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INSPIRATIONAL ADDRESS.

Delivered Before the First Society of Spiritualists, in New York City, on Sunday Morning, November 24, 1878, by Mrs. Nellie J. T. Brigham.

PRAYER—EACH ONE MUST DO HIS INDIVID-UAL WORK—GREAT RESULTS CULMINATE SLOWLY—LEARN BY EXPERIENCE—"SPII-LED MILK"—WERE MILTON AND SHAKES-PEARE INSPIRED ?—GENII—THE OCEAN.

### [Reported for the RELIGIO PHILOSOPHICAL JOURNAL, by Geo. Herbert Mellish.]

### INVOCATION.

Spirit of Infinite goodness, our Heavenly Father, in thy nature we find the divinest Father, in thy nature we find the divinest harmony, therefore when we call thee Heavenly Father, we do so with the full understanding of the word. Oh, spirit of good, of light, of love, reverently and grate-fully do we come to thee and lift up our hearts as flowers lift up their heads for sun-shine and light; and we thank thee for the inspiration which thou dost send to us with hypothe hearts and grateful spirits. Oh humble hearts and grateful spirits. Oh, Father, we thank thee for the gift of exist-Father, we thank thee for the gift of exist-ence, for our faculties; we thank thee that we need not grope in the dust; that we need not bend under darkness, feeling all about us only discord and within us only sorrow; for all about us the shadows quiver and break to pieces by the golden lance of the morn; all about us the clouds shed and fly, and the supphine comes nouring down upon and the sunshine comes pouring down upon the earth; so our trials, our cares, our sor-rows, melt away when we think of the in-finite goodness and love which protects all things, and cares for everything, and what-ever the nature of the burdens, the physical weakness bearing still the bodies that are crumbling into deal, to add age, we know that mill hype and shall shine out in its dealers, the set at hat comes for the awarised into its immortal use and perpet-ual strength. We thank thee, then, oh, God, for the dispensation of earthly trials, for without them life would be meaningless and shallow, for trials only break the walls of this life that the ships of thy divinest grace and loveliness, thy loving spirit, can safely enter there. Oh, Father walking through the pathway of time, may thy children feel thy love and know thy nature is the smile of perpetual kindness; but while we pray to thee and thank thee for these gifts which thou hast given, we ask for those whose eyes are dimmed, a clearer light that they can see the path of thy angels, in the body and out of it, to help them into the better and fairer ways of life. Oh, Father, from out of human hearts may good im-pulses rise stronger and better, shining for the right and the truth; may there be a spiritual awakening in the hearts of thy children, and may our earthly selfishness fade away. May all that is low and degrading give place to the higher and better thoughts; as the mold sends up from its dark depths a spirit of holiness to the lily that climbs up for knowledge and sunshine. Oh, Father, through all the world, may human love proclaim itself; may brighter days open the pathway of humanity, bringing loving thoughts and feelings of purer holiness. Throughout the world, we ask, oh, Father, that thy children may not cling to that peculiar service which from time to time causes them to feel themselves groping, and building up in their natures a feeling of the necessity of ritualism, but rather may there necessity of ritualism, but rather may there be a kindly spirit of charity, of love, that which is the sunshine melting the ice of hard hearts and unkind thoughts; may there be forgiveness, brushing away all difficul-ties, and may there be a loving spirit of helpfulness, and may the divine spirit of the provide the guardian area of all the charity be the guardian angel of all thy children journeying toward heaven. We pray to these asking these for the good, the pure, the true in its divinest meaning forever more. Amen.

midst of progressive science, and take up the finest points of difference and unite them together, for God has so ordained it that this world is full of workers and not one worker. Each one has his own particu-lar work to do, and from his own stand lar work to do, and from his own stand, point is inspired by the divine spirit, and he does that work. But men sit in judge-ment upon results before results come. They take occasion to decide without knowledge, and say that there is no pro-gression, that all is black, dark, unsatisfac-tory and evil; but the great trouble is that they have not waited long enough, or in other words, they have decided too 'soon. Take Spiritualism for instance: A great and wonderful work is being done by it. If any thing could bring together the disinte-grated forces in the wide world of thought, and produce a certain wonderful attractive and produce a certain wonderful attractive power which unites the religious expression of faith in science, philosophy and re-ligion, that one force of attraction would be Spiritualism. But is there any one power, prophet or teacher, who can do it all? Great power has been given to some, and you have a seer living to-day, whose name will be great among the nations in the cen-turior that ere to come, but he could not do turies that are to come, but he could not do it all. Among the different mediumistic workers, when you try to compare them, you are endeavoring to do something which can never be done truly or fairly, for they are all different; each one has his or her particular work to do; each one may show to you some part of this glorious temple of thought and truth. But when a temple is erected the work is not all given to the stone-masons, nor to the architect, but each stone-masons, nor to the architect, but each one in the task, from the base to the dome, has his own part to do, and each one must do his own work thoroughly and well. So you have your different seers and philoso-phers; one acting in the wide field of scien-tific thought; another searching the paths of history for something to illustrate the great truth of Spiritualism; another sending the great life the of truth deep into the raceses lig t of truth deep into the recent of your spiritual and moral natures, exert-ing a certain potency there which is needed; so that each one of them speaks—each one of your lives has a certain field for it self, a path in which it is to walk, and there is not one which could say to the other, "There is no need of thee." So with me diums, each one is doing his or her special work, and the Spiritualists, too, are doing their glorious work, cutting the steps of something purer and better than the white marble, by which they can climb over the material to the divinest and highest Spirit ualists. Be not discouraged because you are not like others; only be yourself, truly, honest-ly, purely, nobly, and the mediumistic nature which belongs to you will take action. Heaven knows best what you are fitted for; only be yourself and leave the rest to Heaven. So in the outer world, you find that no one person could stand in these troubled times and bring to you that light, that which is hidden or swept aside, that which is end-less in government or in state. The principles of Christianity, of human helpfulness of unsectarianism, are not confided to one person and simply represented by him; but so broadly diffused-like the atmosphere which all may freely breathe and become strengthened and benefited by receiving it; yes, that is the spirit that we need to unite and make solid in the leading religions and questions of the day throughout Europe and A merica and to advance the progress of ideas and government. Donot be impatient. You know that spring does not do its work in a moment, nor does winter. You know it takes time to develop the physical body; first, the feebleness of infancy, then the tender satiny feet of the little child, feeble and weak, striving to bear and uplift the body, whose servant they are, and when you find after-wards, in the long years that come, the man or the woman shall be developed, so remember that the work of bringing elevating, progressive ideas into religion, of making men understand the truth and science of Spiritualism, and the work of purifying government, is a slow process, and it must be so to be healthy. Please remember that any great result that is ever acquired, is slow in its progression, and is so in propor-tion to the greatness of the result to be at-tained. All great results are slow in culminating. -When you think of the plan of government, will you please remember that all governments as they stand to-day, are not ultimates; they are experiments; but you seem to look upon them as though they were ultimates. They impress you with feeling, pain and They impress you with feeling, pain and suffering, because of what you do. A nation learns by its troubles, by what it suffers, by its pain and conflicts; and for all the fail-ures of your government, you will please remember that some great valley of this ig-norance has been filled up, and the experi-ance has been filled up, and the experience is a real positive gain. Think how great your government is, and then under-stand something of the qualities of the minds of the people, and you will see how difficult it is to govern wisely and fairly. Then while you examine the majority of our governments, look at yours and you will find out a higher law, a divine law, a more find out a higher law, a divine law, a more beautiful truth and purity than you have given them credit for. You find some of the people perverting the laws; they stand in the way of the law; they take its letter and not the spirit; it is because their self-ishness wants the letter. The only way to bring them to a higher stand-point is through their experience and suffering, and

ment, and make pure that which is imper-

fect to-day; no one person can stand in the

through the moral education of the people. Whatever in science brings to man the truth; whatever in philosophy opens a broader way; whatever in religion that teaches the truth of Christ from foundation to the very summit of the steeple; whatever brings truth down into every day life; whatever distributes it through all humanity, until we can understand what the teacher meant, when he speaks of "he in us" and "we in him,"--help to bring a better state for the government and for the people. It is by making healthy each little cell in the human body, that the body becomes strong, beautiful and healthy. So throughout the land you will find individual worth shall bring about at last the falfillment of the law, the purifying of the people, and shall bring to you such harmony and good as is only possible in growth and in development.

Why should a man who knowingly is low and animal, suffer remores hereafter? Does not the very fact of his transgression show that at each and every moment of his life circumstances have controlled him and not he circumstances?

It might seem to you that because a person is like an animal, ignoraut here on earth, that when he dies a merciful power would give to that man rest and peace hereafter, simply from the circumstances of what he did not know here on earth. There is a certain truth in this, but the subject is deeper than this mere surface you first look upon. You reason from the outer to the inner life, from matter to spirit. You know very well that a child is perfectly ignorant of the nature of heat, and unturally embraces any opportunity to test it; you see the nature of a child develops by experience, just as your nature develops by experience; you know that the flame is not only beautiful, bright and pleasant to the child's eye, but that it contains heat, and it will bring to the child suffering, if the flame course in contact with it. The child cannot know it except by experience, and soit reacher out and phone its hand in the fire, and is intered. You say that the child is ignorant and in the fire, and is intered. You say that the child is ignorant and interest by suffer because of that. It have suffer because of the act. It is simply God who speaks through law, and that law reveals itself. It is the law, and that law reveals itself. It is the law, and that law reveals itself. It is the law, and that law reveals itself. It is the law, and that law reveals itself. It is the will be burned and suffer.

Just in that way a person is spiritually awakened when he has been deadened by the influence of sin.

The Bible tells you, he that knoweth the master's will and doeth it, shall have power with many people; but he that knoweth not the master's will and doeth it not, shall have power with few people. Is it not plain to you that he who sins in absolute ignorance, has to endure suffering? They suffer by negation. If they knew the master's will and dit not, as is the case with many persons, then comes a deeper anguish, a deeper pain. Men are creatures of circumstances, and yet there are avenues of deliverance that you might control, but you do not, and there are circumstances that lie in your way, and yet you do not assume to control them. Man does not always realize this unfoldment or awakening in the other life, and we only wish we could show to you, give to you some illustration which would make this matter perfectly plain. It is a wonderful thing to do. Suppose, however, a person is led into evil by a natural chain of eircumstances, and yet he has a certain spiritual presentiment that he is doing wrong, but he goes on step by step—and, oh! how slight seems to be the first step. In after days, suppose a man awakens in the morning land, as it is called, when the dream of the earthly life has passed away, and looks down upon earth and sees a woman in darkness, agony, misery, physical and then looks back and finds that very one who was all purity—her feet were first led from the true path by him! Do you think he sufferments that was asleep, perhaps by the very voice of love—called into being that that contex to him when he finds that he has changed the girl'slife from purity by one act of his own selfishness. But you say the sin is not all his. True; but did not he awaken an element that was asleep, perhaps by the very voice of love—called into being that which opaned the door of all sin and suffering to that life. Oh human beings, you are blinded here, partly so at least, and in the twee were were were ind the the and suffering to that life. Oh inuman beings,

be straight, another may be wide, another circuitous as it is possible to be. Pour the water into the channels, and on the one side it will take ascrepentine course, while on the other side it will take the straight, wide channel. So with inspiration: by pouring into the mind of Shakespeare truths, the world has been able to appreciate and understand the facts which he portrayed. But, friends, we cannot draw the line to tell you just how far this inspiration is. But do not suppose that man loses any of his individuality, because he is inspired; inspiration strengthens individuality.

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> Is there a class of beings between man and man's disembodied soul called elementaries or genii?

We have never discovered, in all our experience, any class of beings between man and man's disembodied soul. We find individualized spirits, but as for the existence of primaries, wandering about in search of a body, or genii, these thoughts can best find their abiding place in the sepulchre.

So men's thoughts assume a life form similar to these elementaries?

No! That they show, themselves in certain individual force, is true.

Mrs. Brigham, at the conclusion of her address, in answering the questions propounded, recited the following poem, the subject having been handed in by one of the audience at the opening of the meeting:

THE OCEAN.

Type of the Infinite!

Spreading broad, and deep, and free, There is no better type of God Than the deep unfathomed sea.

Folding 'round the greatest isude, Holding islands in embrace;

So our loving Father stands,

In Him is our dwelling-place. When the ocean sings so deep,

Has it endless minstrelsy! While we wake or while we sleep.

### LECTURE.

### The choir now sang the hymu, beginning: "We are waiting by the river,

We are watching by the shore."

Mrs. Brigham took up the themes which had been placed upon the desk, and spoke as follows:

You see before you this beautiful flower, and accompanying it, is a card which says it was given by the spirit of Phebe Cary, through the mediumship of Charles H. Foster, [marks of approbation by the andience.] We can only say that receiving it through a medium of such noted power and gifts, accepting it as a genuine manifestation, a flower manifestation, it stands as a gentile token of Phebe Cary and her fine nature, and is one of the most beautiful poems she ever produced.

Can anything more or less than the spirit of divinity, similar to that of Jesus Christ, ever unite and make solid the leading questions of the day —either of Europe or America—which relate to a moral stand-point, to advance the progress of ideas and government, now in a state of unprogressiveness?

Certainly, nothing less than the spirit of divinity could do that work which is so great and so undeveloped. But if you suppose that the work is to be done by one person, you are supposing a thing that cannot be realized. No one person can stand in the religions world and unite all the separated opinions of this tangled skein of religious thought; no one person can stand amid the trouble, the strife, and the state of governWhat is the use of crying over spilled milk? But ought we not to take conrege and try to do better in the future?

Now our theological friends said in days gone by, that for all sins committed on earth there must be repentance before death. it would lead you to forget that passage of Scripture, which tells you that God's mercy endureth forever. But if you suffer physically for the transgression of physical laws, then reasoning from matter to spirit, you suffer morally for the transgression of moral laws. Do you know that sometimes in a careless conversation, you may give utter-ance to words that are sharper than knives to the person who listens; you may cause suffering that you cannot understand, and you do it in perfect ignorance. By and by, in some later reflection, your mind shows you what you have done. Now, can you see from that, it is natural to say that you will not try to do that again? You see that you will have done wrong through ignorance; and, if this is true, and you know it must be true. gnorantly you transgressed and broke the law. You simply go on from trial to trial, higher and higher, or lower and lower, and a person who is living a low, degraded animal life, is in a low or animal nature; yet there must be a law of his higher nature, a law of his spiritual nature. One lives carelessly, and it is that feeling of doing wrong -if he knew it was wrong-there is a feel ing within which comes from reason, and conscience is awakened. But people can silence its conviction; they can hush it under the alluring sounds of earthly pleasures, and so they continue to live, until as Paul and so they continue to live, until as Faul says, their conscience is seared as with a hot iron. Now when these persons pass out of the body, out of the earthly life of con-scious habits, what do they do in the other life? You may say they will suffer by ne-gation; that is, they might have sinned, though they had done well, or they did not do well, therefore they lost that knowledge. The opposite of knowledge is suffering, con-sequently they have suffered by negation, or they have lost the happiness that they might have had.

But is it really true that there is a certain suffering wherein a person does not know he is suffering? Yes. There is a suffering which is positive, as we may call it; there is also the active suffering, and that which is awakened in your ignorance. Now as to the natural results that a person experiences by negation that first, and when he comes to look around him, when his reason awakens and he sees that he is right, there is knowledge: here then comes the active suffering. But you say is God just when circumstances made that life of yours? We answer, is God just when the fire burns the babe's hands? Yes: God is just, for through pain and negation he gives you lessons which you never forget. It is not simply to please him, but to benefit you and purify you by that which you endure. Experience will certainly show you that we are correct in this matter. Sometimes in this life of yours, life announces its coming by that which is very much like the agony of desth.

I will find, and you will find, that there is such a thing as acute, intense suffering, which comes from an awakened conscience which once was hardened.

which once was hardened. You know the church tells you that the people are dead in sin, actually dead. Now there is no person actually dead. There are persons who seem to be so, but they can al-ways be awakened, and if not here they will be hereafter. But do not suppose, oh! you who look to a bright light in the Summerland, that after their awakening there will be only peace, happiness and joy. It is not so. If a person is thrown over the capstan into the water, and at last he is rescued -at first he seems to be dead; there is no respiration, the heart even is still, but after applying the right remedies, after laboring with intensest effort for a little time, the heart awakens and begins to beat again, and the breath comes once more. They will tell you when they can, that the going out of this life seemed to them to be a realization of all the experience of dying, and that while everything comes to them that they have passed through, it was very little in its pain in comparison to the coming back; that comes with anguish. Those who are dead in sin, as you would call it, are passing through that drowning state, spiritually speaking, only they cannot see; but when al last they are taken out onto the shore, and angel hands labor to bring them back to life and God's love, with their awakening conscience there comes pain, and then they see their wasted opportunities; see the stumbling block, which they have placed in the way of others.

Friends, perhaps you can understand this better when we tell you that for which you suffer most, is not for yourself but for others. You can bear pain in yourselves, but if you think you have laid the burden upon another life, then it is that it comes with double intensity. Nothing but inspiration can explain this question, explain this difficulty, and we have only given to you what has come to us by inspiration from the spirit-land, for it is there that the true awakening is. So when you say: "But should we not take courage and try to do better in the future?" we say yes, and there we are with you. When you look back upon wasted opportunities and look down, do not let the tears be blistering and scalding, but let them come like April showers, and awaken in you a spirit and a determination to lead a better life. Such efforts God sanctifies. The right will and must prevail, and all suffering works good to the end.

Were Shakespeare and Milton inspired, and, if so, by what power? If not, what was the primary source of their productions?

They were certainly inspired, and greater mediums never lived. Certainly Shakespeare and Milton were inspired. How? Milton was inspired by the spirit of God. But you say, was there any other mind like the genius of Milton? There was never but one Shakespeare, never but one Milton; there was never in all the world a reproduction of a character; but there are certain orders of intellect, certain orders of genius. Suppose Shakespeare and Milton had died when children, do you think there would have been no Shakespeare, no Milton? Not for this world, but for the other world. They would have had the samegenius. You must understand by that, in the Spiritworld there must have been minds proportionate to their intellect, and that these minds conveyed to them a certain inspiration. Remember a person's mind is like a channel; you know one river's channel may Still speaks on my God, to Thee. When you gate upon the waves Holding islands, continents, When you think of God's great grace,

From which there is no ballshment— Feel that this great voice shall speak.

Sounding, echoing on each shore, When you listen, you shall hear God's deep voice forevermore.

The choir and congregation sang to the tune of Greenville, the hymn beginning, "When the hours of day are numbered," after which Mrs. Brigham pronounced the benediction, as follows:

Oh, Thon, who dost give to those who understand.

Voices full of music from the better Land, Guide all thy journeying children from the gloom That rise within, out of the path of sorrow, anguish and of sin;

Lead them to life's golden gate, and bid them enter in.

That Undiscovered Country.

An unwavering faith in a life beyond the grave is given to few. All men, in moments of weariness and doubt, seek anxiously for visible analogies to quicken the hope of immortality. To some the vernal resurrection of grass and flowers from the brown decay of a dead year is full of promise. The re-lease of the butterfly, in its birth from the chrysalis, seems an affirmative response to the same longing; but a better analogy than all is the long and wearisome voyage to hitherto unseen terrestrial lands. When, after a half a life time, one sets foot upon a shore which had hitherto only been known to him by imperfect description, the sensation is that of the discoverer of a new world, and he marvels that so much could have existed unknown to him save by hearsay. If, he asks himself, a few hundred leagues of sea has kept me for a generation blind and deat to all the wonders and beauties of this Eastern world, why should I marvel that I am still blind to the greater, marvel that I am still blind to the greater, more wonderful and more glorious world beyond the veil, and beyond the tossing, "melancholy waste" of the ocean of life? Let this be to me the ground of a stronger faith, and a blessed prophecy of the reality of what we hope for 1—Kx.

### A Live Ghost.

The latest sensation in Hamilton township is a ghost story. It seems that a short time before the burning of the Isaac's residence, on Sunday evening, Jan. 5th, a ghost, bearing the appearance and wearing the apparel of a man, was seen walking through the barnyard by Geo. A. Robertson and Geo. H. Isaacs. It was also seen by W. T. Kendall, a school teacher, who met it face to face, and thinking it was a man politely accosted it with a pleasant "good evening, sir." Receiving no response, he raised his eyes to scan the man more closely and recognize him if possible, when lol and behold i to his great astonishment no man was in sight. We understand the gentlemen named, who are entirely reliable, and not at all superstitious, are firmly convinced that what they naw was a supernatural being. The story is strangely interesting, sending at 2000 from so high and truttworthy antherity. -Breconstoors (ind.) Benner.

# RELIGIO-PHILOSOPHICAL JOURNAL.

### FRAGEENTS FROM MY EXPERIENCE.

Eres SARGENT-Dear Friend :- The peculiar supul ences directly relating to mediumship I datahed in my last letter. The series might be extended, but I have filled the outline I sketched at the beginning, and to which I have rigidly adhered. Outside of and beyond the fact of mediumship my personal history has no place in these "Experiences," and perhaps its details would have little interest to any one. Even what has been accomplished by and through my mediumship, has been so little to what it seems to me it ought to be, I have constantly shrank from speaking of it. At times I have been so overwhelmed with cares that my sensitiveness was almost lost, and I have felt a sense of dreary loneliness impossible for me to describe; and then suddenly it would return with accumulated intensity. What has been given me to write, that have I written with care and conscientious effort. What has been given me to do I have done to the best of my ability. I claim for all of this neither honor or dishonor, for these writings are far removed from myself, and I place them among my mediumistic experiences. They have been my fountain of instruction, and the invisible anthors, my friends and guides.

I might extend the record of facts to almost any limit, but I have no wish to do so. I only introduce such as directly bear on the subjects under discussion.

It remains for me in closing to speak of circles and mediums and their relations to Spiritualism. I am impelled to do so because of their incalculable value to the cause-

There has been a tendency in some quarters from the first to slight and ignore both. This has had so much influence on some medium speakers, that when asked, "Are you controlled ?" they have replied with an offended air. "Only by impression; I rely on my own powers." At the same time these individuals if they should attempt to address an audience, or write an article, unassisted, would only confess themselves incompetents! It has been taught that the modern manifestations were a wave, like others in the past, which would go by, and leave us again to go forward by argumentation instead of facts. Still furthe it has been taught, that the time given to circles was wasted or worse than wasted, and mediumship anything but a desirable possession. The reason assigned for thus ignoring the methods of Spiritualism is that the word of spirits is taken in place of reason, and individuality is lost in a blind faith in their teachings. This may be true in some instances, but it is not necessarily, and is constantly repudiated by the teachings of the spirits themselves. We have been told that the idea that all can become mediums. is not only untrue, but permicious, and under the pressure, it is lamentable to notice the drifting away, particularly noticeable in the public journals devoted to Spiritualism from the record of phenomena into the sphere of ideas, where theorists and ready writers take the place of facts. If one will compare any recent number of any spiritual journal with, say one published twenty years ago, this difference will become strikingly apparent. This pride in personality, has been the first symptom of disloyalty to Spiritualism, and has been in too many cases followed by its disavowal. The trance medium was stigmatized with the slang term of "shut-eyed," and writhed under the appellation; and "table-tipping," became almost a by-word in the mouths of these teachers who had "progressed" beyond what they called the "alphabet."

All this sounds strange from that class who above all others receive manifestations as the only absolute demonstration of future existence, and base on them their knowledge of that life, and the conduct of this. Let us examine this ground in detail, for it is of vital consequence for us to know what is a proper course. If we are wasting time in circles, and in visiting mediums, then we should at once cease this waste and occupy our time in better pursuits. 1. The evidence of man's immortality rests on spiritmanifestations. Without them we could have no certain knowledge of the future life. I make this broad statement, including the manifestations of ancient times and of all races, but more especially is it true of the modern phenomena.



NOTES, GERM-THOUGHTS, FRAGMENTS. BY SELDEN J. FIRMET.

REASON AND THE SENSES

The Senses stand only in the presente of symbols of forms of ideas; the Reason stands is the presente of starnal laws, ideas, or things signified. The one deals with phenomena; the other with cause or executial forces. The first sees and knows phenomena just as the other feels and knows laws or eternal principles. The one deals with the secondary, the relative and dependent; the other deals with the primordial, the independent and absolute. The first beholds only appearances; the other the Being; the one beholds the shadow, the other the substance of things. Each is authoritative in its own empire. The one furnishing the tribunal of the other.

### PURE INTELLIGENCE.

Of necessity, all inquiries into the nature of the absolute are profound and spiritual. Our senses in their limited range, observe and deal only with phenomena. The phenomenal O, however, does not satisfy or exhaust us. Some revelation of the eternal nature and laws is our aim. No child is content with the cloud shadows that fly over the fields. No reason is content with the mere phenomena. Every soul desires to stand consciously and knowingly in the presence of the eternal and absolute nature, whose work the cosmos is. And not only do we desire to behold the divine power, but also do we long to feel, to apprehend, to realize in our own heads and hearts the divine essence —the eternal and impersonal intelligence, etc., etc.

FOWER.

The consciousness of Being is the ever-present sense of Power within us, and within all around us. Consciousness of power is the substratum of sensation. The ever and inevitably present sense of real existence, is the persistent consciousness of real power. Science, philosophy and religion, imply the unity, the eternity, and the ubiquity of power. Forces are multiple, diverse, phenomenal, and mutually transformable; Power is one, identical, aboriginal, eternal. Forces are visible; Power is invisible Forces are limited; Power is infinite. Forces are local; Power is universal. Forces are physical; Power is spiritual. Forces are effects; Power is cause. Forces are sensational; Power is transcendental.

The infant mind is a mere point of light, an aboriginal center of power, of intellectual force capable of absorbing light, truth, and beauty.

Man is the eternal student of infinite nature. All around him is the infinite field of the unknown, and irresistible attractions.

The more intelligent a soul becomes, the more power it gains over itself and its body.

All the forms of nature are become in the inmost spirit archetypes of *pure intelligence*. Ideas of God are the achetypes of nature's forms. Then rising up through the vital functions of the soul, become the centres of power, of intelligence, unclothed of gross "matter." Pure spirit is composed of eternal ideas. In nature these ideas are the models of creation. In man, they are the models of art in the Spirit-land, they are *pure expressions*,—each moment changing the contour of the soul; ethereal, luciform body.

Its own interconscious ideas declare the soul to be *dieine*—the centre of the awful intuitions of justice, duty, and deity; of love, purity and holiness; of light, liberty and moral law. It declares itself king, sovereign, Supreme Ruler over passion, and all low animal and selfish instincts. It claims the divine light to govern all sublunary interests in the name of God, Liberty, and Immortality. All, three sources unite to proclaim the transcendent nature and divinity of the soul. Of this pure nature, all men are made conscious at times, by those clear-eyed judgments, which convict us of ignorance, impurity, and imperfection. The names of our vices are the index of our spiritual nobility and divinity. All ideas of excellence come from within,



Several years ago, Mr. Divis, finding that I was writing criticisms upon various works profession to be af spiritual origin, wrote me a noble letter, and requested me to write a criticism of "Nature's Divine Revelations."

I have at length found time to write a haw pages, which I present to the readers of the Ren 1920-PHILO-SOPHICAL JOURNAL, for I believe that a large number of them have a sincere love for what is true, and have no desire to believe what facts do not warrant. Mr. Davis is a philosopher, as modelt as he is intelligent, and desires that truth alone should be accepted as such; nor will be be disturbed by a fair criticism of his youthful work.

I well remember the thrill that passed through me when I first saw it stated, that a young man, while in a mesmeric state, had dictated a remarkable book, which revealed the history of our planet and of man; a kind of Bible of the 19th century. When I saw the book for myself, some years afterward, and read the opening paragraph, which commences, "In the beginning the Univerceium was one boundless, undefinable and unim-aginable ocean of liquid fire." It seemed indeed as if a new sun had arisen in the intellectual firmament, and that a new and glorious era had dawned upon the human race. This was evidently the opinion of the scribe, Mr. Fishbough, as given in the introduction, after writ ing down from the lips of the speaker the whole of the book. He avers that "the book must have been dictated by some other and higher source of information than that accessible to the physical senses"; and he claime that that source is the spiritual world.\* He speaks of it as the production of a mind immensely exalted, and states that Mr. Davis, before commencing a new lecture, on each occasion spent some time in reviewing the manuscript of his previous lecture, and that therefore, though he claims no infallibility for it there is good reason for thinking that few, if any real inaccuracles, occur in the volume.

It is not surprising that he should have made such an estimate of this remarkable volume, for we find in it the grandest thoughts most appropriately and beautifully expressed; a bold enunciation of truths, at that time exceedingly unpopular, anticipations of the discoveries of scientists and the conclusions of the most astute critics; a breadth of intellectual vision, a familiarity with history, physiology, astronomy, biblical criticism and science generally, that, when we reflect upon the age and previous education of the author, is absolutely astounding, and to which the whole range of literary performance offers no parallel.

But although this is true, the work is not what many claim for it; it contains many serious errors, some of which I shall point out. Having paid considerable attention to geology during the last thirty years, I very naturally turn towards those portions of any book which treat of that science. If I find the writer's statements to be reliable when treating this subject, I have confidence in accepting his statements in reference to matters on which I am not so well informed. When I thus turned to the geological portion of the Revelations, I was surprised to find how exceedingly defective the work was in this department. On page 237 we read: "Chemistry will unfold the fact

On page 237 we read: "Chemistry will unfold the fact that light, when confined in a certain condition, and condensed, will produce water; and that water thus formed subjected to the vertical influence of light, will produce by its internal motion and further condensation a gelatinous substance of the composition of the spirifer, the motion of which indicates animal life. This again being decomposed and subjected to evaporation, the precipitated particles which still remain will produce putrified matter similar to earth, which will produce the plant known as the *fucoides*." And we are there told that the truth of this "can be universally ascertained."

Here we are told that light, which is now universaly regarded by scientists as a mode of motion, and no more material than sound, may be confined and condensed into water. Since water is composed of oxygen and hydrogen gasses, for light to be condensed into water, it would have first to be condensed into these the proportions in which they exist in water, which is eight by weight of oxygen to one of hydrogen. But we might as well expect to condense the ripple of a brook into chocolate candy. The wildest dream of the alchemists never began to equal this. But we are also told that after light has been condensed into water, and the water subjected to the vertical influence of light it will produce by internal motion and further condensation, a gelatinous substance of the composition of the spirifer, the motion of which indicates animal life. But the spirifer was a bivalve molluse or shell-fish, with spiral arms, from which it received its name. The composition of the spirifer must have been similar to that of the living oyster. How long would it be necessary for light to shine upon pure water before it would produce a gelatinous substance of the composition of the syster, with its limy shell? do not think that the speaker knew what a spirifer was; it must have been one of the most active of molluses, and it would be as proper to speak of the motion of a race-horse indicating animal life as the motion of a spirifer. Ages before the spirifer existed animal life was manifested in myriads of forms. These marvelous changes, too, are produced accord-ing to this Revelation, principally by condensation. We can condense steam into water, but the composition of the one is identical with that of the other. We can condense carbonic acid gas into liquid, and the liquid we can make into a solid; but the composition of the substance is never changed; and in no case does condensation produce an element in any substance that it did not previously contain. On the 238th page we are informed that gelatinous masses "breathed into existence the forms termed flowerless and marine plants, the highest type of which is the fucoides." Flowerless plants are divided by botanists into ferns, mosses, club-mosses, horsetails, lichens, liverworts, fungi and sea-weeds or fuci. Fucoides which were fossil sea-weeds, instead of being of the highest type, must have belonged to the fuci, which are the lowest. It is also improper to speak of flowerless and marine plants, for marine plants are all flowerless

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ductus and terebratuala occur." But the productus and terebratuala, were genera of molluses, and could not therefore by the between two entirely distinct sub-kingdoms. The statement is as incorrect as it would be to don't of mice and superrals being links between oystemend low

A matche still freater is made on another page, where this state that the radiata and articulata began "to assume the form of the scarpion and insect, between which the uci differmined upon by geologists sustain an intermediate position." What is meant by the "scarpion" it is difficult to say, as geology recognizes no such being. It probably stands for scorpion, as I find on page 266 "scorpion fishes," as we have on the 242nd page "scarpion fishes." But if scorpion or any animal allied to it is meant, and this I think is evident, then we have radiata and articulata assuming the form of the scorpion and insect. The articulata might, of course, be represented by both scorpions and insects, for they belong to this sub-kingdom; but the radiata could not assume such forms, for the grand characteristic of the radiata, from which indeed the name was given, is that the parts ray from the centre as rays from a star. The scorpion and insect are built on an entirely different plan, and are as far from the radiata at most as mammals are.

But it is also said that "the fuci sustain an intermediate position between the scarpion and the insect. Fuci are sea weeds; how can they hold an intermediate position between species of animals belonging to the articulata? If roses could sustain an intermediate position between spiders and butterflies, then might it be.

To expose all the errors, direct and implied, in the geologic portion of this book, would require a volume; but there are some very glaring ones made in reference to the organic beings of the Carboniferous and Jurassic eras that demand notice. In the coal period it is said (page 258) that "no busy insects would have diverted the mind with their musical hum." Yet insects existed during the period in great abundance and variety, and nearly all the orders were represented—beetles, spiders, scorpions, ants, centipedes, dragon-flies and chirping grasshoppers. Thirty species of insects have been found in the American Coal Measures alone.

We are informed (page 203) that the ichthyosaurus could live either in or out of the water and that this "can be inferred from the shape of its posterior sternum." The sternum is the breast bone; what can a posterior sternum be? A posterior forehead would be as appropriate and as probable.

Then it is said that it possessed "an adipose branchæ which served as a respiratory organ." "Branchæ is probably intended for branchiæ; there is no such word as branchæ; but branchiæ are gills, and to say that an animal has an adipose branchiæ, is to say in other words that it has a fatty gills, which is as grammatically improper, as it is paleontologically incorrect, as the ichthyosaurus did not possess gills but lungs.

Of the plesiosaurus, which is called plesiorsaurus we are told that it preyed upon the lower order of fishes and other infusorial productions. Infusorial animals are those minute organic forms, which are developed in infusions, when they are exposed to the air; it is on this account that they have received their name, which is therefore altogether inappropriate to fishes.

The megalosaurus (page 263) is said to have "two legs, which have been termed wings, from their spread and complex form." The megalosaurus, as any one can find by consulting geological authorities, was a land lizard, allied, as Buckland says, to some of our modern lizards. It had no wings nor anything allied to them, but had four legs similar to those of other land lizards.

We are then told that "it had two sets of fins connected with the side and top of the body." But the megalosaurus was not an inhabitant of the water, and fins would have been as much out of place to the megalosaurus, as wings would be to an oyster. We read, it would still have been considered a lizard

We read, it would still have been considered a lizard "if it had not had a tortoise-shell-like coating." If it had, it seems strange that no geologist is aware of the fact. The whole description given in the Revelations, is out of harmony with the facts as geologists are familiar with them; and although a whole skeleton of the animal has not yet been found, so many portions have been seen and examined, that its general form

Science has culminated in blatant materialism, and religion has lost its power over the minds of men. The age is to become hopelessly materialistic, unless these modern manifestations, demonstrate spiritual existence after death.

Hence the idea that these manifestations are a wave, already spent in force, and that hereafter we are to refer to the facts of its past instead of being able to point to those of the present, is most illogical and unsatisfactory. If the phenomena came, as is claimed, to meet an urgent need, then they should administer to that need, and no one can claim that this need is less urgent than twenty-five years ago. In fact, with increasing knowledge, more is demanded. The very engenness with which circles are attended, and mediums sought, conclusively shows the urgency of this desire of the human heart.

No, it has not ceased nor ever can, far beyond the abstract demonstration, a far more powerful influence enters. We all have dearly loved ones beyond the veil which shuts down before our mortal vision. We went down to the grave with them, and consigned the precious casket to the cold, dark earth. Then we have stood on the shore of the Sea of Eternity, the waves dashing at our very feet, and sounding in our ears the monotone of oblivion. Fogs and clouds shutting down over its dark waters, with not a star, not a ray of light to cheer our failing hopes, or whisper one word of consolation. Then have we found that Gilead had no Balm for our lacerated hearts, and vainly we sought for a staff for our support.

Science, with its proud self-consciousness, spoke in a voice cold, feelingless, unpitying; the stoicism of despair: "Is there light after the oil is exhausted? Is there heat after the coal is burned? Is there music after the instrument is destroyed? Is there song after the bird is flown? Life is a result of organic chauges, and mind depends on life. Love, affection, emotion depend on certain atomic relations; fool, then, to expect these, when the atoms are torn apart, and the combination no longer exists!

Religion presents the staff of faith in manifestations two thousand years ago, but subject to so many conditions that it yields little support in the crisis when most needed. Wearily the heart turns in this sad hour and demands a living fountain of evidence, which none of these supply. If the manifestations of two thousand years ago were true then the door is opened wide for the same occurrences at the present time. And, oh, if the dear one we mourn as dead, lives and loves us beyond the shadow, we shall not be content with the bare fast. The more thoroughly we are convinced, the more eagerly shall we avail ourselves of every opportunity to converse, and receive mes. asges. Tell us the channel through which these measages come is so imperfect, that they are unworthy of reception we reply, that all this we know, but it is the best we have and as far as it goes is beyond expression dear to us. What if we receive a meaningless communication, with the ex. ception of a single sentence that identifies its spirit source, we certainly have gained that much, and it is better than nothing. If we cannot have the blaze of day, we will excent with grateful hearts the smallest ray which pierces the darkness. If I am periabing with thirst, shall I not drink because the water is given me in a broken vessel?

The fatal defect of Spiritualism is that it has no standard of truth. It relies on authority as much as the Old Church does the Bible, which it discards for the communication of spirits. It is at present a mere aggiomeration of facts, a system of empiricism, without a fixed standard. All this must be changed before any great advance can be made.

Knowledge, in the popular and inductive sense, is by no means the highest element of the mind, soul, and character. Knowledge alone makes pedants, not philosophers, The greatest elements of character escape all dictionaries. and defy all attempts at pedantic definition. Love? Who shall define it? Yet we all know it perfectly just as it is in essence, in power, and in influence. No lauguage can define it: no life can limit it; no decay destroy it. Out of the infinite deeps it pours into us. The transcendental elements of character, are superior to all analysis, above all mere intellectualism, superscnsuous and supreme. Science alone can save man from ignorance, sin and consequent misery. It is not limited to physics, it deals with the soul and the secret emotions of the heart. It alone can wrench light out of darkness. It connects the whirr of a beetle's wing with the revolutions of solar systems; it re. lates the tad-pole to the archangel, and uncovers the secret ties which bind all things together in God,

Some men are great table lands---not the highest nor the lowest---but stand intermediate between valleys and the rocks, represent the temperate climates of the globe, Great orderly republics arise out of this middle region, Liberty and Law.

What a pity that intellects must dwell alone, far up in the clear cold air of ideas above the noise, as above the warm social firesides of the world. And yet this earthlife seems quite too short to attain these conditions in one person. Can it then be done, O my genius? How? Let passion become love, and cease to descend, and it must needs rise up bearing you to heaven. The human race burns the fuel designed to feed the fires of Heaven in the low sensualism of mere animal gratification. Save the precious fuel of the blood, nerves and brain, and genius would become common. Life forces are the fuel of genius in both its luminous and loving character. When this is lost, all is lost. Inspiration is combustion.

### (To be continued.) Copy-right by H. Tuttle & G. S. Siebbins, 1978,

### Religious Rivalry.

Considerable religious rivalry exists at Yankton, Dakota between two societies there, one known as Unitarians, the other as Universalists. They are each very anxious to outdo the other, and occasionally get up a festival or a dramatic entertainment; recently the Universalists gave a masquerade ball, which was largely attended, invitations being freely given. This seemed to give that denomination rather the start of the Unitarians, and their worthy pastor, not to be outdone, publishes the following advertisement in The Daily Press and Dakotian:

Unity church, Yankton, Dakota. Grand rally at the Court-house, Sunday morning and evening, Jan. 5th, 1870. Unitariana, Universalists, Jews; and all liberal-minded people who are tired of the superstitions and bigotries of Christianity, come and hear the truth of the hour--the gospel of to-day. Don't be coared or frightened away, but come, one and all. Sermon at 11 A. w. on "The Church of the Future." Sermon at 7 P. M. on "The Church of the Future." New N. H. THORNE, Pastor.

On the 239th page we are told that "the radiata and polyparia stand next in order." We might suppose from this that the two are distinct, but this is not the case; the polyparia is a class of animals belonging to the sub-kingdom radiata.

Speaking of the animals of "the grauwacke and clay slate system," or what we now call Cambrian and Silurian formations, he calls them "plants and vegetables," and declares (240th page) that no other species were yet existing. He, however, acknowledges that there were trilobites and innumerable shells. But if trilobites, which were crustaceans furnished with many facetted eyes, were plants and cephalopods, such as swarmed in the old Silurian time were vegetables, then crabs and lobsters are plants and cysters and cuttle-fish are vegetables.

As a reason for calling them vegetables, Mr. Davis states that "sensation had not as yet become a distinct principle. Sensation is an impression made on the brain or nervous centres by organs of sense, such as those with which animals are furnished. Molluscs destitute of the sense of feeling could never have lived; and the very fact that the old Silurian seas were paved with their shells is evidence that they had this sense at least. All the trilobites, of which there were hunddreds of species in the same seas, possessed eves, and and must therefore have had the sense of sight. In short, it would be just as proper to say that we are destitute of sensation, as to say that they were.

We read of such forms as "radiated spirifer," "orthospirifer," "scarpion fishes," but no such forms are known to the geologist, and the speaker might as well have spoken of star-fish-oyster, ortho-clamshell or tarantula fishes. If he called unknown animals by these names, giving no explanation of them, his statements regarding them convey no information, since we do not know to what they refer.

We are informed on page 289, that "as a link in the transition from the radiata to the articulata the pro.

\* Introduction Mainre's Divine Revelation, 16 page.

(To be continued.)

## Testing Mediums,

I am glad the JOURNAL keeps up the war on frauds. From the manner of conducting the scances in the Oak-ley-James humbug, I am forcibly reminded of the man Jennings, whom I exposed here last year. By the very boldness of the fraud, he hoped to avoid detection. I would make this suggestion in deference to the tender nerves of the Banner of Light and some others, who express great fear that the "conditions" will be destroyed; that at all scances the medium be allowed to enter the cabinet without any examination on the part of the committee, but with the distinct understanding that the committee shall, at the end of the scance, take charge of the medium and cabinet, and examine everything, even to ripping apart all the clothing, lining, etc.; agreeing to make good any damage that may re-sult. This certainly will not interfere with the "conditions," unless they be fraudulent. Let the commit-tee allow no confederates of the medium to go near, or have anything to do with, the cabinet. But if some may say that it is necessary that the assistant should be near to keep up the power, then let him do so. with the understanding that he, too, is to be thoroughly searched, even to the skin. A thorough and complete search after the scance will not interfere with any honest medium.

The ordinary committeemen at a scance are the easiest men in the world imposed upon. They seem to look upon a medium as too sacred to be examined. Why," Mr. Miller says in regard to Mr. James, when he presented himself for examination, "not one of the dozen persons composing the circle would examine That is it-they won't examine, and if they do, him." they do it in such a manner that he could hide a bush. I basket under his coat, and they would not see it. In the expose of Huntoon and Witheford, and later of Jennings, I waited until I was convinced of the fraud. I made but casual examinations, and thus encouraged hem to take as much paraphernalia into the cabinet as they wanted, knowing the more they had the better for detection. I did not expose them until they had gone through with "the show," and stepping forward with the committee, we took possession of the cabinet and demanded a thorough search. Now, in this way the tenderest nerved Spiritualist cannot say, "You broke the delicate chain." Let all committees demand this, and you will catch the frauds every time; or, rather, you will catch none, for they will see there is no chance to "get away with the goods." Of course parties giving scances in their own houses and cabinets, where they have everything fixed for trickery, you could not detect, but let Spiritualists refuse to patronize and recommend any mediums, who pretend to give full form materialization, who will not come out of their own house and give seances under test conditions.

Captain Gray is having satisfactory slate writing and other manifestations, and he will have no scances except under test conditions. The Captain has been in very bad health for nearly a year, which has greatly retarded his development. I have good tests at my own house with my wife and two or three friends; and if people would be satisfied with what they can get at home, and not want full form materialization, any half dozen honest, earnest investigators that will sit two nights in a week, during the winter, will get manifestations that will convince them.

In about ten days I will leave St. Louis, and take up my residence at Lake Minnetonka, Minn., twelve miles from Minneapolis, where in company with others, we are to build a large summer hotel, of two hundred rooms. The lake is one of the prettiest on the continent, and we have one hundred and eight acres of handsome ground that will be beautifully improved. I would like to get in communication with the Spiritualists of Minnesota, and if they have any annual meeting next summer, have them meet at our place. Yours respectfully, etc.

St. Louis, Mo.

G. M. JACKSON,

## FEBRUARY 1, 1879.

# RELIGIO-PHILOSOPHICAL JOURNAL.

## Woman and the Souschold.

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

Mme. Anderson has walked more than 2,700 quarter miles in as many quarter hours. She has walked into and through all preconceived notions of woman's strengh and endurance.

What enabled her to accomplish this gigantic feat?

In the first place, Mme. Anderson wore easy shoes; short, loose clothing; and walk-ing was consequently so natural, that every muscle was brought into play, while none were restricted. She could not have accomplished half her task in the ordinary hampering dress.

Dr. Harriet N. Austin, in her excellent little tract on "Health dress," very truly says: "A woman with bands hanging on her hips and dress snug about her waist, with heavily trimmed skirts dragging down the back, and numerous folds heating the lower part of the spine, and with tight shoes, ought to be in agony. She ought to be as miserable as a stalwart man would be in the same plight; and the fact that she can coolly and complaisantly assert that her clothing is perfectly easy, and that she does not want any thing more comfortable and convenient, is the most conclusive proof that she is altogether abnormal bodily, or else that she has not much idea of the grand

ense that she has not much mea of the grand uses to which her powers might be put." Another writer pertinently says: "The time has passed when woman must be pale, delicate, to be interesting—when she must be totally ignorant of all practical knowledge to be called refined and high-brod—when she must know pothing of the current nolit. she must know nothing of the current political news of the day, or be called masculine or strong-minded. It is not a sign of high birth or refinement to be sickly and ignorant. Those who affect any thing of the kind are behind the times, and must shake and air themselves, mentally, physically, or drop under the firm strides of common sense ideas, and be crushed into utter insignificance."

Good habits and proper dress, then, enabled Mme. Anderson to secure a perfectly healthy condition.

So much for the body; what about the spirit? An eminent physician, Dr. Shepard, says: "Her whole constitution, physical and mental, is in perfect equipolse. Her temper is of the sweetest, and that, without doubt, helps her to recover rapidly. Even in the last days of her walk, when she was awak-ened out of sleep that every atom in her body was crying out for, when she had no more voluntary control of her mind than she would have had if she had been deeply intoxicated, she uttered no petulant exclam-ation when her attendant, to startle her into effort, puffed a spray of hartshorn into her face.'

Now we have the whole secret.

The body properly developed and balanc-ed, preserves a happy subordination to the spirit which evolved it, as in turn it, also, develops the soul or spirit-body. This har-monious balance of life which has enabled the plucky English woman to do her work would enable us all to do nobler, better work, which would bless the world in which we live. Through this obeying of Law, comes the ability to accomplish feats which will seem as astonishing as the works of Jesus seemed to his disciples.

All power lies back of genuine harmonions lives. Neither the ascetic or the sensual can at-

tain that condition of Harmony which men call Heaven. It comes through a pure, nat-ural, sweet unfolding of a healthy soul in a healthy body. Of such is the kingdom, here and hereafter—the kingdom of good angels. NEW YORK CITY ITEMS. Mrs. Nellie T. Brigham still ministers most acceptably to the First Spiritualist Society. Her Sunday morning discourse al ways consists in answering questions which are handed to the desk during the singing. In the evening one subject alone is considered. An improvised poem always finishes her lectures.

which she received \$10,000 and a royalty. She made her model out of shingles with a She made her model out or shingles with a penknife, and procured a patent while Edi-son was taking a vacation. Her device is simply putting the rails in a box, in which is packed sand and cotton, upon a bed of as-phalt. Mrs. Walton is a natural inventor. One of her discoveries was stolen by a man who patented and used it successfully, and now she takes the precaution of carrying on her experiments in the cellar.

At the social meeting for January, in Sorosis, after the opening exercises, songs and recitations, and the introduction to the club. of a grand-daughter of Daniel Webster, Augusta Cooper Bristol recited a beautiful orig-inal poem, entitled "Victory." More duets and songs, and then Mrs. S. C. Hoffman gave a paper upon the question, "Do facts sub-stantiate the argument often advanced, that a business life for woman tends to destroy those qualities and virtues which are the pe-culiar charm and power of her sex."

Mrs. Hoffman advanced able arguments to prove that business life was not incompatible with woman's best development, while the essays of Mrs. Vandenhoff and Charlotte Winterburn advocated a differ-ent view. Mrs. I. G. Meredith gave a most admirable argument in favor of woman doing whatever was her duty to do, without detriment to the ideal It was enforced by ample historical illustrations. Mrs. Shephard (Kate Hunibee) gave an eloquent peroration in favor of the largest liberty for the careers of her sisters.

Mrs. E. Herman has very nobly given one hundred dollars for a "local habitation" for Sorosis.

GENERAL NOTES.

In arguing that women would make poli-tics purer, Mrs. Stanton told the Washington Woman's Suffrage Convention that the state of politics under man's rule in this country was such that it was impossible to tell whether or not the chief executive officer of the land was in his seat through frand.

Mrs. Emma Molloy is the only woman who has ever been invited to address the United Kingdom Temperance Alliance, in England. She is engaged in lecturing in Great Britain, for the good cause, every evening until the first of May.

The graduating class of Iowa Industrial College consists of twenty members. Six of these are young women, and one of them leads the entire class.

A committee of women recently waited upon the President with a memorial, claiming that he had ignored the women of the country in his annual message. He merely replied, in his non-committal way, "In my next message I will act according to the dictates of my conscience, and the best light I have."

Mrs. V. T. Smith was recently re-appointed City Missionary in Hartford. During the last two years, she has found situations for 2,500 unemployed persons, placed between 70 and 80 orphan children in homes, and won 30 or 40 dissolute girls from the error of their ways. Ought such a woman not to have a voice in law-making?

The recent Suffrage Convention at Washington, was an interesting occasion. Mrs. E. C. Stanton was president, and delivered the opening address, followed by Sara Spencer, and many others.

A delegation of ladies from the Convention had a special andience with Mrs. Hayes, in which two women from Utah, one of them, Mrs. Williams, a daughter of Brigham Young, laid their cases before her. They represented that if the anti-polygamy law was enforced, it would make outcasts of 50,000 women who now have happy homes and are honored wives. Mrs. Hayes replied with some general ex-

THE FORMATION OF PLANTS AND ANI-MALS, by an orderly development. An essay showing the untenableness of Darwin's Transmutation Theory, by Rev. Stephen Wood. 93 pp. Muslin, 50 cents. Paper, 25 cents. For sale, wholesale and retail, by the RELIGIO-PHILO-SOPHICAL Publishing House, Chicago,

The author of this work has shown strong powers of reason, yet manifests in many points that he is unacquainted with many of the strict philosophical facts and form-ulas so necessary to accuracy in detail, which detracts from the value of his gen-eral work. These inaccuracies are apparent in the statement that "heat is the pri-mary, natural cause of all motion"; or that, "heat, then, as the only force in nature, is superior and anterior to matter." Since heat is demonstrated to be only a "mode or manner of motion" the above statements cannot well hold good, since to have motion there must be something to be moved.

His failure in giving us a complete essay arises from his assuming a power, a cause, a God outside of, above or independent of nature; as he distinctly says, "God is no part of nature, any more than a cause is part of its effect,"

Can there be an effect produced by a cause without the cause being in some degree projected into and incorporated with the effect. Every such movement is transmitted force, conveying an emanation from the individual person or thing by whom or which it is developed, thus tranfusing the individuality as a cause-force to produce the effect.

When he says, "Matter is organized only by living forces, or by inflowing life," he expresses a spiritual principle, and while he aims at this principle all the way through, his endeavor to hold on to a supernatural cause weakens his argument. The book contains many excellent points and despite its errors and inaccuracies will be read with interest and profit.

HOW TO MAGNETIZE; or Magnetism and Clair-voyance. A practical Treatise on the Choice, Management, and Capabilities of Subjects, with Instructions on the Method of Proceedure, etc. By James Victor Wilson. S. R. Wells & Co., Publishers, No 737 Broadway, New York. For Sale, wholesale and retail, by the RELIGIO-PHIL-Osoburgert Publishing House. 15 mo. Paper OSOPHICAL Publishing House. 18 mo. Paper. Price, 25 cents by mail, post-paid.

This is a valuable little work with which everyone should become familiar. The growing interest in the subject is calling for just such works which will supply at small cost the much needed information. That information can be found in this volume, presented in a more concise, comprehensive and practical manner than in any work we know of. Do not fail to give it a thorough perusal and make it a careful study.

BERTHA AND WILLIE. By Mrs. H. N. Greene Butts, Hopedale, Mass. For sale by the author, price 20 cents.

Mrs. Butts has written many very interesting stories for the young, and they can also be read with much interest and profit by the elder people, among which we find "The Young Authoress," "Eda Darling," "Vine Cottage Stories," etc. Bertha and Willie were an orphan brother and sister, who did all in their power to make every one happy about them. The story is well told.

A Partial List of Magazines for February, 1879.

Scribner's Monthly. (Scribner & Co., New York.) Contents: Portrait of Ralph Waldo cier Meadows of the Sierra; To the Clergy; "We Met upon the Crowded Way"; A Sym-posium on the Chinese Question; "She was a Beauty"; In a Paris Restaurant; The Homesond Hounts of Emerger Versity SOG a week in your own town. Terms and \$5 out-SOG at free. H. HALLETT & CO., Portland, Maine, \$5 to \$20 perday at home. Samples worth \$5 free Address STINSON & Co., Portland, Mains. Homes and Haunts of Emerson; Haworth's; The Dead Master; Sonnet; The Fortunes and Misfortunes of Co. "C"; A Winter Morning; Little People; Falconberg; The Doom of Claudius and Cynthia; Opportuni-GOLD Any worker can make \$12 s day at home. Costly Out at free. Address TRUE & Co., Augusta, Maine, GO Chromo and Periumed Cards, no 3 alike. Name in Gold ty; John Leech; Gertrude; Ærial Naviand Jet, 10c. Clinton Bres., Clintonville, Ct. 25 15 26 1 gator; The Overflowing Cup; The Relations of Insanity to Modern Civilization; Potts's Inspirational Poems. Painless Cure; Topics of the Times; Home BY MES. NELLIE J. T. BRIGHAM, NEW YORK. and Society; Culture and Progress; The World's Work; Bric-a-Brac. Publishe' in numbers, semi-monthly. \$1 per year, or 5 cts, per number. For sale at the Religio-Philosophical House, Chicago St. Nicholas. (Scribner & Co., New York.) Contents: Frontispiece, "Helping Mother"; A Story of a Stone; The Shining Little House; Our Artist on St. Valentine's Day; WILL BE SENT FREE A Beantiful Bran-New Organ, together with a large Instruction Book, full of useful exercises and pretty picces, bozed and skipped, freight paid, to any address. We are the largest ma user to result of the original data of furd to make this aplendid offer. Dur't fail to address ALLEGER. BOWLBY & CO., Washington, War-ren Co., New Jersey. 24-363 Eyebright; "There was an Old Man of the Nile"; Birthday Rhymes; Modern Improvements at the Peterkins': Besieged by a Rhinoceros; About Violins; The Sad Story of the Dandy Cat; The Half-Timer; "Some Children Roam the Fields and Hills;" "Un-Children Roam the Fields and Hills;" "Un-natural History" Pictures; Teddy's Herces; The Nest on Wheels; The Origin of the Jumping-Jack; When my Ship Comes In; Rumpty-Dudget's Tower; Little Nicholas, and How he Became a Great Musician; Heimdall; Jottings vs. Doings; A Jolly Fel-lowship: La Chanson de Piliver: Polly Fer-ANNOUNCEMENT. THE VOICE OF ANGELS-a semi-m nihly paper devoted to asarching out the principles underlying the Spirit-nal Philosophy, and their sdeptability to every-day life. Ed-ited and managed by Spirita, now in its 3rd vol., enlarged from 5 to 12 pages, will be insued as above at No. 5 Dwight st., Boston, Mass. Price per year in advance, \$1.65; how time in proportion. Letters and matter for the paper must be ad-dressed as above, to the undersigned. Specimen copies free, 20-224 D. C. DENSMORE PUBLICATION lowship; La Chanson de l'Hiver; Polly Hersoy's Pet; New Domino Games; For Very Little Folk; Jack-in-the Palpit; Young Con-tributors' Department; The Letter-Box; Turkish, Electro-Thermal, Salphur, Vapor, and other Medicated The Riddle-Box. The publishers announce that on and af-BATHS, ter Jan. 1st, 1879, they or any book-seller or FOR THE TREATMENT OF DISEASE, newsdealer will supply the numbers of St. Nicholas for November and December, AT THE 1878, free (i. e., fourteen numbers for the GRAND PACIFIC HOTEL, - CHICAGO, subscription price, \$3.00) to any new sub-scriber for 1879. At first glance one would Entrance on Jackson street. in the past three years over fitteen thousand persons have been successfully treated and cured of the various discusse peculiar to this climate. Gur appliances are first-class in every partic-ular. 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The Europeans and other Novels. A Treatise on the Physical Conformation of the Earth, Presented through the organism of M. L. Sherman, M. D., and written by W. F. Lyon, Price, \$2.05, postage 10 cents. \* For sale, wholesale and retail, by the Religio-Philosoph ical Publishing House. Chicago. Narcotina Antidotum. and Awl; The Europeans and other Novels; The New Catholic Cathedral in New York; The Recent Great French Duel; Three THE GREAT MAGNETIC REMEDY. For the Cure of the Opium Habit. Are yon a victim to the use of oplum. If so more than any-thing in this world you want to break from this slavish thrail-dom. It is in vain to speed to the Will, bo the functions of the body have become so changed, that it is a question of an atomy and physiclogr, as well as of mind. 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The Eclectic Magazine. (E. R. Pelton, New York.) Contents: The Greatness of England; Prince Bismarck; Pictures from Venice; Lost Literature; French Home Life; My Walk; The Sun's Long Streamers; Macleod of Dare; The Old and the New Ideals of Women's Education; Back-gam-mon Among the Aztecs; Nuptura; Civilization and Noise; Notes on Afghanistan and her People; Observation and Memory; Two Modern Japanese Stories; A Sad Song; The Marquis of Lorne; Literary Notices; Foreign Literary Notes; Science and Art; Varieties. For frontispiece this number contains a fine steel plate engraving of Marquis of Lorne, Gov.-Genl. of Canada.

Wide Awake. (D. Lothrop & Co., Boston, Mass.) Contents: Kiss Me, Katie; Aunt Ruth's Valentine; Some Children's Books in Old Times; A. Pioneer "Wide Awake"; The Man with the Straw Hat; The Wind's Mistake; The Dogberry Bunch; Big Toe; Our American Artists; Sunsnine in Win-ter; Royal Lowrie's Last Year at St. Olaye's; Chick-a dee's Breakfast; The Story of English Literature for Young People; Questions; Don Quixote, Jr.; The Manu-factory at Sevres; A True Story About Pets; On Guard; Planting a Pus-sy; Lit-tle St. Val-en-tine, St. Val-en-tine's Mail-Boy; Tangles; P. O. Department; Music; Dogs; Shocky; Mr. Holmes' Dog, Jack; Sport and his Travels; A Cunning Dog; Old Watch to the Moon. Most of the articles are illu-strated, and add to the beauty and interest of this number.

The Psychological Review, for January, 1879, published quarterly, by Edward W. Allen, Ave Maria Lane, London, has been received. Its table of contents, which we here append, will show that it contains valuable and interesting papers. Contents: Is Immortality a Delusion?; Sister Celeste; Spiritual Philosophy in Relation to Death and Spirit-Life; Inspiration, No. 2; Reminiscence of George Thompson; Zetalethes, the Truth-Seeker; The Mound-Builders; Montanism; Materialistic Mysticism; A Geologist's Confession; The Seat of Evil.

The North American Review. (D. Apple-ton & Co., New York.) Contents: The Conduct of Business in Congress; The Mys-teries of American Railroad Accounting; A Statesman of the Colonial Era; Reconstruction and the Negro; The Empire of the Discontented; The Scientific Work of the Howgate Expedition; Sensationalism in the Pulpit; Medizeval French Literature.

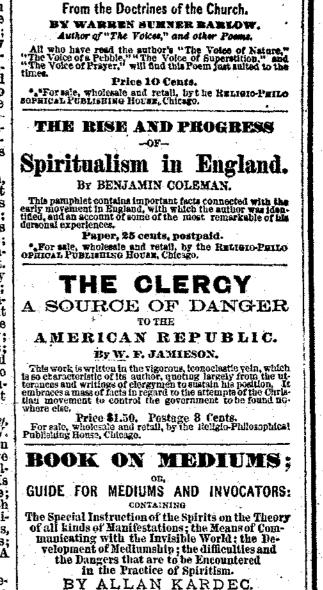
The Nursery, (John L. Shorey, Boston, Mass.), for youngest readers is indeed interesting and instructive to the little ones.

Babyland. (D. Lothrop & Co., Boston, Mass.) For young readers is as usual inter-esting and filled with illustrations.

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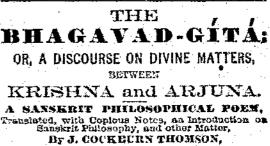
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MEMBER OF THE ASIATIC SOCIETY OF PRANCE, AND OF THE ANTIOCARIAN SOCIETY OF NORMANDY.

Mrs. Mary Andrews, of Cascade, has been holding circles for more than a month, at two residences. She will soon leave the city.

The Spiritualistic book, by Mrs. C. W. Lawrence, called "Do they Love us Yet?" is extensively circulated among conservative classes.

The Children's Progressive Lyceum con-tinues on the even tenor of its way, under the direction of its faithful Guardians and Teachers. It is utterly incomprehensible why Spiritualists do not give it their best thought, their labor and their children.

Dr. Clemence Lozier recently gave a reception to Sojourner Truth.

Anna Dickinson's lecture on the evening of the 17th, was an eloquent defense of the stage, and a striking presentation of its influence.

The ladies connected with the Homeo-pathic Guild, held a festival at Ward's Isl-and on Friday, the tenth inst. The five hundred and nine patients were severally pre-sented with a Christmas gift of some warm garment and some goodies.

The early numbers of the second volume of Mrs. Martha J. Lamb's "History of the City of New York," are in press.

The Vassar College Alumnæ Association met on the 11th at Delmonico's, about sixty being present. They wish to arouse sympathy and enthusiasm in order to demonstrate that Higher Education for women means a higher and nobler womanhood.-There were speeches, toasts, music and poems. They have contributed \$2,000 toward endowing a scholarship of Dr. Raymond, their late President.

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Fanny Palmer (Mrs. F. R. Tinker) is on the editorial staff of the Queen, the new society paper.

May Croly, the daughter of Jennie June-is playing successfully as Meenie to Joe Jef. ferson's Rip Van Winkle.

The Committee on Science, in Sorosis, Miss The Committee on Science, in Sorous, Miss S. E. Fuller, chairman, at its last meeting, had a paper on the "The Flora of Switzer-land," by Mrs. Lewis, which was illustrated by specimens of Alpine flowers. Mrs. Weld read an essay on "The Chalk Formation," and there was an article on "The Relation between Science and the Spiritual Nature of Man" by Miss Fletcher. of Man," by Miss Fletcher.

A number of Brooklyn ladies presented a petition to the Common Council, to prevent Mrs. Anderson from walking on Sunday, as it was a desecration of the day. That lady properly replied, that she shall think her opposers are consistent, when they cease to perpende how correspondent of Sunto pratronize horse cars or carriages on Sunday, or when they refuse to do or to allow to be done, unnecessary labor of any kind.

The Medical Society of New York City, has admitted ten women to full membership.

Mrs. Walton, of 63 West 12th street, is the happy inventor of a device for lessening the noise made by the elevated railway, by

pressions of sympathy, and the avowal that she was unable to do anything for them.

We give extracts from a letter by Mrs. Georgina B. Kirby, of Santa Cruz, Cal., to a friend in this city.

Mrs. Kirby is widely known as a brilliant progressive woman and a Spiritualist. She was a member of the famous Brook farm community, in her young days, and from her pen have come the best reminiscences of those halcyon days, which are extant, in Lippincott's and the Atlantic Monthly Magazínes

Mrs. Kirby is also the author of an interesting pamphlet, published by S. R. Wells, entitled, "Transmission, or Variation of Character through the Mother." She says:

"I have just read in the RELIGIO-PHILO-SOPHICAL JOURNAL, the address of Mr. Davis, on 'The Harmonial Philosophy,' and what is called Spiritualism, also Mr. Coleman's article on Re-incarnation, and both interested me greatly. I hope the clear, concise statement of facts as they are and they should be, will have influence for good. Spiritualism, alone, is very thin diet, yet its devotees, meager looking to others, insist that it is life-giving-the food of angels.

"It makes me a little blue sometimes, to think of the stereotyped circles, and the wandering mediums who preside, and then, again, comes the realization that the bitterness of creed is abating, and that people of all beliefs pass very much for what they are worth.

Knowledge comes but wisdom lingers.

"As to the Re-incarnation business. I read recently, a book in its favor, which made me feel as children do, when told in the dark an awful tale of murder in lonely woods, and of ogres who entice little children into their gloomy castles, feed on them, and then drop their bones into a dismal well.

"There is refreshing retributive justice in the Arabian Nights entertainments, but those forlorn little spirits and big, wandering friendless through immensity, without experience enough t , hang on to a hat-rack there, and yet wise enough to return and secure for themselves new earth forms, are the products of dark imaginations, still far-

the products of dark imaginations, still far-ther diseased, one would think, by oplum. "I read a paper the other night, before a sort of scientific literary society we have here, on, 'Is there a Science of Society?" I showed the sure decline and demoralization of our country in a few years, unless machinery gave leisure to labor; unless we gave up tinkering with benevolence, and hased our actions on justice-Providence had noting to do with crime and suffering; we made it, and we must mend it.'

### BOOK REVIEWS.

OUT OF WORK -by Mrs. H. N. Greene Butts, Hopedale, Mass. Price, 20 cents. For sale by the author

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CHICAGO, ILL., FEBRUARY 1, 1879.

To the Editor of the Religio Philosophical Journal:

Again I caution you. One case of fraudulentgranted-materialization in a neighborhood does more to break up the accursed dead set bigotry of the churches, than all the respectability of trath can accomplish. The common masses are mediumIstic-usy, more, they are intuitive, and believe, and the preacher labors in vain against

them, so they can see something like truth. As you live you are aiding the enemies of Spirit-usliam by your restrictive course. 'Let the ball roll! The truths will come out of the errors by and by of themselves; but I tell you, unless the nine-tenths, the masses, are allowed to take hold of this thing as they like, the clergy will hold them, and by and by turn them as executioners against a few intelligent Spiritualiats, and crush the whole thing out.

A counterfeit is just as good as the real, so it passee; and it converts. You had far better offer premiums for successful counterfeits, and send them all over the world. You burst out priest-craft by it, and knock all religious control of the people endwise. What could Christ have done as \* Pharisec, wearing a straight-lined waist-coat of religious respectibility? Whether the people believed him a fraud or not, they wanted to see him and hear him, and so it is with materializations. Nothing has spread the cause more than mater lalizations, false and real. Baldwin weakened the hold of the clergy here more than twenty lecturing and truthful mediums.

You seem to think you are fighting truths, and must fight with truth. I tell you, you are fighting bitter, accursed and enchaining errors, and you can fight them with their own silly, shilly shally weapons, better than you can with the burnished steel of truth.

How can you break down the sanctity of the Catholic for his stigmata and other spiritual miracles, but by duplicating them all around over the country, false or true. Burlesque the whole d-d and you exploded Respectable never, Salem, Oregon, Nov. 28, 1878. We publish the above letter because its plausible reasoning has become somewhat widely entertained, and some of our cotemporaries seem to be conducted in the manner suggested. For years the shortcomings of pretended mediums have been covered up, and cock and bull stories paraded before their readers, of which, when exploded, no mention was made. The counterfeit was passed for genuine until proved a fraud, and then it was quietly dropped out of sight. They have allowed themselves to be used as advertising sheets for these frauds, and have, week after week given them extended notices. Two or three gentlemen in the East have seriously engaged in the business of defending these impostors, believing with our correspondent that all manifestations are equally good so long as they convince. It is precisely the following out of the line of conduct recommended in the above letter that has brought all the disgraceful frauds and their exposures to the door of Spiritualiam. Had it not been for such false ideas, Spiritualism would to-day have been untarnished and have occupied a far higher position. We do not accept such morality as this, and if it be the outgrowth of the teachings of Spiritualism, then assuredly all its opposers have said is true, for they cannot speak with sufficiently burning words of its nnutterable depravity. Once for all, do we declare that we are not engaged in a cause which requires the assistance of fraud, counterfeits and rascality, to give it strength. We know the Christian fathers, and the church after them, taught that it was well to lie for Christ sake, but we do not believe that falsehood and deceit in the end ever gained any great result. There is no strength in falsehood. The deceiving medium is exposed, and what then becomes of his converts? We desire "the ball to roll," and do not intend to stop it, unless our correspondent means the ball of deception, which we think has already rolled far enough, and grown large enough, and that, we intend to do all we can to stop; and if Spiritualism is destroyed by this opposition, if it rests on rascality, and if to oppose theological error we must put on the armor of villainy, we have no desire to enter the lists. This, however, we are most happy to know is all false, and no such demand is made on us. It is the truth which shall conquer the world. It is by the truth that Spiritualism shall make its way. The suggestion to "offer premiums for successful counterfeit" manifestations, is a depth of moral obliquity which even the renowned "defender" of the East has not thought of! A great cause, which is the

### foundation of all religion and morality, offering a premium on rescality!

And for what? Is it because there is a dearth of honest mediums? Because we cannot have the genuine manifestations? Not at all, but because the frauds so far surpass the genuine, in being always at command, and of a startling character! The conditions for the true spiritual phenomena are so subtle and little known that it is impossible to predicate with certainty the result of a seance; the trickster allowed his "conditions," which are those of fraud, can state beforehand what the results will be, and can marshal his stock of "spirits," with war-paint, and plumes, tarlatan dresses, diamonds, etc., to the delight of the credulous. Before his brazen effrontery, the honest medium, who only can present the gentle raps, moving of a table, slate-writing, or trance message must remain unsought, and

in obscurity. We believe in the possibility of "materialization." It is taught by history, and a multitude of facts at the present time, yet this is a form of manifestation so easily presented by adroit tricksters when allowed their own way in managing the "conditions," that of all others it should be sub-

jected to the closest scrutiny. Because we plant ourselves squarely on the Truth of Spiritualism, demanding for it accuracy of observation and statement; demanding for it as the best and purest system of morality and religion, pure and noble lives; because we want mediums, standing as they do between the present life and the future, to reflect the purity of the spiritintelligences with whom they come in contact; because we will not herald fraud to the world as truth, and freely advertise the vampires fastened on the very vitals of Spiritualism, the cry is raised that we are Jesuits, persecuting mediums, and destroying Spiritualism! Forsooth, those who raise this cry seem to think that the good cause rests on falsehood, and in our attempt to pull up the tares, the wheat will all be uprooted! We have more faith in Spiritualism; and if honest mediums will examine our position, they will find that the JOUR-NAL is their best friend. We are and have always been first to present their claims; we know of what an inestimable value they are to the cause, and for the reason we rely on their truthfulness we make war on the counterfeits who steal their livery for the purpose of selfish profits.

We prefer a slower progress, and less startling phenomena, so that the ground is firm beneath our feet, and we are sure of every step.

Adopt the suggestion of our correspondent, and each trickster would attempt to surpass all others, and how very soon the "manifestations" would become such glaring impositions as to disgust every one but the all-believing Roberts or Hazard. We should think that this would be the best method of effecting a cure, were it not for the lamentable reaction on Spiritualism sure to follow. It is a mistake to suppose that a moral cause can gain strength from immorality. It is a mistake to accuse us of persecution because we will have no part with tricksters-and we are glad to state that we are constantly receiving assurance from mediums, from all parts of this country and from England, that honest, truthful mediums strongly sympathize with us in our endeavor to purify their noble calling from the shams which bring on them constant reproach and disgrace.

### Terriversation Tremendous.

Light has never endorsed Mr. The demonstropy Light has never endorsed Mr. James' mediumship in the materialising phase, because its editor has had no oppertunity to wit-ness its class of manifestation of spirit power through the agency of the medium in question; but it has published, as matter of news, accounts in this regard furnished its columns by corres-toresting. pondents. One thing we are confident of how-over, is the genuineness of his. (J.'s) development as a transformedium, as we have personally tested him as such. Our endorsement of Mr. James as a trance medium we now repeat with emphasis. We published accounts from Mr. Oakisy (partic-platic) of allowed metapolitics ularly) of alleged materialising manifestations given through Mr. James' instrumentality; but did not do so until we had first inquired carefully (both by letter and verbally) of friends in Brook-lyn concerning this writer-all of whom concur-red in endorsing him as a reliable man.—*Rittorial* in Ream of Ciels Zee Stib in Banner of Light, Jan 25th.

By such miserable subterfuge as the above, does the editor of the Banner endeavor to extricate his paper from the disgraceful position in which it is placed. He deceives nobody but himself when he thinks such thin whitewash can clean his record in the case. We unhesitatingly repeat what we have before asserted, that the Banner has practically endorsed James as a materializing medium, see editorial in that paper for November 2nd.

The editor of the Banner did have opportunity to witness the "materializing phase" of James' mediumship (?) and could have done so had he not shirked the responsibility, but his experience with Mrs. Pickering had made him timid, so he contented himself with listening to the fellows' adaptations from illustrious spirits and took home and printed in his paper a message from Mr. Vanderbilt (!?) which is about as characteristic of the purported author as similar twaddle to be found in the Banner columns. is of Charles Sumner and others.

In the Banner editorial of Nov. 2nd, the editor says:

\* \* \* Our thanks are due to Mr. Miller, for thus acting as a guide in bringing us en rapport with one of the fidest medial instruments into whose presence we have over entered.

Not a single hint here, nor in the context that he speaks of James only "as a trance medium." And supposing he had witnessed the materializing, (?) the scance would have been conducted after Hazard & Robert's patent method, as was Mr. Miller's, and his report would have been just as valuable as is Mr. Miller's, who wrote with such unction. \* \* \* \* "So far as the medium was concerned, not one of the dozen persons composing the circle would search him." The Boston editor says:

Our endorsement of Mr. James as a trance medium we now repeat with emphasis.

Will our amiable cotemporary kindly furnish his readers with some evidence to sustain this emphatic endorsement? For in the large number of messages from James, with which Jonathan Roberts has flooded the Spiritualistic press of the East, there is not a single line which proves the Banner's assertion, that James is a trance medium. "As matter of news," the old gentleman says he published the accounts of James' performances. News indeed! And forsooth what manner of man is he who can publish stories like those told by Oakley and Mr. Miller and suppose he is publishing neros ? It may appear that our remarks are somewhat incisive. How can they be otherwise and be just? The individuals who are parties to this affair either directly or indirectly, are of trifling importance beside the great principles which underlie the controversy. Let the editor of the Banner manfully acknowledge his error; let him own up bravely, that the Hazard-Roberts theory of which he has been chief supporter and disseminator is mischievous and untrustworthy; let him join the noble throng who believe in the principles enunciated in the "Hints to Investigators and Mediums" published in last week's JOURNAL; let his name be found with those of Denton, Sargent, Howe, Tuttle, Watson, Stainton-Moses and others equally well known, who endorse those "Hints" I and we will cheerfully work shoulder to shoulder with him, forgetting the errors into which he has been led through means unnecessary for us to mention in this connection.

The Editor's Trip to Cincinnati.

to the Opera to hear the wonderful singer, Gerster, on Thursday night of last week. the editor of the JOURNAL wended his way to the Illinois Central depot, where he found a section in a Pullman car awaiting him through the thoughtful courtesy of the gentlemanly Superintendent. Awaking next morning, he found himself whirling along among the picturesque hills that surround Cincinnati, and an hour later as he sprang from the car his hand was warmly grasped by that enthusiastic Spiritualist and wholesouled man, Dr. N. B. Wolfe, who escorted him to his hospitable home. After a most delicious breakfast made more palatable by the gracious attention of the Doctor's amiable and accomplished daughter, the newspaper man submitted himself to the guidance of his friend for a tour about town, and well was the work done. In the evening a few friends dropped in and a pleasant social time was had, enlivened with inspirational music upon the plano by a young lady who bids fair to equal our own Miss McAlllster. On retiring, the writer was shown to a bright, cheery chamber, where everything appeared calculated to induce pleasant sleep; no sooner, however, was the gas turned off than there seemed to the astorished occupant to be plenty of people in the room; as he lay quietly enjoying the novelty, these unseen friends made their presence known in many ways. In the morning the visitor found that he had occupied the room formerly used by Mrs. Hollis as a séance room during the time Dr. Wolfe was gathering the data used in his book, "Startling Facts in Modern Spiritualism"-a book of which A. J. Davis said, "It is a valuable and permanent addition to the literature of Spiritualism."

This solved the mystery of the pleasant midnight reception and the modest denizen of the Garden City felt that he was too much honored in this his first visit to the Queen City, in that he had been royally entertained by his host through the day, had received the courtesies of numerous citizens in the evening and then a spirit reception to finish the night. On Saturday, Dr. Wolfe took his guest by carriage to inspect the parks and beautiful environs, the trip was greatly enlivened by the brilliant descriptive conversation of the Doctor and his daughter, and the day like the previous one, was filled with unalloyed pleasure. At seven in the evening, the newspaper man, recruited and strengthened in body and mind, took the train for home. He will cherish the recollection of the trip as one of the pleasantest in his experience, and he feels sure that his readers will unite with him in thanks to Dr. Wolfe for thus making a green spot in the toilsome life of their editorial friend.

## Epes Sargent Endorses the "Hints."

### An Examination of Hudson Tattle's reply Just as thousands were eagerly hurrying

### to A. J. Davis' recent Address on the "Conflict."

Immediately after carefully and candidly reading Brother Hudson Tuttle's review of "A Crisis in Our House," I rather regret-fully said to a friend; "My use of the English language must be very imperfect, or else I have an unfortunate way of writing out what seems very clear to my own powers of comprehension."

The very first sentence that struck me with surprise in his reply, was:

"He has made it appear that a vital antagonism exists where there is no necessity of the least discord.'

Now, the term "vital" stands in my mind the same as the word "essential." Expressly to prevent the very mistake, which the reviewer makes at the start, I plainly said:

"In our house we behold two subordinates of many and various powers. Od the one hand, Modern Spiritualism, on the other, Harmonial Philosophy. These embodiments of great powers are from the same infinite Parents, and in justice they should appear amid the harvest of the centuries, as inseparable and eternal friends."

But there is affirmed to be a Conflict in our Household; yet I was exceedingly explicit (as I thought) in showing that the division exists, not in the vitals or essentials. but solely in externals, in the fruit, in the practical out-croppings thereof. My very words were:

"Notwithstanding all this essential harmonizaation of thought and aspiration, yet we hear dire discords in the public acts and speeches of these two great embodiments. If these powerful movements harmonized in their deeds, and if they con-fined all antagonism to the sphere of words, then some glorious ends might be accomplished."

Brother Tuttle overlooking all this at the start, or not seeing my true meaning, pro-ceeds to show, "in the sphere of words," that our house "is not divided and it shall stand." Of course in the sphere of words, as also in the essentials, there is no antagonism; and herein, therefore, we can walk together in love and wisdom, because in perfect agreement.

Now where is the conflict, the division? My answer was and is this:

"While harmonizing in essentials, Modern Spiritualism and Harmonial Philosophy directly anopposed to each other on the adaptation of means to en ds.<sup>1 11</sup>

Before considering this issue so distinctly raised, let the word question be settled. The Brother says:

"We always regarded the Harmonial Philosophy as another name for the Spiritual Philosophy. Brother Davis gave it that name, and they who received it at his hands preferred the characteristic title he gave it."

First of all, now, let us fix ourselves intelligently upon terminology. To avoid a repetition of "a confusion of tongues," I hereby withdraw the red flag, which so maddens the looker-on, and consent to substitute the less objectionable word "Reformation." In this connection I trust no one will feel opposed to the use of the terms, 'Modern Spiritualism."

Brother Tuttle gives a boundless significance to the word "Spiritualism." Such unlimited definitions are injurious to the cause of accurate and just thinking. The limita-tions of the human mind necessitates definiteness in the use of language. Every religious denomination in the world holds in its heart the broadest possible definition and application of its spirit and aims. These swollen definitions I have always objected to, as being not only unscientific and unsound, but as impediments to the develop-ment and growth in the individual which such magnificent definitions were designed to stimulate. Universalism has never flourished with its boundless definitions of its spirit and teachings. Brother Tuttle knows what meaning I have from the first attached to the term "Spiritualism;" and, right or wrong, it seems to me that he ought to recognize this definition when attempting to issue a commentacy upon my writings. With these remarks 1 leave the sphere of words, and proceed to answer the questions: "Where, then, is the antagonism?" It is (by me) thus stated: While harmonizing in essentials, Modern Spiritualism and Harmonial Philosophy, directly antagonize in the *sphere of public uses*. They stand opposed to each other on the adaptation of means to ends." It is now understood, is it not? that the word "Reformation" shall be substituted for the terms "Harmonial Philosophy"-trusting that "a rose with any other name will smell as sweet.' Now, in *practice*, in the sphere of uses, where is the conflict? Spiritual Reformation plants itself upon the spirit; Modern Spiritualism plants itself upon the spirits. S. R. works to elevate and refine the individual; M. S. works to convert the individual into a medium.

# LOCATION

A Lawyer's Characteristic Letter.

## James Writes us a Letter.

We are in receipt of a letter purporting to come from Alfred James, in which he 88y8;

I will come to Chicago, he stripped in your presence and such clothes as you provide for me put on my per-son, and if one or more forms come out of the cabined under these test conditions, you forfeit five hundred This is a decidedly cool proposition and

entirely characteristic. It will be noticed that he not only wants to name the sum we shall pay,-to which we do not object,-but also the conditions under which, if one or more forms appear, we shall pay it. There is nothing in James' "test conditions" which prevents his coming out of the cabinet himself, and we are inclined to think we can see through the veil formed by his words, and shall not be surprised to hear him soon assert that his body is transfigured and used to personate spirits while he is unconscious. We can assure him beforehand that, that sort of spirits have become monotonous to the people of Chicago, and will not be accepted as genuine. While a thousand spirit forms seen in his presence will not disprove his guilt in the Brooklyn affair, yet we are willing to give him a chance to earn five hundred dollars and prove his mediumship. If James will come to this city and give a series of experimental test scances under such reasonable test conditions as shall be made by a committee consisting of Col. H. F. Vallette, President of the Spiritual Conference; Dr. Bushnell, President of the First Society of Spiritualists; Hon. R. S. Holbrook, D. P. Kayner, M. D., and Mr. L. B. Firman, Manager of the American District Telegraph Company, and in the presence and under the supervision of said committee, and full forms of spirits shall appear we guarantee that the aforesaid James shall receive five hundred dollars upon order of the aforesaid committee and we will also publish a full account of the seances in the JOURNAL. In case said séances are holden we will insure him reputable witnesses by inviting from thirty to fifty gentlemen and ladies to witness the experiments. This offer to be open for ten days from and after February 1st.

### Prof. Crookes Flatly Contradicts the Tribune Correspondent.

Some weeks since the Chicago Tribune printed what purported to be a letter from England, but which bore internal evidence of having been materialized in this country, out of a small paragraph from the N.Y. World. The letter was introduced with large head lines, and in a manner to attract general attention. The same paper for January 22nd, prints a brief letter from Prof. Crookes, contradicting the Tribune's correspondent, and his letter is printed without giving it the slightest prominence, and probably was not noticed by one reader in fifty. Mr. Medill is not a very young man, but we will predict that he will live long enough to be heartily ashamed of the policy he gives his Tribune, in its treatment of Spiritualism and its investigators and believers .---Prof. Crookes' letter is as follows, Tribune heading and all:

## A Plat Contradiction. To the Editor of the Tribune,

No. 30 MORNINGTON ROAD, LONDON, N W., Jan. 2, 1879.—Although I am flattered to find that THE CHICAGO TRIBUNE of the 11th December, 1878, devotes two columns of its valuable space to a story of Spiritualism of which I am made the hero; and, notwithstanding the other dramatis personge in the romance include names of higher rank and attainments than I can venture to lay claim to, I cannot forbear stating that, with the single exception of the interview with Mr. Bishop and my declining to attend a meet-ing he invited me to, every charge and in-sinuation against me, which the letter in quartern contains is alternither follow question contains, is altogether false.

Trusting to your seuse of fairness to insert this letter in your next issue, I am, sir, your obedient survani ILLIAN CROOKES.

In a letter returning the slip containing the "Hints to Investigators and Mediums," Mr. Sargent writes:

"Of course every experienced investigator will choose to lay down his own rules and conditions, and be wholly untrammeled. But offered, as they are, as 'hints,' I see nothing in the series of rules you send me that I cannot approve of as wise and suggestive. To beginners in investigation they ought to be valuable in saving them from errors and impostures which might otherwise disaffect and discourage."

Mr. Sargent is, as our readers know, one of the ablest men in the ranks of Spiritualism, and we are pleased to add the weight of his eminent name to the list of those who endorse the "Hints."

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

Dr. Samuel Watson is engaged to speak in New Orleans during February.

Dr. Edwin D. Babbitt was married in Philadelphia, January 23d, 1879, to Mrs. Elizabeth S. Clark.

Giles B. Stebbins will speak in Lowell, Michigan, Friday, Saturday and Sunday, February 7th, 8th and 9th.

B. F. Underwood has been lecturing in Joplin, Mo.; lectured in Brazil, Ind., 25th and 26th; Zionville, Ind., 28th and 29th; Indianopolis, 81st.

Bishop A. Beals writes from Chebanse, Illinois, that his engagements there have been a grand success. He goes to Watseka, Ill,, to till an engagement.

Frank Baxter has been lecturing in Brooklyn the past month to the great satisfaction of our friends there. His tests, like those of Capt. Wilson, are very convincing.

Kerney Graves writes that the errors which inadvertantly found their way into the first edition of the "Bible of Bibles." will be corrected and expunged from the third edition, which will soon appear.

The friends in Saranac, Michigan, have arranged to hold a celebration on the anniversary of the birthday of Thomas Paine. January 29th, at Shaw's Hall, conducted by J. L. York and others. Speeches at two and seven P. M. Social dance at nine P. M.

E. V. Wilson will speak in Springfield, Massachusetts, during February, 1879. His engagements are for each Saturday evening, a question meeting; for each Sunday at three o'clock and half past seven P. M. lectures. with tests of spirit-life. On each Monday evening a seance at Sweriger's Lower Hall, Beach street, Springfield. He will speak any where in New England on Tuesday, Wedneeday, Thursday and Friday evenings, on reasonable terms. After the 10th, address him at 39 Centre street, Springfield, Mass.

S. R. believes in the authority of the interior voice; M. S. believes in "a thus saith the spirits."

S. R. would establish educational institutions; M. S. would everywhere institute circles for spirit communications.

S. R. would work in society and upon government with love, and justice, and wisdom as guiding principles; M. R. would (does) depend upon invisible powers, spiritbands, occult forces, and other mysterious agencies, to correct abuses and overthrow enemies to (its) truth.

S. R. believes in the omnipotence and redemptive power of principles; M.S. believes only in the "series of facts," which constitutes its whole importance to mankind.

S. R. teaches the spirit to rise up and realize its own inherent immortality; M.S. teaches that all "evidences of man's immortality rest on spirit communications."

S. R. says that a man once fully in possession of such evidence, should thenceforth appropriate the priceless riches to the upbuilding of his character and usefulness: M. S., in practice (regardless of the theory of its teachers) keeps the individual fascin-ated, and devoted to "further communications."

In a word, relatively, Spiritual Reformation is vitally concerned with the progress of truths and principles in the individual and in society; while Modern Spiritualism is, in actual practice, just what it was at the beginning, a series of very materialistic experiments with mediums to demonstrate the existence of another world. And inasmuch as a stream can not rise higher than its source, so Modern Spiritualism, which began with a series of mysterious facts, will continue as a movement replete with mysteries, occultisms, surprises, charms, incantations, superstitions, and demonstra-tions of a future life. It began in the external, it will continue in the external, and it will become historical. 100 Brother Tuttle, says:

"Perhaps the attendance at circles is sometimes carried to extremes. What does this show? That all circles should be condemned? This would be a most illogical conclusion. Were there no circles,

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# had there never been any held, were there no modiums, what would be known of Spiritualism?"

Here my Brother confesses in open court that "Spiritualism" would have no exist-ence were it not for circles and mediums. And yet with no firmer foundation he gives a definition to Spiritualism that finds no limitations in a boundless universel "Should all circles be condemned ?" he asks. We answer, no! Spiritual Reformation, on the contrary, would organize circles and develope mediums, and study them and their governing laws and conditions, and perpetuate them and multiply them. What for? Not for private and selfish purposes, not for money and excitement, not for the gratification of intellectual idlers, not for promoting fortune-hunting schemes; but wholly and sacredly and solely for the only justifiable end-to convince an honest doubter, a sincere skeptic, that the interior man is immortal.

But Modern Spiritualism is a babel of discords, a house overflowing with dire con-flicts; because its circles and its mediums have been, and are, employed for thousands of uses that are evil-for purposes radically illegitimate, and for ends at war with the refinement and elevation of humanity. And in the name of Spiritual Reformation, wE ENTER OUR PROTEST; and hence the conflict, the crisis in our house, which, happily, is confined to the sphere of uses, and is not vital. (Parenthetically I here remark that the foregoing criticisms do not apply to a fine class called "Healing Mediums.")

Unfortunately, I laid myself open in my Address to a damaging misconstruction. Here is the explanation: Mr. A. E. Newton, addressing his question to me, as an individual, developed from me an individual answer, which, now that I see in print, seems offensively shortsighted and egotistic, which I sincerely regret. He asked me:

"Cannot you and I do something more than we have done to persuade and incite men and women to adopt this heavenly mode of life right here and 7.010

After referring him to the impossibility of inducing circle-holding and medium-developing Spiritualists to take hold of reformatory movements, also after referring to my unsound bodily health, I called his attention to my series of the Harmonia; and contrasting their contents with literature in the Spiritualistic line, I said:

"All these, my Brother, not to mention the other volumes, cannot fail to aid the individual and the whole humanity on the path toward uni-versal heaith, harmony, love, peace, goodness, truth, and spiritualization."

All which is a reply, in print, to Mr. New-ton, that I had done something to "incite men and women to adopt the heavenly mode

of life right here and now." But Brother Tuttle puts me in the attitude of overriding the great list of noble authors, whose names he brings to the front; and then he "serves me right" by affirming, "We connect take the "Marmonial Philosophy" cannot take the 'Harmonial Philosophy,' and spurn all these great thinkers."

Now, let me say, I believe that I am wholly incapable of entertaining such a thought as spurning these great thinkers.

Does Brother Tuttle not remember that I was a publisher and a bookseller in New York City for over three years? And does he not think that 1 learned some "facts' about what kind and how many books Spiritualists purchase and read? Does he not know that I have been personally cognizant of these matters for about twentyfive years? Spiritualists called for, read such books and pamphlets as fed their mar-velousness and semi-intellectual faculties. It was my habit and pleasure to recommend to our customers the works of Hudson Tuttle, Epes Sargent, Dr. Crowell, Judge Ed-monds, J. M. Peebles, Wm. Denton, Emma Hardinge-Britten, Morse, Home, S. J. Fin-ney, Robert Dale Owen, Howitt, A. R. Wallace, Crookes, Hare, Brittan, Babbitt, Graves, Coleman, and a host of others, who in appropriate spheres "have accomplished something for human advancement." At that time Prof. Buchanan, J. H. Von Fichte, Zöllner, and others, were not in the field of our line of literature. But the books that sold most freely were: "The Mystery of Edwin Drood," "Bible Marvel Workers," "Book of Mediums," "Soul of Things," Dealings with the Dead," "Death and the After Life," "Startling Facts in Modern Spiritualism," Spiritualism, Defined and Defended," "Haunted School House," "Flashes of Light from the Spirit-Land," "Footfalls," "Debatable Land," "Clock Struck One," "Art Magic," "Ghost Land," "Strange Visitors," Defense of Spiritualism." and a list of very interesting Spiritualistic tracts. But in our Harmonial literature department we kept, (and, alasi we were obliged to keep too long for lack of purchasers) the best books of Denton, Tuttle, (some of these were then out of print). Finney, Sargent, Emerson, Alger, Frothingham, Brittan, Maria M. King, Lizzie Doten, Davis, Stebbins, &c. These authors were sought, for the most part, by persons just beginning to investigate the series of facts which constitute Spiritualism. But, as a general rule, as soon as a person becomes thoroughly confirmed either as a medium, or as a test-hunter and a full-blown phenomenal Spiritualist, thereafter he or she seldom reads anything beyond our news-papers, and small works full of the most wonderful "wonders" of this most wonderfully scientific era. The exceptions are a respectable minority who call themselves Spiritualists, yet are by taste and education great readers. distinguished Spiritualist lecturer writes me, thus: "Your discourse, or warning and criticism of external and phenomenal Spiritualism, is well and timely; yet it will be held by many as an unjust depreci-ation and partial desertion of the Spiritual movement." movement." In reply, I assure the Brother and esteem-ed correspondent that my position is sure and steadfast, smong the very few who may sometimes call themselves "Harmonial Philosophers;" but as this term is offensive to the great majority in "Our House," I will consent to help fight the good fight under the more understandable title of "Spiritual Proformer." And you may restassured that Reformer." And you may rest assured that the "conflict" will cease only when the ranks of Modern Spiritualism are cleansed of the weakness and wickedness and absurdities which now infest them.

The full amount desired, \$1,000, has been raised for the relief of Bro. J. M. Peebles. Hereafter the popular Sunday lectures of

Mr. Applebee, at Hooley's Theatre, will be given at 3 P. M.

Mrs. H. H. Crocker, of 461 West Washington street, has resumed her professional duties as a public medium. She is widely known as a good test and business medium.

The additional testimony in the letters of Mr. Nichols and Ashfield in another column. can not be over estimated in the Oakley-James affair. It should be carefully noted that the piece of cloth spoken of was not cut out on the night of the expose, but at a previous scance and will therefore bear. additional weight as testimony in the case.

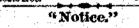
MRS. SIMPSON has gone to St. Louis to remain about ten days. She will be missed by her patrons here, but we should be willing to allow our St. Louis friends the privilege of witnessing the phenomena in her presence, as their experience with Chicago mediums has not always been pleasant heretofore.

Every one who has read No. 20 of the JOURNAL, has doubtless, ere this, discovered a mistake made by the printer, in putting in one word which did not belong in the remarks by Mr. Davis, on The clairvoyant power; in which he is made to say, "a magnetizer fed by my vital forces"---it should be, "fed my vital forces,". Please correct your copies for future reference.

The Princess Alice, daughter of Queen Victoria, is dead. After tenderly nursing her husband and children through attacks of diphtheria, she at last was compelled to succumb to the inevitable; and notwithstanding the aid of the most eminent physicians and surgeons of Germany and England, were summoned in the case, neither royalty nor popular medical science could save her from that change which awaits all, from the highest to the lowest born.

THE SPIRITUAL CONFERENCE of Chicago held its first public meeting last Sunday at the Atheneum, No. 59 Dearborn St. Judge Holbroo's delivered an opening address, which was published in the Times of Monday and which we shall try and make room for next week. Next Sunday it is expected that C. Fannie Allyn will be present, and make the principal address. The Conference will meet at the same place until further notice at 3 P. M. All are invited.

Meeting of Liberals in Hall at 213 West Madison street. Sunday, at 2:30 P. M., first speaker and subject to be chosen by the audience. Music and scala free.



The Van Buren County Association of Spiritoalists and Lib-eralists will hold their quarterly meeting at Bret deville, on Saturday and Sunday, the first and second of February. We are anticipating a good time. Come one, come all. S. G. SHEFFER, Pres't.

Lassed to Spirit-Life.

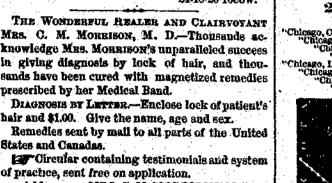
Passed to Spirit-life, WILLIAM WITTENNYRE, of Chica-

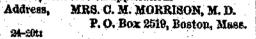
go, left his physical body on the morning of Jan. 4th.

A TOBACCO ANTIDOTE, manufactured and sold by J. A. Heinsohn & Co., of Cieveland, 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, Burgeon and Sciectic Physician, Merchants Building, Cor. La Salle and Washington Sts., examines disease Clairvoyantiy; adjusts Elastic Trusses for the cure of Hernia, and furnishes them to order. See his advertisement in another colamn.

CONSUMPTION CURED .- An old physician, retired from practice, having had placed in his hands by an East India missionary the formula of a sim-ple vegetable remedy, for the speedy and permanent cure for consumption, brouchitis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases has felt it his duty to make it known to his suffer has felt it his duty to make it known to his sumer-ing fellows. Actuated by this motive, and a de-sire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe, with full directions for preparing and using, in Ger-man, French, or English. Sent by mail by address-ing with stamp, naming this paper, W. W. Sherar, 149 Powers' Block, Rochester, N. Y. 34-18-20-16eow.



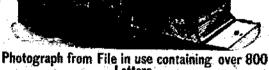


## New Advertisements.

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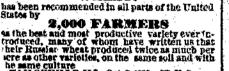


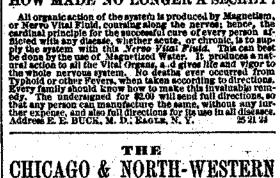


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RELIABLE RAILWAY CORPORATION Of the Great West. It is to-day, and will long remain th

Leading Railway of the West and North-West. It embraces under one Manage

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by it or its connections. 2. The greater part of its lines are laid with Steel Ralls; its road bed is perfect. 3. It is the short line between all important points. 4. Its trains are equipped with the westinghouse Air Brake, Miller's Platform and Couplers at d the latest improvements for comfort, saf-ty and convenience. 5. It is the only Road in the West running the oclebrated Poilman Rotel Cars between Chicago and Council Bluffs. 6. It is the only Road running the Pulman Plates Steeping Care either way between Chicago and St. Paul, Green Bay, Freeport, La Crosse, Winons, Dubuque, McGregor Milwatt-ROS

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9:00 9:00 12:30 diate points. The popularity of these lines is steadily increasing and pas-sengers should consult their interest by purchasing lickets via this line. 5:00

This line. The part constant constant their interest of parepasing tickets via The parepasing the parepasing the parepasing tickets via in the United States and Causies. Remember you ask tor your Tickets via the Chicago & North-Western Hallway, and take none other. For information, Folders, Maps, Ac., not obtainable at Home Ticket Office, address any agent of the Company or Manyur Hushitz, Gen'i Pass. Ag't, Chicago, III. 25-15-27-18

HAIL RUADS TIME TABLE.					
CHICAGO AND NORTHWESTERN. Tio. et Office-62 Clark street, Sherinan House, and at depoin. COUNCIL BLUFFS AND ONAMA LINE. Depot corner Wells and Kinzle streets.					
Leave. 10:30 a m* Pacific Express. 10:00 a m* Sloux City and Yankton Express. 9:15 p m* Sloux City and Yankton Express. 9:15 p m* Sloux City and Yankton Express. 10:00 a m* Dubuque Express, via Cilaton. 9:15 p m* Dubuque Express, via Cilaton. 9:15 p m* Storr Babaque Express, via Cilaton. 9:15 p m* Storr Babaque Express, via Cilaton. 9:15 p m* Storr Babaque Express, via Cilaton. 9:16 p m* Storr Babaque Express, via Cilaton. 9:17 p m* Storr Babaque Express, via Cilaton. 9:18 p m* Storr Babaque Express, via Cilaton. 9:19 p m* Storr Babaque Express, via Cilaton. 9:10 a m Pulman Hotel Cars are run through, between Chicago and Omaha, on the train leaving Chicago at 0:30 a. m. FREE FORT LINE.					
FREEFORT LINE.         7:30 a m* Maywood Passenger.         1:30 a m* Maywood Passenger.         9:15 a m* Maywood Passenger.         9:15 a m* Freeport, Rockford & Dubuque					
NorzOn the Galena Division a Sunday passenger train will leave Eigin at 7:57a, m., arriving in Chicago at 10:15 s, m. Returning, will leave Chicago at 1:15 p, m. MILWAUKRE DIVISION. Depot corner Canal and Kinzle streets.					
6:00 a m* Müwaukee Fakt Mail.       *4:00 p m         9:30 a m Milwaukee Special (Sandaya).       4:00 p m         9:00 p m* Milwaukee Special (Sandaya).       4:00 p m         10:40 a m* Milwaukee Special (Sandaya).       *7:45 p m         5:00 p m* Milwaukee Special (Sandaya).       *7:45 p m         5:00 p m* Milwaukee Special (Sandaya).       *7:45 p m         9:00 p m* Milwaukee Sight Express.       *7:45 a m         9:00 p m* Milwaukee Night Express (daily).       15:30 p m         9:10 p m* Milwaukee Night Express (daily).       16:35 a m         #11.00 a m*Lake Forest Passenger.       9:30 p m         4:10 p m* Lice Forest Passenger.       9:30 p m         5:00 p m* Winnetka Passenger.       *7:05 p m         5:00 p m* Winnetka Passenger.       *7:05 p m         6:15 p m* Ukakegan Passenger.       *7:15 p m         6:30 p m* Like Forest Passenger.       *7:25 a m         11:00 p m* Like Millehland Fark Passenger .       *10 p m         *11:00 p m* Like Millehland Fark Passenger .       *11,00 a m					
WISCONSIN DIVISION.					
10000 corner Canad and Kinzle streets.       6:30 p m         9:30 a m* Green Bay Express.       6:30 p m         10:00 a m* St. Paul and Minnespolls Express.       4:00 p m         3:31 p m* Woodstock Passenger.       9:35 a m         4:10 p m* Woodstock Passenger.       90:35 a m         5:40 p m* Hospialnes Passenger.       7:30 a m         6:30 p m* Hospialnes Passenger.       7:30 a m         6:30 p m* Hospialnes Passenger.       7:30 a m         9:40 p m* LaCrosse Express.       7:40 g m         9:40 p m* Harches Express.       7:40 g m         9:40 p m* Harches Express.       7:40 g m         9:40 p m* Winona and Now Ulm.       4:90 p m         9:40 p m* Winona and Now Ulm.       4:90 g m         9:40 p m* Winona and Mow Ulm.       15:45 a m         9:40 p m* Winona and Mow Ulm.       15:45 a m         9:40 p m* Winona and Mow Ulm.       15:45 a m         9:40 p m* Winona and Mow Ulm.       15:45 a m         9:40 p m* Winona and Mow Ulm.       15:45 a m         9:40 p m* Winona and Mow Ulm.       15:45 a m         9:40 p m* Winona and Mow Ulm. <t< td=""></t<>					
Monday. LARE SHORE AND MICHIGAN SOUTHERN. Depot, Van Buren etreet. head of LASake street. Tickot offices, northwest currer Randolph and Clavit streets.					
Leave. 7:35 a m <sup>4</sup> Mail, via Main Line. 7:30 a m <sup>4</sup> Special N. Y. Express, via Air Line 7:40 p m 5:15 p m <sup>4</sup> Auantic Express, via Main Line 9:20 p m <sup>4</sup> Night Express, via Main Line 12:60 p m <sup>4</sup> Collehour Accommodation. 5:15 p m <sup>4</sup> Collehour Accommodation. 5:16 p m <sup>4</sup> Collehour Accommodation. 5:17 p m <sup>4</sup> Collehour Accommodation. 5:18 p m <sup>4</sup> Collehour Accommodation. 5:19 p m <sup>4</sup> Collehour Accommodation. 5:10 p m <sup>4</sup> Collehour Acc					
CHICAGO, ALTON & ST. LOUIS, AND CHICAGO KANSAS CITY & DENVER SHORT LINE. Union Depot, West Side, near Madison street bridge, and Twonty-unitd street. Teket office at 122 Fandolph street.					
Leave. 12:30 p m* Kanses City and Denver Past Express, Arrive. via Jacksonville, Ill., and Louisiana,					
9:00 a m* Springfield, St. Lonis and Southern Ex- press, via Main Line					
9:00 p mt Springfield, St. Louis and Texas Fast Express. via Main Line					
J. C. MCMULLIN General Manager. JAMES (INARLYON, GENERAl Passenger Agent. ENPLANATIONS OF REFRIENCES Daily except Sundays + tExcept Saturdays. IExcept Mondays. IExcept Saurdays and Sandays. "Except Sundays and Mondays. Gaundays only. Thursdays and Saturdays only. Saturdays only.					

RAIL ROADS .- TIME TABLE.



The Boston Herald says Jonathan Roberts "should be in better business than abusing such men as Stainton-Moses and Mr. Denton, whose only crime appears to be a demand for common sense in Spiritualism."

Does the Herald know that the Jersey buildozer, in abusing such men as Stainton-Moses, Wm. Denton, D. D. Home, W. E. Coleman, prominent Spiritualists and reputable citizens of Brooklyn, and others, who will not adopt the tactics of Hazard and Roberts, as exhibited in their respective papers, is really only acting the part of a machine which is manipulated by shrewd Boston yankees?

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1879, aged 63 years. His passing from the form was as posceful and quiet as the falling to steep of an infant in its mother's arms. From early life Mr. WITTENATHE had been engaged in the mercantile business, and at the time of his departure from early-life, he was one of the oldest and mostreliable merchants in Centreville, Iowa. To the last he was a firm and earnest believer in the fact of spirit commun-ion, and there are few who sought instructions from the Spirit world with more earnest and trueting confidence. He leaves a large circle of relatives and friends to mourn his irreparable loss. H. T. ALLEN.

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NEW ORLEANS, June 10th, 1878. Dr. R. V. PIEROS, Buffalo, N. Y.: Dear Sir-Your Pleasant Purgative Pellets seem

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Yours truly. JOHN C. HENDERSON.

BOSTON, Mass., May 14th, 1878, Dr. R. V. PIERCE, Buffalo, N. F.: Dear Sir-Your Golden Medical Discovery has

cured my boy of a Fever Bore of two years' standing. Please accept our gratitude. Yours traiy, HENRY WHITING.

25.22

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Ar Sugar Bach

the Russian wheat produced twice is much per tere as other varieties, on the some soil and with he same culture TAILORVILLS, ILL, Oct. 7, 1858.- W. E. STTT. Tear Sir: I purchased one bashel of your White mains wheat, which I sowed on one acre of and, and harvested 40 bushels. Ny fall wheat roduced but is bushels per sore and was on beb-er land than the Russian. I will do all that is nonrable in the way of recommending it. Yours respectfully UBAN, P. O., Ontarie, Canada, Oct. 18th, 1875-Dear Sir: I purchased of you may some there for trial. The result was a yield of 3845 ushels of the Russian wheat, which I sowed on ne acre for trial. The result was a yield of 3845 ushels, which is shead of any other wheat here, ither Fall or Spring. I am well satisfied with the Russian and can indeed highly recommend it. Yours truly, Joins Gazza. From George W. Ablott, Harvard, Neb.-My White Russian wheat yielded from one bushel of seed, 6% bushels, Other varieties yielded from 10 to 20 bushels, eas an pice of hundreds of letters received from and last years. We send a sample of the Russian and also a sample of Elderson white Russian shore of the country from on rustrumers of last year. We send a sample of the Russian and also a sample of Elderod wheat-a hew warlety from Canada--with circular and prices to all who inclose a sample of Elders Kat STIT, 208 Lake at , Chicago, Il. 2522

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By an inimense practice at the World's Dispen-sary and invalues Protect at the World's Dispen-sary and invalues Protect and the second second sauge cases of those diffuses piculiar to woman. I have been embied to perfect a most potent and post-ilive remedy for these disenant. To designate this natural specific, I have named it

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blood, are conquered by this powerful, purifying, and invigorating medicine. Expectedly has it manifested its potency in curing Tetier, Rame Mash, Helk, Carbancies, Bere-Berofulas, Bores and Swilling, White Gweellings, Course or Thick Neck, and Emingred Glands. If you fielduil, drowsy, doublitated, have sallow color of skin, or yellowish-brown, spots on face or body, frequent hesdache or dizziness, bad taste in mouth, internal leat or child alternated with hot fusiles, iow spirits, and gloomy forebodings, irregular appetite, and tongue conted, you are suffering from Twoid Liver, or "Billowances." In mony cases, Dr. Hawe Complaint "only part of these symptoms are experipted. As a remedy for all such cases, Dr. Plerce's Golden Medical Discovery has no equal, as it effects perfect and radices eures. In the cure of Brenchits, foreres Comples, and the early stages of Communities in the satisfied the medical faculty, and eminent physicians pronounce it the greatest modiful discovery of the age. While is care the severet Comples, it strengthens the system and partiles the blood. Sold by draignists. R. Y. PIERCE, M. D. Frop'r, World's Dispensary and Invalids' Hotel, Buffalo, N. Y.



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BYMEPHONG.-Frequent head-ache, discharge tilling into kircat, sometimes profuse, watery, thick macous, puralent, offensive, etc. in others, a dryness, dry, watery, weat, or inflamod eyes, stopping in, or obstruction, of the namel par-sages, ringing in ears, deataes, hawking and congli-ing to chear the threat, ulcerations, scabe from alcers, volcealitered, masal twang, offensive invath, impaired or insid deprivations of sense of smell and task, dir-vises, mental deprivations for aspective, indigre-tion, enlarged tousists, titlething cought, etc. Only a few of these symptoms are likely to be present in aby case at one time.

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## RELIGIO-PHILOSOPHICAL JOURNAL.

## FEBRUARY 1. 1879.

# **Boices from the People.**

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

### nopr.

### BY CHARLES GRIESSEN.

'Round above you cast your eyes; Let your thoughts be pure and free, As you view the beauteous skies, Stretching to Infinity. Mortal man are they not grand! Glorious beyond compare?-Though we can not comprehend, We've no reason to despair.

Look to stars, and moon, and sun, Turning 'round in boundless space! See how eilestly they run, Never stopping in their race, Never ewerving from their course; As they plarce the endless acom Rolling with resistless force. With sublime and steady motion.

Now from worlds, and zones and opherco, Look to worlds in ministure; Rola and dow-drop, pearle and teore, All have stemped the signature

Of an omnipatent force---Causing life, and giving shape. From the primitive and coarse, Have emerged the worm and ape.

All these forms that you can coo, On the land, in air and main-Have as good a right to be, As their brother on the plain. Oceans deep and mountains high, Rivers, valleys, streams and plain!-Kindred by a common tie, All are links in one great chain.

Man! thou noblest work of all, Having reached the topmost scale: Yet, how low, how deep you fall; If thy reason thou let'st fail. In thyself thy judge realdes, And from him yon'll not escape; For the law that there decides, Is not of a mortal shape.

Whence this power, that doth cause, Life upon itself to take Forms, determinate?-the laws, That no man may violate. Patlent search for light, and hope!-Darkness then will disappear-When the anchor rises up, Then you'll see that Power clear! Watsonville, Cal.

### EE-INCARNATION,

VERACIOUS SOUL-EXPERIENCES OF LITTLE JOHNNY EQAZ, AS MANCATED BY MIMBEL'.

1 When I first incarneted was I took the form of Johnny Boaz, And played a feeble part. When I next incarnated was, I thought Pd make a bigger buzz; And play it mighty smart.

### Petition for the Ropeal of the Law Creating the State Board of Health.

To the Honorable the Senate and House of Represen tatives of the State of Illinois:

Your petitioners would respectfully represent and show that they are citizens and tax payers of the State of Illinois, and are interested in the moral, intellectual, physical and financial condi-tion of all the people of said State. That your petitioners are in favor of those be-neficent Institutions that have been established

all over the State for the attainment of those oban over the state for the attainment of those ob-jects, and have nothing but condemnation for the vast outlay of money from the public treasury re-quired for their support and which your peti-tioners through taxation, help to defray. That the insane, the idiotic, the blind, the deaf and dumb, and the orphans, are all proper subjects of charity, as well as the unfortunate poor, who must be supported through public benevolence and by public taxation.

That your petitioners believe that the general laws of this State prior to 1877 were ample to ef-fect the purposes above named and sufficient to secure the health and lives of all the people as against all quacks or regulars, who, through Ig-norance or criminal negligence, should destroy life or injure health through malpractice, and that the quarantine laws afforded full protection against contagious diseases.

That your petitioners believe that all legisla-tion should be designed to meet the wants and requirements of the people, and not to promote the interests of the few at the expense of the many, and that no burden of taxation should be imposed upon the citizens beyond what is necessary for the security of life, health, happiness,

property and reputation. That your petitioners pray for the repeal or modification of two acts of the General Assembly of this State, the one entitled "An act to regu-lato the practice of medicine in the State of Illinois," in force July 1st, 1877, and the other enti-tled "An an act to create and establish a board of health in the State of Illinois," In force July 1st, 1877.

And your petitioners assign the following rea-sons for desiring such repeat. 1. Because the sum of five thousand dollars of

the people's money has been siready appropria-ted under said last named act for the support of officers of said Board, without any corresponding

benefit to the public who pay the same. 2. Because it is proposed to appropriate still larger sums of money from the public treasury for the same purpose, and a constant drain of public funds will be made for the support and benefit of a few, and at the expense of the taxpayers of the State. 5. Neither of said laws originated in public

sentiment, or were demanded by the people of the State, but were advocated by a few outside interested persons through whose false represenfations the legislature were deceived into passing said acts, and without the concurrence, and against the wishes of the masses.

4. That said acts are calculated to build up and sustain a particular class of persons and particular private institutions at unblic expense.

That if said acts are not repealed by your honorable hedy that the same should be amended; 1. That the people's money may not be used by the board of health or any member thereof, but that the medical profession, who alone are bene-

fited, shall bear the expenses. 8. That if the scope and spirit of the acts are as claimed, to protect the lives and health of the citizens of the State from being injured by polsonous and dangerous drugs and medicines administered by ignorant and inexperienced persons, that it be limited in its prohibitory clauses to such practitionera

S. That there are thousands who believe in the using of innocent and harmless herbs, and in the treatment of diseases by "manipulation and other means" entirely free from dangerous consequences, such believers should be allowed to adopt such means of cure without being liable to pen-altics and punishment.

4. That it is not the duty nor province of the legislative department of a State to restrict the people to any particular school of medicine, course of treatment, or choice of medical advisers, any more than they should be limited and restricted in matters of church and religion.

5. That your petitioners deny that 1400 persons have been driven from the State under the opera-tion of said acts, and your petitioners would re-spectfully request your Honorable body to have said State Board of Health furnish evidence beyoud its own calculation in support of its claim that 1400 practitioners not qualified to practice medicine have left the state, 6 That all prescriptions made by physicians should be written in plain English, so that no mis-take shall be made by druggists, and others, and that the patient and nurses may know what is be-ing administered. 7. That your petitioners believe that if section 16 of said first mentioned act, "that itinerant venders of drugs, nostrums, etc., and "manipulators, and those who use any other means," professedly to cure discases, is designed to secure the lives and health of the people of the state, that instead of requiring a license fee of \$100 per month and thereby legalizing such means of injuries, there should be a positive prohibition. Your petitioners in accordance with the requirements of section 17, article 11, of the Constitution, take this means to make known their opinions to your Honorable body, and to apply for a redress of the grievances inflicted upon them by said acts, and pray that the same may be repeal-ed, and that the persons appointed under said acts, may be required to report the amount of moneys received by them from all sources, and the manner the same has been applied or disposed of.

### Medicine for the People.

## BY J. STOLZ, M. D.

# There can be but one true interpretation of the laws of nature. Kternal principles do not ad-mit of divers constructions. The universe of God docs not adapt itself to the whims of man. There can, be but one true theory in the prac-tice of medicine; there can never be but one rational solution of the principles of physiology; there can be but one road to perfect health, hap-pluess, and finally to the celestial home; there can be but one true system of human government, be but one true system of human government, but one real humanity, and but one true God Now, the best that man can do in the face of

Now, the best that man can do in the face of these facts, is to search and find the way that leads to knowledge. On the grand march of human life, some must necessarily be a little in advance. However, every individual has a mission to ful-fill in the work of clearing the way. All may do something, however humble their position in so-ciety. We learn of each other. The experience of the one may assist another in making a discov-ery which will be an eternal blessing to mankind. This is on in reference to physical science, as well This is so in reference to physical science, as well as the moral and mental realms. Now, is it not a rational conclusion that in the practice of medicine, as in many other departments not set per-fect branches of scientific attainments, the widest range of thought, liberality, and charlty should exist among the different schools of medicine and all people comparing principles and ideas, allow-ing always experienced reason and the greatest of all the faculties, common sense, to guide us in ob-

viating as well as to cure disease. The principles on which this government were founded, gave to every individual the right of free speech and the pursuit of happiness according to the dictates of conscientious convictions. These principles were declared to be self-evident truths therefore no argument is necessary to prove that they are right. What the American citizen is now called on to do, is to carefully guard freedom and liberty, and to see that no one vio-lates these God given rights. It was by the establishing of these rights in this country that made medical reform possible; also temperance re-form, and scientific and moral reforms, which have even very materially modified, or rather improved, the practice of medicine (not only in this, but in the old country), as well as many of the political institutions.

I ask now are the people ready to give them-selves away to an aristocracy, to medical autocratism, to a religious God, supra-prescribed by the State. I have the faith to say no. There is today a greater liberty and a more friendly feeling in the medical profession in England and Ger. many, than in this country. There are no medi-cal societies, but associations for the advancement of science. Still in monarchical countries where church and state are closely related, there medi-

cine is also regulated by the same power. Allopathy assumes the right to say for the rest mankind, what shall be considered export testimony in medicine. During the late war only those who held diplomas from allopathic schools were admitted as surgeons. Dr. Hammond, while Surgeon General, undertook to exercise a little individual discretion for the sake of humanity. Immediately, however, there was a furi-ous uproar in the orthodox camp of medicine, and he was loudly denounced as an empiric.

Dr. Bliss, of Washington, a member of a so-ciety of "regulars," followed the dictation of a human, heart, and consulted with a homeopath in trying to save the life of a fellow being. For this manly act, he was turned out of the society of which he was a member. Hundreds, men of superlor attainments, who in the least deviated in their practice from the Autocratic dictum, were summarily dealt with.

Drs. Warner, Trall, Hall, Gunn, Payne, Sher-wood, Newton, Cook, Jackson and others were considered very competent and honorable men by the "regulars," as well as by the people, but as soon as these men began to write popular works, and publish monthly periodicals, teaching man to "Know thyself," the arrogant fossilierous orthodox raised a howl, blackmailing and denouncing them as "quacks." Now, according to Webster's definition, a "quack" is a person who makes preten-tions which he does not possess; skill in the bu-siness, which is falsely represented. And it strikes me that if these men were scientific phy-sicians, and so acknowledged, before they began to teach popular physiology, then I would like some one to explain how the noble work of teaching their fellows could rob them of their former skill. The old school colleges during the last fifteen years, made it a point to grind out as many grad vates as possible, so as to inflate the societies of "regulars," believing that in great numbers there is strength, drawing the line closer and closer preparatory to passing a law which eventually will enable them to crowd out of the profession any free thinkers in medicine. Nearly all of the new school colleges were very careful whom they grad-usted, believing that one well educated practitioner done more honor to his alma mater than a hundred "quacks" in medicine. In my next I shall show that the latter class, of which the old school flooded the country, are the men who clamor for a law to protect the people. A similar law to the one in Illinois, was tried in Wisconsin, but was repealed the year following its passage.

### John Plorpont -- Spirit-Presence --- A Rominizoonee.

To the Editor of the Seligio-Philosophical Journal On a lovely May-day, in 1861, I visited John Pierpont, at his present home in Mediord, near Boston, Mass., and well remember the beauty of the landscape, and the noble beanty of the man; his fine presence, the charm of his conversation, the clearness of his thought, and his enthusiasmfor Spiritualism.

He told me of being in Buffalo, in June. 1859. where a girl seventeen years old, a stranger and a medium, saw by him a woman, and described the spirit form so that he asked if it was his sister Elizabeth, who passed away thirty years before. She said it was, and gave other tests of her identi-

ty-all unexpected. Early in May, 1861, twenty days before I saw him, he was at the rooms of J. V. Mansfield, in Boston, who wrote the communication which I copied, while sitting in Mr. Pierpont's library, by bis side

Mansfield knew nothing of the Buffalo affair, or of the existence of a sister Elizabeth, nor was Mr. Pierpont expecting such a message. The other Elizabeth mentioned was a daughter of his sister, whom he took as his own child, and who died in his arms, as he told me, eighteen years ago. He was not thinking of her. The communication through Mr. Mansfield, was

as follows: "Dear Brother, I have often noticed doubt in your mind since I partially showed my-self to you at Buffalo, whether it was an illusion of your mind, or senses, or whether it was truly so; but you have not yet been able to settle the matter to your mind. Now, Brother John, let me assure you that was no illusion, but really a fact, I came to you when you thought it was so. Dear Elizabeth is ever grateful to you for the course you pursued toward her; she feels not only grateful, but it was her salvation You are doing your work, Brother John; go where duty calls you, irrespective of what the world may say, think, or lo. Your Sister, Elizabeth." f well remember the clearness of his reasons

for holding this as genuine, and the glad voice with which he stated his convictions. The visit was one ever to be pleasantly remembered.

G. B. STEBBINS. Detroit, Mich., January, 1879.

### Spirit Presence.

A few facts have come under my observation within a few days, which may not be without interest to your numerous readers. They are as fol-lows: In the Town of Fountain Creek, Iroquois County, III, the eldest daughter of John Leemon, Esq., a girl about twelve years of age, was taken with diptherla on the night of the first of January. The stretck was your setters from the first and The attack was very severe from the first and terminated in her death in a little less than five days. During her sickness she never for a mo-ment manifested impatience and seemed perfect-ly reconciled to her situation. Some hours proylous to her death, she said to her friends she could see her grandfather and others of her acquain-tances and friends in the Spirit-land. She threw her arms around her father's neck and exhorted him not to grieve on her account. She said it seemed pleasant over there, and they were beck oning her to come, and she hoped they would not try to detain her as they had come for her and she must go with them and was anxious to do so, and they would all follow her one by one. About ten o'clock A. M. she said she should stay with them until one o'clock, and then they would come again for her and she should go. True to her predic-tion, just at the hour of one, her spirit passed away. Do such facts as the above answer the question: "If a man die, shall he live again?" B M. LUDDEN.

Cornella Gardener writes: I see in a late issue, in a notice of the Collins meeting, L. C Howe deigns to notice my humble effort on that occasion. Thanking him for his good opinions as far as deserved, I desire to say a word about a paragraph in his article which refers to the influences under which is poke at that time. I make no claim to being controlled by the spirit known as the Nazarene. I can only say that a spirit most perfect and beautiful in character and appearance, has conversed with me as friend with friend, al ways alluding to his life on the earth, his martyr-dom and subsequent universal recognition as God the Son, one and equal with the Father. He has expressed strong desire to set himself and the world right on that point, and asked permission to use my organism for that purpose, which I granted, not knowing when it would be fulfilled, and I was so much surprised at what was uttered as any in that large and attentive audience, mary of whom thanked me for what I had given after the services. I conscientionsly gave it for what it was worth. I do not doubt his having lived, nor the identity of the spirit purporting to be him. True, I have seen him only clairvoyantly, as I see plainly the spirits around other mediums. while speaking as at other times. They give their names, and some can be recognized. What more natural than that he of all others. should wish to be set right and free himself from the cant and hypocrisy of the churches that have been growing in force and power "for Christ's been growing in force and power "for Unrists sake," these eighteen hundred years. Could the teachings of that spirit, whether Christ or not, as well as that of others, be lived out by men and women in the world to-day, there would be more honesty, more moral purity, and real spiritual progress in harmony with Harmonial Philosophy. Thanks, Brother Davis, for that article. Will Brother Howe correct the family record? I am seven years old instead of four.

Fionricita Bouten writes: We have just entered upon the thirtisth year of Modern Spiritnalism, and we feel strongly impressed to say through your worthy Journar, that it is vary im-portant a moral standard should be required of our speakers, teachers and representatives, that so beautiful and divine a philosophy, shall not be strangled and down-trodden, by those wanting in spirituality, standing forth in untruthfulness and bringing repreach upon our heaven born cause.

W. S. Harlew, writes: I am glad to observe that the JOURNAL is rapidly gaining favor with the public. Your hold stand in defense of "justice to all, even though the heaven's fail," has done you great good. May you long live to reap in this life the fruit of your good deeds, is the desire of your sincers friend.

Paterson, N. J.

Lydia A. Wilson writes: May you long be spared to fight the good fight against fraud and corruption, and all upholiness that has fastened itself upon our blessed cause.

### Notes and Extracts.

Death is the great leveller, and over-rides all distinction.

"Prayer is the soul's sincere desire, uttered or unexpressed,

Creation is "thought forms" of God's own mind displayed in visible bodies.

The soul-ideas of Greeks can be traced dis-tinctly enough to the Vedas and Zendavests.

Throughout the universe of nature, there ex-ists a sympathy which unites all things.

The opponents of Spiritualism say that Zooelectricity causes the manifestations.

Protestantism has been fruitful in creeds. and catechisms, but none of them have proved finalties.

It is said that there is no limit to the penetration of spirit thought, when properly regulated and directed.

The fact is that man makes God after his own-image, or spiritual conception. The higher that conception, the more enlightened is the man.

The "conjuring theory" having failed some church members, in despair they fly to the devil for refuge.

C. C. Massey says: "I think the only sound philosophical distinction between spiritual and material, is subjective and objective."

There is life in the kernel of wheat and in the acorn, and there is life in the "speck of albumen floating upon the water," but no conscious life.

MdHe. Lucite, the mesmoric sensitive, and her mesmerist, M Donato, are rising in fame in. Paris, and drawing large and fashionable audiences.

The Egyptians, unlike the Hebrews, were a metaphysical race, and at a very early period had settled to their satisfaction the dogma of the soul's immortality.

A resident in British Columbia says that Spiritualists there are becoming quite an important body, because of the rapid rate at which the movement is spreading.

In the article entitled, "The German Sages, Scientists and Philosophers are Coming," in the fourth line from the last, the word "psychial" should be used instead of "physical."

There is but little agreement among theologians as to what soul is. In looking for any-thing like harmony among them, you only find confusion worse confounded."

Plato supposed the soul or entity to exist in all organisms and forms, animal and vegetable, being the source, not only of every activity, but of every form.

At present, one of the most important demands of the hour, is a fixed resolve on the part of every true Spiritualist, to "have the truth, the whole truth, and nothing but the truth."

The true medium is as anxious to prove truth as the most cautious skeptic could be, and will never object to any reasonable tests, or respectful objections that may serve to eliminate doubtful points, and put deception out of the question

It seems to be a condition of earth-life that man should grow amid conflicting influences. From the cradle to the grave, he has to contend with opposing forces which render his life at times a grievous burden.

II. Great Plato's form I then did bear, And walked the earth with wisdom's alr-This fact my mind recalls. Next Casar's form I did assume, With regal crown and warrlor's plume, And whipped out all the Gaula.

III.

A poot next I thought I'd be. And wear a branch of olive-tree-'Twas Shakespeare's shoes I wore. Next-next, a bigger man I'll be Than either one, or all the three-Oh, could one wish for more!

### Soul Marriage.

### BY MRS. E. E. HUGHES,

I saw bright anaboams kies the golden strand. I heard the shimmering wavelets softly play, Sweet notes, so clear, I dreamed an angel band Had scattered rosy potals 'round my way.

I bowed my head in reverence divine, I mused on all the loves I'd ever known, Still did my heart for sympathy incline, When your soft hand was clasped within my own.

Your eyes to mine, the love-light did impart, My thirsting soul was satisfied, sweet friend, Aye, more than friend, dear life, while heart to heart.

And hand in hand, love plighted to the end.

### Church Fossillism.

A celebrated Irish prelate, Cardinal Cullen, has just passed (let us hope) to the higher life. He died on the 24th of October, of what physicians call angina pectoris, or spasma of the heart. He was so good a churchman, that he had not emerg-ed yet from the darkness of the aute Gallilean period, and actually maintained the truth and accuracy of the Piolemaic system of the universe. He strength

ened his position by an appeal to the senses, which, he averred, proved beyond a doubt that the sun went round the earth. It seems almost impossible to believe that a man who had arrived at the high and dignified position of a cardinal of the Church of Rome, should, in this nineteenth century, boldly advocate a theory fully exploded and proved to be erroneous centuries ago; but such is nevertheless the case; and the colored divine of Richmond, Va., finds himself in high com-pany. Cardinal Cullen also fatly contradicted what he called the fables of undern astronomers in regard to the immense magnitude of the sup, as our senses informed us that It was not much larger than a dinner plate!

The French clergy are now also censuring the Paris exposition, because it has interfered with the pligrimages to the various abrines lately open-ed, and thus curtailed a profitable source of rev-enue to the church and to the clergy. It matters not of what advantage the Exposition may be to science, art, or international reciprocity; these are matters of small importance compared with the revenues drawn from the superstition of the deluded crowds who throng the highways, and deposit their hard carned savings at some shrine where modern inventions are made to represent encient relics, and where miracles are wrought by the power of superstitious imagination as often as erwise But nevertheless the common people know that the earth moves, that the sun is large, and that the Exposition is a good thing. NART D. SHIPDLER

Nacogdoches, Tex.

Copies of the above petition may be had on request at the office of this paper, and every reader should make it a business to see it generally circulated and when all the names possible are procured, return it promptly to us.

## Meeting at Battle Creek, Michigan.

The First Spiritualist Society of Battle Creek Mich., held the best meeting of its existence, at their beautiful hall, commencing January 4th and continued over Sunday. The speakers were: J. M. Peebles, A. J. Fish-

back, and G. H. Geer, formerly from Minnesofs. The sessions were conducted in the usual way opened by general conference, followed by an ad

Mrs. Ollie Childs furnished inspirational music for the entire meeting, and gave extremely good satisfaction. Let societies send for her when they hold a large gathering, as it will add greatly to the interest of the occasion. The meeting was largely attended throughout, indeed all the hall could accommodate. A larger one is being talked of, although the present one is quite commodious.

The Society was never in a more prosperous condition; old feuds and personal prejudices are apparently all forgotten; and we are glad to be able to say: "There is at least one spiritual society at the present time, which has successfully buried the battle are of contention over individual opiniona."

With such active, energetic and generous heart-ed men as Brother J. V. Spencer, M. D., A. A. Whitney, and soveral others just like them, surely we ought to prosper temporally. With such well developed mediums and noble, conscientious women as Mrs. C. Meacham, Mrs. A. A. Whitney and Sister Estells, surely we ought to prosper spiritually and progress "Out of the dark-ness into the light." They are among earth's angels, and doing, in our opinion, as great good to humanity as the most talented lecturers

MRS. L. E. BAILEY.

A. J. Fishback, writes: Having attend. ed five of Mrs. Anna Stewart's scances, at which it is claimed that materialized spirit forms appear, you will permit me to say that the interest of restigators in them isstill unabated; and while all who visit her to witness them are not convinced with visit her to withese them are not convinced, yet I think I am safe in saying that the vast ma-jority go away fully persuaded that they have actually seen their departed friends, and talked with them face to face as a man talks with a man. The committee of arrangements, Messra. Pence, Hook and Connor, are men of intelligence, honor and integrity, and this adds largely to the impres-siveness of the scances, and does much to strength-en the conviction that the strange phenomena is genuine.

1944

### **Missionary Work.**

Larrived in St Paul, Minnesota, Jan. 8th, 1879. My present place of address is Farmington, Da cota county. I have now fully entered on my work as State Missionary Agent for the State Con-vention of Minnesota, to preach the Gospel of Spiritualism, collect funds and receive members into said organization. Correspondents all over the State wishing me to visit, preach or lecture on Spiritualism, or on scientific subjects, temperance or Odd Fellowship, will address me at Farming-ton, in care of T. Jenkins, and I will forward posters ready for my appointments.

ters ready for my appointments. I have been a clergyman thirty-three years, and can, with spirit help, pray, sing and talk on differ-ent subjects, religious and scientific, as a humani-tarian and Spiritualist, and I hope to find many to take the RaLIGIO PHILOSOPHICAL JOURNAL, which must be our Western guide in matters of general interest on Spiritualism.

At one time Minnesota had 700 contributing members to the State convention, but for three years great inactivity has prevailed among the membership. I preached last Sunday at Lake-ville, Dacota county, to fine audiences, as my first public work here. I have been traveling in time ast, some ten of the Western states, and some little in Canada, but for a Northern state, Minne-sota is my preference for soil, timber, climate health and general prosperity. The same difficulties have been fell here among Spiritualists as elsewhere; but as State Missionary Agent, I am satisfied that in one year I can find work for ten or twelve men or women of the right kind, to preach Spiritualism. I was recommended here for the work, by the ever kind friend, Dr. Spinney, of Detroit, Mich., President of State Convention of Spiritualists and Liberalists. Our work in Michigan was a success. Some visitors came as lecturers, and were disappointed. Dr. York, re-cently of California, claims to have received \$100 per month while in Michigan. I am sorry others failed, as reports show of late. f. H. STRWART,

## State Missionary for Minnesota,

### Slate Writing Extraordinary.

At a meeting of the Ballarat Psychological As-sociation, Australia, the following invocation was written between two new school slates held in Dr. Slade's right hand on the top of the head of one of the members, and visible to all present, who at the same time distinctly heard the sound of the writing:

"Oh! Spirit of Truth, Wisdom and Power, may the world know that not one of thy children is dualed the blessed privilege of communing with the Spirit-world. On! may the inhabitants of earth no longer debar themselves of this privilege of looking into what they call the mysteries of heaven. We wish to cast aside the yell of darkness and error which has hidden this truth from their tight. We thank thee, oh! Divine Principle of Truth, that thy truth is for all thy children of earth. We know, oh! Father, that thy powerful arm will encircle this little band that are so true and faithful in this glorious work-bleesing hu-man souls. Dear friends, be true to your work, as I am true to you. I am, Rev. G. Wilson."

Mrs. Phoebe Derrough Kennedy, M. D., writes: Perhaps your readers would be pleased to hear from this part of the Spiritualist vineyard I can only say that there are a few of us here who may with truth be called believers in the beautiful "Harmonial Philosophy;" occasionally we have manifestations of a physical nature, but we rely most on impressional phenomena.

Three years ago I despised this name Spiritual. ist, but there came to me wonderful sights and sounds, and with them, I am happy to say, a great healing power, and now I have but the one great wish: to see our beloved religion spread more widely, until all shall embrace the great truth of spirit communication I could hardly exist without this blessed hope, so lately come to me. Your JOURNAL has many friends and well-wishers wherever I have been, and for my own part, I could not now do without it, and the addition of a household department must greatly enhance its beauty and usefulness. I say, go on in your noble efforts to enlighten and purify. You cannot be too severe on those who would impose fraud upon the serious investigating community; hunt them up, and cast them out, that the lights of truth may be unsuilied.

### Glenwood, Mo

Jumes Madison Allen writes: Please per-mit me to call the attention of your readers to a little work, of 48 pages, published by Jas. H. Young, of 235 Gasquet street, New Orleans, en-titled Bules and Advice for Those Desiring to Form Circles," together with a declaration of principles, by J. M. Peobles, with hymns and songs for circle and social singing. The work is well worth the small price asked, 15 cents. Many of the songs were written by the publisher, under spirit influence.

Bro. Young has lately suffered from the yellow fever scourge, is now in very desiltute circum-stances, and all persons who wish to aid a worthy family, without making them feel that they are objects of charity, can not do better than to send on to the above address the amount they can spare, as an order for a corresponding number of books. During my two months' lecture engage-ment in New Orleans, three years ago, I boarded with the Youngs mostly, and found them to be a very genial and excellent family.

Send for the books, friends, and when you get them, use them in your circles and homes; and thus help all concerned, yourselves and spirit friends included.

R. C. Old writes: Yes, I like the RELIGIO-PRILOSOFRICAL JOURNAL. I like the stand you take in the paper, sgainst the paining off upon the public of fraudulent Spiritualistic phenom-ens as genuine. Your position in the discussion that necessarily ensues after an expose of any so-called medium, or an expose of the tricks that too often I fear supplement real phenomena, has always suited me and I can but hops that the pres-ent tidal wave of fraud sweeping over the vast area of the spiritual field, will soon feel the poten-cy of your influence, and subside.

Beecher well says: "Not even the bat flies with such inaudible wing but that death waits for him at noonday and at night. Consider whether if you die to-morrow your life will be ragged and tainted, or whether, so far as it has gone, it will be a garment well knit and durable.

When Prof. Tyndall, a year or two ago, in his now celebrated Belfast address as president of the British Scientific Association, ventured to touch upon what was claimed to be theologic issues, the theologians raised a great hue and cry about sci-ence "presuming" to decide theological problems.

If the creeds of American churches to-day expressed the principles and the doctrines of the church communicants of a century ago respecting slavery, temperance, etc., great changes in them would be demanded, and effected, and that speedily; and so of other points that might be mentioned.

Dr. Monch, in the course of a long letter published in the Medium and Daybreak, writes: One thing I have understood is, that when my health is fully recovered a materialized recognizable spirit will be extended from my physical body, in a sufficiently public manner, and that the form will remain materialized."

The apostle of Spiritualism who preaches its philosophy, with zeal, earnestness and power, though he may not convince many of the fact of spirit intercourse, exercises a powerful influence for good by bringing the minds of his audience in sympathy with those inherent principles of truth, which are characteristic of the harmonial philosophy.

The Pantheon of Egypt, the most primitive of all known mythologies, is the purest in regard to morals, and the most philosophical of remote speculations. The spirituality, so to speak, of Egyptian gods and goddesses is as superior to the classical conceptions of Greece and Rome as these may be to the most degraded of African fetishlams.

Children are often highly mediumistic. William Blake, poet, designer, and medium, was apprenticed by his father to an engraver at the age of twelve, but objected to being placed under this master on the score that something in his face told him that he was born to be hanged. A few years afterwards he fell into difficulties and was tempted to commit forgery, in those days a hanging offense, so that the prophecy of the youthful poet was carried out to the letter.

At the house of the Rev Dr. Phelps, spirits, thirty years ago, built up marvelous images of human beings, by means of articles collected from various parts of his house, and which sometimos had been locked up immediately heforehand un-der his eyes, to make sure that some invisible power took them from their hiding place. A me-dium, the son of Dr. Phelps, was on the premises, but the youth was a measureric sensitive, the sport of all these mounts. of all these powers, not their master.

Narrow-mindedness,---We hear it asked if doctrinal zeal can, in this country, be fanned into war. I answer, mix it with state matters, and see. Show me a people, whether Catholic or I will show you people who have perpetual war in their hearts - Clarke

Luther once witnessed a star shower. The Row. T. Boys says, that J. Jonas resurds "That on the S4th of October, 1588, from eleven to twelve at night, there appeared tokinther, in company with many others, 'in the four quarters of the heavens many thousands of small flery torches, fiving about, really of a flame and five color; and that Luther said that he had never seen snything simi. lar before; and that another day, about the same time, sounds were heard in the air as of armies joining bettle. On these things Jonas observes, that Luther, who was a contempor of the devil, and experienced in isomptation, regarded them all as the devil's sielghts, he terrifying mum with false terrors, when not able to db so with real ones."

17

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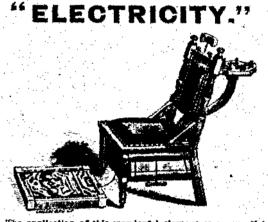
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The "Ethics of Spiritualism," while running in the columns of the RELIGIO PHILOSOPHICAL JOURNAL, Was widely notleed and commended by the public and the press. From the P. Kayner, M. D.; S. B. Brittan, M. D., and Hudson Tuttie. To members of the various learned professions we cay pecially commend this marrative. We believe the histor of the case as herein told to be strictly true. The account if given in a modest, unassuming way, with no attempt to ex-aggrerate or calarge; it could have been made far more thrilling and yet have remained within the bounds of truth. It will be observed there is no chance for the witnesses to have been honestly minater and to have thought they heard and saw that which in fact they did not. Either the account is in exact accordance with the facts or the author and wit-nesses have withhuly prevaricated. The evidence which we publish herewith as to the credibility of the Roff family, could not be stronger; and the reputation of K. W. Stevensis equally good; the publisher has known him for years and has implift combence in his venetity. The case of Lurancy Vennum is not by any means an iso-lated one, and there are others which in scone respects are even more remarkable. Tet on account of its receit occur-rence and the facilities for investigation, we believe this case caserves and demands the careful, andian ubiosed cound-ration, not only of professional men, but of all who are in-believers therein. This narrative will prove a most excellent P. Kayner, M. D.; S. B. Brittan, M. D., and Hudson Tuttle. various published notices we quote a few, as follows: "Contains matter of much interest to liberal minde."-Pequabuck Valley Gasette. "Hudson Tuttle's Ethics of Spiritualism, new being pub lished in the RELIGIO-PHILOSOPHICAL JOURNAL, is slone worth the subscription price to that journal. When Hudson Tuttle writes he says something."-Spiritual Scientist, \* \* "We congratulate our brother of Chicago on his securing these valuable contributions. No one is better qualified to treat the subject intuitively and philosophically." \* • • -Banner of Liaht. \* \* Such a work has long been needed and never more so than at this time. \* \* \* \* To me the crowning glory of Spiritualism is its ethical system, its pure and perfect code of morals. \* \* Lam profoundly grateful to Mr. Tuttle, that he has undertaken the work. \* \* - Wm. E. Coleman. \* \* " This subject should have been thoroughly treated be MISSIONARY MISSIVE. fore now by some of our ablest minds, but it may be for the for now by some or one interest registered, and the duty. left to him of presenting it in his unequalled way." -Eugene Crowell, H. D., author of Primitive Christianity and Modern Spiritualism. "I have just read your announcement concerning the series of articles you will soon begin to publish from the ever-active Joy Inexpressible. and thoroughly housest pen of Brother Hudson Tuttle. He is a farmer, and knows how to plow and sow and reap; a grapegrower, and can discriminate between good and bad fruit. He writes from the falness of the spirit, and therefore he con stantly rises above the clouds of materialism. He is no sophis no hair-splitting spologist for the loose practices of mankind and so you may look for the highest and most philosophical statement of the morality from his faithful pen; and the comfort is great when one reflects and knows to a certainty that Hudson Twittle is no Appocrite, and hence is always person ally as good as his written word."--- Andrew Jackson Dayle. **ORGANIZE! ORGANIZE!** ". " The questions he proposes to answer are important and concern us all, and no writer is better qualified to enlighten the world on these topics. I congratulate you in being able to secure the services of this inspired philosopher," WARREN SUMMER BARLOW. author of The Volose. The author has steadily almed to bring his work within the smallest possible compass, and has most admirably succeeded. Though the subjects treated are of the highest importance. Mr. Tuttle has restrained avery disposition to dilate upon them and has thus condensed the book into one hundred and sixty pages. The book is well printed on heavy paper and altomether is a work that every spiritualist and Liberalist should own. 12mo. Cloth, 160 pp. Price, in cloth, 60 cents. Pamphlet, 40 Cents, \*\* For sale, wholesale and rotall, by the Publishers. The Ralific-Pathogorance Publishing House, Chicago,

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### **RELIGIO-PHILOSOPHICAL** JOURNAL.

### DEVOTIONAL SPIRITUALISM.

Being Short Sunday Exercises for Spirits alists.

## NUMBER T JETY.

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 will be given in que time; out no distinction is here made between what is original and what is selected or complied. These articles are prepared by a competent scholar, whose wide research and great attainments well fit him for the task, and entitie 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.—ED. JOURNAL.]

### DISCOURSE.

To theistic conception it is objected by materialists that God does not manifest himself to us directly and unequivocally. They say: "As long as we have inspected the heavens with our telescopes, we have been unable to find a trace of Him; and so we infer that his action and his influence upon the march of things in the universe are all chimerical, since we can demonstrate experimentally the action of natural forces, but cannot in like manner prove the activity of a Su-preme Being. Why then believe in his existence

Are there not many things which we do not see, the reality of which we are forced, however, to admit? Yes, there are things in our terrestrial world which we know to exist in a certain manner, and which no man has ever seen or ever will see. The existence of the poles and of the centre of the earth, is a pure abstraction, and moreover an abstraction not manifesting itself to us by any appreciable effect. Their reality is deduced solely from the fact of the spherical form of the earth and of its rotation upon itself. No more are the natural forces a subject of actual inspection. We can therefore say with precision that cer-tain things exist, which we have never seen.

Distance alone is sufficient to cause certain planetary material bodies to disappear; but these do not consequently cease to exist. Suppose yourself immovable in space; independent of the double movement of this terrestrial globe rolling on its own axis and turning around the sun. In a minute, a single minute, it will have left you some thousand miles in the rear of it. Only an hour afterwards you would see it of the size of the moon as it now appears to us, and it would be twice the distance from us that the moon is. After twenty-four hours the earth would appear to us about the size of a billiard-ball; and finally the little globule, which should be the earth, would have entirely disappeared in the depths of space.

Behold, then, the earth, this immense material globe-immense relatively to ourselves-annihilating itself and rapidly becoming an invisible atom in space! And men, with their individual organizations so admirable and complete, are transported upon this atom, and constitute, if one might so say, atoms yet more invisible! See, then, this king of the universe, borns into nothingness, if the speculations of the Positivist are to be adopted! See the marvelous realities of man's organization and power all made deniable, like the divine existence, by the sole fact of distance in space!

We have shown that the existence of a cause-principle is a necessity of science. The materialist admits that the existence of a physico-chemical forces cannot be denied; for he can foresee their regular enects, a

past, present, and to come. His material body may be dissolved; but by virtue of the immaterial though, which went out of it during his earth-life, to persist through future ages, his creative action will continue. There, is, then, outside of matter and of movement, an abstraction-principle, a cer-tain first cause, to which we must perforce remount when we would enter the domain of scientific philosophy. A primary force, dominating all the inferior and natural forces put in play by it, is now the inexor-able demand of the most advanced science. The unity of all natural phenomena in the one generalization of Delfic Mind and Will is the tendency of all new developments. Thus force ceases to be a blind property of matter, and becomes a living, active princi-ple, spiritual in its origin and in its charac-

### RECITATIONS.

The chain of being is complete in me, In me is matter's last gradation lost,

And the next step is spirit—Deity! I can command the lightning, and am dust!

A monarch and a slave! a worm, a god! Whence came I here, and how? so marvelously

Constructed and conceived ? unknown? this clod

Lives surely through some higher energy. For from itself alone it could not be.

A THOUGHT OF ONE DEPARTED. Why day by day this painful questioning? I know that it is well. I know that there (O where?) thou hast protectors, guardians, friends

If such be needed; angel companies

Move round thee; mighty spirits lead thy thoughts

To points of knowledge which we never 83W.

I know that thou art happy—fresh desire Springing each day, and each day satisfied; God's glorious works all open to thy view, His blessed creatures thine, where pain and death

Disturb not, nor divide. All this I know,-But O for one short sight of what I know! FAREWELL TO EARTH.

Farewell each rose-bud fresh and red, Farewell, all ye I love!

Fair is the world, yet welcome, Death, That wafts my soul above! Praise be to God for what he gave,

And praise for what shall come:

Eternal summer greets the soul When it is safe at home.

### INVOCATION.

O Thou whom the heavens cannot contain, who encirclest us everywhere and pervadest our inmost being; the natural eye sees thee not, the natural ear hears thee not. Nor does the dull eye of our mind always or easily apprehend thy presence. O Lord; for the things of sense and sight pre-occupy us; and if we have given our hearts to folly and have willfully disobeyed thy holy law, then we seem too truly to say,---"Thou art a God that hidest thyself," when only our sins hide thee from us. Purge us from all sin, O heavenly Father; make us in love with holiness. Plant in us an earnest aspiration to all goodness. Cleanse thou the inward eye, and enliven the dull soul to feel thee constantly near, and to rejoice in thy eternal love and wisdom.

All souls are thine, and in that thought may we be mercifully disposed to all men, even to the brutal and depraved; even to those who have foully wronged us or wronged those that are dear to us. Since thou, the long-suffering and the just, dost give to everv one shace and time for repeatance. Inst we, fallible and sinful that we are, learn to bear with all thy children, and to help them, if possible, to rise to a redeeming sense of thy love and their own spiritual opportunities. Even here and now, O Lord, we im-plore thy immediate blessing. This day let our hearts make melody to thee, the God who saves, restores, and ennobles those who truly seek him. Let the words of our mouths and the meditations of our hearts be accept-able in thy sight, O, Lord, our strength and our redeemer.

J. S. Chame, John Biscoe, Dr. J. V. Manufield, Charles Foster, Charles Partridge, Mrs. O. A. Coleman, Mr. C. R. Miller, President of the Brooklyn Spiritualist Society, and Mr. S. B. Nichols, Chairman of the Everett Hall Spiritualist Conference. The pall bearers, were Charles Partridge, Dr. William White, C. O. Poole, William Fishbough, S. B. Brit-tan, and Danvers Doubleday. They wore small resettes of white satin in their but-tonholes, and stood in a group near the cof-fin. Waverly Hallock, the Doctor's eldest son, was the chief mourner. son, was the chief mourner. "Miss Linda Deltz, Doctor Hallock's adopt-

ed daughter, sat on a lounge near the head of the coffin. She wore plain black, without jewels or ornament of any kind, and was deeply affected. Mrs. Allen, the Doctor's sister, sat by her side, Mrs. Hallock and Miss Ella Deitz, the Doctor's remaining step-

daughter, were absent in England. "A deep silence fell over the assemblage as Mr. John Tyerman, a converted clergy-man of the Church of England, a resident of Australia, arose to deliver the opening address. He dwelt upon the piety, the liberality, and the justness of the deceased Doc-

tor's life, "Miss Nellie Brigham, inspirational speak-er, was next called upon. She is about 30 years of age, pleasant featured, and has great earnestness of manner. In response to the request she arose and said:

Ohi Heavenly Father, we fiy to Thee from the sorrows of earthly life. Remember in Thy infinite kindness these bereaved ones. May our sorrows be drowned in the sea of Thy strength and wisdom. We thank Thee for this life which has just passed away and the lessons is bast each function. it has taught us.

"Continuing, the speaker prayed that the hope held out to the deceased Doctor in this life might be realized in that which was to come. This life was only the promise of the full spiritual life that awaited the believer.

"After Mrs. Brigham had concluded her prayer she preached an inspirational sermon from the text,

Behold I send you the comforter, the spirit of Truth. " The most beautiful fancies of this life

were like rainbows that faded, the bubbles that broke. Truth was the rock on which they stood, but no fancy or imagination of this life could be more beautiful than the fact of immortality. The deceased Doctor had been a life-long friend of his race, ever ready to do good, ever ready to help the af-flicted in sickness and in death, ever ready to detect the truth that lay in progressive ideas, and to sustain those ideas where they came within the teachings of his experience. Death had only enlarged his sphere of usefainess, and there was every reason to believe that from the Spirit-world to which he had gone his influence would long be felt among his friends here on earth.

"Music had been provided, but in deference to the Quaker ancestry and early assoclations of the deceased Doctor it was omitted. The remains were taken to Milton-onthe-Hudson for interment."

Dr. Hallock's father and grandfather were Quaker preachers, residing at Milton, op-posite Poughkeepsie, N. Y. On arriving at manhood, the Doctor became an out and out Materialist, and so remained until after his location in this city, over thirty years

But after the most thorough investigation of the spiritual phenomena, he became an outspoken and pronounced Spiritualist as early as 1851. Since which time he has ever been among the foremost in our ranks, with his ready, graceful pen and earnest, captivating eloquence to inculcate truth and emphasize the facts of Spiritualism.

He was a man of great versatility of attainments, attractive sweetness of disposition, and an inexhaustable fund ог паты and yet positive and aggressive when occasions demanded.

no doubt-that is, we have tried, as far as we can, to be sure of our ground, and to make our foothold secure before taking another step. And a few-a very few-have felt so insecure about one step that they have never taken another. And they have, moreover, given so many reasons for this hesitation, and those of us who have progressed, have so completely held their tongues, that it has seemed to those who are not behind the scenes that Spiritualism in England had become a matter of curious questioning, as to whether there were anything to question.

This has arisen partly from the fact that you, on your side of the water, have set us such an awful warning that we have, perhaps, rushed into the other extreme-exposure after exposure, scandal after scandal, ventilated and commented on with fullest and frankeet particularity, especially in the JOURNAL, has for some time past led us to believe that we had better look to ourselves, and be careful how we accepted evidence

We have been re-assured from time to time by taking stock of our position: and we have not always felt satisfied with the evidence which set in motion the extremely clean broom that you wield. But as a matter of fact, we have been scientifically inclined, and in so doing we have, some of us, dropped out of sight the higher aspects of Spiritualism.

But is it not playing it down rather rough on us to fall foul of us on this point? We have been ready to take up the higher aspects, as soon as we were permitted; and perhaps we have done as much to sustain them in public view as you have done in the JOURNAL. The times are hard, sir, and we have both suffered.

But leaving aside any such questions of responsibility for a fault on which, I am happy to see, we are agreed, there can be no doubt that the more we drag spirit down to the plane of matter, the more unsatisfactory will be our dealings with it

Spiritualism, as I said when I had the honor of introducing Major Foster to our London people, is at once a science, a philosophy, and a religion; and the man who recognizes those varying aspects is the man who in the end will dive deepest into his subject.

The times are against us; and we may well "possess our souls in patience," for it will be a long time before any such view of the subject as we should desire will be current-I do not say among mankind-but among those who profess and call themselves Spiritualists.

But, he would give you a wrong idea of the condition of Spiritualism in England, who should substitute for the whole that small and vigorous section that is avowedly scientific, and nothing else. I would even go so far as to say that this section of opinion is Spiritualistic only by accident, as finding in the tangled maze of spiritual phenomena a happy hunting-ground for curious scientific enquiry. They find it there in abundance, and while it lasts they will flit about; but I protest with much emphasis against their being taken as representatives of English Spiritualism, or of any Spiritualism whatever.

I avail myself of the opportunity of wish-ing you and all your readers a very happy and prosperous New Year.

M. A. OXON. London, Eng., Dec. 31, 1878.

THE JAMES SEANCES IN BROOKLYN.

showing where I had out. It is positively the same scarf shown by the supposed spirit to the audience holding the circle on the night of January 2nd, and cut out by me at that time. I would further state that the object of cutting off a piece of the scarf was to put it in the hands of an expert for examination.

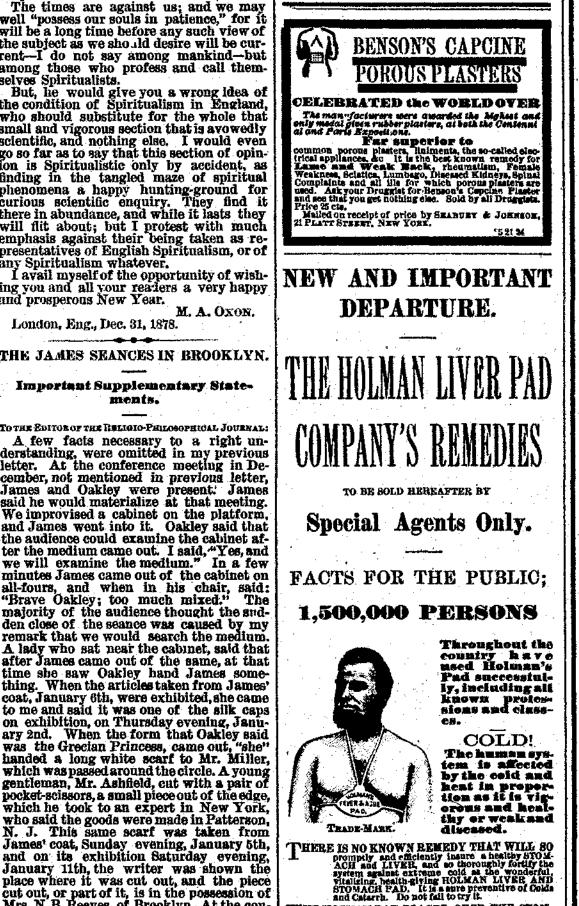
Very truly yours, F. J. ASHFIELD. Brooklyn, Jan. 18th, 1879.

D. D. HOME, writing from Nice, France, says: "I am more than pleased with the Hints to Investigators and Mediums," which you send me to criticize." This en. comium, coming from a medium of such world-wide celebrity, is very valuable.

Our Illinois subscribers should send up to this office, and get copies of the petition for the repeal of the Medical Law, and see that they are thoroughly circulated, and return them to this office, or send them to the representative from their district, as they may prefer.

Notwithstanding the medical law of Calfornia has attempted to crush out magnetic healers, by exacting a license fee of \$100 per month, Dr. J. D. McLennan has been sustained in healing by the laying on of hands, and the law, so far as those who heal without medicine is concerned, is rendered nugatory.

The Boston Herald says of Jonathan Roberts' organ: "The spiritual message department is illuminated by such great ones of the past as Bishop Berkley, Adam Clark, Aaron Burr, Theodore Parker, Roger Williams, et id omnes genus, and quite ignores Tom, Dick and Harry, who figure in the Banner of Light. The real difference between them, however, is not very palpable. Turgidity and idiocy unhappily seem to survive the grave." The Herald should have added that Roberts' channel for such "spirit" pabulum, is Alfred James.



rect them in a certain measure, and utilize them for his own wants. Would he, then, deny the First Cause because it escapes completely, absolutely, from his petty human mastery or influence? It would indeed seem as if here were the double reason of the materialists' arrogant negation; for, in reality, he comprehends no more the es-sence of the physico-chemical forces than he does the essence of himself or of a Supreme Cause.

The argument of certain philosophers that a First Cause is incognizable, and that there-fore we must not take it into the account, does not stand the test of reason. In the very act of declaring the First Cause incognizable, they do not permit it to remain so; for that only is unknown of which we can neither affirm nor deny any predicate. But here they deny the power of "self-disclosure" to the Absolute; and of the Absolute it would therefore seem that they really do claim to know something; namely, this: "That nothing can be known." Thus the argument digs its own grave and commits suicide.

We have seen that the fundamental assumptions of modern physics, namely, atoms and forces, pre-suppose the existence of an author of these atoms and forces. It may further be maintained that the existence of God is the necessary pre-supposition of all natural science; and for this reason: All our knowledge, including therefore our knowledge of nature, rests on the operation of our distinguishing faculty; but reflection will show that this operation itself consists only in a repetition and recognition of distinctions already made and existing, and which pre-suppose the original, creative distinguishing power of God.

The soul, thrown into the body, finds there number, time, dimension; reasons thereupon, and can not think otherwise. None of it all, however, is intelligible except through what comes from the soul itself: from its own inner, God-given light. Our perceptions do not explain our intelli-gence; it is our intelligence alone which explains our perceptions. The existence of a Supreme Cause is the

fundamental obstacle to the success of the advocates of an atheistic materialism, for it sans and shivers the whole scaffolding of It saps and shivers the whole scanoning of their reasonings. And, then, is not this another motive for their negation: The ex-istence of God is regarded as belittling man, his genius and his merits? "Every doc-trine," says Dr. Buchner, "which would sub-isstence of an unknown power decreates ject man to an unknown power, degrades him and makes of him a slave!" That is to say: The existence of a First Cause would make of the man king a subject! Why should the finite abdicate before the Infinite? And so, with an assurance that can impose only on the unintelligent, the philosophers of this stamp would base an outright de-nial of this cause-principle on the obscurity of its naturel

Neither the "man-machine," nor the "world-machine," can ever escape from that universal law which demands that every thing in motion should have a First Princi-

thing in motion should have a First Princi-ple, abstract, intelligent powerful, directing and dominating the secondary and uncon-scious forces. As partially illustrating our thought—but only partially—we will take the locomotive engine as an example. It had, before the fabricator, a first cause which made it exist and operate: This first cause, humanly speaking, was James Wett, who invented the engine and thus pergen-uating his thought in matter, became the supreme human cause of all incomptives. supreme human cause of all locomotives,

A STATE OF A

LOVE ON.

Love on! love on! but not the things that own

The fleeting beauty of a summer day; Truth, virtue, spring from God's eternal throne,

Nor quit the spirit when it leaves the clay; Love them! love them!

Love on! love on! though death and earthly change

Bring mournful silence to a darkened home; Still let the heart rest where no eye grows strange

Where never falls a shadow from the tomb; Love there! love there!

Love, then! love then! and though the evening still

Wear the stern cloud that veiled thy noondav sun.

With loyal trust, with calm unfaltering will, Work! bravely work! till the last hour be done:

### Love on! love on!

### BENEDICTION.

Source of all light, enlighten our souls, and let our conduct to all men bear such heavenly marks, as to place on us the stamp of thy loving children, who are in peace with thee and in fervent charity to all mankind. O Lord, on thee we cast ourselves, now as always. Dwell thou in us, and let us know thee present. The Lord lift up his countenance upon us, and give us his own peace. Am en.

Death of Dr. Robert T. Hallock, of New York.

### To the Editor of the MELIOIO PHILOSOPHICAL JOURNAL:

All of the morning papers contain kind and sympathetic notices of the funeral yes-terday of Dr. Robert T. Hallock, at his home, 140 East 15th St., in this city. The Sun says:

"The handsome drawing rooms were crowded, and in the northeast corner, beneath a copy of Leonardo da Vinci's 'Last Supper, and fianked by a white marble bust of Shakespeare, was an elegant rosewood coffin with handles of frosted silver. The apper part of the lid was thrown back, and the deceased Doctor's features were seen as in the deceased Doctor's features were seen as in life. The body was attired in coat, vest, and trousers of dark diagonal cloth, white shirt, high collar, and black necktie. On the cof-fin lid was a heavy silver plate bearing the words: 'Bobert T. Hallock, died Jan. 18th, 1879, aged 74 years.' A large wreath of lilies and immortelles, the gift of Mrs. William Allen, Doctor Hallock's sister, rested on the coffin lid. A loyely bouquet of pinks lay cofin lid. A lovely bouquet of pinks lay near, with the card of Mrs. Samuels. The cofin rested on a hidden catafalque, covered with a pall of rich black velvet, which in furn was surrounded by floral offerings.

"In the parlors were such noted Spiritual. ists as Andrew Jackson Davis, Henry J. Newton, Prof. S. B. Brittan, Prof. William Fishbough of Brooklyn, Dr. William White,

An instance where his sterling and varied qualities were, in an emergency, called into requisition and severely tested, now comes into my mind. \* \* \* In Septem-ber, 1869, a four days' convention of freethinkers, anti-slavery people and Spiritual-ists, was held in the largest hall in Buffalo. Such agathering at that time attracted large audiences, with a very contentious, scoff-ing, disorderly and unmanageable element pervading. At the commencement, we elected a very worthy gentleman as our permanent presiding officer, but after the first day and evening proceedings, it became apparent that he was not competent to hold the meetings in order.

In the morning of the second day he re-signed, as president, and Dr. Hallock, who was there as a speaker, was elected in his place. The Doctor at once became the master of the situation, and in a decided, yet good natured and parliamentary manner, carried the excited convention through its many conflicting and turbulent sessions,

with perfect success. This large-brained, scholastic, genial broth-er, in like manner discharged all the duties of his earth-life, as an infelligent, spirit-ual minded man, loyal to truth and the right as a friend, husband and father, and his translation leaves a place not easily filled in those relations or in our liberal circles. C. O. POOLE.

### The Cause in England.

To THE EDITOR OF THE RELIGIO PHILOSOPHICAL JOURNAL. About the time that your editorial "Whence the Apathy" was in process of publication, I was doing my best, from the platform of the National Spiritualist Association, in London, to advocate the principles you have put forth.

I am not willing, from my knowledge of Spiritualism in England—and I may be al-lowed to have some title to speak on that question-to endorse altogether the remarks which form the text of that article. They are are one-sided, and there is another side

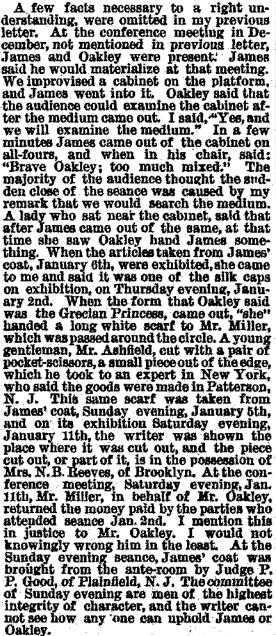
that needs putting. But I am very glad to find that the Jour-NAL endorses such views as are contained in the editorial on which I am commenting. Some of us here have been rather in-clined to demur to the extremely narrow platform of investigation, which has lately been set before us. We have not presumed to say that the times have not demanded such treatment, but we have felt inclined to be sorry that the times were such.

When fraud, chicanery and imposture oc-cupy a large space in the public vision, it would ill become me to deplore the attitude of the JOURNAL in dealing with such open ulcers. But I deplore the existence of the ulcers none the less: and I am not sure that do not sometimes think that another method of treatment might be applied. But you are the doctor, not I.

I am, however, unfeignedly glad to see that in the midst of your vigorous efforts to stamp out imposture in phenomenal Spiritualism, you can spare a word of commendation for the higher aspects of the question. Be assured, sir, that the more such aspects are kept in view, the less room there will be for the fraud that we all deplore. Now, in England, we are in a transition

state. Your correspondent was hardly ac-quainted intimately with the state of the subject among us. We have been scientific,

## ments.



S. B. Nichols, 467 Waverly Ave., Brooklyn, N. Y.

### Communication to Mr. Nichols.

MR. NICHOLS-Dear Sir: Hearing of the diversity of opinion in regard to the expose of the James' Materialization scance, I will state briefly the following facts: I was pres-ent at the James seance held on Thursday evening, January 2nd, 1879, and after seeing one or two forms, supposed to be material-ized, I became convinced that they were none other than James himself, and that he and Oakley were frauds, and when a silk scarf, purporting to have been materialized in connection with a spirit princess, was passed around, I cut a corner off the same; my friend holding the scarf, so that it did not attract the attention of those sitting next to us. That same identical scarf with the corner missing, was found by Mr. Tice, among other things stuffed in James cost, on the following Sunday evening, the night of the exposure, and when exhibited among the other articles to the Saturday evening conference of January 11th, last, I with others recognized it, with the corner off.

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