

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

Reported for the Railoto Pathosophical Journal, by Geo. Herbert Rellist.]

INVOCATION.

Spirit of Infinite goodness, our Heavenly Father, in thy nature we find the divinest harmony, therefore when we call the harmony, therefore when we call thee Heavenly Father, we do so with the full understanding of the word. Oh, ppirit of good, of light, of love, reverently and grate-fully do we come to thee and lift up our hearts as downs lift up that hands for surhearts as flowers lift up their heads for sunshine and light; and we thank thee for the inspiration which thou dost send to us with 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 superback cover you have a shadow of the shadow of the state of the 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 whatthings, and cares for everything, and what-ever the nature of the burdens, the physical weakness bearing still the bodies that are crumbling into dust, to old age, we know that spirit lives and shall shine out in its divinest grace; the soul at last comes forth awakened 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 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 child-ren 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 whose eyes are dimined, 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 he a snirit. the right and the truth; may there be a spirit, ual 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 boliness. 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 build-ing up in their natures a feeling of the necessity of ritualism, but rather may there be a kindly spirit of charies, of love, that which is the sunshine meiting 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 charity be the guardian angel of all thy children journeying toward heaven. We pray to thee asking thee for the good, the pure, the true in its divinest meaning forever more.' Amen.

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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-ments upon results before results come. They take occasion to decide without knowledge, and say that there is no pro-gression, that at 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 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 diving to-day, whose name will be great among the nations in the cen-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 par ticular 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 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 scientific thought; another searching the paths of history for something to illustrate the great truth of Spiritualism; another sending the great lig t of truth deep into the recesses of your spiritual and moral natures, exerting a certain potency there which is need ed; so that each one of them speaks -each one of your lives has a certain field for itself, 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

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 hu-man holy that the holy becomes strong man body, that the body becomes strong, beautiful and healthy. So throughout the land you will find individual worth shall bring about at last the fulfillment of the law, the purifying of the people, and shall bring to you such harmony and good as is only people in growth and in development.

Why should a man who knowing; 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 perion is like an animal, ignorant 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 cer-tain 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 nathat a child is perfectly ignorant of the na-ture of heat; and uaturally embraces any opportunity to test it; you see the nature of a child 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 comes in contact with it. The child cannot know it except by ex-perience, and so it reaches out and places its hand in the fire, and is injured. You say that the child is ignorant and outst not to suffer because of that. It does and outst not to suffer because of that. It does and you the child's act in violating the law, and yet the child was ignorant of the consequences of the act. It is simply God who speaks through law, and that law reveals itself. It is the law of the child's nature to experiment. law of the child's nature to experiment, and this one instance which I have spoken of, illustrates the fact that the child will learn that if he puts his hand in the fire he will be burned and suffer.

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 mas-ter's will and did it not, as is the case with many persons, then comes a deeper anguish, a deeper pain. Men are creatures of cir-cumstances, 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 dre, 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 circumstances, 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 af-ter days, suppose a man awakens in the morning land, as it is called, when the dream of the earthly life has passed away, and holes down under hand away. and looks down upon earth and sees a woman in darkness, agony, misery, physical and spiritual, suffering, scarred, an outcast, 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 suffers negatively? No, it is positive an-guish that comes to him when he finds that he has changed the girl's life from purity by one act of his own suffishing. But room out one act of his own selfishness. But you say the sin is not all his. True; but did not he 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 opened the door of all sin and suffering to that life. Ohi human beings, you are blinded here, partly so at least, and in the hereafter when your eyes are opened, I will find, and you will find, that there is such a thing as woute, 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 always be awakened, and if not here they will be hereafter. But do not suppose, oh! you who look to a bright light in the Summer-

channel. So with inspiration: by pouring into the mind of Shakespeare truths, thi world has been able to appreciate and un derstand the facts which he portrayed But, friends, we cannot draw the line to tel you into the facts inspiration is the you just how far this inspiration is. Bu do not suppose that man loses any of his in dividuality, because he is inspired; inspira tion strengthens individuality.

Is there a class of beings between man and man's disembodied soul called elementaries o genil?

We have never discovered, in all our ex perience, 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 cer-tain 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, Sere is no better type of God Than the deep unfathomed sea. Folding 'round the greatest lands, Holding Islands intemprace; So our loving Father stands; ,In Him is our dwelling-place. When the ocean sings so deep,

Has it endless minstrelay! While we wake or while we sleep,

Still speaks on my God, to Thee. When you gaze upon the waves

Holding islands, continents, When you think of God's great grace, From which there is no banishment-

Feel that this great voice shall speak, Sounding, echoing on each shore, When you listen, you shall hear

LECTURE.

The choir now sang the hymn, 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 II. Foster, Imarks of approbation by the an-dience. I: We can only say that receiving it through a medium of much moter in the second dience. J: We can only say that receiving it through a medium of such noted power and gifts, accepting it as a genuine mani-festation, a flower manifestation, it stands as a gentle 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 ?

Gertainly, nothing less than the spirit of divinity could do that work which is so great and so undeveloped. But if you sup-nose that the work is to be done by one per-son, you are supposing a thing that cannot be realized. No one person can stand in the religious world and unite all the separated opinions of this tangled, skein of religions thought; no one person can stand amid the trouble, the strife, and the state of govern-

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 Spiritnalists.

work, and the Spiritualists, too, are doing

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 Heav-So in the outer world, you find that no en. 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 princifor 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 America and to advance the progress of ideas and government. Do not be impatient. You know that spring does not do its work in a 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 of the woman shall be developed, so remem-ber 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 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 govern-ments as they stand to-day, are not ultimates; ments 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 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 covernment you will please 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-ence is a real positive gain. Think how great your governgient 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 heautiful 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

What is the use of crying over spilled milk? But ought we not to take courage 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 phys-ically 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 uttor-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 have done wrong through ignorance; and, if this is true, and you know it must be true, ignorantly you transgressed and broke the law. You simply go on from trial to trial, higher and higher, or lower and lower, and 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 carelaw of his spiritual nature. One lives care-lessly, 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 si-lence 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 Paul and so they continue to live, until as Paul says, their conscience is seared as wish 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 hal. But is it really true that there is a certain

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 also the active suffering, and that which is awakened in your ignorance. Now as to the natural results that a person experi-ences by negation, st 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 death.

land, 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 re-spiration, 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 aN 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 at 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 oth-ers. You can bear pain in yourselves, but if you think you have laid the burden upon-mother life then it is that it comes with 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 the spirit-land, for it is there you say: 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 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. the end.

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

source of their productions? They were certainly inspired, and greater mediums never lived. Certainly Shake-speare 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 repro-duction 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 same genius. You must understand by that, in the Spirit-world there must have been minds propor-tionate to their intellect, and that these minds conveyed to them a certain inspira-tion. Remember a person's mind is like a channel; you know one river's channel may

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, Thou, 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 quickes the hope of im-mortality. To some the yernal 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 obreasils seams an affirmative resonance to chrysalls, seems an affirmative response to the same longing; but a better analogy than all is the long and wearisome voyage to hitherto unseen terrestrial lasds. 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 sensi-tion is that of the discoverer of a new world, and be marvels that so much could world, and be marvels that so much could have existed unknown to him save by hear-say. If, he asks/himself, a few hundred leagues of sea has kept me for a generation blind and deaf to all the worlders and beau-ties of this Eastern world, why should I 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!- &x.

A Live Whost.

The latest sensation in Hamilton town-ship is a ghost story. It seems that a short time before the burning of the Isaac's resi-dence, on Sunday evening, Jan. 5th, a ghost, bearing the appearance and wearing the ap-parel of a man, was seen walking through the barnyard by Geo. A. Robertson and Geo. H. Isaacs. It was also seen by W. T. Ken-dall, a school teacher, who met it face to face, and thinking it was a man politely ac-outed 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! to his great astonishment no man was in sight. We understand the gentlemen named, who are entirely reliable, and not at all supersti-tious, are firmly convinced that what they naw was a supernatural being. The story is strangely interventing, coming as it does from so high and trustworthy authority. --Breunstoon (Ind.) Benner.

RELIGIO PHILOSOPHICAL JOURNAL.

FRAGMENTS FROM MY EXPERIENCE. BY HUDSON TUTTLE.

x.

EPES SARGENT-Dear Friend : - The peculiar experiences directly relating to mediumship I finished 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 whatit 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 authors, my friends and guides.

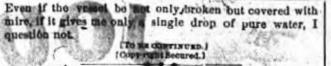
I might extend the record of facts to almost any limit, but I have no wish to do so. I only introduce such as directly bear on the subjects under discussion.

"It remains for me in closing to speak of circles and me. diums 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 ad. dress 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 pernicious, 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 dif. ference 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" be; yond 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 op them their knowledge of that life, and the conduct of this. Let us examine this ground in detail, for it is of vita! 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 pursults.

1. The evidence of man's immortality rests on spirit. manifestations. 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 al races, but more especially is it true of the modern phenomens. 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 mest an urgent need, then they should administer to that need, and no one can claim that this need is lessurgent than twenty-five years ago. In fact, with increasing knowledge, more is demanded. The very eagerness 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 cars the monotone of oblivion. Fogs and clouds shutting down over its dark waters, with not a star, not a Tay 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 organie-changes, and mind depends on life. Love, affection) emotion depend on certain atomic relations; fool, then, to expect these, when the atoms are torn spart, 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 faot. The more thoroughly we are convinced, the more eagerly shall we avail ourselves of every opportunity to converse, and receive mes sages. Tell us the channel through which these messages 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 except with grateful hearts the smallest ray which pierces the darkness. If I am perishing with thirst shall I not drink because the water is given me in a broken vessel?



NOTES, GERM-THOUGHTS, FRAGMENTS: BY SELDEN J. FINNEY.

REASON AND THE SENSES

The Senses stand only in the presence of symbols of forms of ideas; the Reason stands in the presence of sternal lases, ideas, or things signified. The one deals with phenomena; the other with cause or essential 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 Beiny; 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.

TURE INTELLIGENCE. Of necessity, all inquiries into the nature of the absolute are profound and spiritual. Our senses up 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 imporsonal intelligence, etc., etc.

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 per-sistent 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 aboriginalcenter 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 Spiritland, they are pure expressions,-each mo. ment changing the contour of the soul; ethereal, luciform body.

Its own interconscious ideas declare the soul to be dipine-the centre of the awful intuitions of justice, duty, and deity; of love, putity 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. 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 is discards for the communication of spirits. It is at present a mere agglomeration of facts, a system of empiricism, without a fixed standard. All this must be changed before any great advance can be made.

Nature's Divine Revelations. BY WILLIAM DENTON.

Several years ago, Mr. Davis, finding that I was writing criticisms upon various works professing to be of 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 few pages, which I present to the readers of the RELIGIO-PHILO-SOPHICAL JOURNAL, for I believe that a large number of them have a sincere love for what is frue, and have no desire to believe what facts do not warrant. Mr. Davis is a philosopher, as modest as he is intelligent, and desires that truth alone should be accepted as such; nor will he 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 oper paragraph, which commences, "In the beginning and Univercelum was one boundless, undefinable and unimaginable 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 hu-man race. This was evidently the opinion of the scribe. Mr. Fishbough, as given in the introduction, after writ ing wm 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 claims that that source is the spiritual world.* He speaks of it as the production of a mind immensely ex-alted, and states that Mr. Davis, before commencing a new lecture, on each occasion spent some time in re viewing 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 rea inaccuracies, occur in the volume.

It is not surprising that he should have made such an estimate of this remarkable volume, for we find in 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, physiolegy, astronomy, biblical criticism and science generally, that, when we reflect upon the age and previous education of the author, is absolutely estounding, and to which the whole range of literary performance offers no parallel. But although this is true, the work is not what many

But although this is true, the work is not what many glaim for it; it contains many serious errors some of which I shall point out. Having part considerable at-tention to geology duries the last thirty years, I very naturally turn towards those portions of lany book which treat of that science. If I dod the writer's state-ments 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

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. his 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 scertained."

Here we are told that light, which is now universaly regarded by scientists as a mode of motion, and no fore 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 wo entirely different elements, and these to unite in he proportions in which they exist in water, which is eight by weight of oxygen to one of hydrogen. we might as well expect to condense the ripple of a brook into chocolate candy. The wildest dream of the schemists never began to equal this. But we are also told that after light has been con-

densed into water, and the water subjected to the vertical influence of light it will produce by internal motion and further condensation, a gelatinous substance 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 oyster, with its limy shell? I do not think that the speaker knew what a spirifer was; it must have been one of the most active of molluscs, 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.

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ductus and terebratuala occur." But the productus and terebratuala were genera of molluscs, and could not therefore be links between two entirely distinct sub-kingdoms. The statement is as incorrect as it would be to speak of mice and squirrels being links between oysters and lobsters. A mistake still greater is made on another page, where it is stated that the radiata and articulata be-

gan "to assume the form of the scarpion and insect, between which the fuci determined upon by geologista 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 250 "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 character-istic 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 entire ly different plan, and are as far from the radiata almost as mammals are.

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

To expose all the errors, direct and implied, in the geologic partion 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 divert-ed 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-files and chirping grasshoppers. Thirty species of insects have been found in the American Coal Measures alone,

We are informed (page 263) 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 pos-terior sternum be? A posterior forehead would be as appropriate and as probable. Then it is said that it possessed "an adipose branchao

which served as a respiratory organ." " Brancha is probably intended for branchim; 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 word that it has a fatty gills, which is as grammatically interproper, as it is paleontologically incorrect, as the ich-thyosaurus 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 con-

nected with the side and top of the body." But the megalosaurus was not an inhabitant of the water, and But the tins 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 "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 fa-miliar 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 and anatomy are well known.

(To be continued.)

I am glad the JOURNAL keeps up the war on frauds. From the manner of conducting the scances in the Oak-lay-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

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. Lore? Who shall define it? Yet we all know it perfectly just as it is in essence, in power, and in influence. No language 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, supersensuous 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 whilr of a beetle's wing with the revolutions of solar systems; it re. lates tha 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 poise, 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 dope, 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 gradification. 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 tost, all is lost. Inspiration is combustion.

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

Religious Rivalry.

Considerable religious rivairy exists at Yankton, Dakota between two societies there, one known as Unitarians, the other as Universalists. They are each very anxious to out-do the other, and occasionally get up a festival or a dramat-ic entertainment; recently the Universalists gave a mas-querade ball, which was largely attended, invitations be-ing 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 raily at the Courthouse, Sunday morning and evening, Jan. 5th, 1870. Unitarians, 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 gapel of to-day. Don't be coaxed or frightened away, but come, one and all. Sermon at 11 a. w. on "The Church of the Future," by Rev. W. H. THORNE, Pastor.

These marvelous changes, too, are produced accordng to this Revelation, principally by condensation. We can condense steam into water, but the composi-tion 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 23sth page we are informed that gelatinous masses "breathed into existence the forms termed flow. erless and marine plants, the highest type of which is the *fucoides*." Flowerless plants are divided by botanthe fuccides." Flowerless plants are divided by botan-ists into ferns, mosses, club-mosses, horsetails, lichens, liverworts, fungi and sea-weeds or fuci, Fuccides, 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 flower-less and marine plants, for marine plants are all flower-

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 spacies 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 oysters and cut tle-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 those with which animals are rurnished. Molluscs destitute of the sense of feeling could never have lived; and the very fact that the old Silurian seas were paved with their abells is evidence that they had this sense at least. All the trilobites, of which there were hun-dreds of species in the same seas, possessed eves, and and must therefore have had the sense of sight. In the difference is a procession of sight. shoft, it would be just as proper to say that we are destitute of sensation, as to say that they were.

destitute of sensation, as to say that they were. We read of such forms as "radiated spirifer," "ortho-spirifer," "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 tar-antula 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 380, that " as a link in the transition from the radiata to the articulata the pro-

* Introduction Nature's Divine Revelation, 19 page.

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 seance, 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 "con-ditions," 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.

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.The ordinary committeemen at a scance are the easiest men in the world imposed upon. They seem to flok 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 him?" That is it-they won't examine, and if they do, 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 them 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 cabi-nets, 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 scances under test conditions. them to take as much paraphernalia into the cabinet as conditions

conditions. Captain Gray is having satisfactory slate writing and other manifestations, and he will have no scances ex-cept under test conditions. The Captain has dean 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

manifestations that will convince them. In about ten days I will leave St. Louis, and take up my residence at Lake Mignetonka, 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 pretitest on the conti-nent, and we have one hundred and eight acres of hand-some ground that will be beautifully improved. I would like to get in communication with the Spiritn-alists of Minnesota, and if they have any innual meet-ing next summer, have them meet at outplace. Yours respectfully, etc. St. Louis, Mo.

St. Louis, Mo.

Testing Mediums.

FEBRUARY 1, 187/9

RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Household.

BT 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 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-bred-when 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 equipoise. Her temper is of the aweetest, 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 not 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 balanced, 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 harmoni-

ous lives.

Neither the ascetic or the sensual can attain 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-

which she received \$10,000 and a royalty. She made her model out of 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 Sorods, 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 in vanced, that a business life for woman tends to destroy those qualities and virtues which are the pecullar 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 different view. Mrs. 1. 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 doNars 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 fand was in his seaf through fraud.

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 lowa 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-appoint-City Missionary in Hartford. During the last two years, she has found situations for 2,506 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 valce 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 Conven-tion had a special audience 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-

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

We give extracts from a letter by Mrs.

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

The author of this work has shown strong owers of reason, yet manifests in many points that he is unacquainted with many of the strict. philosophical' facts and formulas so necessary to accuracy in detail, which detracts from the value of his general work. These inaccuracies are appar-ent in the statement that "heat is the ppimary, 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 transusing 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 aimplit 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 insecuration will be read with ts errors and inaccuracies will be read with interest and profit.

HOW TO MAGNETIZE; or Magnetism and Clair-voyance. A practical Treatise on the Ohoice, Management, and Capabilities of Subjects, with Instructions on the Method of Proceedure, etc. By James Victor Wilson. S. R. Wellake Co., Fublishers, No. 737 Broadway, New York. For Sale, wholesale and retail, by the RELIGIO-PHIL-OSOFHICAL Publishing House. 18 md. Paper. Price, 45 cents by mall, post-paid. This is a valuable little work with sphick

This is a valuable little work with which everyone should become familiar. The growing interest in the ubject is calling for just such works which will supply a 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 Walds. Emerson; The Tile Club at Play; The Gla-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 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; Opportu ilby; John Leech; Gertrude; Ærial Navi-gator; The Overflowing Cup; The Belations of Insanity to Modern Civilization; Potts's Painless Cure; Topics of the Times; Home and Society; Culture and Progress; The World's Work; Bric-a-Brac. St. Nicholas. (Scribner & Co., New York.) Contents: Frontispléce, "Helping Mother"; A Story of a Stone; The Shining Little House; Our Artist on St. Valentine's Day; Evebright; "There was an Old Man of the Nile"; Birthday Rhymes; Modern Improve-ments 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-natural History" Pictures; Teddy's Herces; The Nest on Wheels; The Origin of the Jumping-Jack; When my Ship Comes In; Rumpty-Dadget's Tower; Little Nicholas, and How he Became a Great Musician; Heimdall; Jottings vs. Doings; A. Jolly Fel-lowship; La Chansonde l'Hiver; Polly Her-sey's Pet; New Domino Games; For Very Little Folk; Jack-in-the Pulpit; Young Con-tributors' Department; The Letter-Box; The Riddle-Box Rhinoceros; About Violins; The Sad Story The Riddle-Box The publishers announce that on and after-Jan. 1st, 1979, they or any book-seller or newadealer will supply the numbers of St. Nicholas for November and December, 1878, free (i. e., fourteen numbers for the subscription price, \$3.00) to any new sub-scriber for 1879. At first glance one would say, literature, art, and cheapness can no further go—but in this country intelligence is so widespread, and artistic culture is so extended, that there is scarcely any end to the demand for such magazines as Scribner's for grown-ups and St Nicholas for children, and, as the sale of these publica-tions increases their conductors will no doubt continue to add new features of excellence and attraction. Scribner & Co., 743 Broadway, New York. The Atlantic Monthly. (Houghton, Os-good & Co., Boston and New York.) Con-tents: The Career of a Capitalist; A Roman Holiday Twenty, Years-Ago; A Prairie Nest; Musicians and Musid-Lovers; The Mystery; The Modern Martyrdom of St. Perpetna; Puritanism and Mannera; Sword and Awi; The Europeans and other Novels; The New Catholic Cathedral in New York; The New Catholic Cathedral in New York; The Recent Great French Duel; Three Songs; Limited Sovereignty in the United States: Defiance; The Lady of the Aroos-took; The Second Place; International Capyright by Judicial Decision; London Streets; Reminiscences of Bayard Taylor; The Contributors' Club; Recent Literature. The Phrenological Journal. (S. R. Weils Broadway, New York. The Contributors Club; Becent Literature. The Phrenological Journal. (S. R. Wells & Co., New York.) Contents: John P. Jones, U. S. Senator for Nevada; Brain and Mind; The Unfolding of Mind Through Conflict and Sin; Strange Plants; The Marquis of Lorne and the Princess Louise; Single Biessedness; "Around the World"; Bayard Taylor; Dietetic Delusions; Experiments in Magnetism; The Proper Pointion for Siese; Postry, Notes in Science, etc.; Editorial Items; Answers to Correspondents; What They Say; Personal Items, etc.; Library, Some of the articles are Illustrated and add to the interest.

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; Civiliza-tion and Noise; Notes on Afghanistan and her People; Observation and Memory; Two Modern Japanese Stories: A Sad Song; The Modern Japanese Stories; A Sad Song; The Marquis of Lorne; Literary Notices; Fore ign 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, Katle; 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: Sunshine in Win-Gr; 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 illustrated, 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; Montanîsm; Materialistic Mysticism; A Geologist's Confession; The Seat of Eyil.

The North American Review. (D. Appleton & Co., New York.) Contents: The Conduct of Business in Congress; The Mys-teries of American Railroad Accounting; A Statesman of the Colonial Era; Reconstruc-tion and the Negro; The Empire of the Dis-contented; The Scientific Work of the Huw-rath Expedition; Sensationalism in the Pul-put, Mediaval French Literature.

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

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

Dr. Huuter.

The special treatment of Diseases of the Organs of Respiration-embracing the Head, Throat, and Lungs, has been practised by Da Rongar HUNTER for nearly thirty years. His system consists of the inhalation of remedies directly into the Lungs and Air-passages, combined with such tonic and alterative treatment as the cymplications of the case may require, and is arequestionably the most thorough course of Local and Constitutional medication ever applied to the cure of these diseases. Its success is attested by thousands. His office is at, 103 State Street-corner of Washington-Chicago where he can be seen or addressed.

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THE CLERCY A SOURCE OF DANGER TO THE AMERICAN REPUBLIC. By W. F. JAMIESON. This work is written in the vigorous, iconociastic velc, which is so characteristic of its author, quoting largely from the ul-terators and writings of clergyment to sustain his position. It embraces a mass of facts in regard to the attempts of the Chris-tian invienent to control the government to be found no-where else. For sale, wholesale and retail, by the Heligio-Philosophical Publishing House, Chicago, BOOK ON MEDIUMS: GUIDE FOR MEDIUMS AND INVOCATORS: CUNTAINING The Special Instruction of the Spirits on the Theory of all kinds of Manifestations; the Means of Com-municating with the Invisible World; the De-

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"Blowly the Bible of the race is writ, Each age, each kindred allds a verse to it." "I have read it with great interest and sincerely hope it may have a large circulation."-Hon. Bent. F. Wade, of Ohio: "The selections in his look are make with great care, crudi-tion and judgment."-Evening Journal, Chivago.

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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.

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 continues 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 re ception 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 featival at Ward's Island on Friday, the tenth inst. The five hun-dred and nine patients were severally pre-sented with a Christmas gift of some warm garment and some goodles.

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 Alumna Association met on the 11th at Delmonico's, about sixty being present. They wish to arouse sym-pathy and enthusiasm in order to demon-strate that Higher Education for women means a bigher and nobler womenboad means a higher and nobler womanhood.— There were speeches, toasts, music and po-ems. They have contributed \$2,000 toward endowing a scholarship of Dr. Raymond, their late President.

- 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 Scrosis, Miss S. E. Fuller, chairman, at its last meeting, had a paper on the "The Flora of Switzer-land," by Mrs. Dewis, 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 Tletcher.

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 descration of the day. That lady properly replied, that she shall think her opposers are consistent, when they cease to pratronize horse cars or carriers on Sun-day, or when they refuse to do or to allow to be done, unnecessary labor of any kind. The Medical Society of New York Oity has

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 Lippincoll's and the Atlantic Monthly Magazines.

Mrss Kirby is also the author of an inter-

Mrsa Kirby is also the author of an inter-eating pamphlet, published by S. R. Wells, entitled, "Transmission, or Variation of Character through the Mother." She says: "Thave just read in the RELIGIO-PHILO-SOPHICAL JOURNAL, the address of Mr. Davis, on The Harmonial Philosophy," and what is called Spiritualism, also Mr. Cole-man'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. 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 bellefs pass very much for what they are worth.

Knowledge comes hat wisdom lingers.

"As to the Re-incarnation business. I read recently, a book in its favor, which made dark an awful fale of murder in lonely woods, and of ogres who entice little child-ren into their gloomy castles, feed on them, and then drop their bones into a dismal

"There is refreshing retributive justice in the Arabian Nights entertainments, but those forlorn little spirits and big, wander-ing friendless through immensity, without experience enough t, hang on to a hat-rack there and each size anough to return and

there, and yet wise enough 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-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 demoraliza-tion of our country in a few years unless I showed the sure decime and demoraliza-tion of our country in a few years, unless machinery gave leisure to labor; unless we gave up tinkering with benevolence, and based our actions on justice—Providence had noting to do with crime and suffering; we made B, and we must mend it."

BOOK REVIEWS.

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

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

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ren Co., New Jersey. 344,343	These wonderful articles were dictated through a clairroy- ant, while in a trance state, and are of the most interactly in- teresting nature.
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property taken. Try them and be convinced. DR. G. C. SOMERS, PROPRINTOR.	In the long list of distinguished divines connected with the . Methodist Episcopal Church, few have enjoyed so high a reper-
THE HOLLOW GLOBE;	tation, and hone have been some beloved by their constituents than Dr. Warson. In the early days of Modern Spiritualism be honestly believed it to be one of the vilest of humburs and
THE WORLD'S AGITATOR AND RECONCILER.	the work of the Devil. Nor did hypererintend to give the sub- ject any attention, but that about twenty years ago it forced itself unbidden into his own family circle, a deeply interesting history of which he gave to the world in CLOCK STRUCK ON R.
A Treatise on the Physical Conformation of the Earth. Presented through the organism of M. L. Sherman, M. D., and written by Win F. Lyon. Price, 62.0 , postage 10 casts.	which has already passed through several editions, creating a decided sensation in the church and causing the author to be exted for trial.
* Par sale, whilesale and retail, by the Beligio-Philosoph Icel Publishing Hous-, Chicago.	The CLOCK STRUCK THREE conjains a very able review of the first buck by a master-mind and a reply to the same by
Narcotina Antidotum.	Dr. WATEON. Then followseleven intensely interesting shap- ters, detailing the author's rich and varied experience and gying the robult as showing that in the anthor's opinion, there
For the Cure of the Opium Habit.	exists a harmony between true Christianity, as he inforprote it, Science and Spiritualism.
Are you a victim to the use of opium. If so more than any thing in this world you want to break 'room this sixvish thrack the body have become so changed, that if is a question of an anony and physiology, as well as of mind. Attached to this subject by the irretrievable minery and end- fring caused by the leads, we have made it a subject of pro- budies of a subject by the irretrievable minery and end- fring caused by the leads, we have made it a subject of pro- budies of a subject by the irretrievable minery and end- fring caused by the leads, we have made it a subject of pro- budies of a subject by the irretrievable miner is a proper subject by the irretrievable miner is a subject of proceed cooling of the remody to supply, for the time, the proceed cooling is a subject by intermed will be no longer feit-its other words, the habit cured. The M agmentic B Remarkly is intended to destroy the habit proverse interview or optim by a single by the individual effort is subject of the second by the interview in the individual effort is subject of the second by the interview in the individual effort is subject of the second by the interview is a subject to be and the subject of the second by its intended to destroy the habit is subject of the interview is a subject to destroy the habit is a subject of the interview of the individual effort is subject of the second obtained to destroy the habit is a subject of the interview of the individual effort is subject of the interview of the individual effort is subject of the individual is a subject of the individual effort is subject of the interview of the individual effort is subject with the retrained to be interview of the individual effort is subject with the retrained of the individual effort is subject with the retrained obtained in the individual effort is subject with the retrained obtained in the individual effort is the individual when the individual is the individual effort is subject with the retrained obtained in the individual effort is the individual individual	Extract from the Introduction) • May it not be that the semi-infidel utterances of Spir- fusion hitherto, have here, the "foolish things" chocen is been in century, both in Enrops and America. • • • Science, proud of her past achievements, has well night surresseered to ther bidding, but anhering and America. • • • Science, proud of her past achievements, has well night surresseered to the stabborn facts of Spiritualize, which will not down as ther bidding, but anhering, has well night surresseered to the stabborn facts of Spiritualize, which will not down as ther bidding, but anhering the hook devoted is this subject reader reaches facts park of the hook devoted is this subject • • • I also give communications received throman a modium in whom I have all the conductions I can have the a y one, in sufficient of the stabeling that all of my tenchings have been by harmony with Christianity as I understand it. Belleving, sol do, that the time in of far distant when Christianity, projectivy understood, and Spiritualizer, and all survedy of its externeous far bastening the sufficiential givery which is dearming son the writh when the first her which is dearming son the writh, when the first her which is dearming son the survely.
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RELIGIO-PHILOSOPHICAL JOURNAL.

FEBRUARY 1, 1879,

ANDREW JACKSON DAVIS' COLUMN.

An Examination of Hudson Tuttle's reply to A. J. Davis' recent Address on

the "Confilct."

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 dis-

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. On the one hand, Mod-ern Spiritualism, on the other, Harmonial Philosophy. These embodiments of great powers are from the same infinite Turents, 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 inour Household; yet I was exceedingly ex-plicit (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 harmoniza-ation of thought and aspiration, yet we hear dire discords in the public acts and speeches of these two great embodiments. If these powerful more-ments 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 Spir--itualism and Harmonial Philosophy directly an-itagonize in the sphere of public uses. They stand opposed to each other on the adaptation of 'means to ends.'"

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

"We always regarded the Harmonial Philosophy a 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 "Reformatton." 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 defi-niteness 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 sot only unscientific and un-sound, 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 commentary upon my writings. With these remarks I leave the sphere of words, and proceed to answer the ques-tions: "Where, then, is the antagonism? It is (by me) thus stated 'While harmonizing in essentials, Modern Spiritualism and Harmonial Philosophy, directly antagouize 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 Reforma-tion 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.

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

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 subjected 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 notice lives; because we want mediums, standing as they do between the present life and the future, to reflect the purity of the spirit. intelligences with whom they come in com tact; 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 istantly receiving assurance from diums, 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.

Tergiversation Tremendous.

The Banner of Light has never endorses Mr. James' mediumable in the materialising phase, because its editor has had no opportunity to wit-ness this class of manifestation of spirit power through the agency of the medium in question; 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-pondents. One thing we are confident of, how ever, is the genuineness of his, (J.'s) development as a france medium, as we have personally tested as a trance medium, as we have personally tested him as such. Our endorsement of Mr/James as him as such. Our endorsement of Mr/James as a trance medium we now repeat with emphasia. We published accounts from Mr. Oakley (partic-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.—Editorial in Banner of Light, Jan 20th.

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 sfellows' adaptations from illustrious spirits and took home and printed in his paper a message from Mr. Vanderbilt (1?) 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, far thus acting as a guide in bringing us en rapport with one of the fidest medial instruments into whose presence we have ever 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 me dium we now repeat with emphasis.

Will our amiable cotemporary kindly furnish his readers with some evidence to austain 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 netos 3

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 mischlevous 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 these "Hints"! 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. Just as thousands were eagerly hurrying 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 Gincinnati, and an hour later as he sprang from the car his hand was warmly grasped by that enthusiastic Spiritualiat and wholesouled man, Dr. N. B. Wolfe, who escorted him to his hosp'table 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 himseling 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 abown 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 scance room during the time Dr. Wolfe was gathering the Jata 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 folt 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 garriage 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."

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."

Then, the margin of each paper, or upon the wrapper, will be found a statement of the time to which payment has been made. For instance, if John Smith has paid to 1 Jan. 187, it will be mailed, "J. Smith 1 Jan. 8." If he has only paid to 1 Jan. 197, it will stand thus: "J. Smith 1 Jan. 7." and in like manner be the day, month and year what it may. CHICAGO, March 19th, 1877. TO BEADERS AND SUBSURIBERS. From and after this date make all Checks, Drafts Posts ory Orders and other Remittances for the Publishing House of the RELISIO-PRILOSOFRICAL JOURNAL payable to be order of LOCATION

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- - Amociate Editor.

JNO. C. BUNDY, -

J. R. FRANCIS, -

ensuing year,

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A Lawyer's Characteristic Letter.

To the Editor of the Religio Philosophical Journal:

of the churches, than all the respectability of truth 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 alding the enemies of Spirit.

As you live you are aiding the enemies of Spirit-nalism 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 the like, the clergy will hold them, and by and by turn them as executioners, against a few intelligent Spiritualists, and crush A counterfeit is just as good as the real, so it

passes, and it converts. You had far better offer premiums for successful counterfeits, and send them all over the world. You burst out priest-eraft by it, and knock all religious control of the people endwise. What could Christ have done as a Pharisee, wearing a straight-lined waist-coat of religious respectibility? Whether the people be-lieved him a fraud or not, they wanted to see him d hear him, and so it is, with materializations. Nothing has spread the cause more than mater-ializations, false and real. Baldwin weakened the

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 up, and cock and bull stories par aded 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 correspondeut 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 Spiritualism. 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 unutterable 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 falselfood 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

JOHN,C. BUNDY, Manager. Laffalle street. Northwest corner of Laffalle streets. CHICAGO, ILL., FEBRUARY 1, 1879.

Editor.

Again I caution you. One case of fraudulent-tranied-materialization in a perybborbood does more to break up the accurace dead act bigotry

hold of the clergy here more than twenty lectur-ing and truthful mediums. You seem to think you are fighting truths, and must fight with truth. I tell you, you are fight-ing bitter, accursed and enchaining errors, and

ing 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 mir-scles, but by duplicating them all around over the country, false or true. Burlesque the whole d-d train of superstitions, and you explode them. Respectable never, Balem, Oregon, Nov. 25, 1878.

Balem, Oregon, Nov. 28, 1878.

James Writes us a Letter.

We are in receipt of a letter purporting to come from Alfred James, in which he says:

I will come to Chicago, be 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 cabinet under these test conditions, you forfeit five hundred dollars.

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_séances 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. E. 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 dances 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 Elatly 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 23nd, 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 Flat Contradiction. To the Editor of the Tribune. No. 20 MORNINGTON ROAD, LONDON, N Jan. 2, 1879.- Although I am flattered to And 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, notwith-standing the other dramatic persons 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 question contains, is altogether false. Trusting to your sense of fairfness to in-sert this letter in your next issue, I am, sir, your obedient servant. WILLIAM CROOKES. and that THE CHICAGO TRIBUNE of the 11th

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; Zlonville, 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 fill 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 expanged 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 even 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 scance 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. belleves in the authority of the in-terior volce; M. S. belleves in "a thus saith the spirits.

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S. R. would establish educational institutions; M. S. would everywhere institute cir-Cles for spirit communications. S. R. would work in society and upon

government with love, and justice, and wis-dom as guiding principles; M. R. would (does) depend upon invisible powers, spirit-bands, 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 posses sion of such evidence, should thenceforth appropriate the priceless riches to the up-building 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 inas-much as a strange provide bird bird. much 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, in-cantations, superstitions, and demonstra-tions of a future life. It began in the ex-ternal, it will continue in the external, and it will become historical. 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,"

FEBRUARY 1, 1879

RELIGIO PHILOSOPHICAL JOURNAL.

had there never been any held, were there no mediums, what would be known of Spiritualiam ?"

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 imitations in a boundless universel Should all circles be condemned ?" he asks. limitations We answer, no! Spiritual Reformation, on the contrary, would organize circles and de-velope mediums, and study them and their governing laws and conditions, and perpetu-ate them and multiply them. What for? Not for private and selfah 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 conflicts; 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 re-finement and elevation of humanity. And in the name of Spiritual Reformation, wE ENTER OUR PRITEST; 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

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 health, harmony, love, peace, goodness, truth, and spiritualization."

All which is a reply, in print, to Mr. Newton, 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 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 twenty-five years? Spiritualists called for, read such books and pamphlets as fed their marvelousness and semi-intellectual faculties. It was my habit and pleasure to recommend to our customers the works of Hudson Tut-tle, Epes Sargent, Dr. Crowell, Judge Ed-monds, J. M. Peebles, Wm. Denton, Emma Hardinge-Britten, Morse, Home, S. J. Finney, Robert Dale Owen, Howitt, A. R. Wal-lace, Crookes, Hare, Brittan, Babbitt, Graves, Coleman, and a host of others, who la 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

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great readers.

movement."

The full amount desired, \$1,000, has been alaed for the relief of Bro. J. M. Peebles. Hereafter the popular Sunday lectores 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 exposé, 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 privllege of witnessing the phenomena in/her presence, as their experience with Chicago mediums has not always been pleasant heretofere.

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. 50 Dearborn St. Judge Helbroot 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 Aliya 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 218 West Madison street, Sunday, at 7:00 P. M., first speaker and subject to be chosen by the andience. Music and mais from. "Notice."

The Van Buren County Association of Seiritonists and Lib-ernisits will hold their quarterly meeting as Bre-dsville, on Saturday and Sanday, the first and second of February. We are anticipating a good time., Come one, come all. S. G. SHEFFER, Pres'L

Lassed' to Spirit-Life.

Passed to Spirit-life, WILLIAM WITTENNTAR, of Chicago, left his physical body on the morsing of Jan 4th. 1879, aged 63 years.

His passing from the form was as peaceful and quiet as the failing to steep of an infant in its mother's arms. From early life Mr. WITTERNETING had been engaged in the mercantile business, and at the time of his separtury from earth-life, he was one of the oldest and most reliable merchants in Centreville, lows. 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 trusting confidence. He leaves a large circle of relatives and friends to mourn his ifreparable loss. H. T. ALLEN.

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

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

Consumption CURED.—An old physician, retir-ed 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 perma-nent cure for consamption, brouchitis, catarrh-asthma, and all throat and lung affections; also a-positive and radical cure for nervous debility and all nervous development of the speedy and permaall 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-ing fellows. Actuated by this motive, and a de-sire to fellowe 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. 34-18-36 16eow.

THE WONDERFUL HEALER AND CLAINVOTANT MRs. C. M. MORRISON, M. D.-Thousands acknowledge Mas. MORRISON'S upparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band. DIAGNOSIS BY LETTER .- Enclose lock of patient's hair and \$1.00. Give the name, age and sex. Remedied sent by mail to all parts of the United States and Canadas. Circular containing testimonials and system of practice, sent free on application. Address, MRS. C. M. MORRISON, M. D. P. O. Box 2519, Boston, Mass. 84-20(1 Hew Advertisements. 25 Sigles, most Fancy C rds Lever sold toe. 18 Cero mos ice. "J. B. Husted, Nassau, N. Y. 22 SREAT CUBIOSITY, FREE-1 \$40 BIT of 1228. Agents only. Outdy Free AGENTS' SHISH, CHICAGO. 31-32 JD-H BROWNS Perfect Letter File. Photograph from File in use containing over 800 Letters. Marble Paper Sides, \$1.25; cloth, \$1.50; waln \$1, \$1.00, One of the most valuable assistants to clergythen. For sale by all Booksellers and Stationers. Manufactured by The population of their interest by purchasing tickets via this line. Tickets over this ronte are sold by all Coupon Ticket Agents in the United States and Canadsa. Remember you ask for your Tickets via the Chicago & North-Western Hallway, and take none other. For information, Folders, Maps, &c., not obtainable at Home Teast Office, address any agent of the Company or Maxvis Huentrr. Gen Thangr, Chicago, Ul ten't Pass, Ag't, Chicago, Ill 2019-27-18 CULVER, PAGE, HOYNE & CO., MANUFACTURING STATIONERS, 118 & 120 Monroe St., Chicago, Ill. THE WHITE RUSSIAN SPRING WHEAT. in recommended in all parts of the United 2,000 FARMERS as the best and most productive variety ever in-troduced, many of whom have written us that heir Russian whest produced twice as much per wre as other varieties, on the same soil and with

TAILORVILLS, ILL., OG. 7, 1875. W. 16 STITTA Ver Sir: I purchased one bushel of poor White manan wheat, which I sowed on one-acre of and, and harvested fo branhels. My fail wheat roduced buy'it bushels per acre and was on bet-er land than the Russian. I will do all that is investight the sum of movimending it.



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RAIL ROADS .- TIME TABLE.

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By an immense practice at the World's Dispen-sary and Inversity Hotel, having trysted many thou-sand cases of those disease poculiar to woman. I have been vinatived to perflect a most potent and post-live remeety for these disease. To designate this patural specific, I have named'it

Dc Pierce's/Favorite Prescription

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Eductively has it manifested its polency in caring Tetter, Rane Kash, Halk, Carbunctes, Barn Eyen, Gette er Thick Neck, and Enlarged Glands. If you feel duil, drowsy, debilitated, have sallow tobdy, frequent hexilache or disziness, had taale in mouth, internal heat or chills alternated with holi-Bushes, ion spirits, and gloony forebolings, irregular appetite, and iongue coated, you are suffering from Terryid Liver, or "Billsamares." In many cases of "Liver Complaint" only part of hease symptoms are supervise Golden Medical Discovery has no equal, as it effects perfect and radical cares. In the cure of Breaschith, Bereise Coughs, and the medical faculty, and relocate cores. In the cure of Breaschith, Bereise Coughs, and the medical faculty, and endment physicians promounce it be greatest medical discovery of the age. While it cures the severest Coughs, it strengthen the system and partice the blood. Sold by drougist. R.Y. PIERUP, M. D., Prop'r, World's Dispensary and Invalids' Holel, Buthalo, N.Y.



THE CATHARTIC-The Cathartic the large, repulsive, nauseous pills, these Policies are assared in the second second these Policies are assared in the second second these Policies are assared in the second second the policies are assared in the second second second the policies are assared in the second second the policy of the second second second second the second second second second second second the second second second second second second the second seco



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DR. SAGE'S CATARRH REMEDY

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RELIGIO-PHILOSOPHICAL JOURNAL.

FEBRUARY 1. 4879.

Boices from the People. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

HOPE.

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 silently they run, Never stopping in their race. Never swerving from their course; As they plerce the endless ocean Rolling with resistless force, With sublime and steady motion.

Now from worlds, and somes and spheres, Look to worlds in miniature; Rain and dew-drop, pearls and tears, All have stamped the signature Of an omnipotent force-Causing life, and giving shape. From the primitive and coarse, Have emerged the worm and ape.

All these forms that you can see, 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 resides, And from him you'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. Patient search for light, and hope!-Darkness then will disappear-When the anchor rises up, Then you'll see that Power clear!

Watsonville, Cal.

RE-INCARNATION.

VERACIOUS SOUL-EXPERIENCES OF LITTLE JOUNNY BOAZ, AS NARRACED BY HIMSEL .

L When I first incarnated was I took the form of Johnny Boar, And played a feeble part. When I next incarnated was, I thought I'd make a bigger buzz; And play it mighty smart.

11. Great Plato's form I then did bear, And walked the earth with wisdom's air-This fact my mind recalls. Next Casar's form I did assume, With regal crown and warrior's plume,

And whipped out all the Gauls.

Petition for the Repeal of the Law Creating the State Board of Health ...

To the Honorable the Senate-and House of Represen tatives of the State of Illinols :

Your petitioners would respectfully represent Your petitioners would respectfully represent and show that they are clinzens 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 stainment of those ob-jects, and have nothing but condemnation for the vast outlay of mones from the public treasury re-

vast outlay of money from the public treasury re-quired for their support and which your pell-tioners through taxation, Lelp 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 Ignorance or criminal negligence, should destroy life or injure health through malpractice, and that the quarantine faws afforded full protection

that the quarantine faws 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 neces-sary for the security of life, health, happiness,

sary 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 rega-late the practice of medicine in the State of lift-nois," in force July 1st, 1877, and the other enti-tied "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-

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

the people's money has been siresdy appropria-ted under said last named act for the support of

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 tax-payers of the State. 3. 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 represen-

interested persons through whose false representations 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 particu-lar private institutions at public expense:

That if said acts are not repealed by your hon-orable body 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.

 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 practitioners.

3. 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 consequen-

means" entirely "free from dangerous consequences, such believers should be allowed to adopt such means of cure without being liable to penalties 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 medicar advisers, any more than they should be limited and restricted in matters of church and relieved.

restricted in matters of church and religion. 5. That your petitioners deny that 1400 persons 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 be-youd its own calculation in support of its claim that 1400 practitioners not qualified to practice medicing bare left the state.

medicine have left the state. 6 That all prescriptions made by physicians should be written in plain English, so that no mis-take shalf be made by druggists, and others, and that the patient and nurses may know what in ing administered. 7. That your petitioners believe that if section 16 of said first mentioned act, "that itinerant ven-ders of drugs, nostrums, etc., 'and "manipulators, and those who use any other means," professedly to care diseases, is designed to secure the lives inistered. and health of the people of the state, that instead or requiring a license fee of \$100 per month and increby legalizing such means of injuries, there should be a positive prohibition. Your petitioners in accordance with the re-quirements of section 17, article 11, of the Constitution, take this means to make known their opin-ions 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.

BT J. STOLZ, M. D.

There can be but one true interpretation of the

There can be but one true interpretation of the laws of nature. Eternal principles do not ad-mit of divers constructions. The universe of God does 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 onel rational solution of the principles of physiology; there can be but one road to perfect health, hap-places, and finally to the celestial home; there can 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 these facts, is to search and find the way that leads to knowledge. On the grand march of human lifd, some must necessarily be a little in Advance. However, every individual has a mission to ful-fil in the work of clearing the way. All may do something, however humble their position in so-clety. 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 so in reference to physical science, as well as the moral and mental resime. Now, is it not a rational conclusion that in the practice of medi-cine as in mean to the the practice of medi-tions are in mean to the the practice of medi-tions are in mean to the the practice of medi-cine as in mean to the the practice of medi-tions are in mean to the the practice of medi-tions as in mean to the the practice of medi-tions as in mean of the theory of a state of the site of the site of the site of the mean of the practice of medi-tions as in mean of the the practice of medi-tions as in mean of the theory of the practice of medi-tions as in mean of the theory of the time of the terms is the moral and mental resime. Now, is it not a rational conclusion that in the practice of medirational conclusion that in the practice of medirational conclusion that in the practice of medi-cine, as in mass other departments not yet per-fect branches of scientific attainments, the widest range of shought. Hherality, and charity 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 kense, by 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

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 free-dom and liberty, and to see that no one vio-lates these God-given rights. It was by the eslab-lishing 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 im-proved, the practice of medicine (not only in-this, but in the old country), as well as many of

this, but in the old country), as well as many of the pollitical institutions. I ask now are the people ready to give them-selves away to an aristocracy, to medical auto-cratism, to a religious. God. supra-prescribed by the State. I have the faith to say no." There is to-day a greater liberty and a mare friendly feeling in the medical profession in England and Ga-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

"Allopathy assumes the right to say for the rest of mankind, what shall be considered expert 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 hu-manity. Immediately, however, there was a furi-

manity. 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 su-perior attainments, who in the least deviated in their practice from the Astocratic dictum, were summarily dealt with.

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 while beneficial to write popular works, soon as these men began to write popular works, and publish monthly periodicals, teaching man to "Know thyself," the arrogant fossiliferous orthodox raised a how, blackmailing and denouncing them as "quacks." Now, Eccording to Webster's def-nition," "quack" is a person who makes preten-tions which he does not possess; skill in the bu-alness, which is falsely represented. And it strikes me that if these men were selequific 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 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-uates as possible, so as to fillate the societies of "regulars," believing that in great numbers there is strength, drawing the line closer and loser 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 ol colleges were very careful whom they grad. usted, believing that one well educated practitioner done more honor to his alma maler 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 Pierpont - Spirit-Presence -A Reminiscence.

To the Editor of the Religio Philosophical Journal: On a lovely May day, in 1861, I visited John Pierpont, at his present home in Medford, mear Boston, Mass., and well remember the beauty of the landscape, and the noble beauty of the man; his fine presence, the charm of his conversation, the clearness of his thought, and his enthusiasm for Spiritualiam.

for spiritualism. He told me of being in Buffald, 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-tr-all unconnected

Ay-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. Pierpoht's library, by his ald

Mansfield knew nothing of the Buffalo affair, or Manneld know nothing of the Buffalo attair, 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, eightee that ago. He was not thinking of her.

The communication through Mr. Manafield, was as follows: "Dear Brother, I have often noticed doubt in your mind since I partially showed myself 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 grate-ful, but it was her salvation You are doing your work, Brother John; go where duty calls you, ir-respective of what the world may say, think, or do Your Sibits Flusheth?" Your Shter, Elizabeth." [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 inter-est to your numerous readers. They are as fol-lows: In the Town of Fountain Creek, Iroquois County, fll, the eldest daughter of John Leemon, Esq., a girl about twelve years of age, was taken with diptheria on the night of the first of January. The attack was very severe 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 sicknass she never for a mo-ment manifested impationce and seemed perfect-iv seconciled to ber signation. Some hours pre-tous to her death, she sid to her friends she could see her grandfather sind others of her acquain-tances and friends in the Spirit-land. She threat her arms around her father's neck and exhorter him not to grieve on her account. She said it memed 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 tee 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 aggin?" 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 I spoke 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 which the father. to use my organism for that purpose, which granted, not knowing when it would be fulfilled granted, not knowing when it would be fulfilled, and I was so much surprised at what was uttered as any in that arge and attentive audience, mary of whom thanked me for what I had given after the services. I conscientionally 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 making as at other times. They elve that Henricita Bouton writes: We have just entered upon the thirtieth year of Modern Spirit-ualism, and we feel strongly impressed to ear through your worthy JOURNAL, that it is very 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 represent upon our heaven born cause.

W. S. Barlow, 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 fall," has done you great good. May you'long live to reap in this life the fruit of your good deeds, is the desize of your sincere friend. Paterson, N. J.

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

Notes and Extracts.

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

"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 Zendavesta.

Throughout the universe of nature, there exists a sympathy which unites all things. The opponents of Spiritualiam say that Zoo-

electricity 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 penetra. tion 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 feating upon the water," but no conscious life.

¹⁵ Mdile. Lucile, the mesmeric consitive, 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 theo-logians is 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, auimal and vegetable, being the source, not only of every activity, but of every form

Lt present, one of the most important demands o, 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 auxious 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.

Beecher wall says: "Not even the bat flies with such inaudible wing but that death waits for 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 Itish Beantific Association ve upon what was claimed to be theologic issues, the theologians raised a great hue and cry about sel-ence "presuming" to decide theological problema If the creeds of Americas' churches to day ex-pressed the principles and the doctrines of the church communicants of a century ago respect-ing 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. Monck, in the course of a long letter published in the Medium and Dupbreak, writes: One thing I have understood is, that when my health is fully recovered a materialized recogniz-able spirit will be extended from my physical body, in a sufficiently public manner, and that the form will remain materialized." The spostle 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 rods and goddesses is as superior to the classical conceptions of Greece and Rome as these may be to the most degraded of African fetish-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 age of twelve, but objected to being placed under this master on the score that something in his this inster on the score that something in his face told him that he was born to be hanged. A few years alterwards 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; At the bouse of the Rev Dr. Pheips, spirits, thirty years ago, built up marvelous images of hu-man beings, by means of articles collected from.' varions parts of his house, and which sometimes had been licked up immediately beforehand un-der his ergs, to make sure that some invisible pawer took them from their hiding place. A me-dium, the son of Dr. Phelps, was on the premises, but the youth was a meameric sensitive, the sport of all these powers, not their master. of all these powers, not their master.

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III. A poet 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. R. HUGHES,

.

I saw bright sunbeams kiss the golden strand, . I heard the shimmering wavelets softly play, Sweet notes, so clear, I dreamed an angel band Had scattered rosy petals '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 OWD.

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 beart,

"And hand in hand, love plighted to the end.

Church Fossilism.

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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, returnit 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 Minnesota. The sessions were conducted in the usual way. opened by general conference, followed by an ad dress,

dress. Mrs: Oille Childs furnished inspirational music for the entify 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. could accommodate. A larger one is being talked of, although the present one is quite commodious.

The Boclety was unver 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 we glad to be e to say: "There is at least one spiritual society at the present time, which has successfully buried the battle axe of contention over individual optulons."

opinions." With such active, energetic and generous heart ed men as Brother J. V. Spencer, M. D. A. A. Whitney, and several 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 Estalle, surely we ought to prosper spiritually and progress. "Out of the dark, ness into the light." They are among earth's an-gels, and doing, in our opinion, as great good to humanity as the most talented lecturers Mas. L. E. BAILET.

A. J. Fishback, writes: Having stiend-od five of Mrs. Anna filewart's sciences, at which it is claimed that materialized spirit forms appear, you will permit me to say that the interest of in-restigators in them is still unabated; and while all who visit her to witness them are not convinged, yet I think I am safe is asying 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, Messrs. Pence, Hook and Connor, are men of intelligence, honor and integrity, and this adds largely to the impres-sivences of the scances, and does much to strength-en the conviction that the strange phenomena is genuine.

Missionary Work.

I arrived in St Paul, Minnesota, Jan. 8th, 1879. My present place of address is Farmington, De-cota county. I have now fully entered on my work as State Missionary Agent for the State Con-sention of Minnesota, to preach the Gospel of Spiritualism, collect funds and receive-members 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-top, in care of T. Jedkins, and I will forward pos-ters ready for the appointments.

top, in care of A. Jeakins, and I will forward pos-ters ready for his appointments. Thave been a clergyman thirty-three years, and can, with spirit belp, pray, sing and talk on differ-ent subjects, religious and scientific, as a humani-tariag and Spiritualist, and I hope to find many to take the Bailoto Philosophical Journal, which must be our Western guide in matters of general interest on Spiritualism. At one time Minnesota had 700 contributing

At one time Minnesota had 700 contributing 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 past, some ten of the Western states, and some little in Canada but for a Northern state. Minne little in Canada; but for a Northern state, and some little in Canada; but for a Northern state, Minne-sola is my preference for soil, timber, climate, health and general prosperity. The same difficul-ties have been felt here among Spiritualists as elsewhere; but as State Missionary Agent, I am satisfied that in one year I can find work for ten satisfied that is one year I can lind work for ten or twelre 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, recently 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: writing:

"Ohl Spirit of Truth, Wisdom and Power, may the world know that not one of thy children is de-nied the blessed privilege of communing with the Spirit world. Ohl may the inhabitants of earth no longer debar themselves of this privilege of looking into what they call the mysteries of hea-ven. We wish to cast aside the vell of darkness and error which has hidden this truth from their sight. We thank thee, ohl Divine Principie of Truth, that thy truth is for all thy children of earth. We know, ohl Esther, that thy powerful arm will encircle this little band that are so true and faithful in this glorious work-blessing hu-man souls. Dear frienda, be true to your work, as I am true to you. I am, Rev. G. Wilson."

while speaking as at other times. They give their names, and some can be recognized.

What more ustural 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 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

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.

most on impressional phenomena. Three years ago I despised this name Apiritual-ist, but there came to me wodderful 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 with-out this blessed hope, so lately come to me. Your Journes, has many friends and well-wishers wherever I have been, and for my own part, I could hot now do without it, and the addition of a hourshold denartment must greatly enhance its a household department must greatly enhance its beauty and usefulness I say, go on in your noble efforts to enlighten and purity. 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 unsullied.

Glenwood, Mo

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Bro. Young has lately suffered from the yellow fever accurge, is now in very destitute circum-stances, and all persons who wish to ald 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 gental and excellent family. Send for the books, friends, and when you get them, use them In your circles and homes; and

them, use them Is your circles and homes; and thus help all concerned, yourselves and spirit friends included.

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their hearts -- Clarks Lenther once witnessed a star shower. The Rev. T. Boys says, that J. Jonas records "that on the Skih of October, 1533, from elevan to tweive at night, there appeared toil uther, in company with many others, 'in the four quarters of the heavens of many thousands of small flery torches, fiving about, really of a fame and fire color; and that Luther said that he had dever seen anything simi-har before; and thes another day, about the same joining battle. On these things Jonas observes, that Luther, who was a contemper of the devil, and experienced in temptation, regarded them all as the devil's aleghts, he terriform men with false terrors, when not able to do so with real ones." 3 2

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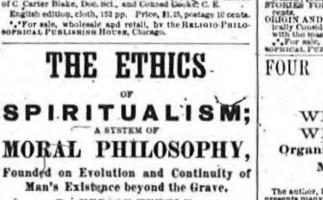
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[The thinkers and seers of all the ages have een laid under contribution in this Series. Credit been laid under contribution in this series. Groun will be given in due time; but no distinction is here made between what is original and what is selected or complied. These articles are prepared by a competent scholar, whose wide research and great attainments well fit him for the task, and set it is be between to the highest consideration. It intitle his labors to the highest consideration. It is to be understood that in publishing what appears under the above head, we do not thereby, necessarily, endorse it all.-ED. JOURNAL.]

DISCOURSE.

To theistic conception it is objected by ma-terialists 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 rota-tion 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

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; pendent 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 4t 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 be-coming '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, borne into nothingness, if the speculations of the Positiv-ist 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 effects, direct them in a certain measure, and utilize them for his own wants. Would he, then, deby 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 Su-preme Cause.

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 fu-ture ages, his creative action will continue. There, is, then, outside of matter and of

movement, an abstraction-principle, a certain 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 Deide 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-ter.

RECITATIONS.

The chain of being is complete fn 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 1 here, and how? so mar-

veloualy 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

88W. 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 thee not, the natural ear hears thee not. Nor does the dull eye of our mind al-ways or easily apprehend thy presence. O Lord; for the things of sense and sight preoccupy 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 chliven 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 seven 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 every one space and time for repentance, may 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 If possible, to rise to a redeciming sense of thy love and their own spiritual opportuni-tics. 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

J. S. Chase, John Biscoe, Dr. J. V. Mansfield, Charles Foster, Charles Partridge, Mrs. C. A. Coleman, Mr. C. R. Miller, President of 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 were small rosettes of white satin in their put-tonholes, and stood in a group near the cof-fin. Waverly Hallock, the Doctor's eldest son, was the chief mourner. on, was the chief mourner. "Miss Linda Deitz, 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 stepdaughter, 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 plety, the liber-ality, 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)

Oh Heavenly Father, we fly to Thee from the sorrows of earthly life. Remember in Thy infinite kindness these bercaved once. May our sorrows be drowned in the ses of Thy strength and wadrom. We thank Thee for this life which has just passed away and the lessons it has target as 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 were like rainbows that laded, the bubbles that broke. Truth was the rock on which they stood, but no faney or imagination of this life could be more beautiful than the-fact of immortality. The deceased boctor 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 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 usefulness, and there was every reason to be-lieve 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 asso-clations 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, capti-vating elequence to inculcate truth and emphasize the facts of Spiritualism.

He was a man, of great versatility of at-tainments, attractive sweetness of disposition, and an inexhaustable fund of humor, and yet positive and aggressive when occa sions demanded.

An instance where his sterling and varied qualities were, in an emergency, called into requisition and severely tested; now comes into my mind. • • • In September, 1859, 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, scoffing, 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 intelligent, spirit-ual minded man, loyal to truth and the right as a friend, husband and father, and his translation leaves a place not easily fill-ed in those relations or in our liberal cir-cles cles. C. O. POOLE.

no doub!-that is, we have tried, as far as we can, to be sure of our ground, and to make our foothold secure before taking an-other step. And a few-a very few-have feit 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 progues, 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, per-haps, rushed into the other extreme exposure after exposure, scandal after scandal, ventilated and commented on with fullest and frankest 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 appepted 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 ubject as we sho all desire will be cur-rend I do not say among mankind-but among those who profess and call them-selves 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.

Important Supplementary Statements.

TO THE ROITOR OF THE RELIGIO-PHILOSOPHICAL JOURNAL: A few facts necessary to a right un-derstanding, were omitted in my previous letter. At the conference meeting in December, not mentioned in previous letter, James and Oakley were present. Jamea said he would materialize at that meeting.

FREBUARY 1, 1879.

showing where I had cut. 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 bands 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.

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Notwithstanding the medical law of California has attempted to crush out magnet. ic 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 idlocy unhappily seem to survive the grave." The Herald should have added that Roberts' channel for such "spirit" pabulum, is Alfred James.



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-disclos-ure" 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 .au-thor 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 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 ex-cept through what comes from the soul it-self; from its own inner, God given light. Our perceptions do not explain our intelli-gence; it is our intelligence alone which ex-

gence; it is our intelligence alone which ex-plains our perceptions. The existence of a Sapreme Cause is the fundamental obstacle to the success of the advocates of an atheistic materialism, for it saps and shivers the whole scaffolding 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-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 addicate 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 nature!

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-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 Wald, who invented the engine and thus perpet-uating his thought in matter, became the supreme human cause of all locomotives, Neither the "man-machine," nor the

able in thy sight, O, Lord, our strength and our redeemer.

LOVE ON.

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

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 noon-

day sun,

With loyal trust, with calm unfaitering 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 man-kind. 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 oundanance, upon us, and give us his own. countenance upon us, and give us his own peace. Amen.

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

To the Editor of the MELIGIO 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:

140 East 15th St., in this city. The sum says: "The handsome drawing rooms were crowded, and in the northeast corner, be-neath a copy of Leonardo da Vinci's 'Last Supper,' and fianked by a white marble bust of Shakespeare, was an elegant rosewood oofin with handles of froated silver. The apper part of the lid was thrown back, and the deceased Doctor's features were seen as in life. The hody was attired in cost, yest, and the deceased Doctor's features were seen as in life. The body was attired in cost, vest, and trousers of dark diagonal cloth, white shirt, high collar, and black necktle. On the cof-in lid was a heavy silver plate bearing the words: 'Bobert T. Hallock, died Jan. 18th, 1879, aged 74 years.' A large wreath of lilles and immortelles, the gift of Mrs. William Allen, Doctor Hallock's sister, rested on the comin lid. A lovely bouquet of pinks lay near, with the card of Mrs. Samuels. The comin 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,

The Cause in England.

TO THE EDITOR OF THE RELIGIO-FRILOSOPHICAL 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 Asso-ciation, in London, to advocate the princi-ples you have put forth. I am not willing, from my knowledge of Spiritualism in England-and I may be al.

Spiritualism in England—and 1 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 be de autiting

that needs putting. But I am very glad to find that the JOUR-NACendorses such views as are contained in the editorial on which I am comment-ing. Some of us here have been rather inclined 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

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 I 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

you are the doctor, not f. I am, however, unfelgnedly glad to see that in the midst of your vigorous efforts to stamp out imposture in phenomenal Spirit-ualism, you can spare a word of commenda-tion 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,

and James went into it. Oakley said that the audience could examine the cabinet after the medium came out. I said, "Yes, and we will examine the medium." In a few minutes James came out of the cabinet on all-fours, and when in his chair, said: "Brave Oakley; too much mixed." The majority of the audience thought the sudden close of the seance was caused by my remark that we would search the medium. A lady who sat near the cabinet, said that after James came out of the same, at that time she saw Oakley hand James some-thing. When the articles taken from James' thing. When the articles taken from James' coat, January 6th, were exhibited, she came to me and said it was one of the silk caps on exhibition, on Thursday evening, Janu-ary 2nd. When the form that Oakley said was the Grecian Princess, came out, "she" handed a long white scarf to Mr. Miller, which was passed around the circle. A yoing gentleman, Mr. Ashiled, cut with a pair of pocket-science a small piece out of the edge pocket-scissors, a small piece out of the edge, which he took to an expert in New York, who said the goods were made in Patterson, N. J. This same scarf was taken from N. J. This same scarr was taken from James' coat, Sunday evening, January 5th, and on its exhibition Saturday evening, January 11th, the writer was shown the place where it was cut out, and the place cut out, or part of it, is in the possession of Mrs. N.B. Reeves, of Brooklyn. At the conference meeting, Saturday evening, Jan. 11th, Mr. Miller, in behalf of Mr. Oakley, returned the money paid by the parties who attended seance Jan 2nd. I mention this in justice to Mr. Oakley. I would not knowingly wrong him in the least. At the Sunday evening seance, James' coat was brought from the ante-room by Judge P. P. Good, of Plainfield, N. J. The committee of Sunday evening are men of the highest integrity of character, and the writer can-not see how any one can uphold James or Oakley. 407 Waverly Ave., Brooklyn, N. Y.

Communication to Mr. Nichols.

MR. NICHOLS-Dear Str: Hearing of the diversity of opinion in regard to the expose of the James' Materialization seance, I will or the James materialization seance, I will state briefly the following facts: I was pres-ent at the James seance held on Thursday evening, January 2ud, 1879, and after seeing one or two forms, supposed to be material-ized, I became convinced that they were none other than James bigsolf and that he ized, I became convinced 'that they were none other than James himself, and that he and Oakley were 'frauds, and when a slik scarf, purporting to have been materialized in connection with a spirit princess, was passed around, I cut a corner off the same i 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' coat, 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, THERE IS NO KNOWN REMEDY THAT WILL SO promptly and efficiently insure a healthy STOM. ACH and LIVER, and so thoroughly fortily the system against citrame cold as the wonderful, vitalizing, besith giving HOLMAN LIVER AND STOMACH PAD. It is a sure preventive of Colds and Catarrh. Do not fail to try it.

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