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

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Biographical Sketch of James G. Clarke.

BY HUDSON TUTTLE.

James G. Clarke is alike eminent as a composer of ballads, of music, and as a vocalist. His "Evenings of Song," are unique entertainments, in as much as he relies wholly on himself, and the songs he sings are almost entirely his own. For one man to attempt to amuse an audience for a whole evening, requires a high order of talent, and there are few who can dare make the attempt. Mr. Clarke is such a pronounced, and independent radical in religion, his verse tends so much toward spiritualism, and the stories he introduces between songs are so biting sarcasm 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 unrelatable, 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 Onondaga Lake. His parents were excellent Christian people, his father being constantly continued in local offices by his neighbors, who respected his upright character. His mother was a very fine singer, and possessed a refined poetic organization, and the poet inherited from her his rare gifts. In almost every concert Mr. Clarke mentions her name in connection with some of his songs, with profound reverence, and one of his sweetest songs is in her memory:

Is there no grand immortal sphere
Beyond the realm of broken ties,
To 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 dew,
Where we may hear the dear ones sing,
Who loved us in this world of care?
I ask and lo! my cheeks are wet
With tears for one I cannot see;
Oh, Mother, art thou living yet,
And dost thou still remember me?
I feel thy kisses o'er me thrill,
Thou unseen angel of my life;
I hear thy hymns around me thrill,
An undertone to care and strife;
Thy tender eyes upon me shine,
As from a being glorified,
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 land of our God, 'tis the home of the soul,
Where ages of splendor eternally roll—
Where the way-wearied traveler reaches his goal,
On the evergreen mountains of life.
Our gaze cannot soar to that beautiful land,
But our visions have sold of its bliss,
And our souls by the gales from its gardens are fanned,
When we faint in the desert of this;
And we sometimes have longed for its holy repose,
When our spirits were torn with temptations
and woes.

And we've drank from the tide of the river that flows

From the evergreen mountains of life.
O, the stars never tread the blue heavens at night,
But we think where the ransomed have trod—
And the day never smiles from his palace of light,
But we feel the bright smile of our God.

We are 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 evergreen mountains of life.

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

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

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

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

THE DAWN OF REDEMPTION.

See them go forth like the 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;
Thine is the goodness o'er everything holy,
Thine is the mercy to pity our woe;
Thine is the power to claim and restore us
Spotless and pure as the angels on high,
"Father, the midnight of death gathers o'er us,
When will the dawn of redemption draw nigh?"

Gray hair and golden youth, matron and maiden,
All with the same solemn burden are laden,
Lifting their souls to one mighty name:
"Wild is the pathway that surges before us,
On the broad waters the black waters lie,
Father, the midnight of death gathers o'er us,
When will the dawn of redemption draw nigh?"

Lo! the vast depths of futurity's ocean
Heave with the pulse of futurity's breath,
Why should we shrink from the billow's commotion?
Angels are walking the waters of death,
Angels are bleeding 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. Spurgeon Clarke.

THE ROSTRUM.

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

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

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

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

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

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

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

"Again grief has not come all through the long day,
And in my heart, I bless it for what it has taken away."

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

Tuttle's Ethics of Spiritualism.

(From the Banner of Light.)

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

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

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

THE PROBLEM OF EVIL AND MORAL RESPONSIBILITY.

BY SELDEN J. FINNEY.

(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.

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 absorb an intelligent and cultured consciousness such as the throne of our destiny, we go off in this or that direction that does not conduce to the highest moral excellence.

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

It strikes me that there is no chance for feelings of utter condemnation; no chance for any savagery or spiritual demology. The fashionable and 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 garments with the filth which they refused to help clean out from the channels of society, which will pour their murky waters through their consciousness.

But then this moral freedom is progressive. How little the child knows of what is around him; how small the sphere that bounds his vision and his consciousness! He questions but slightly the problems that stand like index-points all around him. 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 eon-tomb 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 center. He is those circumstances embodying the center-stalwart 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 arisen into self-cognition and volition.

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

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

Spiritualism and its "Atlantic Monthly" Critic.

BY WILLIAM EMMETTE COLEMAN.

"Errors like straws upon the surface flow: He who would search for pearls must dive below." —Dryden. "The slander, Whose edge is sharper than the sword; whose tongue Outvenoms all the worms of Nile." —Shakespeare.

In the October number of the Atlantic Monthly appeared a remarkable article, entitled "Certain Dangerous Tendencies of American Life." After tracing the demoralizing effects of the civil war upon the economic and industrial habits of the nation, it then seeks to outline the consequences in the domain of religion. It vividly depicts the widespread laxity of belief in theological matters, and essays to formulate the consequent effects 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 a class of minds—the most numerous, as we are told, of all the "free-thinking elements"—who place credence in "prehistoric supernaturalism," as our author terms it,—in other words, Spiritualism.

The article fairly bristles with inaccuracies and misstatements respecting Spiritualists, their beliefs, character, and practices. Appearing as it does in one of the leading American periodicals, and being characterized by a plausibility of expression that, with those superficially acquainted with the subjects treated,—to which category the author must undoubtedly be assigned,—is likely to pass current for substantial verity, it becomes a careful sifting from the spiritual press, in order 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 to present a few random thoughts upon some of the specifications urged against our philosophy and its adherents, 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 persistent effort to depreciate the intellectual status of the Spiritualists of America, between whom and the Christians, and even the other branches of liberal thinkers, an invidious comparison is instituted; we being ranked as inferior in literary and mental endowments to the adherents of every other phase of religious thought, both Christian and freethinking. 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 Spiritualistic 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 spiritualistic 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 prehistoric or savage thought still survives, as evidenced by the acceptance of the influence of the supernatural in mundane affairs. Inasmuch as Spiritualism denies the existence of the supernatural, not only affirming but demonstrating that what has been and is so termed, is but a higher division of the natural, acting under general and immutable laws, the application of the expression supernatural is without point. Moreover, it ill 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. Christianity from first to last is based upon ideas, thoughts, 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 equalled by their scorn for history. Two equally misleading statements are here voiced: that Spiritualists condemn scientific investigation and scorn the teachings of history. The unfairness and perversion of truth manifest in these affirmations are only equalled 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 mathematics; while the bold assertion of its contempt for history, 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 story-newspapers." How our authors became aware that female Spiritualists constitute the bulk of novel-readers I wot not; certainly, till our voracious fabulist so informed us the world had never so surmised. The assertion is flatly made, and we flatly deny it. It is untrue; 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 averment 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 asseverations.

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

body of spiritual orators as inimical to the best interests of mankind, and oblivious of all respect for truth, law, justice, or decency? Such assertions rather demonstrate the absence of all regard for truth or justice on the part of their calumniator.

We have seen how lacking in exactness are the statements of our critic in denunciation of Spiritualists; and it seems, that, even when adverting to points in their favor, the same inaccuracy and exaggeration are predominant. He condemns us for that of which we are innocent, and he attributes to us virtues of which we are in like manner unpossessed. As examples of the latter, notice the following extracts: "They have stronger impulse to propagate their sentiments than is manifested by any other class in our country at present, and have more enthusiasm and self-sacrifice for their cause and objects than the people who hold better 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 affluence 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 every Spiritualist knows otherwise. So far from the superabundant enthusiasm and self-sacrifice with which we are credited, the apathy and indifference 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 inaugurated 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 Love.

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

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 ever found engraved on a copper plate in Hebrew among the ruins of an ancient Italian city, it is as contemptible a forgery as the pretended plates of the book of Mormon.

The death-warrant of Jesus Christ in this document is dated the 27th of March in the 17th year of Tiberius which would be A. D. 31. Now the date of the crucifixion heretofore most generally adopted is A. D. 33; but the latest authorities are compelled to abandon that and all other dates later than A. D. 29, which agrees not only with the ancient authorities, but with recently discovered Syrian documents of a very early period.

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

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

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

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

LOSS OF A REMARKABLE HISTORICAL DOCUMENT.

"Within a few weeks France has experienced sad losses by fire. As already stated, by the burning of the very ancient Lorraine Museum at Nancy, antiquities which cannot be replaced, have been destroyed. A few days later, the Archbishop Palace at Bourges was burnt down; and here highly precious manuscript and antiquities perished in the flames, together with a particularly important historical document, the order of the execution against Jesus Christ. This satisfactory and authentically proved document was for hundreds of years in possession of the family of 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 power of Tiberius Augustus, Emperor of Rome, for high treason, condemned to die on the cross by the decision of Judge Pontius Pilate and approved by our master Herod, representative of the Emperor in Judea, shall, early to-morrow, the 23rd day of the Ides of March, at the common place of execution under accompaniment of a company of Pretorian guards, suffer death. The so-called King of the Jews shall be taken out of the Strunium gate. Accompanying public officers and subordinates of the Emperor's are hereby ordered to give a hand to the carrying out of this judgment. Jerusalem, the 22nd day of the Ides of March in the year [A.U.C.] 783."

The forgery of this document is betrayed by the expression "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 23d, if such a reckoning were possible, would be March 9th.

It is needless to give further proofs of the spuriousness of these documents. The fact is, there is not a scrap of historical evidence that there was a Jesus Christ crucified under the procuratorship of Pontius Pilate. Every pretended reference in the 1st and 2nd centuries to such an event has been proved a forgery. The gospels themselves have been impeached. They contradict one another even as to the day on which the crucifixion took place. While the first three fix it on the great Passover day the fourth fixes it the day before. As if the former could be mistaken about its occurring on that great yearly festival! But the writer of the 4th Gospel probably knew that no culprit ever was or could be tried or executed on that day by the Jews, and that the Passover never fell on Friday according to the regulations of the Jewish calendar. Every intelligent Jew knows that. Was it then a mere mistake of the Synoptics? No, it was a fiction. They could not be mistaken on such a point if they were writing history.

What then? Was the crucifixion by Pontius Pilate a fiction? Yes, undoubtedly. But was there no sort of foundation for the story? Yes, probably there was. The Jewish Talmud speaks of a Jesus the son of Mary who transgressed the laws of chastity and separated from her husband. The boy being illegitimate, was in disgrace. He went to Egypt where he learned magic, and on returning to Judea, he became a conjurer. At last he was condemned for sorcery and deception and was stoned and hanged. This Jesus, the Talmud says, lived in the reign of Alexander Januicus (106 to 117 B. C.) Celsus, who wrote against Christianity about A. D. 200, refers to this same story. It is also alluded to by later Christian writers, and in the 13th century a part of the story was translated into Latin, and afterwards into German, in the 16th century, by Luther. Again in 1681, Professor Wagenseil found a complete Hebrew version which he translated into Latin. And now a correspondent of the Truth Seeker has for the first time rendered the Latin into English, and it is published in tract form, price 10 cents, with the following title: "SEPHIR TOLDOTH JESHU, THE BOOK OF THE GENERATION OF JESUS. First English translation of the ancient Jewish story

of Jesus; who was born at Bethlehem about 103 B. C. being the son of a betrothed maiden named Miriam (Mary) by Joseph Pandera. By the power of a charm stolen from the Holy of Holies he cured lepers, raised the dead, and wrought other miracles. Wherefore he was arrested by the elders of Jerusalem, scourged, crowned with thorns, and by order of the Sanhedrin stoned to death and hanged on the day before the Passover and the Sabbath, in the reign of Queen Alexandra, about the year 75 B. C.

"Death of Simon Kepha on a tower in the city of the Nazarines about 80 B. C. How and why the Romans changed 'Kepha' to 'Petros'."

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

The antiquity of this document is as certain and probably as great as that of our four Gospels. The Rev. John Pye Smith, in a controversy with Robert Taylor, about 1830, claimed it as a crowning proof of the existence 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 negating the whole story of a crucifixion under Pontius Pilate. SCHOLASTICUS.

Interior Bodies.

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 material body, is fitted and adapted to earth-life.

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

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

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

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

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

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

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

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

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

Our Young Folks.

THE COMMON HOUSE FLY.

BY "RUG."

I imagine most of our young folks are on better terms with this interesting little fellow than with any other insect in existence...

It is asserted that they are well endowed with curiosity, and that upon coming into a strange room they will inspect every article...

Now a minute for a look at our fly's eye. Most of you probably know that flies, in common with most other insects, have compound eyes...

There seems to be considerable difference of opinion as to the actual number of legs owned by our fly. For all that the flies are so plentiful, and notwithstanding the numerous chances one has to investigate them...

The fly's foot is often taken as an object for the microscope, and a very fine one it is, too. You will see that the foot is composed of two large curved claws, and that just back of each claw is a pad that resembles velvet...

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...

The Charge Against Messrs. Williams And Rita.

Every honest Spiritualist will read with shame, sorrow, and indignation the news which comes to us from Holland, and which we publish in our present issue, alleging that two public mediums, Messrs. Williams and Rita, have been detected in a base and impudent imposture...

Of Mr. Rita we know but little—but Mr. Williams has been long honored, and trusted as perhaps no other public medium in London has ever been; and now the movement is scandalized and humiliated by the allegation that he in whose honesty Spiritualists generally, if not universally, have implicitly confided, has been by enough to attempt to swindle some of his warmest and most generous friends...

that, to our mind, in the face of the very pointed evidence against him they are of extremely little value; and we strongly suspect that if matters are allowed to remain as they are Mr. Williams will find very few indeed, even amongst those who have hitherto been his warmest admirers...

But if the charge against Williams shall be held to have been established—what then? We sorely regret to have to discuss such an alternative in the case of one whom we, in company with others, have hitherto been accustomed to regard as an upright and honorable man...

BOOK REVIEWS.

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

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

Under the heads, Money a Civilizer; War a Civilizer; Mrs. Giles; Justice; Stump Oratory; The Orator's Wife; Civilization a Failure; Capital and Labor; Insanity; The Bishop; The Social Evil; The Search; Mind and Body; Editorial; Parson Adams; Christian or Pagan, the author takes up civilization as it is, presents its different phases, penetrates and exposes its shams, and presents material for thought and incitements towards a higher civilization...

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

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

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

If nobody's noticed you, you must be small; If nobody's alighted 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.

Somebody'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, Nobody'll run like a hound when it's gone.

The spirit is evolved by the physical being, and is its perfected fruitage. The father of humanity, with his holy instrumentalities is ever hovering over and about us; but it is in our calm, tranquil moments that he drops his image down into our souls, and if we would feel the assurance that he is being mirrored in our hearts, we must seek the golden hours of silence...

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 adding new and stronger lenses to his instrument, look earnestly through our improved, enlightened, strengthened reason, the light may be larger and brighter, and the revelation fuller and clearer.—S. C. Waters.

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

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

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

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

THE spirit after death remains identically the same. It has only cast off the body as a worn garment, or stepped over the threshold from one room to another. Every thought, emotion, feeling remain the same. The scars of wrong doing are not obliterated, ignorance is not enlightened, and the light of culture not obscured.

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

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

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

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

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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—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 knowledge of Spiritualism, and see how many of them interest themselves in the practical work of aiding in the culture of their children in the beautiful truths of the spiritual philosophy. Having accepted the belief of eternal progress they seem to think as a matter of course no more remains for them to do—their children, and the world at large will all come out right—in the end, so they will leave for the law of evolution to do the work which belongs to themselves, thus not only retarding the progress of others but by so doing placing themselves in the rear ranks of the grand army of progression.

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

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

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

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

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

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

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

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

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

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

At the session of the Rock River Conference of the Methodist-Episcopal Church, lately held at Mount Carroll, Illinois, an attempt was made to drive Dr. Thomas from his 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 characteristic of all savages, whose minds have no higher exercise than following a trail through the wilderness. Dr. Fowler jumped from this premise to the conclusion that the interest secular papers took in a minister was an absolute measure of his orthodoxy. If the secular papers were friendly to a minister, they being on the side of the devil, he could hardly be anywhere else. Thus a trial for heresy would become simply an examination of files of the newspapers. If they showed that he had been convicted of adultery, or mendacity, or embezzlement, the only conclusion to be drawn was that he was an eminently useful minister of the gospel. But if the newspapers had spoken highly of his character and abilities, it would be the duty of his brethren to depose him from the ministry without taking further testimony. When Dr. Fowler enunciated his simple device for detecting heresy he was greeted with applause of the most vehement and protracted character. The preachers clapped their hands till they ached, and after taking a rest clapped again. The eyes of nearly all were fixed on Dr. Thomas, who had a front seat. All around the house could be heard such whispered remarks as "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 vigorously showed its approval with applause. On Sunday night Dr. Thomas preached in the Methodist church a sermon consisting largely of a criticism on present church methods of work, that gave great offense to the listening audience of ministers. In a general way its Christianity could not be questioned but it did not glorify the Methodist Church. He said substantially, that the Church would not allow a minister to think for himself anyway, and that he acknowledged no authority but truth. Giordano Bruno, he said, was burned for thinking; Galileo was imprisoned, and the Church had always persecuted men for thinking. This sermon was apparently taken as a challenge by the brethren, and he had scarcely finished before half a dozen sprang over the altar and accused him of misrepresenting the attitude of the Church.

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

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

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

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

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

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

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

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

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

"I think it was unwarranted, and of a character not at all complimentary to the minister. 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 trial. They hoped by imputations, innuendoes, by crafty maneuvering and strategic movements, they might "catch him with 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 vows. The Conference expressed its dissent from these, but they were not made the basis of any specific charge of heresy." Yet a Methodist writer states through the public press that "the trouble is, he (Thomas) seems to have no convictions of a positive kind—no settled opinions—no 'grip' on the foundations of faith. He magnifies 'doubt' and engenders doubt, without building up the people in reverence for the Bible, or in any of

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

What he says, or that he has doubts in regard to the theological traditions of orthodoxy are not so remarkable in themselves, but, coming from a Methodist minister, who is supposed to be settled in "the faith," who has been drilled and disciplined into the "belief" with an eye single to the glory of the Methodist church and the perpetuation of its dogmas and organization, they gain prominence. They challenge inquiry from his brethren, who must be 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 long-parted friends. Mayor Doyle thanked the ladies assembled at the close for the benefit and pleasure the city had experienced through their presence. The sixth Woman's Congress then adjourned. Measured by its endeavor, it must be accepted as the broadest effort made for the advancement of a noble womanhood yet attempted.

Mind Reading.

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

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

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

Voices from the People. AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONICAL PHILOSOPHY.

The Flight of a Soul. Here lies the worn out fetters of a soul, Held long in bondage, though Hungered in dumb agony...

By no will of its own, but like The air of heaven; light and And free, subtle 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 sped, drawn by Ode Power, Felt and obeyed, true as earth's compass Guiding it. Passed moons of Jupiter In still white circles moved, their crystal lights.

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

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

Crossed the sweet meteors track Of fiery light, slow melting out, Afar beyond the ether sea, That boundary which mortal may not pass, Knowing no sorrow, naught But peace and ecstasy 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, Through death material, for none shall know And live.

The Disembodied Spirit.

To clairvoyant eyes strange pictures are opened, Around the miser's life like bees gathering about a branch when they are swarming, cluster so thick...

Take the most perfect mirror, look into it, and you have a perfect reflection of your face; break the mirror, and while the cracks run in different directions, and it is shattered, look at yourself, and see how imperfect your reflection is.

The Spirit Ernest J. Withford's Request.

EDITOR JOURNAL.—At a sitting with Mrs. Sarah F. Pflaie, 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:

Wm. B. Fabnestock, M. D., writes: It is an unfortunate reality that many who are mediums, and enter the trance condition deeply (no matter how honest and well meaning they may be) are disordered in mind, and are unconsciously subject to the control of spirits who are not very particular as to how they may effect their ends.

The charge that a trade was made between the puritans and papists in New Haven at the recent school election, is indignantly denied by The Christian Union and other religious papers. The National Journal of Education, 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 it would save \$10,500 a year to his church.

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

Louise Lateau, the Belgian Stigmata.

On invitation of the venerable pastor of the parish, I had the happiness, on the 6th day of last June, of administering the Holy Communion to Louise Lateau, who has been known as the Belgian Stigmata. Her home is situated about a quarter of a mile from the church, and is an isolated house on the road-side.

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

A Beautiful Incident.

We were told the other day of a beautiful and touching incident which occurred at the death of a little girl, who died recently in this place. Toward the last she refused to take medicine and expressed a wish to die just before death.

There's many an empty cradle, There's many a vacant bed, There's many a lonely bosom, Whose joy and light have fled; For this is every graveyard, 'Tis little hillock here, And every hillock represents An angel in the sky.—Worthington Advance.

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

Dr. Arter deals the following blows, at the witchcraft festival: 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, ten thousand were burned in Warrington, one thousand in the province of Rome in Italy. One bishop alone condemned eight thousand to be executed as witches. In New England, our own country, thirteen women and six men were hanged as witches, others perished by different methods.

Rev. J. G. Furness, 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 groined, bled, and that they are a screeching, howling, wailing, and howling, and a tremendous crowd, whom he says are tearing down with a great splash upon the red-hot iron floors. Rather than that there should be no hell, he doubts the regard gentleman would be its Furness.

Spiritualistic Conventions.

The Susquehanna and Chesapeake Valley Association met at Binghamton, Oct. 24th and 25th. The weather being fair, every thing went well and harmoniously. Speakers present were Lyman C. Howe, Rev. J. H. Harter and Dr. T. B. Taylor, of Wilkesbarre, Pa. The first day's session, Saturday morning, was called to order by J. F. Deans, president, and a conference was held in which many took an interest.

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

Sunday morning the meeting was called to order 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 be glorified 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.

J. Huclier writes: I desire to express, through your columns, my thanks to some unknown friend, for sending me a copy of your JOURNAL of July 13th, which I have read with deep interest, pleasure and gratitude. I had not seen a copy of it before for several years, and having been reading a paper that has hastily endorsed the tricks of many materializing frauds and impostors, and strenuously propped, plastered and whitewashed such impostors, they had been thoroughly exposed by other papers, I did not know until I read the JOURNAL, that any spiritualistic paper pursued a different and better course; you can therefore imagine my surprise on learning that the JOURNAL came out fairly, squarely and justly in denouncing the Bibles and Pickering, whose frauds have deceived so many honest people, and whom the — is so zealously laboring to sustain.

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 safeguards. 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 important 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 he trusted them, instead of employing T. B. Hazard, who sits down quietly and accepts 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.

Mrs. E. W. Welch writes: Spiritualism cannot afford to ignore nor lightly esteem the potent proof, the best unquestioned witness of the philosophy and phenomena of the present day; that which proving our position comes down to us through the ages. In my private case, it has strengthened the vigilance of that fearful inquirer, 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, have through the Scriptures of the past, and having the spiritualist opened their eyes and perceive, and with the spirit hear and understand the vital truths whose echo now reaches us through the Bible, which we now 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 parables through which he taught and reached the comprehension of the people, and finally, his martyrdom to the cause of Spiritualism.

Mrs. Cornelia Gardner, medium, writes: The JOURNAL has regularly made its appearance in my room, and it gives me great comfort in me and mine with its cheering words and its sharp criticisms 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 be deep. The innocent that are wounded will only stand the firmer for the testing, and the great reformer and purifier will sooner be able to see his way, and to observe the same in the world. How much we need faithful, tried mediums. Those who will live the principles of our glorious reformatory faith. This is the preaching the world needs to-day, more than old effete theologues or ranting speeches on reform. The still, small voice of a life well lived, makes music to all the rhythm of the universe, and its notes harmonize with all things; that life is divinity that is lived the purest. Duties well done, and 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: I enclose and enclosed one dollar for which send the pamphlets containing the remarkable narrative of Lurancy Vannum. I deem this wonderful providence of spirit inter-communication in human affairs, as one of the strongest evidences in favor of Modern Spiritualism, and it should be in the hands of every Spiritualist, as a weapon of defense against scepticism and a potent power vindicating ancient and so-called modern Spiritualism, and substantiated as it is by the numerous and well-attested instances of its absence from all doubt and may be given to the world, without fear of fraud or trickery. Godspeed the good work.

Woman's Work.

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

Providence, R. I., Oct. 11.—The Woman's Congress to-day elected Mrs. Kate Newell Dogger of Chicago, President. Among the Vice-Presidents are F. S. B. Searles, of Ohio; Martin W. McKay, of Indiana; Ellen Mitchell, of Illinois; Sylvia Goddard, of Kentucky; Mary Henderson, of Missouri; Lucinda H. Stone, of Michigan; Emma C. Bascom, of Wisconsin; Mary C. Peckham, of Minnesota; Julia M. Hunting, of Iowa; Alda C. Avery, of Colorado; and Carolina M. Severance, of California. Among the auditors chosen was Lavina Gondell, of Wisconsin, and among the reporters were Frances E. Williams, of Ohio; D. H. Brown, of Illinois; Margaret T. Longley and D. H. Beckwith, of Ohio; Sarah Bargar Stearns, of Minnesota, and Ellen Clarke Sargeant, of California.

Confucius says that good men love to speak well 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.—Turner's Falls Reporter.

An Englishman was boasting to an American that he had a book in the British museum which was once owned by Cicero. "Oh, that ain't nothin'," 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.

The Catholics.

A bookseller at Wuerzburg has collected statistics of the newspapers of the different countries of the world, with the object of showing the proportionate representation of distinctively Catholic influences 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 journals, 43; only in Britain it is forty-two out of two thousand five hundred; in France, forty-two out of two thousand. All the Catholic papers in Paris can only claim six thousand subscribers between them; while the Univers is said to sell only seven thousand copies in the whole of France. Germany exhibits the largest issue of newspapers, of which one in fourteen is Catholic; Austria, with a third of its total issue of German papers, shows one in thirteen. Here again the difference between the Protestant and Catholic Empire is very slight. Italy has one in seven; Spain, only one in eight. Turning to North America, we find a total of eight thousand five hundred, somewhat more than Britain, France, and Germany together, of which one hundred and thirteen are Catholic; while the great Catholic continent of South America shows out of one thousand, only seven newspapers representing its dominant religion. Neither Africa nor Australia has a single Catholic periodical, while Asia has one out of three hundred and seventy-five.—Jewish Advocate.

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

Wm. S. Jennings writes: Prof. Denton has been giving us a treat, by the way of a series of scientific lectures on Geology, The Origin of Life and Man, The Scientific Evidence of Man's Future Existence, and True Temperance scientifically considered—all beautifully illustrated. These lectures are highly spoken of by all classes. There is no reason why he cannot be kept at work in Iowa, Minnesota and Illinois for two or three months more. I 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, Iowa, from here and thence to Ft. Dodge, Iowa. Spiritualists cannot afford to let him pass their towns, without at least two or three lectures.

J. Murray Case writes: You are doing a good work in your effort at weeding out fraud, in which your work 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 ultimately be the overthrow of the "spirit show business," and the "Punch and Judy box wonders," which have led into our ranks a gaping, credulous crowd, ready at all times to admit as genuine "spirit manifestations" the grossest fraud. It will give character to Spiritualism, and will carry us upon the road to permanent growth, based upon strictly scientific facts, demonstrated by the best thinkers of the age.

G. G. Reed writes: I feel greatly pleased with the independent and honorable manner in which you conduct the JOURNAL. Speak the truth fearlessly for the maintenance of honest mediumship, and the admonition, condemnation and overthrow of fraudulent impostures. Every upright spirit in the body or out, will bless and sustain your upright endeavors.

G. V. Johnson writes: We are holding circles 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 (preachers).

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

