

RELIGIO PHILOSOPHICAL JOURNAL

ARTS, SCIENCES, LITERATURE

NOTED
PHILO

ROMANCE AND GENERAL REFORM

Truth fears no task, bows at no human shrine, seeks neither place nor applause: she only asks a hearing.

VOL. XXV.

JNO. C. BUNDY, Editor.

CHICAGO, OCTOBER 26, 1878.

ISSUED IN ADVANCE.

NO. 8.

Biographical Sketch of James G. Clarke.

BY HUDSON TUTTLE.

James G. Clarke is alike eminent as a composer of ballads, of music, and as a vocalist. His "Evenings of Song" are unique entertainments, in as much as he relies wholly on himself, and the songs he sings are almost entirely his own. For one man to attempt to amuse an audience for a whole evening, requires a high order of talent, and there are few who can dare make the attempt. Mr. Clarke is such a pronounced, and independent radical in religion, his verse tends so much toward Spiritualism, and the stories he introduces between songs are so bitingly sarcastic on the church, that his success is still more extraordinary. The manner atones for the matter, for they are told in an inimitable manner, and though unreluctant, provoke laughter.

He was born on the 28th of June, 1830, in the little village of Constantia, N. Y., on the shores of the exquisitely beautiful Oneida Lake. His parents were excellent Christian people, his father being constantly continued in local offices by his neighbors, who respected his upright character. His mother was a very fine singer, and possessed a refined poetic organization, and the poet inherited from her his rare gifts. In almost every concert Mr. Clarke mentions her name in connection with some of his songs, with profound reverence, and one of his sweetest songs is in her memory:

Is there no grand immortal sphere
Beyond the realm of broken ties,
To all the wants that mock us here,
And dry the tears from weeping eyes;
Where winter melts in endless spring,
And June stands near with deathless flow,
Where we may hear the dear ones sing
Who loved us in this world of ours?
I ask and lo! my cheeks are wet
With tears for one I cannot see;
Oh, Mother, art thou living yet,
And dost thou still remember me?
I feel thy kisses o'er me thrill,
Thou unseen angel of my life;
I hear thy hymns around me thrill,
An undertone to care and strife;
Thy tender eyes upon me shine,
As from a being glorified,
THU I am thine, and thou art mine
And I forget that thou hast died.
I almost lose each vain regret
In visions of a life to be;
But, Mother, art thou living yet,
And dost thou still remember me?

Mr. Clarke in childhood preferred dreamy idleness to work or study. His tasks were not of the ordinary life. He passionately loved music, and before he could talk, could sing tunes correctly. He was a dreamer, and the hum-drum of the school house was disgusting, and he loitered by the banks of the charming lake. His educational facilities were fair, but they were not well improved, so that it may be truthfully said he is self-taught in general knowledge and in music. His success is attributable to his keen intuition, and the comprehensiveness of his mind, by which he rapidly takes in a knowledge of men and things. He drifted into the concert field by force of his natural tendencies, singing his own songs in a troupe of his own, and afterwards associating himself with the famous Ossian E. Dodge. "Ossian's Bards" had on their programme "The Rover's Grave," "The Old Mountain Tree," "The Rock of Liberty," "Meet me by the Running Brook," "The Mountains of Life," and the "Beautiful Hills." Of his composing, which were more popular among refined and intelligent circles, than any similar productions by any American writer, the "Mountains of Life" has been copied into every newspaper in the land, and more or less mutilated, it has found its way into nearly all collections, yet we present it as a specimen of Mr. Clarke's best work:

There's a land far away 'mid the stars we are told
Where they know not the sorrows of time,
Where the pure waters wander through valleys of gold,
And life is a treasure sublime;
'Tis the land of our God, 'tis the home of the soul,
Where ages of splendor eternally roll—
Where the way-worn traveler reaches his goal,
On the evergreen mountains of life.
Our gaze cannot see to that beautiful land,
But our visions have told of its bliss,
And our souls by the gales from its gardens are fanned,
When we faint in the desert of this;
And we sometimes have longed for its holy repose,
When our spirits were torn with temptations
and woes.

And we've drunk from the tide of the river that flows
From the evergreen mountains of life.
O, the stars never tread the blue heavens at night,
But we think where the ransomed have trod—
And the day never smiles from his palace of light,
But we feel the bright smile of our God.
We are travelling homeward through changes and gloom,
To a kingdom where pleasures unceasingly bloom,
And our guide is the glory which shines through the tomb,
From the evergreen mountains of life.

After the dissolution of the "Ossian Bards," Mr. Clarke began singing alone, and has been highly successful. The fact that for so many years he has been able to sustain himself without the aid of other talent, is sufficient praise of the high character of his entertainments. The secret of his success lies in the fact that he will not pander to low tastes. He will sing nothing but what he approves, and then he gives it his whole soul. The result is, that his singing is uplifting and ennobling, and they who hear him, will say with Dr. Cuyler, that they wish there were "ten thousand such men singing truths into the hearts of the people."

Mr. Clarke is eminently radical, and yet his nature is religious. His is not the narrow mind that seeks refuge in creeds, but his religion, like his politics, is of a broad and liberal type. He is a reformer, and he always writes and sings for the truth and right. His essays to various prominent journals, mark him as a profound, fearless, pungent writer. Of him, Dr. Jackson, in the *Laws of Life*, says:

"As a comedian, exhibiting only in the privacies of the parlor, he shows wonderful endowments. Were he to cultivate his capacities, the highest citizens of the land would gather at his entertainments, would he but make them public. He makes a great mistake to let his field lie fallow. As a conversationalist, he is very entertaining, and as a prose writer, he is making character rapidly. If he will keep teachable—willing to learn by whomsoever Divine Providence will send to him, and at the same time study the art of persuasiveness, I believe that he will yet give to mankind a poem that will carry his name lovingly to future generations."

Mr. Clarke's method of composition indicates the high order of inspiration to which he is subject. He rarely touches his pen until the whole poem is worked out in his mind. He cannot compose words or music except "when it will compose itself." Unless the words move through his mind and set themselves to music, he can do nothing with them. Whatever he writes is conscientiously done, and never left until given the highest artistic finish. He consequently composes very slowly, and is not a prolific author. He owes to himself and the world, to write at least one lengthy poem, which shall, in its long sustained flight, develop his exquisite taste and lyrical genius. We will close this imperfect sketch with one of his grand religious poems:

THE DAWN OF REDEMPTION.
See them go forth like the food to the ocean,
Gathering might from each mountain and glen;
Wider and deeper the tide of devotion
Rolls up to God from the bosoms of men;
Hear the great multitude, mingling in chorus,
Glean as they glean from their crimes to the sky,
"Father, the midnight of death gathers o'er us,
When will the dawn of redemption draw nigh?"
Look on us wanderers, sinful and lowly,
Struggling with grief and temptation below;
Thine is the goodness o'er everything holy,
Thine is the mercy to pity our woe;
Thine is the power to claim and restore us,
Spotless and pure as the angels on high,
"Father, the midnight of death gathers o'er us,
When will the dawn of redemption draw nigh?"
Gray hair and golden youth, matron and maiden,
All with the same solemn burden are laden,
Lifting their souls to one mighty name:
"Wild is the pathway that surges before us,
On the broad waters the black waters lie,
Father, the midnight of death gathers o'er us,
When will the dawn of redemption draw nigh?"

Lo! the vast depths of futurity's ocean
Heave with the pulse of futurity's breath,
Why should we shrink from the billow's commotion?
Angels are walking the waters of death,
Angels are blending their notes in the chorus,
Rising like incense from earth to the sky,
"Father, the billows grow lighter before us,
Heaven with its mansions eternal draws nigh."

There is nothing more unreasonable than for men to live viciously, and yet hope to escape the necessary consequences of their vices.—Dr. Samuel Clarke.

THE ROSTRUM.

Address of Mrs. Mary F. Davis, at the Spiritualist Convention, at Hartford, Ct.

I was deeply impressed with the fact brought to our notice last evening, that about thirty years ago Hartford was the place where the Harmonical Philosophy first took root. It was said by my dear companion last night that this is the era of woman. And it seems to me that the era of woman commenced in Hartford at that time, for if there are any here who attended those little meetings in Union Hall thirty years ago, they will remember that the discourses of the youthful leader of them were read by a lady, he being too timid to bear the sound of his own voice in a public meeting. They were read by a noble-souled, sweet-voiced woman, who is now an angel—Katy Davis, she having gone to join the innumerable throng, but is as near to us to-day as we are to each other. Let us rejoice in this, that the era of woman commenced here. We might say that a little before this it commenced in the United States, for in 1848 the first woman's rights convention ever known to the world was held in Seneca Falls, New York, and was called by that still earthly angel, Lucretia Mott, and her friend, Elizabeth Cady Stanton. And in the spring of that same year occurred another great event which signified that the era of woman had begun, and that was the tiny rappings from the Spirit-world, then given through the Fox sisters. Thus you see that Spiritualism came into the world through the agency of woman. And I wish to refer to another remark made last evening, and that is, that while Spiritualism has not a great following so far as organization is concerned; while it has no marked place among the religious organizations of the world, it is yet doing a work like no other, and is making its way through all the avenues of society and through the churches, and has been the means of establishing free religious organizations, and throwing open their platforms to us.

And to show that Spiritualism is working largely through means of women, I would like to refer to a priestess of the movement—a Hartford lady, for she was a resident of Hartford at the time she became inspired as a medium. I refer to Lottie Beebe, now Mrs. Wilbour, and former president of Sorosis. She has given some of the most eloquent and inspired utterances of our early workers. Her discourses were the most finished, beautiful and soul-thrilling ever given on the platform. Some of them have been incorporated in a book entitled "Soul to Soul." Well, Lottie Beebe went from among you, and afterward established herself in New York city, and for several years devoted herself like a true woman to the care of her children, and beautiful children they were, and beautiful young people they are. Then when her hands were partially freed again, she still alive to the inspiration of the century—still openly known as a Spiritualist, and never once denying her glorious faith,—she, in connection with Mrs. Croly (Jenny June) and some other ladies, started the first woman's club of this country, and doubtless the first ever known to the world, and named it Sorosis—meaning an aggregation—the fruit of many flowers. Sorosis lives and flourishes, and has attracted within its limits and influence some of the most talented, accomplished and refined ladies of New York city. They exert an influence for good upon each other, upon their immediate society and upon the world. Then came another inspiration to the soul of the gifted woman—an inspiration to call the women of the United States to assemble in a woman's congress. She broached the subject to the members of Sorosis, and we worked together, heart and hand, to inaugurate the movement. We went hither and yon, and sent letters far and wide, and met with favorable responses from cultivated women all over the country, and in the month of October, 1873, the first women's congress assembled in New York. It was with fear and trembling that we who were behind the scenes watched and waited. The result was all we could wish. I don't think New York city ever saw a nobler gathering. Judging by the encouragement given through the press, I don't think there was ever a movement started in New York, or in the United States under such glorious auspices as this woman's congress. Papers were presented by intellectual and thoughtful women on various branches of science, on journalism, the fine arts, domestic economy, the home, the science of medicine; but the field covered was too wide for me to mention here all the subjects treated. Now Mr. Davis and I have just been attending the sixth congress of women in Providence. These congresses came together under the general name of the "Association for the Advancement of Woman." In Providence we had a glorious gathering of representative women. My heart was made glad, my soul was fed, and mind awakened anew. My heart was filled with thankfulness to the giver of all good and to the founder of the great movement. This woman's congress is a direct and legitimate result of Spiritualism, as you will see from the path I have traced.

It was the inspiration of a Spiritualist and a medium that first brought these women together. As was said here last night in regard to the free religious movement and the liberal churches being the reward of the work of Spiritualists, so is this woman's movement a reward and beneficent result

of Spiritualism upon this century and upon the world. The papers read at this Providence congress covered a wide range of science and education. Among the various topics discussed were those of bee-culture and botany. The education of children in school and college was fully treated; and one paper, which I cannot forbear dwelling upon, was entitled, "Where do we get our character?" This paper was read by Mrs. Abby Morton Diaz, a lady well known as a talented magazine writer. She spoke of the dangers that beset the young through ignorance and folly, first, of parents; second, of teachers, and thirdly, the dangers that beset them through literature in general. I wish all parents could have heard her wise suggestions in regard to the influence of parents on children. The indirect influence of parents and teachers was shown to be far greater than the direct. Influences brought to bear upon young children, making them secretive and untruthful in various ways, were brought out in vivid colors. Then she spoke of the literature of the country. She did not call attention at once to the vile literature flooding the country, but spoke of the books and papers in families which glorify war and battles—glorifying deeds in themselves selfish—setting up a false standard. Instead of love and forgiveness being taught, they were taught a spirit of contention and resistance. Then she referred to the vile literature circulated through school and college. She said the strictest watch should be kept by parents and guardians. Then she came to the heroic part, which we felt were the bravest words upon any platform. Low's Opera House was filled with the cultured classes of Providence, and among them were very many bright and shining lights of the churches; and so Mrs. Diaz evinced a rare degree of courage, when after finishing her remarks upon obscene literature, she attacked the teachings of the early fathers in regard to the qualities that should be cultivated in Christian soil. She referred to Luther, Jonathan Edwards, and many prominent teachers in theology, who announced some of the most shocking opinions with regard to the character of Deity—the revenges Deity would take upon his children who failed to subscribe to certain abominable teachings. She quoted from some religious hymns—Watts among others—which taught the same diabolical doctrines with regard to the great Jehovah. Then she quoted passages from the Old Testament—passages of which she told me before reading her paper that Professor Maria Mitchell had said she would not dare read such stuff before a company of ladies. But she quoted these passages in full, giving verse and chapter, so that all read for themselves, saying these were not nearly as bad as other passages she did not read. Then she said this book is placed before children, not with a warning as in the case of other obscene literature, but is given to them to revere as the direct word of God—as an inspired book. Then she asked what must be the effect upon young minds when they read these passages and remember that time and again they have been taught that this is the word of God? How can it be otherwise than that such teachings should lead to cruelty, bloodthirstiness, licentiousness, and all those horrible traits we deplore and wish to see banished forever? Mrs. Diaz did not profess to be a disbeliever at all in the inspiration of the Bible; but she wanted these horrible parts taken away, and the true and sublime parts, and the beautiful teachings of the New Testament put into a book by themselves, and then put that book into the hands of children and send to the heathen instead of the book called the Bible. We should do as we do with Shakespeare, Paradise Lost, or any of the classic poets—wait till our children reach maturity and then give them the book as a whole, to adopt or reject as they please. Now this address of Mrs. Diaz produced a wonderful sensation. It aroused much discussion and much opposition of course. But the agitation of thought is the beginning of wisdom.

Then there was a paper by a sweet, sensitive, modest, motherly woman on "Motherhood," physiologically considered. It was a choice, true picture of the motherhood of women and her mother's influence on her child from first to last. And that vast throng listened earnestly to the sweet voice—so soft that the utmost stillness had to be maintained that she might be heard. They listened with eager attention to every word. It was a truthful presentation of the needs of woman in performing her great mission to this world. Then followed the discussion on that subject, and things were said that found a lodgment in the heart of every man and woman present—things not only in regard to motherhood, but to fatherhood; the duties of each. I speak of these things, not as being there uttered for the first time, but as having their significance from the place in which they were uttered and from the conservative congregation there assembled. In this view I consider these utterances perfect indications of the great progress that has been made in behalf of woman. And this progress has come directly through the agency of Spiritualism. That is what Spiritualism is doing for us. It is not building up sects and churches, and combining in oligues, and trying to make a name as a great religious body.

It works on, noiselessly but powerfully, like the rays of the rising sun that come to us on a glorious morning. There is no noise about it. We might say the rays have no organization. We see no temple built, no people gathered, but there it is, the powerful sunlight, permeating every

fiber of our earth. It vivifies and renews all life in the vegetable and animal kingdoms. Spiritualism will work, and we as individuals will work. The stream comes from the mountain top and flows down over our valleys, broadening into rivers. Your river here is broad and beautiful, but it is not, as we might say, an organized body. But what does it do—or rather, what does it not do in the way of fertilizing the land and benefiting the people? It carries the white sails of commerce hither and yon. So Spiritualism, as noiselessly as the living waters come from the mountain tops and spread through the valleys, is coming down into human hearts and spreading all through the land.

When I awoke this morning, I found there had been running through my mind some lines, of which I can only remember two.

"Again grief has not come all through the long day,
And in my heart I bless it for what it has taken away."
It is not very euphonious, but it struck me as peculiarly significant as applied to my own case, and perhaps to some others. I said, What has grief taken away from me? Grief came not back again, and I blessed it for what it had taken away. I said, "What has grief taken away from me?" Dear friends, for long, long I sat at the portal of the valley of the shadow of death. Grief came to me day by day and hour by hour. I sat at the portal because one dearly beloved had passed through it away from my sight. I saw not her sunny smile that was always a joy to my heart. I heard not her light footsteps that was always welcome to my ear; and my soul mourned. Many of you know just how I felt, for some of you have bidden farewell, as I did, to your first born. Well, now, I thought I sat in that meeting at Providence, day after day, and grief came not back again. I was happy. I rejoiced. I felt that my daughter, with others of the glorious company, was near. They had not gone away; they had come to us. Grief came not back again during those days. And what had it carried away? It had taken from my heart selfishness, pride and worldliness. It left the peace that the world knows not of. It left a resolution to rise up and do what I could for my human brothers and sisters. I must still do this while my hands are busy with the most laborious of domestic duties. I still have these little immortals whose care I first assumed when my daughter passed away. While attending to their little wants, and trying to lead their little feet in the right paths, I will let my heart go out to others. My heart shall be large enough to take in the brothers and sisters of humanity. Perhaps even in wishing for their good, somehow they will be helped. I would devote my remaining days here to the good of humanity. Let us remember that whatever work we have to perform, is the best work for us so long as it is accepted and performed in the right spirit. Through all the dark hours I have gained spiritual and physical strength by this thought. And so let us plod on, for we know the mountain top shall be reached.

Tuttle's Ethics of Spiritualism.

(From the Banner of Light.)

It has been objected to Spiritualism that it throws no moral light on the destiny of man. The injustice of such an objection is well exposed by Mr. Hudson Tuttle, in his comprehensive and able volume entitled, "The Ethics of Spiritualism: A System of Moral Philosophy Founded on Evolution and the Continuity of Man's Life Beyond the Grave." Wisely does the author place as the very foundation-stone of his treatise the declaration that "a correct system of morals must be founded not on any supposed revelation or ancient form of faith, but on the constitution of man." And this being true, how immeasurably is the field of moral activity and the incitement to moral excellence enlarged by the great truth which Spiritualism reveals to us of continuous life!

We do not say that morality is dependent either on belief in immortality or belief in God; any more than the sense of beauty is dependent on those beliefs. To the harmoniously organized man, justice is lovely and injustice is hateful, whatever speculative notions he may hold in regard to the future or to the origin of things. But surely the moral sense must be elevated, expanded and inspired by the knowledge that our moral education is not alone for this little precarious span of mortal life, but for an unlimited existence under higher conditions than earth presents. Omitting all recognition of our psychical nature, the ethical student must always fall in his attempt to state, as broadly and emphatically as the truth demands, the facts in regard to the evolution of the moral sense and the consequent duties of civilized man. As Mr. Tuttle eloquently says: "The faith and knowledge of a life infinitely continued, sheds a glory over the present and consecrates the character. The motives of the hour become sanctified with the mighty influences which are theirs in their interminable reach, and every act has a new significance in the super-added eternal relation."

Mr. Tuttle accepts the existence of matter and force as indivisible and co-eternal, but declines to pursue the inquiry as to their relations to an Infinite Spirit. This view is not inconsistent with Theism; for if matter

Continued on Next Page

THE PROBLEM OF EVIL AND MORAL RESPONSIBILITY.

BY ALEXANDER J. FINNEY.

It is not only true in the moral consciousness of man, but it is true in the outside world. No man can be unjust to himself without being in the same degree and proportion unjust to society.

I believe that so intimate are the relations of the social world, its vital, unseen, spiritual relations, that our heads catch the meaning of each other's hearts, and unless an intelligent and cultured consciousness sits on the throne of our destiny, we go off in this or that direction that does not conduce to the highest moral excellence.

We are, through vital laws, related to and measurably responsible for each other. Hence the conclusions that follow. While we hold ourselves each responsible to the others, for the use we make of our powers within a given range and limit, we must remember this other fact, too, and not run to an extreme; we must remember our individual and universal relations.

It strikes me that there is no chance for feelings of utter condemnation; no chance for any savagery or spiritual demology. The fashionable and aristocratic "Christians" begin to see that their attempted isolation will at last take them into the terrible undertow of the moral forces of the world, until Nature shall cover their garments with the filth which they refused to help clean out from the channels of society.

But then this moral freedom is progressive. How little the child knows of what is around him; how small the sphere that bounds his vision and his consciousness! He questions but slightly the problems that stand like index-points all around him.

How much intellectual freedom has the miner, who, with his pick and shovel, ignorantly tosses up the fossils of embossed centuries? He has never studied the laws of geology; never studied the facts or principles of mineralogy; he knows nothing of paleontology. And when he takes out the finest records of the carboniferous era, it means nothing to him.

Man is greater than any or all his conditions. These conditions are circumstances; he is a circumstance, but he is also a center. He is a microcosm, and I argue the question of moral freedom from that point also.

All the energies of the cosmos were embodied in primal and savage humanity. Emerging from the great deeps of infinite life, Nature saw herself embodied and humanized in an immortal and unitive structure, within which were planted the seeds of all possible future grandeur—of manhood, angelhood, Godhood.

Man's command over the crude forces of the external world is not complete. He shall advance from conquest to conquest, until mountain, and desert, and ocean, shall bloom and throb with his own life-pulse.

One day the New Era will be fully come, when Reason shall master human life—a day in which man's thought and the Divine will shall coalesce, to bring the age of peace, plenty, and happiness.

Copyright by E. Tuttle & C. S. Stebbins, 1878.

Fluency and feeling do not always go together. On the contrary, some men are most sparing of speech when their feelings are most deeply engaged.—Guthrie.

Spiritualism and its "Atlantic Monthly" Critic.

BY WILLIAM EMMETTE COLEMAN.

"Errors like straw upon the surface float; He who would search for pearls must dive below."—Dryden.

"The slender, Whose edge is sharper than the sword; whose tongue Outvenoms all the worms of Nile."—Shakespeare.

In the October number of the Atlantic Monthly appeared a remarkable article, entitled "Certain Dangerous Tendencies of American Life." After tracing the demoralizing effects of the civil war upon the economic and industrial habits of the nation, it then seeks to outline the consequences in the domain of religion.

The article fairly bristles with inaccuracies and misstatements respecting Spiritualists, their beliefs, character, and practices. Appearing as it does in one of the leading American periodicals, and being characterized by a plausibility of expression that, with those superficially acquainted with the subjects treated,—to which category the author must undoubtedly be assigned,—it is likely to pass current for substantial verity.

The first thing engaging our attention is the persistent effort to depreciate the intellectual status of the Spiritualists of America, between whom and the Christians, and even the other branches of liberal thinkers, an invidious comparison is instituted; we being ranked as inferior in literary and mental endowments to the adherents of every other phase of religious thought, both Christian and freethinking.

It is likewise charged that with the Spiritualists prehistoric or savage thought still survives, as evidenced by the acceptance of the influence of the supernatural in mundane affairs. Inasmuch as Spiritualism denies the existence of the supernatural, not only affirming, but demonstrating that what has been and is termed, is but a higher division of the natural, acting under general and immutable laws, the application of the expression supernatural is without point.

The dense ignorance of the Atlantic critic is plainly discernible in his declaration, that the contempt of Spiritualists for scientific methods of investigation is nearly equalled by their scorn for history. Two equally misleading statements are here voiced: that Spiritualists contemptuously investigate and scorn the teachings of history; the unfairness and perversion of truth manifest in these affirmations are only equalled by their absurdity.

Another glaring mistake—and one the grounds for the predication of which it is impossible to gather—is discovered in this assertion: "The women of this class constitute the larger portion of the great army of readers of worthless books of fiction and serials in the story-newspapers." How our authors became aware that female Spiritualists constitute the bulk of novel-readers I will not say; certainly, till our voracious fabulist so informed us the world had never so surmised.

As nearly all Spiritualists are Theists, recognize the immensity of the Divine Being in Nature, we can readily perceive how far from the truth is the averment that Spiritualists possess no religion, as they do not worship or reverence anything as higher or better than themselves. The Devotional Column in the JOURNAL, and the Invocations at the Banner circles, furnish a sufficient reply to such reckless asseverations.

While most of the opponents of Spiritualism connect it—very unfairly—with Free-love, and expatiate upon the disastrous consequences to society owing to the widespread prevalence of licentiousness among its believers, our critic is fain to acknowledge that but little increase in sexual vice has been occasioned by the propagation of the class of thinkers under review.

That there has been a serious and general lowering of moral tone and quality among them during the last fifteen years, and this deterioration is still going on, yet she is compelled to admit that "has not yet resulted in any great increase of concrete immorality, except the immorality of worthless talk, incessant universal, and unintermittent." Their worst immorality, we are told, is their teaching, especially the character of their addresses, lectures and discussions, in which there is almost everywhere a wild vehemence of attack upon all the principles of religion, morality and social order, which is unrestrained by any regard for truth, decency or justice.

body of spiritual oracles, and in the characters of mankind, and of the respect for law, justice, or decency. The assertions here enumerated are the absence of all regard for truth or justice on the part of their calumniator.

We have seen how lacking in exactness are the statements of our critic in denunciation of Spiritualists; and it seems, that even when advertising to points in their favor, the same inaccuracy and exaggeration are predominant. He condemns us for that of which we are innocent, and he attributes to us virtues of which we are in like manner unpossessed.

When next the Atlantic censor addresses himself to the task of publicly criticising the opinion, character and integrity of the adherent millions of a rapidly-growing faith, it is to be fervently hoped that he will, before writing thereupon, acquaint himself fully with the nature of the beliefs, character and moral status of those proposed to be criticised; thus avoiding—as he has not done in the present instance, the liability to have all his cobweb theories and air-built castles demolished with a few pen-strokes of the most indifferent champion, even, of those so unjustly assailed.

The "Death-Warrant of Jesus Christ," a Forgery.

That "most imposing judicial document ever recorded in human annals," published in the JOURNAL, Oct. 5th, is a clumsy, Christian fraud. If such a document was ever found engraved on a copper plate in Hebrew among the ruins of an ancient Italian city, it is as contemptible a forgery as the pretended plates of the book of Mormon.

The death-warrant of Jesus Christ in this document is dated the 27th of March in the 17th year of Tiberius, which would be A. D. 31. Now the date of the crucifixion heretofore most generally adopted is A. D. 33; but the latest authorities are compelled to abandon that and all other dates later than A. D. 30, which agrees not only with the ancient authorities, but with recently discovered Syriac documents of a very early period.

But March 27th is entirely too early in the year. The crucifixion took place according to the first three Evangelists, on the great Passover day, which was the 14th of the month Nisan, and, though the Jewish months varied according to the moon, yet it is quite impossible for the 14th Nisan to have been as early as March 27th. Smith's Bible Dictionary puts the crucifixion on the 8th of April, and I doubt if any respectable authority ever fixed it as early as March 27th.

The document makes Annas and Caiaphas high priests at the same time. This is a gross historical error. Annas was high priest from A. D. 12 to 21, and Caiaphas from A. D. 23 to 36.

It also makes Pontius Pilate governor of "Lower Galilee," i. e. the region about Lake Tiberias. Herod Antipas was tetrarch of that division of Palestine, and Pilate was procurator of Judea only.

Some four or five years ago, I was shown a similar fraudulent document printed in a German newspaper. Translated into English it is as follows:

"LOSS OF A REMARKABLE HISTORICAL DOCUMENT. "Within a few weeks France has experienced sad loss by fire. As already stated, by the burning of the very ancient Lorraine Museum at Nancy, antiquities which cannot be replaced, have been destroyed. A few days later, the Archbishop Palae at Bourges was burnt down; and here highly precious manuscript and antiquities perished in the flames, together with a particularly important historical document, the order of the execution against Jesus Christ. This satisfactory and authentically proved document was for hundreds of years in possession of the family of Labour D'Avuergne, and was preserved as a precious relic in the Archbishop's Museum." We give below a verbatim translation from the Latin text.

"Jesus of Nazareth, of the tribe of Judah, found guilty of disturbance and rebellion against the godly power of Tiberius Augustus, Emperor of Rome, for high treason, condemned to die on the cross by the decision of Judge Pontius Pilate and approved by our master Herod, representative of the Emperor in Judea, shall, early to-morrow, the 23rd day of the Ides of March, at the common place of execution under accompaniment of a company of Pretorian guards, suffer death. The so-called King of the Jews shall be taken out of the Strunium gate. Accompanying public officers and subordinates of the Emperor's are hereby ordered to give a hand to the carrying out of this judgment.

"Jerusalem, the 22nd day of the Ides of March in the Year [A.U.C.] 753.

The forgery of this document is betrayed by the expression "3rd day of the Ides of March." There were but seven Ides of March, and what is more, they were reckoned backward from the 1st of April, so that the 17th before the calends of April would be March 15th. That was far back as the Ides could go. The 23d, if such a reckoning were possible, would be March 9th. It is needless to give further proofs of the spuriousness of these documents. The fact is, there is not a scrap of historical evidence that there was a Jesus Christ crucified under the procuratorship of Pontius Pilate. Every pretended reference in the 1st and 2nd centuries to such an event has been proved a forgery. The gospels themselves have been impeached. They contradict one another even as to the day on which the crucifixion took place. While the first three fix it on the great Passover day the fourth fixes it the day before. As if the former could be mistaken about its occurring on that great yearly festival! But the writer of the 4th Gospel probably knew that no culprit ever was or could be tried or executed on that day by the Jews, and that the Passover never fell on Friday according to the regulations of the Jewish calendar. Every intelligent Jew knows that. Was it then a mere mistake of the Synoptics? No, it was a fiction. They could not be mistaken on such a point if they were writing history.

What then? Was the crucifixion by Pontius Pilate a fiction? Yes, undoubtedly. But was there no sort of foundation for the story? Yes, probably there was. The Jewish Talmud speaks of a Jesus the son of Mary who transgressed the laws of chastity and separated from her husband. The boy being illegitimate, was in disgrace. He went to Egypt where he learned magic, and on returning to Judea, he became a conjurer. At last he was condemned for sorcery and deception and was stoned and hanged. This Jesus, the Talmud says, lived in the reign of Alexander Janneus (103 to 76 B. C.) Ceasar, who wrote against Christianity about A. D. 90, refers to the same story. It is also alluded to by later Christian writers, and in the 13th century a part of the story was translated into Latin, and afterwards into German, in the 16th century, by Luther. Again in 1681, Professor Wagenseil found a complete Hebrew version which he translated into Latin. And now a correspondent of the Truth Seeker has for the first time rendered the Latin into English, and it is published in tract form, price 10 cents, with the following title:

"PAPYRUS TOLDOTH JESU; THE BOOK OF THE GENERATION OF JESUS. "First English translation of the ancient Jewish story

of Jesus, who was born at Bethlehem about 103 B. C. being the son of a betrothed maiden named Miriam (Mary) by Joseph Pandera. By the power of a charm stolen from the Holy of Holies he cured lepers, raised the dead, and wrought other miracles. Wherefore he was arrested by the elders of Jerusalem, scourged, crowned with thorns, and by order of the Sanhedrin stoned to death and hanged on the day before the Passover and the Sabbath, in the reign of Queen Alexandra, about the year 76 B. C.

"Death of Simon Kepha on a tower in the city of the Nazarines about 30 B. C. How and why the Romans changed 'Kepha' to 'Petros'."

"Startling evidence that Paul flourished before the middle of the first century B. C., contemporary with the aforesaid Kepha."

The antiquity of this document is as certain and probably as great as that of our four Gospels. The Rev. John Fye Smith, in a controversy with Robert Taylor, about 1830, claimed it as a crowning proof of the existence of Jesus Christ. J. M. Peabody also refers to it for the same purpose in his "Jesus, Myth Man or God." But probably neither of them knew its contents, if they had, they would have seen that the work, if true, proved too much by fixing the time one hundred years too early, thus negating the whole story of a crucifixion under Pontius Pilate.

Interior Bodies.

The soul, the living vital principle of men, not being the subject of chemical analysis, the component parts are unknown. In the absence of a better definition, we may call it "organized intelligence," although we can have no adequate conception of the existence of anything without form; we naturally associate the soul with the interior body. This interior or spiritual body undoubtedly consists of matter in a very refined condition. The connecting link between it and the life or vital organism, is no doubt well defined, but in our present state of unfoldment, entirely beyond our comprehension; so the relationship between it and the material body, is fitted and adapted to earth-life.

It is an important fact that the law of demand calls for every form of matter and the different orders of being, as they are needed, to make up the grand totality and preserve the equilibrium. Nature prepares the conditions which enable their production when the necessity arises. The supply of matter and intelligence being abundant and existing everywhere, are subject to the laws of demand, which is continuous and applicable to each individual plant, animal, or man. This we must admit or deny the perfect harmony and perfection of nature's laws and the results of their operation.

At the proper time, with the necessary surroundings and conditions, the nucleated cell contained within the germinal seed or fluid, as the case may be, finding its mate, begins its development by a union with this, in conjunction with certain forces which come to it under the influence of specific laws.

If the new force were simply circular as are the forces forming a cell, there could be no advance, it would be only multiplying the same thing endlessly; but this force, as stated in a previous article, assumes a spiral character, and in proportion to the perfection of this motion, will be the progress made in the form.

In the case of man several forces are attracted to the embryo when these germinal cells first unite. These, together with those which belong to the parent cells, combine and lay the foundation for the organization and development of a spiritual body, germinal in its nature, but having the power of unfolding all traits which characterize man in the endless career of life. The spiritual body is the model upon which the physical body is constructed. This is true of all living organisms. Each has an interior body which has the form and outline of the plant or animal, and the effort of life is to outwork a physical structure corresponding with the peculiar interior organism. This interior body in man derives from the soul a formative consciousness, which enables it to build up an external body resembling itself. The character of these bodies will be modified by the elements within the reach of the organizing power, and by other surroundings. In the case of inferior animals, and of plants, these interior formative bodies are not capable of self-consciousness, or continued identity, and are not immortal.

The interior body in man, which is properly termed, spiritual, is more complex in its structure and perfect than anything in the domain of the animal. It often finds its course interrupted and meets with obstacles which interfere with the development of a perfect physical body, or even prevent it. The majority of the germs of the human body, do not receive all those elements which are essential to life and hence they pass out of the body very early.

This doctrine of a spiritual body on which the exterior is modeled, was held by the ancient mystics and philosophers, and is frequently referred to in their writings. It is specifically stated by the apostle Paul, who declares: "There is a natural body and there is a spiritual body." This spiritual body is composed of refined matter brought together by a beautiful and perfect fusion of spiritual forces, which contain more elements and power than are absolutely required for the production of the physical body. Its immortality depends upon this fact, and its connection with the intellectual and moral powers which constitute the mind or soul of man. The forces of the spiritual body, which correspond with those of the physical body, co-operate with these in the selection and preparation of the elements adapted to the formation of the latter, and a harmonious relation between these renders the body much more perfect. The formative powers of the spiritual body are continued throughout earth-life, and are ever active, seeking to outwork for themselves a better organization; and even when they fail on the exterior, they succeed in the interior, although the most perfect success results from the harmonious action of both.

Great is the consciousness of right. Sweet is the answer of a good conscience. He who pays his whole-hearted homage to truth and duty—who swears his lifelong fealty on their altars, and rises up a Nazareth consecrated to their holy service—is not without his solace and enjoyment, when to the eyes of others he seems the most lonely and miserable. He breathes an atmosphere which the multitude know not of; "a serene heaven which they cannot discern rests over him; glorious in its purity and stillness." Nor is he altogether without kindly human sympathies. All generous and earnest hearts which are brought in contact with his own, beat evenly with it. All that is good and truthful and lovely in man, wherever and whenever it truly recognizes him, must sooner or later acknowledge his claims to love and reverence. His faith overcomes all things. The future unrolls itself before him, with its waving harvest-fields springing up from seed that he is scattering; and he looks forward to the close of life with the calm confidence of one who feels that he has not lived idle and useless, out with hopeful heart and strong arm has battled for the best.—John G. Whittier.

What, then, is the lesson of history? It is a voice sounding forever across the centuries the laws of right and wrong. Opinions alter, manners change, creeds rise and fall, but the moral law is written on the tablets of eternity. For every false word or unrighteous deed, for cruelty and oppression, for lust or vanity, the price has to be paid at last; not always by the chief offender, but by some one. Justice and truth alone endure and live. Injustice and falsehood may be long-lived, but dooms-day comes at last to them, in French Revolutions and other terrible ways.—Froude.

Add to the power of discovering truth, the desire of using it for the promotion of human happiness, and you have the great end and object of our existence. This is the immaculate model of excellence that every human being should fix in the chambers of his heart; which he should place before his mind's eye from the rising to the setting of the sun; to strengthen his understanding, that he may direct his benevolence, and to exhibit to the world the most beautiful spectacle the world can behold—of consummate virtue guided by consummate talents.—Spurgeon Smith.

Our Young Folks.

THE COMMON HOUSE FLY.

BY "BUG."

I imagine most of our young folks are on better terms with this interesting little fellow than with any other insect in existence; or ought to be anyway. If this friendliness is met half way. What an affectionate little friend he is, missing us sadly when we are absent, and greeting our approach with a buzz of welcome. When barred from our society by window screens, how longingly he waits outside until the barrier is removed, or some loopholes found through which he can enter and once more enjoy life. For they do enjoy life hugely and heartily, these small and numerous neighbors of ours, often getting so brimful of excitement that they dash madly about the room and end by a long buzzing slide down the window pane, head first, or perhaps more often with back pressed against the glass.

It is asserted that they are well endowed with curiosity, and that upon coming into a strange room they will inspect every article there in succession, beginning with the whitest and handsomest. How this may be I don't know, for they look as much alike as so many peas, and it is next to impossible to keep track of one long enough to see where he goes. It would seem as if such jolly scamps as these ought to be good company; yet no one looks glad when they come, nor sorry when they leave. You see they have no regard for a body's feelings, and carry their fun too far, like a good many people, capering about and tormenting us when we want to rest, and thereby getting into our bad graces. But this won't do, looking so long at the dark side of the picture; for besides being a little obtrusive in his attentions occasionally, and giving careful hosts some extra trouble, very little else can be urged against him. Some people gravely maintain that he can, when occasion offers, bite most viciously, but you will see that this is an impossibility, from the make-up of his proboscis. This trunk or mouth is merely a thickset, fleshy tube, darning at the base, and capable of being packed snugly away under the head when it is not needed for active service. This tube can only draw up liquids, and you may often see a fly turning a grain of sugar over and over, dissolving it by degrees, and so eating it. The flies that bite have instead a sharp pointed proboscis; and besides, whenever they alight on an upright wall, it is with the head downward, while the house fly always alights with the head upward.

Now a minute for a look at our fly's eye. Most of you probably know that flies, in common with most other insects, have compound eyes; that is, eyes composed of a great number of simple eyes packed close side by side, and one might at first sight think them more fortunate than we are with but two. Let us see. If you take a sheet of paper, say writing paper, and roll it up into a cone-shaped tube, just open at one end and an inch across at the other, you will have a pretty correct representation of the shape of one out of the many simple eyes owned by the fly, except that a cone from the eye would be a flat disk rather than round. Now apply the small end of your paper tube to your eye, and look at some object—such as a house not far distant. You will notice that you can see but very little at once. Precisely so with the fly. Each one of his minute eyes only shows him a very little of what is about him, and he needs all of his hundreds of eyes to keep on the watch to defend himself from his numerous foes. And they answer well for defense, since when the eye is nearly spherical there will be some of these cone-shaped tubes pointing up and some backward—in fact, in nearly every direction. This will explain why it is so difficult to approach a demure fly without disturbing him.

There seems to be considerable difference of opinion as to the actual number of legs owned by our fly. For all that the flies are so plentiful, and notwithstanding the numerous chances one has to investigate them, I have been seriously assured that each one possesses eight; and others again, are ready to insist that all their running is done with two. If any of you are not just sure which of these figures are correct, an examination for yourself will soon set you right. The fly's foot is often taken as an object for the microscope, and a very fine one it is, too. You will see that the foot is composed of two large curved claws, and that just back of each claw is a pad that resembles velvet. Now it seems rather queer, but the fact is, no one appears to know just how a fly by the help of feet so shaped can walk on a ceiling upside down. Some imagine that these pads just mentioned act as sucking disks and so support the weight of the insect. Others maintain that a minute quantity of a substance resembling glue being distributed on the tips of the fine hairs covering the pads, sticks the fly, for the time being, to whatever he walks on. Since doctors differ, it is hardly safe to decide which explanation is correct.

It would take a book-full to tell all about the fly; what has become of his hind pair of wings, how he breathes behind his wings instead of at the mouth, how curious his wings are, with hollow veins and with each vein and space numbered or named, how flies go in winter, and how they live when just hatched, before they have wings—all these and a host of other interesting things must be omitted. Neither will it be possible to tell in this short sketch of what great use they are; but in closing I will assure you that without them I am afraid we would all beset much oftener than now happens.—Christian Union.

The Charge Against Messrs. Williams and Rita.

Every honest Spiritualist will read with shame, sorrow, and indignation the news which comes to us from Holland, and which we publish in our present issue, alleging that two public mediums, Messrs. Williams and Rita, have been detected in a base and impudent imposture. Whether the report be true or not, the very fact of its possibility should startle all true and honorable men amongst us to a sharp conviction of the need of instant action, with a view of removing all incentives to trickery and all opportunities to practice it.

Of Mr. Rita we know but little—but Mr. Williams has been long honored, and trusted as perhaps no other public medium in London has ever been; and now the movement is scandalous and humiliated by the allegation that he in whose honesty Spiritualists generally, if not universally, have implicitly confided, has been vile enough to attempt to swindle some of his warmest and most generous friends. And what does Mr. Williams himself say to the most frightful charge? He has his explanations of course, but we deeply regret to be obliged to say

that, to our mind, in the face of the very pointed evidence against him they are of extremely little value; and we strongly suspect that if matters are allowed to remain as they are Mr. Williams will find very few indeed, even amongst those who have hitherto been his warmest admirers, will be credulous enough to think that he has at present succeeded in removing the terrible stain with which his character is now so hideously disfigured. But Mr. Williams owes it to those who have until now been his fast and trusting friends—he owes it indeed to the Spiritualists of Great Britain, and of all the world—to wipe away the disgrace if it be possible; he owes it especially, we think, to the British National Association, whose countenance has—indirectly at least, if not directly—been an implied guarantee for his honesty and honor. If, then, Mr. Williams is in his very heart conscious of his own innocence and integrity, let him in this hour of need, at once, and unhesitatingly appeal, as he may safely do—for they have all been in the past his admiring and confiding friends—either to the Science Committee or the Research Committee of that Association, to act as judges or mediators between him and his accusers. Mr. Williams knows that in their hands, if he has been the victim of a false accusation, his cause and his character will be safe. Let the committee take all the evidence on both sides, and give their decision to the world. If Mr. Williams is held to have been guileless he will have suffered nothing, but will have gained immeasurably, in the sympathy and esteem of Spiritualists everywhere; whereas should he hesitate to submit his cause to some such impartial tribunal, he will be justly held as self-condemned.

But if the charge against Williams shall be held to have been established—what then? We sorely regret to have to discuss such an alternative in the case of one whom we, in company with others, have hitherto been accustomed to regard as an upright and honorable man. And even now we will only say what we would also say in regard to any medium who is found guilty of fraud. There has been all along too ready a disposition to white-wash tricksters, to scout the world for excuses, and to overlook past offences, however heinous. We do not speak of doubtful cases, where the charges have come from designing enemies; but of cases where the imposture was beyond all reasonable doubt. In such instances we hold it to be the duty of every Spiritualist who is jealous for the untarnished reputation of his cause, to shun all Spiritualistic communion with such men. After reasonable evidence of repentance they may of course be forgiven; but they can hardly again be trusted. To reinstate them, to restore them again to favor and confidence, as though the offence were of the most venial description, is simply to encourage others in a resort to similar deceptions. Against a recourse to this, it may be good natured but nevertheless most mischievous, policy we have gratefully recognized the consistent efforts of the Spiritualists; and in this journal, too, dishonest mediums—who are the worst enemies of our cause—may expect to be fearlessly exposed, and their recognition in our ranks strongly and systematically repudiated. Spiritualism must, at any cost, be kept pure and without reproach in the eyes of the world; and to this end mediums must be taught to feel that, once detected in imposture, they will henceforth be shunned by all right-minded men, as objects—deserving their real pity, certainly—but equally meriting their indignation and disgust.—Spiritual Notes, London.

BOOK REVIEWS.

GILES & CO., or Views and Interviews Concerning Civilization. By Orpheus Everts, M. D. Indianapolis: Bowen, Stewart & Co., 1878. Chicago, sold by Janssen, McClurg & Co.

Some years since, Dr. Everts resided in St. Charles, Illinois, and will be remembered by many there as a close observer and careful reasoner. He has since seen much of the world, and has gathered up the material from the every day events of life, which he has so happily woven into his work.

Under the heads, Money a Civilizer; War a Civilizer; Mrs. Giles; Justice; Stump Oratory; The Orator's Wife; Civilization a Failure; Capital and Labor; Inequality; The Bishop; The Social Evil; The Search; Mind and Body; Editorial; Parson Adams; Christian or Pagan, the author takes up civilization as it is, presents its different phases, penetrates and exposes its shams, and presents material for thought and incitement towards a higher civilization, where gilded counterfeiters will have no place and only true worth will pass current.

Items of Interest—Gems of Wit and Wisdom.

WORTH says that the costume of the ladies of Persia, a loose waist, short skirt and trousers not too loose, is the handsomest and most healthful on the face of the earth, but he cannot persuade the French ladies to wear it.

In China a man may divorce his wife on a slight pretext and sell her into slavery. In this country he merely turns her loose and takes her children from her.

A NUMBER of papers are learnedly discussing the question why a woman cannot throw a stone. A woman who lives in a glass house can throw a stone quite as well as a man.

If nobody's noticed you, you must be small; If nobody's slighted you, you must be tall; If nobody's bowed to you, you must be low; If nobody's kissed you, you're ugly, we know.

If nobody's envied you, you're a poor elf; If nobody's flattered you—flatter yourself; If nobody's cheated you, you are a knave; If nobody hates you, you are a slave.

If nobody's called you a fool to your face, Somebody's wished for your back in its place. If nobody's called you a "tyrant" or "scold," Somebody thinks you're of spiritless mold.

If nobody knows of your faults but a friend, Nobody will miss them at the world's end; If nobody clings to your purse like a hawk, Nobody'll run like a hound when it's gone.

If nobody's eaten his bread from your store, Nobody'll call you a miserly bore; If nobody's slandered you—here is our pen, Sign yourself "Nobody," quick as you can.

SURELY the same spirit which dares, in the name of God, to "curse" a fellow man in "all its members," will, if backed by evil power, destroy him. The spirit of a curse is the soul of murder, and all who justify their teachers in cursing them, either from a Papal throne or a Protestant pulpit, are fitted to kill him. Indeed we have no right to look for self-government among people who have from childhood made reason and conscience subservient to religious despotism. Tyranny breeds tyranny, and respectation brings forth wolves that eat human and devour the wounded mothers who bore them.—Clarke.

The spirit is evolved by the physical being, and is its perfected fruitage.

THE father of humanity, with his holy instrumentalities is ever hovering over and about us; but it is in our calm, tranquil moments that he drops his image down into our souls, and if we would not feel the assurance that he is being mirrored in our hearts, we must seek the golden hours of silence. There we shall obtain our deepest and sweetest thoughts, our strongest aspirations—there we shall renew our hopes of immortal life, and feel grace divine falling gently into our inmost being.—W. C. Waters.

So may it be with the glimpses we catch of the future. If we refuse new evidences, if we repeat and stifle thought, we may rest in a feeble hope, and tremble at the ghastly spectres which ignorance and superstition used as hieroglyphic expressions of their thought. But if we like, the astronomer adding new and stronger lenses to his instrument, look earnestly through our improved, enlightened, strengthened reason, the light may be larger and brighter, and the revelation fuller and clearer.—S. C. Waters.

St. Louis Journal: Perhaps it's wrong to go fishing on Sunday, but if fish are wicked enough to bite on Sunday they should be made to suffer for it.

As spirits are fallible their communications must be received as such, and subjected to the test of reason. As there are all grades of spirit intelligences, there necessarily are all grades of communications, and their origin does not confer upon them value.

ENTERING the house of one of his congregation, Rowland Hill saw a child on a rocking horse. "Dear me," exclaimed the aged minister, "how wonderfully like some Christians. There is motion but no progress!"

A SINGLE human form is a perfect organization, representation and reflection of all the lower compounds in nature.—Davis.

THE spirit after death remains identically the same. It has only cast off the body as a worn garment, or stepped over the threshold from one room to another. Every thought, emotion, feeling remain the same. The scars of wrong doing are not obliterated, ignorance is not enlightened, and the light of culture not obscured. The holy love and friendships are not lost, but are refined and intensified by death, and our spirit friends actuated by them, become our watchful guardians.

On every hand are to be seen the evidences of intellectual and spiritual expansion and elevation, declaring trumpet-tongued, that man can never stand in the future where he stood in the past.

SPIRITUALISM is the Science of Life; by which is meant the knowledge of man physically, intellectually and spiritually. Its modern acceptance rests on this proposition: Man is immortal, and the spirit can, under certain fixed and determined conditions, communicate with their friends on earth.

In the discovery of truth, in the development of man's mental powers and principles; each generation has its assigned part; and it is for us to endeavor to perform our portion of this perpetual task of our species.—Theoclit.

WHILE sin and evil are results of imperfection, of accidents or unfortunate conditions, and hence excite our pity and broadest charity, every one is held to the results of their own actions, and receive their just deserts, either here or hereafter.

Dispensary for Throat and Lung Diseases, Chicago, Ill.

Patients treated in all parts of the Union. No extra charge to those coming to the city for examination. Cases requiring personal treatment provided with board and medical attendance. Full particulars and a list of questions sent on application. Address ROBERT HUNTER, M. D., 103 State street, cor. of Washington, Chicago. 24-20 20-25

\$10 a week in your own town. Terms and \$5 out \$100 at free. H. HALLETT & CO., Portland, Maine. 23-28-22

PIANOS \$125 to \$400 factory prices. All styles, latest improvements, low prices. Easy terms. All styles for Parlor, Chapel and Churches, coating from \$100 to \$200 and upwards. Circulars free. E. & C. HOOK & HASTINGS, Boston. 24-1000

CHURCH ORGANS!

New Styles, Latest Improvements, Low Prices. Easy Terms. All styles for Parlor, Chapel and Churches, coating from \$100 to \$200 and upwards. Circulars free. E. & C. HOOK & HASTINGS, Boston. 24-1000

CHEAP FARMS FREE HOMES IN THE WEST

See how cheap these farms are! \$25,000 worth of good climate, soil, water and building sites, and good roads. 2000 acres, 2 1/2 miles, 2nd Corn, Salina, Kansas. 24-20-35-50

WINTER FLOWERS FOR PARLOR OR GREENHOUSE

FOR PARLOR OR GREENHOUSE. We will send FREE BY MAIL either of the following named collections, ALL DISTRICT VARIETIES. 1. The Rose, or 2. Begonia, or 3. Carnation, or 4. Pink, or 5. Geranium, or 6. Heliotrop, or 7. Anemone, or 8. Double Camellia, or 9. Azalea, or 10. Bonarville, or 11. Impatiens, or 12. Pansy, or 13. Violet, or 14. Fern, or 15. Forget-me-not, or 16. Pimpernel, or 17. Primrose, or 18. Marigold, or 19. Wallflower, or 20. Sweetwillow, or 21. Dandelion, or 22. Poppy, or 23. Ranunculus, or 24. Scilla, or 25. Snowflake, or 26. Snowdrop, or 27. Crocus, or 28. Tulip, or 29. Lily, or 30. Bellflower, or 31. Foxglove, or 32. Hyacinth, or 33. Iris, or 34. Narcissus, or 35. Peony, or 36. Poppy, or 37. Ranunculus, or 38. Scilla, or 39. Snowflake, or 40. Snowdrop, or 41. Crocus, or 42. Tulip, or 43. Lily, or 44. Bellflower, or 45. Foxglove, or 46. Hyacinth, or 47. Iris, or 48. Narcissus, or 49. Peony, or 50. Poppy, or 51. Ranunculus, or 52. Scilla, or 53. Snowflake, or 54. Snowdrop, or 55. Crocus, or 56. Tulip, or 57. Lily, or 58. Bellflower, or 59. Foxglove, or 60. Hyacinth, or 61. Iris, or 62. Narcissus, or 63. Peony, or 64. Poppy, or 65. Ranunculus, or 66. Scilla, or 67. Snowflake, or 68. Snowdrop, or 69. Crocus, or 70. Tulip, or 71. Lily, or 72. Bellflower, or 73. Foxglove, or 74. Hyacinth, or 75. Iris, or 76. Narcissus, or 77. Peony, or 78. Poppy, or 79. Ranunculus, or 80. Scilla, or 81. Snowflake, or 82. Snowdrop, or 83. Crocus, or 84. Tulip, or 85. Lily, or 86. Bellflower, or 87. Foxglove, or 88. Hyacinth, or 89. Iris, or 90. Narcissus, or 91. Peony, or 92. Poppy, or 93. Ranunculus, or 94. Scilla, or 95. Snowflake, or 96. Snowdrop, or 97. Crocus, or 98. Tulip, or 99. Lily, or 100. Bellflower, or 101. Foxglove, or 102. Hyacinth, or 103. Iris, or 104. Narcissus, or 105. Peony, or 106. Poppy, or 107. Ranunculus, or 108. Scilla, or 109. Snowflake, or 110. Snowdrop, or 111. Crocus, or 112. Tulip, or 113. Lily, or 114. Bellflower, or 115. Foxglove, or 116. Hyacinth, or 117. Iris, or 118. Narcissus, or 119. Peony, or 120. Poppy, or 121. Ranunculus, or 122. Scilla, or 123. Snowflake, or 124. Snowdrop, or 125. Crocus, or 126. Tulip, or 127. Lily, or 128. Bellflower, or 129. Foxglove, or 130. Hyacinth, or 131. Iris, or 132. Narcissus, or 133. Peony, or 134. Poppy, or 135. Ranunculus, or 136. Scilla, or 137. Snowflake, or 138. Snowdrop, or 139. Crocus, or 140. Tulip, or 141. Lily, or 142. Bellflower, or 143. Foxglove, or 144. Hyacinth, or 145. Iris, or 146. Narcissus, or 147. Peony, or 148. Poppy, or 149. Ranunculus, or 150. Scilla, or 151. Snowflake, or 152. Snowdrop, or 153. Crocus, or 154. Tulip, or 155. Lily, or 156. Bellflower, or 157. Foxglove, or 158. Hyacinth, or 159. Iris, or 160. Narcissus, or 161. Peony, or 162. Poppy, or 163. Ranunculus, or 164. Scilla, or 165. Snowflake, or 166. Snowdrop, or 167. Crocus, or 168. Tulip, or 169. Lily, or 170. Bellflower, or 171. Foxglove, or 172. Hyacinth, or 173. Iris, or 174. Narcissus, or 175. Peony, or 176. Poppy, or 177. Ranunculus, or 178. Scilla, or 179. Snowflake, or 180. Snowdrop, or 181. Crocus, or 182. Tulip, or 183. Lily, or 184. Bellflower, or 185. Foxglove, or 186. Hyacinth, or 187. Iris, or 188. Narcissus, or 189. Peony, or 190. Poppy, or 191. Ranunculus, or 192. Scilla, or 193. Snowflake, or 194. Snowdrop, or 195. Crocus, or 196. Tulip, or 197. Lily, or 198. Bellflower, or 199. Foxglove, or 200. Hyacinth, or 201. Iris, or 202. Narcissus, or 203. Peony, or 204. Poppy, or 205. Ranunculus, or 206. Scilla, or 207. Snowflake, or 208. Snowdrop, or 209. Crocus, or 210. Tulip, or 211. Lily, or 212. Bellflower, or 213. Foxglove, or 214. Hyacinth, or 215. Iris, or 216. Narcissus, or 217. Peony, or 218. Poppy, or 219. Ranunculus, or 220. Scilla, or 221. Snowflake, or 222. Snowdrop, or 223. Crocus, or 224. Tulip, or 225. Lily, or 226. Bellflower, or 227. Foxglove, or 228. Hyacinth, or 229. Iris, or 230. Narcissus, or 231. Peony, or 232. Poppy, or 233. Ranunculus, or 234. Scilla, or 235. Snowflake, or 236. Snowdrop, or 237. Crocus, or 238. Tulip, or 239. Lily, or 240. Bellflower, or 241. Foxglove, or 242. Hyacinth, or 243. Iris, or 244. Narcissus, or 245. Peony, or 246. Poppy, or 247. Ranunculus, or 248. Scilla, or 249. Snowflake, or 250. Snowdrop, or 251. Crocus, or 252. Tulip, or 253. Lily, or 254. Bellflower, or 255. Foxglove, or 256. Hyacinth, or 257. Iris, or 258. Narcissus, or 259. Peony, or 260. Poppy, or 261. Ranunculus, or 262. Scilla, or 263. Snowflake, or 264. Snowdrop, or 265. Crocus, or 266. Tulip, or 267. Lily, or 268. Bellflower, or 269. Foxglove, or 270. Hyacinth, or 271. Iris, or 272. Narcissus, or 273. Peony, or 274. Poppy, or 275. Ranunculus, or 276. Scilla, or 277. Snowflake, or 278. Snowdrop, or 279. Crocus, or 280. Tulip, or 281. Lily, or 282. Bellflower, or 283. Foxglove, or 284. Hyacinth, or 285. Iris, or 286. Narcissus, or 287. Peony, or 288. Poppy, or 289. Ranunculus, or 290. Scilla, or 291. Snowflake, or 292. Snowdrop, or 293. Crocus, or 294. Tulip, or 295. Lily, or 296. Bellflower, or 297. Foxglove, or 298. Hyacinth, or 299. Iris, or 300. Narcissus, or 301. Peony, or 302. Poppy, or 303. Ranunculus, or 304. Scilla, or 305. Snowflake, or 306. Snowdrop, or 307. Crocus, or 308. Tulip, or 309. Lily, or 310. Bellflower, or 311. Foxglove, or 312. Hyacinth, or 313. Iris, or 314. Narcissus, or 315. Peony, or 316. Poppy, or 317. Ranunculus, or 318. Scilla, or 319. Snowflake, or 320. Snowdrop, or 321. Crocus, or 322. Tulip, or 323. Lily, or 324. Bellflower, or 325. Foxglove, or 326. Hyacinth, or 327. Iris, or 328. Narcissus, or 329. Peony, or 330. Poppy, or 331. Ranunculus, or 332. Scilla, or 333. Snowflake, or 334. Snowdrop, or 335. Crocus, or 336. Tulip, or 337. Lily, or 338. Bellflower, or 339. Foxglove, or 340. Hyacinth, or 341. Iris, or 342. Narcissus, or 343. Peony, or 344. Poppy, or 345. Ranunculus, or 346. Scilla, or 347. Snowflake, or 348. Snowdrop, or 349. Crocus, or 350. Tulip, or 351. Lily, or 352. Bellflower, or 353. Foxglove, or 354. Hyacinth, or 355. Iris, or 356. Narcissus, or 357. Peony, or 358. Poppy, or 359. Ranunculus, or 360. Scilla, or 361. Snowflake, or 362. Snowdrop, or 363. Crocus, or 364. Tulip, or 365. Lily, or 366. Bellflower, or 367. Foxglove, or 368. Hyacinth, or 369. Iris, or 370. Narcissus, or 371. Peony, or 372. Poppy, or 373. Ranunculus, or 374. Scilla, or 375. Snowflake, or 376. Snowdrop, or 377. Crocus, or 378. Tulip, or 379. Lily, or 380. Bellflower, or 381. Foxglove, or 382. Hyacinth, or 383. Iris, or 384. Narcissus, or 385. Peony, or 386. Poppy, or 387. Ranunculus, or 388. Scilla, or 389. Snowflake, or 390. Snowdrop, or 391. Crocus, or 392. Tulip, or 393. Lily, or 394. Bellflower, or 395. Foxglove, or 396. Hyacinth, or 397. Iris, or 398. Narcissus, or 399. Peony, or 400. Poppy, or 401. Ranunculus, or 402. Scilla, or 403. Snowflake, or 404. Snowdrop, or 405. Crocus, or 406. Tulip, or 407. Lily, or 408. Bellflower, or 409. Foxglove, or 410. Hyacinth, or 411. Iris, or 412. Narcissus, or 413. Peony, or 414. Poppy, or 415. Ranunculus, or 416. Scilla, or 417. Snowflake, or 418. Snowdrop, or 419. Crocus, or 420. Tulip, or 421. Lily, or 422. Bellflower, or 423. Foxglove, or 424. Hyacinth, or 425. Iris, or 426. Narcissus, or 427. Peony, or 428. Poppy, or 429. Ranunculus, or 430. Scilla, or 431. Snowflake, or 432. Snowdrop, or 433. Crocus, or 434. Tulip, or 435. Lily, or 436. Bellflower, or 437. Foxglove, or 438. Hyacinth, or 439. Iris, or 440. Narcissus, or 441. Peony, or 442. Poppy, or 443. Ranunculus, or 444. Scilla, or 445. Snowflake, or 446. Snowdrop, or 447. Crocus, or 448. Tulip, or 449. Lily, or 450. Bellflower, or 451. Foxglove, or 452. Hyacinth, or 453. Iris, or 454. Narcissus, or 455. Peony, or 456. Poppy, or 457. Ranunculus, or 458. Scilla, or 459. Snowflake, or 460. Snowdrop, or 461. Crocus, or 462. Tulip, or 463. Lily, or 464. Bellflower, or 465. Foxglove, or 466. Hyacinth, or 467. Iris, or 468. Narcissus, or 469. Peony, or 470. Poppy, or 471. Ranunculus, or 472. Scilla, or 473. Snowflake, or 474. Snowdrop, or 475. Crocus, or 476. Tulip, or 477. Lily, or 478. Bellflower, or 479. Foxglove, or 480. Hyacinth, or 481. Iris, or 482. Narcissus, or 483. Peony, or 484. Poppy, or 485. Ranunculus, or 486. Scilla, or 487. Snowflake, or 488. Snowdrop, or 489. Crocus, or 490. Tulip, or 491. Lily, or 492. Bellflower, or 493. Foxglove, or 494. Hyacinth, or 495. Iris, or 496. Narcissus, or 497. Peony, or 498. Poppy, or 499. Ranunculus, or 500. Scilla, or 501. Snowflake, or 502. Snowdrop, or 503. Crocus, or 504. Tulip, or 505. Lily, or 506. Bellflower, or 507. Foxglove, or 508. Hyacinth, or 509. Iris, or 510. Narcissus, or 511. Peony, or 512. Poppy, or 513. Ranunculus, or 514. Scilla, or 515. Snowflake, or 516. Snowdrop, or 517. Crocus, or 518. Tulip, or 519. Lily, or 520. Bellflower, or 521. Foxglove, or 522. Hyacinth, or 523. Iris, or 524. Narcissus, or 525. Peony, or 526. Poppy, or 527. Ranunculus, or 528. Scilla, or 529. Snowflake, or 530. Snowdrop, or 531. Crocus, or 532. Tulip, or 533. Lily, or 534. Bellflower, or 535. Foxglove, or 536. Hyacinth, or 537. Iris, or 538. Narcissus, or 539. Peony, or 540. Poppy, or 541. Ranunculus, or 542. Scilla, or 543. Snowflake, or 544. Snowdrop, or 545. Crocus, or 546. Tulip, or 547. Lily, or 548. Bellflower, or 549. Foxglove, or 550. Hyacinth, or 551. Iris, or 552. Narcissus, or 553. Peony, or 554. Poppy, or 555. Ranunculus, or 556. Scilla, or 557. Snowflake, or 558. Snowdrop, or 559. Crocus, or 560. Tulip, or 561. Lily, or 562. Bellflower, or 563. Foxglove, or 564. Hyacinth, or 565. Iris, or 566. Narcissus, or 567. Peony, or 568. Poppy, or 569. Ranunculus, or 570. Scilla, or 571. Snowflake, or 572. Snowdrop, or 573. Crocus, or 574. Tulip, or 575. Lily, or 576. Bellflower, or 577. Foxglove, or 578. Hyacinth, or 579. Iris, or 580. Narcissus, or 581. Peony, or 582. Poppy, or 583. Ranunculus, or 584. Scilla, or 585. Snowflake, or 586. Snowdrop, or 587. Crocus, or 588. Tulip, or 589. Lily, or 590. Bellflower, or 591. Foxglove, or 592. Hyacinth, or 593. Iris, or 594. Narcissus, or 595. Peony, or 596. Poppy, or 597. Ranunculus, or 598. Scilla, or 599. Snowflake, or 600. Snowdrop, or 601. Crocus, or 602. Tulip, or 603. Lily, or 604. Bellflower, or 605. Foxglove, or 606. Hyacinth, or 607. Iris, or 608. Narcissus, or 609. Peony, or 610. Poppy, or 611. Ranunculus, or 612. Scilla, or 613. Snowflake, or 614. Snowdrop, or 615. Crocus, or 616. Tulip, or 617. Lily, or 618. Bellflower, or 619. Foxglove, or 620. Hyacinth, or 621. Iris, or 622. Narcissus, or 623. Peony, or 624. Poppy, or 625. Ranunculus, or 626. Scilla, or 627. Snowflake, or 628. Snowdrop, or 629. Crocus, or 630. Tulip, or 631. Lily, or 632. Bellflower, or 633. Foxglove, or 634. Hyacinth, or 635. Iris, or 636. Narcissus, or 637. Peony, or 638. Poppy, or 639. Ranunculus, or 640. Scilla, or 641. Snowflake, or 642. Snowdrop, or 643. Crocus, or 644. Tulip, or 645. Lily, or 646. Bellflower, or 647. Foxglove, or 648. Hyacinth, or 649. Iris, or 650. Narcissus, or 651. Peony, or 652. Poppy, or 653. Ranunculus, or 654. Scilla, or 655. Snowflake, or 656. Snowdrop, or 657. Crocus, or 658. Tulip, or 659. Lily, or 660. Bellflower, or 661. Foxglove, or 662. Hyacinth, or 663. Iris, or 664. Narcissus, or 665. Peony, or 666. Poppy, or 667. Ranunculus, or 668. Scilla, or 669. Snowflake, or 670. Snowdrop, or 671. Crocus, or 672. Tulip, or 673. Lily, or 674. Bellflower, or 675. Foxglove, or 676. Hyacinth, or 677. Iris, or 678. Narcissus, or 679. Peony, or 680. Poppy, or 681. Ranunculus, or 682. Scilla, or 683. Snowflake, or 684. Snowdrop, or 685. Crocus, or 686. Tulip, or 687. Lily, or 688. Bellflower, or 689. Foxglove, or 690. Hyacinth, or 691. Iris, or 692. Narcissus, or 693. Peony, or 694. Poppy, or 695. Ranunculus, or 696. Scilla, or 697. Snowflake, or 698. Snowdrop, or 699. Crocus, or 700. Tulip, or 701. Lily, or 702. Bellflower, or 703. Foxglove, or 704. Hyacinth, or 705. Iris, or 706. Narcissus, or 707. Peony, or 708. Poppy, or 709. Ranunculus, or 710. Scilla, or 711. Snowflake, or 712. Snowdrop, or 713. Crocus, or 714. Tulip, or 715. Lily, or 716. Bellflower, or 717. Foxglove, or 718. Hyacinth, or 719. Iris, or 720. Narcissus, or 721. Peony, or 722. Poppy, or 723. Ranunculus, or 724. Scilla, or 725. Snowflake, or 726. Snowdrop, or 727. Crocus, or 728. Tulip, or 729. Lily, or 730. Bellflower, or 731. Foxglove, or 732. Hyacinth, or 733. Iris, or 734. Narcissus, or

Religio-Philosophical Journal
JNO. C. BUNDY, Editor.
J. R. FRANCIS, Associate Editor.
TERMS OF SUBSCRIPTION:
One Copy, one year, in advance, including postage, \$3.15

Religio-Philosophical Publishing House
CHICAGO, ILLINOIS.
In making remittances for subscription, always procure a Post-Office Money Order, if possible.

LOOK TO YOUR SUBSCRIPTIONS.
Subscribers are particularly requested to note the time of the expiration of their subscriptions, and to forward what is due for the coming year, in advance, including postage, \$3.15

CHICAGO, March 16th, 1877.
TO READERS AND SUBSCRIBERS.
From and after this date make all Checks, Drafts, Postal Money Orders and other Remittances for the Publishing House of the Religio-Philosophical Journal payable to the order of

JOHN C. BUNDY, Manager.
LOCATION.
28 and 24 LaSalle streets, Northwest corner of LaSalle and Washington streets.

CHICAGO, ILL., OCTOBER 26, 1878.

Importance of Spiritual Culture for the Young.

What are Spiritualists as a class doing for the instruction and culture of their children in the principles of the philosophy of Spiritualism?

The present age demands something practical in the methods of culture to insure success in the results. There must also, of necessity, be a method of applying them equal to the emergencies of the case. Thousands, and hundreds of thousands of families in the land, have had evidence of spirit communion and been made to know of the realities of another life; and many have acted thereafter as though that knowledge, which gave the possibility of future progress to all, released them from every obligation in the present, from all duty to the young, from all responsibility to aid others to progress, and from all unselfish assisting in the general improvement of humanity.

What are Spiritualists doing to advance the work of the Angel World among the young? to furnish them the true philosophy of life, unfolding step by step, as they may be able to discern it, the powers, capabilities and infinite possibilities of the human spirit, and in so doing calling out the latent forces of being, developing the intellect, brightening the reason, increasing the ability and disposition for good works, by rounding out into full proportions every faculty of the soul, and cultivating the individual medial powers of the children? With rare exceptions they are doing nothing. Look at the number of those who profess a knowledge of Spiritualism, and see how many of them interest themselves in the practical work of aiding in the culture of their children in the beautiful truths of the spiritual philosophy. Having accepted the belief of eternal progress they seem to think as a matter of course no more remains for them to do—their children, and the world at large will all come out right in the end, so they will leave for the law of evolution to do the work which belongs to themselves, thus not only retarding the progress of others but by so doing placing themselves in the rear ranks of the grand army of progression. They overlook entirely the great facts so tersely stated by George W. Julian, in the October number of the North American Review, which we here quote. He says:

"With us the little fragment of time which rounds our life, is simply the gateway of duty and toil. It is our providential opportunity, into which we should crowd every beneficent activity which an ardent devotion to truth and humanity can kindle. Evolution is God's method of operating in the material world, and in a spiritual sense, in the moral; but it can perform no vicarious office for us as intelligent beings endowed with a conscience, who must work out our own salvation. It cannot supersede the strivings and sacrifices of good men for the race. It cannot cancel our social obligations by eloquent talk about gradual development and comprehensive views. It cannot cure the ills of society by assuring us that progress is a necessity, and that, while we may cripple and retard social development, we have no power to aid it. It cannot establish its doctrine of scientific fatalism without supplying the very foundation of morals. Every civilized community is scourged by some devils which invite the organized resistance of good men. Through their agencies the work of social evolution goes forward, and they are without excuse if they fail to put forth their endeavors."

Mr. Bagshot's assertion that "the progress of man requires the co-operation of men for its development," holds true in every de-

partment of life, but especially is it true with reference to our subject. Parental example and parental instruction have their influence upon the progress of the rising generation. Parents, then, should not only not conceal their knowledge of the truths of Spiritualism, or be content to simply make an open avowal of them, but they should live as though they realized those truths in all their relations and should in all proper ways labor to advance them, so that their children may not only have the benefit of parental precept and example, but may also have all the aids which can be added thereto to build them up into the living truth. They should be permitted to drink in the streams of inspiration which are poured out through mediums and lecturers; should have the benefit of properly conducted Sunday lyceums; should have children's spiritual magazines, and books properly adapted to lead the young mind into the paths of Spiritualism by awakening thought and inspiring inquiry and investigation.

What are the Spiritualists really doing in this direction? Have they exerted themselves to establish and make interesting by their presence and assistance Sunday lyceums? There are only a small number of lyceums in existence to-day and most of these in the large cities; and even in those cities scarcely one in ten of all who have the blessed knowledge of immortality, are taking any active part in this work. In fact, instead of assisting they are retarding the work. Instead of attending the lectures, aiding in the labor of instructing the young and helping in a practical manner to advance the interests of Spiritualism, they will "hide their light under a bushel," abjure their principles for the sake of popular favor, attend and pay their money to churches, to cater to public opinion, and either send their children to sectarian Sunday schools or permit their attendance without an effort to lead them into the light which Spiritualism reveals.

Also with regard to spiritual literature for the young, there is a sad deficiency on the part of those who should interest themselves in this direction. We venture the assertion that among all the Spiritualists in the United States, not one thousand dollars is annually expended for this purpose.

With this showing, how are we to expect any great advancement in the progress of the race can be made? Progress implies action, effort, energy, will. It is true these may sometime be forced upon the race by the results of their own inactivity, but at what a waste of human powers, at what a sacrifice of human happiness! Ultimately, even though by the slowest stages of development, mankind will reach the Sphere of Justice. But because this is assured, it does not afford any plea for escape from the obligations of duty. On the contrary, it assures them there will be no advance in that sphere until every duty has been performed, every obligation fully canceled. Jesus said: "Agree with thine adversary quickly, while thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing."

The words we have here placed in italics, present two very important facts for Spiritualists to consider, and which are fully corroborated by the instructions from the Spirit-world to-day. First, that the proper time to attend to any important matter, to do what duty requires, to achieve the best results and accomplish the greatest good, is to seize the opportunity when it is offered—to take hold of it at its nearest approach—"While in the way with him."

Second, that when ushered into that Sphere of Justice, there will be no escape from our failures in any other way than by our own works—"Thou shalt by no means come out thence until thou hast paid the uttermost farthing." There will be no redemption unless we redeem ourselves. The fact that this may be long deferred, when properly viewed, makes it all the more terrible. The longer payment is delayed, the more the debt will accumulate; and more exertion will be required, and more lengthy effort will become necessary, to meet the demand. Responsibilities put off until some other time always increase the difficulties in the way of their accomplishment. Seriously do those Spiritualists err who are putting forth no effort to improve present opportunities to aid the cause, to properly educate the children, and to advance the spiritual condition of humanity, thinking their own progress secured, and that all will be well with them when they enter the Second Sphere, whether they work for the advancement of others or not.

This is no fancy picture. It is the revelation of the Spirit-world in all ages. All will be weighed in the impartial scales of Justice, and must balance their own accounts. Let us see to it that we are true to ourselves and to our children, that present opportunities are improved, and all our obligations properly fulfilled; that with the advancing progress of the race, aided by our own efforts, we may move forward with the general advance into the higher light of spiritual revelations.

Andrew Jackson Davis' address at the Hartford (Conn.) Convention, was full of grand thoughts.

We have just received a letter containing money for books, but no signature. When we ascertain name of sender we will fill order.

Dr. Thomas and the Rock River M. E. Conference.

At the session of the Rock River Conference of the Methodist Episcopal Church, lately held at Mount Carroll, Illinois, an attempt was made to drive Dr. Thomas from his liberal, broad charity, and the preaching of his honest convictions, into the more illiberal dogmas of orthodoxy in general, and Methodism in particular. It now looks as though the Doctor has the best of the contest.

It appears that early in the session Bishop Foster had a two hours' talk with Dr. Thomas, urging him to return to the paths of orthodoxy and obedience to the statutes of the Methodist Church. This was the first intimation Dr. Thomas had that any action was on foot with reference to his ministerial position. The next step was taken by Dr. Fowler, of New York, who started the ball before the conference by stating, according to the report in a Chicago daily paper:

"That the secular papers were all on the side of the devil, and that of pure hostility to the gospel of Jesus Christ the secular papers always encouraged everybody who attacked that gospel, with that cheerful indifference to facts and logic that is characteristic of all savages, whose minds have no higher exercise than following a trail through the wilderness." Dr. Fowler jumped from this premise to the conclusion that the interest secular papers took in a minister was an absolute measure of his orthodoxy. If the secular papers were friendly to a minister, they being on the side of the devil, he could hardly be anywhere else. Thus a trial for heresy would become simply an examination of files of the newspapers. If they showed that he had been convicted of adultery, or mendacity, or embezzlement, the only conclusion to be drawn was that he was an eminently useful minister of the gospel. But if the newspapers had spoken highly of his character and abilities, it would be the duty of his brethren to depose him from the ministry without taking further testimony. When Dr. Fowler enunciated his simple device for detecting heresy he was greeted with applause of the most vehement and protracted character. The preachers clapped their hands till they ached, and after taking a rest clapped again. The eyes of nearly all were fixed on Dr. Thomas, who had a front seat. All around the house could be heard such whispered remarks as "That's the way," "How red Thomas turned!" "That's the truth."

Newspapers will publish what the public demands, and when ministers' sermons strike a responsive chord in the public mind, newspaper publishers are far-sighted enough to give those sermons to the people. Mr. Fowler's bigoted denunciations to the contrary, notwithstanding.

The next day the Bishop in addressing the candidates for admission to the Conference, dwelt long on the duty they owed to the Methodist Church, and when he hoped "that his tongue might cleave to the roof of his mouth and his arm hang withered at his side before he stood in a Methodist pulpit and expressed any unmethodist sentiments," the conference again vigorously showed its approval with applause. On Sunday night Dr. Thomas preached in the Methodist church a sermon consisting largely of a criticism on present church methods of work, that gave great offense to the listening audience of ministers. In a general way its Christianity could not be questioned but it did not glorify the Methodist Church. He said substantially, that the Church would not allow a minister to think, but that he for one was going to think for himself anyway, and that he acknowledged no authority but truth. Giordano Bruno, he said, was burned for thinking; Galileo was imprisoned, and the Church had always persecuted men for thinking. This sermon was apparently taken as a challenge by the brethren, and he had scarcely finished before half a dozen sprang over the altar and accused him of misrepresenting the attitude of the Church.

Step, by step, the growing spirit of antagonism against his unsectarian sentiments were showing themselves. The doctor had the day before made a report that only heightened the feelings against him. He made the report on periodicals, and instead of indicating that the only one hope of the world's salvation lay in the diffusion of Methodist literature he said that the literary tone of Methodist periodicals should be raised, and they should contain the best thought of the age, wherever it came from and objected to the idea of making them more distinctively Methodist. As a result of this growing feeling a resolution was passed by a vote of 99 to 34, calling upon the Doctor for a statement of his views on "the atonement," "inspirations of the Scriptures," and "the future condition of the wicked," to which he replied by letter as follows:

"I will frankly state the only points on which I conceive there may be room for difference of opinion, or the possibility of misunderstanding: 1. On the subject of the atonement, I hold substantially to what is known as the moral influence theory. 2. In reference to the final condition of the wicked, I have never doubted, nor do I doubt, the fact of future or of after-death punishment. Whatever may be the condition of the lost or the nature of their suffering, I cannot conceive of that condition under the government of a just God as being worse than non-existence. As to the duration and results of that punishment, whether it be eternal or corrective, resulting in reformation or ending in annihilation, I have not reached any settled conviction. The subject has cost me almost unutterable mental suffering, and I find myself as the years go by growing into a larger hope for mankind. 3. On the question of the inspiration of the Scriptures, I should find difficulty in accepting the verbal theory, but I do fully believe that the men who wrote the Scriptures were inspired, and that these Scriptures contain in substance the word of God; and I think that those who have heard me speak frequently, or a careful reading of my printed discourses, will bear me out in the truthfulness of these statements.

And in holding the views above expressed, I have not felt that I was unfaithful to the spirit of my ordination, or in any way unqualified for honorably standing in a Methodist pulpit. My conception of Methodism has been that it is a large-hearted, loving, forgiving and praying organization rather than a rigid, dogmatic, churchly system, and hence I have felt that there was in it that tolerance or leniency of personal liberty in thought that could easily tolerate any views that might seem peculiar to myself, so long as I was in hearty sympathy with its great purpose and work. Owing to the widespread misapprehension in the public mind as to what I really do believe, I feel that it is but just to myself and to the Church to say that in the future I shall endeavor to so express myself as to guard, as far as may be, against

the possibility of being misunderstood, and shall continue, as best I can, to do the work of a faithful Christian minister."

A Committee of three had been appointed to confer with Dr. Thomas, and learn his views. This committee made a majority and minority report, the majority favoring no further action on the subject. To avoid a direct issue necessitating a trial of Dr. Thomas for heresy, for which the conference did not seem to be prepared, or did not desire to do, compromise resolutions were sprung upon the conference, and passed by a vote of eighty-one to nineteen. The following is a summary:

"Resolved, That, after careful inquiry, we are constrained to apprehend that much of the teaching and influence of our Brother Hiram W. Thomas, is at variance with Methodism, and detrimental to the interests of evangelical religion, and it is our judgment that Brother Thomas ought either to give to this Conference unequivocal assurance that such teachings and influence shall, so far as he can control them, be no more repeated, or he accede to our request to retire from the Methodist pulpit."

Immediately following the above resolution, Dr. Thomas' statement of views, as above quoted, was incorporated, followed with a long series of resolutions declaring the response inadequate on account of the doctrines contained therein inconsistent with the well known teachings of the M. E. Church, and which were calculated to spread dissatisfaction and alarm in the Church, concluding as follows:

"Yet in view of the pledges made by him setting forth his purpose as to his future teachings, and hoping that he will respect the judgment of his brethren now made known to him, and not desiring to cut short his ministry, which, however unsatisfactory in the past, we believe may be useful in the future, we deem it best, in the interest of charity and peace, to take no further action in the premises for the present."

A learned Doctor of Divinity once said: "Organizations are, I suppose, necessary; but they are always conservative, and will generally try to kill out their best friends, if they attempt a reform contrary to their ruling ideas." And this is true in the case of Dr. Thomas; as far as the conference dare brave public opinion, they went. It however, places the matter just as a prominent Methodist, when interviewed on the action of the conference, stated. Said he:

"I think it was unwarranted, and of a character not at all complimentary to the ministers. They did neither one thing nor the other. They were cowardly in their action, in that they did not prefer some charges, and either put him out or put him in."

The position of the parties presents a singular feature. They stand somewhat like two antagonists jealously eyeing each other, each endeavoring to secure the best position and force the other to unmask his strength and uncover his position, yet neither daring to begin the conflict. The fact would seem to be that both are uncertain about their position. The narrow bigotry of the church officials is restrained by the liberal sentiments of the age which have been imbibed by the laity and they fear the more, lest in preferring charges against Dr. Thomas and bringing him to trial, they will place themselves on record as opposed to all liberality and progress and bring on another Swing-Patton trial with a similarly humiliating sequel to the orthodox combatant. They fear the powerful intellect of Dr. Thomas and his popularity with the masses will, in case they push their persecutions, work harm to the Methodist church by driving away the liberal element in its membership. On the other hand, Dr. Thomas has "a larger hope for mankind," and had doubtless hoped, by working in and with the Methodist church, to have infused some of his broad charity and liberal Christianity into that church, even into the self-glorifying minds of its ministers. By his preaching and example he probably thought to elevate the standard of denominational preaching to the intellectual and spiritual demands of the times, that the church might keep step with the advancing march of the age. In so doing he has opposed himself to the fossilized dogmas of Methodism, has dared to think for himself, without allowing himself to be fettered by the theological thought-shackles of the blind, unreasoning faith of orthodoxy. He allows his intuitions to run ahead of his reason, and cannot be true to himself unless he does so. But in being true to himself, true to his intuitions, true to his heart and true to the purest principles of Christianity, he has placed himself in direct antagonism to the glorification of Methodism.

The members of the Conference, under all these circumstances, knew there was standing among them a man who was teaching, according to their belief, heterodox doctrine and yet they dare not fully bring him to trial. They hoped by imputations, innuendoes, by crafty maneuvering and strategic movements, they might "catch him with guilt"; but he only appealed for an enlarged liberalism and a more extended spirit of Christianity. He promised to "endeavor in the future to so express himself as to guard, as far as may be, against the possibility of being misunderstood."

It is clear to all in and out of the Methodist church, that Dr. Thomas is outgrowing the straight-jacket of sectarianism. The Methodist church, to be true to the cramping spirit of orthodoxy must bring him to trial for heresy.

On being interviewed on the subject, Dr. Thomas stated: "I submitted a paper to the Conference, giving in substance my views of religious doctrines, and expressed the belief that they were not disloyal to my vows. The Conference expressed its dissent from these, but they were not made the basis of any specific charge of heresy." Yet a Methodist writer states through the public press that "the trouble is, he (Thomas) seems to have no convictions of a positive kind—no settled opinions—no 'grip' on the foundations of faith. He magnifies 'doubt,' and engenders doubt, without building up the people in reverence for the Bible, or in any of

the essential doctrines which are held sacred by all the evangelical churches;" which criticism is apparently borne out by the Doctor's statements to the Conference.

What he says, or that he has doubts in regard to the theological traditions of orthodoxy are not so remarkable in themselves, but, coming from a Methodist minister, who is supposed to be settled in "the faith," who has been drilled and disciplined into the "belief" with an eye single to the glory of the Methodist church and the perpetuation of its dogmas and organization, they gain prominence. They challenge inquiry from his brethren, who must be honest, either admit his honesty and the truthfulness of his teachings, by accepting his enlarged views, or deal with him for preaching and holding doctrines by the church deemed heretical; and no kind of fencing can hedge the issue. The Church must accept him and his teachings or force him to move out and occupy a higher position. There is no middle ground.

The Woman's Congress.

The women of the present age, actuated by the highest and purest of motives, are taking a prominent part in the agitation of those questions that concern the world at large, and they are instrumental in doing a vast amount of good. The woman's congress which held a session last week in Providence, was a notable gathering of some of the noblest representatives of their sex in the United States. During a period of three days six public meetings were held, and fifteen papers read and discussed by members of the congress, on subjects connected with the moral, physical and intellectual well-being of women. Mrs. Kate N. Doggett, of Chicago, presided, and a correspondent of the Boston Advertiser says she made a most favorable impression, charming the audience by her genial and dignified manners. A paper read by her on Leonardo Da Vinci "showed thorough culture, and her introductory address a logical appreciation of the issues involved. Her words were well chosen, and her antitheses keen and clear, showing a brave hand upon the hilt, even when the blade was sheathed in flowers." Miss Anna C. Brackett read a paper on "Harvard Examinations as a Test;" Mrs. E. G. Turner on "Our Deadly Foes;" Miss Alice Fletcher on "Women's Clubs;" Mrs. Bristow on the "Status of Women in the Grange;" Mrs. A. M. Diaz on "Where Do we get Our Character?" Mrs. Emily S. Forman on "The Co-Education of the Sexes;" and last but not least came Prof. Maria Mitchell, of Vassar College, "who came to describe the solar eclipse at Denver with graphic and beautiful language, which must have satisfied every man fortunately present that the highest scientific attainment is compatible with true womanliness. Much praise is due to Mrs. Forman, who added interest to the proceedings by reading essays contributed by members not present, with the fine elocutionary power for which she has long been noted. Mrs. Gen. Lander and Mrs. Croly, President of the New York Sorosis, were on the platform. The reception of the Rhode Island Woman's Club, after the session on Thursday evening, reunited for brief words and greeting many long-parted friends. Mayor Doyle thanked the ladies assembled at the close for the benefit and pleasure the city had experienced through their presence. The sixth Woman's Congress then adjourned. Measured by its endeavor, it must be accepted as the broadest effort made for the advancement of a noble womanhood yet attempted.

Mind Reading.

There resides at Bloomington, Indiana, a gentleman by the name of D. O. Spencer who, it is claimed, is a most remarkable mind reader, and whose wonderful powers had never been exercised until he attended an exhibition given by the celebrated J. R. Brown, of Iowa, who is now traveling under the auspices of the Redpath Lecture Bureau. Mr. Spencer can find any object that a person may hide, and by taking hold of your hand, can tell your name and age. He has detected criminals, found stolen property, and given valuable information in reference to suspected persons. On one occasion he was met furiously by an individual on a bridge near a railroad depot. He came up to him and said: "Now, don't you I'm going to give you a test on mind reading right here. You stand on this bridge. I'll keep you between me and the moon, so that I can watch you and see that you don't turn around. I'm going to hide something between here and the railroad, and I'll stop often, so that you can't tell from the sound of my feet. Don't you look around, if you know what's good for you." After pretending to hide something here and there, Mr. Spencer took him by the hand and led him at once, and without any hesitation, to a spot about one hundred feet from the starting place, and feeling under the planks of the walk, found a button which he had hidden on a stringer. The individual looked at him in perfect amazement and exclaimed, "My God!"

When we see the wonderful exploits performed by mind readers, have we not good reason to infer that there may be thought-waves in the subtle ether that pervades all space, which under certain circumstances can make an impression upon the sensitive mind, the same as those delicate waves that produce a sensation of sound?

The address of Mary F. Davis in this week's issue of the JOURNAL, will be read with deep interest.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Flight of a Soul.

Here lies the worn out fetters of a soul, Held long in bondage, though It hungered in dumb agony For spheres beyond, for that unknown.

But yesterday a great white spirit came Called Death, and with a subtle key Unlocked the fastly manacle, and said, "Go back whence thou wast forged."

By no volition of its own, but like The air of heaven; light and free, And free, subtle and unconfined, A thing belonging to the highest plane,

Through realms of star dust blazing out Upon chaotic darkness, meeting kindred souls Blending and intermingling, in a moment, In voiceless joy at freedom infinite.

Then onward fled, drawn by One Power, Felt and obeyed, true as earth's compass Guiding it, Passed moons of Jupiter In still white circles moved, their crystal lights.

From unknown sources evermore evolved, Soft, luminous and beautiful, around This planet rolled, within One boundary of usefulness and power.

Through slumberous clouds that veiled Within their misty hearts electric bolts, That burning rent the heavens with sound, That echoing cast back their thunderings.

Crossed the sweet meteors track Of silvery light, slow melting out, Afar beyond the ether sea, That boundary which mortal may not pass,

The Disembodied Spirit.

To clairvoyant eyes strange pictures are opened. Around the ether's life like gleaming about a breath when they are awaking, cluster souls like his own, who sympathize with him, and whisper to him to feed the fire of his acquiescence, and who gather certain inspiration, a certain excitement, from that which surrounds his life.

What is the person after he leaves the body? A disembodied spirit, a being, with all the old tastes, and habits, and qualities, and everything that belongs to him as a character, simply minus that cage, that shell, which imprisoned him while he was here on earth.

Take the most perfect mirror, look into it, and you have a perfect reflection of your face; break the mirror, and while the cracks run in different directions, and it is shattered, look at yourself, and how irregular, how distorted, how imperfect, persons in this earthly life whose characters, dispositions and spiritual natures are perfectly reflected; but let the power of disease shatter that glass of life, and then look, and there are all its lines irregular, there are discordant manifestations, and you condemn the persons, perchance, simply because of the imperfections which that which has rendered them most unfortunate, and which, if you only understood, would bring out your pity and your sympathy.

EDITOR JOURNAL:—At a sitting with Mrs. Sarah F. Pritz, of Cleveland, Ohio, recently after being greeted by my old friends, D. A. Eddy, Bro. Crittenden and others, who had passed away since my former visit to that city, the control again changed, and the following communication was given, which tells its own story and conveys its own moral:

"O how terribly, fearfully dark! How dimly, dimly dark, it is here, where I have myself by my rash and unwise condition, I was bodily and mentally, I was forced by the thoughts of the people to do it. For a long time I had sat as a medium, and when I denounced and exposed Spiritualism, I was spurned by most of the Spiritualists, and those I expected to be my friends, turned treacherously against me, and it was more than I could bear. I now come to you because of your sympathy for me, and your kind words to me when I last saw you in the RELIGIO-PHILOSOPHICAL JOURNAL office, to ask you to help me out of this terrible darkness, which encompasses me like an impenetrable wall."

Louise Lateau, the Belgian Stigmata.

On invitation of the venerable pastor of the parish, I had the happiness, on the 15th day of last month, of attending the Holy Communion to Louise Lateau, the well known sufferer with the stigmata. Her home is situated about a quarter of a mile from the church, and is an isolated house on the road-side. On the way a gentleman preceded ringing a small bell, two others followed carrying torches, another supported an umbrella-like canopy over the Blessed Sacrament. A few other devout persons followed. Along the road many were kneeling, and when we passed, joined in the procession, so that by the time we reached the house, at the early hour of 9 a. m., the number was quite large.

Louise belongs to the Third Order of St. Francis, and lives in the paternal home with her two sisters. Her father died when she was quite an infant; her mother passed away about four years ago. When the children were young, the family was very poor, but at the present they are comfortably situated. The house is kept scrupulously neat, and adorned with tasty religious pictures.

Bois d'Haine has become quite a pilgrimage. I remarked that it must be quite a labor for the poor people of the Communione to Louise every day, but I was answered that it was not, as there were always priests from other parts to do it. The pastor gives only on Fridays. A splendid church in the Gothic style and cruciform has been built at Bois d'Haine. The altars are carved out of white stone. The stained glass windows behind the altar are of the most beautiful and brilliant colors.

To say the least, there is something peculiar in this phenomenon, stigmata. Will not some good medium investigate the subject, and report to the JOURNAL.

A Beautiful Incident.

We were told the other day of a beautiful and touching incident which occurred at the death of a little girl, who died recently in this place. Toward the last she refused to take medicine and expressed a wish to die. Just before death, she pointed upward, and called the name of a sister she had never seen, and who she had never met. Then turning to her father, she said, "I'm going to see mamma, and I'll kiss her for you."

The churches believe and teach that many persons in their dying moments, see the heavens open and the angels gathered around them. But when clairvoyants, by the hundred, declare that they see spirits conversing with the spirits of the dead, the church's teaching, it is all a pretense or a delusion, or the "works of the devil," or account for the fact in some equally senseless and illogical way, thus stultifying their own belief and teaching.

Dr. Arter deals the following blows at the witchcraft fanatics: How many have been destroyed for the supposed crime of witchcraft, can never be computed; seven thousand were burned in Treves by one bishop only. Nine thousand were burned in Wetzlar, one thousand in the province of Com in Italy. One bishop alone condemned eight thousand to be executed as witches. In New England, our own country, thirteen women and six men were hanged as witches, others perished by different methods. An old man of eighty years was crushed to death under a board laid with stone. Multitudes were thrown into prison, and puritanical teachings encouraged superstition.

Spiritualistic Convention.

The Squashanna and Chenango Valley Association, met at Binghamton, Oct. 25th and 26th. The weather being fair, everything went well and harmoniously. Speakers present were Lyman C. Howe, Rev. J. H. Harter and Dr. T. B. Taylor, of Wilkesbarre, Pa. The first day's session, Saturday morning, was called to order by J. F. Deane, president of the association, and which many took an interest. The afternoon session was called at two o'clock, and a conference of one and a half hours, then Lyman C. Howe was called on the speaker's stand for a lecture. He made some preliminary remarks of his happy moments then and there, to meet so many familiar faces on so important an occasion and on so beautiful a day, for their third annual meeting. He proposed singing by the choir and at the closing he entered into a semi-trance condition and spoke nearly two hours.

"We seek to advance the physical, social, intellectual, moral and spiritual elevation of all classes and conditions of humanity."

"We propose to do this by means of meetings, lectures, receptions, conversations, publications and all other methods proper to the purposes of this association." He was highly entertained by Brother Harter's discourse, which was highly appreciated and applied well to the subjects then discussed. He is full of wit and humor, and keeps his hearers laughing much of the time. All were so well pleased with him that they resolved to retain him here for one year, if the good angels can keep him here until the first of September, 1879.

Dr. T. B. Taylor followed Rev. Mr. Harter and took for his text a declaration, "I demand a future life." Dr. Taylor said a future life is a necessity, to unravel the snarls of this present life. If there be a God in the universe, he must be a just God. Very well, there are facts that prove that man is not built with bare bones, but with a moral nature, he possesses, therefore he must exist in a future state.

Sunday morning the meeting was called to order by President Deane. Rev. J. H. Harter took the stand and his discourse was founded on the text: 1 Timothy 1:10: When we shall come to be sanctified, let us have grace, that we may have dominion over our passions, that we may believe (because our testimony among you was believed) in that day, etc. Dr. T. B. Taylor followed. Both were very eloquent. Sunday evening there was a full house to listen to Mr. Howe who was not well and therefore did not speak. Rev. Mr. Harter took his place and spoke quite long on our progress. The same officers were re-elected for another year: viz. President, J. F. Deane; Vice Presidents, A. F. Macs, Mrs. A. G. Avery, Mrs. H. E. Barber, Mrs. Jane E. Peck, Binghamton, N. Y.; Secretary, E. C. Leonard; Assistant Secretary, Miss Nellie Butler; Treasurer, A. Hickcox. Many vice presidents were elected to co-operate with us, in all the adjoining cities and towns. Our next fourth annual convention will be held Saturday and Sunday, of September, 1879. Binghamton, N. Y. E. C. LEONARD, Sec'y.

J. Hucker writes: I desire to express, through your columns, my thanks to some unknown friend, for sending me a copy of your JOURNAL of July 13th, which I have read with deep interest, pleasure and gratitude. I had not seen any of your progress. The same officers were re-elected for another year: viz. President, J. F. Deane; Vice Presidents, A. F. Macs, Mrs. A. G. Avery, Mrs. H. E. Barber, Mrs. Jane E. Peck, Binghamton, N. Y.; Secretary, E. C. Leonard; Assistant Secretary, Miss Nellie Butler; Treasurer, A. Hickcox. Many vice presidents were elected to co-operate with us, in all the adjoining cities and towns. Our next fourth annual convention will be held Saturday and Sunday, of September, 1879. Binghamton, N. Y. E. C. LEONARD, Sec'y.

Mrs. E. W. Welch writes: Spiritualism cannot afford to ignore nor lightly esteem, the potent proof of the unbroken witness of the philosophical phenomena of the present day, that which which position it comes down to us through the ages! In its mystic guise, it has eluded the vigilance of that fearful inquisitor, the church, that would gladly blot out the testimonies, the grand promises which are being fulfilled in the present age; the wonderful miracles which find their counterparts in the home of the humble medium. And spiritualists, while illustrating themselves from the bondage of church and creed, should profit by the examples of the past, and having their spirit-eyes opened, should see and perceive, and with the spirit-ear hear and understand the vital truths whose echo now reaches us through the Bible, which we have read as through a glass dimly, but now discern its truth face to face, proclaiming the mediumship of Jesus of Nazareth, his wonderful healing power, soul-stirring eloquence, the incomparable illustrations or parables through which he taught and reached the comprehension of the people, and, finally, his martyrdom to the cause of Spiritualism.

Mrs. Cornelia Gardner, medium, writes: The JOURNAL has regularly made its appearance in my house, and has been a great comfort to me and mine, with its cheering words and its sharp criticisms on our mediums, as well as its faithful exposures of fraud and imitation that so long have kept our dear religion so disgraced and disreputable. Let knife and probe do its work. Let the incision be deep. The innocent that are wounded will only stand the firmer for the testing, and the great reformer and purifier will sooner be able to see his face reflected, when the testing is over. Oh, how much we need faithful, tried mediums. Those who will live the principles of our glorious reformatory faith. This is the preaching the world needs to-day, more than old effete theories or ranting speculations on reform. The still, small voice of a life well lived, makes music to all the rhythm of the universe, and its notes harmonize with all things; that life is divinely that is lived the purest, dearest well done, even in private, fall not in the great world where the books are finally balanced. God bless you, Brother Bundy, in all work of reform.

Woman's Work.

The first annual conference of the Illinois Social Science Association met in Chicago, on the 24 and 25th of October. Interesting papers were read by the President, Mrs. Elizabeth Boynton Herbert, of Evanston, Ill.; Prof. Lou C. Allen, of Champaign University; Miss Sarah B. Raymond, Superintendent of Public Schools, Bloomington, Ill.; Mrs. Mary Newberry Adams, Dubuque, Iowa; and many others. Mrs. L. R. Worden, of Cairo, Ill., made an appeal for the State Industrial School for girls at South Evanston, a most deserving charity.

PROVIDENCE, R. I., Oct. 11.—The Woman's Congress to-day elected Mrs. Kate Newell Doggett, of Chicago, President. Among the Vice-Presidents are F. S. Seelye, of Ohio; Martha W. McKay, of Indiana; Ellen Mitchell, of Illinois; Sylvia Goddard, of Kentucky; Mary Henderson, of Missouri; Lucinda H. Stone, of Michigan; Emma C. Bacon, of Wisconsin; Mary C. Peckham, of Minnesota; Julia M. Hunting, of Iowa; Alida C. Avery, of Colorado; and Carolina M. Severance, of California. Among the auditors chosen was Lavinia Goddard, of Wisconsin, and among the lecturers were Frances B. Willard and Carolina M. Brown, of Illinois; Margaret T. Longley and D. H. Beckwith, of Ohio; Sarah Burgo Stearns, of Minnesota, and Ellen Clarke Sargeant, of California.

New Hampshire has taken one step in the direction of woman's suffrage. Her legislature last week passed an act giving women the right to vote for school officers, and rendering women eligible for school directors, trustees and superintendents.

Continence says that good men love to speak well of all others. Can never happened to drop in behind a collection of saints on their way home from an evening prayer meeting, and overheard their conversation, we will venture to say.—Turners Falls Reporter.

John Humphrey Noyes, the founder and head of the Oneida Community, is a cousin of President Hayes, and the wife of Mr. Howells, the editor of the Atlantic Monthly, is his niece.

John Butterfield writes: I have no fault to find with the JOURNAL, it suits me to a charm, and as you request a renewal, I called on my spirit wife to decide the case for me. Question: Shall I continue the JOURNAL, or have done with it? Answer: "Continue the JOURNAL, for your friends and the good of the cause. The JOURNAL is doing a glorious work."

The Catholics. A bookseller at Wuerzburg has collected statistics of the newspapers of the different countries of the world, with the object showing the proportionate representation of distinctively Catholic opinions in the periodical press. It appears that Europe can boast of thirteen thousand nine hundred and sixty newspapers and periodicals, of which only about one in twenty-four, or nine hundred and thirty-seven, are Catholic in tendency. The largest proportion is shown by Belgium—one hundred and fifty-four out of two hundred and fifty. Great Britain has the largest number of Catholic newspapers, 43; only in Britain it is forty-two out of two thousand five hundred; in France, forty-two out of two thousand. All the Catholic papers in Paris can only claim six thousand subscribers between them; while the Times is said to sell only seven thousand copies in the whole of France. Germany exhibits the largest issue of newspapers, of which one in fourteen is Catholic; Austria, with a third of the total issue of Germany, shows one in thirteen. Here again the difference between the Protestant and Catholic Empire is very slight. Italy has one in seven; Spain, only one in eight; the United States has a single Catholic paper of eight thousand five hundred, somewhat more than Britain, France, and Germany together, of which one hundred and thirteen are Catholic; while the great Catholic continent of South America shows out of one thousand only eleven newspapers representing its dominant religion. Neither Africa nor Australia has a single Catholic periodical, while Asia has one out of three hundred and seventy-five.—Jewish Advance.

Julia H. Johnson writes: Your article in the last number of the JOURNAL, on a training school for mediums, is just the thing. I cannot express my feelings on the subject, so satisfactorily to myself, as you have done. I hope whenever the scheme is embodied in action, I shall be called as one of the pupils. I know there are true mediums in our midst, only waiting for the angel trumpet to call them into proper action. I believe that mortal agency must co-operate with the angel powers, in order for a further advancement of the glorious work of Spiritism in France. Germany are doing a good work toward purifying the ranks of Spiritualists. The frauds will hardly dare to look to you for a hearing, while genuine mediums will have all the more confidence, and the body at large far more faith than ever before in your ability to advance the cause. We are very much pleased with the idea, and I sincerely think it grows better and better all the time.

Wm. S. Jennings writes: Prof. Denton has been giving us a treat, by the way of a series of scientific lectures on Geology, The Origin of Life and Man, The Scientific Evidence of Man's Future Existence, and True Temperance scientifically considered—all beautifully illustrated. These lectures are highly spoken of by all classes. There is no reason why he cannot be kept at work in Iowa, Minnesota, and Illinois, for two or three months. His charges are very reasonable, and any one can, by going to the business men of his own town or city, get them to subscribe from \$1.00 to \$1.50 each, and thus soon raise \$75 for three lectures on Geology and \$50 for the last three named or by others they may wish. His expenses are to be paid while lecturing. He goes to New Jefferson, Iowa from here and thence to Ft. Dodge, Iowa. Spiritualists cannot afford to let him pass their towns, without at least two or three lectures.

J. Murray Case writes: You are doing a good work in your effort at weeding out fraud, in which labor you will be sustained by all lovers of truth. You should also be highly commended for the wisdom, fairness, caution, as well as firmness in prosecuting this very important task. It must ultimately in the overthrow of the "appliance of sense," and the "Punch and Judy box wonders," which have led into our ranks a gaping, credulous crowd, ready at all times to admit as genuine spirit manifestations the grossest fraud. It will give character to Spiritualism, and will start us upon the road to permanent growth, based upon strictly scientific facts, demonstrated by the best thinkers of the age.

LIST OF BOOKS FOR SALE BY THE RELIGIO-PHILOSOPHICAL PUBLISHING HOUSE CHICAGO.

WE ARE ALSO PREPARED TO FURNISH MISCELLANEOUS BOOKS...

Table listing various books with titles and prices, including 'Life Beyond the Grave', 'The Principles of Light and Color', and 'Hudson Tuttle's Works'.

Table listing various books with titles and prices, including 'The Apoecryphal New Testament', 'The Ethics of Spiritualism', and 'The Clock Struck Three'.

Agents Wanted. Business Cards. THE APOCRYPHAL NEW TESTAMENT. THE ETHICS OF SPIRITUALISM. THE CLOCK STRUCK THREE.

Physicians. THE MAGNETIC TREATMENT. Psychological Practice of MEDICINE. Would You Know Yourself Clairvoyant Healer.

THE MAGNETIC TREATMENT. Psychological Practice of MEDICINE. Would You Know Yourself Clairvoyant Healer. NORA RAY, THE CHILD-MEDIUM, A Captivating Book.

