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SINGLE COTIES MORT CHARS. 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 vocallst. 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 unrelishable, 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 unmortal sphere

fers

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 we've drank from the tide of the river that

And the day never smiles from his palace of light But we feel the bright smile of our God. We are traveling 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 overgreen 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. Cayler, that they wish there were "ten thousand such men singing truths into the hearts of the peonle.

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 ca-pacities, 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 rap-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 noem 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 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 Harmonial Philosophy first took root. It was said by my dear compan-ion 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 hear the sound of his own voice in a public meeting. They were read by a noble souled, sweet-voiced were read by a none-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 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 saint, Lucretia Mott, and her friend, Elizabeth Cady Stanton. And in the spring of that same year occurred another great event which signalized 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,

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 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 Unristian soil. She referred to Luther, Jonathan Edwards, and many prominent teachers in theology, who announced some of the most shocking opinions with re-gard to the character of Deity—the reveng-es 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 comnanv 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 Testa-ment put into a book by themselves, and then put that book into the hands of chil-dren 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, sensi-tive, modest, motherly women 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 lodgement 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 progrees 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 cliques, 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

fibre 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. said, What has grief taken away from me? Said, what has grief taken away from he? 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 a joy to my neart. I neard not ner light footstep 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 Browidence day after day and grief amou 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 spirit. Infough an the tark hours I have gained spiritual and physical strength by this thought. And so let us pled on, for we know the mountain top shall be reached.

eyond the realm of broken ties To fill 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 eves upon me shine. As from a being glorified, Till 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 hand of our God, this the home of the soul Where ages of splandor eteraally roll---Where the way-weary traveler reaches his goal, On the everyroon mountains of life.

Our gase cannot sear to that beautiful land, Bat 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 hely re-10000.

When our spirite were torn with temptations and woos.

THE DAWN OF REDEMPTION. See them go forth like the flood 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, Groan as they gaze 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; Fhine is the goodness o'er everything holy,

Thine is the mercy to plty our wae; 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 commo tion?

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.

and is making its wa r 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 elo quent 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 to Soul." 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 connect-ion 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 Sorosismeaning an aggregation-the fruit of many flowers. Sorosis lives and flourishes, and has attracted within its limits and influence some of the most talented, accom-plished 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 this 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 assem-bled 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 this great movement. This woman's congress is a direct and legiti-mate 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 broaght these women to-gether. 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

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 harmo-niously organized man, justice is lovely and injustice is hateful, whatever speculative notions he may hold in regard to the future or to he origin of things. But surely the mor-al sense must be elevated, expanded and in-spired by the knowledge that our moral ed-ucation is not alone for this little precarious span of mortal life, but for an unlimited ex-istence under birther conditions then each istence under higher conditions than earth presents. Omitting all recognition of our psychical nature, the ethical student must ways fail 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 in-finitely 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 re-lations to an Infinite Spirit. This view is not inconsistent with Theorem; for if matter

and the second second

THE PROBLEM OF EVIL AND MORAL RESPONSI-BILITY.

BY SELDRE J. PINNEY.

CONTINUED.

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. So intimate is the relation of the individual to mankind, that no one person can rise very high without taking all mankind up with him. And thank God it is sol He cannot rise clear out of sight on the far-off mountains of personal ambition. Here is his wife on his skirts, and there is his child on hers; and there are his friends and neighbors; and here is the nation, and on the skirts of the nation all the other nations cling. So intimately related with one another are we, I believe, that, although evil and sin and injustice may be overcome by the eternal laws, yet they produce temporary had effects upon us. We stand so related to this moral law that it holds us responsible for the elevation of the world.

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. Hence it is that I do not find in this kind of moral agency any excuse for this gross spirit of condemnation which would put its iron heel upon man, crushing him into dumb despair. Nations as well as individuals are in this really accountable to each other, not merely for the direct influence they exercise in a tangible form upon each other, but for the intangible influences, the secret pulsations of the inward life. And rarely ever does a pulse of the lower nature come storming over my bosom, that I do not fear and fairly tremble lest it may go through some other bosom and carry with it the direct moral consequences. We should learn that the subtile, unacted passion casts its terrible shadow upon society and the world, and fills its victim with sorrow. And am I not quite right in saying that man is not so entirely the victim of his own misdeeds, but he is the victim, also, of social imperfections. You and I are responsible for these imperfections; and to each of us Nature puts the question : What have you done to raise society above these influences-to elevate men above these tendencies that make murders, build your state-prisons, and create the necessity of war and devastation of hearts Aye, subtile and sacred are the moral relations of this world.

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 demonology. The fashionable and the 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 gar. ments with the filth which they refused to help clean out from the channels of society, which will pour their murky waters through their consciousness. And they, too, shall feel the agony resulting from their non-sttention to their social and universal relationships to mankind and to hisSpiritualism and its "Atlantic Monthly" Critic.

BY WILLIAM EMMETTE COLEMAN.

"Errors like straws upon the surface flow: He who would search for pearls must dive below. -Drvdm.

"Tis elander, Whose edge is charper than the sword; whose tongue Outvenous all the worms of Nile."

In the October number of the Atlantic Monthly sp peared a remarkable article, entitled "Certain Danger-ous 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 out-line the consequences in the domain of religion. It vivdly depicts the widespread laxity of belief in theological matters, and essays to formulate the consequent of fects upon the morals of the people. That portion of the anti-theological world to which the most space is devoted, and which receives from the unknown author the most sweeping condemnation, is the class of minds

The article fairly bristles with inaccuracies and misstatements respecting Spiritualists, their beliefs, char-acter, and practices. Appearing as it does in one of the leading American periodicals, and being characterized by a plausibility of expression that, with those super-ficially acquainted with the subjects treated,—to which category the author must undoubtedly be assigned,-is likely to pass current for substantial verity, it be-speaks a careful sifting from the spiritual press, in or-der that its exaggerations and distorted statements may be corrected, and the claims of Spiritualism placed in a proper light before the public. It is proposed here-In a proper light before the public, it is proposed here-in to present a few random thoughts upon some of the specifications urged against our philosophy and its ad-herents, leaving it to able and more competent pens to deal with the animadversions as a whole in a manner

commensurate with their merits, or rather demerits. The first thing engaging our attention is the persist-ent effort to depreciate the intellectual status of the Spiritualists of America, between whom and the Chris-tians, 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. Such an assertion like many another analogous one with which the article teems, is signally demonstrative of the paucity of information possessed by the writer upon the subjects involved. Any one at all familiar with the standard of intelligence in Christian, freethinking, and Spiritu-alistic circles, in the several portions of our country, must be aware that, taken as a class, the Spiritualists are as well-informed and as mentally active as any of the other branches of theologic, or anti-theologic, thought; indeed, it can scarcely be doubted that the average Christian grade of intelligence is inferior to that of the average Spiritualist; while, as regards the spiritual-istic and freethinking classes, the honors are about evenly divided, neither, methinks, being able to claim,

in truth, much pre-eminence over the other. It is likewise charged that with the Spiritualists pre historic 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 so termed is but a higher division of the natural, acting under general and immutable laws, the application of the exression supernatural is without point. Moreover, it l becomes a believer in the supernaturalism of Christianity to denounce as relics of prehistoric savage thought the belief in the watchful guardianship and loving care of our departed friends and relatives Chris-tianity from first to last is based upon ideas, thoughts,

body of spiritual oration and ministro the boundary ests of mankind, and quivious of a respect for whith, law, justice, or decencer. Since assortions with the sem-onstrate the absence of all regard for trate or instice on the mart of their caluminator.

We have seen how lacking in exactness are the statements of our critic in denunciation of Spiritualists; ments of our critic in denunciation of Spiritualists; and it seems, that, even when adverting as points in their favor, the same inaccuracy and extended to 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 underschood. As examples of the latter, notice the following extracts: "They have astronger impulse to propagate their sentiments than is manifested by any other class in our country at pre-ent, and have more enthusiasm and self-sacrifice for their cause and objects they need who have have here in the secole who here in the secole who here in the secole who have here in the secole who here here in the secole who here in the secone who here in the secole who here in the se their cause and objects than the people who hold bet-ter doctrines." "No other class is at present so successfully educating the people of this country. They are positive and aggressive, and have a certain power of enthusiasm or affatus which no other class now possesses." Sorry are we, in fact, to be compelled to deny the truth of these allegations. From the bottom of our heart we would that they were literally true! but our nears we would that may were metally that our every Spiritualist knows otherwise. So far from the superabundant enthusiasm and self-sacrifice with which we are credited, the apathy and indifference of which we are created, the aparty and institution of Spiritualists as a mass --there are many noble exceptions of course--is almost proverbial with us. If the great body of Spiritualists, numerous as they are, had even a tithe of the devotion and enthusiasm for the cause they represent, that is manifested by the Christian workers in our midst, both Catholic and Protestant, a revolution in theology and in sociology would be in-augurated that would speedily shake the now-dominant supernatural orthodoxy from its tottering throne, and usher in the era of Naturalism, Freethought, Free Speech, and Brotherly Bove.

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-atrokes of the most indifferent champion, even, of those so unjustly assailed. Fort Leavenworth, Kan.

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 over found engraved on a copper plate in Hebrew among the ruins of an ancient Italian city, it is as con-temptible 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 1. D. 29, which agrees not only with the ancient authorities, but with recently dis-

covered 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 Evan. gelists, 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 Sth of April, and I doubt if any respectable authority ever fixed it as early as March 27th. The document makes Annas and Caiaphus high priests

at the same time. This is a gross historical error. Annas

of Jesus, who was born at Bethlehem about 106 B. C. Being the son of a betrothed maiden named Miriam (Mary) by Joseph Panders. By the power of a charm stolen from the Holy of Holies be cured lepers, raised the descend wreaght other miracles. Wherefore he was applied by the elders of Jerusalem, scourged, corrected with thoms, and by order of the Sanhedrin stoned to death and hanged on the day before the Pass-over and the Sabbath, in the reign of Queen Alexandra, about the year 15 B. C. "Death of Simon Kephs on a tower in the city of the Nazarines about 30 H. C. How and why the Romans changed 'Kephs' to 'Petros.' of Jesus, who was born at Bethlehem about 106 B.C.

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changed 'Kephs' 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 prob-ably as great as that of our four Gospels. The Rev. John Pye Smith, in a controversy with Robert Taylor, about 1880, claimed it as a crowning proof of the exist-mer of Jerme Chain T. H. Boshier also refers to it for ence of Jesus Christ. J. M. Peebles 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 negativing the whole story of a crucifixion under Pontius Pilate. SCHOLASTICUS.

Interior Bodles.

BY NORMAN LEANDER.

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 mate-rial 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 condi-tions 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 phys-ical 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 the peculiar internal organism. This interior body in man derives from the soul a formative consciousness, which enables it to build up an external body resem-bling 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 continned 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 ele-ments which are essential to life and hence they pass out of the body very early. This doctrine of a spiritual body on which the exte-rior is modeled, was held by the ancient mystics and philosophers, and is frequently referred to in their writings. It is specifically stated by the specific Paul, who declares: "There is a natural body and there is a spiritual body." 'This spiritual body is composed of re-fined metter houset forether by a beautiful combine. fined matter brought together by a beautiful combination of spiritual forces, which contain more elements and power than are absolutely required for the produc-tion 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 corres-pond 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 external, they succeed in the interior, although the most perfect success results from the harmonious action of both.

fory. No sublime lady is safe while a sinner crawls.

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 indexpoints all around him. But as he deepens, the questions are more loudly put: What am I, and whence ? whither ? in what relations do I stand to the world? And what is the consequence? A larger area of intellectual freedom. How much intellectual freedom has the miner, who, with his pick and shovel, ignorantly tosses up the fossils of entombed 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. What is the era of that man's intellectual freedom? Here is the point. He is responsible for its enlargement, and he takes the consequences of the neglect of that responsibility in intellectual darkness. He is made to be a master. "He is made," as it has been said of man, "to be a king among conditions-a master of Nature's savage energies." With these clouds, and stars, and lightnings, overhead-with earthquakes and cracking continents under him, he is formed to be a master of the crude, untamed forces of the objective world. He is those elemental savage forces, organized into moral self-determination.

Man is greater than any or all his conditions. These conditions are circumstances; he is a circumstance, but he is also a centerstance. He is those circumstances embodying the centerstantial power which makes them circumstances. He is a microcosm, and I argue the question of moral freedom from that point also. Man is whatever the world is. If he be an immortal, he is a microcosm. If philosophy be a possibility, he is a microcosm, and hence his sphere of moral possibilities is vast as the empire of the stars. Man is not an object of Fate; he is Fate itself, organized. He is not merely under law, but he is law; he is law srisen into self-cognition and volition.

All the energies of the cosmos were embodied in primeval 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 grandcurs-of manhood, angelhood, Godhood. The world had found its king. No more should her savage powers run loose and wild in river, ocean, and clouds. This spiritual king-Reason-approached with chains of light to bind the untamed forces of frost, and fire, and lightning. There was a stronger lightning. There was a stronger lightning in man than in the clouds. There were hotter fires in his bosom than in the heart of the globe-fires of God, from which all other flames have kindled, and which, streaming through the clouds, and brighter than the sun, lights up the pathway toward the throne of Infinite Power.

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. And shall not, then, this sacred Reason also fully subdue and harmonize. society? Shall it gain more mastery over "matter" than over thought? Bhall it chain the lightning of clouds, and not also the lightning of the passions?

One day the New Era will be fully come, when Reason shall master human life-s day in which man's thought and the Divine Will shall coalesce, to bring the age of peace, plenty, and happiness. Let us hail, by consecrated thought and rejuvenated life, this coming morning, whose dewy light is already kissing the sentinel clouds with its early beams.

(To be continued.) Copy-right by B. Tattie & G. B. Stabbins, 1978.

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.

and dogmas having their origin in prehistoric ignorance; its superstructure being composed of a number of "survivals in culture" whose ultimate origin antedates authentic history.

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 equaled by their scorn for history. Two equal-ly misleading statements are here voiced: that Spiritu-alists contemn scientific investigation and scorn the teachings of history. The unfairness and perversion of truth manifest in these affirmations are only equaled by their absurdity. Spiritualism courts scientific investigation,--has ever done so,--and numbers within its plethoric ranks many of the most eminent names in science, whether in physics, psychology, or mathemat-ics; while the bold assertion of its contempt for histoy, is meaningless, and unworthy of a moment's consideration.

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 storynewspapers." How our authors became aware that female Spiritualists constitute the bulk of novel-readers I wot not; certainly, till our veracious fabulist so informed us the world had never so surmised. The assertion is flatly made, and we as flatly deny it. It is un true; and every intelligent observer must be aware of its untruth. No doubt exists that the preponderance of the fiction-readers are of the Christian elements. Are not the publishers of the most widely-circulated story-papers orthodox Christians' Bonner of the Ledger is a Presbyterian, with orthodox clergymen as regular contributors, and Street of the New York Weekly is Superintendent of a Baptist Sunday School; and both these papers, with the others of lesser note, advocate Christianity editorially from week to week, while the stories they publish are almost without exception in the interests of Christianity and by Christian authors. This palpably evidences the bulk of their readers to be of that school of thought, even if that fact were not patent from careful scrutiny of their respective purchasers and devourers. The same holds equally good in the matter of novel-reading in general, as all know,

As nearly all Spiritualists are Theists, recognize the immanence of the Divine Being in Nature, we can readily perceive how far from the truth is the aver-ment that Spiritualists possess no religion, "as they do not worship or revere 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 assoverations. 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 wide. spread prevalence of licentiousness among its believ-ers, our critic is fain to acknowledge that but little imcrease in sexual vice has been occasioned by the propagandism of the class of thinkers under review. Although he tells us, and this is as untrue as the many other slanders fulminated by him against Spiritualism other statuters full mater by that against spiritualism —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 he is compelled to admit that it " has not yet resulted in any great increase of concrete immorality, except the immorality of worthless talk, incessant, universal, and interminable." "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." Note that this is a broad, general statement including in its operation all, or nearly all, our lecturers and orators. A viler slander was never circulated than this impeachment of the character of many of the best and truest, the most highly respected and the most upright and conscientious men and women of America --- men and women whose characters for nobleness of soul and purity of thought and life, will compare favorably, to say the least, with that of their anonymous slanderer. Because a few persons calling themselves Spiritualists are radical and extreme in their denunciation of existing abuses in church, socie-ty and state, and impatiently demand the most sweeping changes at once in the constitution and structure of society, is there any justice in classing the whole

was high priest from A. D. 12 to 21, and Caiaphus from A. D. 23 to 36.

It also makes Pontius Pilate governor of "Lower Galilee," i.e. the region about Lake Tiberius. Herod Anti-pas 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 es by fire. As already stated, by the burning of the very ancient Loraine Museum at Nancy, antiquities which cannot be replaced, have been destroyed. A few days later, the Archbishop Palace at Bourges was burnt down; and here highly precious manuscript and an-tiquities 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 Latour D'Auvergne, 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 guilty of disturbance and repemon against the gody power of Tiberius Augustus; Emperor of Rome, for high treason, condemned to die on the cross by the de-cision of Judge Pontius Pilate and approved by our master Herod, representative of the Emperor in Judes, 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 smalled King of the Jawa shall be taken out of 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.] 783."

The forgery of this document is betrayed by the ex-pression "23rd day of the Ides of March." There were but seventeen 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 as far back as the Ides could go. The 28d, 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 hrist 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 be-fore. As if the former could be misiaken 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. Ev-ery intelligent Jew knows that. Was it then a mere mistake of the Synoptics? No, it was a fletion. They could not be mistaken on such a point if they were

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 dis-grace. 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 he was condemned for sorcery and deception and was stoned and hanged. This Jesus, the Talmud says, lived in the reign of Alexander Januons (106 to 79 B. C.) Celaus, who wrote against Christianity about A. D. 200, refers to this same story. It is also alluded to by later Ohristian 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 Sesker has for the first time rendered the Latin into English, and it is published in tract form, price 10 cents, with the following title: "REPHER TOLDOTH JMOHU: THE BOOK OF THE GENER.

ATION OF JESUS.

"First English translation of the ancient Jewish story

Great is the consciousness of right. Sweet is the an-swer of a good conscience. He who pays his wholehearted 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 alto-gether without kindly human sympathies. All gener-ous 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 whenev-er 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 caim confidence of one who feels that he has not lived idle and useless, out with hope-ful heart and strong arm has battled for the best.— Tohn 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 Revolu-tions 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 strongthan his understanding, that he may direct his benevolence, and to exhibit to the world the most beautiful specificle the world can behold-of consummate virtue guided by consummate. talents.-Sydney Smith.



RELIGIO-PHILOSOPHICAL JOURNAL. OCTOBER 36, 1878. that, to our mind, in the face of the very pointed evidence against him they are of extremely little value; and we strongly sus-pect that if matters are allowed to remain \$5 10 \$20 perday at home. Samples worth \$5 free address Brizeou & Co., Portland, Maine. Our Nonng Lolks. CHICAGO & NORTH-WESTERN REALLWAY, The Great Trunk Line between the East and the West. THE spirit is evolved by the physical be-ing, 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 mo-GOLD Any worker can make \$13 a day at home. Costly Outfit free. Address Taus & Co., Augusta, Maine, THE COMMON HOUSE FLY. as they are Mr. Williams will find very few indeed, even amongst those who have It is the oldest, shortest, most direct, convenient, comfort-sbie and in every respect the best line you can take. It is the greatest and grandest Hailway organization in the United States. It owns or controls 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 ments that he drops his image down into our souls, and if we would oft feel the as-surance that he is being mirrored in our 25 Styles of Cards 10c., or 18 Best Chromos 10c., 24-11-25-16cow BY "BUG." I imagine most of our young folks are on 2100 MILES OF BAILWAY hearts, we must seek the golden hours of silence. There we shall obtain our deepest \$10 TO \$1000 Invested in Wall St. Stocks makes fortunes every month. Booksent free explaining everything. Address BAXTER & CO., Bankers, 12 Wall Street, New York. better terms with this interesting little fellow than with any other insect in existence; PULLMAN HOTEL CARS are run alone by it through and sweetest thoughts, our strongest aspira-tions-there we shall renew our hopes of or ought to be anyway, if this friendliness is met half way. What an affectionate little CHICAGO AND COUNCIL BLUFFS! his fast and trusting friends-he owes it indeed to the Spiritualists of Great Britain, immortal life, and feel grace divine failing gently into our inmost being.-W.C. Waters. indeed to the Spiritualists of Great Britain, and of all the world—to wipe away the dis-grace if it be possible; he owes it especially, we think, to the British National Associa-tion, 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 con-scious 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 Séance Committee or the Research Com-mittee of that Association, to act as judges 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 No other road runs Pullman Hotel Cars, or any other form of Hotel Cars, through, between Chicago and the Missouri River. So may it be with the glimpses we catch of the future. If we refuse new evidences, if we reject 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 add-ing new and stronger lenses to his instruhe waits outside until the barrier is remov-The state of the PIANOS Anather battle on high prices. RAGING ed, or some loophole found through which he can enter and once more enjoy life. For See Beatty's latest Newspaper full ying PIANO or ORGAN. Readman they do enjoy life hugely and heartily, these small and numerous neighbors of ours, of-ten getting so brimful of excitement that WARD, F. BEATTY, Weshington, N. J.ORGANS ing new and stronger lenses to his instru-ment, look earnestly through our improved, enlightened, strengthened reason, the light may be larger and brighter, and the revela-tion fuller and clearer.—S. C. Waters. they dash madly about the room and end by a long buzzing slide down the window pane, ANNOURCE MENT. THE VOICE OF ANGELS-a semi-m nihly paper devoted to searching out the principles underlying the Spirite usl Philosophy, and their adaptability to everyday life. Ed-lited and managed by Spirite, now in its 3rd vol., enlarged from 8 to 12 pages, will be issued as above at No. 5 Dwight st., Boston, Mass. Price per year in advance, \$1.65; less time in proportion. Letters and matter for the paper inust be ad-dreaded as above, to the undersigned. Spectrum copies free. 20-2217 D. C. DENDMORE PUBLISHES 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 mittee of that Association, to act as judges St. Louis Journal: Perhaps it's wrong to or meditators between him and his accus go fishing on Sunday, but if fish are wicked enough to bite on Sunday they should be ers. Mr. Williams knows that in their strange room they will inspect every article. there in succession, beginning with the shin-iest and handsomest. How this may be 1 don't know, for they look as much alike as hands, if he has been the victim of a false made to suffer for it. accusation, his cause and his character will be safe. Let the committee take all the As spirits are fallible, their communicaevidence on both sides, and give their decis-ion to the world. If Mr. Williams is held so many peas, and it is next to impossible to tions must be received as such, and subjec-IT COSTS NOTHING! keep track of one long enough to see where ted to the test of reason. As there are all to have been guiltless he will have suffered To try our organs, as we send one to any addression ten days trial and refund freight if not purchased. Solid wainut cases 12 stops, 2 3 5 sets of reeds. he goes. It would seem as if such jolly grades of spirit intelligences, there necessanothing, but will have gained immeasur-ably, in the sympathy and esteem of Spirit-ualists everywhere; whereas should he hesitate to submit his cause to some such impartial tribunal, he will be justly held as cell-condemned scamps as these ought to be good company; ily are all grades of communications, and 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 PRICE \$71 Elve years' warranty. Direct from the factory. their origin does not confer upon them value. ALLEGER, BOWLBY & CO. talogue free. WASHINGTON, NEW JERSEY. ENTERING the house of one of his congre-gation, Rowland Hill saw a child on a rock-ing horse. "Dear me," exclaimed the aged minister, "how wonderfully like some Christheir fun too far, like a good many people, Catalogue free. 24-4-26-3 self-condemned. capering about and tormenting us when we But if the charge against Williams shall be held to have been established—what then? We sorely regret to have to discuss 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 be-sides being a little obtrusive in his atten-ALL GOOD tians. There is motion but no progress." Its Omaha and California Lim is the shortest and best route between Chicago and all points in Northern Illinois, Iowa, Dakota, Nebraska, Wyoming, Col-orado, Ulah, Nevada, California, Oregon, China, Japan and Australia. Its CHRISTIANS such an alternative in the case of one whom we, in company with others, have, hitherto A SINGLE human form is a perfect organ-ization, representation and reflection of all sides being a little obtrusive in his atten-tions occasionally, and giving careful house-wives some extra trouble, very little else can be urged against him. Some "people gravely maintain that he can, when occa-sion 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, flar-ing at the base, and canable of being packed 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 gnilty of fraud. There has been all along too ready a disposition to white-wash tricksters, to scour the world for excuses, and to overlook past offences, however heirong. We do not USE the lower compounds in nature.-Davis. TWIN BROTHERS YEAST. Chicago, St. Paul and Minneapolis Line 25-6-12eow Is the short line between Chicago and all points in Northern Wisconain and Minnesota, and for Madison, St. Paul, Minne-spolis, Duluth, and all points in the great Northwest. Its THE spirit after death remains identically the same. It has only cast off the body as a Turkish, Electro-Thermal, worn garment, or stepped over the thresh-hold from one room to another. Every La Crosse, Winena and St. Peter Line Is the best route between Chicago and La Crosse, Winons, Rochester, Owatonna, Mankato, St.Peter, New Uim, and all points in Southern and Central Minnesota. Its Sulphur, Vapor, and other Medicated thought, emotion, feeling remain the same. mouth is mercey a thickset, heany tube, har-ing 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 probasis; and headdes, whenever The scars of wrong doing are not oblitera-ted, ignorance is not enlightened, and the light of culture not obscured. The holy past offences, however heinous. We do not speak of doubtful cases, where the charges BATHS, Green Bay and Marquette Line Is the only line between Chicago and Janesville, Watertown, Fond du Lac, Oshkosh, Appleton, Green Bay, Escanaba, Ne-gaunce, Marquette, Houghton, Hancock, and the Lake Su-perior Country. Its FOR THE TREATMENT OF DISEASE. have come from designing enemies; but of loves and friendships are not lost, but are refined and intensified by death, and our spirit friends actuated by them, become our cases where the imposture was beyond all AT THE reasonable doubt. In such instances we hold GRAND PACIFIC HOTEL, - CHICAGO, it to be the duty of every Spiritualist, who is jealous for the untarnished reputation of Freeport and Dubuque Line Entrance on Jackson street. watchful guardians. In the past three years over fifteen thousand persons have been successfully treated and ourcd of the various diseases peculiar to this climate. Our appliances are first class in every partic-ular. We use electricity in all forms with and without the bath. These baths will prevent as well as cure discuse when properly taken. Try them and be convinced. Is the only route between Chicago and Eigin, Rockford, Free-port, and all points via Freeport. Its pointed proboscis; and besides, whenever they alight on an upright wall, it is with the head downward, while the house fly al-ways alights with the head uppermost. his cause, to shun all Spiritualistic com-On every hand are to be seen the evidencmunion with such men. After reasonable evidence of repentance they may of course Chicago and Milwaukee Line es of intellectual and spiritual expansion Is the old Lake Shore Route, and is the only one passing be-tween Chicago and Evanston, Lake Forest, Highland Fark, Waukegan, Racine, Kenosha and Milwaukee. and elevation, declaring trumpet-tongued, that man can neverstand in the future where be forgiven; but they can hardly again be trusted. To reinstate them, to restore them DB. G. C. SOMERS, PROPRIETOR. Now a minute for a look at our fly's eye. he stood in the past. again to favor and confidence, as though the offence were of the most venial discription, 2125 10 Most of you probably know that flies, in SPIRITUALISM is the Science of Life; by

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, Let us see. If you take a sneet 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 at a group of the start or the repreof a fly would be six-sided 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

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 re-pudiated. Spiritualism must, at any cost, portion of this perpetual task of our species. -Whevell, WHILE sin and evil are results of imperfection, of accidents or unfortunate conditions, in imposture, they will henceforth be

which is meant the knowledge of man phys-

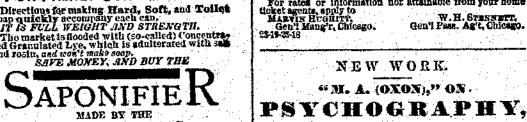
ically, intellectually and spiritually. Its modern acceptance rests on this proposition ; Man is immortal, and the spirit can, under

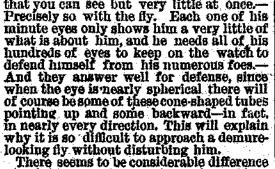
certain fixed and determined conditions, communicate with their friends on earth.

In the discovery of truth, in the develop ment of man's mental powers and princi-

ples; each generation has its assigned part; and it is for us to endeavor to perform our

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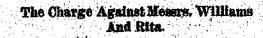




of opinion as to the actual number of legs owned by our fly. For all that the flies are so plentiful, and notwithstanding the num-erous chances one has to investigate them, I have been seriously assured that each one A nave ocen seriously assured that each one possesses eight; and others again, are ready 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 microscore and a very fine one it is

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 dis-tributed on the tips of the fine hairs cover-ing the pads sticks the fly, for the time be-ing, to whatever he walks on. Since doc-tors 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 through the mouth, how curious his wings are, with hollow veins and with each vein and space numbered or named, where files go in winter, and how they live when just batched, 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 besick much oftener than now happens,--Christian Union.



Every honest Spiritualist will read with shame, sorrow, and indignation the news which comes to us from Holland, and which which comes to us the treat 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 Lon-don has ever been; and now the movement is conduized and humiliated by the allegation that he in whose honesty Spiritualists gen-erally, if not universally, have implicitly condided, has been vile enough to attempt to swindle some of his warmest and most generous friends. And what does Mr. Will-iams himself say to this most frightful charge? He has his explanations of course, but we deeply regret to be obliged to say

sounned by an right-minden men, as objects -deserving their real pity, certainly—but equally meriting their indignation and dis-gust.—Spiritual Notes, London.

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

is simply to encourage others in a resort to

similar deceptions. Against a recourse to this, it may be, good natured but neverthe-less most mischievous, policy we have gratefully recognized the consistent efforts of the Spiritualist; and in this journal, too

BOOK BEVIEWS.

GILES & CO.; or Views and Interviews Concerning Civilization. ByOrpheus Everts, M. D. In-dianapolis: Bowen, Stewart & Co. 1878. Chicago, sold by Jansen, M'Clurg & 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

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 Or-atory; The Orator's Wife; Civilization a Failure; Capital and Labor; Insanity; The Bishop; The Social Evil; The Search; Mind and Body; Editorial; Parson Adams; Christ-ian or Pagan, the author takes up civiliza-tion as it is, presents its different phases, penetrates and exposes its shams, and pres-ents material for thought and incitements towards a higher civilization, where gilded counterfeits will have no place and only true worth will pass current. 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 trowsers 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 88 8 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 fawn, Nobedy '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 civil power, destroy him. The spirit of a curse power, destroy nim. 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 desuntconscience subservient to religious despot-ism. Tyranity breeds tyrants, and person-tion brings forth wolves that at last turn and devour the wounded mothers who bore them.-Clarke,

nence exc na pr ity, every one is held to the results of their own actions, and receive their just deserts, either here or hereafter.

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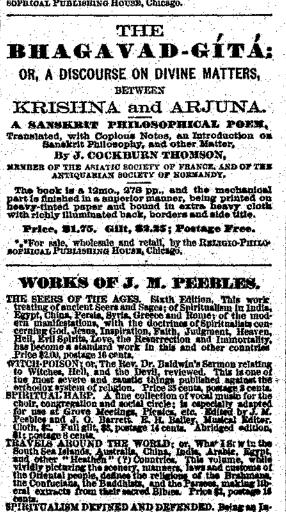
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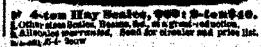
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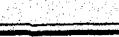
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CHICAGO, ILL., OCTOBER 26, 1878.

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. Most of the long line of descendants of sectarian parents naturally accept the views and embrace the dogmas to which their ancestors have given credence. And why? Not only on the ground of mental heredity is this true, but is likewise a natural result of the educational effort to indoctrinate them therewith. They are reared under the influence of the dominant dogma. They are educated from the earliest childhood in the faith, drilled, disciplined and schooled under its influence. The Bible is read, family prayers are said, blessings are asked at meals, Watt's hymns are sung, and denominational books and papers read in their presence. Their attendance at Sabbath school is regular, and books and papers calculated to keep alive the impression are added to the serio-interesting exercises of the school. In this way the child grows into the church-is educated into a belief in most unreasonable vagaries, and prejudiced against any and every form of belief which differs therewith. 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 knowl. edge 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 scittly which an upselfish devotion to truth and humani. which an unserned devotion to truth and a durate ty can kindle. Evolution is God's method of ope-rating in the material world, and, in a qualified sense, in the moral; but it can perform no vicari ous 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 sapping the very foundation of morals. Every civil-ized community is scourged by some devouring evil which invites the organized resistance of good Through their agency the work of social ion goes forward, and they are without exevolution g ouse if they fail to put forth their endeavors."

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 concealtheir 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 drik in the streams of inspiration which are poured out through mediums and lecturers; should have the benefft 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 In-

partment of life, but especially is it true

vestigation. 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 Spirltualism, 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 themelves 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 | ly showed its approval with applause. On not afford any plea for escape from the ob- | Sunday night Dr. Thomas preached in the ligations 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 offeredto 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 revealments.

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

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 liberalism, 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 out 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 the characteristic of all savages, whose minds have no bigher exercise than following a trail through the wilderness. Dr. Fowler jumped from this premise to the conclusion that the in-terest secular papers took in a minister was an ab-solute measure of his orthodxy. If the secular papers were friendly to a minister, they being on the side of the levil, 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 newspa-pers had spoken highly of his character and abilities, it would be the duty of his bretheren to depose him from the ministry without taking furth-er testimony. When Dr. Fowler enunciated his simple device for detecting heresy he was greeted with applause of the most vehement and protract-ed 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 "Did you notice Thomas?" "How red Thomas turned!" "That's the truth."

Newspapers will publish what the public demands, and when a ministers' sermons strike a responsive chord in the public mind newspaper publishers are far-seeing 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 vigorous-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 the him. He made the report on perodicals, 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 perodicals 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 fature 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 opinon, or the possibility of misunderstanding: 1. Or 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, have never doubted, nor do I doubt, the fact of future or of after-death punishment. Whatever may 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 existence. As to the duration and results of that punishment, whether it be eternal or correct ive, resulting in reformation or ending in annihil lation, I have not reached any settled conviction. The subject has cost me almost noutterable ment-al 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 Scrip-tures contain in substance the word of God; and I think that those who have heard me speak fre quently, or a careful reading of my printed dis-courses, 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 o have not felt that I was unfaithful to the spirit of my ordination, or in any way disqualified for hon-orably standing in a Methodist pulpit. My concep-tion of Methodism has been that it is a large-heart-ed, loveful, singing and praying organization ra-ther than a rigid, dogmatic, churchly system, and hence I have felt that there was in it that toler-ance or allowance of personal liberty in thought that could easily tolerate any views that might seem peculiar to myself, so long as I was in hearty scoup peculiar to myself, so long as I was in heariy sympathy with its great purpose and work. Ow-ing to the widespread missporeheasion 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 faith-ful 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 st 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 desir-ing to cut short his ministry, which, however un-satisfactory in the past, we believe may be useful in the future, we deem it best, in the interest of charity and neces, to the no further eation is the 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 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 actions 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 hearers 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 tri. al. They hoped by imputations, innuendoes, by crafty manenvering and strategic movements, they might "catch him wich guile": 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 yows. 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 foundstions 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 re

gard 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 to 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 Foe;" 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 longparted 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.

OCTOBER 26, 1878.

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

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 or-

Mind Reading.

There resides at Bloomington, Indiana, 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, d-n 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 thoughtwaves in the subtile other that pervades all space, which under certain circumstances can make an impression upon the sensitive mind, the same as those delients waves that produce a sensation of sound Y

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



OCTOBER 26, 1878.

RELIGIO-PHILOSOPHICAL JOURNAL.

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

J. Tyerman is at Detroit, Mich., where he can be addressed.

Dr. A. B. Dobson, the magnetic healer and test medium, will be back on his old route at Maquoketa, Ia., about December 1st.

In our next issue we shall publish the able address of Andrew Jackson Davis, delivered at the Hartford (Ct.) Convention of Spiritualists.

Mr. Shelly Denton improved his Sabbath stay in the city by calling on Mrs. Simpson, and getting some very conclusive tests of independent slate-writing.

Col. H. D. MacKay, of Kansas, spent several hours at the JOURNAL office last week. We should be pleased to see the Colonel a citizen of this great city.

Mr. J. C. Williams, of Galesburg has been investigating the Mediumship of Miss May Shaw, 298 West Washington street, and received some very remarkable and satisfactory tests.

We have received a communication with reference to the Vanderbilt will case, but in view of the fact that new developments are being daily presented, we do not deem it best to criticise until all the facts are in.

Mr. Hubbell, the artist of Norwich, Ct., had been very sick, but is now recovering and expects seen to complete the panorama upon which he has been for some time engaged.

Mrs. Mary E. Weeks, the test medium has removed to a new and beautiful suit of rooms at 544 West Madson street, corner of Lafin street; entrance on Lafin. She will be pleased to see her friends socially or professionally.

Mrs. C. J. Blade, medium for independent slate-writing, has removed to the city for the winter, and located at 447 West Madison street. Callers at our office speak in terms of satisfaction of the manifestations in her presence.

The Liberator of October 12th, published in New York city, says: "C. Fannie Allyn is astonishing the citizens of Brooklyn by her womanly utterances in behalf of better conditions for the people, every Sunday at Everett Hall"

The Spiritualist Convention at Hartford, Conn., was a great success. Mrs. Anna M. Middlebrook and Mrs. A. M. Hall, of Boston, addressed the convention; also A. J. Davis and his wife, Mrs. Mary F. Davis.

Dr. B. Cyriax, a resident homeopathic physician of Cleveland, Ohio, has been developed as a trance medium, and has arranged to give a series of trance lectures at Halle's Hall in that city; his first lecture to embrace "Religion in the Past, Present and as follows of Mrs. Emma Hardinge-Britten: Future,"

DR. PRICE'S Special Flavoring Extracts are not made up from chemical poisons, but natural fla-Bishop Coxe, of New York, comes to the vors, grateful to the most cultivated palate.

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

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Agents

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

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

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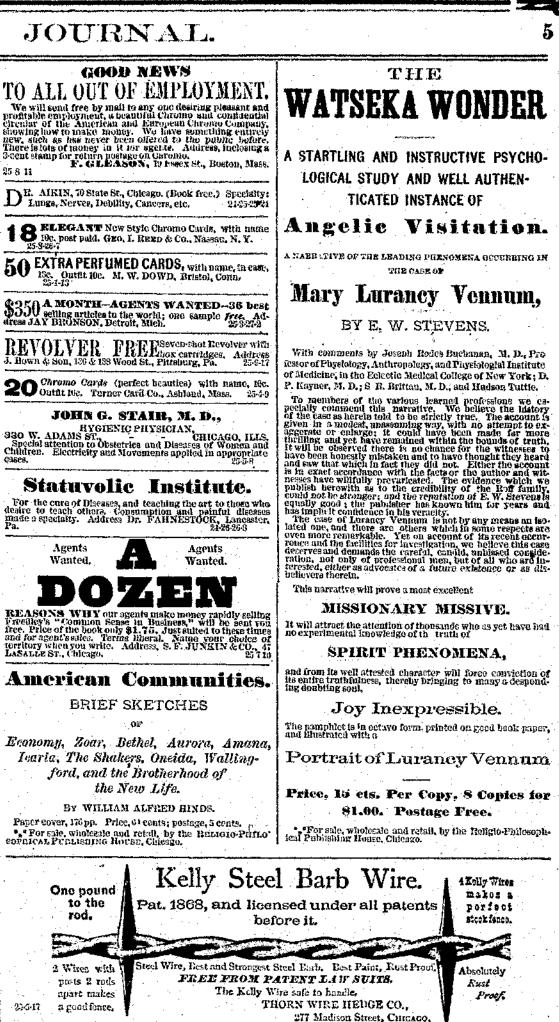
CATARRH ANN ITS CURE.—Rev. T. P. Childs comes before the public again with a wonderfully accurate description of the causes of Catarrh, and the results from inattention to the first symp-toms of this terrible disease. From the details given of his method of cure, it seems to be easily applied and very simple in its action Inhalation is evidently the most rational audiensible way of reaching any disease of the air passages. Mr. Childs' application of this principle in medicine, together with the knowledge of the inhalants to be used, have given him his wonderful success in the treatment of Caterrh, and Branchilis. The the treatment of Catarrh and Bronchilis. To judge from the published statements of some of his patients, the medicine Mr. Childs contrives to place, by the use of his inhalers, just where it is needed, must be most powerful and searching in its character to produce such surprising results. None need feel any hesitancy in placing their case in Mr. Childs' hands for treatment. The number and character of the certificates, as well as the favorable notices from well known publishers, who have carefully examined the subject, must dispet every doubt in regard to his reliability. We would calle special attention to the advertisement, and request a careful perusal of the facts as selforth. 258-

LECTURE committees of Spiritualist and other liberal societies, will do well to send at once for a CIRCULAR to the undersigned LIGERAL LECTURES. CHARLES ELLIS, No. 8 Portland St., Boston, Mass, 25 - 7 - 10

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

MAGNET C HEALEE-Mrs. Clara A. Robinson, of 925 Wabash Avenue, treats all forms of Chronic Diseases, by direct application to the nerve-cen-tres; curing often, where medicine fails Treatments given, either at her own parlors or at pa-tient's residence. Will also diagnose disease for parties at a distance who will enclose lock of hair. parties at a distance who will back of a leading symp-Fee, \$2.00, and state age, sex, and leading symp-25 6-13 toms. Send for Circular.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HAIR .- Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes progress, and the prospect of a radical cure. Examines the mind as well as the body. Enclose One



Prof. J. M. Allen writes from Matfield, Plymouth county, Mass.: "I shall take the field again soon probably, now that my sixmonths of home-building are over. Societies desiring my services for the winter months, should address me at once as above."

Mrs. Hyde-Holden, a medium well known from the Atlantic to the Pacific, passed through the city a few days since on her way home to San Francisco. She was only in the city two hours, and left kind regards and pleasant words for her numerous acquaintances, whom she would gladly have visited had time permitted.

Hon. H. D. MacKay lately delivered his lecture on "The New Religion," in Occidental Hall, Leavenworth, Kansas. It was a reply to one delivered some time ago by Rev. Dr. Mussey, of the Westminster church. The Daily Public Press says: "Mr. MacKay is recognized as one of the most intelligent and interesting lecturers in the west."

Dr. H. P. Fairfield has removed from Greenwich Village, Mass., to Branchport, Yates county, New York, where all letters should be addressed to him, in care of Mrs. Jennie Fairfield. The doctor is an active worker and desires to make engagements to lecture in any of the Western States. As a lecturer and medium he has been long and favorably known.

Capt. H. H. Brown and Mr. Vandercook were at Salem, Mass., Sundays, October 6th, 13th and 20th, and will fill the next two Sundays at Lynn and Marblehead. The Captain is speaking every week-day evening in the political campaign under an engagement of the State Greenback and Labor Committee. He will make engagements anywhere between Boston and Chicago for November and December. Address Banner of Light till further notice.

Among the many friends who have favored the JOURNAL office with a call during the past few days, we may here mention the following: Geo. Bruening, E. F. Gardner, Mrs. W. Tompkins, Geo. Lieberknecht, Jas. Pritchett, Susana Pritchett, Mary Luning, Wm. H. Howe, S. McHose, E. Littlefield, T. C. Snow, J. F. Oberman, Minnie A. Oberman, Mattie E. Oberman, Mrs. G. A. Mason-Mrs. V. P., Smith, Albert Bennett, Carrie McBlack, Mrs. C. Dwire, C. Ropp, Jr., Mrs. Lou Nunn, J. C. Williams, of Illinois; M. D. Cowdery, Miss D. Gardner, William Grimes. William Grimes, Jr., Dr. Simon Van Etten-M. D. Morris, of Wisconsin; J. K. Bailey and family, O. C. Atwater, Otto Lu Johnson, of Michigan; Lawrence Asa Daskam W. F. Lytle, Mrs. W. F. Lytle, Mrs. E. W. H. Beck, Mrs. J. C. Bridge, D. G. Miller and wife, C. C. Miner, of Indiana; J. C. Hunt, G. W. Field, of Iowa; W. S. Godbe, of Utah; David Edgar, of Pennsylvania; Lucien Al. ston, of California; Mrs. Hyde-Holden, of Massachusetts, etc. etc.

We have been fortunate in securing this able exponents of the philosophy of Spiritualism, whose appeals to the reason and religious sentiments of the community has created a deep and widespread interest in the subject, and a large appreciation of the theory, a natural consequence of which is a

The Harbinger of Light, Melbourne, speaks

The Bible Undervalued.

rescue of the Bible. He says that there is a

general disposition in these modern days to

undervalue the Bible; sneers and contemp-

tuous allusions to it are seen in books, mag-

azines, newspapers, and may be heard from-

the profane lips of orators and lecturers.

They treat the book, he claims, as an obso-

lete and old-fashioned thing; but these

drivellers who assail the Bible, miss their

aim, for divine truths never die, and can

never be destroyed. The Auglo-Saxon mind

all over the world is saturated with the

spirit and language of the Bible. He thinks

that it enters into the woof and warp of

their being, and it is that which has made

the race the envy of the world, and the

great object of consideration' and import-

ance is to assimilate into one's life the

words of God in the Bible, and live by them

spiritually, as the body lives by food, tak-

ing them daily and constantly for nourish-

ment and strength. Probably when he gave

expression to the above thoughts, he had in

view the pamphlet published by this office

entitled, "Self-Contradictions of the Bible."

CLEVELAND ITEMS .-- The Children's Pro-

gressive Lyceum of this city, intend having

the subject of Temperance up for discussion

on the last Sunday in this month, October

26th. Temperance mottoes, anecdotes, songs,

duets, quartettes, choruses and recitations,

will be given by the scholars, leaders, and

officers; and to add interest to the occasion,

Samuel E. Adams, Esq., the great criminal

lawyer, and eloquent temperance orator of

this city, will deliver an address on the evils

of Intemperance. Several original poems

written by our home medium, will be read,

and a good time generally is expected .--

city are cordially invited, free.

ing to Boston,

West side.

Friends of the Lyceum in and around the

Mrs. Maud (Lord) Mitchell is here and

holding seances at 51 Rockwell street. She

will make but a short stay prior to return-

William Denton.

This votoran Spiritualist as well as able

geologist and lecturer, accompanied by his

son Shelley, spent last Sunday with us, en

route to Boston. Bro. Denton is an indefati-

gable worker and has the past Summer walk-

ed twelve hundred miles among the mount-

ains in the far West, in quest of further

knowledge and additional stores of specimens

wherewith to enrich his lectures on Geology.

Chicago ought to have two courses of scien-

tific lectures from Prof. Denton this Win-

ter; one on the South and the other on the

T. LEES.

it is based. The same paper also alludes to Dr. Henry Slade:

desire for evidence of the facts upon which

The arrival among us of Dr. Henry Slade is, therefore, at this juncture particularly opportune, and already are the first fruits of his work apparent. Several persons, more or less interested in Spiritualism, but yet unconvinced, have had their faith turned into knowledge, and numerous skeptics have problems presented to them which will tax. their ingenuity to solve outside the spiritual hypothesis.

The leader in the Magazine of American History for November (A. S. Barnes & Co., New York and Chicago) is an article of rare interest, by Henry Cabot Lodge, one of the rising authors of New England, and entitled the Last of the Puritans.

Notice.

The Vanburgh County Association of Spiritualists and Lib-eralists will bold their guarterly meeting at Fennsville, Allegan county, Mich., on the 5th and 10th of November. Other papers please copy. S. G. Sharran, Frest.

Business Sotices.

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SAPONIFIER, see advertisement on another page-

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PART II.

PART II.
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Handpartner, Harborch R. Grennos, M. D.-Her Mosks of Hesting the Breis. These bottom are all frash, and full of most valuable sugges-tions from most and women who have achieved farme; and to read them is accut to eiting and salking with the writers. Mot one of the electors but is worth the price of the book. Yet there are 25 of them. Trice, it of themas, formie, formale, wholesale and retail, at the Heligio-Philosophical Publishing House, Chicago.



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arm in Tome. Frequent head-acine, discharger milling into throat, sometimes profuse, watery, thick nucous, purplent, offensive, sic-

mucous, purulent, offensive, etc. In others, a dryness, dry, watery, weak, or inflamed eyes, stopping up, or obstruction, of the mast pa-sages, ringing in cars, deafness, hawking and congi-ing to elser the throat, increation, scabs from ulcers, voice attered, mast wang, offensive breath, invalred or intal deprivation of sense of smell and taste, diz-siness, mental depression, loss of appetite, indiges-tion, eminaged torisits, tickling cought, etc. Outy a faw of these symptoms are likely to be present in any case at one time.

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Louise Latons, the Belgian Stigmata.

OCTOBER 26, 1878.

Poices 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 subtile key Unlocked the fleshly manacle, and said, "Go back whence thou wast forged,

"Thy purpose now is served-lo! Thou shalt rest in darkness and obscurity, While the silent secret forces of the earth Shall render back to atoms, all thou art."

"But thou, oh soul, immortal, take thy freedom, Go wander forth upon thy starry flight, And penetrate the great unknown; The wonderful, the pure, the beautiful."

Loosed from its prison, here no more The soul was known. Intangible as air, incomprehensible as light, it moved Through regions of unmeasured space.

Pregnant with stars that filled The firmament with broken shafts Of light, changing, and ever changing; Each prison more wondrous than the last.

And like a thought it sped. Onward to deepest spheres Of rainbow light, that changing rolled On wheels of slience, each within

Its orbit scope held by the law of order, Creation's first and greatest rule, Paused but a moment in the tinted rays, Then further passed, borne up

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

A portion of the majesty of God, Seeking its own from whence it emanated, Divine, and thus eternal, on it passed, With spirit sight beholding its grand destiny,

Through realms of star dust blazing out Upon chaotic darkness, meeting kindred souls Blending and interblending but 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 elreles moved, their crystal lichts.

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

Through slumbrous clouds that velled Within their misty hearts electric bolts, Which bursting, rent the heavens with sound, That echoing cast back their thunderings.

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

Knowing no sorrow, naught But peace and cestacy so wonderful, So great, so beautiful, that all the joys It hitherto had known were naught.

So entering in upon its heritage, the soul Now is with God, and with no limits set To knowledge. Knowing the Infinite,

To clairvoyant eyes strange pletures are opened. Around the miser's life like bees gathering about a branch when they are swarming, cluster souls like his own, who sympathize with him, and whis-per to him to feed the fire of his acquisitiveness, and who motion cartain inclusion. and who gather certain inspiration, a certain ex-citement, from that which surrounds his life. So about the dissipated, dissolute man going deeper and deeper in his dissipation, there are spirits gathering for him, who spiritually hover closely about him, striving through this sympathetic mag-netism, to gather some interest, some excitement, some spiritual nourishment, so to speak from this lower and earthly existence. So, by those who are striving for better lives, there are beings, invisible to their earthly eyes, drawn by sympathy. You cannot descend, you cannot ascend, but through those whom you do not see, who go with you and help you on in whatever choice you have made. It is true in earthly society, is it not? Certainly. What is the person after he leaves the body? A disembodied spirit-a being with all the olden tastes, and habits, and qualities, and everything that he lower to him as a character simply minute that belongs to him as a character, simply minus that cage, that shell, which imprisoned him while he was here on earth. If that is true, then common sense would teach you (and that is the ordin-ary life's reasoning here) that that which constitutes identify exists beyond the grave. Then you ask: "Are our dispositions, and habits, and tastes, and pursuits, just the same?" Your dispositions are the same at starting; but, friends, do you know what it is that stands in the way oftimes, in this earthly life, of the true manifestation of your character? You take a nature that is harmonious, that is peaceful, beautiful and natural, and let that nature be within a body that is perfectly healthful, and see how admirably are the manifestations of its nature. But let that body he touched by the power of disease; let its nerves be tortured and racked; let its brain become affected-and then as that body becomes discased, and as it becomes one thrilling instrument of torture, that nature gives manifestations of irritability, it grows jealous and suspicious, and you look upon such persons and drift away from them, when, if you had a little more wisdom, you would feel for them, and try to make their thorny path brighter. Some-times true character is not manifested for years and years, because it has to show itself through this tangled, strange network of disagreeable, of unpleasant circumstances. Take the most perfect mirror, look into it, and

The Disembedied Spirit.

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 see how imperfect your refloction is. There are persons in this earthy life whose characters, diapositions and spiritual natures are perfectly relected; 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 that which has afflicted them, that which has rendered them most unfortunate and which, if you only understood, would bring out your pity and your sympathy. Again and again these manifestations are shown to you in human life, and there are persons who through life, because of disease, because of inherited condi-tions, or natal conditions, as you might call them, applying to the body, are like those looking out of a warped pane of glass. The whole landscape is warped and twisted, until death at last shatters this, and they look out clearly on that which nature shows them. Sometimes, friends, the body and the spirit, while they are connected, are like two harp-strings, so close together, that if you strike one, the other vibrates. Let the body be seriously affected, and while the spirit is in it, it will be chilled and affected by that which affects the body; but the true disposition, the true ident-ity, after death, as you call it, find its full and free and perfect manifestation. O friends, many and many an uncharitable thought which you have had of others, many an unpleasant and unkind word which you have spoken of others, will stand up before you in some way when you enter that other life, because you did not see, because you did not realize, what it was in the character of an-

On invitation of the venerable pastor of the par-ish, I had the happiness, on the 6th day of last June, of administering Holy Communion to Louise Lateau, the wall-known sufferer with the stigma-Lateau, the wall-known sufferer with the sligma-ta. Her home is altrated about a quarter of a mile from the church, and is an isolated house on the road-side. On the way a gentleman preceded ring-ing a small bell, two others followed carrying torches, another supported an umbrella-like caro-py over the Bleased Sacrament. A few other de-vont persons followed. Along the road many were kneeling, and when we neared, joined in the proknoeling, and, when we passed, joined in the pro-cession, so that by the time we reached the house, at the early hour of 6 a. m., the number was quite large. Arriving at the humble home, the little cottage was soon filled. Louise had been keeping her bed since the death of Pius IX. She wore, on this occasion, a simple calico dress. The expres-sion of her countenance indicated suffering, and her breathing was difficult. Her eyes were closed, and she appeared insensible to anything in her presence, but when I pronounced the words "Car-pus Domini Nostri," etc., she opened her mouth and received the particle like any other invalid. I took particular notice of the stigmats on the back of her hands. They have the appearance of a half-red cherry stuck on the skin. Every day after Communion she is immediately in ecstasy for about fifteen minutes, after which she becomes impassable to all earthly things, and is absorbed al-together in God. The Holy Eucharest has been begeiner in troo. The field Eucometest has been her only nourishment since the 30th of March, 1871. She has no need of cating, drinking, or sleeping, and is impassable alike to the colds of winter and the heats of summer. While she is in whiter and the heats of summer. While she is in ecstasy the people present talk and wonder, she slone hearing nothing of what is going on about her, nor does she see anything. The slaters and other ladies in the room kiesed the stigmats on her hands, others applied the crosses of their beads to them. At the and of shout tan minutes a ven to them. At the end of about ten minutes, a venerable gentleman of the company begged us to retire, for, said he, if she should return to her natural state, it would be painful to her to see the COMDANY Louise belongs to the Third Order of St.Francis,

and lives in the paternal home with her two sis-ters. 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 comfort-ably situated. The house is kept scrupulously and adorned with tasty religious pictures. nest

Bois d'Haine has become quite a pligrimage. I remarked that it must be quite a labor for the good parish priest to give Communion 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 Gothie 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 particularly rich. I was surprised how Father Wiely, the pastor, had been able to build such a church in a small country village. The answer was, that all the great families of Bel. glum, France, Germany, and even Eugland, had come to see Louise, and had left many gifts, and thus enabled Father Wiely to build a church that would be an ornament in any city in the United States. Nearly 3,000 years ago David wrote: "God is wonderful in His Saints." At present He is very wonderful in Louise Lateau. Pcople come from all parts to see the wonder, admire it, and return home giving thanks. Though a poor girl living in an humble peasant's house, yet she has more yisitors than all the sovereigns of Europe.—Catholic Columbian.

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. To-ward 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 who some time ago went to the Spirit-world. 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 dving moments, see the heavens open and the angels gathered around them. But when clairvoyants, by the hundred, declare that they see and converse with the spirits of the departed, the churches say it is all a pretense! or a delusion or the "works of the devil," or account for the fact in some equally sensciess and illogical way, thus stultifying their own belief and teaching.

Spiritualistic Convention.

The Susquehanna and Chenango ValleyAssocia-tion, met at Binghamion, Oct Sth and öth. The weather being fair, everything want well and har-moniously. Speakers present were Lyman C. Howe, Rev. J. H. Harter and Dr. T. B. Taylor, of

Wilkesbarre, Pa. The first day's seesion, Saturday morning, was called to order by J. F. Deans, presi-dent, and a conference was held in which many took an interest. The alternoon 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 sing, ing by the choir and at the closing he entered into a semi-trance condition and spoke nearly two hours. The audience were held, as it were, apellbound by his eloquent, logical and philosophical discourse. It is showed by all who heard him, that he has few equals, if any.

The evening meeting was still larger in numbers; many timid souls coming in under the cov-er of darkness. Rev. J.H. Harter took the stand; his subject was the declaration of principles of the Association:

"We believe in and acknowledge God as the In-finite Father of all created intelligence, in humanity as one common brotherhood, in the fact of spiritual inter-communication between the two spheres of existence, and in eternal progression.

OBJECTS.

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

METHODS.

"We propose to do this by means of meetings. lectures, receptions, conversations, publications and all other methods proper to the purposes of this association." We were highly entertained by Brother Harter's discourse; his many anecdotes applied well to the subjects then discussed. He laughing much of the time. All were so well pleased with him that they resolved to retain him another year, if the good angels can keep him here with us until the first of next September, 1879.

Dr. T. B. Taylor followed Rev. Mr. Harter and took for his text a declaration, "I demand a future Dr. Taylor said a future is a necessity, to life." unravel the eneries 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 dealt with here according to the moral fea. tures he possesses, therefore he must exist in a future state.

Sunday morning the meeting was called to or-der by President Deans. Rev. J. H. Harter took the stand and his discourse was founded on the text: 1, Timothy 1:10: When we shall come to he giorified in his saints and to be admired in all them that believe (because our testimony among you was believed) in that day," etc. Dr. T. B. Taylor followed. Both were very eloquent. Sunday even-ing 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 lengthy on our progress. The same officers were-re-elected for another year, viz.: President, J. F. Deans; Vice Presidents, A. F. Macz, Mrs. A. G. Avery, Mrs. H. E. Barber, Mrs. Jane E. Peck, Bing-hamton, N. Y.; Secretary, E. C. Leonard; Assistant Sconttor, Mich. Natile, Mattheware, A. Mich. Secretery, 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 un-known 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 a copy of it before for several years, and hav-ing been reading a paper that has hastily endorsed the tricks of many materializing frauds and impostors, and strenuously propped, plastered and whitewashed such frauds after they had been thoroughly exposed by other papers, I did not know until I read the JOURNAL, that any spiritu-alistic paper pursued a different and better course; you can therefore imagine my surprise on learning that the JOURNAL came out fairly, square w and justly in denouncing the Blisses and Pickerings, whose frauds have deceived so many honest people, and whom the — is so zealously laboring to sustain. That paper, by sustaining frauds, has disgraced and injured the cause of Spiritualism more than all its enemies have or can, and I am certain every true Spiritualist will thank you heartily for the course you are pursuing in this matter All true mediums should always be willing to submit to such test conditions as will preclude the possibility of fraud; and while impostors are so common, it is but fair for all who pay their money to mediums to demand proper ealeguards. No man purchases a horse or any other animal in a dark stall or pen. The medium himself, when he buys a pound of butter or any other article, demands the right to examine it, and why should he be offended if those who look to him for these im-portant manifestations, desire to place all beyond the possibility of fraud? If the — would employ a man who would search thoroughly, and be sure to get at the bottom of things, to examine mediums before it endorses them, instead of employing T. R. Hazard, who sits down quietly and accepta everything that comes, and does not discover the difference between an effigy and a live man, it would not be so often deceived by impostors, to the disgrace of the cause and the disgust of honest people. Hew to the line, friend Bundy, and if any are hit by the chips, let them get out of the hitting place. Mrs. E. W. Welch writes: Spiritualism cannot afford to ignore nor lightly esteem, the potent proof the best unquestioned witness of the philos ophy and phenomena of the present day, that which proving our position comes down to us through the ages! In its mystic guise, it has eluded the vigilance of that fearful inquistor, 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 liberating 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 truths face to face, proclaiming the mediumship of Jesus of Nazareth, his wonderful healing power, soul-stirring eloquence, the incomparable illustrations or para-bles through which he taught and reached the comprehension of the people, and, finally, his martyrdom to the cause of Spiritualism. Mrs. Cornella Gardner, medium, writes: The JOURNAL has regularly made its appearance in my house—has been a great comfort to me and mine, with its cheering words and its sharp criti-clams on us 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 he deep. The innocent that are wounded will only stand the firmer for the testing, and the great refiner and purifier will sconer 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 re-formatory faith. This is the preaching the world needs to day, more than old effecte theologies or ranting speeches on reform. The still, small volce of a life well lived, makes music to all the rylin of the universe, and its notes harmonize, with all things; that life is divinent that is lived the purest. Duties well done, even in private, fail not in the great account when the books are finally balanced. God bless you, Brother Bundy, in all work of reform. John A. Hoover writes: Please find enclosed one dollar for which send me pamphlets containing the remarkable nerrative of Lurancy Vennum. I deem this wonderfal providence of spirit intersoes in favor of Modern Spiritualism, and it should be in the hands of every Spiritualist, as a weapon of defense against scopticism and as a potent power vindicating ancient and so-termed holy writ. Gewoberated and substantiated as in the narrative, by such unimpeachable witnesses, it is at bace from from all doubt, and may be given to the world, without four of fraud or trickery. God apeed the good work.

Woman's Work.

The first annual conference of the Illinois Social Science Association met in Chicago, on the 3d and the of October. Interesting papers were read by the President, Mrs. Elizabeth Boynton Herbert, of Evanston, Ill.; Prof. Lou C. Allen, of Champsign University: Miss Sarah B. Raymoud, Superintendent of Public Schools, Bloomington, Ill; Mrs. Mary Newberry Adams, Dubuque, Iows, and many others. Mrs. L. R. Wordner, of Cairo, Ill., made an appeal for the State Industrial School for girls at South Evanston, a most deserving charlty.

PROVIDENCE, R. I., Oct. 11.—The Woman's Con-gress to-day elected Mrs. Kate Newell Doggett, of Chicago, President. Among the Vice-Presidents are Finette S. Scelye, of Ohio: Martha W. McKay. of Indians; Ellen Mitchell, of Illinois; Sylvia God-dard, of Kentucky; Mary Henderson, of Missouri; Lucinda H. Stone, of Michigan; Emma C. Bas-com, of Wisconsin; Mary C. Peckham, of Minne-sota; Julia M. Hunting, of Iowa; Alida C. Avery, of Colorada; and Carolina M. Severance, of California. Among the auditors chosen was Avery, of California. Among the auditors chosen was Lavinia Gondell, of Wisconsin, and among the di-rectors were Frances E. Willard and Carolina M. Brown, of Illinois: Margaret T. Longley and D. H. Beckwith, of Ohio: Sarah Burgor Stearns, of Minnesota, and Ellen Clarke Sargeant, of Califor-nia nia.

New Hampshire has taken one step in the direction of woman 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.

Contucius says that good men love to speak vell of all others. Con 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.-Turmers Halls Reporter.

An Englishman was boasting to an American that they had a book in the British museum which was once owned by Cleero. "Oh, that ain't noth-in'," retorted the American. "In the museum in Boston they've got the lead pencil that Noah used to check off the animals that went into the ark."

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,

R. 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 con-tinue the JOURNAL during my absence from the State? 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 proportionste 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 and France, a Protestant and Catholic country, have the same number of Catholic journale, 42; 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 Univers is said to sell only seven thousand copies in the whole of France. Ger-many exhibits the largest issue of newspapers, of which one in fourteeu is Cathonic; Austria, with a third of the total issue of Germany, shows one in thirteen. Here again the difference be-tween the Protestant and Catholic Empire is very slight. Itsly has one in seven; Spain, only one in eight. Turning to North America, we find a total of eight thousand five hundred, somewhat more toan Britain, France, a Fermany toget which one hundred and thirteen are Catholic; while the great Catholic continent of South Amer ica shows out of one thousand only eleven newspapers representing its dominant religion. Nei-ther Africa nor Australia has a single Catholic pe-riodical, while Asia has one out of three hundred and seventy-five.-Jewish Advance. Julia M. 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 satisfactor-ily 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 an-gel powers, in order for a further advancement of the glorious work of Spiritualism. I believe you 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 pleas-ed with the JOURNAL, and really think it grows better and better all the time. Wm. S. Jounings 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, Minnesots and "Illinois for two or three months yet. 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 any others they may wish. His expenses are to be paid while lecturing. He goes to New Jefferson, lows, from here and thence to Ft. Dodge, lows. 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 unpleasant task. It must ultimate in the overthrow of the "spirit show busi-ness," and the "Punch and Judy box wonders," which have lead into our ranks a caping, 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. C. G. Reed writes: I feel greatly pleased with the independent and honorable manner in which you conduct the JOURNAL Speak the truth fear-lessly for the maintenance of houset mediumship, and the admonition, condemnation and overthrow of frandulent impositions. Every upright spirit in the body or out, will bless and sustain your upright endeavors.

1.0.7 dea in material, for none shall know and live.

And this the knowledge, God dwells every-

where, Revealed in every living, moving thing Which sings in wordless song of motion, The beauteous hymu of everlasting life.

Here on the earth, there throughout space, Is felt the Omnipresent Something; We tremble at the touch of Death. Yet hunger for the boon he brings.

Here on the earth God walks each day Incarnate, yet His own look on His face And know him not. Alive, yet dead. They live—live not till they die.

That He is all-pervading, and the weary ones Who daily lift their eyes afar To see His face, know not That He is near; His kingdom lies

Within themselves, yet hedged about With heavy sense and comprehension gross, Oh, poor humanity that clings to earth, Oh soul that starves within thy prison walls,

Faint not, but courage take, creation's heart Beats from the uttermost to uttermost, God loveth and God liveth in all things, And He will never die, thou art immortal SABINA NOT.

'A RAIN OF STONE.

A Family at Akron Pelted Day and Night by Stones from an Unseen Source.

AERON, O., Oct. 11 .-- On Tuesday last while Mrs Michael Meizler, living in the vicinity of the southern corporation line of Akron, was husking corn in a field, she was struck by several stones, which came from an unknown source. Later in the day her children were struck in the same way, and fled in terror to the house. On Wednesday evening, while Mrs. M. was again in the field, she was again struck by large lumps of earth and sev-eral stones in a similar manner as before. Yesterday morning, as Mrs, M and her little daughter hay morning, as Mrs. M and her little daughter were standing before their cellar door, a large pebble came up from the cellar, striking the little girl in the face. All this is unaccountable, for the family reside in a rather ancient brick house, and on last evening a party of eight gathered in the main room, which contains two windows and two doors. Mathem Brown a Catholic prior of this lite. doors. Father Brown, a Catholic priest of this city, was present, and about ten o'clock offered a prayer. Hardly had he finished, however, before two large-sized stones fell at his feet, followed by a dozen or more pebbles, which came from the ceiling and walls, striking the persons who were in the room.

All these stories have been circulated through the city, and to get the bottom facts of the affair. the Leader correspondent, together with a com-panion, paid a visit to the house to day, shortly after dianer. The Leader man found the lady of the house and her family busy at work, making apple-butter, and after introducing himself to Mrs. Metzler, began a conversation regarding the strange freaks of the stones. At the time both windows and doors were closed, and the reporter and his companion were sitting in chairs near the door, where an excellent view of the room could be obtained. Mrs. Metaler, with tears in her eyes, de-clared, it was not ghosts or anything of the kind, and said it must be a curse on the family. As she spoke she was standing in the middle of the room and had pointed out to the reporter from whence the stones come, when suddenly a pebble, the size of a hickory put, dropped from the celling and fell, striking Mrs. Motsker on the arm. The reporter witnessed all this, and picked up the stone as it fell. Soon after this a neighbor came to the front door, and inquired if anything more had transmired. had transpired.

The reporter walked to the door, and was show. ing the stone which had just fell to the neighbor, when suddenly a larger public, four times the size of the first one, struck the reporter on the shoul-der and fell to the floor. His companion saw the

stone come through the calling about a yard from where the other one had come from: Mrs. Metaler stated to the reporter that at night the stones fell with a whistling noise. She showed to the reporter about twenty states that had fall-en during the forencon.--Closeland, O., Leader.

other which called this out, which may have been a misfortune, a sorrow, or an affliction, and not something that they themselves were enlirely to blame for having.—Mrs. N. T. J. Brigham, in Olive Brunch.

The Spirit Ernest J. Witheford's Reauest.

EDITOR JOURNAL:-At a sitting with Mrs. Sarah F. Pinnie, 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 dismally drearly dark, it is here, where I forced myself by my rash act. And yet in the condition in which 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. "Do you rec-ognize me as Ernest J. Witheford ?" I said, "I do. What can I do to aid you?" He replied, "Do what you can to console my mother and wife and tell them not to weep and lament over the manner of my death, for by so doing they prevent me from removing this dark wall, by holding me constant-ly in the surroundings of that fatal act. By their listress they call me back to that last scene, and prevent my emerging from the darkness which urrounds me.

Promising him I would do all I could to aid him, with a thankful heart he took his leave. D. P. KAYNEB.

Wm. B. Fahnestock, M. D., writes: It is an unfortanate reality that many who are medi-umistic, and enter the trance condition deeply (no matter how honest and well meaning they may when in a natural condition), are unconsciously subject to the control of spirits who are not very particular as to how they may effect their ends-and often, we are constrained to say, make them not only rap in some way, and control their muscles to do many other things which they (perhaps from the surrounding conditions) are unable to effect themselves. We cannot, therefore, be too watchful, or too strict in exacting test conditions in all cases.

We have seen mediums in a trance condition with their eyes open (and in every way to a casual observer, perfectly in a normal condition), but notwithstanding, they were unconscious of all that transpired around them. Cases of this kind are more numerous than are generally supposed and supposed by show the necessity of the course you are pursuing in exacting test conditions. We do not say that those who do not submit to them, are dishonest, as they may be unconscious that anything has ever been done through them that was not reliable, but as test conditions cannot de stroy genuine manifestations, if to give satisfac-tion be their aim, all should freely submit to them, and the sconer they do so, the less chance there will be for deceptions of any kind, as it would break up slithe imposition practiced by those who are not mediumistic, and restore public confidence in those who really are so. It seems, therefore, to be imperative for all who take an interest in the dissemination of truth, to insist upon such conditions as will give us that desideratum.

The charge that a trade was made between the puritans and papists in New Haven in the recent school election, is indignantly denied by The Chris fan Union and other religious papers. The Ne tional Journal of Maucation, however, which should be authority on a matter of this kind, affirms that the trade was made, and that the leading Catholic priest in the city favored the arrangement because t would save \$10,500 a year to his church. It fur-ther states that he threatened to have the school appropriation cut down by the votes of his people if the schools taught by the Sisters of Mercy were not sustained by public money.

Wirtue requires no other recompense than the tribute of self-approbation and respect .-- Cicero.

But light is breaking. The yell between the h two worlds grows thinner and thinner, and, thank God, the day is not far distant when all men will hold intelligent communication, while still in the flesh, with their friends who have crossed over the river.

> "There's many an empty cradle, There's many a vacant bed, There's many a lonely bosom, Whose joy and light have fied; For thick in every graveyard The little hillocks lie, And every hillock represents An angel in the sky." -- Worthington Advance.

F. E. C. writes: Much having been said re-garding clearvoyance by C. O. Poole, he claiming ing that it is not really a phase of mediumship, for the cause of Spiritualiam, I write you of what has come to my knowledge through the reliable medium and clairvoyant, Mrs. Jennie Crosse, 27 Kendall street. Boston. Mass.

A member of my family desired to test Mrs. Crosse as a clairvoyant medium, and among other questions, she was asked to give an instance of her gift, by seeing what would transpire, to convince the interrogator of her ability. She accord-ingly predicted that a death would take place hortly, of a relative living at a distance from the lady who thus tested her. Two weeks after this prediction, a fine boy, a nephew of the lady and grandson of mine, passed on to the higher life, sleeplug his last sleep in my arms. Many things beside have transpired that she foretold, even to tell-ing the name of the child's father, which is correct to the letter. She is also clairaudient, and asserts that she heard his name whispered to her. She is an entire stranger to us. an entire stranger to us. * * * * *

ties connected with the death, neither did she know that the father of the child had a dear sister in the Summer-land. She heard voices in two instances, one calling sister. She certainly did not know that her correspondent had a sinter who passed away December 25th, 1874. I write this for he benefit of those who doubt the medlumship of clairvoyance; every word is strictly true; such spiritual light should not be "hidden under a bushel."

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 is Warts-burgh, one thousand in the province of Como in Italy. One bishop alone condemned eight thou-italy. One bishop alone condemned eight thou-sand 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 usen of eighty years was crushed to death under a board loaded with methods. An old usen of eighty general to be and the second stone. Multitudes were thrown into prison, and puritanical teachings encouraged superstition.

In commanding two women as witches, to be hung, Sir Matthew Hale said there was no doubt as to the reality of witchcraft, for the scripture affirmed it. John Wesley was very sorry that there was so little belief in witchcraft; giving up witchcraft was like giving up the Bible. Poor ig-normus! he ought to have had his ears split and his nose run through them.

He nose run unrough mem. He v. J. 63. Furnals, an English clergyman, describes hell "for the instruction of the young." He says the place is about four thousand miles from where he lives; that billions of people have reached there, "and that they are a accessing groaning, yelling, and that they are a accessing groaning, yelling, and fearfully blaspheseous crowd, where "becaus of tears run flown with a great spiash upon the reached iron flown with a great spiash upon the reached iron flows." Rather than that there should be no hell, flowstows the reverend gautisman would be its Furnis.

G. V. Johnson writes; We are holding cir. cles with good results; have three trance mediums. and get our information in regard to the future life direct from headquarters, and have no use for middle men (preschers).

Kindness is the golden chain by which society is bound together.-Goethe.

Characters never change; opinions alter, characters are only developed. Distact.

I do not see why we should not be as just to an ant as to a human being .-- Chas, Kingsley,

Good counsels observed are chains to grace. which, neglected, prove halters to strangle undu-tiful children.-Fuller.

That best portion of a good man's life-his little unremembered acts of kindness and love. Wordsworth.

Things may be seen differently and different. ly shown, but actions are visible, though motives are secret.-Dr. Johnson.

The man of intellect is lost unless he unlies energy of character to intellect. When we have the lantern of Diogenes we must have his staff.-Chamfort.



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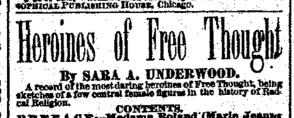
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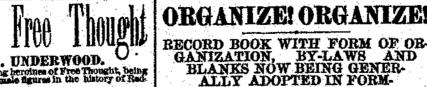
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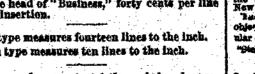
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the exaltation of man above selfishness, where he lays down his life for principle. "Next to the love of life, is the love of the

means of sustaining it. The miser is the mock of humanity; for

in making wealth the end, he defeats the object of wealth, which is its uses. "The man who in old age says life is van-

ity, pronounces his own sentence.

Light could never be known were it not for the receiving eye, nor could truth be known unless there was a receptive faculty of truth in man's nature.

From the star to the dancing mote there is no accident or chance. "Religion, if it mean anything, means reli-

ance on the absolute supremacy of law, and man's obedience thereto.

"Conscience is the result of all the per-ceiving, knowing, spiritual faculties. It is never blotted out. It may become latent, but at the proper moment may be rekindled. It may be suddenly intensified, and become the master.

"The good of others is our own supreme good. The highest morality must rest on knowledge.

'To decide what are woman's rights, there is but one question: Is she a human being The ethics of Spiritualism are the principles which lie at the base of the constitution of man as an immortal being.

Law, not miracle, rules the spiritual as

well as the physical world. "The angel-world is ever near us; its waves break on the coast-line of material-

These are but disjointed bricks from the compact edifice which Mr. Tuttle has rear-ed; but they will give the reader some idea of the excellent material which he has used. Even when one differs from him in thought, one cannot fail to admire the candor and purity of his principles, and the animating spirit of goodness by which he seems im-pelled. The near relationship of his ethics to the highest Christian type, is often strik-

ingly apparent. The grand lesson which we get from the book may be thus summed up: All the

According to my view, the Spiritualism of to-day had its start in the infancy of the race. It is the basis of every religion, all religions. According to the law of growth and development, it has become what it is to-day, and in its course took in nearly all that there was of the Christian advancement; not all, for some of that was false, and therefore must fall. If you will compare and proceed, item by item, you will see the similitude between the two systems (or rather, as I would say, you would see the continued phases, with accidental variations, of the same system). Using the figure of the wheel, Jesus made love the almost all in all, love to God and love to man, and consequent humiliation and obedience, and self-sacrifice for the good of others, the centre and circumference, the hub and felloes. Does not Spiritualism do the same? . Then there are the various spokes to this wheel, and what are they? The belief and assurand what are they? The belief and assur-ance of a future life; the communion of spirits; spiritual gifts,—the power of heai-ing, of prophecy, of inspiration, of speaking with new tongues, and the like. Jesus went about doing good, reforming old abuses, pronounced against the subsisting systems of error, so boldly and persistently that he lost his life; the charities, and I think I may say at once, all the virtues, are enhancmay say at once, all the virtues, are enhanced and enforced as duties; and do not Spirit-

ualists do the same, or propose the same for themselves? Most certainly they do. So far then the similarity (rather the identity, 1 would say) is complete. But here I suppose I am met with the objection that the New Testament pronounces

far many other things as well, which we do not accept: such as a penitent salvation, and such as there is comes through faith in Jesus and his atoning blood; that the wick-ed are lost forever; that God is angry, etc., and the like of these. The Medium and Day-break rehearses such, but I have not the article before me, and cannot quote with ex-actness. I might well admit these, and say they are but simply eddles. setting back against the general current, not overcoming it, and pass on content. But I will add right here, for the avoidance of ascetic hypercriticism, and even for the avoidance of such hostile argument as might be made,

these suggestions for consideration. The Bible nowhere claims for itself infallible inspiration or absolute accuracy; we may therefore read it, and find its meaning as we may any other book. It is only the Christianity of after times that asserted infallibility. The people of those times were indefinite in thought, dealt in symbols, used hyperbolic figures of speech, and did not aim at accuracy of expression. They were thoroughly imbued with notions of a sinful state, the necessity of repentance, of terri-ble punishments therefor, as well they might have been, and a method of atonement, as might be expected from the knowledge and spirit of their times. Now about atonement, we must not charge to Jesus (who, I think, is silent on this point, but I am not sure) the character and place given by Paul, who is burdened with Judaism. And as to future, everlasting punishment, my judgment is, that taking the whole records together, this doctrine is not taught. At least there is a chance for reasonable arguleast there is a chance for reasonable argument and belief against it. Even Paul says "God, who is the Savior of all men, especial ly those that believe," meaning, as I suppose, that all were finally saved, but those who believed, and therefore accepted, received a present benefit or a present salvais considered by the dest of scholars that the doctrine of everlasting damnation is not surely and plainly taught by the strong texts that seem most to teach it; and surely not when all is taken together, including the love and power of God. I think the historical evidence prevails that there was no such general doctrine held for the first three hundred years, and not until the Christian party came into temporal power, when the dogma was invented by the priesthood for the enforcement of obedience. Again, there is another rendering or version that may be given to this matter. The sinner shall be forever punished, and why not? It is so by natural law, both for this world and the next, and is a good spiritual doctrine. At all events, it is not sufficiently clear that eternal perdition of unbelievers and unrepentants, as now held by some churches, was the doctrine of Jesus, to charge him or his system with it. And so on, I might take the whole category of dogmas, and say that according to some construction, there is something of a truth in each one; or if not, that they are not of the essence of Christianity, or are so limited in extent as not to change its general tenor or current, which I might elucidate, but I have not opportunity now. I might show that men are saved by faith, for who shall sow grain except through faith; that a man is not saved by works alone in this, at least, that he will not work without faith,will not sow without faith in nature's law of growth, and that the harvest will come, and so on. If then any one will claim that he is a Christian Spiritualist, I say let him claim it, if it will do him any good, or he thinks it will. I think myself it is rather of a weakness to say anything about it. What difference does it make by what road we have come to Spiritualism if we do not disagree now? And if we do disagree now, then it is because of our false definitions, as I have shown. If, then, any one thinks that those shown. If, then, any one thinks that those who will still cling to the adjective "Chris-tian," are still sporting the egg shells of the past (which I do not deny), still I say, let them have their harmless amusement, and let there be harmony, and no useless war of words. And for the benefit of those that read and desire to know, I will inform them that the writer came to Spiritualism from that the writer came to Spiritualism from the infidel ranks; but he has this to say, that he has never found anything better than some of the principles of Jesus and his apostles, among them true Christian chari-ty; and he will hope and labor for their conservation until something better is found. And now, Mr. Editor, I wish, and, by per-mission, I will say a word about the Med-tum and Daybreak, and its action in reference to this your humble servant. As] stated, the editor published one of my articles on Conservatism and Radicalism-their proper Relationship-(if more than one I do not know, and he has my thanks for this, and is invited to publish all and practice them too), and then pitched into me with a whole lot of naughty names, such as "hypocrite," and "Pharisee," and advised his readers to "beware of the leaven of the Pharisee," and other things of this sort, and mostly for the reason that I had made the above statement that I supposed that "every Spirit-uslist was a Christian, a true, whole defini-tion being given to Christianity." And, to put me into the wrong, gave Ais definition of Christianity by the criterion afforded by the orthodox churches of to-day. I pre-pared a letter and sent to him, setting forth his error, how that I should not thus be put in the wrong by his false logic, that 1 should be permitted to give my own defini-tion, and did give it at length, etc.—but it How solid all, where change shall be no never saw the light.

Whereupon I majorally fall into the re-flection just by myself, how it was the duty of an editor to deal fairly with his corres-pondent, and if by any mishap he had misrepresented him, to give him a chance to right himself, and not use his superior position as a slaughtering, irresponsible auto-crat; and how the editor of a Spiritusi pa-per should do a little better than anybody else; to state the truth, and things as they are; in the first place, to avoid the use of harsh epithets and bad names and to foster free discussion; and further I could not help questioning how it should be, that while I was upholding "the system of doc-trine and precepts taught by Christ," this editor aforesaid should controvert me in such style-was it because he had developed out of "true Christianity," and above it, or had not yet reached it in its "whole definition?" As I do not propose to solve that question, and as your renders are not greatly interested in it, I will leave it to time, which some poet has called "The Avenger." E. S. HOLBROOK.

Chicago, Aug., 1878.

DEVOTIONAL SPIRITUALISM.

Being Short Sunday Exercises for Spiritualists.

[NUMBER TWENTY-TWO.]

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

The religious sentiment cannot be reasoned out of existence. We are told that we are passing out of a religious into a positive age; that religion did very well for the childhood of our race, but that now we must concern ourselves only with scientific realities.

But we cannot escape the ineradicable facts of our nature. Religion may take dif-ferent forms; in one mind it may be a dis-interested scientific quest; in another, ab-juring all creeds and outward form, it may be God-like action, beneficence, philanthro-py, the courage that falters not before any antagonism in a righteous cause: here it antagonism in a righteous cause; here it may manifest itself in a generous devotion to art, and there in devout meditation on the problems of existence; it may utter itself only in the still, small voice of conscience; it may tremble on the lips of sympathy; it may break forth in the love and enthusiasm of an affectionate heart. But it is one and the same vitality, pouring its sap through every branch and leaf of the great tree of human faith, emotion and aspiration.

ton. The religious faculty, in its devotional as-pect, may not be developed in every man; and if one say, "There is nothing in me which agrees with what you describe," we have no answer to give him. To the blind it is useless to talk of colors; to the unmu-sical ear, it is idle to offer sweet counds sical ear it is idle to offer sweet sounds. There are times, too, when the devotional faculty seems inert in those who possess it. The tides of Godward desire that sweep so refreshingly over the soul at certain seasons, may have their periods of ebb, leaving our hearts cold and bare and dry.

Che law is We mus ite, if we would have the Infinite find us. We must fully realize that there is a good Power in the universe higher than ourselves. The cold heart that is quite content with its chill, may beat for many a long year without feeling the glow of God; while the spirit that loves and needs the Divine Sunshine, rarely wanders beyond reach of its ravs. We are in the world to act; for action is worship, action is obedience to the highest laws of our nature;—but we are here also to be acted upon. We are largely recipients. From all that we encounter, we contract something, good, bad or indifferent. A certain great painter used to refuse to look upon bad paintings, lest he might unconsciously borrow from them something that would vitiate his own style. So in the mor-al world; only the peace and purity of God in our hearts can save us from contamina-tion. First seek God and his righteousness. Do you still say to me. "Where is your God?" I reply: If there is not a law of absolute right yet revealed to you; if you can-not yet distinguish between moral deformi-ty and moral beauty, then God help you! There is a Will in the universe that makes for righteousness; a stream of tendency by which all things, sooner or later, fulfill the law of their being. In short, there is God. Still is the ascription of Solomon pervaded with a profound truth: "I love them that love me, and those that seek me early shall find me." Search out the divine law; ponder it; love it; obey it. Not to be happy, but to qualify ourselves for happiness, should be our highest aim. When a great philanthropist was asked by a systematic theologian, whether in devoting so much time exclusively to breaking up the slave-trade, he had not neglected his own personal relations to Christ, and periled his soul, he replied: "Soul ? It never occurred to me that I had a soul; I had no time to think about myself; was thinking about the work in hand.' Inward faith in a divine ideal of the right. was his sufficient reward. His soul put forth its best energies, never troubling itself with the question whether it was in truth a soul. And thus he proved that he had a soul, and that it was divine. God is infinitely active. His infinite action creates, sustains and governs the universe of spirit and of matter. His life flows into men and into spirits, and becomes their life; and his activity is in the life which is derived from him. It follows necessarily that every angel is active and useful, for heaven is a kingdom of uses. Every one there gratifies the tendency and the domand of his own life in performing the use which he can best perform. Ahl let us then begin to love on earth the uses that are divine; and to learn that in doing good to others, and mak. ing the world better for our presence in it, we store up the happiness that shall be everlasting.

My spirit longs for Thee to dwell within my breas

Though I unworthy be of so divine a guest Of so divine a guest, unworthy though I be, Yet has my heart no rest unless it come to Thee.

Unless it come to Thee, in vain I look around;

In all that I can see, no rest is to be found ; No rest is to be found but in Thy blessed love:

Oh! let my wish be crowned, and send it from above!

PBAYER.

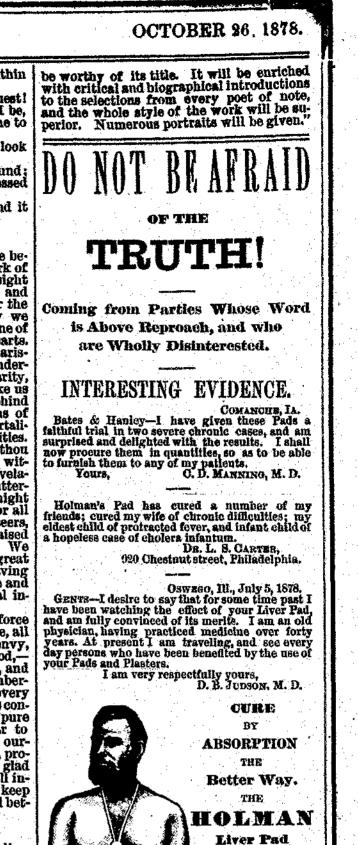
PRAYER. Infinite Spirit, be very near to us, we be-seech Thee. Help us to do every work of our hands as in Thy sight, and in the sight of all the great and good, the kindred and the dear, who have left this earth for the Spirit-world. In every trouble may we trace some light of Thee, and may none of Thy blessings fall on ungrateful hearts. Drive from us, O Lord, every proud Pharis-aical thought; fill us with patient tender-ness for others; with consideration, charity, gentle courtesy, and a sincere love; make us gentle courtesy, and a sincere love; make us ready to assist, and quick to forgive. Behind the changes of time, and the illusions of life, and the errors and frailties of mortality, grant us a vision of the eternal realities. Life of our life, we thank thee that thou hast nowhere left thyself without a wit-

ness; that everywhere thou makest revela-tions of thyself, where day unto day uttereth speech of thee, and night unto night showeth knowledge. We thank thee for all the great thinkers, martyrs, teachers, seers poets, and inventors, whom thou hast raised up to advance and benefit humanity. We thank thee for the moral force of all great examples, the uplifting power of all saving truth. O, make us quick to recognize and to feel all such, and let their Spiritual in-fluences fall not on torpid hearts.

fluences fall not on torpid hearts. Spirit from whom all sanctifying force proceeds, cast out from us, we pray thee, all evil thoughts, all impure desires, all envy, and pride, and hypocrisy; all falsehood,— all deceit, all covetousness, vain glory, and sloth; all malice, all wrath, all remember-ance of injuries, all blasphemy; and every motion of the flesh and the spirit that is con-trary to thy will. And enable us, with a pure heart, and contrite soul to draw user to heart and contrite soul, to draw near to thee in prayer. All that we ask for ourselves, we ask for our beloved. Bless, pro-tect, and lead them. Fit us all for a glad reanion in that sphere, where we shall in-hale a purer ether, a diviner air. And keep us ever in the love that is stronger and better than fear. Amen.

HYMN.

- Ye golden lamps of heaven! Farewell, With all your feeble light; Farewell, thou ever-changing moon,
- Pale empress of the night,
- And thou refulgent orb of day,
- In brighter flames arrayed, My soul that springs beyond thy sphere No more demands thine aid.
- Ye stars are but the shining dust Of my divine abode:
- The pavement of those heavenly courts, Where I shall dwell with God.
- The father of eternal light Shall there his beams display; Nor shall one moment's darkness mix With that unvaried day. There shall annumbered spirits throng
- And in one song unite; And each the bliss of all shall view
- 920 Chestaut street, Philadelphia. Oswzco, Ill., July 5, 1878. GENTS--I desire to say that for some time past have been watching the effect of your Liver Pad, and am fully convinced of its merite. I am an old physician, having practiced medicine over forty years. At present I am traveling, and see every day persons who have been benefited by the use of your Pads and Plasters. I am very respectfully yours, D. B. Judson, M. D. CURE BY ABSORPTION THE Better Way. THE IOLMAN Liver Pad And its auxiliarles, the Medical Body and Foot Plasters and TRADE-MARK. Absorption Medicated Foot Bath. The cure by absorption rather than drugging the system. They have proven, beyond peradventure, the cheapest, the most pleasant, convenient, surthe cheapest, the most pleasant, convenient, sur-est and most satisfactory curative, also permanent and thorough system regulator in the world; and are applicant to the infant, youth and adult of hoth sexes. Experience has led to an honest be-lief that there is no disease that can be kept in subjection or that can be modified by the use of medicine, but that can be acted upon in a far-more satisfactory manner by the HOLMAN REM. EDIES (the Pad, Plaster and medicated foot baths, known as absorption sait). It is also believed that these is NO DISEASE that medicine can cure but there is NO DISEASE that medicine can cure but that can be cured more promptly and effectually by this treatment. Certain it is that times with-



facts and deductions of Spiritualism con verge to teach us this: The elements of what is called Conscience, as well as of all that is comprehended under the term morals, inhere in the nature of things; and divine laws do not receive their force from any arbitrary command or historic revelation, but are part of Nature itself, and are as inexorable as any of its laws in the material world.

To discover what is most moral and conducive to man's eternal welfare in the nature of things, may well occupy the highest thought of the greatest thinkers of the Tace.

The style of the book is didactic, as it ought to be under the circumstances. The genuine philanthropist, the friend of true culture, and the devout moral teacher, will we think, severally find little to object to, and much to commend, in the essential con-clusions at which Mr. Tuttle arrives. We hope "Ethics of Spiritualism" will have a wide circulation, both among Spiritualists and those who are beginning to investigate. The book is quite neatly got up at the of-fice of the RELIGIO-PHILOSOPHICAL JOUR-NAL. One of its good features is a very full alphabetical index.

CHRISTIAN SPIRITUALISM.

Communication from Judge E.S. Holbreck.

To the Editor of the MELIGIO-PHILOSOPHICAL JOURNAL: In one of my letters on Radicalism and Conservatism, I stated "that every Spiritual ist was a Christian, a true, a whole defini-tion being given to Christianity." I said this, speaking of the disposition to run into unreasonable extremes of sentiment, and hence into contention, and in view of the fact that there was a fondary with the sentiment. fact that there was a tendency among Spiritualists to divide into schools, one of which would style themselves "Christian Spiritualists," and for the purpose of avoiding any such divisions. After a while it was shown to me that the *Medium and Daybreak* had copied my article, yet not with approval, but for the purpose, as it seems, of contro-verting my false position and proving (to its satisfaction) my assertion to be greatly wrone, quoting in proof the dormes of the wrong, quoting in proof the dogmas of the extreme Calvinistic churches of to-day-the worst of Christianity as compared with the best of Spiritualism.

My proposition, Mr. Editor, is conditional in this, "a true, a whole definition, being given to Christianity." Yea, verily, let us ee to our definitions, our terms, our premises; for herein, for the lack of precision and ses; for herein, for the lack of precision and understanding, the whole world has been all agoz, as well as from bad logic and erro-neous conclusions. I find fault with the de-finitions given, drawn from what some Christians of to-day may assert. They may be wrong: we should go to the fountain head. Webster, in giving the definition of Christlanity, says: "The system of doctrine and precepts taught by Christ, and recorded by the evangelists and apostles."

With this start, what next? To give "a true, a whole definition," the whole system must be looked at; the whole body of the "doctrines and the precepts" must be view of as an aggregate; and if there be variety and contradictions, in order to be fair and and true in the result, it is necessary to consider what is the essential, the more essen tial; what the material, the more material and find the preponderance, all things rated moording to their worth. One essential thing, which is of the body of the system, may thus have more determining weight than many contradictory things, which are comparatively accidentals.

RECITATIONS.

Why then their loss deplore, that are not lost ?

Why wanders wretched thought their tomb around,

In infidel distress? Are angels there? Slumbers, raked up in dust, ethereal fire? They live! they greatly live-a life on

earth Unkindled, unconceived; and from an eye Of tenderness let Heavenly pity fall On me, more justly numbered with the

dend. morei

with infinite deli INVOCATION.

Quicken us, O Lord with a sense of thy perpetual presence, and save us from the blindness of practical unbelief. Make us realize the vast significance of that word immortality; all that it implies, all the responsibility that the amazing fact imposes on us; so that even in this life we may have a foretaste of that heaven which goodness makes for itself under thy eternal laws. Amen.

The "Voice of Angels" Gives the "Watseka Wonder " the Blue Ribbon.

A new book, called the "Watseka Wonder," a startling and instructive Psycholog-ical study, and well authenticated instance of angelic visitation, has just reacned us, from the RELIGIO-PHILOSOPHICAL Publishing House, Chicago, and although we have had no time to more than glance through its pages, yet, from what we gath-ered in looking it over, we have no hesi-tancy in saying there is not-taking into account its workmanship and low priceanother book of its size ever published, that satisfies a thoughtful, reflective, scientific reader and thinker, to the extent this book does; and we believe it will attract the attention of thousands who have not been blessed with a thorough or even partial knowledge of Spiritual phenomena, and if perused with interest, it will force convictions of its truthfulness upon all, whether they believe in what it teaches or not. For sale, wholesale and retail, at the Publishing House of the RELIGIO-PHILOSOPHICAL JOURNAL, at the low price of 15 cents sin-gle copy; eight for \$1.00.-Voice of Angels, Oct. 15.

The Principles of Light and Color.

This is an elaborate and elegantly illustrated volume which we have not yet had time to read. The writer is a bold specu-lator, and seems to differ very widely and profoundly from the accredited expositors of physical, chemical, biological, and psy-chological science. He has a new philoso-phy of molecules and ethers, and the inner nature of things, interprets the large phe-nomena of the universe in his own way and includes magnetism, clairvoyance, psychic force, odic force, chromo-mentalism, chromo-therapeutics, and many other curious things, in his conception of Nature, and claims to educe their laws from "the ethe-rio-atomic philosophy of force." The writ-er has bestowed a vast amount of labor upon his work, and, whatever amount of truth it will be ultimately found to contain, it will meet the wanta of many, and be read with satisfaction by those interested in its peculiar topics and its author's independent treatment of them. -The Popular Science

Harper's Cyclopedia of Poetry, Edited by Epes Sargent.

The Boston Transcript says: "Some months ago we announced that the Messrs. Harper had in preparation a large poetical collection for family libraries. It is to be entitled 'Harper's Cyclopedia of British and American Poetry; will contain upwards of a thousand two-column pages, and be richly illustrated. The editor, Mr. Kpes Sargent, is peculiarly gualified for the work, his large literary and editorial expe-rience, and his well-tested taste in poetry, being a guarantee that the collection will.

out number disesses universally scknowledged to be beyond the reach of medicine have melted away under the action slone of these remedies, and the work was done so quickly, with so little inconve-nience to the patient, that in many cases the pain was gone before he or she was aware. More than a million witnesses bear testimony to these state-ments. These are no idle words or base represen-tations, but are susceptible of proof. In the name of humanity, try them. Price, \$2. Special Fad, \$3. The Holman Plasters, Foot, by the pair, 50 cents; Body, 50 cents each. Medicated Foot Baths, 25 cents a package; six packages, \$1.35. mt number älsesses t

packages, \$1.25.

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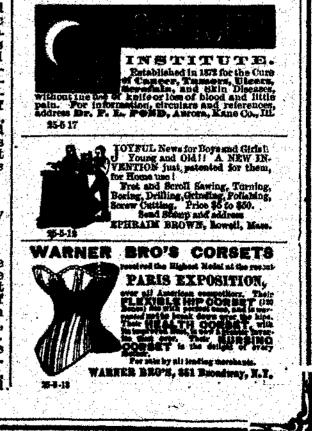
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TESTIMONIAL.

TEREE HAUTE, Ind., Sept. 17th, 1878. DR. J. WILBUR-Dear Sir:

Please send paper with directions, for Lyman Archer, who has Consumption, and suffers much from shortness of breath, and coughs almost incessantly. If he could be cured as miraculously by the use of the paper as I have been, we would be glad to give all we have or ever expect to have to you. Please Very respectfully, MRS, LYMAN ARCHER. nswer immediately.

25-5-13



Monthly.

