their world-worn descendants can hardly understand, and her great forces were deified. In autumn they sadly witnessed the decay of vegetation, and as the sun traveled slowly southward and winter approached, it seemed that Death was to end the scene. But, the solstice passed, the earth revives, as the sun retraces his steps, the days lengthen, and the year is born anew.

And so, among other customs, the feast of Yule-tide comes down to the present day. as a season of rejolcing. At that time Moth-er Earth, fructified by the beams of the genial sun, bears in her bosom the germs of nature's myriad forms.

Within the historical explanation of the origin of Christmas, there is an esoteric and spiritual meaning of profound significance. There is a reason why the ideal mother, free from the stains of mortal passion, is worshiped in the Roman Catholic Church: why the purified Demeter, borrowed from the Greeks, still becomes the mother of a God. Through the sanctity of motherhood, wo-

man embodies all the possibilities of the future ages; within her loving arms are sheltered the germs of the blessings which are to descend to earth. Each child she bears may become nearer to the ideal God, and to redeem the works from i 21IUFance and error. The soul which she introduces to individual existence, becomes itself a center and is destined to a progressive and endless career. Not less pure than that of the fabled virgin should be her nature; not less conse-crate to high thoughts and noble living;---for her tender love and wise teachings will stamp themselves most indelibly upon the precious germ: nor can she fail to look with awe upon a child-life which is only partly from herself. It is a spark of the Divine Essence, a portion of the Eternal Good. The new life is its own destiny, and she can only partially change or direct its career. Intuitive peoples have always had intimations of the laws of progression, and looked forward to leaders nearer to the Divine than themselves, who, to their limited perceptions, were even God incarnate in the flesh. No wonder they believed of the ideal mother, in the language of Shelley: Seraph of Heaven! too gentle to be human, Vailing beneath the radiant form of woman. All that insupportable is, in thee, Of light and love, and immortality! Sweet bendiction in the eternal curse. Vailed glory of this tampless universe! Thou morn among the clouds; thou living

Geneva Convention to the duty of urging on this government the propriety of forming in the United States a branch of that great international humane association whose symbol-the red cross on a white ground-has carried succor and help to so many

scenes of distress. The old story. The government to delib-erately plunge into the horrors of war, and then permit the best men and women of the race to waste valuable lives in assuaging its mulad crile its myriad evils.

Theo. Stanton, who is the editor of a forth-coming "Life of Thiers," is the fourth son of Mrs. Elizabeth Cady Stanton, and a grad-uate of Cornell. He read an excellent history of the woman movement in America. at the recent International Woman's Congress, in Paris. A lady who was present, writes, that Mr. Stanton's paper was excel-lent, and covered the ground very well, save that he did not give his own mother suffi-cient and for her share of the work

cient credit for her share of the work. Miss Jones, of Chicago, also read a good article upon a similar subject at the Congress.

In France, out of 200,000 Roman Catholics "under vows," nearly 170.000 are women.-About 40.000 of them are teachers, and the rest are devoted to purely religious duties in nunneries. Of the 30,000 monastic establishments for both sexes, all but 900 are subsidized by the State. The inmates are of course, non-producers. That France can bear the burden and yet thrive, proves her to be one of the wealthiest of nations. But what can we think of a religion which encourages its believers to thus withdraw themselves from the duties and experiences of life?

Mrs. Caroline M. Soule, known and loved in many States and Territories, went to Scotland in June last, where she is doing a great work in preaching to the Universalist church, and lecturing upon temperance. She seems to be filled with zeal and inspiration. Just now she is founding a liberal church. Her friends will be sorry to hear that she has, been a sufferer by the failure of the Glasgow Bank.

Mrs. Josephine S. Lowell, who is a mem-ber of the Board of Charities, has appealed to the Board of Apportionment for the appropriation of more money for the care of the city's insane. She says that the asylums are overcrowded, and that the insufficiency of the appropriation in former years forbids the employment of competent attendants in those institutions.

The Mrs. Lowell mentioned above, who is the sister of the lamented Col. Shaw, was appointed to her , sition, unsolicited, by the Governor of New York, some two years since. She spends her time in supplementing the short-comings of red tape, and the incompetency of officials, in prisons, reformincompetency of omclais, in prisons, reform-atories and hospitals. A lopsided govern-ment kindly permits her to do this without any compensation. Experience has shown that men do not and cannot all the place of women on such boards, yet, if we mistake not Mrs. Lowall is the only one who has not, Mrs. Lowell is the only one who has been thus appointed. The whole system of prisons and charities is a blunder, and its administration is in keeping.

The December meeting of Sorosis was graced by the presence of Dr. Abby W. Fulton, who had just returned from a six months' trip abroad. She gave some interesting accounts of her journey, and of the medical women whom she met while in Europe. She returns to her practice in Ellsworth, Maine, where her husband is also a physician. Mrs. Hopper, at the same meeting, opened

the discussion upon the necessity of a lib-eral education for women, with a brilliant essay, in which were instanced a large number of women who have been accomplished in domestic virtues, and yet have possessed great attainments, closing with an account of Mrs. Somerville. Mrs. Wedd followed in a pointed speech, and Mrs. Morse, Mrs. French and several others. Miss Anna Oliver the frideregeber? closed the dir. Oliver, the "girl-preacher," closed the dis-cussion, with a talk of a few moments' duration, in which she showed both good sense and good feeling.

(existing since the winter 1859-60, one of the oldest known, I think), Mr. H. G. Becht the oldest known, I think), Mr. H. G. Becht and A. Hock, surgeons; Roords and Rut-gers, theologians; Dr. Polah, a philosopher, and many others, amongst whom your humble servant. The celebrated works of Wallace, Crookes and Varley, also of Davis, Hudson Tuttle, etc., are known here by ex-tracts translated in different Dutch publi-cetions and delivered to the appreciation cations, and delivered to the appreciation of the public by the friends of our cause, This was done with sacrifice, but that does not matter. Several celebrated American and English mediums have visited Holland. Any good medium feeling inclined on a European tour, desiring to visit the Hague. may address us for information, which we will give in a brotherly manner. All genu-ine mediums leave us satisfied. We regret to state, however, that we met also with fraud, which happened lately with Williams, from Loudon, as you are aware of, but we will go on with steady step right through sea, as the Dutch say, to "stump it You may feel sure every Dutch Spirout." itualist appreciates your conduct. Our cause is too holy to allow it to be mixed up with trickery, I would give you more items on Holland

now, but as space is limited, let me conclude this time by a few general remarks. If we die, shall we live again? Important ques-tion-the question for all our millions of fellow human creatures.

The materialist answers, No! If he is right, then virtue, morality, truth, improvement, in short, all we consider as elevating mankind, has no raison d' etre; if the mate-rialist is consistent to the end, then all re-solves itself into fighting to secure as much sensual enjoyment as possible, and at any cost. Then our laws have no other signification than obstacles to every individual's freedom to enjoy life. There is no escaping from these consequences, for if with this life all is over, it is nonsense to talk about morality and duty in connection with society, etc. But there are no consistent materialists; their better nature shrinks back from the logical conclusions of their own system. Now such a system cannot be regarded as trustworthy when it answers the question, "If we die, shall we live again?" with No. We have also the right to reject that answer.

The philosophy is undecided. Some phi-losophers say with the materialist, that with physical death all is finished; others mereiv that after the change called death, men may live on in some form or another: how. they dare not decide; a third section accents immortality on unproved speculations, but everywhere we find nothing but uncer-tainty. Also, no decided answer. Philoso-phy asks one question, but only her own echo answers.

Religionists say we believe in future life. Belief is no knowledge, and the grounds for any religious belief which seems satisfactorily established to some, is rejected altogether by others, just as capable of thinking and as clever in logic as the believers. "If we die, shall we live again?" Spirit-

ualism answers: "Yes!"

Giving this answer, it points to thousands and thousands of positive facts in human. history, not alone from former times, but it takes from different countries all over the globe in the very days in which we live; gathered from all kinds of sources, from every nation, in every tongue, from every human race. The testimonies of the Spir-itualists corrobrate it in such a marvelous manner, that no religious system, no philosophy, no branch of human science, can point to such a startling amount of evidence as Spiritualism offers. We have, then, first, a negation from the materialists-a flat denial without proof; second, the undecided theories of philosophers; third, a simple belief on objectionable grounds; and fourth, a decided answer based on facts. It is impossible for any one understanding these things right, to hesitate in the choice.

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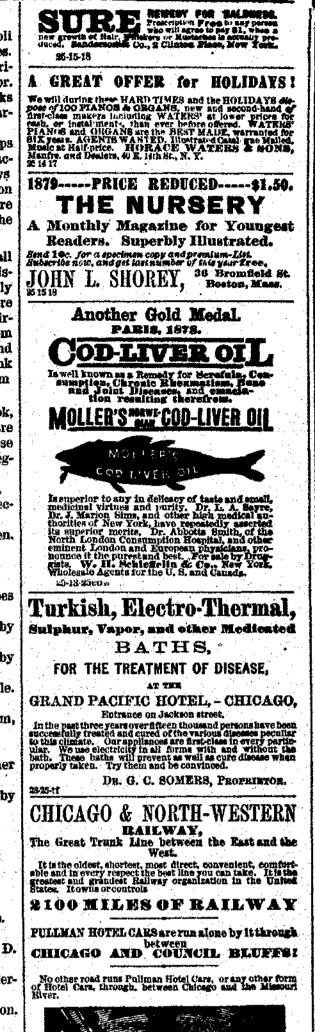
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What is the Bible, by Rev. J. T. Sunderland.

The Clock Struck One, by Rev. S. Watson. 26 66 " Three,

The Bhagavad-Gita, Hygiene of the Brain, by M. L. Holbrook.



form Among the dead! thou star above the storm, In whom, as in the splendor of the sun, All shapes look glorious that thou gazest on!

GENERAL NOTES.

Miss Whitney, the Boston artist, has been intrusted with the task of preparing the statue to be erected to the memory of the late Harriet Martineau.

Nineladies are studying wood-carving and modeling at the Boston Museum of Fine Arts.

A sketch of Dora D'Istria, the nom de plume of Helen Ghika a Princess of Roumania, appears in the December Scribner. She is one of the first literary and reformatory women of Europe.

The charming letters of "Bella," in Col. Forney's new paper, Progress, are supposed to be from the pen of one of his accomplished daughters.

Miss Beckwith, a lady of London, with the motive of encouraging women to learn how to take care of themselves in water, recently swam twenty miles in the Thames, insix hours and a half, without great fatigue.

They are much exercised in Canada, about the necessity of ladies wearing low-necked dresses and short sleeves at the vice-regal court of the Princess Louise. If decency, rigorous climate and the requirements of health do not conquer, then society in Canada deserves to go back to the middle ages

It is well known that Dr. J. R. Buchanan, of New York city, has a class of sensitives in Psychometry, composed of women entirely. They are now discussing the feasibility of establishing a society without a creed, but founded upon the command, " Love one another." The Tribune looks with serio-comic fear upon a movement in which the tables are turned upon men.

Miss Clara Barton has just issued a small pamphlet on the subject of establishing a Red Cross Society in this country. Miss Barton, who has been rightly called the Florence Nightingale of America, was appointed by the Gentral Commission of the

Miss Oliver is a slight brunette, with a bright, expressive face, who speaks earnestly, readily and to the point, with plain, well-chosen words.

She believes that woman should have more cultivation of the individuality, should be more independent of Mrs. Grundy, and be thoroughly honest and true; winning respect by her respect of self.

It is rather singular that what A.T.Stew-art and Judge Hilton have tried to accomplish and failed, has been done by one un-assuming little woman. Sarah H. Leggett has not only founded a good, economical home for business women, but has made it a success.

A success. Miss Leggett at first published a volume of poems, the originals of which were given to her by the authors, with a view to aid in supplying funds for the home, she giving the deficiency from her own purse. In April last she opened the doors of 61 Clinton Place, and it was at once filled with thirty boorders. Four dollars washing includes the boarders. Four dollars weekly includes the cost of wholesome, plentiful board, with the use of bath-rooms, parlor, library, pi-ann, etc. Miss Leggett buys the supplies for the house and supervises the well ordered family. The rules are only what one would wish to observe anywhere; there is courtesy and attention on both sides. The house is closed at haif past ten. Miss Leggett wishes to take the adjoin-

ing house, also, and to raise the necessary means, she is about to give a series of fine entertainments at Chickering Hall. All honor to the woman who supplies such an important need in the great city,—the need of a cheap, pleasant refuge! The want of it has driven many a poor, hard-working sis-ter to desperation and death.

Spiritualism in Holland.

To the Editor of the RELIGIO PRILOSOPHICAL JOURNAL;

You know our small country enjoys a reat deal of freedom. No wonder, therefore, that Spiritualism took root here as early as 1858, and even at this moment there is no other country on the European continent which possesses (in proportion to the population) a greater number of good, earnest inquirers. The Dutch are calm, and don't accept easily everything new, but once convinced of the truth of a cause, they take hold of it with firm hands, and defend it with energy. So it was with

Spiritualism. As soon as 1960 we obtained at the Hague in private family circles, direct voices, lights, materialized hands, direct writing, transportation of objects, etc. Now and then we experienced those phenomena at new scances with different private me-dia. You know we don't possess public ones.

A considerable number of Dutch pamphiets appeared during these years; smongst them these of Major Revins, the founder of the society Oromase at the Hague

Spiritualism alone can answer our ques-tion on a solid base, and it answers: "Yes!" How sublime, how elevating, how com-forting is this philosophy of life. Therefore let us keep it pure in our own eyes and in the eyes of our fellowmen. Let us work for it, let us study it, let us defend it! Spiritualism is the strongest link to unite

all who struggle, think, love, enjoy or suffer under the blue dome of heaven. Let us be A. J. RIKO. bretherni

The Hague, Holland.

Mr. Williams and the B. N. A. S.

[From Spiritual Notes (London) for December.]

It is most devoutly to be wished that men every where—and Spiritualists especially— were always actuated by considerations of principle rather than by considerations of expediency. It may, in some aspects of the case and to some classes of minds, have appeared impolitic for the Council of the British National Association to entertain a charge against one of its members, of attempted fraud in his capacity of a public medium, and extremely inexpedient to adopt a report of its special committee that in their opinion the charge had been sustained. We hold to the conviction, however, and we hold to it very strongly, that in the end the action of the Council will be justified by the result: that the Association will yet see reason to be proud of the fact that the "principle" of the majority prevailed over the "expediency" of the few; and that a wholesome hint has been given that, in the future, tricksters may expect to be not only exposed, but censured. The committee appointed to inquire into

the allegations against Mr. Williams had, it must be conceded on all bands, a very disagreeable task committed to their charge. We know the men; and, from all we know of them, we cannot doubt that they would much rather, if they could have done so conscientiously, have arrived at a very dif-ferent conclusion to that which was embodied in their report. We believe, then, that their decision was an honest one, and we believe too that their decision was just. *

* * Shall we say a word about the course which our contemporary the Spiritualist has taken in the matter? We would rather pat the editor on the back, and commend him for his honorable consistency and straightforward donunciation of fraud. than blame him for what looks exceedingly like a policy of trimming.

Dr. Hunter.

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Scattered Leaves from the Summer-Land, by B. T. Young.

We might continue this list indefinitely. but refer our readers to our catalogue and book advertisement in another column.

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NOTABLE OPINIONS.

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Whiteve nimit A more constraining MAR I herter Hett. Indeed, I do not see how you can improve him. W. F. JANTREON Trejoke in your paper because of itsall sidedness. It is not for temperature especially, nor for Greenbacks, nor for Con-munism, ou for MAR. MART DATA SHINDLER. That very mobile feature of your enterprise, the re publics-tion, in your Supplement, of the Manchester Lectures, sc., a feature se worthy of all prime that is to the guild above to ensure its success of your undertaking, and stamp you as a public bene-factor. It is active, enterprising, and writ a well, we hope accord. The success in his new wenting, the work we hope he will success in his new wenting. The nore liberal fun-mal the better, and besides the moto of the New York cas-didate outs as experience to make a first-class parer in the success of progress and reformation as T. Butta has the abili-ty and business and reformations. Such as parer in the interest of progress and reformations as the class parer in the success of progress and reformations and the success of a superimeter to make a first-class parer in the interest of progress and reformations. Success is a sub-tive at the base of the first of the Mart Course in the success of progress and reformation and the success in the interest of progress and reformation and the success in the interest of the first success of the mart is a success of the success of the success of the success of the first success of the success of the success.

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CHICAGO, ILL., DECEMBER 28, 1878.

A Clergyman's Response-Comments.

From the many letters received in response to our article addressed to the clergy. we select for notice at this time, the following, written by a talented and liberal gentleman, a Congregational clergyman, who deserves a wider field of usefulness, than is afforded by his present charge.

TO THE EDITOR OF THE RELIGIO. PHILOSOPHICAL JOURNAL: The question you sak the clergy in your issue of the 30th ult., whether the so-called spiritualistic phenomena are proper subjects for scientific investigation, is a fair one, and should have a fair answer. Whether the phe one, and should nave a lair answer. Whether the phe nomena are frue or folse they are proper subjects for extendific investigation. I do not know what science is for unless to investigate any phenomenon, and find out the thing that is in it. I do not think that orthodox clergymen very widely have any objection to the strict-est and most scientific scrutiny into the spiritualistic memory.

eet and most sciencing terminy into the spiritualistic phenomena. The objection I have to Spiritualism is not to its facts, whatever they may be, but to the deduction which I have found very many Spiritualists to draw from these facts, to wit, that becan e we can have spiritual com-munications with the next world, therefore we are en-titled to violate the fundamental principles of morality in this

Crude as are the creeds of the old churches, I have not found under them the advocacy of that laxity in morals which I have seen in Spiritualis to quarters. When Spiritualism will wash its garments of the im-moralities that stain them. I think if will be found that

Orthodoxy will be ready not only to investigate its facts, but to accept its facts, and to welcome any legitimate conclusions which may come from them. Host respectfully,

C. CAVERNO. Lomburd, III.

It seems to us that Mr. Caverpo's legal training obtained by a successful practice in | alists, we have no apology to make, but can ra nast is now held in abevance by his

"Perverting, darkening, changing as they go, The searching traths of God." Yet he ever said that Christianity was the

the gospel of freedom. Martin Luther mourned the low morals

of his Protestant disciples, and asked wellnigh in despair: "Must we go to the Catholic church for pure lives?" Yet we do not hold the Reformation a failure. We have seen a fearful "black list" of some four hundred fraudulent and wicked clergymen; yet we do not think the sixty thousand men of that class in this country are depraved. We know some of them are saintly and sincere. The spiritual mediums of this land would not suffer in character or honesty by comparison with the clergy, and the great body of Spiritualists are quite as good and true, and wise as the great body of orthodox church-members. On a broad scale the great Spiritual Movement has been

a benefit, in conduct and character, yet we have exposed frauds that have attached to it, and shall continue the needed but unwelcome work, if necessary.

No doubt there are Spiritualists who talk and live in a way which shows that they consider themselves entitled "to violate the fundamental principles of morality in this world." So there are orthodox people who deduce like conclusions, and enter like bad practices from the doctrine of the vicarious atonement, and from election, reprobation, etc., and so become, as his neighbor said the deacon was, "About right God-ward, but mighty twistical man-ward." Neither the editor of this paper nor Mr. Caverno can prevent these pitiful deductions, but both proclaim the truth, as they see it, none the less, knowing that at last it must do its saving work. He says: "I have not yet found" under the creeds of the church "the advocacy of that laxity of morals which I have seen in spiritualistic quarters." Thirty years ago the majority of our northern clergymen advocated slavery as of God, and upheld by his word. It was, as Wesley fithy said, "the sum of all villainies," destroying

marriage, smiting down womanly virtue under the heel of brutis's passion, and giving sway to vile and degrading practices. Did not the old church historian. Mosheim. tell how it was held justifiable "to lie for the good of the church" in the Dark Ages? And judging from the editorial columns of Dr. Edward's organ, such practice is still held to be justifiable. In these good days of temperance there are yet clerical wine; bibbers who defend it as right. No teacher of Spiritualism can be found who does that. Licentiousness and insanity are closely

linked together as cause and effect. In our lunatic asylums are over thirty thousand inmates, yet only seventy-six of, these are Spiritualists.

As for the theory and practice of "frelove" as upheld by some pretended Spiritusay truthfully that the miserable folly and crime has been met and rebuked, driven into dark corners, and left without a public advocate who can keep any hold upon the Spiritualists, or get a decent hearing. It was ever a foul excrescence like the wild practices of a few early Quakers, the licentiousness that Luther mourned among the early Protestants, and the corruptions that Paul rebuked among the Corinthian disciples. It never had a lodgment in the teachings or lives of the great body of the Spiritualists, and no writings can be found in the world that inculcate higher ethics and morals than those of acknowledged and representative Spiritualists. For instance, Andrew Jackson Davis says: "The sacraments of true religion are personal cleanliness and chastity; a heart full of warm devotional love to man and to Deity: a head full of strong science, steady wisdom; reverence for the marriage relation." Hudson Tuttle's Ethics of Spiritualism is full of

We reply to the foregoing candid letter thus fully, because in a gentlemanly way it presents an objection widespread and founded in error. We are not surprised that those who only know of Spiritualism through, the secular press or other equally unreliable source, should honestly treasure prejudice; but our correspondent's objec tion is irrelevant to the main question. The article which drew out Mr. Caverno's letter among others, contained the two following questions:

What we wish to learn from you is this: Admitting the phonomena to be true is you report them as proper sub facto for scientific investigation?

We respectfully ask you to give us your views on the questions here raised; and to show us why, if our phe-homens are genuine, as we hold them to be investiga-tion into the isws accompanying them, and the deduc-tions legitimately drawn from them, should not be pros-ecuted with all the real and diligence we can give to a subject so fraught with the most momentous issues?

We claim that a spirit can return and manifest. This we hold proven by a weight of evidence as great as that which proves anything in the wide realm of science or religion. If our facts give new and added proof of man's continuous existence beyond the grave, and of his power to return and manifest himself to us, they certainly are matters of transcendent importance and fit subjects, in our opinion, for examination not only by scientists, but especially by the clergy, because of their deep religious significance. It will not do to stand aghast at their tremendous import, or to shrink from their effect upon the race. Truth is not responsible for the use weak mortals make of it. The primary effect of a knowledge of the truths of Spiritualism, depends in each case on the moral status of the individual recipient; the ultimate effect, will be beneficial and ennobling in the highest degree, as every faithful student of our philosophy must acknowledge.

The Rev. Mr. Mercer Renews His Attack on Spiritualism.

The old-line Swedenborgians seem to be disturbed at seeing Modern Spiritualism working out for itself an independent theism, in which all that is rational and good in all religions and philosophies is included as part of the supreme truth. In a recent discourse by the Rev. L. P. Mercer (Swedenborgian) he says: "Is it any, wonder that the streams of tendency run to a materialism which denies any life hereafter, an epicureanism which cares nothing about it, and a Spiritualism which is only separated one remove from either, without any necessary belief in God or inspiration of rightcousness."

Tru.y we would have our belief in God voluntary and not necessary except in the sense of that divine constraint of universal reason which compels us to admit that the whole is greater than a part, and that two and two make four.

That belief in human immortality may be entertained independently of any belief in God, is quite true. That it may be so entertained logically and rationally, is a wholly separate question, into the discussion of which we do not propose at this time to enter. It would seem that in Mr. Mercer's opinion the theism that is founded on some human declaration, like "There is one God and Mahomet is his prophet," or, "There is one God, and Swedenborg is his prophet," has a decided advantage over the theism evolved from the great facts of nature, including those of Spiritualism and psychology. Herein we differ from Mr. Mercer. To the patient thinker an all embracing theism may seem as necessary a deduction from the laws of reason, including Spiritualism, as it can be from the Swedenborgian's assumption that Swedenborg is infallible, and that what he says of God must be accepted as true in every particular. We discover in the universe a physical and moral order, an intelligence, and a will, How do we discover it? We discover it through a study of facts which science has admitted. If any one will take the trouble to read Dr. Von Hartmann's "Philosophy | from that "Materialism and epicureanism" of the Unconscious," he will see many of these facts skillfully co-ordinated and correlated. In Mr. J. A. Heinsohn's interesting account of Hartmann in our JOURNAL of Dec. 14th, it is aptly remarked that we have in this book "logic and philosophy in want of Spiritualism." Hartmann has discovered, through purely scientific processes, with inductions from observed facts, 'an Intelligence and a Will in the universe. His book is crowded with facts proving thus much. But this Intelligence and Will he does not recognize as God. To fill out his synthesis he needs the great fact of Spiritnalism. Quite recently (within the last few months) he has looked into it; and he has already got so far as to admit the supersensual phenomena obtained through Henry Slade, and attested by Professor Zöllner. But Hartmann has not got so far yet as to admit the spiritual hypothesis as the solution of these phenomena; he will inevitably come to it if he proceeds much further. Mr. Heinsohn says of Hartmann's famous book: "Edition after edition places this work in all circles and classes of society, and the materialists are in terror and despair." That this language is hardly too strong, is evident from the severe comments of Haeckel, the leading atheistic physicist of Germany, who would trample out every sign of the spiritual in creation, and whose remarks, bitterly denouncing Hartmann's philosophy, were recently quoted in our columns.

But is Spiritualism wholly barren and meaningless? Does it not help us to go further yet? It does, and by this process of thought:

There is a sense and recognition of moral order, an Intelligence and a Will, and a consciousness superadded, in the mind of man. Spiritualism proves to us that all these essentials of the true man are not confined to the visible, perishing material body, but inhere in a supersensual organism, which subsists after the dissolution of the physical. Now, then, may we not infer, logically and analogically, that a similar law holds in the universe; that the Order, Intelligence, and Will, which are scientifically proved to exist and act in the cosmos, are not confined to a visible, perishing, material universe, but inhere in an infinite, spiritual Being, who, having given birth to consciousness in man, is himself conscious, though that consciousness may be veiled from us in the processes of nature, just as the higher psychical powers of man are veiled from him in his normal state?

If our planet, asscience proves, originated in time and may end in time, then why may not all the suns and systems of the universe be in the same predicament, so that nothing but the spiritual is really the eternal? That this may be scientifically so, Profs. Stewart and Tait have proved in their recent volume. entitled, "The Unseen Universe."

It is to show the injustice of Mr. Mercer's sneer at the theistic barrenness of Spiritualism that we offer these considerations Spiritualism is in truth the very life of theism, without which it could not exist. But it leaves the reason of man free to work out its own conclusions. It does not say to him, "There is one God, and Spiritualism is his prophet," but it points us to facts by faithful study of which we can arrive at the august conviction. It bids us recognize the "necessity" of it, if Spiritualism is to be a vital force in the world, an inspiration, and a guide, and not a mere curiosity, as fruitless of good as a conjuror's show.

Now what is the theism that Mr. Mercer would have us accept in lieu of that which Spiritualism, in conjunction with all the facts of nature and of human nature, yields up the earnest and reverent seeker after truth? It is a theism which would have us believe that in the year 1745, in the city of London, as one E nanuel Swedenborg sat in his room in his boarding-house, after dinner, the Lord God, in the form and dress of a man, came to him, and said, " Eat not too much"; and afterwards added, "I am God the Lord, the Creator and Redeemer of the world."

The construction which Spiritualists put upon this extraordinary claim is, that Swedenborg, grand medium, learned and good man as he was, at the time referred to was either under a ballucination produced in part by too much eating, or the subject of an impression made by some psychologizing spirit who claimed to be the Hebrew Jeho van and the Infinite God. We conclude that Swedenborg, with all the proofs of his seership, was yet a fallible mortal, sometimes under the influence of presumptuous, misleading spirits; just as Thomas L. Harris, Mrs. Richmond, Mr. Colville, and many others, claiming to speak under spirit control, may be. And one of the great benefits which the Spiritualism of our day is imparting to civilization is in the evidence it brings that apirits out of the flesh may be as fallible as spirits in the flesh; that we must try the spirits, and reject any dictation on their part, even though they preface it with a "Thus saith the Lord." Spiritualism is given to us not to save us the trouble or exercising our own faculties and doing our own thinking, but to widen the sphere of thought and give us the encouragement and inspiration of immortal motives. It is only those Spiritualists who ignore this added responsibility, that are misled by the fallacies or the impostures of communicating spirits. And now, we put it to Mr. Mercer, may not those persons who, by faithful thinking and scientific study, work out their own conceptions of the Infinite Spirit, be as free which he charges upon us, as the individual who believes in a God that entered Swedenborg's room in London, and said to him: "Eat not too much '? If the essence of such a belief is in its "necessity," then surely it is a necessity, not of the reason, but of the absence of all reason. If, as Mr. Mercer says, there is a Spiritualism only separated one remove from "a materialism which denies any life hereafter," then we denounce such Spiritualism as spurious, rootless, lifeless, and abortive. If there is a Spiritualism, which, as he says, is only one remove from "an epicureanism which cares nothing about any life hereafter," then we repudiate such Spiritualism as a mockery and an inconsistency, stealing a name to which it is not entitled. With a weakness for creeds, characteristic of all earnest sectarians, Mr. Mercer seems to think that because Swedenborg gives to his disciples a formulated description of the Supreme Being, therefore their theistic belief is more genuine and real than that of the independent Spiritualist. But this surrender of one's reason to human authority, or to a questionably divine revelation, in a matter of such moment, is it not the refuge of a self-indul. gent moral invalidism, hoping to shake off trouble and responsibility, rather than a legitimate end, attained by sincere, strenuous effort in honest, patient thinking, in indefatigable study, and right willing? Are we likely to be any the less devout believers in God than the Swetenborgians because we refuse to accept any diagram, whether from seer or saint, from priest or philosopher, of that inscrutable Being, the I

infinite Spirit, and are content in our present disciplinary state, with studying in nature and the human soul the manifestations of his existence, his moral nature, his laws his wisdom, and his love; and in seeking to become receptive of all high spiritual influ-

ences, divine and true? In proving to us the reality of an undying spiritual principle in man, Spiritualism helps us to rise to the sublime realization of a regulating spiritual principle, behind all that may seem partial disorder to our finite vision, in the universe; and from the summit of that principle, we look up to the veiling atmosphere and the sun-bright clouds, beyond and above which mounts Reason on the wings of faith to a God in whom that principle inheres.

Mr. Crookes.-Is he an Impostor?

The New York World, on the authority of "an occasional correspondent," makes the most damaging charges against Mr. Crookes, and other eminent scientists. This correspondence is introduced with startling head-lines, and contains the requisite padding to make it appear honest, fair and learned, while it really is a most dastardly attack. The reputation of Mr. Crookes as a scientist is world-wide, and equally well known the unflinching honesty of his search after, and acceptance of, truth; though he is not as yet a Spiritualist, and has often incurred the impatient consure of some zealous Spiritualists, because he could not at once accept their theory.

The fair fame of this noble man, hitherto unquestioned, is assailed, and that, too, on the testimony of such a low mountebank as W. Irving Bishop, whose silly tricks and total want of manly integrity of character have forever consigned him to the list of the "dead beats." Having become too well known in America, this charlatan tries his fortunes in England, and falling in with that prince of scientific mountebanks, W.B. Carpenter, well known for his lying charges against A. R. Wallace, and better known as the person whom Wallace proved by his own words to be a quack in science, and dishonest as a man, in the words of this sapient correspondent, these two fitting companions began "experimenting." We do not see why they needed to "experiment," for we are immediately told that this wonderful Bishop had won the confidence of the Miss Fay who was the medium for Mr. Crookes, and she told him that Mr. Crookes had discovered the falsity of her claims and of the other mediums employed by him, but was too "tar involved to withdraw, and accordingly himself invented the means of avoiding gobemouche's test and acted in absolute collusion with her; and not only he, but other eminent men, even in collusion," as well. Then with a burst of honest appreciation, the correspondent exclaims, "would that they had the sterling manhood and

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theological predilections, else the objection stated in his kindly letter, would not have been so illogical. The criticism he sims at Spiritualism, is a boomerang which will return with cumulative force upon Orthodoxy.

Does Mr. Caverno hold Protestantism responsible for the crimes and base acts of Henry VIII, John Calvin, or John Knox? We do not. Because different Methodist ministers have disgraced their calling and ruined the happiness of many families, is Methodism to be tabooed? Not at all. Because Arthur Edwards, D. D., editor of the North Western Uhristian Advocate, is a bitter, unfair, and conscienceless opponent of Spiritualism, never speaking of it without willfully falsifying facts and displaying his ignorance and dishonesty, it is no evidence that doctors of divinity generally are molded after his pattern All the wild vagarles advocated by cracked-brained Spiritualists, never have produced a tithe of the demoralization wrought by the Beecher-Tilton scandal: yet no one will say that Congregationalism tends toward immorality. A few years since an orthodox church in Mr. Caverno's own village was rent in twain by internal dissensions; a little west of there in the town of Wheaton, an orthodox society has had within the past year a most disgraceful quarrel within its own ranks, and out of this sprang a fracas, in which J Blanchard, D. D., in anger smote the cheek of a brother in Christ, and a fellow church member; yet, in spite of these, and thousands of similar cases, we do not say that Orthodoxy tends to make its followers quarrelsome.

An old, highly honored and deeply revered bishop of the Episcopal church, is discovered to have been recreant to his sacred vows, and flies in disgrace from his country; yet. Spiritualists do not claim that Episco palians are immoral because of their belief. Spencer, the villain who made a savings bank fail for an immense sum, bringing

rnin and distress into thousands of frugal homes, was very orthodox and much given to prayer, even insisting upon offering pray. er when calling at the house of his afflanced. He prayed that he might prey; yet we do not believe his example which is only one of innumerable others of a similar character proves that Orthodoxy teaches a man to be a thief and hypocrite. A few years since a devoted and zealous Universalist, set up in this city a shop for robbing school teaches and other honest hard working people; he called it a savings bank and he saved about all that came in. No one ever imagined that he did this cruel, wicked thing because of his belief in universal salvation.

In the old anti-slavery days, Whittier wrote his powerful rebukes of the pro-slavery clergy, who used the Bible to defend that institution.

clean and clear morals. That veteran reformer, Wm. Lloyd Garrison, is a Spiritualist. The sisters Phobe and Alice Carey were confirmed Spiritualists, as some of their finest poems show. Elizabeth Barrett Browning was a Spiritualist, and her poems glow with the pure light of her inspirations. Joshua R. Giddings, earnestly brave and religiously devoted, passed in triumph up to the golden gate, his way lighted by his knowledge of these great realities, which he had cherished for years. Very many other well known names might extend the list, such as Wm. Howitt, J.R. Buchanan, Wm. Denton. Alfred Russell Wallace, Aksakof and their like, and in all their writings not a word of loose or low morals can be found.

Spiritualists are a body of unorganized thinkers, with no formulated creeds, but the morals and the spiritual culture taught by their standard writers can be put beside the church creeds and bear the full light of comparison fearlessly. Spiritualists generally and the RELIGIO-PHILOSOPHICAL JOURNAL, as the exponent of pure Spiritualism, will stand with Mr. Caverno and all others in efforts to help a better life on earth, as the only fit preparation for the great work of the life hereafter.

But we feel constrained to declare in all frank and friendly sincerity, that it is not for him or for any clergyman or layman, to say that "when Spiritualism will wash its garments of the immoralities that stain them. I think it will be found that orthodoxy will be ready to investigate its facts," This is indeed an amusing, yet perhaps unconscious assumption of moral and spiritual superiority! "Cast the beam out of thine own eye;" wash the garments of Orthodoxy of the immoralities and frauds which stain them to day, but do not assume a claim to be better than others until that is done.

At this point, then, we have arrived :-There is a moral and physical Order, an Intelligence, and a Will in the universe. And this we arrive at independently of Spiritualism.

courageous steadfastness to truth which enabled R. D. Owen to acknowledge that he had been duped." The men hinted at as in collusion with

Mr. Crookes, are Varley and Wallace! Mr. Bishop is modest! for "after affirming that he gained the confidence of Miss Fay, and thus learned all about the method by which the "gobemouche's test was avoided, the correspondent says, " Fay did not understand the exact principle and means of performing her feat, but Mr. Bishop, by means of his clew and the help of three leading electricians of the Western Union Telegraph Company was enabled to solve the mystery."

We presume Bishop will gain 'notoriety by this attack on the character of men who are his infinite superiors, and that Wm. B. Carpenter has an opportunity to gratify his petty spite and galvanize his decaying reputation into semblance of life, but so far as doing permanent harm to the characters of the great men impeached, it will fall as an idle tale. Bishop here for a while was the pet of the churches, but he was utterly in. competent for them, and wherever he went, by the contrast of his stale tricks with the genuing spiritual phenomena, he became a sort of ignoble John the Baptist of Spiritualism. He did far more good than harm, Seeing this, his church managers gave him the go-by. The more the English opposers support him the better, for the reaction will soon come. Dr. Carpenter has been repeatedly urged by Mr. Wallace and others, to investigate the phenomena of Spiritualism. and has refused; preferring to explain them without knowing any thing about them. -Now it is fitting that he should unite with the champion spiritual mountebank to investigate, not the genuine phenomena, but how these may be imitated, and to blacken with falsehood the character of men like Wallace, Varley and Crookes, whose shoes he is not qualified to unbuckle. We can only hope that the journals that publish so eagerly such unblushing falsehoods, will be equally swift to make corrections when the true character of these charges are proven,

The Sunny South.

The first snow reminds us of the fragrant orange blossoms and mild atmosphere of the Southern clime, of the many warm friends we have there, and awakens in us a latent desire to visit that inviting locality; and this more especially, on account of the urgent invitation of our esteemed friend Dr. N. B. Wolfe, of Cincinnati, to accompany him on a trip to Florida. The Doctor has recently leased his "Hotel Windsor," at Jacksonville, Florida, to Col. William M. Nichols, of Georgia, who has been in the hotel husiness for many ways while the hotel business for many years, making the houses he has kept very popular. The Kimball House of Atlanta, and the Parker House of Savannah, owe much of their reputstion to his management. Under the new regime we have no doubt the "Windsor" will soon be filled to overflowing.

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RELIGIO-PHILOSOPHICAL JOURNAL.

Is the Present Dwarfed by Religious Beliefs?

We find the following among a list of reasons given by Mr. Underwood, for regarding the religious belief of Christians as prejudicial to scientific progress:

"He who, regarding this world as of but little importance, is almost constantly contemplating the real or imaginary glories of another, or is perplexed and harassed with doubts as to whether he and his friends will be saved or damned, is not the man to give us great discoveries and inventions, or to take a lively interest in this world."

The religious man who perplexes himself with selfish fears of damnation is simply in a morbid state, or under a pernicious priestly influence, or fettered by some ghastly creed. Bul to say that the contemplation of the magnitude and importance of the interminable future as compared with the brief span of human life here, is prejudicial to man's inventive powers, is an error directly contradicted by notorious facts. Nearly all the eminently great discoverers and inventors have been men of profound religious convictions, entertaining a full belief in immortality. We need but mention a few that readily occur to recollection: Columbus, Newton, Kepler, Leibnitz, Linnæus, Copernicus, Galileo, Priestly, Franklin, Watt. Faraday, Agassiz, Livingston, Davy; -and we know not how many more.

Religion to these men was a help and a source of cheer and encouragement. Every one knows that instances without number could be named where the religious impulse -the enthusiastic belief in a future lifehas led to the most heroic and self-sacrificing achievements, as well as to the most glorious activities in mental research. To Franklin, one of the most practical of men. and one of the greatest in scientific discovery, it was a source of constant pleasure, as he himself has declared, to look forward to communion with the learned, the gifted, and the good, who had preceded him to the spirit-world. According to the theory of Mr. Leslie Stephen, Newton, Franklin, and the rest, were "dreamers." If so, their dreams helped them to do some good work in the world, and it is a pity that Mr. Stephen could not dream as profitably.

The "Tribune's" Quandary.

Whether the Reverend Talmadge, of New York, does more harm or good, is a question on which the Chicago Tribune is in doubt. That secular sheet thinks his descriptions of bad places and persons in the great city, so warm and interesting, that his hearers may want to go and see for themselves. It doubts, too, the effect of his harlequin gesticulations and pulpit contortions on the vital piety and grave reverence of the congregation.

"To doubt is the beginning of wisdom," as a sage and seer has said, and the doubts of the Tribune may lead its readers to conclude that a clown is fitter in a circus than in a pulpit, and that morbid and glowing pictures of vice, stirring the blood, but smirching the soul, are a pest everywhere. New York would be better without Talmadge.

Dr. J. K. Bailey is still moving on in the work. Give him calls, and aid in the practical labors needed. His home address is Muskegan, Michigan.

Dr. C. P. Sanford is lecturing in Kansas, and meeting with good success; he delivers from three to sixteen lectures in each place he visits. Has recently lectured in Manhattan, Ridgway, Carbondale and Burlingame. He expects soon to visit Gardner, Avon, Melvern, Pawnee Rock, Larned and other places on his call list.

Mrs. E. L. Saxon won golden opinions from her labors in New Orleans, during the prevalence of the yellow fever. For ninety days she afforded relief to an average of fifty women a day at her house, in the distribution of clothes, food, medicine and sewing Such have not only angel helpers but help the angels.

A fine present for Christmas can be obtained at this office, by purchasing "Journey of Life." a painting by Mrs. Sallie Mecracken. The purchaser can notionly derive pleasure by presenting this painting to some appreciative friend, but can also confer a needed benefit and a "Morry Christmas," upon the medium artist.

THOMAS HOOD, POET AND PUNSTER, WAS the subject of Mr. Applebee's lecture last Sunday evening, at Hooley's theatre. Mr. Applebee is said to be the best interpreter of Hood now living.

Capt. Brown and Mr. Vandercook have since last report, held meetings with good success at Marblehead, Lynn, Quincy, Weymouth and Londery, Mass. They will remain in Eastern Massachusetts till after the holidays, when they go to Western Massachusetts, stopping at Gardner, Cumington, and possibly Greenfield and Springfield. Friends in that part of the state can address them care of Dr. Beals, Greenfield.

Captain John Grant, of New Orleans, re. mained in good health all through the prevalence of the terrible scourge; and, though over eighty years of age, takes as much interest as ever in Spiritualism and its literature. Besides renewing his subscription for the JOURNAL, he has lately ordered a number of our best and latest works for his winter reading. Ripened in years and in knowledge, when his spirit departs this life, it will be prepared to enter the temples of wisdom and make a rapid advance in works of goodness.

EUROPE RIPE FOR REVOLUTION .- MABY of our readers will recollect the prediction of James Nolan-the spirit who talks at Mrs. Hollis-Billing's seances-that great changes would occur in Europe about 1880, The colossal bank failures in Great Britain, the attempts to assassinate an emperor and two kings within a year, the unrest in Russia, caused by revolutionists who have honey-combed that vast empire with secret political societies, the misery in Italy, Turkey and elsewhere, are indices of the coming revolution. Like the awful struggles of the confined fires just before some terrific volcanic eruption, they give timely warning. And it would now seem that Nolan may have been not far wrong.

Passed to Spirit-Tite.

HENRY WILSON, aged 65—father of Nrs. Dr. J. K. Bailey--passed peacefully and buoyantly to the higher lite, from his home, Sterlingville, N. Y., at the closing of the last day of Summer. In Joyous recognition of the traths of Spiritualism, to reunite with the companion of his younger days - the mother of Mrs. Bailey--who then had twenty-five years experience in the higher life asso ciation. Mr. Wilson became convinced of these glorious tuthe, in the Winter of D3-4, through the mediamship of his son them thirteen--involving powerfal phys-ical as well as many of the higher phases of mental phenomena. His later years have been occupied in setudying the philosophy of Spiritualism, which greatly assuaged the antieties of a lengthened sickness--con-sumption. He lived and died one of Nature's true no-blemen.

Meeting

of Liberab in Hall at 210 West Madison streat, Sunday, at 2:30 P. M., first speaker and subject to be chosen by the accience. Music and scats free.

Notice of Meeting.

The Liberals of Saranso, Mich., will hold an anniversary meeting at Shaw's Hall, Saranac, to commemorate the birth of Thomas Paine, on Jan. 23th. A good inne may be expected. Come and bring your wife. Good speakers and music in attendance.

By Order of Com.

Business Rotices.

DR. PRICE'S Handkerchief Perfumes, from their exquisite sweetness, have secured the patronage of persons of fashion and refinement.

WORK AND STUDY .- Seneca Park Industrial School, Students can pay one-half expenses in work. Address G. W. Webster, Bonair, Howard Co., Iowa. 25 15 18

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR.-Dr. Butterlield 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. 25-1511

DR. PRICE' Special Flavoring Extracts, Vanilla, Lemon, etc., are put up in bottles of full meas. ure, containing nearly one-half more than others purporting to contain the same quantity.

MRS. D. JOHNSTON, Artist, No. 26 Throop street, Chicago, Ill. Water Color Portraits a specialty 24-12tf

SEALED LETTERS answered by R. W. Flint, 25 E. 14th street, N. Y. Terms: \$3 and three 3. cent postage stamps. Money refunded if not an 21-23tf.

Coughs and colds are often overlooked. A continuance for any length of time causes irritation of the Lungs or some chronic Throat Disease. "Brown's Bronchial Troches" are an effectual COUCH REMEDY." 25 17

DR. PRICE's Cream Baking Powder, like other pure articles, has a valuation, and cannot be sold as cheap as the adulterated kinda.

THE PROPRIETOR Of Andrews' Bazar has been the first to prove that a fashion journal, of first qual: ity in every regard, can be published at the extra ordinarily low price of one dollar for twelve num. bers. Each number contains 16 pages of choice reading, beautifully printed. W. R Andrews, publisher, Cincinnati 25.17

ANOTHER FAT MAN REDUCED. H.A.Kufus, dealer in drygoods, Woodhull, III, writes: Botanic Medi-cine Company, Buffalo, N. Y, June 22d, 1878; "Gentlemen-Please find inclosed \$5.00 for which I DAVO LAKCO O bottle and I lost five and one quarter pounds," 25.17.

8. B. BRITTAN, M. D., continues his Office Prac-tice 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 infirmities peculiar to the female constitution by the use of painless methods and the most efficacions remedies. Many cases may be treated at a dis tance. Letters calling for particular information and professional advice should enclose Five Dol-24-26-25-25

SPENCE'S Positive and Negative Powders for sale at this office. Price \$1.00 per box. 24 1tt,

MRS. J. H. HART B, No. 26 Sheridan street, Au burg, N. Y., an experienced and first class Artist will be happy to receive the patronage of her friends. Daguerreotypes, ambrotypes or photo-graphs of the dead or living, are copied and en-larged to any desired size by her, and painted in water colors, crayon or indis ink, beautiful and dynable so they will be first size. 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 warrants all her work. Address her as above. 25 15 18

New Advertisements.

STEADY EMPLOYMENT. Men and work for the winter and epring at goid pay. We have the best combination for canvassers in the world. Wo guarantee you \$30 per week and expenses. Exclusive ter-flory and steady work for one year. Address A.H. Vilas & Co., 2 and 214 E. Kinzle street, Chicago. Illustrated Circu-lare and Samples free. 25 17 25 17 **Rules and Advice** For Those Desiring to Form Circles. FOR MALE BY THE AUTHOR.

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118 & 120 Monroe St., Chicago, Ill.



This work is written in the vigorous, iconoclastic year, which a so of aracteristic of its author, quoting fargely from the uc-trances and writings of elergy men to sustain his position. If and the summa of inters in related to the attempts of the Chris-han movement to control the government to be found ho-phono des where ease. Price \$1.58. Postage 3 Cents. For sale, whilesale and retail, by the actigic Philosophics: Publishing House, Chicago. By Rev. A. A. WHEELOCK,

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

Mrs. H. M. Barnard, of Washington, has been in town for several weeks. See Dr. Stone's reading notice in another

column.

A good Psychometer, is Mr. Mary Severance, of Whitewater, Wis., as thousands can testify who have tested her powers during the past twenty years.

Col. Eldridge and wife, are in New Orleans, and succeeding well with a fine class of thinking people. Mrs. Eldridge's mediumship is very convincing.

Biographical Sketches of prominent Spiritualists, 25 cents. "Watseka Wonder," 15 cents. The two sent to one address for 85 cents. You want them.

Mrs. H. M. Morse has been lecturing at Binghamton, N.Y., and our good brother, Lyman C. Howe, writes us that she gave good satisfaction, and hopes she will have plenty to do.

Prof. Carpenter, the well known lecturer on mesmerism and psychology, inaugurated a course of lectures in this city on the 23rd, at the West End Opera House, on West Madison Street.

L. Underhill, of Concordia, Cloud Co., Kansas, proposes to lecture in Northern Kansas and Southern Nebraska, and would like to receive correspondence from points where his services may be required.

DELAYED ARTICLES .-- We have filed for publication a large number of fine articles which we shall use at the earliest practicable moment. We hope our correspondents will exercise due patience, and realize that we cannot stretch our columns.

D. Howard Hamilton, "The Roughshod Poet," of Lewiston, Me., is out with a new poem entitled, "A Greenback Bombshell for Rich Men's Ears, or Politics in Rhyma." Single copy 5 cts.; twenty-five copies \$1.00.

THE WILLIAMS AND RITA CASE-We gave considerable space last week to extracts relating to this case from our English exchanges, and an instructive paper by Stainton-Moses (M. A. Oxon), whose every article, an eminent scholar says, is worth republishing, in this country. We bespeak for them close attention. These articles by disinterested parties possess a value that cannot attach to partisan writing or special pleading. We would especially call attention to the report of the B. N. A. S. Committee.

The Independent Age, published at Alliance, O., publishes entire and cordially endorses our editorial, To the Clergy of all Denominations, with these comments:

The following from the Rationo-Partosor Hicks. The following from the Rationo-Partosor Hicks Journ-Mat. we publich, adopting it as our own sentiment. We, therefore, ask the clergy to candidiy handle the sub-ject, and send in their namers and views to the A_{16} . Should any wish their names withhed, we will do so. Our questions are legitimate; presented in a fair, candid spirit. Truth on the subject is what we wish to elicit.

"Vicarious Atonement, of Heathen Origin" is the title of a pamphlet of forty-four pages, by R. C. Flower, published by the Independent Age Publishing Company, Alliance, Ohio. It contains in a small compass much interesting and important information on that subject.

Professor Wm. Denton will commence a course of six illustrated scientific lectures in Paine Hall, Boston, on Sunday evening January 12th, to be continued on succeeding Sunday evenings. He also commences a course at Lynn, Mass., on Friday evening, Jan. 3d; a second course at Milford, Mass., on Tuesday, Jan. 7th, and a course at Stoneham, Mass., on Thursday, Jan. 9th. He will probably lecture in Washington, D. C., In the month of February. Prof. Denton's subjects for his. Boston lectures will be: 1, The Fiery Beginning of our Planet; 2, How the World was made; 3 and 4, The Law of Progress as Represented by the History of Life upon our Planet; 5. The Ice Age and First Appearance of Man; 6, What the Scriptures of the Earth Reveal.

Universality of Spiritualism.

This number of the JOURNAL indicates to some extent the universality of Spiritualism. We publish articles all the way from New South Wales, Holland, England, together with those from various parts of America. Only want of space prevents our giving others from France, Germany and Russia. Dr. Peebles is also telling the people in his lectures, of Spiritualism in India, China, Africa and the Islands of the seas.

The Popular Science Monthly Supplement, for December, contains recent developments of socialism in Germany and the United States. The alcohol question. A Symposium by three of England's most noted Physicians. Malt-liquors, their effect on digestion and nutrition. American facts and Gladstone fallacies.

Dr. Wm. Wiggin, of this city, will remove to Grand Rapids, Mich., at an early day, to take charge of a healing institute about to be started there. The Doctor is an excellent healer, and has many friends in this city, who would like to have him remain here.

DR. STONE'S CONDENSED AIR CURE.

WEST WEBSTER, N. Y., Dec. 14th, 1875. DR. STONE-Dear Sir: In June, 1876, I was at. tacked with Inflammatory Rheumatism in my left knee, which gradually spread over my whole body, so that it became slmost helpless, so much so that I had to be turned in bed. I was unable to walk. my ankles being stiffened so that I could not bend them, my right hand drawn out of shape, and enfirely useless, and being unable to get my left hand to my head, I had to be fed for a long time. Isuffered constant pain and could only eleep for a short time, and then only by taking large doses of morphine I used every remedy that I could hear of, was treated one year by a celebrated physician of Rochester, and was finally pronounced incurable by three of the best doctors of the country. About the first of July, 1878, I was carried to your Cure. After taking four or five treatments my ap. petite began to gain, I could sleep better nights than I had in two years ' Since then I have been constantly improving. Have gained sixteen pounds in weight, have nearly recovered the use of my hands, and recently walked two miles, with but slight fatigue. A can truly say that but for your treatment I do not think I should be alive to write this. GRO. N. SHARP 25.17.

A. TOBACOO ANTIDOTE, manufactured and sold by J. A. Heinsohn & Co., of Cleveland, O., is ad-vertised by the proprietors in another column. The firm, we believe, is responsible, and the rem-edy is highly spoken of by those familiar with its effects

DR. KATNER, 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.

L.A. KOMINSTER, Magnetic Physician,-Many of our readers will be glad to learn of the arrival in Chicago of the magnetic physician, L. A. Ed-minster. The Doctor comes from the East, with testimonials from some of the leading people of that section, vouching for his superior magnetic power and the qualifications of a gentleman. He nees 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 imparts to the system vital energy, assisting na-ture to throw off disease. Those desirons of treat-ment 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 derived.

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By an inmience practice at the World's Dispen-sary and invalids' Hotel, lawing treated many thou-sand cases of those diseases peculiar to woman, I have been enabled to perfect a most potent and posi-tive remedy for these diseases. To designate this natural specific, I have named it

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The term, however, is but a feelie appression of my ligh uppression, it will be taked upport permitting the upper state of the value, while with easing its positive cash, and the apectal diseases incident to the organism of woman, singled it out in the eliman or consisting gene of an medical arcset, On its merit, as a positive, sake, and one that will, at all times and under any reportation as a physician fault of organism of woman. Singled it out as the eliman or consistence, and the apectal diseases incident to the organism of woman, singled it out as the eliman of the apectal diseases, and under any reportation as a physician fault of organism of the appendix of

THE CLERCY

A SOURCE OF DANGER

TO THE

AMERICAN REPUBLIC.

By W. F. JAMIESON,

SPECIAL NOTICE.

REPLY

of UTICA, N. Y.

TO A SERMON AGAINST

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By Rev. C. H. GARDNER, Rector of Trinity (Episcopal) Church, Utica, N. Y.

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BY MPTUMS. – Frequent head-sche, discharge falling into throat, sometimes profits, watery, tilde mucous, puralent, offensive, ea-ing to there, a dryness, dry, watery, weak, or inflamed systes, ringing in oara, dealiness, hawking and cough-ing to clear the throat, ulcerations, scabs from ulcera-voice altered, ansal twang, offensive breath, hupsired or total deprivation of scabe of smult and taste, dir-zhess, mental depression, loss of appetite, budges-lion, entisty of tosis, tickling cough, etc. Only a low of these symptoms are likely to be present in any case, at one time.

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RELIGIO-PHILOSOPHICAL JOURNAL.

A Nong of Peace.

BT MRS. M. M. G. BUTTS

Welcome, bright Christmas day, When all the nations 'round Shall clasp their hands from shore to shore And speed the joyful sound?

Then all the green clad isles. And all the tropic vales Shall echo back the glad refraiu:

"Sweet peace at last provails," 'Tis coming slow, but sure, The peaceful era bright: Oh, Christmas bells, ring in the day

Of peace, and joy and light! We will not hang our harps Upon the willow spray,

But gird our pesceful armor on, And seek the promised day.

Hall, blessed Prince of Peace, Hail, angels pure and bright, Inspire our hearts to love and praise On this fair Christmas night.

Nature Essentially Unknowable.

The more we endeavor to solve the problem of existence, to trace to their ultimate inception, (if such there may have been) the elements from which the universe was built-to grasp the causes through which creation has been wrought out to its present degree of unfolding, or to comprehend the essential nature of matter, and of those forces through which the universe has been endowed with life-the farther we extend our search in this direction, the more conscious do we become, that there are things in nature, which are too deep and too mighty for finite understandings to comprehend; and in our search after ultimate truth, we find, that at last the human mind falls back powerless, stunned with an overwhelming sense of its inability to fully fathom the infinite, or to grasp the ultimate, in its attempted analysis of creation or its elments. All the knowledge we possess, has been gathered from our observations of these changes which have been wrought through the application of force to matter, as it is constantly taking place around us. Man has noted down a few of these observations, and has deduced therefrom a seeming knowledge of the laws which appear to underlie such changes, and these accumulated observations and deductions he has dignified by the name of the sciences, or that which he conceives that he knows. But back of all these lies the great unknown, that inscrutable mystery of mysteries-viz, the origin of matter and of force and what it is that constitutes their ultimate and essential nature. What are thev? Whence came they? And whither are they tend. ing? We behold the universe as one vast thing of life, linked together in all its parts by those mighty forces, which vivify, and make it in all its fractions, one complete and harmonious whole; and yet we cannot comprehend it. We can neither completely unravel the history of its birth, if any such there were, nor can we fathom its destiny. This much, however, we do know; that amid all its mutations, progress is continually being made, and that matter and force, the material and the spiritual, are constantly advancing and attaining to higher powers, and being wrought out into through all past time laid buried in the bosom of nature. And from our observations of the pastwe have every reason to believe that the same process of unfolding, development, and growthwill be continued throughout the fature also. Farther than this we cannot go in our attempts to nuravel the mystery of existence, or solve the problem of our own, or the infinite ocean of worlds which surrounds us. And although we must rest satisfied with our present capabilities for acquiring knowledge, we have nevertheless the glorious assurance, that ultimate progress is the destiny of every soul which has grown up during the infinite past, from the simpler expressions of life below us, and which in the time to come will be wrought out, as we believe, with powers and capabilities, as much in advance of what we at present possess, as the human mind now exceeds those elementary manifestations of power which we recognize in the field of the physical force below us.

hold up his or her hands and bid them a hearty God speed in the timely and much needed effort. Brother Denton answered me at the time (some years ago) that he was not then at liberty to take up the critical labor. But now I hope he is ready, and it is my special desire that you will give him all the space and all the freedom which he and the A, J. DAVIS. subject require.

Christmas.

BY HENRY T. CHILD, M. D.

In the beauty of the lilies, Christ was born. The day of the birth of a perfect man! Though the councils have fixed the one we observe, it is only the ideal, the reality has not come in its fullness yat, but it is on the way, and it will come. Let us glance at the great work which the Crestor has been doing during millions of years in fashioning this beautiful world on which we live, and bringing it up to its present state of perfection.

Let us go back to the period when it was a mass of liquid fire, split off from its parent sun, and like a rebellious child, rolling in wild confusion, its chaotic condition rended by tremendous earthquakes, and volcanoes belching forth their mad fires, and all the elements rushing in rapid currents, what a turbulent child it was! How it must have disturbed the peace of the whole family of worlds! But the power of the Creator was there at work by laws fixed and immutable, fashioning and forming it for a far higher destiny than its present condition, for our world is in its infancy yet, but a baby world, a big unruly boy, hard to control or understand. But then as now, it was on its way to a grander condition than our feeble imaginations can conceive of. We need not dwell upon the wild freaks of this child of the Infinite. and helpless. but pass on to the time when the Creator summoned to his aid the teeming world of life, those wonderful and beautiful teachers that have played so important a part in taming this unruly child and bringing it into harmony, and clothing it with beautiful verdure and waving forests, and crownelared : ed its mountain peaks with the glories of heaven, and made its valleys a habitation for man. After millions of year's the time came when the Creator needed more efficient aid, and he said, in the figurative language of the Orient: "Let us make man in our image." The mission of man was that of a co-operator with the Creator in the work so auspiciously begun, the earth had become in some sense a garden, but a very rude one. The first men who came upon it were also very rude, and very low in the scale of being. We have no doubt they fell very often, for it is the nature of all children to fall, and this is one of the means appointed to strengthen and develop them; every of children. fail was an upward step, and so man in all ages of the world since he came upon it has been continually falling, not to lower, but to higher conditions. Man has always been growing stronger and wiser and the earth has grown more rapidly into order and discipline since he came to the help of the Lord against the mighty. We may imagine ple. that in those early days, as in our own time, after the most terrific and violent storms, which seemed as if they would have destroyed everything, all nature would smile in the most beneficent and quist manner, as if nothing had happened, showing that these great convulsions are a part of the those more unfolded possibilities which have grand work of development. Man's work everywhere is to co-operate with the Oreator in the development of earth to its highest conditions. Living as the primitive race did, naked and in rude caves or huts, they were still doing their work, but as time rolled on they began to build houses and afterwards cities, very crude and imperfect at first, but the types of better things to come. A city is a symbol of man as an individual, and of his condition. It presents all the elements of human character, and it represents a condition in which these elements are most rapidly and successfully developed, and when man has learned his true mission, and when every day shall be a Christmas, and more perfect men shall be born than have ever yet walked the earth,-then will able at law. model cities of perfection and beauty be built. The olden cities were types of men in their crude and barbarous conditions; there were walled cities, and strongly fortified cities, and there were Babels office. many. How many men are there to day, who live in Babel all the time? Their language is confused, no one faculty knows the language of another; still man has built many better cities than Babel. for he has an ideal of a true city within himself, though his conditions and surroundings have not enabled him to outwork it. Our modern cities with all their wonderful improvements, are but a prophecy of that perfect city that is yet to be built; not as at present, with magnificent and princely palaces, and grand and costly churches, rearing their tall spires, in heathenish custom to. wards a supposed heaven, and attempting to attract the attention of an imaginary Deity, while benesth their shadow are the hoyels of squalid poverty, festering with disease and crime. emy aboliahed. The model city, like the model man, who is to be; will fetain all that is good and useful of the bibited. present; and will add thereunto more than has yet een conceived by man, to render it a perfect home of peace and happiness, adapted to the highest and best development of individuals, and of the race. In the figurative language of ancient writers, its "walls shall be salvation, and its gates praise;" and "not one of its inhabitants can ever say I am sick." All shall be well, and their lives shall be devoted, in the beauty of holiness, to the unfolding of their own natures, and these of their follow-beings. That selfishness, which now crushas the weak and over-rides the poor, will not be known in those cities which are modeled after the perioet man in everything, for as man receives **VAI** and carries out revelations of the Divine, the desert shall blossom as the rose, and every valley shall be exalted, and every mountain shall be brought to low as to make perfect harmony, in which man's nature will be developed, and out of the book of his own nature man will draw the lesconsof its outer life, and co-operating more fully with the Crestor there will be a sublime unfolding of nature everywhere, and under his control and direction the elements and forces will come to be subservient to him, and will minister most abundantly to his comfort and happiness. The long desired millenium, or heaven on earth, will be found where sloue it ever can be found, in the pesceful and harmonious development of man, as a physical, and intellectual and apiritual being. May the time soon come to us as individuals, and as a race when every day shall indeed be a Christ. mas day in which perfect men and women are born physically and spiritually, because the conditions that surround them are so iar unfolded all(" that these results must ensue. Then will the vision of the post be realized:

And mountain sang; that stream of melody Woke in my beating heart a heavenly love, And gave me wings of light to soar above.

Our earth had bloomed into its Golden age; The soul had won its birthright, Nature brings Her tribute to the mind; here wiscet Sage Bears rule, and noblest hearts are sceptered kings Here Genius clothes the spirit with bright wings; And they are priests whose lips divine are burning With Poesy, fed from thought's living springs, And so they feed with Truth each spirit yearning And lead us to our God, forevermors returning."

The Coming Republic.

BY C. O. POOLT.

"And then aside the dust cloud rolled The Waster seemed the builder too Upspringing from the ruined old I saw the new.

Take heart!--- the Waster builds again---A charmed life old goodness hath; The tares may perish, but the grain, Is not for death." -

In the Declaration of Independence is found the governing principles of a republic for humanity. and the progressive intelligence and love of equal rights of our people, are, ere long, to give these immortal declarations form, life and practicability in a glorious constitutional structure of great beauty. The vestibule, or "Bill of Rights," will be that land, sir, light, water, electricity, magnetism and spirituality, are and shall be without price, inheritable and accessible by all men and women, and that the chief end of government is to prevent the sagacious, the grasping and the selfish from invading natural rights and oppressing the weak

The foundation or organic law of this freeman's temple, will be to aid and carry into practical effect equality, liberty and justice, and especially to promote human progress and harmony. In order to effectually attain these results it will be de-

That all legislative power is vested in achouse of representatives, composed of one from every organized county in the United States:

That the executive power, without veto, is vested in a president, elected directly by the people for the term of five years, and in case of vacancy the speaker of the house of representatives to act as president for the unexpired term.

Equality of all citizens before the law, without regard to religion, color or sex, and compulsory voting by every man and woman.

Labor or occupation compulsory for all under sixty years of age, and also compulsory education

All officers, clective; no selaries to exceed \$3,000 per year, and no office filled by the same incumbent for more than one term.

All railroads and telegraph lines over ten miles in length, to be owned and managed by the peo-

All private corporations to become co operative associations, with the stock thereof only held by the workers therein.

The general government to have exclusive power over marriage and divorce.

No person (or man and wife) to own but one farm not exceeding one hundred acres, or but one city or village lot for a dwelling, and but one lot for business, and all real estate forever exempt from taxes, liens and incumbrances.

A Thrilling Letter from Mrs. E. L. Saxon, of New Orleans.

From under the shadow of a great dread, quiet restored, and the incentive to action and self-forgetfulness over, I feel like one who had endured a great strain, and a horrible mental and physical lassitude possesses me. Like the Lotus eater, "We rolled to starboard, and we rolled to larboard; we are weary of action-let us rest." Crowding faster and faster comes the scenes, and actors of the three months' tragedy before me. I contemplate the greatness and goodness of the many; of the national forgetfulness of feuds, isms and bitternesses, in the generous struggle of

all nationalities in helping us to meet the three grim fiends, Death, Hunger and Nakedness. Of our people here, I am constantly reminded in thinking of them, 'of Scott's description of the desperate valor of the Scottish troops at Flodden field, when they made their isst stand, and fought around their wounded king,-

"Linked in that seried phalanx light, Groom fought like squire, and squire like kolght

All fearlessly and well?"

I recall with wonder now the utterly unprecedented panic that possessed our people on the first breaking out of the fever, before its terrible fatality was known. I feel certain that spirit power swayed the blindly-acting people to hasten them away before the quarantine was established, that forced us to remain in the plague-stricken city, else many a gay cavalier, fair young maiden, or joyous child would have added to the harvest of death. So, too, to the spiritualizing and ennobling influences of our open communion, and the positive teachings of the true spirit of religion, is due the great humanitarian spirit shown all over the land in a manner unknown to the world before. I begin to believe that the real intention of the Spirit-world is to sap and mire creedal organizations by spiritual facts. The clorgy dare not avow these facts, even if known; the laity believe and investigate in secret, and a wise priest or minister condones the fault or is conveniently blind to it, well aware as they must be that their open condemnation was fast exiling reasoners and thinkers from their fold.

I saw during the epidemic more fully than ever before the effect of religious or creedel teachings, in cobwebbing the mind with fear of death, hell and the judgment. A lovely girl of sixteen, child of devout Catholic parents, died, but previous to her death she was forced to hold in one hand a lighted candle, a crucifix in the other, and repeat the prayers of the church, whilst the devout elsters of charity knelt praying around. Only a few nights after her burial she appeared to both parents, a spirit maiden, to show "grand-ps was not such a fooi as they thought him" in believing in spirit communion. The Catholic says: "Oh, yes, in the church it is all right," but thanks be to God, whose mercy is boundless as earth, not one of his stricken ones pass away; that angels do not minister to them either in or out of the form.

In the carly part of the opidemic there was found in a desolute, lonely room a poor stricken boy; one of the adventurous northern boys, who had come south to seek his fortune, a mother's darling, handsome as a young Greek god. A good and noble woman, a devout Catholic, who had nursed me in the fever of '67, sat with me by his dying hed. He gave me messages to his mother, lence of death is only less beauteous and bountiful than the benevolence of life, all a law and a necessity.

DECEMBER 28, 1878.

Dark as seems the future before us, never was life more full of promise to the earnest, watching soul; and ere fifty years shall pass, the visions of to day will be but the siphabet of a philosophy, beside which all of man's boasted wisdom of the past, will be simple as a school-boy's lesson, and immortality will be a demonstrated fact, instead of a half doubted theory. E. L. SAXON. New Orleans, La.

Christmas,

BY J. F. SNIPES.

"Tis strange to see the humors of those men, These great, aspiring spirits, that should be wise."

Christmas is coming! So say a great many of the older, and many more of the younger people. In the minds of both what does "Christmas" signify? A religious sentiment or a joyous, social event or convention? The latter mostly, but whether it be celebrated as a day commemorative of the income of the "man Christ Jesus"-scross the water-or of the re-union of familles, the principal feeling is, that it is a holiday for pleasant reflections and enjoyments, sside from all theological dry-dust. Because it is understood to be a day for such sociality, Parson Wiseman, Elder Longface and Deacon Believe-it-all, for once, at least, throw off their super-sanctity, and clothe themselves with a natural unaffectedness. Men and women, throughout the world, as a rule, with all their professions of tenacious adherance to their different church doctrines, when they get out of their straight-jacket, take a hundred times more pains to sieze upon the elements of natural diversion than the dangers of the situation with their neighbors for similar indulgence would warrent, if the fatal consequences of such amusement were really believed to be imminent and sure.

It is historically disputed whether Christ was born on the 25th of December, or in the spring of tuo year.

Leaving the first advent, at Christmas time. we come to the second, as expected by the adherents of this dubious doctrine, who in New York recently convened in anticipation of the second coming of the same departed spirit. Rev. Tyng, Jr., whose ambition is equaled only by his attempts to provide opportualties for its gratifica. tion, and whose irregularities regarding some of the debts of his fashionable church I might personally speak of with little credit to his profession, was the prime-minister of the occasion. His opinion, as expressed to a New York reporter, was, that some morning we shall wake up and find all the good men of the city and world caught up in the sir with the Lord, leaving the cities to be governed by the same civilians, they being among the wicked, and with but few of the pulpits supplied, the ministers being among the good; although we would suppose they would be most wanted just then to prepare the rest of us

for a respectable showing in the dies iras. Such is the logic and assumption based on disputable Bible construction. And many others of the book-worshiping members of the convention agreed with him. But it was noticed they did not decidedly state the day nor the place; whether the new governor would come and mak quarters in Jerusalem or New York! This uncertainty is very embarrassing. It might also be well to know, if he dropped upon New York. whether by any natural means all the rest of the world could see him from the other side of the globe without taking ninety days to make the trip, and whether, when they came, the ninety days could be called the judgment day, and whethor there would be standing room only. Your readers, who do not care to defend the Bible more than they use it, as is the manner of some will remember it is said that Christ informed his frieuds that their generation should not pass away before he should come again. But it seems, according to the best acknowledged information, that he was mistaken; and there is little doubt of the mistake of these modern hopefuls. The time has been set, the disciples have assembled on the house-top in their reiments of white, but have come down again disappointed and rheumatic, postponing their reserved seats for another occasion. Vanderbilt, his millions and his Spiritualism, continue to interest and yex the public and the press. To many folks, the fact that a man should entertain any serious interest or belief in the subject of Spiritualism, is sufficient evidence of his insanity and incapacity for business. In the trial it has been attempted to show that Vanderbilt, because of his confidence in media, and his decis. ration that he really had evidence of the truth he acknowledged, was imbecile, and unable to construct a proper will. Reviewing the testimony as given by the several witnesses, Spiritualists and unbelievers, it looks as though the claimed spirit advice that he should place the monumental wealth mostly in the care of the son best capable of its preservation and enlargement and best use. Instead of dissipating it through a dissipated son, or unbusiness-like daughters, was the soundest counsel he could have received. Any way the skeptical have another instance of the acceptance of the claims of Spiritualism by one who was esteemed for his practical business sense and success, and that a man need not be incapable of due attention to his partially interests. in an ordinary or unusual degree, even to the extent of accumulating one hundred millions of dollars, because he makes a confession of faith in Spiritualism, and claims he has been benefited thereby intellectually and financially. One of the counsel for the breakage, a gentleman well known as a brainy man in politics, has been investigating the subject through the mediumship of a friend of ours, and although commissioned to prove the Commodore's insanity by reason of his faith, tells us that before he gets through with such stunders as he has already received, he himself may be in the same fir; indeed he is as ardent as a new convert. Considering the renewed impetus given to the subject, and the increasing influence it is exerting in the various churches, and in private life especially, may we not look for the time when all prejudice and ecclesisatical humbur, shall be displaced by rational Spiritualiam, the former dwindling down to the twentieth echo of an echo. 87 Loonard street, N. Y., Dec., 1878.

Mystery! Shrouded in mystery. Nature throughout is a riddle unsolved, How little we know of all its past history; What will its future be? This is a mystery: What was it fashioned from-how "was evolved.

Limitless! Nature is limitless. Boundlein is space with its other-bathed same, Plummet and line never sounded its deep abyes, Never bis talescope pierced its depths tathomiless; Endlessly upward, and outward it runs.

Infinite! Nature is infinite. Morning ne'er dawned on its uncading day; (Time was not born out of chaotic night. But his shuttle has over been speeding its flight, Endless duration, extending each way.

Mutable! Nothing is permanent Backward and forward the elements swing. From nebulous matter, to stars in the firmament. Backward sgain to each primitive element, This is the song they sternally sing.

Onward, and upward, eternally, This is the law that is stamped upon mind. Matter is simply the loom that is weaving. Soul from the forces, low down, it is leaving; Lifting It upward to things more rouned. G, A. L.

Detroit, Michigan.

MB. DAVIS COURTS ORITICISM.

A Noble and Characteristic Letter.

To the Editor of the BELIGIO PHILOSOPHICAL JOURNAL I am deeply thankful that you was moved to write me for an expression relative to the proposed criticisms by Professor Win. Denton, upon the geological parts of "Nature's Divine Revelations."

For this affords me an opportunity to say that, having several years ago incidentally heard that Brother Denton had found important errors in that large volume. I immediately wrote to him, urging him to prepare and publish his discoveries and criticisms, sesuring him, in all candor, that I for one, would thank him most sincerely. He will recall the fact that I urged him to delay not; because we do not want to be loaded with errors and contradictions in any of our books. This posttion is the only true stand for Spiritualists, Har. monial Philosophers, and Free Religionists generally. And if Brother Deston or any other equally candid, honest, and competent friend, of truth and progress, can aid the cause of scientific and philosophical trath by showing the mistakes of clairvoyance and mediumship, I for one will

All things grew harmonious; it seemed to me-No form but had its spirit; vale and grove

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The capital of the new republic either in the State of Illinois or Missourl.

New York, Dec., 1878.

Christmas Day is Here!

The day of kindly greetings, of joyous good will and humane sympathy, good angels bless the festi-

Not only does the Episcopalian grow more genial, but the Presbyterian's face glows with heightened grace, and Methodists and Baptists, Unitarians, Quakers and Free Religiouists forget the "fems," and meet and greet with paternal warmth. The solid and frank old infidel lets heresy alone and clasps the good hand of his orthodox neighbor with a tender yet hearty grip. The Spiritualist must fall into line, and keep Christmas as the holiday of good will. This may be the dawn of a time when not one but all the days of the year shall be so kept. Heaven speed that time!

So we lay aside all critical questions of the Virgin Mother, or the exact meaning of the Gospels, in the human and Divine nature of Jesus, and look into each other's eyes for the light and warmth of a love that lifts us all toward the realm of the Divine. We turn toward the joyous aspects of life. We seek to make all others joyful, and say: "A Merry Christmas good friends, one and G. B. STRUKINS. Detroit, Michigan.

Spirituations is in advance of materialism, and must ever lead in the path of progress.

and begged us to pray for him. I told him of God's goodness and mercy, of his entrance into a better life, of the unseen world, real as this, wallat my good friend prayed to Jesus and the virgin to save his soul. It was a sight to wring a heart of stone, to see him creep close to the edge of his low, poor bed, and beg me to hold his hand hard: "Let me isy my head on your knees; now put your arms over me, and I'll think you are my mother." Then he would mutter the little prayer that millions of children have prayed: "Now I lay me down to sleep." "I'll think I am a baby again, and home with my mother."

How close our hearts grow to each other, we two women, as we clasped hands and sobbed over the dying boy-both mothers, both many times bereaved, just as this northern mother was now being bereaved. She, my good companion, was an orthodox slave, I free as a bird from all beliefs. yet we were closely united in soul, and were not we ministering angels in the flesh? though only. two poor, frail women. ministering tenderness and motherly love to a dying, homelees stranger. Since firmly convinced of this glorious truth of spirit communion with those we call dead, I had lost no near friend, but soon my time to know, if it was indeed a sustaining knowledge, came. My dear, good husband lay very ill in one room; my soul's datling, my little eleven year old girl, was dying in another. I stood where the end was very near, holding her little hand. I had with me two friends, both women, both mediums, both of the purest and most spiritual natures. From early life I have been conscious of some unseen presence. that sometimes touched me. Buddenly I felt the old electric thrill, and the palpable touch upon my waist as of a living arm, a head reating on my shoulder. I did not speak. Suddenly my friend called out from the opposite side of the bed, "Oh, pray don't move; a spirit friend is embracing you, a groy-haired man. He has his arms about you, and bends his head on your shoulder." As if in confirmation of her word, the raps came all over the head-board. We three knelt around our dying flower, with hearts lifted in grateful thanks to the good God "who gives his angels charge concerning men."

My little one sprung fearlessly to the great unknown; no fear darkened her young soul. There were two families, the one ascended, the other here, and she know they awaited her, for her life had been passed amid the teachings of spirit communion.

Not three weeks after the death of this little girl, my son, s boy of ten years, was stricken with the deadly scourge. Not five hours after the first attack, when the physician had pronounced it fever, he called me to him, saying, "Mamma, if I die, put that table in this room, and sit here or. ery night with slate and pencil; I can write well. enough for you to read; I will get Lizzle, and we will come and tell you all we can of where we are; or I will any way, if I can." I begred him not to talk of this, saying he was frightened because his sister had died. "No," he said, "I am not one bit sirsid; I have never lied nor stolen. I may get too sick to tell you, and I want to tell you now."

He called his old favorite, the woman who had been with me since his birth, and consigned to her his pigeous, chickens, and birds, with the calm, cool wiedom of a man forty years old. Does this fally illustrate that death is only rendered terrible by the foolish and false ideas instilled into the youthful mind, in its tender and plastle period? We should teach our children that the benevo.

While to the unlearned in spiritual manifest. ations this method of conveying intelligence may seem mysterious, to those who have been quickened by the spirit there is no mystery.

Every breath is the result of a condition. Myery thought conceived in the human brain is the result of conditions.

DECEMBER 28, 1878.

RELIGIO-PHILOSOPHICAL JOURNAL

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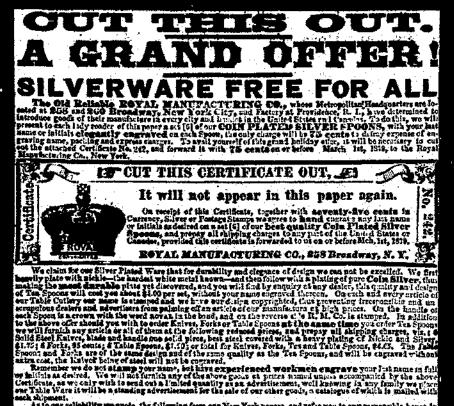
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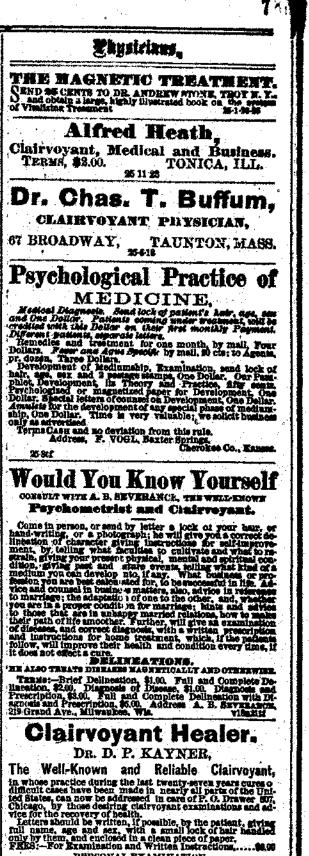
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DECEMBER 98, 1878.

RELIGIO-PHILOSOPHICAL JOURNAL.

Leasure of the Year.

BY M. A. (OXON), LONDON, ENG.

It is the wisdom of prudent men to endeavor new and again to gather up the lessons that passing events teach them. The end of a year is universally considered to be a time suited for such retrospects, and the present year has been especially fruitful in warnings that we Spiritualists should heed. Wherever we turn we find that phenomenal Spiritualism has been on its trial. In Ameri-ca you have been convulsed by the discov-ery that a profitable trade has been made out of mediumship; and you have had much edifying argument pro and con upon the cause. You have not overlooked the fact that the almighty dollar is responsible for much of the mischief. It is plain that, given bewildering phenomena, some of which are easily imitated; given conditions which would seem to be specially manufac-tured for the purpose of facilitating fraud; given a credulous public and some impecunious adventurers with more brains than principle, and you have the materials for the situation in which you find yourselves.

In England we have not yet got quite so far. We are familiar with the fact that you do things on a more extensive scale in America than we can attempt. But the same causes that have produced their effects with you, are at work among us; for we are made of the same stuff, the' a little less highly tempered, and, after all, "there is a deal of human nature in the world." If these causes be not attacked, if the ax be not laid to the root of the tree, we shall travel the same road.

travel the same road. Now, it ought not to be so difficult as it is to convince people that phenomenal Spirit-ualism, as it is at present conducted in pub-lic circles, is sure to produce a crop of mis-chief. Nor ought any observant person to fail to see that this mischief is all the more serious because the evil is mingled with the good, because it is so hard to say where the true ends and the false begins. Nor again, ought any careful observer to fail to see that it is extremely difficult, in a given case, to say whether the fraud originates with to say whether the fraud originates with medium or spirit; whether the invisible operators bring in, for instance, their own stage properties, or whether the medium is their unconscious tool, made to play a part as the mesmerizer governs the actions and words of his helpless subjects; or whether, again, the whole business is a financial speculation practiced by a shrewd rogue on a gaping audience. And yet once more, our careful observer ought not to fail to see that we, the sitters at a circle, are largely responsible by our state, by the conditions that we permit, and by both what we do and leave undone, for the character of the manifestations. We may attract to us the elevated and pure, just as we certainly do attract spirits very much the reverse by our evil tempers and our querulous behavior, by bringing to our scances bodies surcharged with food and drink.

There are other points, but enough has been said to show that the fixing the saddle on the right horse is not always easy. In-deed, I may say that no problem that I know of presents more difficulties; and that I know none in which cutting the knot is at once so easy and so misleading. We want a deal of patience to unravel the difficulty; and all our patience will not serve without much antecedent knowledge.

But one or two things are clear:

1. The results that we have obtained from public Spiritualism heretofore are not encouraging, and point to something wrong in

products of what we loosely call Spiritual-ism? are made free, is one of the most blessed Wherefore, as the end of the year's retro-

spect, may the Xmas bells: "Ring out the old! Ring in the new; Ring out the false, ring in the true!

Ring out a slowly dying cause, And ancient forms of party strife; Ring in the nobler modes of life, With sweeter manners, purer laws.

Ring out old shapes of foul disease, Ring out the narrowing lust of gold; Ring out the thousand wars of old. Ring in the thousand years of peace."

DEVOTIONAL SPIRITUALISM.

Being Short Sunday Exercises for Spiritualists.

[NUMBER TWENTY-SEVEN.]

[The thinkers and seers of all the ages have been 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 ap-pears under the above head, we do not thereby, necessarily, endorse it all.—En. JOURNAL.]

DISCOURSE.

In Luke's report of the words of Christ we find this saying: "The kingdom of God cometh not with observation. Neither shall they say, Lo here! or lo there! for, behold, the kingdom of God is within you."

Such an account of the kingdom of God has more right, even if recorded only once, to pass with us for Christ's own view of the essentials of "salvation," than the common accounts, even if repeated twenty times; for it was manifestly quite foreign to the disciples' own notions, and they could never have invented it. The more the meaning of the passage is sought, the more profound and rational appears the truth which it expresses. It is in entire harmony with all those notions of "salvation" which modern

Spiritualism inculcates. The soul of man has two garments, an inner and an outer one. The latter, or the physical, may be rended and destroyed. The former, or spiritual body, in which all life, thought, feeling really abide, is that through which the spirit expresses itself in the next stage of being. The co-existence of these two bodies during our earth-life, and their separation at death, is the central truth about which a rational psychology must revolve; it is, moreover, the key to the relation between mind and matter.

The existence of this wonderful dualty of universes; of an invisible and a visible world blended together by corresponding forms; of a spiritual b dy and a natural body coof a spiritual of uy and a natural body co-existing,—is recognized by all great poets in their most exalted states, and runs in threads of beauty and truth, here and there, through the songs of all nations. The contemporary philosophy of Germany, so far as it is not Sadducean, adopts this explanation of a spiritual body; as the writings of Schubert, Ulrici, Lötze, Immanuel Hermann Fichte, Professor Schöberlein, Julius Muller, and others, abundantly show. Even the so-called evangelical theology of America is beginning to arouse itself to a recognition. of the great truth, and we now rarely hear from its pulpits the old Pagan notion of a eed of the soul the a 'day of judgment. at the consummation of the ages. Spiritualism is fast infusing into all theologies its dominant and strictly Scriptural idea of the spiritual body. Even the Catholics begin to speak out. Mr. J. C. Earle (London, 1876), a Catholic writer, says: "The belief in the immortality of the soul is closely bound up with that of the spiritual body; for it is impossible to believe in the separate existence of the soul without a form and an organism. The soul can no more exist after death than it could before death without a medium through which it may receive and communicate impressions.

And now is the ballo of we can that all that is solubly sheet predom in this life, and in the name, is thought. Is there any-thing of real value in the end but this life ? Even in good feature, what is the core and the central life? Is it not the good thought that is in them ? There is no feeling worky of the name (tickling the soles of the feel, for example, is not worthy of the name), but is as dew around an idea; and it is this thes which pervalues and gives it all its reality which pervades and gives it all its reality and life.

We are sent here, toen, to think-that is admitted. But what are we sent to think? Why, what but that which is-and that is Infinite. Our business here, then, is to think the infinite; to find out divine thoughts.

"Impossible! vain!" a certain class of dog-"Impossible! vain!" a certain class of dog-matiats will say. But where is the difficulty if the instrument with which you approach the Infinite—thought—be itself Infinite? Is it not thought to Thought? To study all created things and their author is, then, the immortal destiny of man. Let him not be slow to begin the work even here. And let his thoughts be good thoughts; his influ-ences, good influences.]

RECITATIONS.

God liveth ever!

Wherefore, soul, despair thou never! Our God is good. In every place His love is known, His help is found; His mighty arm, and tender grace Bring good from ills that hem us round. In thy sorrows'swelling flood Own His hand who seeks thy good:

Soul, forget not in thy pains, God o'er all forever reigns.

God liveth ever! O my soul, despair thou never! Scarce canst thou bear thy cross? Then fly To Him where only rest is sweet; Chy God is great, His mercy nigh, His strength upholds the tottering feet. Trust Him, for His grace is sure, Ever doth His truth endure;

Soul, forget not in thy pains, God o'er all forever reigns.

IT SHALL BE WELL.

If thou shalt be in heart a child, Forgiving, tender, meek and mild, Though with light stains of earth defiled, Oh, soul, it shall be well.

It shall be well with thee indeed, Whate'er thy race, thy tongue, thy creed, Thou shalt not lose thy fitting meed; It shall be surely well.

Not where, nor when, nor how, we know, Nor by what stages thou shalt grow; We may but whisper faint and low, It shall be surely well.

It shall be well with thee, oh, soul, Though the heavens wither like a scroll, Though sun and moon forget to roll, Oh, soul, it shall be well.

INVOCATION.

Make our duties plain before us, O ever-present spirit! Let us learn that to live a true, a good, a beneficent life, is the one thing needful in Thy eyes. Help us to think, and to think aright.

We know, that our speculative opinions may drift and vary; our fleeting emotions may kindle and subside; but if Thy law of right be felt and obeyed, we cannot stray far from thee; for that law is thy representative in the soul. All belief in Thy personal nature or in our own personal here. after may vanish from the outward understanding; but from Thy law of right in the HOLIDAYS conscience-from the sense that meanness is meanness, and impurity defilement, and injustice wickedness, and the absence of love. inharmony and defect-we cannot escape; and so we cannot shut out Thee, God, from our souls. Establish us, O Spirit, in that divine law which converts the soul, and makes it a joy to do thy will. Keep us from presumptuous sins, from vain and evil thoughts; and cleanse Thou us from secret faults. Amen

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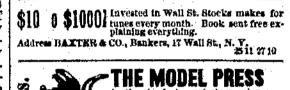
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Lecturers.

dropped; all are invited to make use of this column, who se-precisis in value. Lecturers. Mrm. According and the second state of the column, Mass. Mrm. All and the second state of the second state. Mrm. All and the second state of the second state. Mrm. All and the second state of the second state. Mrm. All and the second state of the second state. Mrm. All all and states and second state. Mrm. All all and states and second states and states and states and states and second states and second states and states a Mediums, Clairvoyants, Trance,



лиг methods.

2. When we look the question fairly in the face, we find that, in a majority of cases, the cabinet is the great engine of imposture. as well as the great obstacle to careful in-vestigation. I have been present at a great number of cabinet scances, and the general result in my mind is bewilderment and disappointment. No sane observer, without antecedent knowledge on the subject of spirit-intercourse, ought to be expected to accept as proven any fact in phenomenal Spiritualism on the evidence ordinarily furnished by a cabinet scance. Still less ought he to be expected to assent to that most portentous fact which is called materialization or form manifestation.

3. Public mediums, of approved power and of hitherto untarnished honesty, are falling victims to this state of things. Let them, and all who value their good name as mediums, insist upon sitting in public only on the most unequivocal conditions. Let them insist on this as due to themselves or as sensitives who are subject to an influence outside of themselves, under which they are not the guides of their own actions. And let us who investigate, aid them by declining to receive evidence on any other than these unequivocal conditions. If promiscuous dark scances were sternly discountenanced by respectable investigators, they would soon die the death.

4. And when all this has been done by way of purification, we shall always be liable to fraud and buffoonery until we purify ourselves; until we try to raise ourselves to the plane of spirit, instead of trying to drag spirit down to the plane of matter. We must recognize ourselves as factors in the manifestations, and study the spiritual conditions under which we can best come into relations with the progressed spirits, who alone can do us service, and leave us the better for the intercourse. This side of the question has been too much overlooked. We have not regarded the spiritual, the re-ligious aspect, if you will, at all sufficiently.

We must go outside the ranks of Spiritualism proper, to measure the religious influence that it has exerted, and is exerting in an ever increasing degree. The whole fabric of modern thought is interpenetrated with the outcoming of its teachings. One meets it everywhere. Ola dogmas and the erections that man has built upon them are sapped by it, and the crazy old edifice comes rattling about his ears. Here again you have outstripped us. But who believes now that this body of flesh, the seal of so many aches and pains, the cause of so much daily care, the incentive to so much that is earthly, sensual, devilish, will be raised up to trouble him again at some far distant day of judgment?

Who believes now, that if he does what ecclesiastical corporations have dogmatically decided to be wrong, or if he refuses his assent to all their dogmas in a bundle, that his body will be perpetually burned in a material hell?

Who believes now in the curions psalmsinging, which was the believer's heaven, but which most of us would find something very much the reverse of the beatific visionï

Who does not see that these dogmas are dead and inoperative, and that we are in the very threes of the birth of a new and a better era, when a simpler and a sublimer faith will be ours? Who does not trace the genesia of that faith to the new daring of men to think for themselves? And who does not see that that liberty wherewith we ! ic fact.

Eternal form must still divide Eternal soul from all beside."

Admitting the spirit-body and Science tell us that the fact of its being invisible to our coarse external senses, is no evidence whatever of its non-existence---the force of Christ's saying, "The kingdom of God is within you," becomes apparent; for we see that a man may thus carry with him the everlasting register, or meter, of his own thoughts, acts, and emotions. Thus every man's heaven or hell is the product of his own interior love or thought, influenced, or induced, it may be, by external causes. His world is beautiful or hideous, according to the good or evil woven into his own nature; and it becomes what it is, simply by the continued operation of the laws under which he exists; the laws of thought and of appro-

priation. Not by any immediate grace of God, arbitrary and partial, but by steady organic changes in the spiritual substance of their own souls, do the proud, the covetous, the sensual become humble, liberal, and pure. The evil and false things in us are removed, just as the old material of our natural bodies is slowly eliminated and quietly replaced by new tissues and organs,

How far a man may be responsible for his will-how far hereditary causes, early environments, taints of blood, accidents of obscure disease, and sensitiveness to influences from the Spirit-world, may affect and shape, that will, we cannot say. That is one of the mysteries for higher intelligences to solve. We have only to face the unavoidable fact: a man's heaven or hell is what his own will, his own affections, whether spontaneous or appropriated, and concurrent erroumstances of birth, education, and accepted influences, have made it. We may be sure, that so far. as he is irresponsible, divine justice will make amends for all that may seem at variance with it in the individual's lot; and as we advance in receptiveness to divine light, all seeming discord will be recognized as "harmony, not understood."

"There will come a day," says Immanuel Kant, (1724-1804), " when it will be demonstrated that the human soul throughout its terrestrial existence, lives in a communion, actual and indissoluble, with the immate-rial natures of the world of spirits; that this world acts upon our own, through influences and impressions, of which man has no conscionsness to-day, but which he will recognize at some future time."

Yes, the great philosopher is right; and these influences and these impressions we may court and appropriate; and the fault may be largely our own if we do not court the pure, the good, and the true. The day predicted by Kant seems to be fast drawing Immortality, and inter-communion near. with the Spirit-world, is already, to thousands of competent investigators, a "cientif-

HYMN, Shine forth, eternal source of light, And make thy glories known;

Fill our enlarged, adoring sight With lustre all thy own. To know the author of our frame

Is our sublimest skill: True science is to read Thy name,

True life to obey Thy will.

For this I long, for this I pray, And following on pursue; Till visions of eternal day

Fix and complete the view.

BENEDICTION.

The peace of God, which passeth under-standing; the light of God, which is true wisdom; and the love of God, which is reciprocity and highest life, be with us and abide with us all, here and hereafter, now and forevermore. Ament

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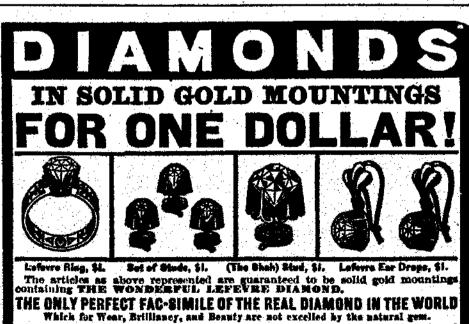
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