Ernth Genrs no Mash, Bows at no Suman Shrine, Seeks neither Place nor Applause: She only geles a Bearing.

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LECTURE BY HON. E. S. HOLBROOK.

Before the Spiritual Conference of Chicago,

at its First Public Meeting, Jan. 26th. SCIENCE IN RELIGION. Its Possibility, Practicability, the Results that Must Follow, and the

In forming an association and presenting it to the world for acceptance, for its uses and advantages, it is well, in the first in-

Duties of the Conference in Regard Thereto.

and advantages, it is well, in the first instance, to set prominently forth its distinguishing characteristics, that our designs
may be rightly apprehended, our motives
duly appreciated and our cause the more
speedily advanced.

First, then, our society is of a religious
character. It proposes for itself the religious field; the same field for inquiry and
action as other associations known as religious societies. But now and here there gious societies. But, now and here, there is this distinguishing characteristic. The other religious societies of every age and country, we believe—but it is better that we confine ourselves for greater perspicuity to the Christian religion—the prevailing religion of our country—the Christian scale. ligion of our country—the Christian socie-ties do n t claim that the leading features of their religion are the subject matters of knowledge and of proof, as are other palpa-ble scientific facts; but are all a matter of faith. If in any respect they assume to know, it is only that which they consider they know from their subjective experiences, feelings and fancies; or from their faith in what they call the inspired word of God, all incombile of proof technology. God -all incapable of proof to others. They believe in the fact of spirit existence, and sometimes they may assert that they know of but they do not assume that they know of any experimental process, as we know the commonly accepted facts of science. They even deny that there can be any such know-

While, however, they assume spirit ex-istence they deny spirit communion with us while in the mortal life on earth; at least by any method within our control, so as to be available for the extension of religious knowledge. They even go so far as to deny legious to think of it as a practical thing. and accordingly present all the barriers that they can against such a bold endeavor. Or, if it be admitted as possible, as in the Catholic church, such barriers are present-ed by the powerful priesthood there as to make the effort of no practical use to the

common people. They are put under the ban and doomed to penance if they seek it. On the other hand we deem spirit com-munion to be possible and practicable in the present tense, may, therefore, have knowledge of the conditions of spirit-life and their relations to us by information, experiences and observations; and knowledge to such an extent that we may put it in order under defined laws; may reflect upon and discuss them as a body of fixed facts and principles and denominate them the science and philosophy of Spiritualism. Or, if we must speak more carefully in that the ma-terials are yet in too crude a state, too illy tested, not sufficiently defined, then we say we have all the elements of such a science and philosophy, and it shall be our work to perfect them.

Now if it be true that we can so com mune with the Spirit-world and discern the conditions of spirit-life by scientific knowledge, it is manifest that we have a great advantage against those who stand upon conjecture and faith alone—the same advantage that science has had and has against the myths of ignorance in every other department of human learning; th same engine of power for the discovery and application of new truths that we have in any other field of science.

Many of us have proceeded so far in our investigations that we feel assured, from actual demonstration, that the spirit of man survives the fall of his earthly body. Having acquired such knowledge, we pre-sent the discovery to the materialists and to those who languish for the want of proof We are the only ones that can address to them any proofs acceptable to their preju-dice, and to their mode of thought. We invite them to acquire the same knowledge, and to rejoice in the fact of immortal life. We are assured also, next, of spirit com-munion within our reach, and to such ex-

munion within our reach, and to such extent that we may make appeal to the spirit intelligences for the correction of errors such errors as there may be in the religious founded in the myths and traditions of the distant past, those ages full of superstition, dark with ignorance, blind with prejudice, and drunk with senseless real. It would be a plain case if we were at odds about the character, conditions and methods of life of the people of a new continent that the

The Russian Smith

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the genius and handicraft of man, grew to be a telescope. These stars are gradually revealed to the scientista eye to be other worlds, and circles of worlds, far greater than our own, all at first seemingly in a chaotic confusion. The mind of man that first resolves the mathematical problems of first resolves the mathematical problems of the triangle, the circle and the sphere, forms an instrument of measure, and brings these movements, so wild and fearful to the sav-age, under the law of order; and so, at last, we have the truths of astgonomy of to day. The farthest limits of space seem to be furnished with worlds. By the same glass, by some resolution, aided by the kindred science of chemistry, these distant worlds are proved to be related to our own and to each other; one family, as it were, having each other; one family, as it were, having one common origin, and proceeding from unitary design. And still the work goes

A different shape and turning of this glass brings up the infinitely small, and subjects it to our view. Here we have life life everywhere, an infinitude of perfec-tions—the wonders of the worlds below, as great as in the worlds above; and still the

work goes on.

The spirit-power, commencing with the tiny rap, at first lodifferent, unresolvable, without power or meaning, yet continually working out in various directions and by in-numerable modes of action, by the move-ment of penderable bodies with a show of intelligence, by entrancements, by obsession, by clairvoyance, by impression, by spirit voices and clairaudience, by spirit-painting, by spirit-music, by spirit-healing, by spirit-materializations, and other methods too numerous to attempt to mention here and now, and every day increasing in power and significance, reveal the fact of Spirit-worlds; the interstellar spaces full of life; a revelation as much superior to the revelations of tion as much superior to the revelations of tion as much superior to the revelations of astronomy as mind is superior to matter. Experiences and observations of spirit phenomena, if not universal with all, are surely very frequent, and are known to the ends of the earth. They are furnished by the angels of the Spirit-world; at the same time in America, Europe, Australia, everywhere, not occurring in some one locality, as in Judea, and the knowledge thereof waiting to be carried by doubtful methods to other climes and other ages—but ever present, active, living facts. Not to say that now we have a perfect science; but that now we have a perfect science; but those facts we study; we assay their quali-ties and values and significance, and we arrange them according to such laws as hu-man reason shall find to obtain; but now such a science as was astronomy in its youth -a science as ignorantly opposed and as unreasonably as that was; a science more flercely assaulted by bigotry than that was for no bigotry is equal to religious bigotry. and religion opposes more strenuously a new religious fact than it does a new fact or principle in the realm of materialism-a lence that will make conquests greater than that; a science that will ultimately prevail, as that did, though it be by broken theories, dearly loved and cherished by the human heart by the abandonment of old theologies, by the breaking of the idols—even the household gods that have been set up for worthip or adoration.

Why may not science enter upon the field of religion as well as into other depart-

of religion as well as into other departments of human learning or acquisitions or thoughts? We can conceive of no absolute law why it may not. True enough, we may well conceive that it is more remote than any other, the last and the most difficult to be reached; but that is not necessarily a d reason why it may not be reached at all. First, physics; then metaphysics. First a natural body and the knowledge that oba natural body and the knowledge that ob-tains concerning it and its surroundings; next a spiritual body and the knowledge that obtains concerning it and its surround-ings. The judgment that it may not, comes from the priestly rule and teaching that they have Moses and the prophets, the word of divine inspiration, and hence a finality; an ultimate beyond which they must not go; and hence they expect nothing more. It is sacrilegious to hope for it, especially at the rude, cold hands of science, that would not-

spare their robes, their veils and their sa-cred shrines. That which militates against the advance of science into the field of religion is not reason so much as it is prejudice, fear, pride of opinion, love of place, mental inertla, an indisposition to change, much stronger in religious opinions and princi-ples than in any other. But how is it, we must ask, that the world may, and does, move in every other respect, and that it may not, and does not in religion—that all education, all the sciences, all the philosophies, all the arts, shall be supposed capable of im-provement, but religion, never? They may mount upon the hill-tops of enlightenment, dark with ignorance, blind with prejudice, and drunk with senseless zeal. It would be a plain case if we'were at odds about the character, conditions and methods of life of the people of a new continent, that the truth might be found by research among them, or by observations of them among us, if there were such opportunities.

I will compare the growth of Spiritualism, the knowledge, science and fallosophy of spiritual worlds, with the growth of astronomy, the knowledge, science and fallosophy of material worlds. While it was deemed that the earth was the centre of the universe, and the only place of life, the sun, moon and stars simply for lights thereof, some melting of the sand by chance upon the seashore by some fisherman's fire produced a magnifying glass. The glass, under

the valleys raised a little, the hills levelled a little, wher, smoother, straighter. It was now more pleasant to go to Boston, and the trip could be more often taken. In a few years a railroad was built, a wonder of wonders. The iron-horse was harnessed and the journey to Boston and back was a pleasant trip-of a few hours. Who now at Worcester, if any one should inquire the way to Boston, would point the way along the old cattle-paths, or even along the old turnpike road? But the road to heaven must be the same old way. It is wicked to think of any other. The uncertain, difficult think of any other. The uncertain, difficult routes of two thousand years ago, and those guide-posts, the supposed sayings of Jesus and of Paul and of St. John the Revelator (who revealed nothing), comingdown to us through different languages, by careless and interested scribes and translators, many of them, perhaps, quite unmeaning at first (nor can the wisest commentators give them a certain meaning now), must be taken to-day and always as absolute truth, on which no improvement absolute truth, on which no improvement absolute truth, on which no improvement may be undertaken, because none can be made. And with this the dread announcement is made that along such a road and by such guides you must win your waynay, worse than this, that if you seek for a better way and more intelligent guides your everlasting destruction by that very fact is made sure; that if you will not believe Moses and the prophets, neither would you believe though one, should arise from the dead. Science may look with a shining you believe though one should arise from the dead. Science may look with a shining countenance and the bright eye of hopeful youth, but religion must be somber and dark as the age of iron. Science may cast its eyes forward, but religion must cast its eyes backward—always back to the dark and dismal past in its longings and in its final efforts—and bring forward with it the infirmities of the darkest days of the infancy of the race. Science may sport with fancy of the race. Science may sport with free thought and bold designs and take hold of the future with a happy heart, but religion must crouch with hands bound, with limbs fettered, with thoughts enslaved and chained by some immovable tether to and chained by some immovable tether to the past. Science may fly, but religion must creep. Humanity may march for-ward and deny," the divine right of kings" and form a government based upon the equality of all men—that, one person is the equal of every other before heaven and be-fore the law—but religion must still crawl and, hear the voke and maintain "the and bear the yoke and maintain "the divine right of priests" to think for others and speak by the authority of "thus saith the Lord" what belief will be acceptable at the gate of heaven, and give passports to the few who are elected to be saved by grace divine. Humanity may be ashamed to go to some old and obscure and benighted people in the dead past, and around the Dead Sea, for the framework of their government and their political principles, but humanity is not ashamed to go there for its religious creeds and dogmas and articles of faith and for its only methods of salvation from the wrath to come.

And why is this? Why has this been? Why will it continue? It is the power of opinion to maintain itself when once established, while there is nothing to overthrow it but opinion that is not based apon a superior knowledge.

But if we have knowledge; if we have such an amount of knowledge of demon-strative facts; orderly arranged, so that we have what we may denominate a we have what we may denominate a science, then we have a power by which we will put to the test the claims of the church, if they be true or false. If we find them true, we give them still greater potency. If we find them or any part of them false, then so much as we shall see find shall be conducted. shall so find shall be overthrown and shall come-to naught.

Such a testing power we think we have; nay, more, we feel assured to say that we know that we have, if we are not mad, and we can trust our judgment and the evidence of our senses. Our assurances arise from such an amount of evidence as if ap-plied to anything else, not entirely new and not altogether at variance with common facts and known laws, we should consider entirely conclusive. We are, therefore, bound to consider them conclusive here. But no man is so wise but that he may become more wise, and he should still continue in the search for more knowledge and for higher attainments. Our organization has in view the acquisition of knowledge. Our association has this in view for those who are the most experienced. We are on the search for truth, and our motto is "Iu-vestigation and free thought will lead us to the truth." But our organization is also for others—for inquirers. It is our duty as humanitarians, if we know that we have a a good thing to let it be known, and so impart its advantages to others, that they may enjoy and profit by it as well. Our light should not be set under a bushal, but upon a candlestick. Here, then, we shall proclaim the facts as we have found them, which are the basis of our scientific philosophical religion, and ask all to kindly hear. Our address is made particularly to those who are tired of the old regime, and are seeking for something better. Their souls are the rich ground where the seeds of truth will take root and grow and bear fruit. As we hold that no one is essentially to blame for his belief, and hold, also, that belief cannot be compelled by sught else than evidence and reason, our propagandism hath this extent, no more: That we will let be known what we have found. If then, others desire to see, and to hear and to know, it is well, and our pleasure for others for inquirers. It is our duty as

shall be to teach the better methods of religion. If they turn away and care not for this "pearl of great price," they will not be pursued with anything like Christian anathemas for their carelessness and unbelief, nor for their action on account of such non-belief. Paul, at Mars' hill, proposed to make proof of "the unknown God" that, he says, the Athenians worshiped ignorantly. The great body of religionists of to-day, though they accept the fact of spirit existence, and regulate their life and faith somewhat thereby, yet they are profoundly ignorant of it when it comes to a matter of knowledge. It is to them "the unknown."
It is to this that we have directed our attention, and not without effect. To those who deny, and to those who ignorantly believe, we propose to declare and to make known. In almost the language of another, we can pronounce the invitation: "Come all ye that labor with the great question of immortality, and are heavily laden with the doubts that hover over it, come to the instructions that the Spirit-world would youchsafe to you now, and you shall have

As the advocates of free thought, we do not establish, we do not call for a creed of faith in a religious sense which one is bound to believe; but it is no doubt asked what means we have for answering anew the great religious problems, and to report, if we have any report to make, what progress we have so far made. That which is called the Calvinistic theory—not to say but it obtained long before him, but not with the same perspiculty—the fall of man to a state of total depravity, a provisional redemption by the atoning blood of Jesus, Himself the very God, for such as should Himself the very God, for such as should believe and be converted from sin, and the reprobation of all others with the doom of everlasting perdition, is that which mostly prevails in our country. There have been alight modifications by large bodies of Christians, and some others are now being effected, but hardly any of those who etyle themselves orthodox abandon and deny any one of these tenets.

All religionists have speculated upon the condition of the soul after death, and this among them all is the chief topic of interest. As they settle upon this, so they act and live in this life. The doctrine of the punishment of the unbeliever, immediate and everlasting, is surely the most horrible thought the human mind can project. They that projected the basis of total de-They that projected the basis of total depravity, an idea that has no other place in the wide universe except among these religionists, and this attachment, eternal punishment, must be admitted to have fur-nished in themselves the best evidence that nished in themselves the best evidence could be given of such total degravity, by their adopting such a scheme as to man and his salvation. As to them, it would seem that we are obliged to consider their doctrine true. Evidently they made martyrs of themselves for the sake of their cause. But as to Deity it is surely a blasphemy of the paternal power to say that He will inflict everlasting torture upon beings, children of His creation, and who can have believed only as He made them to believe. It is also the blackness of darkness that rests on Christianity as it is taught, a dead rests on Christianity as it is taught, a dead weight, a burden too grievous to be borne and prevents its advancement and recogni tion. We say Christianity as it is taught, for we seriously doubt if Jesus, who said the Heavenly Father was more ready to give good gifts than earthly parents to their children, ever could have taught such a doctrins. We accept all His moral teach-ings that seem to be right and for the good of the race, as we do also the good of any other system. We accept without cavil His suggestions as to God giving good gifts. If there be a dectrine directly opposed to this, we must withhold our assent, and come to

a further resolution of the question by a method that I come now to advert to.

Yet this doctrine of eternal punishment is the chief corner-stone of the whole Calvinistic system. It is the first and the last vinistic system. It is the first and the last, the alpha and omega, the beginning and the end, the hub of the wheel. This failing, if it can be true that at any time, sooner or later, by any methods whatever, by progression, by growth, by conviction and conversion, or by theod, or by the Holy Ghost, or by pardon, all shall ascend from the depths below to the heights above, to joy and peace and happiness; then it would be comparatively a little matter what should be our belief, now and here, what church we belonged to, or if to none at all. church we belonged to, or if to none at all For the grand conclusion would be, we shall finally meet in the "Delectable mountains." You are taking your course and I will take mine. It is but a choice of routes. Let me alone to my methods and my ways.

This doctrine of eternal punishment, ele-

This doctrine of eternal punishment, elevated to such importance, has been the prime cause of all the persecutions for religion's sake, all the tortures, all the imprisonments, all the executions. First, the terrible state of mind produced by the faith in a personal, angry God, forever angry. As God sets the example, such is the reasoning and the impulse, so may I be. God tortures His enemies. So may I, and with unrelenting vengeance. He punishes for unbelief, and so may I; yea, I am bound to do it. Such a doctrine gave rise to that mailgnant benevolence,—mailgnant to all unconverted souls,—the torture of the body to save the soul; the destruction of the body to save the soul; the destruction of some, both soul and body, for the benefit of the aculs of others, if so be they might be deterred by example, or in some way brought

or driven to a saving confession of faith.
It is the same doctrine to day that keeps alive the church dissensions, and fosters continually that church pride that is everywhere, and says: "I am better than thou."
But what becomes of this doctrine in the presence of which companies? Here is a

presence of spirit communion? Here is a good exhibition of the benefit of knowledge as against conjecture merely; of fact as against diseased imaginations; of reality and reason as against the chimeras of dreamy fancy, and faith distorted by fear. It is ap-parent, at once, if souls are locked up in heaven or hell, or pass into a state of inaction, as some suppose till the resurrection day, that they cannot communicate. It is apparent, as well, that if they can communicate, they can determine by their own reports what is their condition. We may take our appeal from the beliefs of mortals to the knowledge of those in the world beyond. It is very pertinent on this question of eternal punishment, more so than any other, because more simply proved. If one in converse with spirits meets one who, according to his theology, he must regard as among the lost, and is aurprised to find that he is not; or if he meets with one of the brethren that must have gone to the arms of Jesus or to Abraham's bosom, in some far-off heaven, and finds that it is not so reported, his precon-ceived notions are not verified but subverted entirely, and he must commence anew. Such occurrences have taken places often, and with the same result, that the fact may well be regarded as established that the es-tate of the soul is there substantially as here; in the first instance not greatly changed, but with conditions improved, with pow-ers enlarged, with capacities of growth de-pending on its own aspirations, efforts and pending on its own aspirations, efforts and energies, and happiness by obedienes to law, and all irrespective of any scheme of salvation. The doctrine, then, of eternal punishment falls to the ground a mighty wreck with all its hideous proportions. And with this, all its correlatives, the whole troupe of ecclesiastical dogmas, the frame-work of theology, all built in error, either through ignorance or craft for power or through fear. ignorance or craft for power or through fear. There has been, then, no fall of man, no total depravity, no scheme for his salvation, no redemption by blood, or otherwise, in their ecclesiastical sense or meaning. And, yet these words may still have some place as vehicles of thought. Mair may fall he may become and may be depraved, but his depravity is not total and hopeless. Man must seek salvation and the proper methods. He must always strive for the higher There are saviors in the world, but

everybody and everything is a savior that elevates to a higher and better life. But the chief of all saviors is human reason, The stone which the builders of theology rejected shall become the head of the corner.

It is said that spirit communion-converse with the supposed dead—is not well received among the disciples and priests of the old theologies. At first it would seem to be very unlikely to be true, for this would appear to be precisely the one thing needful to all those who assert spirit existence and and a lact of proof to reach the unbelieving world. F ange to tell, it is not so, and there is something else behind that diverts the natural course of things. And it must be this, that the communing spirits in their reports do not sustain, but subvert, their theology. If the spirit came and announced that he was just from hell, loosed for a season from the burning flames by the good angels that he might come and warn his breiter of earth-in the language of the prescher to believe in Jesus, pay the minister his dues, and "flee from the wrath to come," he would be called forthwith into the pulpit, and all would be invited to hear, and to receive the awful warning. There would be no end to the consternation, and God would be praised for His love and care—not for lost souls, but for souls that might be lost.

But alas! for these preachers of a partial cospel, such is not the case. It is not a voice from hell, nor is it a voice from heaven— their hell and their heaven. Therefore they say it is but a pretended voice, a simulate voice of the devil, come to deceive man and make his damnation sure.

Such is the logic, and such the force, and such the effect of an appeal from the courts below to the courts above—from those who do not know to those who do know-a court above for the correction of the errors of humanity, where they have established their creeds upon supposed facts, which either are false or not known to be true.

Such is the character of this organization that we place before the public. If our sup-posed facts are facts; if they by their nilm-ber and upon investigation, resolution and ber and upon investigation, resolution and philosophy, form a science, we have a power that will move the religious world as other sciences have done in their order, and that will march on to conquest. Our advance will be slow, as has been that of the other sciences in their respective fields; perhaps slower than they, as religious inertia and stubbornness excel all other. Perhaps we shall meet with more virulent opposition, for religious bigotry and spite excel all other; and that which takes away gods, idols and occupation from the priesthood all at once shall surely receive no favor at their hands. Conscious of the possession of powerful truths now, and which are unfolding every day, we will faithfully do the early-spring work of the husbandman and wait for the harvest in due time.

Learn to labor and to walt, We who have in charge any part of this movement, involving new methods in reli-

Continued on Righth Page

FRAGMENTS FROM MY EXPERIENCE.

BY HUDSON TUTTLE. X.

Thus in the first place we find that the evidence of Spir finalism rests on the pure manifestations, and that these are demanded at all times, and by all individuals, whenever their thoughts are directed to the next life by the death of those we love. Mediumship is the only channel through which we can converse with these departed ones, and such conversation, is not, necessarily, any more s waste of time, than conversing around the hearth-fire while they were on earth. If we believe that these departed ones hold for us the same affection, only intensified and purified by their angel lives, how glad must they be of the opportunity to converse with us. The measure of their eagerness is shown by their persistent efforts to converse through imperiect channels, when they must know in the beginning that their ideas appear distorted, or even falsely rendered. If we desire to hear from them, they most assuredly desire to communicate with us and the hour we spend in this sweet intercourse, may brighten years of a lonely life.

2. To ignore the manifestations, is to rob Spiritualism of all its living vital force. We accept it because it says to us that the fountain of inspiration has not run dry, but gushes forth as clear and bountiful now, as in the past. You need not be furnished through Moses and the prophets, or pagan sages; but you may go to the fountain, and directly slake your thirst. If Moses and Ellas could return two thousand years ago, our friends may return today, and converse with us.

3. If such be the object and value of the manifestations the more we have of them the better, until the two worlds are brought face to face and death disrobed of its-terrors be known as it is; the passing forward of the spirit to a higher sphere. Of course we mean genuine phenomena, and not the spurious, which have been deservedly censured, and because anxiety to hear from those who have gone from us, made us ready to receive even counterfelt testi. mony, have been used to show that it were better to discard all.

4. As mediumship is the only channel of communica. tion between the two worlds, it cannot be when rightly understood an undesirable possession. All its dangers arise from ignorance. It is a sensitive condition of the spirit, and the birthright of every human being. It is possible for all, but gxists in various degrees of thtensity. Bome only are sensifive in sleep, others when sick, or under the influence of drugs which deplete the physical forces. Others are constitutionally sensitive, and their brain responds to ideas as the sensitive plate in the camera responds to light.

5. This faculty is susceptible of cultivation to an extent only bounded by the sensitiveness of a spirit freed from the physical body. How to effect this desirable cultivation should be the study of every medium. It in no wise demands the casting aside of reason; but on the contrary its greater activity, and the comprehension of every new impression calls for more and more ability.

6. In this culture I have alluded to two methods, the first by becoming simply a passive instrument in the hands of the spirits. This leads to a remarkable sensitiveness, but is the destruction of the individuality of the medium. The same sensitiveness is liable to impressions from widely different sources, and persons in this life exerviheir influence even stronger than spiritual beings. The medium is not safe from these influences which may be bad as well, as good, and may at any time fall under the most destructive, and run with swift feet to ruin. It will be seen that under these circumstances, the more acute the sensitiveness the greater the danger. In fact a spotless moral character is almost impossible with such conditioned sensitiveness, even though the moral faculties are well developed; for at some, unguarded moment, it will be employed either by spirits or mortals and become the means of the gratifithat the channels of communication be as pure as the source. Further we affirm that a continued high degree of sensitioness is incompatable with immorality. Mediumship of Itself is not dependent on moral character any more than the sense of vision or hearing, but the character of the communicating intelligences may be ordered as the will may determine what the eye shall see or the ear hear, and that the mental results shall be if those organsee and hear that which might prove detrimental to purity and uprightness of life. It is a law that like attracts like, and if mediums fall under harmful influences, they are not justified by throwing the blame on the spirits. They are either weak, or there is a sympathetic cord in them, which vibrates to the touch of spiritual beings still on the plane of the appetites and desires. They are victims of errone ous mediumistic culture, or of organization."

7. The cultivation of mediumship should be the absorb, ing study of every medium. It is not a gift bestowed by miracle, but is governed by fixed laws, and subject to un changing conditions. Its functions are fraught with in finite consequences, and are too sacred to be trifled with Its possession should be prized above all price, and elevate cation of selfishness or passions. Such mediumship is too much fraught with danger to be desirable, for although a circle of earthly friends 'may surround and shield, they cannot be ever present, and although spirit friends may guard, there are times when the medium, by circumstances they cannot change, passes from their control. The second method of culture is to receive this sensitives ness as a most desirable factor of the mind, and cultivate in the same manner as other mental qualities; holding it subservient to its uses, and amenable to reason and conscience. In this manner the tribunal which decides the conduct of life is ever present, and whatever influences are brought to bear the sensitive remains steadfast and unswerving.

8. While this view does not justify immorality on the part of mediums, it pallates, their shortcomings, and teaches us charity. Wrong is wrong under all circumstances, and while we in our eagerness to hear from our spirit friends, will accept of a single drep of water in a mass of slime, or drink from broken pitchers, overlooking the most intoward surroundings, we desire and demand the medium into a pure spiritual atmosphere. It is asked how can sensitiveness be cultivated? In and by means of the gircle, usually; sometimes but rarely by sitting alone. The circle has produced nearly all noted mediums. The home circle is the nursery of Spiritualism, and has produced more converts than all other sources combined, Around the family table, where sympathizing hearts meet one desire for departed friends held in common by the sitters, ascends, which of itself is a potent magnetism attracting those friends, and the doorway through which they can enter. There is intense desire to receive on one side, and to bestow on the other, and under such circumstances, even a low degree of sensitiveness will become exalted, until responsive to spirit presence and spirit

The home circle in the main fulfills the essential conditions of a selected one. As to the promiscuous circle, it should be avoided, as certain to yield unsatisfactory resuits. Each sitter is accompanied by related spirits, and there is confusion in the control if not in the circle.

At the home-circle, where the family gathers, the missing ones, take unseen their old familiar places, and how sweet to think they are still united with us in every feel-

ing! Most emphatically do we urge the holding of such circles, with absolute regularity and punctuality. The hours thus spent are not wasted although no manifestation be received. They are like holy communicas, which fill our souls with quiet and restfulness.

The true missionaries of Spiritualism are its mediums, They are a countless host, for to every one publicly known there is at least an hundred unknown beyond the immediate circles of their friends. These are constantly giving tests, and not a day passes but they add one or more to the ranks. We may regard it as we please, yet the power to convert, is many times more powerful in the simple test medium, than in the most eloquent speaker or polished writer, and the reason is plain. The people have had already argumentation, they now demand facts.

The humblest mediums are doing a vastly greater work than they deem, often amidst want, persecution and selfsacrifice. Truly they shall receive their reward.

It is thus evident that to neglect or discourage the circle is to strike at the root of Spiritualism. After the manifestations, comes the philosophy and science of life, her and hereafter. The speculative mind may sit down and theorize, uncaring for facts, the manifestations; but the great majority are hungry for the phenomena, nor will they be satisfied, as long as their friends in the Spiritworld desire to communicate, or they feel that a channel is opened for them to hear from the dear departed. There is an incentive to visiting circles and mediums far more potent than being convinced of the truth of Spiritualism; it is to receive proofs of the identity and enduring love of those we love, gone before. This desire can never be satisfled, and is a foregleam of the joys we shall experience when all gather in those starry temples not made by hands, immortal in the heavens.

The great meaning of Modern Spiritualism is that mediumship is the common heritage of mankind: a faculty capable of culture, and the means whereby we can learn the nature of the next life. The circle is the primary school of such culture, and should be sustained by all Spiritualists. Talk about outgrowing the circle, or any given phenomenon, we never can outgrow facts. The tiny rap is yet the most conclusive manifestation, and will long so remain. If Spiritualists would meet in such home circles and develop their own spiritual perceptions, it would be better for them and for the cause, than to occasionally visit professional mediums. The latter have their use, but an oracle of inspiration outside of the person's self, is contrary to the genius of Spiritualism, which advocates culture from within instead of from without. As to the frauds perpetrated in the name of Spiritualism, investigators are as much at fault as mediums, for they have been so insatiate and urgent in their demands for impossible manifestations, that the impressible medium has yielded, and often the frauds with which he has been charged are but echoes from the circle. All the frauds, and mistakes have grown out of ignorance of the laws of control, or demanding more than is possible to gain. They offer a premium on fraud, and it is only surprising that there are not more than there is Because of the deception, the genuine should not be discarded, but we should use the means placed in our hands to investigate the laws and conditions of future life, and the system of moral philosophy which it reflects on this. [Copy-right Secured.]

NOTES, GERM-THOUGHTS, FRAGMENTS. BY SEEDEN J. PINNEY.

IDRAS.

Ideas are centres of force, or power in history; inductivey then they must be centres of formation in creation. They are eternal. Axioms cannot be conceived as beginning to be. The axioms of mathematics are ideas. If something exists, necessarily, eternally, then that something must be governed by the laws of existence. The whole is equal to the sum, etc., must be conceived as coexistent with any thing's existence, otherwise something could exist as destitute of laws of existence. And its parts ould exist as void of laws of correlative exis such existence is opposed to the idea of existence.

Substance is eternal. The laws of Substance are therefore eternal. But the laws of Substance are defined in axioms of mathematics.

Man interprets all things but himself by himself; [himself he interprets by God]. He can interpret things in no other way, and by no other being. Science is but the extension of reason into the outlying of facts and forces. All the laws of science are primarily only laws of reason. Do we discover the law of "Gravitation" among the stars? it is only pushing the analogies of thought out into the motions

Reason is the only universal solvent; the one eternal organon of things; infinite code of the laws of nature; the conscious mathematical exponent of unconscious facts, forms and forces of nature placed above the forms of nature, to indicate the capacity and extent of the evolution of her hidden powers. Reason is nature taking cognizance of itself, of its career, its contents and its laws. We not only desire to behold the absolute nature, but we really yearn to be the Divine and Pure Intelligence; to possess the infinite opulence. We are made for conquest, for triumph, for eternal riches, for infinite possesalons. Every trial and triumph of historic life, every deep aspiration of the soul, every uttered and unuttered prayer, and every unsung poem of the heart's deep love attests the native aim power and genius of man to the absolute nature. It is not enough that spirits inspire us; we must be fed by the efernal love; we must be gagued by the absolute justice; we must be illuminated by the divine light; we must be regulated by the supreme law; we must be conscious of the eternal reason; we must be harmonized by the absolute music; we must be molded in the image of the infinite beauty.

[Mr. Finney, while in the California Senate, opposedwith all his power the legislation against the Chinese. In his speech on that subject the following characteristic passage occurs:]

"Gentlemen, talk of a white man's government, as if white men could commit no wrong; as if white man's governments never did commit any wrong; as if to be white, was to be virtuous, and righteous, and divine; as if the phrase white man's government was necessarily one and identical with just and liberal, and right government. Sir, this is the argument of prejudice, of pride and of aristocracy. Democrats boast of being white, as if white meant democracy, Republicanism, justice, and political virtue. They talk of the inferiority of colored and of yellow men, as it color was crime. Bir, can a man choose his race, determine his accestry and foredeclare-from beyond the womb, the land of his nativity? Is virtue no deeper than the skin, color, on crime inherent in its underlying Pigment? Does political sovereignty spring from a white man's cuticle; and the absence of it pronounce itself in the Black man's Pigment? Is man white man, or only white men human? Are the rights of Liberty, Equality, and Justice, founded on skin, and not on humanity? All this talk is caste, aristocracy, and not Democracy. Democracy means, human rights, human liberty-human justice, and the eternal verities lie deeper than the akin; they are founded in the nature and relations of men; they rest upon the axioms of eternal justice.

(To be continued.) Copy-right by H. Tuttle & G. B. Stebbins, 1879.

CRITICAL. Communication from a Skeptic.

To the Editor of the RELIGIO PHILOSOPHICAL JOURNAL In rapping at the door of the JOURNAL for admission, a word of explanation is necessary, in justice to

sion, a word of explanation is necessary, in justice to myself, for the apparent intrusion.

My object and desire is a friendly debate, such as I have often enjoyed personally with many of your readers, some of whom are among my oldest and warmest friends, as also to give my reasons why "proofs" of spirit existence, which are proofs to some, are and have not been "proofs" to me.

I enjoy an earnest debate above all intellectual preasures, and the largest part of my education I have re-

ures, and the largest part of my education I have received in friendly conversation with persons of oppo site beliefs. I enjoy listening, and I enjoyed your able criticism of my last "Tribune" article, as well as to talk or to write myself. I have lived for years in the family of a most esteemable friend and Spiritualist, whose wife, herself a medium. I thank to-day for changing when the last the state of my whole course of life from one verging upon dissipation and of entire indifference to intellectual matters to one of continual mental activity, and an extreme desire

for knowledge and truth.
While a member of this happy household, I enjoyed occasionally the society of many prominent Spiritual-sts, among them Mrs. Cora L. V. Hatch, Martha Huett andmany others; always attended their conventions, meetings, public and private scances, and heard and saw many things which were extremely interesting and instructive, as well as very strange. I found them as a class intellectually far above the average, and although never "converted," yet their genial liberality always made their society attractive to me, and was received upon all occasions without prejudice for my radical views.

Having now made myself known, you will, I trust, accept the assurance that I am not a "dogmatist," and never allow myself to be "jocose" in debate or to ridicule the beliefs of others. It is my earnest endeavor to treat all opinions with the same respect and charity I claim for my own. Not being a scholar, I labor occasionally under the disadvantage of not properly expressing my ideas, therefore probably you have entirey misunderstood the intended application of my argument based upon man's selfishness. I did not make light of it and "turn it against human nature;" on the contrary, I am well aware, it embodies most of that which is great-and coble in man. Our greatest happiness being sound in making others happy, and man's selfishness consisting in seeking his own supposed or real happiness, the selfishness of the wise is their noblest attribute.

Upon it is based truly the almost universal belief of immortality. Man alway eeking additional joys, regardless of the degree of happiness enjoyed by him, and never finding during life, his satisfactory goal or stage of happiness, he cheerfully clasps the doctrine of immortality and eternal happiness to his heart, the more readily as it comes transmitted to him through parental authority, and from generations of the past who have honored and cherished as divine truth its

most gratifying promises. The sudden and unanimous flat of the Christian world, consigning the infernal regions into oblivion, is another proof of the above. Hell being a condition of misery, not at all inducive of man's happiness, he has readily discarded this old superstition, although based pon the identical proof only, and no other, upon which the belief in heaven is based, namely the Bible: not yet realizing that in so doing, the heaven of the Bible must and will fall with it, and that while a belief in the latter is still cherished within his heart, his proof and only authority (discarding the proofs of Spiritualists) bas vanished, and nothing remains alas, but a vague hope based upon selfishness.

Although foreign to my argument, permit me here to say that I have often argued to impress upon my Chris-tian friends their inconsistency in discarding Spiritualism, and that if immortality is a fact, the Bible daily loosing ground, and nothing in the former inconsistent with the latter, Christians, as well as all others, must look to Spiritualism, and cannot look to anything else, to furnish proof, or abandon the belief entire. If a person can go to heaven, he can come back, as well as it we can go from Chicago to New York, we can come

But lack of space forbids me to notice your criticism in detail, and I must make my arguments general.

am well aware that in talking through a "spiritual" paper, to intelligent men and women who have, or at least who think they have, good reason and proof for the faith they cherish, that I am treatle delicate ground, yet if my judgment of their intelli-gence is correct, they will all be pleased to hear whatever sense, if any, I may have and offer. In doing so am forced, however, to entirely ignore all the many "tests," manifestations and "proofs' they may have re-ceived of "spirit-life," as of no significance whatever (to me) in solving the great problem of what is spirit? I mean to say that in comparison to the possibility of "spirit existence" (this being a mystery of such vast magnitude, such utter incomprehensibility) all other things or mysteries, such as the thousands of "tests; which all Spiritualists have received, no matter how mysterious or strange, are so insignificant in their na-ture, that they count as nothing in solving this great-est of all problems: How can "spirita" exist, The greater mystery wipes out and annihilates all lesser mys-teries related to it, the same as the non-existence of

God destroys the authenticity of the Bible.

What is "spirit?" As what do we recognize it? The intelligent consciousness in man? When does "spirit" first make itself manifest? After the birth and development of the body and the five senses. Does "spir-it" ever make itself manifest previous to the birth of the body? Have we now any knowledge of the exist ences of any "spirit" not yet born in the body? Do we know of, or can we conceive the nature, sex and characteristics of the unborn, who will populate the earth hereafter, or a hundred years from now? Do we ever see, or can it be proved that anybody has ever seen any "spirits," or any intelligent being, except after it was developed in a physical body?

In answering these questions of course I can only admit evidences based upon facts; facts within reach of all, which all the world of science and logic can and must recognize as real and positive, as they now recognize the movements of the earth, infinitude of space

animalcula in water, etc. The direct answer then to the questions above must be: No! No spirit is ever seen, or ever makes -itself manifest, except after the birth and development of

manifest, except after the birth and development of the physical body.

This being conceded, what is the only logical conclusion? That the development of spirit is entirely dependent upon the birth of the body.

I quote from my "Tribune" article: "There is no effect without a cause. Our minds are a cause, caused by our physical organism. We have no knowledge of mind, ever springing into existence any other way. Yet if mind exists after the dissolution of our organism, there mind exists after the dissolution of our organism, there is then an effect without a cause. The cause which produced mind, which kept mind active, is removed, therefore mind must cease. No mind ever being seen outside of a physical body (except by Spiritualists (†) and which cannot be preved in court) proves that when the cause which produces mind is removed, the effect vanishes also. Then how can mind of the dead, which is in the same condition (is the mind of the which is in the same condition as the mind of the unborn, exist independent of the body ?"

exist independent of the body?"

But what develops "spirit"? The senses. A person born blind can never conceive color. A person born dumb can never speak, a person born deaf can never hear, and a person born without the other two senses and born deaf and dumb and blind, if he could live a hundred years, could never develop intelligence or "spirit." The latter imitates organism. So a person with all the senses, but no brain to cause mental activity, observation, reflection, reasoning, memory, etc., is and remains till death, an idiot.

Are these not facts? Then what does it prove? That "spirit," which science recognizes as mind only, is entirely the result or product, so to speak, of physical organism and dependent upon it for its origin, development, activity and continuance, the same as music is evolved from a music-box, or time indicated by a slock.

From the foreign correspondence of the Chicago

Medical Review for September, 1878, I extract the fol-Medical Review for September, 1878, I extract the fol-leging as the words of one of the greatest scholars upon the field of pathological anatomy: "That to him it was as reasonable to suppose that every human being was possessed of an interior number of immortal souls, as to suppose that he had only one. Every separate cell that the brain contained, might as well be considered a small soul, as to aggragate them into one mass, and construct out of the whole one great immortal part. He believed that the immortal part of man was the same as the immortal part of a match. When you burn the latter, carbonic acid remains. After death our bodies undergo a slower form of combustion, and ourn the latter, carbonic acid remains. After death our bodies undergo a slower form of combustion, and the carbonic acid, that is the result of this process, never is or can be destroyed. The name of this man so earnest, so positive, is authority upon all else pertaining to the human body. He lectures to the profession from all parts of the world. He with the aid of knife and microscope has made the nature of the of knife and microscope has made the nature of the human body a study of a life-time, yet he, like all others, has never yet discovered the sout. His name is Rokitansky, of Vienna.

Phrenelogy also proves the dependence of mind ("spirit") upon the quality and quantity of brain, matter or organism, and has never yet announced to the world its discovery of mind without brain. He says that as the "bumps" so the "spirits" All beings act out their nature as forced upon them or caused by their physical organism. physical organism, and observation proves its truth.

Also that as the body grows old and decays, the spirit

Death ensues. The eyes are closed and the body goes back to dust "from whence it came."

Now you say when the eyes that saw, and the ears that heard, and the mouth that spoke, and the brain which caused emotions and memories, are annihilated in form and have assumed other shape; that still, somewhere in space, a "spirit" floats or exists, who can see without eyes, hear without ears, and speak without organs of speech, who can also remember and reflect, as when in possession of a brain. That although the body, the sum-and total of its known identity, every grain of it lies in its coffin, soon to be absorbed by the chemical forms. ical forces of matter, another duplicate body identical in shape, size and looks, with the same characteristics, memories, etc., is floating off somewhere in the real us of space. Can this be so? Imagine it! Realize it. Can the music-box play sweet airs and the clock indicate time, when all that composed their structure is scattered to the winds of heaven?

'Across the street from my window is an old romantic graveyard, where the cattle feed in blessed ignorance of their cannibalism, and the fate in store for them when in turn they will be eaten by the superior animal, you or I, in blessed ignorance of our cannibalism. A few years ago many graves were opened and their quiet occupants removed to our new grounds, "Lawn It afforded me intense interest at various times to see the coffins "resurrected," many of them crumbling to pieces, exposing to view skinless bones. I was instructed in the absence of the relatives to cause the removal of three, by the same spiritualistic friend in whose house in former days I so often enjoyed a de-bate with good old "grandpa." He was a very enthu-siastic map, and in great earnest often told me that he would "come back" and give me a rap so I would be-come convinced. Alas! I never saw him again as a "spirit," but only his body nearly ten years after. I'll confess that at the moment I did wish for "that rap." I longed in vain. We covered him up gently, and conveyed him and "grandma" and our "Darling Minnie -" to their last eternal resting place.

Oh! for "that rap" and hearty shake of the hand, recognition, and a personal greeting between friends and relatives who are said to float around us, and "spirit" life would be a bright reality!

But I must be brief. Let us who have never seen a spirit" endeavor to realize its existence outside of a body.

A "spirit" while it has no weight, not one grain, is said to possess outline, form, as when in the body, with the exception that all deformities and imperfections. such as lack of arms, legs, etc., are gone, and perfections, such as lack of arms, legs, etc., are gone, and perfect symmetry has taken their place. Thus an old person with false teeth, bald head, wooden leg, would leave all deformity behind and make a "spirit" in the bloom of youth, with rosy cheeks and rounded form, as if in the prime of manhood. Infants, it is said, grow into man or womanhood, but when fully matured and of beautiful shape, unlike all else in nature, cease changing, and for tens of thousands of millions of years remain as if only twenty. "Eternal spring time, and unfading flowers," according to Swing and other Spirit-ualists, prevail here "and the mind reveals no ignorance and weakness. The houses are marble palaces, the oc-cupants angels dressed in spotless robes," etc.

My suggestion that spotless robes necessitate milliners and weavers and washerwomen, to make, weave, wash and iron them, you meet with the child-like answer of Joan of Arc, when she said: "Do you suppose the great God cannot afford to clothe his servants?" There may be a deep science in this, but I pray you, please tell me how "spotless robes" are made, and of what material, and how God does clothe his servants?

While these questions may seem "jocose," yet, I assure you, they are offered in an earnest spirit of inquiry. But let us analyze the nature of a "spiritual" body a little more definitely. It has outline and form, as when in the body. Does it contain "spiritual" physical or-gans? I mean organs that correspond in shape and function with the heart, liver, stomach, brain, teeth, etc.? If it has a stomach, it must possess the nature and functions of this organ, and receive food, and con-taining gastric juices, etc., digest it. This in turn ne-cessitates food and a place for its growth, its prepara-tion, and this necessitates the cultivation of soil to wit, farmers and laborers, then cooks and stoves and fuel to cook, and makers of stoves, and diggers of coal, etc., etc., ad infinitum, and you have again the physical world, its cares and troubles over again, and nothing more. Is this not so! If physical food is not eaten, if blood does not circulate and the heart beat not, of what use are these organs? And if of no use and the "spiritual" body does not contain them, what gives it, after these are all annihilated, its original outline, size and shape, and what portion is it that is left? Is it not a shadow, or rather a creature of man's morbid imag-ination, a soap-bubble which explodes the moment it comes in contact with a small amount of practical research?

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But you say electricity, magnetism, ether and other fluids and forces of nature, are not conceivable either. But they and "spirit" have nothing in common. The former are inorganic and easily conceivable as an aggregation of atoms in fluid forms filling all space or penetrating the porous bodies of what we call solids or matter. The latter, if they exist at all, must be organic, and can only exist in this organic form, in the space not otherwise occupied by an erganic body. We can conceive how flour can go through a sieve, but can not conceive how the latter can go through another sieve without destroying its original form. So neither can we conceive how a "spirit" body can enter, and leave a physical body without total disintegration of its organic form. Admitting each part of our body to contain a corresponding "spirit" part, how can the spirit escape with and out of each limb, each finger, each microscopical nerve, each organ, each cell, each tooth, each hair, (think of it!) through the pores of the body, or through the nose or ears or mouth, at death, and yet remain a perfect organic whole?

A thousand other difficulties arise in my mind in reformer are inorganic and easily conceivable as an ag-

A thousand other difficulties arise in my mind in regard to the possibilities of "spirit" existence, but lack of space crowds them out. There is one question yet, of space crowds them out. There is one question yet, however, I want to ask our good editor, upon whose patience and space I have already trespassed altogether too much: As "spirits who return" are generally seen in the same clothes worn while yet living upon earth, same jewels, same spectacles, if any, same cones or other decided characteristics of their attire, when yet it is a fact, that this same clothing, same jewels, same spectacles, etc., may be safely locked away in some closet or other place out of reach of either "spir it" or medium, is it not positive proof that the medium or other persons who claim to see those things, do not see them in reality; and being deceived in the coat, cane, etc., and this part of the vision being sarely deceptive, the "spirit" within the coat is imaginary also? Surely old clothes are not immortal!

Yours very truly, Otto Wettstein.

Woman and the Lousehold.

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

THE TRIUMPH. Adown the corridors of hoary Time, Through vistas of sad ages passed away, Are bronze and marble, whose funereal rhyme. In moss-grown words, that crumble day by day,

Tell us of deeds sublime. There lie the loved, the mourned, the early lost, "Asleep in Jesus," carved upon each tomb, Earth's brightest blossoms nipped by bitter frost. And youthful joy quenched in untimely gloom, Each ardent promise crost.

Falschoods, all these! there never can be Death; That which we call so is triumphant Birth, For Life o'erleaps the change with bounding breath.

And spurns for broader realms this narrow earth.

Hear what the spirit saith: .

"Oh! joys Divine that wait the striving soul, Oh! Love, that grows forever, day by day, Oh! Wisdom, may your light from pole to pole, O'ercome the darkness with the steadfast ray, Till Death be dead, alway!"

NEW YORK CITY ITEMS. Mr. and Mrs. Henry J. Newton gave a very pleasant reception to Mr. Tyerman on the eve of his departure for England.

Mrs. Brigham resigned her place upon the rostrum to Mr. Tyerman, Sunday evening, January 19th, when he delivered his only lecture in this city. He described his own experience, in discoursing upon Christianity and Spiritualism. It was an eloquent, pun-gent and radical lecture, and was received with much enthusiasm by independent

The numerous friends of the sisters, Ella and Linda Deitz, so favorably known in liberal and artistic circles, the first as an actress, and the last as both poet and actress, will sympathize with them, as well as with their mother, Mrs. F. V. Hallock, in the departure of Dr. R. T. Hallock to the higher ife. The affectionate relationship between him and his step-daughters, was creditable to all concerned. Mrs. H. and Ella are in England, where the latter has been giving readings with Emily Faithful.

Many prominent women now hold receptions on Sunday evening

Society women are raising money for va-rious charities, by the means of balls and fairs. One of the most beautiful of these was the recent flower party at Delmonico's, for the benefit of the Homeopathic Dispensary -tables and bowers were covered with glowing and fragrant blossoms, arranged in evedevice, from the sale of which a large fund was raised.

The Committee on Science, in Sorosis, held a meeting last week, in which an able essay was read by Mrs. Lewis, on "The Flora of Switzerland," which was illustrated by specimens of Alpine flowers. It was followed by The Chalk Formation," by Mrs. Weld, and "What relation has Science to the Spir-itual nature of Man," by Miss Fletcher. A discussion on this topic closed the session. Miss Sara E. Fuller is chairman ...

Mrs. Josephine S. Lowell, the unpaid com-missioner on the State Board of Charities, has just exposed a large charity swindle. It is an institution named the Widow's and Orphan's Aid Association, at 5 Winthrop Place, which has preyed for some time upon pub-lic sympathy, and has done nothing whatever for the cause it professes to aid.

A Monthly Record for Improving the Condition of the Poor, has just been started by a number of reliable men and women. Its object is "to elevate the physical and moral condition of the indigent, and so far as compatible with these objects, the relief of their necessities." Also, "to suggest to the their neces general public the vital importance in NOT wasting money in alms-giving, without careful inquiry, and that such inquiry will be made by our visitors, if notice is sent to the Secretary, 68 Bible House, without delay or

Another worthy institution for helping ing women, is at \$76 Broadway, where persons can leave fine sewing to be disposed of, less six per cent. commission. Orders are taken here for all kinds of sewing, which is done in the best manner, by the honest poor. This is intended to benefit those who have experienced a reverse of fortune, and can do good work. It is the means of doing a vast deal of good.

In the miserable work of cigar making in this city, there are 6,000 women and girls employed, 1,000 of whom are children under twelve years of age. In these factories, the children are put to work when they are six years old at stripping tobacco from the stalk. All cities have similar hotbeds of corruption. It is respectfully suggested, that the Society for the Prevention of Cruelty to Children, should take action upon a matter which vitally affects the health and morals of the rising generation.

PENERAL NOTES.

Female artists are invading the domain of art in Francein formidable numbers; in 1874, there were 286 female exhibitors at the salon, and 762 in 1878.

Law, physic and divinity are well supplied with femenine members in the United States. The lady doctors number 530, and femenine dentists 420; while 68 women are preachers, and five practice as lawyers.

The woman suffragists of Connecticut have taken a room in the State Capital, which they will use as headquarters for promoting their cause,

Twenty-one ladies presented themselves at the Harvard examination for women in Philadelphia last year. Three of these who took the advanced course passed, one receiving a certificate for mathematics, one for philosophy, and one for languages. The last passed "with distinction."

Poma Bai, the brilliant young Mahratta lady, whose profound knowledge of Sansarit literature and facility in original composi-tion, have given her a recognized position among modern pandits, is now only twenty-two years old.) She began to learn Sanscrit with her mother's help at the early age of

Cincinnati/is to have a Woman's Art Museum Association for decorative art. - And Denver, too, is showing its western energy Benevolent women there, are about to estab-lish a school of Art and Design.

There was a notable genering at the Jar-ley Wax works for the benefit of the Old South, recently. Gen. Washington was re-presented by Mrs. Diaz, and Mrs. Hancock by Louisa Alcott, her descendant, who wore the old brocaded dress of the venerated dame. A daughter of Julia Ward. Howe was the Maid of Athens.

Calendar have us; a rids whise of

Miss Ada Bigg is a young lady who was one of the recent competitors for the Ricar-do scholarship in political economy at Uni-versity College, London. The examiners, Professors Fawcett and Jevons, specially commended her.

Queen Victoria's devotion to the memory of the Prince Consort, finds gratification in superintending the publication of his memoirs. It is written by her private secre-tary, and will be completed in the forthcoming fifth volume.

The mother of Ida Lewis, who has saved so many lives from drowning, has resigned from the keepership of the Lime Rock Lighthouse, in the harbor, and her daughter has been appointed to the vacancy, with a salary of \$750, which is \$250 more than was paid to her mother. Mrs. Lewis is drowing old, and to show some appreciation for her daughter's services, she was induced to re-sign in order that the latter might be her

A regular force of twenty-two women pursue a somewhat singular calling in San Francisco. They hold themselves always in readiness to supply the demand for temporary teachers, and go to the office of the school board every morning, whence they are sent to houses needing teachers for the day. In primary, the compensation is \$3: in grammar, \$4. They may remain in the office until noon when not called to any school, and are paid \$1.50 the half day.— Their income, taking the year through, is said to be nearly equal to the regular teach-

An English church association in Manchester has hit upon an admirable device for relieving distress. The ladies purchase materials and cut out garments for distribution among the poor, and then here heedy women to make them at low wages. The sewing women work from eleven to four, are given a good dinner and paid an English six pence for a day's work. The advantage of this system of relieving the poor is, that it brings them out of their own homes into a room which belongs to the ladies, and where the latter can exercise some beneficial influence upon the poor women whom

they thus gather together
After a few days a marked improvement
is dis ernible in the conduct and appearance of the poor women, and the ladies come to find the work more engrossing and interest ing than they ever would have imagined possible. One advantage is that the women are taken away from the depressing surround-ings of their own home, where it is difficult for a stranger to visit them and influence them for good, without some feeling of being an intruder. The ladies can, however, make their own room as bright and cheerful and homelike as their taste can suggest, and they can, by reading to the women, or by music or singing, confer pleasure and bene-fits on them which it would be impossible to do in their own homes.

A sketch and portrait of Mrs. A. M. Maxwell is in the current number of Woman's Words. She will be remembered as the Colorado huntress and naturalist, who shot and stuffed the large collection of wild animals at the Philadelphia Exposition. Mrs. Maxwell is a native of Pennsylvania, was a pupil at Oberlin, and at thirty years of age began the special study of natural history and taxidermy. She has lately published a most interesting book, called "On the Plains and Among the Peaks," which gives an account of her life. Mrs. Maxwell is a modest, bright, buoyant, pioneer woman. .

Says A. Bronson Alcott, in his "Concord Days:" "Let the sexes be held to like purity of morals, and equal justice be meted out to them for any infraction of the laws of social order. Women are the natural leaders of society in whatever concerns private morals; lead where it were safe for man to follow. About the like number of men, doubtless, possess gifts to serve the country at large; while most women, as most men, will remain private citizens, fulfilling private duties. Her vote as such will tell for personal purity, for honor, justice, temperance, mercy, peace—the domes-tic virtues, upon which communities are founded, and to which they must be firmly rooted to endure. The unfallen souls are feminine."

"Why do you not give more Spiritualistic why do you not give more spiritualistic intelligence in your columns?" writes a valued friend. If our correspondent does not see the inter-dependence of body and soul, and fails to perceive that the health of the former does vitally affect the development and harmony of the latter, then vain are all our words. Are we not spirits here, as well as hereafter; links in the same chain of endless existence? We do not doubt there is communication between this sphere and the next higher one; we know it, without the shadow of a doubt. But we also readize that, "while the day lasts, we must work for our salvation. —from ignorance, inharmony and error. The history of the last decade shows that there is great danger of spiritual dissipation. It also shows the necessity for better bodily conditions, in which the soul may mature, for wholesome moral education, and for clean and orderly lives. A belief in Spiritual com-munion should be an inspiring force toward those ends. Once become conscious of the progressive eternal unfoldment which is our high destiny, and we have every incentive toward labor to make the "house we live in" fit for its wonderful guest. Let it be royally entertained, that at the last it may go forth with no hampering conditions to its more perfect mansion above. The soul demands purity, joy, peace, goodness; can we stifle its longings with sentimental-ity and wonders and with pageantry?

BOOK REVIEWS.

SPIRITUAL MANIFESTATIONS. By Charles Beecher. Pp. 323, 12mo. Price, \$1.50. Boston: Lee & Shepard, 1879. Chicago: For sale by the Religio-Philosophical Publishing House.

This book has a purpose, is written with a clear head and firm hand, and will exert a widely extended and powerful influence. Repeatedly have we alluded to the magnitude of the influence Spiritualiam is exerting on the churches, but never have we been able to point to a more conspicuous example. Not that it contains much that is new to Spiritualists, for it does not, but it grasps the whole subject and applies it in an un-flinching manner to the explanation of the

flinching manner to the explanation of the Bible and religion.

Its power is derived from the position of its author, as a light on a mountain-top is more notable than one in a valley. That one trained in the ways of the church, and belonging to a family of prominent theologians, abould become not only a thorough Spiritualist, but use modern Spiritualism as a key by which to unlock the mysteries of the past, clearly indicates the strength of the silent influence of the Spirit-world. Mr. Beecher has made himself thoroughly familiar with spiritual literature and the manifestations. He understands, and what is more, is in sympathy with its philosophy.

He is himself mediumistic, though perhaps unconsciously, and belongs to a family which owes the mighty power they have and are exerting, to superior intelligences. Of this Mrs. H. B. Stowe affords the finest example in her "Uncle Tom's Cabin," which so far surpasses anything else she ever wrote as to be incomparable, and prove a source

entirely above herself.

He is eminently honest, candid, discriminating, and just in his treatment of his He has been trained to accept as absolute truth the Bible as the word of God, and one is constantly reminded of his prejudice in this direction by his squaring facts to meet the demands of this view, but even here he is always just, always plausible, even if not correct in his interpretation.

He begins with this sentence: "This work is dedicated to all sincere Spiritualists of every name." His position is definitely de-"The author speaks only for himself. No person is responsible for his sentiments. He does not speak as the representative of the church, visible or invisible, nor of his professional brethren, nor of his kindred. He wishes first to be able to think out a system, which shall seem consistent, and which shall include all facts, so far as known to him; and secondly, to find words which shall be unambiguous, with which to show the same to others." Most truthfully he continues:

"Modern Spiritualism as it is called, rises above every question that has ever interested and agitated the human heart. The movement is remarkable, as that of a large class of common people taking hold of and discussing with apparent relish, almost every topic in philosophy, science and theology, ever mooted in the history of the world. If the movement be prompted by spirits it is remarkable; if not, it is certainnone the less remarkable. If matter thinks, which is the same as to say, if thought is simply molecular change,—if matter thinks, it is remarkable that it thinks per-sistently and obstinately, that there is a

Spirit world."

"The movement is a remarkable one also if not the result of spiritual agency from the persistency with which such agency is affirmed, through what are regarded as merely subjective phenomena. The author has never heard of a case in which these subjective laws or influences, whatever they are, have obtained a response stating the non-spiritual origin of the movement. If the phenomera are subjective, one would think circles might be formed among those who accept this explanation, in which some such response might be obtained as this:— There are no spirits; the so-called spiritual manifestations are all of material origin. The author has never heard of any such re-

sponse being received." •
"The movement is also remarkable, because it is a religion—a household religion —which is rapidly extending throughout Christendom. It is not in its polished literature, its periodicals, its lectures, and its public mediums that the greatest strength of the movement lies. It is in its private or family circles. Directions are given for forming such circles and in one out of every four families, it is said, a medium will be found. The family circle is to the Spiritualist household what 'family prayers' are to Christian households generally

"The movement is also remarkable from the extremes of thought and character represented in it. The majority of Spiritualists may be uneducated, illiterate, unrefined but not all. There is a reputable minority of high culture, and eminent literary, and even scientific attainments."

After these broad statements there follows several chapters of facts gatheaed mostly from the author's personal observa-tion. He begins_with the famous mani-festations at Stratford in the family of Dr. Phelps, and then proceeds with revelations through the Planchette, placed at his dis-posal by his sister, Mrs. Stowe. These com-munications from Charlotte Bronté are of a most conclusive character. He then brings in requisition Prof. C. E. Stowe, D. D., whom he styles, "a man of remarkable saacity and common sense," "distinguished for the accuracy of his scholarship, the extent and variety of his reading, the tenacity of his memory, and his reading, the tenacity of his memory, and his ready command of encyclopedic information—thoroughly familiar with the whole literature of Spiritualism, ancient and modern. He is the last person one would suspect of being the victorial to the surface of believed to the surface of the s tim of hallucination. Yet the fact is that he has been a seer all his life!"

Then facts under the head of visions are produced, and remarkable "conversions' are referred to spirit power. He does not by any means, devote any great space to this record. He, as it were, presents specimens of and takes for granted that they may be indefinitely duplicated. At the 58th page he is ready for the application of the the-ory he has evolved. The application at times is bolder than any pioneer Spiritualists ever dared, and we must say weakens the confidence of the reader.

Mr. Beecher's theory is that there are grades of spiritual intelligences, that these are divided into two antagonistic parties, and that history is the result of the titanic struggles of these powers of the air, in whose hands man is a foot-ball. By this the ery he reads the events recorded in the pages of the Bible, which he says, "is the Spiritualist's main dependence,—to invalidate its historical character, is to break down his best witness."

Beginning with the Garden of Eden, he sees in the creation of the order of the world out of the chaos of a preceding universe, the same agency as produces "materializations" of the present time, and thinks Spiritualists ought to look on such an explanation as probable. To do full justice to the author we must quote:

"Believing in the supremacy of spirit over matter, Spiritualists can consistently admit any form or degree offits exercise demanded by any great crises for great and benevolent results; and if the history of the Adamic family was to contain a series of spiritual manifestations, as Spiritualists in fact be-lieve it has done, they can easily see the ap-propriateness of prefacing that history with an emblematic tableau, throwing some light an emblematic tableau, throwing some light both on the past and the future. The general statement would be as follows: At the time—when the Adamic stock was introduced, from which the principle empires of antiquity descended—Egypt, Assyria, Persia, Greece, Rome—there were existing in the invisible world, under one prince of commanding intellect, great-numbers of imperfect, selfish spirits, constituting an organization whose influence was hostile to man. At that time the Eden tableau was enacted by objective materialization, and the account handed down to Moses, and by him incorporated in the Book of Genesis. In this tableau Adam represents the invisible hostile organization, and the action is both retrospective and prospective, shadowing forth the race's exile from heaven, the agelong conflict with the invisible cosmocracy, and final victory."—Pp. 80.

As a necessity of this theory after candid—

ly reviewing the two leading beliefs of Spiritualists as to the origin of the spirit, the one that it originates with the body, the other its pre-existence, and the remcarnation of Kardec, he inclines to the latter, and t may be said as strongly fortifies this potion as it is possible.

We, however, regard his conclusions here

as singularly unfortunate and unscientific, and while we have not space to enter into a full statement of objections against these doctrines, which has been already done in a masterly manner in these columns by Mr. W. E. Coleman, we can not pass them by without uttering our dissent. It is returning to the reign of miracle instead of law. Thus in his interpretation of the passage,-The sons of God saw the daughters of men. that they were fair, and they took them wives of all that they chose," he says the word "sons of God," ought to be translated "angels," and that these angels or spirits "assumed a human organism more or less permanent;" in other words, "materialized" bodies, and really married the daughters of

We say this introduces miracle and the matter is not bettered by Mr. Beecher saying, "All Spiritualists believe in miracles, provided a miracle be defined to be an event occurring by spiritual agency through some law of nature not understood."

Such an occurrence would in no sense be a miracle. The theory of the interposition of the invisible powers, or "cosmocrats," in Jewish, and collateral profane history, is applied and the results interpreted in its light in a masterly manner, and the reader, while he fails to be convinced, will read with breathless interest.

Of course the prophets were one and all mediums, and so were all the sages, and

It sounds strange enough for one versed in theology to speak as follows of Jesus, the second member of the Orthodox godhead: Jesus was a good man, of pure and ele-vated spirit and life; he was the most distinguished medium known to history; *

* *." And again, "That Jesus was amedium, all Spiritualists admit; that as
such he was liable to the assaults of tempt;

ing spirits, they also concede."
It is because Mr. Beecher starts from the belief in the intarnation of Jesus, that he falls into the error of pre-existence and in-carnation, which naturally grows out of the conviction of the necessity of supporting such belief

In conclusion, he hopes for grand results than Spiritualism is understood, and applied. It is not the world that is impure. It needs no cleansing with fire, for ashes are no more pure than soil. It is the cosmos of the human thought, and the moral atmosphere of society which demands purifica-tion by spiritual fires.

The materialization of Jesus beyond

cavil or dispute would be the most glorious event Christians could desire. "Such 'a manifestation might be so controlled and proportioned as to strike away all the hind-rances and quicken and strengthen all the helps to progress. Instead of being an abrupt ending, of progress, it might be as it were a gracious and graceful beginning of a style and rate and breadth of progress so new as to cause all former progress to seem scarce worthy of the name." If we understood the laws of control; if we could guard against the "cosmocrats," or "diakka," the low, and evilly disposed spirits, then might the higher spirits enter our earthly sphere in human form and as creators.

Are we on the eve of such grand events? Mr. Beecher thinks we are. He says: "The omens are of a crisis, the end of a dispens-ation—call it from one point of view the Christian, or call it from another point of view the anti-Christian dispensation-the omens, by ancient media as and by modern, are of a crisis."

If Jesus appeared, and with him "the sons of God;" if the Spirit-world could stand face to face with mortals, then the conflicting religions of the world would be brought into harmony, and the millennium indeed would have duwned. This glorious result Mr. Beecher evidently thinks will soon be reached. It is the necessary growth of present spiritual manifestations. Now, while we do not accept his evidence proving the possibility of such "manifestations," yet we feel assured that the present phenomena are but a small beginning, and, indeed, all that Mr. Beecher so vividly paints may be realized—all except the results to flow from the incarnation of Jesus.

Mr. Beecher makes a great and vital mistake. He thinks Christianity will absorb Spiritualism. He uses it for a light—a brilliant one—to explore the past and interpret the Bible, while in truth Christianity is only a factor of Spiritualism, ranking only a little more important than the other

great world-religions.

But we pass by the points of difference, for when there is so much to praise it is invidious to condomn. The book will exert great influence, and perform a missionary work of incalculable value.

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Value of Physical Phenomena.

The mental and abstract phenomena of Spiritualism were paralleled a century ago by many of the similar manifestations in mesmerism and somnambulism. Ruységur, as far back as 1784, witnessed some of the most marked phenomena of clairvoyance in a young peasant whom he mesmerized. Ever since that time up to that of the experiments now going on in Paris under the care of Dr. J. M. Charcot, a member of the French Academy of Medicine, and which are exciting much attention, somnambulism, whether spontaneous or induced by mesmerism, has revealed phenomena in perfect harmony with the mental or higher psychical marvels manifested in Spiritualism, and undoubtedly belonging to the same group.

From this class of phenomena numerous students of the subject have consistently drawn legitimate proofs of the existence of spiritual faculties in man. Several German writers on meamerism, sixty years ago, took this view of it, and Colquboun, a Scottish barrister, author of "Isis Revelata," eloquently pleaded (1836) that Spiritualism and immortality were proved by the supersensual facts of clairvoyance, prevision, etc. Indeed as far back as 1829, Delenze and Billot, two well known French students of mesmeriam, declared that they had witnessed proofs of the existence and activity of

But, though to many minds spiritually disposed the subjective phenomena displayed in somnambulism were proof sufficient of spiritual powers, the public at large remained unimpressed. A well-authenticated story of supersensual vision, of accurate prophecy, or inexplicable diagnosis, would call forth a flippant paragraph or two from the newspapers, serve for a nine days' wonder, and then be forgotten by all except those who were scientifically sure of the fact.

Evidently something more was wanted wherewith to give the human mind a realizing sense of its immortality; and it came in the physical phenomena that broke out at Hydesville in 1848. All gratitude then to the good Providence that supplemented what was already known, but which had proved insufficient for many, by the phys-, ical phenomena of Spiritualism! To undervalue these is fatuity; to slight them, to think of dismissing them as unmeaning, or as ministering solely to coarse, unspiritual wants, is to break in pieces the ladder by which we have been helped, and thus to prevent others from availing themselves of it as a means of satisfying them of the stupendous power of spirit over matter.

It is our misuse or our misappreciation of the phenomena that is in fault, and not the phenomena themselves. The divorce of one class from the other, of the abstract from the concrete, the physical from the mental, would be like the violent separation of body and soul. To underestimate such a phenomenon as that of "materialization"-a most stupendous proof of the power of spirit over matter,-is to put aside with ignorant and arrogant undoncern one of the most suggestive and inspiring facts ever re. vealed to mortal man by the bounty of the Spirit-world. It is to render ourselves unworthy of an inestimable boon; a truth pregnant with the grandest promise and the sublimest issues. It is to reject a proof, such as Christ gave to his disciples, of the existence of man after the dissolution of bis earthly body.

The frauds that have been mixed up with the materialization phenomena should merely incite us to renewed study and in-

"Says that redoubtable Don Quixote of the New York medical profession, Dr. Geo M. Beard, "Worse experiments in the name of science never were made, not even by the Committee of the French Academy in the early days of Mesmer, than these which now, under the saspices of Charcot, are exciting the satonbehment and the wonder of scientific Europe Charcot's mistake spries the of elimenting the six sources of error." What a prise this Dr. Beard would have been for the satirization pen of Molievel These "six sources of error" of the discovery of which Dr. Beard a sems as proud as Dr. Carpenter ever was of his "unconacious corebration," as we have already shown, are merely an amplification, without additions, of this one cantion, which every investigator, with a modicum of brains, naturally a opts, namely, praced about his "aix sources of error," Monsteer Jourdain's teacher must step hack, and let Dr. Beard's greate about his "aix sources of error," Monsteer Jourdain's teacher must step hack, and let Dr. Beard occupy the stage, as the better comic character, of the two.

vestigation. Having once convinced our selves of the great fact, we should lend our aid to place it on such a basis of scientific certainty that all sincere inquirers may share in our knowledge. This is not to be done by going over the same ground night after night with mediums who do not faithfully co operate with us in our scientific efforts; we must find such as will cordially and honestly do this; who will earnestly help us in our researches; show that they are superior to all disguises, evasions, and insincerities; and cheerfully submit to conditions which they must know are essential to the complete satisfaction of honest skeptics.

Not to disparage, but to regulate, and give their proper weight to, the physical phenomena of Spiritualism should therefore be our object. We do not regard the spiritual and bodily senses as at variance in this quest for the truth. In every well-ordered and sincere mind they will be in perfect harmony. The one class of phenomena supplements and strengthens the other. There is nothing in a physical phenomenon as physical that subordinates it to a mental phenomenon; the difference is all in ourselves; in the interpretation we put on it, and the lesson we draw from it. Let us not undervalue the material; for it may be nothing more for less than the spiritual in; another form. Let us not think of discouraging an earnest and reverent investigation, free from all carelessness and all ribaldry, into all the physical phenomena of Spiritualism They come equally with the mental from an omniscience that has regard to our highest welfare.

Relations of Spiritualism to Materialism.

Because we are in favor of Spiritualists showing their true colors, and avoiding combinations, calculated, if not intended, to create misconceptions in the public mind in regard to their real views, much dissatisfaction has been expressed by that part of the so-called "liberal" and materialistic press, arrayed in deadly opposition to Spiritualism. The following remarks are from the Index, published in Boston:

Mr. Giles B. Stebbins, of Detroft, in a letter to the Mr. Giles B. Stebbins, of Detroft, in a letter to the Chicago RELIGIO PHILOSOPHICAL JOURNAL of Jan. 4th, infers from "the irrepressible conflict between Spiritualism and Materialism," that the attempt to unite the two in a common organization, is futile and mischievous. He prefers the policy of strict sectarianism for Spiritualists in their meetings and publications. This he has an undoubted right to do. But we cannot concede his right to blame those who favor a larger and nobler policy, especially when he falls into misrepresentations of their Opinions and conduct.

Mr. Stebbins is abundantly able to defend himself, and we leave to him the task of answering the charge of having fallen into any misrepresentations. The attempt of the Index to make it appear that any thing like "sectarianism" influences our desire to keep Spiritualism before the public, unmixed with the antagonistic views, and unsoiled by the slanders and the scoffs, of the materialists and free religionists, is what we now have to notice. Our supreme ends being directly opposed to theirs, the question is, shall we take such a course as to convey the impression that we are in full accord with them, and meekly take their buffetings without even a show of a disposition to ward off the blows they are alming at what we believe to be the most important namely, Spiritualism pure and simple?

When they urge us to come in and help them in regard to certain incidental and collateral questions, on which all liberals, whether inside of the sects or outside, are in perfect accord-questions of unjust Sunday laws, non-taxation of churches, etc .and when we see that the direct object is to make this partial fraternization instrumental in advancing their own peculiar Sadducean or anti-spiritual movements, we simply say, " No, gentlemen, we prefer to fight on our own hook. You well know that we are just as quick to do battle against every form of injustice or bigotry as you are; but we have no idea of co-operating with you to cripple and defame Spiritualism."

Of Spiritualism, the Iridex not long ago remarked: "What phenomena occur? The witnesses have not yet learned to separate what they have actually seen, heard or felt, from what they merely infer."

Here is a compliment indeed for the Zollners, Fichtes, Hoffmans, Butlerofs, Scheibers, Wallaces, Wylds, Sargents, Crookeses, Buchanans, Eccleses, Varleys, Flammarions, Dentons, Crowells, Colemans, Bloedes, and we know not how many more, who have testified to the transcendent phenomena of Spiritualism. They and the ten thousands of intelligent men and women, here and all over the world, who have satisfied themselves fully and finally of the great facts, have simply confounded their "inferences" with what "they have actually seen, heard, or felt." In other words, they are imbeciles, incompetent to distinguish between what actually occurs and what they stupidly "infer " as occurring.

So much for what the organ of the "free religionists" thinks of us! What the materialists think and say, and what amount of freedom they would allot to Spiritualists to defend themselves from aspersions on their capacities and their facts, was sufficiently shown at the late Watkins convention; and the columns of the Investigator, which would now cajole Spiritualists into a league with the most virulent of the antispiritual elements, bear testimony to what is said when the co-operation of Spiritualists was not directly sought for, or its need anticipated.

Many of the best of our Spiritualists were at one time wholly skeptical as to a future state; many were stubborn materialists, and of course we have no other than the most fraternal feelings towards those who are

still struggling in the Cimmerian gloom of materialism and Sadduceelsm. Before the year is out, they may have developed into earnest Spiritualists. But we have no intention of deceiving the public by making the boundary line between the two systems indistinct or wavering. The two are as diametrically different as the Ptolemaic and Copernican theories of the universe. The accusation that we are "sectarian,"in emphasizing these differences, and guarding the public from misapprehension, is about as just as it would be to say that the physicist is "sectarian" who holds, like Virchow, that the evolution theory is not proved; and this in opposition to an over sanguine Darwinian, like Haeckel, who wants evolution taught in all the schools as a fact of absolute science. .

A "common organization," such as the Index and the Investigator want, would no doubt be very serviceable in enabling them to use Spiritualist journals for advertising their movements and calling attention to their assaults on Spiritualism. We have no wish to abridge the publicity that may be given to these assaults, for we do not fear them, and are always ready to meet them. But we are not one of those given to cry at one moment "Good Lord," and at the next, "Good Devil," We have declared ourselves Spiritualists, and in the term Spiritualism we comprehend not only the soul of man but the universe, seen and unseen. We hold that the origin of all things was and is spiritual, by which we mean that Mind with an object rules in the universe. This is our simple platform, and we do not mean to have it appear that we are quite as ready to accept any other platform, even one diametrically antagonistic. In all movements for the public weal, whether political, social, or reformatory, we shall be prompt and active for what we believe to be right; bet the JOURNAL is published for the exposition, purification and advancement of Spiritualism, pure and simple; and on this line we mean to light it out, let who may desert, or flock to our standard.

The Intelligent Operator at the Other end of the Line.

Under this title our esteemed London. correspondent, W. Stainton-Moses, M. A. (Oxon,), has lately delivered an interesting address before the British National Association of Spiritualists. In it he claims that the identity of some of those of our kind who have lived on earth, and have left it at the dissolution of their physical bodies by death, is proven to demonstration. On this great fact depends much of the interest and importance of Spiritualism. Does the real man live on with unimpaired identity? This able and careful investigator answers "Fes," and we need not say that there are thousands of sincere and intelligent Spiritualists in this country, who will uphold and fortify him in this decision.

It would take up too much of our space to follow him through the facts, experiences, and logical processes, by which he gives his reasons for the faith that is in him. Suffice it to say that they form an impregnable chain of argument and proof:

"For a long time," he says, "I failed in geting the evidence I wanted. My stat mind was too positive. Bit by bit, here a little and there a little, that evidence came." The facts he adduces-and which he could multiply greatly-lead him irresistibly to conclusions, which point:-

 To the broad fact that intelligence is perpet-uated after bodily death. In other words, they point to a securely laid foundation (it is nothing more) for the revealed doctrine of the immortality of the human spirit.

2. To the conclusion that the human spirit, after its separation from the body which has clothed it on earth, losses none of its individuality. In other words, they lead to the hope that we may live after we have departed this life, and that we shall know and be known to our friends.

These two great principles-personal immortality and personal recognition-once established, our author regards as carrying in their train the whole code of personal religion. He says:

Am I to live on after my body is dead? Then it concerns me to know where. It depends greatly on myself. My salvation must be of my own working out, the imperceptible yet perpetual product of the acts and habits of my daily life.

Are my friends not lost but gone before? Yes and if I desire to join them and associate with the pure and good who have won my love and admir-ation here, I must live as in their presence, and energize to lead the life that has elevated and ennobled them. I must live as in the very sight of God, a life of self-conegation, and self-discipline, as one who subdues the fiesh to the spirit, and sub-

jugates the temporal to the eternal. In short, the whole fabric of religion, so far as & affects man, excluding for the moment the worship due to the Supreme, receives its sanction and atimulus from these doctrines which are becoming integral parts of the daily life of so many amongst us. In days when a fading faith has re-laxed its hold on human life, when religion, as a binding power, is losing much of its vitalizing inthe formation of the national character, we are being by the mercy of that God whose response is never wanting to the aspirations of his creatures, brought face to face with the reality of our true spiritual ex-istence. and becoming less and less a factor in

Of the baffling and puzzling things in Spiritualism-the inconsistencies and shortcoming which disaffect so many impatient and shallow observers-our lecturer wisely

"The buffoonery that too often passes current for Spiritualism; the fraud and folly that besmirch it; the unclean things that get mixed up with it; the vagaries of the unbalanced minds that are inevitably attracted to a new and fascinating subject; these I deplore, but contemplate without dismay. They are ephomereal, and will live their little life and die. Born of human ignorance, nurtured by human folly, they will yield to advancing knowledge and increased sense of responsibility, when the true moral significance of the aubject is recognized among us.

"And when they are dead, or when men can look through their foggy atmosphere to the light beyond, it will be seen that the moral grandeur of this much abused Spiritualism, rests on the firm foundation of knowledge, of perpetuated human life, whence flow naturally those deductions of our own dischabodied future, those regulations for our own embodied life which I have before in dicated. Nay, mure I These cardinal principles

will be found to be the underlying principles of a revelation which I must still believe to be Divine, though it has been so sorely misinterpreted by man, so grievously adulterated with human glosses and misconceptions."

All this is in harmony with the views of our most advanced thinkers. If Spiritualism means any thing, it means something immeasurably beyond the conceptions of those who regard it merely as a curiosity or a wonder having no connection with our moral and religious welfare. We are glad to learn that Mr. Stainton-Moses intends to embody his studies on this subject in a volume of the size of his "Psychography." last is one of the best contributions that has yet been made to the science of Spiritualism; and a work from the same pen on "Spirit Identification," will be a much welcomed companion volume...

The author brings to the studeof Spiritualism, not only high scholastic ture and literary ability, but the qualifications of a medium for both physical and mental phenomena. We know, therefore, of no one in our ranks better qualified to enrich the science and literature of Spiritualism with contributions that shall have great present and permanent value.

Swing-Bible-Raps.

Dr. Swing, in a late Wednesday evening lecture at Hershey Hall, talked on "Some of the Essential Qualities of a Divine Book," and did not consider its infallibility or miraculous and divinely inspired origin essential. This view of the Bible is a forward step, and is so far well, but we must confess to a lack of decided point and clear emphasis in his way of looking at these theological follies. He discussed miracles as fol-

The Roman Catholics had gone to the extreme of accepting all as miracles, and they had miracles, and many of them, to this day. There were not many miracles, but any there were, were dignified miracles. But habings as table jumping and rapping, or potatoes moving about, were not dignified. There needed to be fewer miracles, and these worthy of gained. Choist's miracles were all noble, and of good and immediate results. It was no needs any to believe that Adam and Eve were personally laught of God to make clothing the reason for the miracle was wanting; it they had if come into their hearts, it was only as God had worked stuce. Even in Chicago, a year ago, a woman who had been a paralytic had been 'miraculously' healed.

Verily the good preacher is yet "ignorant.

Verily the good preacher is yet "ignorant concerning spiritual gifts," and must show himself to be so to the very intelligent Spiritualists who often hear him. None but an ignorant man would thus 'dippantly toss aside facts full of deep and divine significance, simple yet not trivial. When the rap, or even the table-moving spell out name and age and familiar words and forgotten facts that make the heart thrill and the eyes fill with tears, coming as tests and proofs of the real presence of dear friends and kindred, the dignity of a simple fact is sacred and sublime. When Mr. Swing knows and feels this, he will be too wise and too wellmannered to utter such words. Would it not be well meanwhile to be as respectful and tender of the feelings of Spiritualists, as of those of persons of orthodox tendencies

and feelings? Let him study psycho-physiological and spiritual science, and he will learn that the same "good and immediate results" which he says followed the miracles of Christ, are daily reached among us; that more sick are healed by magnetic and spiritual influence to-day than all the multitude healed by Jesus and the Apostles; and that this is all in the realm of law, and is not held miraculous.

If Prof. Swing would look beyond and above raps and their like, into the vast and rich realm of spiritual fact and law, he would be saved the necessity of talk about potatoes, as pointless as that homely but useful vegetable, and would rise above this flippant treatment of a great subject and this thoughtless trifling with the views and cherished experiences of some of his best bearers.

We notice in a daily paper that at Prof. Swing's annual reception at the Palmer

After the guests had begun to leave and the formal reception was over. Johnny Hand's orchestra essayed some dance music, and what had begun as a reception term inated in a very enjoyable dancing party, which was kept up until towards midnight.

Now we enjoy dancing very much; we see no harm in the amusement when properly conducted; and think it an evidence of progress when a clergyman's reception canend in a dance. Yet we must say in all candor that we fail to see anything very "dignifled" in modern dances or in the scene presented at Brother Swing's dance.

Ohio Doctors want a Law.

The "regulars" of Offic are now making an effort to get the legislature to enact a law similar to the one now in operation in this State against which the people are generally moving by a petition for its repeal. As we have heretofore said, all class legislation is dangerous to the rights and interests of the masses. Admit but the fact that the rights of the people can be abridged by a law made for the protection of a class-that the profession of medicine must be excluded from the right to heal the sick, and you set up a dangerous precedent. For if the law has power to prescribe what system of medicine the people shall be allowed to employ it can with equal propriety assume to dictate the ferms and ceremonies of religion under which all must worship.

It is a well-known fact that all valuable improvements in the practice of medicine have come through innovations upon the established systems, Had it not been for these, bleeding, blistering, leeching, and cupping, with the use of mercury, antimony, arsenic, copper, opium, saltpeter, epsom salts, jalap and cream of tartar, would today have constituted the Sumum Bonum of medical practice.

Shall all improvements cease now, and all wisdom die with the physicians of the pres-

ent day? Is there no room for any farther advancement? Have the "regulars" to-day attained the summit of all knowledge, and decided with Dr. Beard, that "It would be unscientific to investigate?" The importance of this movement can not be overrated if we would retain our civil and religious liberty; for every unjust encroachment which is allowed upon any of the sacred rights of the whole people in the interest of a few, tends to bring forth new swarms of vultures circling for their prey, and soon one after another of our dearest rights will be swept away.

All these efforts to limit the powers and privileges of the many for the benefit of the few must be met at once; and all law-makers who favor such schemes must by the people, independent of all political parties, be consigned to merited oblivion, if we desire to retain the vestige of civil liberty and popular soverignty.

The people of Ohio and other States, should-lose no time in getting up a petition adapted to the nature of the movement in each respective State, and have it numerously signed and placed in the hands of their representatives for action Against the passage of such a law. .

The Kislingbury Discussion .

Mrs. Kislingbury, secretary of the British National Association of Spiritualists, having within the last two years joined the Catholic church, is now disposed to undervalue the religious element. evolved from Spiritualism. She finds fault with the article by Mr. Stainton-Moses, in which he claims this element for Spiritualism .-Quite a discussion has grown out of the communications pro and con, which have been elicited. Mr. Theodore Ellis, in a gentlemanly way, administers some preity sharp hits, which we think Miss K. will be all the better for. He says: "Miss Kislingbury recommends that the subject of Spiritualism should be confined to a few qualified individuals who should give to the world whatever may appear to them to be for its benefit.' Thank you, I would rather not have my experience dictated to me in this fashion. I prefer, when and how I choose, to examine and report inferences from them. Miss K.'s teaching is precisely the doctrine of the Roman church, which has taken upon itself-for a considerationto organize a belief for me." It is quite needless to say that Mr. Stainton-Moses carries too many guns for the light craft, with the Pope's ensign at its mast-head, which Miss Kislingbury steers. Her views are not likely to make much impression, They remind one too much of Æsop's fox after he had lost his tail. He found it very hard to persuade his fellows that the loss was an advantage and a beauty.

HOPEFUL TIMES .- Verily the outlook for Spiritualism was never more hopeful than now. To a superficial observer, or to the poor psychomaniac who has lost his balance in the wake of man-made "materializations," the spiritual horizon only portends destruction. But to the calm well-balanced Spiritualist or investigator the present stormy chaos betokens a clearing sky, and though tossed upon a tempestuous sea he fears not, for he knows the storm is necessary and that the thunder which causes cowards to quake, and the forked lightning which scorches so many will leave the spiritual atmosphere clear, fresh and inspiring. We have faith that the storm will cease, and that the glorious sun of Spiritual Truth will-shed his warm, quickening fays in the darkest shadows; for in the spiritual heavens we see the promised sign, the bow of hope-our well attested phenomena, the good sense and good morals of our people, together with the wisdom of the higher powers in spirit-life who will aid in shaping all things for our ultimate good.

C. FANNIE ALLYN lectured before the Spiritual Conference of this city on Sunday last to an audience which filled the hall to repletion. The speaker more than met-the anticipations of her audience. Many constant attendants upon Spiritual lectures for twenty years, pronounced her closing poem the finest they ever heard from a trance medium. This lecturer is on her way to fill an appointment at Carthage, Mo., where she can be addressed. Those who desire to hear brilliant lectures, replete with sound sense and appealing to their reason, will do well to correspond with this lady.

Since the State convention at St. Johnsbury, Vermont, Capt. Brown and Mr. Vandercook have been at Northfield, West Randolph, and St. Albans, Vt. They are now filling the Captain's engagement for (the Brooklyn, (N. Y.) Society, and desire weekday engagements. Engagements for one or both of them, can be made for the Sundays of March and April. Address 135 Grand street, Jersey City, New Jersey.

RELATIONS OF SPIRITUALISM TO MA-TERIALISM .- This most important subject deserves careful thought, and should be thoroughly understood. We hope our readers will give the position of the Journal a critical analysis, and show wherein they think we are unjust or unwise.

PAY Your Durs-A large sum in the aggregate is due the estate of Mr. Jones, also a large amount by subscribers to whom the JOURNAL is now going. Justice demands an early adjustment of these watters, and we hope each reader who is behind will consider this a personal appeal.

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

Dr. Dean Clark has been lecturing at Olympia, Washington Territory. Archur Edwards, "D. D.," is as silent as the grave over our challenge.

"TRUTH."-If a Philadelphia friend who signs himself "Truth," will kindly give us his name in confidence, he will oblige.

Send the JOURNAL to your friends for six months, and if they don't approve dur policy at the end of the subscription, we will refund the money.

We have received an endorsement of the mediumship of Dr. A. B. Dobson, of Maquoketa, Ia., signed by forty-two persons, who certify that they have tested his powers, and find him a medium for independent slate writing and a good magnetic healer.

We have received from Gen. John Edwards, of Washington, D. C., part of a discourse by the Rev. James Freeman Clarke, lately delivered in that city, which we shall publish as soon as we can find place for it.

Prof. Denton's lectures in Boston are a grand success. His audience has so largely increased, that he was forced out of Investigator Hall into Paine Hall, which is nightly filled with anxious listeners.

We are prepared to fill orders for James Victor Wilson's book, "How to Magnetize;" price, 25 cents. Every one investigating the Spiritual Philosophy should get and study this sterling little volume.

VALUE OF PHYSICAL PHENOMENA.-Cut out and preserve our leading editorial and confound with it every opponent of the JOURNAL who undertakes to misrepresent our position.

"Study him closely or you will not comprehend him, but once thoroughly understood, and most Spiritualists will in the main agree with A. J. Davis;" such are the words of a highly educated lady and excellent medium, who writes us from Cincinnati.

Col. Mackay, of Leavenworth, Kas., lectured in this city last week to a highly intellectual audience. He is filling engagements in the various cities of Illinois before beginning his Eastern tour. We bespeak for Bro. Mackay the attention of our readers wherever he may visit.

A very curious vision and singular prediction has been published by W. H. Groves, of Milford, Texas, which he claims were given by the Holy Spirit. It partakes of the character of the Vision of the Evangelist on the Isle of. Patmos, and is intended as a drawing card in revival meetings.

John Tyerman's lecture on "Immortality: or, The World to Come, as Revealed in the Light of Spiritualism," delivered before the Parker Memorial Society of Spiritualists of Boston, January 5th, 1879, has been published in pamphlet form by Colby & Rich; and is a work of merit. Pp. 22; price, 12 cents.

"SAVE US, O SPIRITUALISTS!" cry the occupants of Paine Memorial (?) Building. Our Materialistic brethren long for the shekels of our people... After our poor mediums are all-placed in comfortable circumstances and our lecturers have secured a fund to pay for their services, it will be time enough go through the farce of taking a share of stock in the Boston elephant.

GÖLDEN SHEEP.-In another place we print some resolutions which have come to unthough they are not from anybody that any Spiritualist ever heard of before probably. We should have declined to publish them, on the ground of their inconsequential character, had we not seen some equally as ridiculous in last week's issue of "the oldeat Spiritual paper in the world."

Mr. J. William Fletcher has commenced a series of free Sunday evening, inspirational lectures, at the Cavendish Rooms, Mortimer street, London. He says: "My altar is truth; my creed the highest law God has revealed unto my soul." While holding to these sentiments, we trust he will go on in his good work of educating the people, and gathering them to worship at his altar.

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An English paper says: "Mr. T. P. Barkas, F. G. S., who has studied Spirituelism for twenty-five years, and is a well known practitioner of the art in Newcastle-on-Tyne, has challenged Mr. W. J. Bishop, whose exposure of Spiritualism we mentioned in our columns the other day, to accomplish in his (Mr. Barkas's) presence by any natural means, phenomena similar to those witnessed by Spiritualists, and under precisely similar conditions."

Dr. Kelley, of London, acknowledges the trustworthiness of Hudson Tuttle as an authority by quoting freely from his works in the new book, "The Philosophy of Existence," a large octavo volume, re-published in this country by J. W. Bouton. Dr. Kelley draws freely from Tuttle, Dr. Inman, Winwood Reade, Sir Gardner Wilkenson, and other well known authorities. When an American author is quoted in England as authority on historical subjects, it is a high compliment and worth recording.

The Southern Medical Journal, a monthly journal of practical medicine, is ably edited, and should be in the hands of the pro-fession generally. It is published at two dollars per annum: Address R. C. Word, M. D., managing editor, Atlanta, Ga.

Prof. Tice's National Weather Almanac is now generally consulted by the who desire to know beforehand the probabilities of the weather. Although not always exact, his predictions are usually more nearly correct than any other we know of. It is published by Thompson, Tice & Co., 520 Pine street, St. Louis, Mo. Price 35 cents.

Wm. R. Tice, on Alfred James and his Man Roberts.

Mr. Wm. R. Tice, who, with his brother, T. S. Tice, Judge Good, S. B. Nichols, and others, exposed Alfred James, sends us a lengthy statement in reply to the false representations of Jonathan Roberts. As the account goes over the history of the affair in detail and covera what we have already published, and as the readers of the Jour-NAL Inderstand the man Roberts, and never give the slightest heed to his most solemn asseverátions in such matters, we do not deem it necessary to publish it in full. We make the following extracts from Mr. Tice's communication:

. . . On a former occasion Mr. Roberts had been in-On a former occasion Mr. Roberts had been in-formed by an estimable lady and consistent Spiritualist of this city, that sho was present at an expose of a well-known medium. In an astempt to personate Katy King, and from whom a mask was taken in the passence of about twenty or more respectable ladies and gentlemen, nearly every one of whom, even at this date, can be found, and the most unquestionable evidences given as to the tripth of the statement given by this lady, she had found, and the most unquestionable evidences given as to the truth of the statement given by this lady; she believing Mr. Roberts was a sincere Spiritalist, and sine who would incontenance fraud in whomsoever found, supposed he would investigate the matter. But what did this champion of truth do? He sent the letter of this lady to the accused parties, and of course they, knowing Mr. Roberts's wesk point, told him untruths, which so satisfied him that he wrote an obnoxious letter to the lady, charging fraud on the part of others, as he has done in this case. Mr. Roberts could have gotten all the facts of he had so desired, but he chose to accept the missiatements of the accused parties rather than investigate. That is what he calls presenting both sides of a disputed fact.

cept the missistements of the accused parties rather than investigate. That is what he calls presenting both sides of a disputed fact.

* * * Now as to Mr. James's willingwest to give searces under the those-positive test conditions anywhere before honest, trustworthy persons, who will be willing to certify publicly to the facts which may occur, it will put him and his defenders to the test. I will give Mr. James one hundred dolbars if he will give a seance under strict test conditions—such as belong divested of his own clothing and other substituted, and a search made both before and after the seance of all surroundings; the seance to be held in Philadelphia, at some place other than Mr. James's residence, the place to be agreed upon by the committee. I will name for such committeathe following well known, high minded gentlemen, or if any of them cargot serve, the remainder of the persons named to select their substitutes: Robert H. Bare, Mr. Schert, Col Kase and Mr. Champion, all of Philadelphia, together with such ladless as they may think best to make up the circle, allowing Mr. Roberts and one friend, and myself and no efficiend, to be present, neither Mr. Roberts nor myself, nor our friends, to take part, only to act as spectators. The circle to be managed by the committee themselves, and no outside manager. If the committee are convinced that materializations of full forms occur, and come out in their presence, clad in other clothing than that worn by the medium. I will gladly give my written testimony as well as pay the one bundred dollars. Again I will app ar betions of full forms occur, and come out in their presence, clad inother clothing than that wore by the meditum, I will gladly give my written testimony as well as pay the one hundred dollars. Again I will app ar before the Spiritualists as a body in Philadelphia, if they should desire, and exhibit the articles taken from Mr. James's cost, and make a statement of the tests, and subject myself to the int progations of a committee appointed from the audience, both as regards the James thatter and the one of 1877, referred to by both Mr. Hobets and myself. And forther, I will entertain at my residence, in Brocklyn, any one or two gentlemen that may be appointed by the Spiritualists of Philadelphia, properly authorized and credentised. And factitate such committee to the names of persons from whom information can be obtained both as cogards, the James expose, and the one of 1877, to my fullest ability, and trust to the issue for my hindication.

Now for the assertion of Mr. Roberts that I pursue a work of discrediting mediums, commenced two years ago. To the contrary, I could give the most us questionable evidence (and if Mr. Roberts was a sincere man he could give it) that I have said mething of frands attempted to be practiced by real mediums, but have spoken of and backed up their genuineness as mediums when under test conditions, with an offer of five hundred dollars to any person other than a medium, who could, under like conditions. Produce like results, notwithstanding those very mediums referred to, in me instance, that of 1877, were guilty of attempted frand when not under test conditions. It was stated at a conference meeting candid and upholding mediums that I had tested, notwithstanding they were accused of being frauds and of having heen exposed.

My address is

Wu. H. Tien. *[Mr. Tice no doubt refers to Mrs. Holmes, and the whole affair should have been thoroughly aired at the time it occurred .- Ep. JOURNAL |

.... Meeting

of Liberals in Hall at 713 West Madison street, Sunday, at 2:30 r. w., first speaker and subject to be chosen by the andlence. Music and seats free.

The Northern Wisconsin Spiritual Conference

Will hold a three day's meeting in Spiritual Hall, Omro. Feb. 21st, 21nd and 22rd, 187s. Hon C. W. Stewart will be the only engaged speaker. Other speakers by by the speakers of the speaker of the speakers of the speakers of the speakers of the speakers of the speakers. The meeting will be extended to all persons from abroad. So claip party either Friday or Saturday evening. Come, friends, let us have a grand U. c.

Wm. M. Lockwood, Pres't, Omro, Jan. 28, 1873.

Notice of Meeting.

The pext quarterly meeting of the Spiritualists of Western New Learning and Breyingle's Hail, Lockport N. Y., on Saturday and Sunday, February 15th and 16th. Mrs. E. L. Watson, of Huaville, Pa., and o hers are expected to address the meeting. As is the custom of the friends at Lockport, we extend a cordial invitation to all who are desirous of gaining knowledge of the Spiritual Philosophy.

J. W. SEAVER.

GEO. W. TAYLOR.

Lockport, Jan 25-178.

Committee.

Bassed to Spirit-Life.

Passed to Spirit-life in Leadville, Col., on the 25th of November, 1878, EMMA ROSE CADWELL, only daughter of Mrs. Nattle E. Weatherby, aged 10 years, I month

and 20 days.

Seldom is it that we are called upon to give up-one so endeared to relatives and friends as the subject of this sketch. To know little Eman was to love her; gentle and modest in her manners, and as beautiful in her person as in her-deportment, she won the love and esteem of all who knew her. The only daughter of a most estimable mother, she had all the care and attention that could be lavished upon her. In truth it is not too much to say, that she was her mother's idol and that around her-clustered all her brightest hopes. With her teachers at school, she was a great favorite, and they did not fail to attest their devotion to her curing her last sickness, and in the trying hour, of those jast sad rites, when the beautiful little form was hidden from our sight. We mourn the fate of those who precede us, while our own lot is more deserving of commiseration.

Mrs. ANNA DOAN, of Rockford, Mich., at the age of 87 cars, passed on from the mortal to the immortal side of life, Jan. 24th, 1879.

About two years previous her husband, Mr. Henjamin' Doan, laid aside his mortal body at about the same age. He might appropriately have said, "Behold, I go to prepare a place for you." They were estainably both Mx. ite Quakers, but became firm believers in hipritinalism, and passed away in the full knowledge of its glorious truths, haring often been favored with angel's visua. Before the mother s death, "A. C. Doan, of Iowa, was strongly impressed of the fact that her departure was near, and went on to see the mother before her departure. At that time Mrs. Doan was apparently in as good health as usual, but in a few days the change came and she went to join those gone before.

Business Aotices.

Dr. PRICE's Flavoring Extracts are as natural as the fruits from which they are made.

A Gough, Cold or Sore Throat should not be neglected. "Brown's Bronchial Trockes" are a simple remedy, and will generally give immediate relief.

SPENCE's Positive and Negative Powders for sale at this office. Price \$1.00 per box. 24-1tf.

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

A very popular feature of the CHICAGO WEEK-LY NEWS is its six completed stories in every is-sue. The stories are well selected, often rich in dramatic interest, and always pure and whole-some in tone, making the Weekly News espe-cially welcome in the home circle. Bee advertisement in another column.

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

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

Ir you desire dough nuts that are the nicest and richest you ever ate, make them from Dr. Price's Cream Baking Powder.

MRS. D. JOHNSTON, Artist, No. 26 Throop street, Chicago, Ill. Water Color Portraits a specialty. 24121f

BEALED LETTERS answered by R. W. Flint, 25 E. 14th street, N. Y. Terma: 22 and three 3. cent postage stamps. Money refunded if not answered. 21-28tf.

Lantes of refinement have expressed their de light at finding such delicate, fresh, flower fragrance in Dr. Price's Unique Perfumes

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Modern Spiritualism, REPLY BY

REV. A. A. WHEELOCK, UTICA, N. Y., To a sermon on Modern Spiritualism, preached Ecoday even-ing, October 20th, 1978, by Rev. C. H. Garenza, Rector of Trinity (Episcopal) Church, Utles, N. Y.

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Poices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Spiritual Cause in Philadelphia.

The poet Goethe has said, "It is the province of true genius to disturb all settled ideas." The true genius to disturb all settled ideas." The truth of this sentiment is verified in the brilliant lectures of the young scientist, Prof. R. G. Eccles, who for the month of January, is filling the rostrum of First Society, Academy Hall, Eighth and Spring Garden streets. He startles his audiences occasionally with some thnovations on the old line of thought, and gets us all in a thinking mood. Like Solomon, he makes the square statement that there is nothing new under the super. ment that there is nothing new under the sun, all that is, appearing new; is a rearrangement of the old. He believes in a God that makes the law, and then by the potent force of that law, the creature is evolved; in a word, God makes the law, and the law must make all that is created.

His lectures indicate the critical student and the ripe scholar. Every outlook proves that the earth is being flooded with new thought, and men who are observant must perceive that great changes are constantly taking place in the mental borizon of the world. Revolution is at hand, and our first dutyels to unlearn the conflicting, galling lessons of the past. This will be our hardest task! Then, when the mind is freed from these early prejudices, and like a little child we can sit at the foot of Wisdom's sacred Temple, and receive the inspirations from the angel-world, then only are we fit to enter into the sanctum sanctorum of the Most High: To enter this divine arena, we must have a pure heart and a holy nature; then can we fully realize the words of Jesus: "Blessed are the pure in heart, for they shall see God."

These only that live in this sphere of life, are qualified to stand in the 4-ront ranks of Spiritualists and guard its divine interests. Practically, I find that by living up to the highest teachings of this inspiration, I become keenly sensitive to all that is inharmonious in myself, in another, and in the nation; and to do an injury to another, is dealing a double blow to myself; to steal from another, is filling myself with lead that will findly press too. heavy on my mental skull; and to do unto others as I would they should do unto me/is the treasure laid up, that ennobles the man, glorifles the spirit, and brings heaven to the soul.

Those who sit in circles often witness scenes and hear confessions that fill the heart with sorrow. Individuals who on earth were orthodox, and hated Spiritualism, in passing to spirit-life, they find, that the undying love for friends still binds them to the earth; and so they come through mediums, and lament that on earth, they labored to shut the door against their own return, and now beg for aid from those whom they once so unrea-sonably opposed. Truly, "we must become as little children before we can enter the kingdom of

A case in point: Atthe residence of Mrs. Phillips, a good test medium of this city, a few even-ings ago a spirit came and accosted a lady of the circle whom I did not know, and said: "I have followed you for weeks, being attracted to you, by seeing you placing leaves and flowers around my body. I saw it all, when you removed the cloth, as people came to look at my poor, emaciated form. I stood there as a spirit and wondered why you I stood there as a spirit and wondered why you were so interested in me, and why you were there?" The lady replied that she was there in the interest of the undertaker, and that she remained with the family until the body was intered, owing to the deep sympathy she felt for them. The spirit mother was grateful, and said that on sarth she opposed Spiritualism, but the great love she bore to her family, and the desire she had to let them know that she still lived, urged her to linger around this lady with the hope of reaching her family by this channel, and gave her a mesher family by this channel, and gave her a mes-sage to take to the "loved ones at home." Thus we see how important it is to make a right start in life, and take only "truth for authority, and not authority for truth."

Laura V. Ellis and brother have been giving their cabinet scances at Lincoin Hall, now for two

weeks, with considerable success Leura is a fine fittle lady, and a good medium combined; and in kindness to her venerable old father, now passed to spirit-life, who introduced his young daughter to the public, years ago, every Spiritualist should

take Laura by the hand.

A Every reader of the Journal should feel grateful for the effort it is making to sustain pure mediumship; and to drive to the wall the charlatan

Thank God, the processes of spiritual growth are sifting and winnowing in their operations, and many must fall through the sleve; but wee unto them that are found wanting in the day when the to brought to the g JOHN A. HOOVER.

Mrs. Kate Blade.

To the Editor of the Religio-Philosophical Journal: Permit me to relate the results of a sitting with

Mrs. Kate Blade, of your city, whom, I consider; possesses rare mediumistic gifts.

As we were seating ourselves at the table, Mrs.
As we were seating ourselves at the table, Mrs.
Blade said to me: "There is a spirit here who is
rery much attached to you. I think it is a man,
and it seems as if he had not been long in spiritlife." I replied that I would be glad to hear from him, whoever he might be, and asked if he could give me a message on the slate? Three loud raps on the table indicated, "Yes." The medium then held a slate under the table with one hand, while held a state under the table with one hand, while the other joined my hands on the table. The room was perfectly light, and I sat very close to her, so that I am positive I could have detected the slightest movement on her part. In about five, minutes, during which time I had constantly en-gaged Mrs. Blade in conversation, four distinct raps announced that the writing was done, and on her slate was found written: "Darling slater, God will bless you for your case of on her slate was found written: "Darling sister, God will bless you for your care of me. I was not conscious when, I went. I found things so strange, so different."

A name was signed to this message commencing with "D," but the other letters were too indistinct to be recognized. Mrs. Blade took the slate and said, "Is it Daniel?" and instantly the raps

I will here say that the beloved brother from whom this communication purported to come, passed from the earth-life last November, after a tiong and painful illness, during which I was almost constantly at his bed side. He had several times expressed a dread of death, and I had hoped he was not conscious when the final summons

There was no possible opportunity for the medium to know anything of my affairs. She simply knew my pame, but otherwise I was an entire stranger to her. The facta in regard to my broth.

stranger to her. The facta in regard to my brother were not known to any person in this city except myself and husband.

Mrs. Blade is a quiet, unassuming lady, apparently deeply interested in the remarkable powers with which she is endowed, and manifesting a desire to use her gifts for the best good of humanity, Her specialties appear to be slate writing and rapping, but I understand that she has excellent power also as a clairy oyant and healing medium. During the sitting to which I have alluded, I was the grateful recipient of many words of cheer and friendly greeting from friends on the "other side," but I will not treapass upon pour time and space to give further details.

Mry the angels constantly watch over and bless

space to give further details.

May the angels constantly watch over and bless our true mediums and enable them to perform faithfully their high and holy mission.

Julia M. Carpenter.

J. Murray Case desires certain sentences in his article on the "Birth' and Death of Worlds," to read as follows: "Science demonstrates that the moon is a dead world without tester or atmosphere." "The smaller the radius taken in by a planet or satellite, the sooner will its nebulous matter be cooled." "Millions of barreis of water are changed into steam daily." "The time will come when rain will cease upon our planet almost entirely; when the alluvial soil will burn like stress." "This combustion would continue until every particle of matter capable of furnishing carbon or liberating oxygen or hydrogen, would be changed.

Mrs. G. F. Hichardson writes: The OURNAL is doing a good work. It gets better very number, it steadily improves.

Boston Notes.

When first I came to Boston, I was inclined to say, "Spiritualism is dead here," and as I went in-to the surrounding towns, I still repeated that opinion. That was four months ago, and in the light of further knowledge, I have come to say, "Not dead, but like all other movements in these hard times, it is in a state of collapse." Like the giant under Mt. Etna, it is only sleeping and oc-casionally it turns over to let the world know it still liveth, and then the whole theologic moun-

BY CAPT. H. H. BROWN.

I was in Boston in 1870 and 1873, and there was then a great deal of public interest in the cause, and that interest has just begun to be revived in the Parker Memorial Meetings. Throughout Eastern Massachuselts, there are efforts to revive Eastern Massachusella, there are efforts to revice the interest of the palmy days of Spiritualism, but I fear the time is not vet ribe and that it will only prove a spasm, showing us that there is yet life, but not enough to put our philosophy where it can have much effect in directly moulding public opinion. Yet one must not judge of Spiritualism from its public meetings. It is to be judged more from its power of leavening existing institutions, and in its private ministrations. Literature, the and in its private ministrations. Literature, the-ology, and even science, are taking a more human tone because of our light, and all are glad that they may thus borrow of us. I seriously question whether in time to come Spiritualism will be taught as a special truth, or whether it be not absorbed by existing organizations, and taught as a part of their faith. In this view I am strengthened by this Eastern trip, and the lack of zeal, self-de-nial and moral courage in our ranks, will allow the golden opportunity to pass, and others will win what we might; yet coming generations will not care whether we or the church emancipated them. I have hoped for years to see the earnest-ness that characterized other religious reforms. characterize this, but it cannot be, and in reforma-atory work, Spiritualism must take a second position, and teaching angel communion, only to have

tion, and teaching angel communion, only to have that ere long taken from it by the church. In all great humanitarian works, though Spizicualista as individuals will be prominent, Spiritualism will have no place, no position, because it has no organized power. Let us accept the situation, and work in either place since truth is one. A truer index of growth is found in the number of private and public mediums and the attendance upon scances. Boston has many public mediums. Those advertised in the Renner are only a tithe of upon scances. Boston has many public mediums. Those advertised in the Banner are only a tithe of those in the city. Their signs are on every street, and they comprise all grades. There is a large number who advertise in the Herald as clairvoy.

ants, that are under that name carrying on disreputable business, and Spiritualism suffers in consequence. There are, however, a great many true and trustworthy mediums, and inquiry of the Spiritualists or the columns of the Banner will discuss where look rect one where to look.

Nearly every afternoon and evening there are public scances, by one or more mediums, and on Bunday evening there is a variety of them. By the increase of these workers and the attendance upon scances, I learn the great and steady growth of our philosophy. From personal experience, I can say little of the medium of Boston, for I saw but few: For seven years I have known the reliability of Mrs. Frank Campbell, 14 Indiana place, Miss Susie Nickerson White, Hotel St. Elmo, and Mrs. S. A. Wilde, 31 Indiana street, and during Mrs. S. A. Wilde, 31 Indiana street, and during this visit had renewed evidence of their powers. A new young medium, Miss N. B Lochlon, 48 Hayward place, I can speak well of from personal experience. There are many others whom my friends recommend, and whom I would have liked to have met, but the fault is partly their own.

Regarding mediumship as the foundation of Spiritualism, I desire to encourage all worthy ones; and being prominently in the work myself, and a stranger in the city, I took it for granted that any mediums that wished to see me would invite my and hence intruded upon none. I long invite me, and heree intruded upon none. I long ago decided to speak only from personal know ledge of any manifestations.

In a more public way the cause is cared for by Sunday meetings in various small halls, where by the love of attraction many gather to hear local speakers or take part in conference. Is some one of these every one should find a place to at him, for there are, as there should be, all grades to fit all grades of minds.

Parker Memorial Meetings are the "upper ten" meetings this winter. Like all the rest of the meetings mentioned above there is about them much of the "mutual admiration" that clings to our young cause, like down to a young man's lip. Time will remedy this however. These meetings, as far as audience and influence, are a success, and hope they may become a permanent institution.

Mr. Colville, of England, opened the course, and

Memorial Building. The spiritual public at once "enthused" over him, and he is to fill the platform at Parker Memorial in February. He, like all trance speakers, has a wonderful flow of language, and this always holds and draws an audience. He is a phenomenon in this way. His thoughts are beyond his years and development, and fet, compared with many of our old veterans, he is a boy in thought, and the high praise of the Banner does printice either to its editorial wisdom or to the truly great minds on our platform. As a curiosity, Mr. Colville will draw, but I question if he wear long and well. His appearance is in every way against him, and his attitude upon the platform is awkward and repellent. Personally he is a pleasant little fellow, and I rejoice that, young and inexperienced, be has found so warm a reception

John Tyerman made a good impression upon the public last Bunday, and we wish him success in this new world, surpassing that he had in the newer one of the island continent

To the Banner we are indebted for many favors, and long may Bro. Colby live to cross swords with the JOURNAL. He is an old veteran in the cause. and for past work deserves a monument, and if to-day he and I are not in full accord on some points, still I would say God speed to him and the Banner. The great public will judge of the truth, which is probably in the golden mean that neither Journal nos Banner, Denton or Wetherbee have yet found. So tilt away, truth will be the gainer

To Bros. Colby, Wilson and Day, and all the attaches of the Bonner, we have only good will.

To the Boston Progressive Lyceum, we are grateful for the free use of Amory Hall one evening, and would ever remember it. The Lyceum did not meet our anticipations, and yet the officers deserve great credit for their perseverance, and have doubless taken the best means of keeping have doubtless taken the best means of keeping up an interest in it, but to us in leaving out the intellectual drill of class lessons, they have destroyed the great benefit to be derived from the Lyceum. It is like a Kindergarten with the object lessons left out. Sull, to come together and sing and march and have a few recitations, is better than the Sunday School; so since half a loaf is better than po bread, let us not be too critical.

We had several pleasant meetings with the

better than no bread, let us not be too critical.

We had several pleasant meetings with the Spiritual Union. This is composed of twenty-five members, and they have for seven years met semi-monthly at the residences of its members for a seance and a social. No one admitted but members save upon invitation. It has been a means of drawing the members closely together in friendship, and also of developing several mediums, and is an evidence that Spiritualists can act in harmony when once the right way is taken. We had rare pleasure in those meetings, and would like it, if there were more of them to cheer the public worker on his way. worker on his way.

Persons desiring to keep posted in regard to the progress of Modern Spiritualism are advised to send in a subscription to the RELIGIO-PHILOSOPHsend in a subscription to the RELIGIO-PHILOSOPH-ICAL JOURNAL, of Chleago. It is the recognized organ of the Spiritualists of the Northwest, is ably and carefully edited, and its columns teem with news items, communications and reports of the progress of mediumship. Such as are at all interested in this matter of whether "When a man dies shall be live again?" will find this paper full of satisfactory reading. The price is only \$3.15 per year. Address, Colonel J. C. Bundy, No. 92 La Salle street, Chicago.—Lacon, Ill., Jan. 15.

E. W. Watson writes: I should be very sorry to miss a single copy of the JOURNAL, for I consider it the very best publication of its class in every particular, and sincerely wish it was read and truly appreciated in every family in this

J. C. Danner writes: The Journal is improving; if it were not so, I would have discontinued it before this.

country.

The Cause in Michigan.

We have just had a course of splendid lectures om Bro. Peebles, on his "Travels Round the forld" Such lectures are calculated to lead the World "Such lectures are calculated to lead the people to higher and better conditions, morally and mentally. Long may be live to go torth and return lader, with the grand and sublime truths of the past. But this calls for something more: You are aware that the Spiritualists of Michigan have united their working forces with the Materialists or that element we are pleased to call "liberal." That is all well so far as we can harmonize; but when we come before the multitude to expound truth as we see it, and as they see it, then we see the great guif that lies between us, and I feel like griving them a "drop of water to cool their parches" the great gulf that lies between us, and, I feel like giving them a "drop of water to cool their parched to goues." We teach immortality as a great grand truth, not to be doubted, and ask the people to look up to the angel-world for help, comfort and love, and their apirit friends will come to them, and with the silver chain of universal brotherhood and love, lead them by the still waters. Men have been placed on our rostrum who preach the reverse—the so many words any that they do the reverse—in so many words say that they do not believe that spirits can come and control any one to deliver lectures, or that any one can see spirits; and they are highly recommended by the efficers of our Association, though it must be known to them that they are not Spiritualists, known to them that they are not Spiritualists, abusing, as they do, all religions, and those who believe in them, and not even having any certainbellef in the immortality of the soul, much less in "spiritual manifestations," and they so declare, and yet after giving some six fectures, now and then, to tickle the spiritual portion of his audience, one speaker throws a small dry bone to them as you would to a dog to keep him quiet; fearing he is not yet thoroughly understood, he holds up his little flager to the audience, and for a man of his size quite a small fipper, and says:

"There, just that much of me is Spiritualism, and all the rest Materialism!". I for one frankly say that all such speakers, sailing under the banner and protection of Spiritualism, will always do our cause harm; they have done it here in Sturgis. I cause harm; they have done it here in Sturgis, have no objection to "Bod" Ingersoil or his kin of talk, when he fathers it himself; nor do I have any objection to Mr. York, who, I believe, part of the time, sails under the cognomen of "Bob of the West." I propose that they shall be protected by our laws to preach their Materialism, and abuse us and all other religions just as much as they please, but while they are doing it, I propose they, sail under their own colors, not mige.

I don't propose, in short, to encourage a speaker who calls those through whom spirits manifest, "humbugs," even to their face. I consider Spiritualism old enough and strong enough to stand alone, and the time has come when lecturers should preach the pure gospel of Spiritualism in connection with the sciences, and leave all other "lems" to do the same. We have been routed and put to flight by allowing ourselves to—for the sake of present help—accept other isms. In con-firmation of what I have said, I refer you to Hon. J-G. Wait and Mr. Peck, of Sturgis, J. M. Peebles and G. B. Stebblus.

Thise ever for the right, S. A THOMAS, M. D.

The "Hints to Mediums and Investigators."

Your "Hints" should be accepted in their entirety, and acted on by all honest inquirers, mediums and publishers. It is well-known that many of each of these classes are dishonest. The first, because they have some ulterior design in pretend-ed examination; the second, because they commit fraud upon the inquirer; the third, because they reject facts, or endorse what are not such—against all of whom good Lord deliver us.

A common plea by many is, that the saturated atmosphere of a certain room or house, or the con-

stant aid of a particular individual or company is necessary or largely conducive to proper results. The value of such claim is doubtful, especially where the mediums and their spirit aids are more accustomed to each other than to time and place If it were otherwise, why do not such mediums as Foster, Slade, and a multitude of others, require a particular spot, instead of changing their spots all

You are right in recommending the hands of the mediums be held in dark circles. Without this or some equally sure precaution due confidence cannot be given to the voice or touch, for profes-sional mediums, holding large circles in the dark, are apt to have mortal friends as well as immortal and some have the gift of ventriloquism, and use

it to advantage.

If a professed professional is detected in a cheat, it is a question with Spiritalists and others, whether they accept any after professions by the same person. As Andrew Jackson said, "If a man fool me once, it is his fault; if he fool me twice, it is my fault." And it is a question also, whether a genuine medium who will trick should have the confidence of the public to the disad-vantage of others equally as genuine and more

You are specially right, also, in suggesting that the supposed good or bad character of a medium should not be considered presumptive guarantee of good faith in advance of a trial; at the same time a known bad character, spiritually or other-wise, should be avoided, and left to seek his salva-tion from temporal lils by learning to do well.

It is unfortunate that secular journals, more of less, should ignore the mighty spiritual facts of the age; but it is much more unfortunate, and more productive of lojury to the "cause," that some spiritual publishers will first espouse the pretensions of a so-called medium, swallow him whole, or be swallowed by him and his confederates, and after a wholesale exposure, not by prejudiced disbelievers, but by good Spiritualists them selves, re-affirm the claims of such detected trick sters, with as much simplicity or duplicity as and good natured and guilible champion should catch another man with his wife in flagrante delictu, and should throw up his hands and cry, "We

want more evidence."

Go on in your encompromising course, and you will command and receive the respect of all honest people inside and outside of the cause.

J. F. Shiffs.

Spiritualism and Materialism.

To The Editor of the Religio-Philosophical Journal: I see the Investigator and the Index are stirred up by my letter to your JOURNAL on Spiritualism o Materialism, which letter they do not publish. stand on my record, and have no change to make. For Spiritualists to advocate Spiritualism in their meetings, and to give freedom of speech to Materialists or Orthodox, when they act in good faith and in good spirit, and for Materialists to advo and in good spirit, and for Materialists to advo-cate their views in their meetings in the same way, is common sense and fairness. To join with all or any, Materialists or Orthodox, for practical reform, has been my method for thirty years. To decline acting or speaking with those, of whatever opinion, who fail to treat my honest opinions, on a free platform, with the same respect with which I should treat theirs is simply self-respect and jus-tic. The statements I made of the lack of this respect on the part of certain Materialists, I stand

see in the Investigator the names of the officer of a new society for the purpose of defending persons from the injustice and inquisitorial at-tacks of Anthony Comstock. A good object, but first on that list stands Mrs. Laura Kendrick, next avowed free-lovers, it looks as though these de-fenders would only help us out of the frying-pan of Comstock into the fire of free love. Let us have neither frying-pan or fire, but clean ground in clean company.

Yours truly, G. B. STREBINS. Detroit, Mich., January, 1879.

Hage Preyer, of Canton, Ohio, says: Allow me to state publicly that as far as W. E. Keene's mediumship is concerned, I believe it to be genuine, but as an individual he is a fraud of the deepest dye. If desired I will give the names of reliable persons in Cleveland, Ohio, whom he has swindled (by borrowing but never returning), from \$100 to \$500. Telling lies, which only the deepest dyed villain can be guilty of. I also wish to say to said Keene that if he does not soon make restitution, he will be punished to the full extent of the law. Hoping that you will publish this remain as ever a true friend of honest mediums, and firm believer in Spiritualism.

To the Spiritualists of Minnesota,

DEAR BROTHERS AND SINTERS:—For various reasons and a multiplicity of causes, best known to those who have been intimately connected with our Association, many of the Spiritualists of Minnesota seem to have fallen into a state of apathy and indifference as regards the welfare of the Association and Spiritualism generally. Not that they are any less believers in the Spiritual Philosophy, (for the true Spiritualist can never go backward) but through the shortcomings of go backward) but through the shortcomings of some of our mediums and lecturers, they have nearly lost confidence in all. Hence there has been a falling off in the attendance at our Conventions. At our last Convention in Farmington, our number was smaller than ever. We were ton, our number was smaller than ever. We were disheartened, and felt like "giving up the ship," and allowing ourselves to be submerged by the waves of adversity, and become lost to sight, rather than to make any feither struggle for life; but at this critical moment, we heard cheering words from the invisible world, bidding us be of good cheer, assuring us that notwithstanding we met in sadness, we should go away rejoicing. And so it proved. Our meeting on Sunday afternoon will long be remembered by all who attended it. We received a most soul-stirring appeal from the Spirit-world through the med whip of Miss Susie Johnson, and felt that we we obtained a baptism of the Holy Spirit, and went away full of loy, and hope for the future, determined to do all in our power to promote that gospel which has in our power to promote that gospel which has brought light, liberty, joy and peace, to hundreds of souls who sat in darkness; a religion that has transformed the grim messenger, Death, into an Angel of Mercy, who, when our work on earth is done, comes to set our weary spirits free.

For the purpose of disseminating this precious gospel, the Executive Board have engaged the services of Brother T. H. Stewart, of Indiana, to do missionary work in the State. He has been a

missionary for several years in other States, and is an earnest; faithful laborer. His heart seems to be in the work, and he is anxious to be engaged all the time. Let us bid him welcome to our State, and cheer and encourage him in his ardu-ous work; not only with kind words and acts, but with our money. It is not enough that he be housed and fed; he must be clothed as well. There are hundreds of ministers in the State. preaching what we believe to be error, supported by the people, and shall we not support one? If there is a man who is willing to leave his home and friends and become a wanderer on the face of the earth, that he may carry the loyful tidings of this new gospel to those who are living in doubt, do all we can to help and sustain him, while we are enjoying the comforts of home; and more shan that, let us all do what we can to spread the glad tidings of immortality and never rest from our labors till every son and daughter of humanity have caught the glad refrain. If there is a Spirit-ualist in Minnesota who thinks he is too poor to give anything for the promotion of this best of all religions, let him think of the poor widow and her two mites. Did not years say, she gave more

that they?
A good brother lows since gone to his spirithome, was once asked how he could afford to give
so much for Spiritualism, (for he was not rich)
and he replied: "I am building me a house over yonder, and I want one that I shall not be asham ed to occupy." And he was right. Our home over there will be just what we make it. Let us try to make our lives so pure, that the good and loving spirits who have gone before us to the Summer-land, may be attracted around our path-way, to guide us in the journey of life. In conclusion let me quote:

A FEW THOUGHTS FOR THE NEW YEAR. "Life is like a book.

And New Years are the openings of fresh pages, Each number in its order. Books are prized, Not for their strength, but for the thoughts that crowd

In lustrous halos round their hallowed leaves; And though the book of life may be but short, Yet if from every page there shimmers out The one word, love, that volume will at last Rest in a golden binding on the shelves, The mystic shelves of God's great library, ' We measure life by years, but not so God. A thousand ages are as one short day With him. He counts by deeds, not fleeting

hours. And he who speaks a gentle word or gives A cup of water to a fainting one, Will count more birthdays in heaven's register Than if he lived a million centuries Unto himself alone. The seedtime now is ours, And with each New Year we begin to sow, Another furrow in life's fertile field And at the coming harvest we shall reap

As we have sown-rich golden grain or weeds." MARY A. CARPENTER. - Secretary of State Association. Farmington, Minn.

THE BIBLE OF BIBLES.

A Word more from the Author.

I shall feel thankful to have all the errors reported that can be found in this work. "To err is human." Infallibility belongs only to God. As the case stands, it seems that a writer who has devoted twenty years to reading and studying Ori-ental history, has committed some palpable and very visible errors with respect to some of the plainest, simplest and most familiar facts of his tory, well known to every person who has ever read any work upon the subject. This must seem strange, mysterious and unaccountable to every reader. Without pleading guilty or not guilty,

will state some of the poicts:

1. Was Gautams and Sakla the same God?
Having read twenty two works on the Hindoo
Gods, and learned that most of them assume them to be the same, I had assumed it myself till a friend to be the same, I had assumed it myself till a friend called my attention to an author (not new in my possession), who claims to throw an entirely "new light on the subject," and who places them 1500 years apart. And a work entitled "Theological Criticisms," says they were not the same. This is sufficient, at least, to hang a doubt upon, and other authors, I guess, could be cited.

2. Gautama for Salavahana and the omission of the name of the God, whose history follows. By turning to pages 105 and 105 of "The World's Sixteen Saviors," it will be seen that this could not have been a mistake of the author, unless made in

have been a mistake of the author, unless made in transcribing. For the same story is told there substantially, and from that this was taken; and

there it is given correctly as Sakia.

3. Is Max Muller a copylet? I have read much of his writings and cited him in both of my works, but have found nothing not found in older authors, His translation of the Vedss can disclose nothing new, if Horace Greeley's statement was correct that the whole of the Vedas was translated forly years ago (in 1838), what new light can be gained by another new translation?

4. Why was the Dhammapada left out? A Bible

4. Why was the Dhammapada left out? A Bible for each nation was the original thought, and I had already given five for India. But this and other Bibles will be found in the third edition of the work; the second edition is now out.

No statement has been made in either of my works not supported by historical authority. G.

Cure for Diptheria.

Dr. Field, of England, has treated diptheria with perfect success by this method, never having lost a patient. All he took with him in his professional visits was powder of sulphur and a quill. He put a teaspoonful of flour of brigatons into a wine glass of water, and stirred it with his fluger instead of a spoon, as sulphur was not readily amalgamate with water. Who well mixed, he gave it as a gargle. Instead of spitting out the gargle, he recommended the swallowing of it. When called just in the "nick of time," when the fungus was too nearly closing to allow the gargling, he blew the sulphur through a quill into the throat, and after the fungus had shrunk to silow of it, then the gargling.

In case it is impossible for the patient to gargle, a live coal may be placed on a shovel, and sprink-ling a testpoonful or two of four of brimstone at a time upon it, the sufferer may hold the head over it, inhaling it.

Notes and Extracts.

He that would be great must be the servant of

Every age must formulate its own religious system.

Men pass away and are soon forgotten, but principles live eternally. The true test of a ruler is the capacity to be and to do more than others.

"He that ruleth his own spirit is better than than he that taketh a city."

Christianity is receding. One after another

of her strongholds are taken. The greatest boon ever given to mankind is the knowledge of a future existence.

Spirits, when they communicate, will do so in styles and with objects as varied as our earthly companions.

If we consider that growth is the essential law of life, we cannot believe that at death the spirit If growth in the Spirit-world bears any rela-tion to growth here, it is gradual, imperceptible, and amenable to eternal law.

Spiritualism has many objects, many avenues of communication, many pleasing thoughts to breathe into the souls of men.

Do we ever find the laws of the universe subverted or set aside? Never. Then what folly to charge God with changing His mind.

Otto Wettstein, of Rochelle, Ill., thinks that all bodies at time of death should be turned over to a medical college for dissection, for the benefit of humanity.

As human progress is made by individualized effort, it behooves all persons to labor and study for themselves, regardless of what this or that man may say.

The enfranchised spirit-the disembodied-no longer subject in its manifestation to the demands of the earthly physical can project itself at will upon the aura of mortals. In one sense-we are all sons of God, and some

may have their alliance to the great Father made more palpable in proportion as they resemble Him in character.

John B, Gough declares that churches have no right to discipline a member for drunkenness if they have no right to discipline such person for drinking. "A man may revel as he will, And still be lord and king;

But woman, making one misstep, Must hear her death knell ring."

The stealthy, insidious, monotony of growth!
How impossible we find it to mark the actual
transition from infancy to youth, from youth to
manhood, from manhood to old age.

There are certain great laws and principles which govern both worlds; and all the inhabitants therein, from the lowest to the loftlest intelligences, all act in conformity to those laws.

The abuse of our opportunities can scarcely incur more merited self reproach than their total neglect, or the selfish apathy which hides away the talent committed to us in idle obscurity. In the well ordered economy of the universe, every particle thereof has its appropriate place, and its specific work. And this is the case with man; as well as with the works of nature around

Nature knows no pause—no irregularity in her course. Following the eternal law of order and of growth, the ceaseless infinitesimal actions

of progress succeed each other in unvarying monotony. "I wonder, uncle," said a little girl, " If men will ever live to be 500 or 1,000 years old ?" " No, my child," responded the old man, " that was tried once, and the race grew so bad that the world had to be drowned."

Thousands upon thousands are just as surely destroying their lives by imprudence, neglect, dissipation in eating and drinking, and overworking, as he who ties the fatal knot or little the cup of poison to his lips.

Pretty justice was that wherein seventy thousand israelites were slain for the sin of their king, if it were a sin to perpetrate the enormously heinous offense of numbering his subjects, a practice which is followed by all civilized nations of modern times:

Jesus has left a mark upon that element of growth which pervades all things relating to growth which pervades all things relating to man's history and experience; and although he may be thought of, and spoken about under dif-ferent names, the influence is one and the same, and of a positive and permanent character.

The thing to be deplored is, that men cannot see that, in their intercourse with one another, however much they may have reason to differ, it heir duty to respect and help each other in a faithful 'discharge of the duties of life, irrespect-ive of the personal opinions they may severally

The certainty of immortality; the restoration of every friend cut off by the solemn mystery of death; a standard of right by which the worth of every act, word, or thought can be gauged are but some of the lewels entrusted to the keeping of every human being who has had the good for-tune to become a Spiritualist.

It is not only as the result of a sympathy, which at is not only as the result of a sympathy, which can never die, that our friends, who have departed this life, and have entered upon the higher spheres of life beyond, communicate with us, and impress their instructive thoughts upon our brain; it appears also to be as the result of an existing law that they should, under favorable circumstances, admit us to their counsels.

A Memphis lady wrote to a friend in the north: "I believe the plague has made a Universalist of me. I have seen men in a moment rise from the depths of degradation and wickedness to Christ-like sublimity in devotion and sacrifice, and the most polluted of my own sex suddenly changed into angels of love and mercy. Thus God teaches us to scorn none of His creatures.'

The highest authority upon the question of prayer, whose commandments Christians profess to follow, said: "And when thou prayest, thou shalt not be as the hypocrites are, for they love to pray standing in the synagogues, and in the corners of the streets, etc.; "But thou, when thou prayest, enter into the closet, and when thou prayest, enter into the closet, and when thou hast shut thy door pray to the Father which is to hast shut thy door, pray to thy Father which is in secret," etc.

Mrs. E. D. Slenker says : Whoever does a noble deed, or gives utterance to a noble thought, raises, elevates and refines humanity. By associating with the good and pure, we invariably grow better and purer ourselves. By cultivating the beautiful and the artistic, we create tidal waves of the esthetic which will flow from our own little world into the worlds of those around us. To give the lovely and the true from the storehouse of our selfhood adds to the treasures of our neighbor, and yet lessens not our own.

The spirit, John Critchley Prince, in the Voice of Angele, says: "Did you ever chaer'te that there is a certain resemblance between humanity and the forms of nature? For instance, yonder lady, with her pure, white face, daintily-carved features, and lithe, willowy form, reminds me of nothing but a stately garden lify, shimmering with whiteness; and that laughlink, rosy-cheeked sprite beside her, with her rounded form and well developed features, is very like the royal blush rose of summer."

The London Spiritualist says: "Is it not desirable to abolish the word 'medium,' and to substitute the word 'psychic? The plural of medium, namely 'media, has a pedantic sound, and the substitution of the word 'mediums' gives would be clever critics the opportunity of asserting in print that Spiritualists do not understand the English language. The public, in speaking of 'the happy medium,' mean one thing, and Spiritualists, when using the same phrase, mean another. The word 'psychic,' first chosen by Mr. Serjeant Cox and Mr. Crookes, admirably answers its intended purpose; it has a clear and definite meaning of its own. Our suggestion is, that the best public workers in Spiritualism should for a time use the words 'psychic' and 'medium' indiscriminately,' and 'that when the word 'psychic' has thus been brought-more into common use, the word 'nedium' shall be dropped altogether in its application to spiritual sense-tives."

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BY E. W. STEVENS. With comments by Joseph Hodes Suchanan, M. D., Pro feesor of Physiology, Anthropology, and Physiologis I Institute of Medicine, in the Eclectic Medical College of New York AD. P. Kayner, M. D.; S. B. Brittan, M.D., and Hudson Tuttle.

To members of the various learned professions wie expectally commend this narrative. We believe the history of tife case as herein told to be strictly true. The account if given in a modest, unassuming way, with no attempt to exaggerate or enlarge; it could have been made far more thrilling and yet have remained within the bounds of truth. It will be observed there is no chance for the witnesses to have been honestly mistaken and to have thought they heard and saw that which in fact they did not. Either the account is in exact accordance with the facts or the author and witnesses have willfully prevaricated. The evidence which we publish sherewith as to the credibility of the Hoff family, could not be stronger; and the resulting of the Hoff family, could not be stronger; and the reputation of E. W. Stevens is equally good; the publisher has known him for years and has implicit confidence in his veracity.

The case of Lurincy Vennoum is not by any means an isolated one, and there are others which is some respects are even more remarkable. Yet on account of its recent occurrence and the facilities for investigation, we believe this case deskryos and demands the careful, candid, unbiased consideration, not only of professional men, but of all who are interested, either as advocates of a future existence or as disbelievers therein.

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Continued from First Page.

gion, stand in a very important position. We are among the pioneers and in the interest of the two worlds. Let us give to everyone that asketh of this water of life. Let us be true to the best of our ability to our charge. Let us search for, let us obtain, let us teach, let us live by, let us die by the

May the Infinite Spirit, the God of Science, the source of all life and wisdom, inspire us with the due measure of the knowledge of the truth and of zeal in action; and may the finite spirits, the subordinate intelligences, the ascended saviors, now working as ever for the greater good here as there, be ever near with their sweet influ-ences to plant and cause to grow within us that regard for ourselves and that love for humanity that shall raise continually to a higher life.

DEVOTIONAL SPIRITUALISM.

Being Short Sunday Exercises for Spiritualists.

[NUMBER THIRTY-ONE.]

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

When one is told that the whole of religion and morality is summed up in the two commandments of love to God and to one's neighbor, and that obedience to each of these involves and naturally fuffills the other,—one is ready to exclaim as many do at first sight of the sea, "Is this the mighty ocean? Is this all?"

Yes, all! But how small a part of it do your eyes survey! Only trust yourself to it, launch out upon it, and you will find it has no end; it will carry you round the

As we mix in life, there comes, especially to sensitive natures, a temptation to dis-trust; we find that men and women are not always what they seem, or what we imagine them to be. We find meanness and treachery where we supposed there was inflexible honor. We find a breach of trust where we had imagined there was immovable integrity. Then comes disappointment. We begin to think friendship a cheat, smiles hypogrisy, words the means of disguising

Perhaps the friend to whom you confided your letters or your money has betrayed you grossly. How difficult it is to curb your sentiments of indignation and disgust! Must we not hate moral turbitude and de-formity. Christsays: "Love your enemies:" but how can we love what is hateful? Shelley, the great poet, who, though not a Christian, seemed to assimilate intuitively the highest morality of the great Teacher, retaliates thus on a malignant critic:

"I hate thy want of truth and love --

This is the true, the godlike feeling. He who has wronged you, has he not wronged himself more? If he has acted basely, then by a law as inevitable as that of gravitation. he must either recognize his wrongs, and make amends for it, or else be precipitated by it into fouler depths and darker experiences, until revolting nature pleads for succor, and realizes that sin is sooner or later lits own avenger, and its own usurer, since it heaps up fearful interest, simple and compound. In revealing these great laws of our being. Spiritualism exhibits its claim as the very life-root of all great religions. It declares to us that all that degrades and pollutes our spiritual nature in this life bears its inevitable fruit not only here but hereafter; and that by our own efforts only, God's grace assisting (as it always does, when it is sought)—by the earnestness of our own will, and the devotion of our own acts—only by these—can we escape from the consequences of our evil doing and evil

"By one's self," says an Eastern sage, "the evil is done; by one's self one suffers; by one's self evil is left undone; by one's self one is purified Purity and impurity belong to one's self. No one can purify another."
We cannot be transported to the skies on

another's virtue and merit. The butterfly does not become a symbol of immortality by being borne aloft in its caterpillar state, but by developing wings of its own and searing the element adapted to its advanced

We all know better than we do. We aspire to far more than we accomplish. One of the great moral signs of man's immortality, is his boundless desire and capacity. Friendship, love, knowledge, virtue and wisdom, all require an endless duration for their perfect fruition in the soul; a great truth this—but one that must be learnt from the experience of a long life.

"I doubt not of our immortality," said Goethe, in his old age—"for nature cannot dispense with our continued activity." Only two convictions did he always have and express: the one was that there is a conscious God who in what concerns the history and education of humanity has a will and a purpose; and the second was, that there is an pose; and the second was, that there is an individual immortality. Schiller and Lessing held the same high convictions; were no churchmen; were hostile to ecclesiastical fashions and robes; for them, the great truths of God and immortality were all-sufficient. In the highest sense they were religious men. "What is my religion do you ask?" writes Schiller: "Irnly not one of all

sufficient. In the highest sense they were religious men. "What is my religiou do you ask?" writes Schiller: "truly not one of all those you have named." "And why not?" "Why not? "Because of religion!"

"You speak to me of love to God," says a doubter. "There you address me in an unknown language. I know not what it is. I cannot feel it. As well might you tell me to love Buddha or Jupiter."

To which the adequate seply is simply this: In conforming to the highest laws of your nature, in practicing the poblest, most enlightened morality, you love God, and your love shapes itself into obedience, the best proof of love. In cherishing and putting into action all generous emotions—in loving your neighbor—in flinging aside, with a thousand noble disdains, every temptation to meanness, fraud, uncharitableness, revenge, injustice, treachery, you are evincing practically a love to God—a love which will grow, and germinate, and bear fruit, and flood your whole soul some day with the serene, transporting sense of reciprocated love.

It is no vague, chimerical sentiment, this love to God. It is the most practical of all

It is no vague, chimerical sentiment, this love to God. It is the most practical of all guides to a noble, a successful life. Give God your heart, and the divine benignity will reveal itself to you. Seek patiently, earnestly, wisely, and abounding proofs of immortality will be yours. The secret of the Lord is with those who do his will. To

prayed self will for the voice of conscience.

If we love one another, God dwelleth in us. If any man will do his will in the ac-tivities of an honest life, in avoiding evil, and pursuing the good, the pure, the eternally right and just, he shall know of the doctrine of salvation, not only for this life but for eternity.

RECITATIONS. I worship thee, sweet Will of God, And all thy ways adore; And every day I live, I long

To love thee more and more. He always wins who sides with God, To him no chance is lost; God's will is sweetest to him when
It triumphs at his cost.
Ill that God blesses is good,

And unblest good is fil; And all is right that seems most wrong; If it be his dear will,

Soul, whom the Lord has glorified. Is not all glory thine? What to thy fulness is denied, Of thine the light divine?

Some joy of thine own seeking win. To thine own strength repair; Breathe, breathe the awful life within, Feel all the glory there,-

The rapture, mighty, measureless, In each eternal thing,—
The mingling with Almightiness,
The dwelling by life's Spring! Thus sweetly live, thus greatly watch ;-Soul! be but inly bright,

All outer things must smile, must catch Thy strong, transcending light, Near thee no darkness shall abide, . All shall transfigured shine: oul, whom the Lord has glorified, . Is not all glory thine?

ADDRESS.

Lord of the seraph and the worm, Ruler of life and death, we are in thy hand; do unto us as thou deemest fit; for what thou doest is well done. When thou didst call us into this scene of life, thou didst will that we should qualify ourselves for an immortality of good; and the heart's presci ence assures us that when thou shalt call us away, our immortal well-being will be none the less thy care. Thou art Love, and whosoever dwells in love, dwells in thee, and thou in him. Thou, Lord, art our life and our salvation; why should we tremble! Thou art the Lord of all destinies; what should we dread?

To thy tender love we commit ourselves. Help us to serve thee faithfully by serving our fellow-creatures, by living in harmony with thy laws, by helping thy kingdom of purity and right and universal love, to come on earth. Help us to resist the beginnings of evil, and to drive out bad, unprofitable thoughts by good works. In death be our Comforter and our Guide, and let it bring us to the society of the noble and pure in heart; the companionship of all great and loving souls; of those bound to us by the sweet ties of earthly affection; and to that peace of Go1 which passeth all understanding. ing. Amen.

Awake, my soul! stretch every nerve.
And press with vigor on; A heavenly race demands thy zeal, And an immortal crown. A cloud of witnesses around Hold thee in full survey; Forget the steps already trod, And onward urge-thy way. 'Tis God's all animating voice That calls thee from on high; 'Tis his own hand presents the prize

INVOCATION.

To thine aspiring eye.

Bring home at last every wandering child of thine, O Lord, to a realization that in goodness only can actual peace and happiness be found. Help us to be co-workers with thee in the advancement of thy whole, creation - battling against error, and ever seeking light from thee and thy beloved, the deegated angels who are sent upon thy rrands of mercy, beneficence, and truth.

Tributes of Respect to the Memory of Dr. Hallock.

To the Editor of the Helique Philosophical Jouanal: In view of the recent translation to a higher life of our friend and brother, Dr. Robert T. Hallock, it seems to us proper, and eminently due to the deceased, that we, the members of the New York Conference of Spiritualists, should make some public expression of the sentiments of love and esteem in which he has always been held

by us. From the time of the inauguration of our Conference, more than twenty-five years since, Dr. Hallock has been one of our most active and influential members, and (with little interruption when other duties have called him elsewhere) a con-stant and punctual attendant, and we have stant and punctual attendant, and we have always regarded him as one of the most intelligent and intellectual expounders of our philosophy, and the ablest defender of Spiritualism against the attacks of its avowed engmies. Yet so genial and pacific was his disposition, so mild and gentlemanly his manner, and so full of genuine philanthropy was his heart, that those who differed from him the most widely, and opposed his views the most stremuously, were found among his most ardent admirers and warmest friends. est friends.

If our departed brother was not the equal in physical science of some of its most dis-tinguished votaries, he had at least made himself familiar with their ideas and theories, and, leaving them far behind, had gathered rich harvests in psychological and spiritual fields which they have never en-

In-the withdrawal of his visible presence and intellectual power from us, we feel that our Conference, and Spiritualism generally, have sustained an irreparable loss, but we trust that the inspiration of his example and of his benign spirit may remain with us quickening us to leftier remain with us, quickening us to loftler and more unselfish aims, and a broader phi-lanthropy, that our lives like his may beranthropy, that our lives like his may become the true exponents of our beautiful philosophy, and we be prepared to meet him as compeers in the higher life upon which he has already entered.

In behalf of the Conference, WM. WHITE, M. D., President.
P. E. FARNSWORTH, Secretary.

Haryard Rooms, N. Y., Jan. 26, 1879.

The following are resolutions of sympathy adopted by the First Society of Spiritualists of New York City, on the death of their President, Dr. Robert T. Hallock:

WHEREAS, We have heard with deep regret of the audden death of our esteemed griend, Dr. Robert T. Hallock, the honored

do his will is to do thy duty to thyself, and to all men, faithfully here on earth, and not to confound a miscrable impulse of a deour midst; and

WHEREAS, A good man has been taken from his labors here to participate in the more perfect life beyond,

Resolved, That we extend to his bereaved wife, who is at present residing in a foreign land, and to his relatives and friends, our sincerest sympathies in this their darkened hour, and while our tears flow with theirs, we also rejoice with them in the knowledge that in that blessed future life into whose opening glories our friend and brother has now entered, he has begun that nobler life which is the heritage of all

Resolved, That while our Society deeply mourns the loss of its worthy President, and the cause of Spiritualism is called to part with one who has been an earnest advocate and a shining light, we know a life nobly lived is a blessing and a benediction to all mankind, "Tears for those who are left, joy that agood man has lived."

ANDREW JACKSON DAVIS' COLUMN.

Supplemental Remarks and Explanations Concerning the Conflict In Dur House.

Brother Hudson Tuttle (see this paper, Jan. 18th) affirms that the spirit intelligence which dictated "the Arcana of Spiritualism," begins that work with these defini-tions: "Spiritualism is the knowledge of everything pertaining to the spiritual naeverything pertaining to the spiritual nature of man. . . It embraces all that is known, all that ever can be known. . . . And again in explanation (page 427), Spiritualism comprehends man and the universe, all their varied relations, physical, intellectual, moral and spiritual. It is the science and philosophy, underlying all others, It reaches to the beginning of the earth, when the first living form was created. . . It reaches into the illimitable future,

borne onward by man's immortality."

The foregoing definition is the acknowledged property of the spirit-intelligence which dictated the Arcana of Spiritualism. But I now appeal to Bro. Tuttle's formost—to his own immortal spirit—and would ask: What is your definition of Spiritualism? Do you mean to say that Spiritualism includes everybody and everything, regardless of conviction, profession, occupation, or location? This can not be your own personal meaning, for in a previous sentence you say that Spiritualism "drew the line sharp and deep between Materialism"

and its own views and teachings of nature. If Spiritualism "embraces all that is known, all that can be known," there is no room for an opposing science, no room for an antagonist called "Materialism," because Spiritualism (according to the spirit intelligence) "comprehends man and the universe all their varied relations, physical, intel-lectual, moral and spiritual." and of course Materialism must be within, and not outside of, this boundless definition, which the common word Spiritualism is thus compelled to carry into the human mind.

Friend Tuttle says: "Bro. Davis nar-rows Spiritualism down to its lowest expression, and then makes war with his definition." On the contrary, I gave to the term "Spiritualism" what seems to me to be the only practical definition it can reasonably be made to sustain; which is, a physical demonstration of a natural life. physical demonstration of a natural life after death, and the practice of communi-cating with spirits. And to prove that this is also Bro. Tuttle's own definition, I here quote his reply to the question, Who are the Spiritualists? "Those who believe in a continued future existence and that departed spirits communicate with man, however else they disagree, are Spiritualists.

This definition is exactly the meaning which I gave to Spiritualism and to Spirit-ualists in the "Conflict in Our-House." And yet Bro. Tuttle seems to behold me in the act of making "war" on my own insufficient

definition! Now what definition do I give to the Har-monial Philosophy? In strict justice you should take me at my word on this point, which (in the Address) is plainly: "Harmonial Philosophy is the name given to the latest revelation of Nature and Reason."

Whether a Spiritualist, or a Harmonial Philosopher, is moral or immoral, is entirely another question, and does not neces sarily enter into this question of right definitions. Concerning the morality and refinement of Spiritualists, Brother Tuttle adds: "But only as they cultivate the noble faculties, and harmonize their lives, are they entitled to the name in its highest meaning. Can the Harmonial Philosophy furnish

anything better in the sphere of uses?"
Of course it is a glorious spectacle when a believer in any good principles exemplifies them, lives them out plainly and faithfully, day by day, in all his feelings and meditations, and in all his varied relations to his family and neighbors. "The Conflict in Our House" did not originate in the sphere of consistent lives of the conflict of consistent fiving out one's personal convictions; on the contrary, our "House is divided in the sphere of uses growing out of the difference in the effects practically exerted by the two embodiments upon the two classes of minds, which was fully set forth in the contrarts which was fully set forth in the contrasts published in last week's issue of this JOURNAL. But it is still understood and agreed, is

it not t that we withdraw the red flag from the arena, and substitute for Harmonial Philosophy the less objectional term "Spiritual Reformation," so that, hereafter, it will be understood that I am a Spiritual Reformer in opposition to the prevailing materialistic Spiritualism, and yet that I am not an opponent of any legitimate physical efforts to demonstrate the existence of man's spirit after death, which I think is the central use of all that is correctly defined as Modern Spiritualism.

rectly defined as Modern Spiritualism.

In conclusion, then, permit me to insist upon the right use of language. Spiritualism is not universal, because it is the opponent of Materialism, which latter is in man's spirit, and is outside of Spiritualism. In the largest definition Materialism may be said to "comprehend man and the universe, all their varied relations," etc.; because matter, or substance, was at the beginning of the earth, "when the first living form was created," and it may be said that the same substance, the same essential matter, "reaches into the illimitable future, borne onward by man's immortality." Hence it is equally reasonable to affirm, with the spirit intelligence that dictated the Arcana of Spiritualism, that Materialism "is the knowledge of everything it embraces all that is known, all that can be known," etc.

But the true use of language, it seems to me, in all candor, necessitates definite thought, and calls for legitimately definite expression of that thought. For example: A Materialist is one who believes in Materialism, which is the exact opposite of Spiritualism; and a Spiritualist is one who

believes in Spiritualism, which is the exact Deposite of Materialism. The Materialist cultivates the knowledge and the science of forms and forces, both speculative and exact; while the Spiritualist cultivates mediumship, circles, and the various means of proving the existence of, and holding communication with spirits. On both sides we find the proposal philosophars—minds who repose Harmonial Philosophers-minds who repose intuitively and intellectually upon the im-

mutable foundation of Nature and Reason.
At this point Brother Tuttle says: "The Harmonial Philosophy has one advantage: its literature, is almost, if not quite, exclusively from the pen of one man, A. J. Davis, and it may be appealed to as a whole, while the literature of Spiritualism is formed by contributions from innumerable sources, both spiritual and mortal/

In answer to this it may be truthfully said that there are many writers and teachers of Harmonial Philosophy, on both sides of the Atlantic, who, probably, have never read, and perhaps do not corta to read, a single line written by A. J. L. S. Emerson is an illustration. All the best utterances by Alger, Frothingham, Chadwick, Adler, Beecher, Clarke, etc., illustrate the identity of inwrought truth. And minisidentity of inwrought truth. And ministers and writers, more orthodox than these, teach Spiritualism substantially whenever they treat subjects which include miracles, supernatural occurrences, and angelic guardianship. Thus both Spiritualism and the Harmonial Philosophy obtain expression through minds and lips that, externally may be total strangers to most of our literature and special experiences. Therefore hold that it is erroneous to affirm that either the literature of Spiritualism or of Harmonial Philosophy, is confined to cer-

tain lines of books and pamphlets.

But there is nothing alarming to be apprehended from this perihelion of preachers and teachers of the people at large. The Sun of Truth will continue to be adequate to the emergency The solar system will not be thrown upon beamsend. It is firmly built and truly ballasted.

 Climaxes, crises, transitions, revolutions, conflicts, diseases, of one kind or another, are always here or just coming, and it is in-tellectual blindness and moral weakness combined which cause men to look forward to changes with fear and trembling. Physical changes and spiritual changes occur every day and every hour in the universe. sometimes we know of them by science, sometimes we know of them by science, sometimes we foll them by actual contact with the moving forces, but in every instance the system of nature goes forward, progressing like an epic.

The perihelion of the planets within the next half dozen years, will not disturb the citizens of the United States equal to the tearful fits and paroxysms of a presidential

fearful fits and paroxysms of a presidential election; and the imaginary evils arising from a loss of equilibrium in the solar me chanism, will not send as much pain and perturbation through the ranks of Spiritualists as they have already suffered from "The Conflicts and a Crisis in Our House!"

First Spiritual Society of the Golden Sheep.

Precessite. Whereas we, the members of this Society having tested the genuineness of Mr. Alfred James' mediumship by the infallible Hazard-Roberts' process which has been so strongly advocated in our beloved Boston organ and so overwhelmingly verified by Bro. Mither in his convincing seances with Mr. James; and, Whereas, The pretended friends of Spiritualism, in Brooklyn, N. Y., have in our judgment, got up an expose on our friend and co-worker publicly known to us for many years as an honest man and medium; therefore Received, (1) That we condemn the Brooklyn exposers as seemics of Spiritualism, hounding upon the track of mediums, and doing Urbir best to destroy man's only positive source of knowledge touching a future life by not allowing our innocent Alfred to enter the cabinet with his beautiful cost stuffed with many colors, and adding insult to injury by retaining the heavenly toggery and spoiling the lining of his coat.

Resolved. (2nd) That a copy of this Preamble and these Resolutions be sent to all the Spiritual publications throughout the world with orders to print the same under pain of being called a Jesnit sheet, if refused.

Sighed, Jenatyan Timulanum, Pres't.

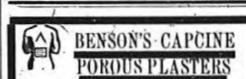
Hensitta Willing Sec'v.

Philadelphia, Jan. 19th, 1879.

*[This resolution we respectfully decline

*[This resolution we respectfully decline to print, solely on account of its tendency to greate inharmony.—ED. JOURNAL.]

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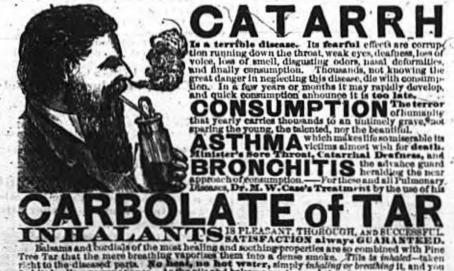
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