Eruth Gears no Mash, Bows at no Buman Shrine, Seeks neither Place nor Applause: She only John a Bearing.

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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 bitingly sarcastic on the church, that his success is still more extraordinary. The manner atones for the matter, for they are told in an inimitable manner, and though unrelishable, provoke laughter.

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

est 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 andless spring, And June stands near with deathless flow-Where we may hear the dear ones sing Who loved us in this world of purs? 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 valu 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 knowl. edge 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

And life is a tressure sublime; 'Dis the land of our God, 'tie the home of the soul, Where ages of splendor eternally roll-Where the way-weary traveler reaches his goal, On the evergreen mountains of life.

Our gase cannot sour to that beautiful land, But our visions have told of its bliss, And our souls by the gales from its gardens are

When we faint in the desert of this; And we sometimes have longed for its hely re-When our spirits were torn with temptations

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 To a kingdom where pleasures unceasingly

bloom. And our guide is the glory which shines through the tome,

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 ne-less 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 peo-

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 t oad 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 Lates of Dife, 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 rapit be will keep t 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

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 restoreds Spotless and pure as the angels on high, "Father, the midnight of death gathers o'er us, When will the dawn of redemption draw night

Gray hair and golden youth, matron and malden, All with the same solomn buiden 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 yast depths of futurity's ocean Heave with the pulse of futurity's breath, Why should we shrink from the billow's comme

Angels are walking the waters of death. Angels are blending their notes in the chorus, Rising like incense from earth to the sky, Father, the billows grow lighter before us, Heaven with its mansions eternal draws nigh.

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

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 It was said by my dear companion last night that this is the era of woman. And it seems to me that the era of woman commenced in Hartford at that time, for if there are any here who attended those little meetings in Union Hall thirty years ago, they will remember that the discourses of the youthful leader of them were read by a lady, he being too timid to 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 signalized that the era of woman had begun, and that was the tiny, rappings from the Spirit-world, then given through the Fox sisters. Thus you see that Spiritualism came into the world through the agency of woman. And I wish to refer to another remark made last evening, and that is, that while Spiritualism has not a great following so far as organization is concerned; while it has no marked place among the religious organizations of the world, it is yet doing a work like no other, and is making its way through all the average of sections of the section. nues 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 So-rosis. She has given some of the most eloquent and inspired utterances of our early workers. Her discourses were the most finished, beautiful and soul-thrilling ever given on the platform. Some of them have been incorporated in a book entitled "Soul to Soul." Well, Lottie Beebe went from among you, and afterward established herself in New York city, and for several years devoted herself like a true woman to the care of her children, and beautiful children they were, and beautiful young people they are. Then when her hands were partially freed again, she still alive to the inspiration of the century-still openly known as a Spiritualist, and never once de-nying her glorious faith,—she, in connect-ion with Mrs. Croly (Jenny June) and some other ladies, started the first woman's club of this country, and doubtless the first ever known to the world, and named it Sorosismeaning an aggregation—the fruit of many flowers. Sorosis lives and flourishes, and has attracted within its limits and influence some of the most falented, accomplished and refined ladies of New York city. They exert an influence for good up-on 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 togeth-er, heart and hand, to inaugurate the movement. We went hither and yon, and sent letters far and wide, and met with favor-able responses from cultivated women all over the country, and in the month of Octo-ber, 1873, the first women's congress assem-bled in New York. It was with fear and trembling that we who were behind the scenes watched and waited. The result was all we could wish. I don't think New York city ever saw a nobler gathering. Judging by the encouragement given through the 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 the science of medicine; but the sield 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

the world. The papers read at this Providence congress covered a wide range of science and education. - Athong 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. Induences brought to bear upon young children; making them secretive and untruthful in various ways, were brought out in vivid colors. Then she spoke of the literature of the country. She did not call attention at once to the vile literature flooding the country, but spoke of the books and papers in families which glorify war and battles—glorifying deeds in themselves selfish—setting up a false standard. Instead of love and forgiveness being taught, they were taught a spirit of contention and re-Then she referred to the vile literature circulated through school and col-lege. 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 re-gard to the qualities that should be culti-vated in Christian soil. She referred to Luther, Jonathan Edwards, and many prominent teachers in theology, who announced some of the most shocking opinions with re-gard to the character of Delty—the reveng-es Deity would take upon his children who failed to subscribe to certain abominable teachings. She quoted from some religious hymns-Watts among others-which taught the same diabolical doctrines with regard to the great Jehovah. Then she quoted passages from the Old Testament—passages of hich, she told me before read 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 Canished forev-er? Mrs. Diaz did not profess to be a disbe-liever at all in the inspiration of the Bible; but she wanted these horrible parts taken away, and the true and sublime parts, and the beautiful teachings of the New Testa ment put into a book by themselves, and then put that book into the hands of 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 dis-cussion and much opposition of course. But the agitation of thought is the beginning of

of Spiritualism upon this century and upon

Then there was a paper by a sweet, sensi-tive, modest, motherly women on "Mother-hood," physiologically considered. It was a choice, true picture of the motherhood of women and her mother's influence on her child from first to last. And that vast throng listened earnestly to the sweet voice -so soft that the utmost stillness had to be maintained that she might be heard. They listened with eager attention to every word

It was a truthful presentation of the needs of woman'in performing her great mission to this world. Then fullowed the discussion on that subject, and things were said that found a lodgement in the heart of every man and woman present—things not only in regard to motherhood, but to fatherhood; the duties of each. I speak of these things, not as being there uttered for the first time, but as having their significance from the place in which they were uttered and from the conservative congregation there assem-bled. In this view I consider these utter-ances perfect indications of the great pro-gress that has been made in behalf of wo-

gress that has been made in behalf of woman. And this progress has come directly
through the agency of Spiritualism. That
is what Spiritualism is doing for us. It is
not building up sects and churches, and
combining in cliques, and trying to make a
name as a great religious body.

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

fibre of our earth. It vitifies and renews all life in the egetable and animal king-doms. 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 you. 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

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

"Again grief has not come all through the

long day. And in my heart I bless it for what it has taken away."

It is not very euphonious, but it struck me as peculiarly significant as applied to my own case, and perhaps to some others. I said, What has grief taken away from me! Grief came not back again, and I blessed it for what it had taken away. I said, "What has grief taken away from me?" Dear friends, for long, long I sat at the portal of the valley of the shadow of death. Grief came to me day by day and hour by hour. sat at the pertal because one dearly beloved had passed through it away from my sight. I saw not her sudny 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 have that the state of the same of your hour that the same of the sa know just how I felt, for some of you have bidden farewell, as I did, to your first born. Well, now, I thought I sat' in that meeting at Providence, day after day, and grief came not back again. I was happy. I rejoiced. I felt that my daughter, with others of the glorious company, was near. They had not gone away; they had come to us. Grief came not back again during those days. Agai what had it carried away? It had taken from my heart selfshness, pride and worldliness. It left the peace that the world knows not of. It left a resolution to rise up and do what I could for my human brothers and sisters. I must still do this while my hands are busy with the most laborious of domestic duties. I still have these little immortals whose care I first as sumed 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. Per-haps even in wishing for their good, some-how 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

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. 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 contin-

uous 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 no-tions he may hold in regard to the future or injustice is hateral, whatever speculative notions he may hold in regard to the future or to the origin of things. But surely the moral sense must be elevated, expanded and inspired by the knowledge that our moral education is not alone for this little precarious span of mortal life, but for an unlimited existence under higher conditions than earth presents. Omitting all recognition of our psychical nature, the ethical student must always fall in his attempt to state, as broadly and emphatically as the truth demands, the facts in regard to the evolution of the moral sense and the consequent duties of civilized man. As Mr. Tuttle elequently 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."

nal relation."

Mr. Tutale accepts the existence of matter and force as indivisible and co-eternal, but declines to pursue the inquiry as to their relations to an Inflitte Spirit. This view is not incommistent with Theism; for if matter confissed on Easts Page

THE PROBLEM OF EVIL AND MORAL RESPONSI-

BY SELDEN J. PINNEY. CONTINUED.

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

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

We are, through vital laws, related to and measurably responsible for each other. Hence the conclusions that follow. While we hold ourselves each responsible to the others, for the use we make of our powers within a given range and limit, we must remember this other fact, tyo, 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 spiritualdemonology. 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. And they; too, shall feel the agony resulting from their non-attention to their social and universal relationships to mankind and to his-

tory. . No sublime lady heafs while a sinner crawls. But then this moral freedom is progressive. How little the child knows of what is around him; how small the sphere that bounds his vision and his consciousness! He questions but slightly the problems that stand like indexpoints all around him. But as he deepens, the questions are more loudly put: What am I, and whence? whither? in what relations do I stand to the world? And what is the consequence? A larger area of intellectual treedom.

How much intellectual freedom has the miner, who, with his pick and shovel, ignorantly tosses up the fossils of entombed centuries? He has never studied the laws of geology; never studied the facts or principles of mineralogy; he knows nothing of paleontology. And when he takes out the finest records of the carboniferous era, it means nothing to him. What is the era of that man's intellectual freedom? Here is the point. He is responsible for its enlargement, and he takes the consequences of the neglect of that responsibility in intellectual darkness. He is made to be a master. "He is made," as it has been said of man, "to be a king among conditions-a master of Nature's savage energies." With these clouds, and stars, and lightnings, overhead-with earthquakes and cracking continents under him, he is formed to be a master of the crude, untamed forces of the objective world. He is those elemental savage forces, organized into moral self-determination.

Man is greater than any or all his conditions. These conditions, are circumstances; he is a circumstance, but he is also a centerstance. He is those circumstances embodying the centerstantial power which makes them circumstances. He is a microcosm, and I argue the question of moral freedom from that point also. Man is whatever the world is. If he be an immortal, he is a microcosm. If philosophy be a possibility, he is a microcosm, and hence his sphere of moral pessibilities 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 primeval and savage humanity. Emerging from the great deeps of infinite life, Nature saw herself embodied and humanized in an immortal and unitive structure, within which were planted the seeds of all possible future grandcurs-of manhood, angelhood, Godhood. The world had found its king: No more should her savage powers run loose and wild in river, ocean, and clouds. This spiritual king-Reason-approached with chains of light to bind the untamed forces of frost, and fire, and lightning. There was a stronger lightning. There was a stronger lightning in man than in the glouds. There were hotter fires in his bosom than in the heart of the globe-fires of God, from which all other flames have kindled, and which, streaming through the clouds, and brighter than the sun, lights up the pathway toward the throne of Infinite Power.

Man's command over the crude forces of the external world is not complete. He shall advance from conquest to conquest, until mountain, and desert, and ocean, shall bloom and throb with his own life-pulse. And shall not, then, this sacred Reason also fully subdue and harmonize society? Shall it gain more mastery over "matter" than over thought? 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

(To be continued.) Copy-right by H. Tuttle & G. B. Stebbins, 1872.

Pluency 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.

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"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,

Whose edge is sharper than the sword; whose tongue Ontvenoms all the worms of Nije."

In the October number of the Atlantic Monthly ap peared a remarkable article, entitled "Certain Danger us Tendencies of American Life." /After tracing the demoralizing effects of the civil war upon the economic and industrial habits of the nation, it then seeks to out line the consequences in the domain of religion. It viv idly-depicts the widespread laxity of belief in theological matters, and essays to formulate the consequent ef-fects upon the morals of the people. That portion of the anti-theological world to which the most space is the anti-theological world to which the most space is devoted, and which receives from the unknown author the most sweeping condemnation, is 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, Spiritualists.

The article fairly bristles with inaccuracies and mistatements respective Spiritualists, their heliofs characters are statements.

statements 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 super-ficially acquainted with the subjects treated,—to which category the author must undoubtedly be assigned,is likely to pass current for substantial verity, it be speaks a careful sifting from the spiritual press, in 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 in 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 chiefs, 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. 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 pre historic or savage thought still survives, as evidenced by the acceptance of the influence of the supernatural in mundané 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 au-

The dense ignorance of the Atlantic critic is plainly discernible in his declaration, that the contempt of Spiritualists for scientific methods of investigation is nearly equaled by their scorn for history. Two equally misleading statements are here voiced: that Spiritualists contemn scientific investigation and scorn the teachings of history. The unfairness and perversion of truth manifest in these affirmations are only equaled by their absurdity. Spiritualism courts scientific in-vestigation,—has ever done so,—and numbers within thoric ranks many of the most eminen science, whether in physics, psychology, or mathemat-ics; while the bold assertion of its contempt for history, is meaningless, and unworthy of a moment's consid-

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

As nearly all Spiritualists are Theists, recognize the

immanence of the Divine Being in Nature, we can readily perceive how far from the truth is the aver-ment that Spiritualists possess no religion, "as they do not worship or revere anything as higher or better than themselves." The Devotional Column in the JOURNAL, and the Invocations at the Banner circles, furnish a

sufficient reply to such reckless 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 in-crease in aexual vice has been occasioned by the propa-gandism of the class of thinkers under review. Al-though 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 wethless talk increases. 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 decrease. which is unrestrained by any regard for truth, decency or justice." Note that this is a broad, general state-ment including in its operation all, or nearly all, our lecturers and orators. A viler slander was never cir-culated 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 womand 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 caluminator.

We have seen how lacking in exactness are the state ments 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 astronger impulse to propagate their sentiments than is manifested by any other class in our country at present and have more antiqued and sold self-sentiments." ent, and have more enthusiasm and self-sacrifice for their cause and objects than the people who hold bet-ter doctrines." "No other class is at present so success-fully educating the people of this country. They are positive and aggressive, and have a certain power of enthusiasm or afflatus which no other class now pos-esses." Sorry are we in feet, to be compelled to desesses." 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 Oatholic and Protestant, a revolution in theology and in sociology would be in-augurated that would speedily shake the now-dominant supernatural orthodoxy from its tottering throne, and usher in the era of Naturalism, Freethought, Free peech, and Brotherly Hove.

When next the Atlantic censor addresses himself to the task of publicly criticising the epinion, 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 \. D. 29, which agrees not only with the ancient authorities, but with recently discovered Syriac documents of a very early period.

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

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

It also makes Pontius Pilate governor of "Lower G.A. ilee," i.e. the region about Lake Tiberius. Herod Antipas was tetrarch of that division of Palestine, and Pilate

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

"LOSS OF A REMARKABLE HISTORICAL DOCUMENT. "Within a few weeks France has experienced sad loss es by fire. As already stated, by the burning of the very ancient Loraine Museum at Nancy, antiquities which cannot be replaced, have been destroyed. A few days later, the Archbishop Palace at Bourges was burnt down; and here highly precious manuscript and 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 Archbish-We give below a verbatim translation op's Museum." 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 de-cision 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 sub-ordinates 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 spurious

ness 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 the great yearly feeting. curring 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.

writing history.
What then? Was the crucifizion by Pontius Pilate s What then? Was the crucifizion 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 Janucus (106 to 9 B. C.) Celsus, who wrote against Christianity abourds. D. 200, refers to this same story. It is also absend 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:

"EPPHER TOLDOTH JESCHU; THE BOOK OF THE GENERATION OF JESUS.

ATION OF JESUS. "First English translation of the ancient Jewish story | talents. -Sydney Smith.

of Jesus; who was born at Bethlehem about 106 B. C. being the son of a betrothed malden 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.

about the year 75 B. C.
"Death of Simon Kepha on a tower in the city of the
Nazarines about 39 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 negativing 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 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 compre-hension; so the relationship between it and the mate-rial body, is fitted and adapted to earth-life.

It is an important fact that the law of demand calls for every form of matter and the different orders of being, as they are needed, to make up the grand totality and preserve the equilibrium. Nature prepares the 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 loftuence 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 or the spiritual body in the spiritual body is constructed. ganisms. 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 resem-bling itself. The character of these bodies will be modified by the elements within the reach of the organizing power, and by other surroundings. In the case of infe-rior animals, and of plants, these interior formative bodies are not capable of self-consciousness, or contin-ued 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

cut 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 combina-tion of spiritual forces, which contain more elements and power than are absolutely required for the produc-tion of the physical body. Its immortality depends upon this fact, and its connection with the intellectual and moral powers which constitute the mind or soul of man. The forces of the spiritual body, which correspond with those of the physical body, co-operate with these in the selection and preparation of the elements adapted to the formation of the latter, and a harmonious relation between these renders the body much more perfect. The formative powers of the spiritual body are continued throughout earth-life, and are ever active, seeking to outwork for themselves a better organization; and even when they fail on the 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 swears his lifelong fealty on their altars, and rises up a Nazareth consecrated to their holy service—is not without his solars and enjoyment, when to the eyes of others he seems the most lonely and miserable. He breathes an atmosphere which the multitude know not of; "a service heaven which they cannot discern rests over him, plorious in its purity and atilihees." Nor is he altoglorious in its purity and stillness." Nor is he alto-gether 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 whenevknowledge 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 hope-ful heart and strong arm has battled for the best.— John G. Whittier.

What, then, is the lesson of history? It is a voice 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 falsebook may be longlived but. 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

Our young folks.

THE COMMON HOUSE FLY. .

BY "BUG."

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

It is asserted that they are well endowed with curiosity, and that upon coming into a strange room they will inspect every article there in succession, beginning with the shin-iest and handsomest. How this may be 1 don't know, for they look as much alike as so many peas, and it is next to impossible to keep track of one long enough to see where he goes. It would seem as if such jolly scamps as these ought to be good company; yet no one looks glad when they come, nor sorry when they leave. You see they have no regard for a body's feellags, and carry their fun too far like a good many records. their fun too far, like a good many people, capering about and tormorting us when we want to rest, and thereby getting into our bad graces. But this won't do, looking so long at the dark side of the picture; for besides being a little obtrusive in his attentions occasionally, and giving careful house-wives some extra trouble, very little else can be urged against him. Some people gravely maintain that he can, when occa-sion offers, bite most victously, but you will see that this is an impossibility, from the make-up of his proboscis. This trunk or mouth is merely a thickset, fleshy tube, flar ing at the base, and capable of being packed snugly away under the head when it is not needed for active service. This tube can only draw up liquids, and you may often see a fly turning a grain of sugar over and over, dissolving it by degrees, and so eating it. The flies that bite have instead a sharp pointed proboscis; and besides, whenever they alight on an upright wall, it is with the head downward, while the house fly al-ways alights with the head uppermost.

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

There seems to be considerable difference opinion as to the actual num owned by our fly. For all that the flies are so plentiful, and notwithstanding the numerous chances one has to investigate them, I have been seriously assured that each one possesses eight; and others again, are ready to insist that all their running is done with two. If any of you are not just sure which

of these figures are correct, an examination for yourself will soon set you right.

The fly's foot is often taken as an object for the microscope, and a very fine one it is, too. You will see that the foot is composed of two large curved claws, and that just back of each claw is a pad that resembles velvet. Now it seems rather queer, but the fact is, no one appears to know just how a fly by the help of feet so shaped can walk on a ceiling upside down. Some imagine that these pads just mentioned act as suck-ing disks and so support the weight of the in-sect. Others maintain that a minute quantity of a substance resembling glue being distributed on the tips of the fine hairs covering the pads sticks the fly, for the time being, to whatever he walks on. Since doctors differ, it is hardly safe to decide which, explanation is correct.

explanation is correct.

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

The Charge Against Mesers. Williams And Rita.

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

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opportunities to practice it.

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

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

self-condemned.

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

BOOK REVIEWS.

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

Some years since, Dr. Everts resided in St. Charles, Illinois, and will be remembered by many there as a close observer and carereasoner. 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; Justica; 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 Paran, the author takes up civilization or Paran, the author takes up civilization or Paran, the author takes up civilization or Paran. ian or Pagan, the author takes up civiliza-tion as it is, presents its different phases, penetrates and exposes its shams, and pres-ents material for thought and incitements towards a higher civilization, where gilded counterfeits will have no place and only true worth will pass current.

Items of Interest-Gems of Wit and Wisdom.

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

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 dis-cussing the question why a woman cannot throw a stone. A woman who lives in a glass house can throw a stone quite as well as a man.

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

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

If nobody's called you a fool to your face, Somebody's wished for your back in its place; If nobody's called you a "tyrant" or "scold," Somebody thinks you're of spiritless mold. If nobody knows of your faults but a friend, Nobody will miss them at the world's end; If nobody clings to your purse like a fawn, Nobody il run like a hound when it's gone.

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

SURELY the same spirit which dares, in the name of God, to "curse" a fellow man in "all its members," will, if backed by civil power, destroy him. The spirit of a curse is the soul of murder, and all who justify their teachers in cursing them, either from a Papal throne or a Protestant pulpit, are fitted to kill him. Indeed we have no right to look for self-government among people them. - Clarke, print moditive long the wife

Reserve good dit we to give at an aidi Dud nor overtweet as at

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

RELIGIO-PHILOSOPHICAL

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 oft feel the assurance that he is being mirrored in our heafts, we must seek the golden hours of silence. There we shall obtain our deepest and sweetest thoughts, our strongest aspira-tions—there we shall renew our hopes of immortal life, and feel grace divine falling gently into our inmost being.— W.C. Waters.

So may it be with the glimpses we catch of the future. If we refuse new evidences, if we 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 instru-ment, look earnestly through our improved enlightened, strengthened reason, the light may be larger and brighter, and the revelation fuller and clearer.—S. 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 communica-tions 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

ENTERING the house of one of his congregation, Rowland Hill saw a child on a rock-ing 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 threshhold from one room to another. Every thought, emotion, feeling remain the same The scars of wrong doing are not oblitera-ted, ignorance is not enlightened, and the light of culture not obscured. The holy toves and friendships are not lost, but are refined and intensified by death, and our spirit friends actuated by them, become our watchful guardians.

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In the discovery of truth, in the develop ment of man's mental powers and princi-ples; each generation has its assigned part; and it is for us to endeavor to perform our portion of this perpetual task of our species. Whewell.

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 fesults 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 Spiritnalism?

The present age demands something practical in the methods of culture to insure swccess 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 givencredence. And why Not only on the ground of mental heredity is this true, but is likewise a natural result of the educational effort to indostrinate 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 an their presence. Their attendance at Sabbath school is regular, and books and papers calculated to keep alive the impression are aded to the serio interesting exercises of the school. In this way the child grows into the church-is educated into a belief in most unreasonable vagaries, and prejudiced against any and every form of belief which differs

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

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

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

partment of life, but especially is it-true, with reference to our subject. Parental example and parental instruction have their influence upon the progress of the rising generation. Parents, then, should not only not conceal their knowledge of the truths of Spiritualism, or be content to simply make an open avewal 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 lyeeums; should have children's spiritual magazines, and books properly adapted to lead the young mind into the paths of Spiritualism by awakening thought and inspiring inquiry and investigation.

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

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

With this showing, how are we to expect any great advancement in the progress of the race can be made? Progress implies action, effort, energy, will. It is true these may sometime be forced upon the race by the results of their own inactivity, but at what a waste of human powers, at what a sacrifice of human happiness! Ultimately, even though by the slowest stages of development, mankind will reach the Sphere of Justice. But because this is assured, it does 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 offeredto take hold of it at its nearest approach-While in the way with him."

Second, that when ushered into that sphere of Justice, there will be no escape from our failures in any other way than by our own works-"Thou shalt by no means come out thence until thou hast paid the uttermost farthing." There will be no redemption unless we redeem ourselves. The fact that this may be long deferred, when properly viewed, makes it all the more terrible-The longer payment is delayed, the more the debt will accumulate; and more exertion will be required, and more lengthy effort will become necessary, to meet the demand. Responsibilities put off until some other time always increase the difficulties in the way of their accomplishment. Seriously do these 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 our selves and to our children, that present opportunities are improved, and all our obligations properly fulfilled; that with the advancing progress of the race, aided by our own efforts, we may move forward with the general advance into the higher light of spiritual revealments.

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

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

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, Illipois, 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 actwas 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

That the secular papers were all on the side of the devil and that out of pure hostility to the gos pel of Jesus Christ the secular papers always encouraged everybody who attacked that gospel, with that cheerful indifference to facts and logic that is the characteristic of all savages, whose minds have no 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 ab-solute measure of his orthodxy. If the secular papers were friendly to a minister, they being on the side of the fevil, he could hardly be anywhere else. Thus a trial for heresy would become sim-ply an examination of files of the newspapers. If they showed that he had been convicted of adul-tery, or mendacity, or embezziement, the only con-clusion to be drawn was that he was an eminently useful minister of the gospel. But if the newspa-pers had spoken highly of his character and abil-lties, it would be the duty of his bretheren to depose him from the ministry without taking furth-er testimony. When Dr. Fowler enunciated his simplé device for detecting heresy he was greeted applause of the thost vehement and protract ed character. The preachers clapped their hands ed character. The preachers clapped their hands till they acked, 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 misisters. In a general way its Christianity could not be' questioned but it did not glorify the Methodist Church. He said substantially, that the Church would not allow a minister to think, but that he for one was going to think for himself anyway, and that he'acknowledged no authority but truth. Giordano Bruno, he said, was burned for thinking; Galileo was imprisoned, and the Church had always persecuted men for thinking. This sermon was apparently taken as a challenge by the brethren, and We had scarcely finished before half a dozen sprang over the alter and accused him of misrepresenting the attitude of the Church.

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

"I will frankly state the only points on which I conceive there may be room for difference of opinion, or the possibility of misunderstanding: 1. On the subject of the atonement, I hold substantially to what is known as the moral influence theory. 2. In what is known as the moral influence theory. 2. In reference to the final condition of the wicked, I have never doubted, nor do I doubt, the fact of future or of after death punishment. Whatever may be the condition of the lost or the nature of their suffering, I cannot conceive of that condition under the government of a just God as belog worse than non-existence. As to the diration 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

these statements.

And in holding the views above expressed, I have not felt that I was unfaithful to the spirit of 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, loveful, singing and praying organization rather than a rigid dogmatic, churchly system, and hence I 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 de compromise resolutions were sprung upon the conference, and passed by a vote of eighty-one to nineteen. The fol-

lowing is a summary: "Resolved. That, after careful inquiry, we are con-strained 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

Immediately following the above resolution, Dr. Thomas' statement of views, asabove quoted, was incorporated, followed with a long series of resolutions declaring thetresponse 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 reach to lake no forther setting in charity and peace, to take no further action in the premises for the present.'

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

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

The position of the parties presents a singular feature. They stand somewhat like two antagonists jealously eyeing each other, each endeavoring to secure the best position and force the other to unmask his strength and uncover his position, yet neither daring to begin the conflict. The fact would seem to be that both are uncertain about their position. The narrow bigotry of the church officials is restrained by the liberal sentiments-of the age which have been imbibed by the laity and they fear the more, lest in preferring charges against Dr. Thomas and bringing him to trial, they will place themselves on record as opposed to all liberality and progress and bring on another Swing-Patton trial with a similarly humiliating sequel to the orthodox combatant. They fear the powerful intellect of Dr. Thomas and his popularity with the masses will, in case they push their persecutions, work harm to the Methodist church by driving way the liberal element in its me 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 fossil-

tagonism to the glorification of Methodism. The members of the Conference, under all these tircumstances, knew there was stand-ing 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."

ized 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 him-

self, true to his intuitions, true to his hear-

ers and true to the purest principles of Chris-

tianity, he has placed himself in direct an-

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 wife 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 Methedist writer states through the public press. that "the trouble is, he (Thomas) seems to have no convictions of a positive kind-no pettled opinions—no 'grip' on the founda-tions of faith. He magnifies 'doubt,' and engenders doubt, without building up the peo-ple in reverence for the Bible, or in any of

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

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

The Woman's Congress.

The women of the present age, actuated by the highest and purest of motives, are taking a prominent part in the agitation of those questions that concern the world at large, and they are instrumental in doing a vast amount of good. The woman's congress which held a session last week in Providence, was a notable gathering of some of the noblest representatives of their sex in the United States. During a period of three days six public meetings were field, 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 Exami. atlons as a Test;" Mrs. E. G. Turner on "Our Deadly Foe;" Miss Alice Fletcher on "Women's Clubs;" Mrs. Bristow on the "Status of Women-in the Grange;" Mrs. A. M. Diaz on "Where Do we get Our Character?" Mrs. Emily S. Forman on "The Co-Education of the Sexes;" and last but not least came Prof. Maria Mitchell, of Vassar College, "who came to describe the solar eclipse at Denver with graphic and beautiful language, which must have satisfied every man fortunately present that the highest scientific attainment is compatible with true womanliness.' Much praise is due to Mrs. Forman, who added interest to the proceedings by reading essays contributed by members not present, with the fine elocutionary power for which she has long been noted. Mrs. Gen. Lander and Mrs. Croly, President of the New York Sorosis, were on the platform. The reception of the Rhode Island Woman's Club, after the session on Thursday evening, reunited for brief words and greeting many longparted friends. Mayor Doyle thanked the ladies assembled at the close for the benefit and pleasure the city had experienced through their presence. The sixth Woman's Congress then adjourned. Measured by its endeavor, it must be accepted as the broadest effort made for the advancement of a noble womanhood yet attempted.

Mind Reading.

There resides at Bloomington, Indiana, gentleman by the name of D. O. Spencer whe, 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 ref-erence to suspected persons. On one occasion he was met furiously by an individual on a bridge near a railroad depot. He came up to him and said; "Now, d-n you! I'm going to give you a test on mind reading right here. You stand on this bridge. I'll keep you between me and the moon, so that I can watch you and see that you don't turn around. I'm going to hide something between here and the railroad, and I'll stop often, so that you can't tell from the sound of my feet. Don't you look around, if you know what's good for you." After pretending to hide something here and there, Mr. Spencer took him by the hand and led him at once, and without any hesitation, to a spot about one hundred feet from the starting place, and feeling under the planks of the walk, found a button which he had hidden on a stringer. The individual looked at him in perfect amazement and exclaimed, " My

When we see the wonderful exploits per formed by mind readers, have we not good reason to infer that there may be thoughtwaves in the subtile other that pervades all space, which under certain pircumstances 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 Journar, will be read with deep interest.

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

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

Capt. H. H. Brown and Mr. Vandercook were at Salem, Mass., Sundays, October 6th, 18th and 20th, and will fill the next two Sundays at Lynn and Marblehead. The Captain is speaking every week-day evening in the political campaign under an engagement of the State Greenback and Labor Committee. He will make engagements anywhere between-Boston and Chicago for November and December. Address Banner of Light till further notice.

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

Bishop Coxe, of New York, comes to the rescue of the Bible. He says that there is a general disposition in these modern days to undervalue the Bible; sneers and contemptuous allusions to it are seen in books, magazines, newspapers, and may be heard from the profane lips of orators and lecturers. They treat the book, he claims, as an obsolete and old-fashioned thing; but these drivellers who assail the Bible, miss their aim, for divine truths never die, and can, never be destroyed. The Anglo-Saxon mind all over the world is saturated with the spirit and language of the Bible. He thinks that it enters into the woof and warp of their being, and it is that which has made the race the envy of the world, and the great object of onsideration and importance is to assimilate into one's life the words of God in the Bible, and five by them spiritually, as the body lives by food, taking them daily and constantly for nourishment and strength. Probably when he gave expression to the above thoughts, he had in view the pamphlet published by this office entitled, "Self-Contradictions of the Bible."

CLEVELAND ITEMS .- The Children's Progressive Lyceum of this city, intend having the subject of Temperance up for discussion on the last Sunday in this month, October 26th. Temperance mottoes, anecdotes, songs, duets, quartettes, choruses and recitations, will be given by the scholars, leaders, and officers; and to add interest to the occasion, Samuel E. Adams, Esq., the great criminal lawyer, and eloquent temperance orator of this city, will deliver an address on the evils of Intemperance. Several original poems written by our home medium, will be read, and a good time generally is expected.— Friends of the Lyceum in and around the city are cordially invited, ffee.

Mrs. Maud (Lord) Mitchell is here and holding seances at at Rockwell street. She will make but a short stay prior to returning to Boston. T. LEES.

William Denton.

This veteran Spiritualist as well as able geologist and lecturer, accompanied by his son Shelley, spent last Sunday with us, en route to Boston. Bro. Denton is an indefatigable worker and has the past Summer walked twelve hundred miles among the mountains in the far West, in quest of further k nowledge and additional stores of specimens wherewith to enrich his lectures on Geology. Chicago ought to have two courses of scientific lectures from Prof. Denton this Winter; one on the South and the other on the West side.

The Harbinger of Light, Melbourne, speaks as follows of Mrs. Emma Hardinge-Britten:

We have been fortunate in securing this able exponents of the philosophy of Spirit-ualism, whose appeals to the reason and re-ligious sentiments of the community has created a deep and widespread interest in the subject, and a large appreciation of the theory, a natural consequence of which is a desire for evidence of the facts upon which it is based.

The same paper also alludes to Dr. Henry Slade:

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

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

Notice.

The Vanburen County Association of Spiritualists and Liberalists will hold their quarterly meeting at Fennsylle, Allegan county, Mich., on the 9th and 10th of November. Other papers please copy.

8. G. SHEFFER, Pres't.

Business Botices.

Da. Paica' Cream Baking Powder is the only kind made by a physician, with special reference to its healthfulness.

J. V. MANSFIELD, Test Medium—answers scaled letters, at No. 61 West 42d street, corner Sixth are., New York. Terms, \$3 and four 3 cent stamps. Register your letters. 24-15-25-14 Register your letters.

Mas. D. Johnston, Artist, No. 26 Throop street, Chicago, Ill. Water Color Portraits a specialty. 24-12tf

8. B. BRITTAN, M. D., continues his Office Practice at No. 2 Van Nest Place (Charles street, corner of Fourth), New York, making, use of Electrical, Magnetic and other Subtile Agents in the cure of chronic diseases. Dr. Brittan has had twenty years' experience and eminent success in treating the infirmities peculiar to the female constitution, by the use of painless picthods and the most efficacious remedies. Many cases may be treated at a distance. Letters calling for particular information and professional advice should enclose Five Dollars.

24-26-25-25

SHALED LETTERS enswered by R. W. Flint, 28 E. 14th street, N. Y. Terms: \$3 and three 8-cent postage stamps. Money refunded if not answered.

SAPONIFIER, see advertisement on another page-

I. A. EDMINSTER, Magnetic Physician.—Many of our readers will be glad to learn of the arrival in Uflicago of the magnetic physician, L. A. Edminster. The Doctor comes from the East, with testimonials from some of the leading people of that section, vouching for his superior magnetic power and the qualifications of a gentleman. He uses no drugs, and claims, if a fair trial is given, disease must certainly yield to his power. The Doctor thinks of permanently locating in the city. The Doctor claims that magnetism as a curative agent, does not directly remove the disease, but imparts to the system vital energy, assisting nature to throw off disease. Those desirous of treatment will find the Doctor at his residences, 579 Wabash Ave. He will suswer calls at residences. Those unable to call in person, can receive his magnetized paper, from which great benefit will be derived.

DR. PRICE'S Special Flavoring Extracts are not made up from chemical poisons, but natural flavors, grateful to the most cultivated palate.

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

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

Consumption Curen.—An old physician retired from practice, having had placed in his handse by an East India missionary the formula of a simple vegetable remedy, for the speedy and permanent cure for consumption, broughtis, catarrh, asthma, and all throat and lung affections, also a positive and radical cure for nervous debility and all nervous complaints, after having tested its wonderful curative powers in thousands of cases, has felt it his duty to make it known to his sufferring fellows. Actuated by this motive, and a desire to relieve human suffering, I will send, free of charge, to all who desire it, this recipe, with full directions for preparing and using, in German, French, or English. Sent by mail by addressing with stamp, naming this paper, W. W. Sherar, 149 Powers' Block, Rochester, N. Y.

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DR. SAGE'S CATARRH REMEDY

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ND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Flight of a Soul.

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

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

Thy purpose now is served—lo! Thou shall rest in darkness and obscurity, While the silent secret forces of the earth Shall render back to atoms, all thou art. "But thou, oh soul, immortal, take thy freedo

Go wander forth upon thy starry flight, And penetrate the great unknown; The wonderful, the pure, the beautiful.

Loosed from its prison, here no more The soul was known. Intangible as air, Incomprehensible as light, it moved Through regions of unmeasured space. Pregnant with stars that filled The firmament with broken shafts Of light, changing, and ever changing; Each prison more wondrous than the last.

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

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

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

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

Through realms of star dust blazing out Upon chaotic darkness, meeting kindred souls Blending and interblending but a moment, In voiceless loy at freedom infinite. Then onward fled, 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

From unknown sources evermore evolved, Soft, luminous and beautiful, around This planet rolled, within 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 cast back their thunderings.

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

Knowing no sorrow, naught But peace and ecatacy 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.

And this the knowledge, God dwells everywhere, Bevealed in every living, moving thing Which sings in wordless song of motion, The beauteons hymn of everlasting life.

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

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

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

Within themselves, yet hedged about With heavy sense and comprehension gross, Oh, poor humanity that clings to earth, Oh soul that starves within thy prison walls, Faint not, but courage take, creation's heart

Beats from the uttermost to uttermost, God loveth and God liveth in all things, And He will never die, thou art immortal. BABINA NOT.

A BAIN OF STONE. A Family at Akron Pelfed Bay and Night by Stones from an Unseen

Source.

Arron, O., Oct. 11.—On Tuesday last while Mrs. lichael Metzler, living in the vicinity of the outhern corporation line of Akron, was hueking orn to a field, she was struck by several stones, hich came from an unknown source. Later in se day her children were struck in the sama, way, and fied in terror to the house. On Wednesday rening, while Mrs. M. was again in the field, she as again struck by large lumps of earth and sevral stones in a similar manner as before. Yesteray morning, as Mrs. M. and her little daughter ere standing before their cellar door, a large ebble came up from the cellar, striking the little iri in the face. All this is unaccountable, for the mily reside in a rather ancient brick house, and a last evening a party of eight gathered in the sain room, which contains two windows and two bors. Father Brown, a Catholic priest of this city, as present, and about ten of clock offered a pray. Hardly had he finished, however, before two rge-sized stones fell at his feet, followed by a ozen or more pebbles, which came from the celling and walls, striking the persons who were in he room.

All these stories have been circulated through

and walls, striking the persons who were in the room.

All these stories have been circulated through the city, and to get the bottom facts of the affair, the Leader correspondent together with a commanion, paid a visit to the house to-day, shortly after diamer. The Leader man found to leady of the ouse and her family busy at a Jrk, making applementer, and after introducing himself to Mrs. Metables, and after introducing himself to Mrs. Metables, and after introducing himself to Mrs. Metables, and after introducing himself to Mrs. Metables. eaks of the stones. At the time both windows and doors were closed, and the reporter and his nd doors were closed, and the reporter and his ompanion were sitting in chairs near the door, here an excellent view of the room could be ob-sined. Mrs. Metzler, with tears in her eyes, desined. Mrs. Metzler, with tears in her eyes, de-iared, it was not ghosts or anything of the kind, and said it must be a curse on the family. As she poke she was standing in the middle of the room, and had pointed out to the reporter from whence he stones come, when suddenly a pebble, the ize of a hickory nut, dropped from the ceiling at fell, striking Mrs. Metaler on the, arm. The sporter witnessed all this, and picked up the one as it fell. Goon after this a neighbor came the front door, and inquired if anything more ad transpired.

ad transpired.

The reporter walked to the door, and was showing the stone which had just fell to the neighbor, hen suddenly a larger pebble, four times the size it the first one, struck the reporter on the shouler and fell to the floor. His companion saw the one come through the ceiling about a pard from here the other one had come from.

Mrs. Metaler stated to the reporter that at night is stones fell with a whistling noise. She showed the reporter about twenty stones that had fall-during the forenoon.—Geoland, O., Leader.

The Disembodied Spirit.

To clairvoyant eyes strange pictures are opened. Around the miser's life like bees gathering about a branch when they are awarming, cluster sould like his own, who sympathize with him, and whise per to him to feed the fire of his acquisitiveness, and who gather certain inspiration, a certain excitement, from that which currounds his life. So about the dissipated, dissolute man going deeper and deeper in his dissipation, there are spirits gathering for him, who spiritually hover closely about him, shrifing through this sympathetic magnetism, to gather some interest, some excitement, about him, strifing through this sympathetic magnetism, to gather some interest, some excitement, some spiritual nourishment, so to speak, from this lower and earthly existence. So, by those who are striving for better lives, there are beings, invisible to their earthly eyes, drawn by sympathy. You cannot descend, you cannot ascend, but through those whom you do not see, who go with you and help you on in whatever choice you have made. It is true in earthly society, is it not? Certainly. What is the person after he leaves the body? A disembodied spirit—a being with all the olden tastes, and habits, and qualities, and everything that belongs to him as a character, simply minus that dage, that shell, which imprisoned him while he was here on earth. If that is true, then common sense would teach you (and that is the ordinary life's reasoning here) that that which constitutes identity exists beyond the grave. Then you ary life's reasoning here) that that which constitutes identity exists beyond the grave. Then you
sak: "Are our dispositions, and habits, and tastes,
and purnits, just the same?" Your dispositions
are the same at starting; but, friends, do you
know what it is that stands in the way oftlines, in
this earths? life, of the true manifestation of your
character? You take a nature that is harmonious,
that is peaceful, beautiful and natural, and let
that nature be within a body that is perfectly
healthful, and see how admirably are the manifestations of its nature. But let that body be touched
by the power of disease; let its nerves be fortured
and racked; let its brain become affected—and
then as that body becomes diseased, and as it
becomes one thrilling instrument of torture, that
nature gives manifestations of irritability, it grows
jealous and suspicious, and you look upon such

then as that body becomes diseased, and as it becomes one thrilling instrument of torture, that nature gives manifestations of irritability, it grows jealous and suspicious, and you look upon such persons and drift away from them, when, if you had a little more wisdom, you would feel for them, and try to make their thorny path brighter. Sometimes true character is not manifested for years and years, because it has to show itself through this tangled, strange network of disagreeable, of unpleasant vircumstances.

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. There are persons in this earthly life whose characters, dispositions and stritual natures are perfectly reflected; but let the power of disease shatter that glass of life, and then look, and there are all its lines irregular, there are discordant manifestations, and you condemn the persons, perchagee, simply because of that which has afflicted them, that which has rendered them most unfortunate, and which, if you only understood, would bring out your pity and your sympathy. Again and again these manifestations are shown to you in human life, and there are persons who through life, because of disease, because of inherited conditions, or natal conditions, as you might call them, applying to the body, are like those looking out of a warped pane of glass. The whole landscape is warped and twisted, until death at last shatters this, and they look out clearly on that which nature shows them. Sometimes, friends, the body and the spirit, while they are connected, are like two harp-strings, so close together, that if you strike one, the other vibrates let the body be seriously affected, and while the spirit is in it, it will be chilled and affected by that which affects the body; but the true disposition, the true identity, after death, as you call it, find its full and fr had of others, many an uppleasant and unkind word which you have spoken of others, will stand up before you in some way when you enter that other life, because you did not see, because you did not realize, what it was in the character of an-other which called this out, which may have been a misfortune, a sorrow, or an affliction, and not something that they themselves were entirely to blame for having.—Mrs. N. T. J. Brigham, in Olice

The Spirit Ernest J. Witheford's Request.

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

"O how terribly, fearfully dark! How dismally, drearily dark, it is here, where I forced myself by my rash act. And yet in the condition in which I was bodily and mentally, I was forced by the thoughts of the people to do it. For a long time I had sat as a medium, and when I denounced and exposed Spiritualism, I was spurned by most of the Spiritualists, and those I expected to be my friends turned treacherously against me and it friends turned treacherously against me, and it was more than I could bear. I now come to you was more than I could bear. I now come to you because of your sympathy for me, and your kind words to me when I last saw you in the RELIGIO-PHILOSOPHICAL JOURNAL office, to ask you to help me out, of this terrible darkness, which encompasses me like an impenetrable wall. "Do you recognize me as Ernest J. Witheford?" I said, "I do. What can I do to aid you?" He replied, "Do what you can to console my mother and wife and tell them not to weep and lament over the manner of my death, for by so doing they prevent me from my death, for by so doing they prevent me from removing this dark wall, by holding me constant-ly in the surroundings of that fatal act. By their distress they call me back to that last scene, and my emerging from the darkness which

Promising him I would do all I could to ald blm, with a thankful heart he took his leave.

D. P. KAYNER.

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

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

The charge that a trade was made between the puritans and papists in New Haven in the recent school election, is indignantly denied by The Christian Union and other religious papers. The National Journal of Bissection, 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 \$10,000 a year to his church. It further states that he threatened to have the school appropriation cut down by the votes of his people if the schools taught by the Slaters of Mercy were not sustained by public money.

Virtue requires no other recompense than the

Virtue requires no other recompense than the tribute of self-approbation and respect.—Corro.

Louise Lateau, the Belgian Stigmate.

On invitation of the venerable pastor of the parish, I had the happiness, on the 6th day of last June, of administering Holy Communion to Louise Lateau, the well-known sufferer with the stigmata. Her home is situated about a quarter of a mile from the church, and is an isolated house on the road-side. On the way a gentleman preceded ringing a small bell, two others followed carrying torches, another supported an umbrella-like canopy over the Blessed Sacrament. A few other devout persons followed. Along the road many were kneeling, and, when we passed, joined in the procession, so that by the time we reached the house, at the early hour of 6 a. m., the number was quite large. Arriving at the humble home, the little cottage was soon filed. Louise had been keeping her bed since the death of Pine IX. She wore, on this occasion, a simple calico dress. The expression of her countenance indicated suffering, and her breathing was difficult. Her eyes were closed, and she appeared insensible to anything in her presence, but when I pronounced the words "Corpus Domini Nostri," etc., she opened her mouth and received the particle like any other invalid. I took part the road of the sigmata on the back of her ham. They have the appearance of a half-red cherry stuck on the skin. Every day after Communion she is immediately in ecstasy for about fifteen minutes, after which she becomes impassable to all earthly things, and is absorbed altogether in God. The Holy Eucharest has been about fifteen minutes, after which she becomes impassable to all earthly things, and is absorbed altogether in God. The Holy Eucharest has been her only nourishment since the 30th of March, 1871. She has no need of eating, drinking, or sleeping, and is impassable alike to the colds of winter and the heat of summer. While she is in ecstasy the people present talk and wonder, she alone hearing nothing of what is going on about her, nor does she see anything. The sisters and other ladies in the room kissed the stigmata on her hands others applied the croswes of their beads to them. At the end of about ten minutes, a venerable gentleman of the company begged us to reerable gentleman of the company begged us to re-tire, for, said he, if she should return to her natural state, it would be painful to her to see the

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

Bois d'Haine has become quite a pligrimage. I remarked that it must be quite a labor for the good parish priest to give Communion to Louise every day, but I was answered that it was not, as good parisa priest to give Committee to the country day, but I was answered that it was not, as there were always priests from the parts to do it. The pastor gives only on Fridays. A splendid church in the Gothic style and cruciform has been built at Bois d'Haifie. The altars are carved out of white stone. The stained glass windows behind the altar are particularly rich. I was surprised how Father Wiely, the pastor, had been able to build such a church in a small country village. The answer was, that all the great families of Helgium, France, Germany, and even England, had come to see Louise, and had left many gifts, and thus enabled Father Wiely to build a church that would be an ornament in any city in the United States. Nearly 3,000 years ago David wrote: "God is wonderful in His Saints." At present He is very wonderful in Louise Lateau. People come from all parts to see the wonder, admire it, and return home giving thanks. Though a poor girl living in an humble peasant's house, yet she has more visitors than all the sovereigns of Europe.—Catholic Columbian.

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

A Beautiful Incident.

We were told the other day of a beautiful and touching incident which occurred at the death of a little girl, who died recently in this place. To-ward the last she refused to take medicine and expressed a wish to die. Just before death, she pointed upward, and called the name of a sister who some time ago went to the Spirit-world. Then rurning to her father, she said, "I'm going to see mamma, and i'll kiss her for you."

The churches believe and teach that mapy persons in their dying moments, see the heavens open

sons in their dying moments, see the heavens operand the angels gathered around them. But when clairvoyants, by the hundred, declare that they see and converse with the spirits of the departed, the churches say it is all a pretense; or a delusion or the "works of the devil," or account for the fact in some equally senseless and illogical way, thus stultifying their own belief and teaching. But light is breaking. The veil between the two worlds grows thinner and thinner, and, thank God,

the day is not far distant when all men will hold intelligent communication, while still in the flesh, with their friends who have crossed over the river

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

— Worthington Advance.

F. E. C. writes: Much having been said regarding clairvoyance by C. O. Poole, he claiming ing 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 Crosse, 27 Kendail street, Boston, Mass.

dall street, Boston, Mass.

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

* She had no knowledge whatever of the par-ties connected with the death, neither did she know that the father of the child had a dear sister in the Summer-land. She heard voices in two inknow that her correspondent had a sisten who passed away December 25th, 1874. I write this for the benefit of those who doubt the mediumship of clairvoyance; every word is strictly true, such spiritual light should not be "hidden under a bushel."

Dr. Arter deals the following blows, at the witchcraft fanatics:

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

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

Bev. J. G. Furnis, 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 feached there, "and that they are a screaming greaning, yelling, shricking, roaring, histog, Lowling, wailing, and fearfully blasphemous crowd, whose oceans of tears run flown with a great splash upon the red-hot iron floora." Esther than that there should be no hell, doubtless the reverend gentleman would be its Furnis.

Spiritualistic Convention.

Spiritualistic Convention.

The Susquebanna and Chenango Valley Association, met at Binghamton, Oct 5th and 5th. The weather being fair, everything went well and harmoniously. Speakers present were Lyman C. Howe, Rev. J. H. Harter and Dr. T. B. Taylor, of Wilkesbarre, Pa. The first day's session, Saturday morning, was called to order by K. F. Deans, president, and a conference was held in which many took an interest. The afternoon session was called at two o'clock, and a conference of one and a half hours, then Lyman C. Howe was called on the speaker's stand for a lecture. He made some preliminary remarks of his happy moments then and there, to meet so many familiar faces on so important an occasion and on so beautiful a day, for their third annual meeting. He proposed singing by the choir and at the closing he entered into a semi-trance condition and spoke Bearly two hours. The sudience were held, as it were, spellbound by his eloquent, logical and philosophical discourse. It is allowed by all who heard him, that he has few equals, if any.

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

subject was the declaration of principles of the Association.

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

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

METHODS.

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

'Dr. T. B. Faylor followed Rev. Mr. Harter and took for his text a declaration," I demand a future

took for his text a declaration, "I demand a future life." Dr. Taylor said a future is a necessity, to unravel the snarls of this present life. If there be a God in the universe, he must be a just God. Very well, there are facts that prove that man is not dealt with here according to the moral features he possesses, therefore he must exist in a future state.

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

text: 1, Timothy 1:10: When we shall come to be glorified in his saints and to be admired in all them 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. Sunday evening there was a full house to listen to Mr. Howe who was not well and therefore did not speak. Revi Mr. Harter took his place and spake quiter lengthy on our progress. The same officers were re-elected for another year, viz.: President, J. F. Deans; Vice Presidents, A. F. Macs, Mrs. A. G. Avery, Mrs. H. E. Barber, Mrs. Jane E. Peck, Blughamton, N. Y.; Secretary, E. C. Leonard; Assistant decretery, Miss Nellie Butter; Treasurer, A. Hick.cox. Many vice presidents were elected to co-opcox. Many vice presidents were elected to co op-erate with us, in all the adjoining cities and towns. Our next fourth annual convention will be held Saturday and Sunday, of September, 1879: Binghamton, N. Y. E. C. Leonard, Sec'y.

J. Hucker writes: I desire to express, through your columns, my thanks to some unknown friend, for sending me a copy of your Journal of July 13th, which I have read with deep interest, pleasure and gratitude. I had not seen 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 frauds after 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, square. learning that the JOURNAL came out fairly, square-ly and justly in denouncing the Blisses and Pickry analysis in denouncing the Blisses and Pick-erings, whose frauds have deceived so many honest, people, and whom the —— is so zealously laboring to sustain. That paper, by sustaining frauds, has disgraced and injured the cause of Spiritualism more than all its enemies have or can, and I am certain every true. Spiritualist will thank you heartily for the course you are pursuing in this matter.

All true mediums should always be willing to submit to such test conditions as will preclude the possibility of fraud; and while impostors are so common, it is but fair for all who pay their money to mediums to demand proper salguards. 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, de-mandy the right to examine it, and why should he mandy 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 it endorses them, instead of employing ums before it endorses them, distend of employing T. R. 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. Hew to the line, friend Bundy, and if any are hit by the chips, let them get out of the hitting place. hitting place.

Mrs. E. W. Welch writes: Spiritualism cannot afford to ignore nor lightly esteem, the potent proof, the best unquestioned witness of the philosnot 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 its mystic guise, it has sluded the vigilance of that fearful inquistor, the church, that would gladly blot out the testimonies, the grand promities which are being fulfilled in the present age; the wooderful miracles which find their counterparts in the home of the humble medium. And spiritualists, while liberating themselves from the bondage of church and creed, should profit by the examples of the past, and having their spirit eyes, opened, should see and perceive, and with the spirit ear hear and understand the vital truths whose echo now reaches us through the Bible, which we have read as through a glass dimly, but now discere its truths face to face, proclaiming the mediumship of Jesus of Nasiareth, his wonderful healing power, soul-stirring eloquence, the incomparable fliustrations or parables through which he taught and reached the comprehension of the people, and, finally, his martyrdom to the cause of Spiritualism.

Mrs. Cormelia Gardiner, medium, writes:

mariyrdom to the cause of Spiritualism.

Mrs. Cornelia Gardner, medium, writes:
The Journal has regularly made its appearance in my house—has been a great comfort to me and mine, with its cheering words and its sharp 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 so its work. Let the lucision be deep. The innocent that are wounded will only stand the firmer for the testing, and the great refiner and purifier will sooner be able to see his face reflected, when the testing is over. Oh, how much we need faithfut, 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 theologies or ranting speeches on reform. The still, small voice of a life well lived, makes music to all the rythm of the universe, and its notes harmonize, with all things; that life is divibest that is lived the purest. Duties well done, even in private, fall not in the great account when the books are finally balanced. God bless you, Brother Bundy, in all work of reform.

form.

John A. Hoover writes blease find enclosed one dollar for which send the pumphlets containing the remarkable narrative of Lurancy Vennum. I deem this wonderful providence of spirit interposition in human affairs, as one of the strongest evidences in favor of Modern Spiritualism, and it abould be in the hands of every Spiritualism, and it abould be in the hands of every Spiritualism, and it abould be in the hands of every Spiritualism, and the season of defense against scepticism and as a potent power vindicating ancient and active and holy writ. Unreoborated and substantiated as is the narrative, by such unimpeachable witnesses, it is at home freed from all doubt, and may be given to the world, without fear of fraud or trickery. God speed the good work.

Woman's Work.

The first annual conference of the Illinois Bocial Science Association met in Chicago, on the 3d and Science Association met in Chicago, on the 3d and 4th of October. Interesting papers were read by the President, Mrs. Elizabeth Boynton Herbert, of Evanston, Ill.: Prof. Low C. Allen, of Champaign University; Miss Sarah B. Raymond, Superintendent of Public Schools, Bloomington, Ill.: Mrs. Mary Newberry Adams, Dubuque, lowa, and many others. Mrs. L.R. Wordner, of Cairo, Ill., made an appeal for the State Industrial School for girls at South Evanston, a most deserving charity.

Province R. L. Oct. 11. The Woman's Cons.

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

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

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.—Turners Fulls Reporter.

Am Englishman was boasting to an American that they had a book in the British museum which was once owned by Cicero. "Oh, that sin'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.

R Butterfield writes: I have no fault to A Butterfield writes: I have no fault to find with the Journal, it suits me to a charm, and as you request a renewal; I called on my spirit wife to decide the case for me. Question: Shahl I continue the Journal during my absence from the State? Answer: "Continue the Journal for your friends and the good of the cause. The Journal is doing a glorious work."

The Catholies.

A bookseller at Wuerzburg has collected statis-tics of the newspapers of the different countries of the world, with the object showing the proportion-ate representation of distinctively Catholic opinions in the periodical press. It appears that Europe can boast of thirteen thousand nine hundred and sixty newspapers and periodicals, of which only about one in twenty-four, or nine hundred and thirty-seven, are Catholic in tendency. The largest pro-portion is shown by Belgium—one hundred and Britain and France, a Protestant and Catholic country, have the same number of Catholic journals, 42; only in Britain it is forty-two out of two thousand five hundred; in France, forty-two out of two thousand. All the Catholic papers in Paris and only claim air thousand apparains hetween 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 the total issue of Germany, shows one in thirteen. Here again the difference between the Protestant and Catholic Empire is very slight. Italy has one in seven. Spain only one in 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 eleven news. ica shows out of one thousand only eleven news papers representing its dominant religion. Nei-ther Africa nor Australia has a single Catholic periodical, while Asia has one out of three hundred and seventy-five.—Jewish Advance.

Julia H. Johnson writes: Your article in the last number of the JOUENAL, on a training school for mediums, is just the thing. I cannot express mf feelings on the subject, so satisfactorily to myself, as you have done. I hope whenever the scheme is embodied in action, I shall be called as one of the pupils. I know there are true mediums in our midst, only waiting for the angel trumper to call them into proper action. I heliave 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 tow-rd purifying the ranks of Spiritualists. The frauds will hardly dare to look to you for a hearing, while genuine mediums will have all the more confidence, and the body at large far more faith than ever before in your ability to advance the cause. We are very much pleased with the JOPENAL, 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 con-sidered—all beautifully idustrated. These lectures are highly spoken of by all classes. There is no reason why be cannot be kept at work in Iowa, Minnesota and Illinois for two or three months yet. His charges are very reasonable, and any one can, by going to the business men of his own town or city, get them to subscribe from \$1.00 to \$1.50 each, and thus soon raise \$75 for three lectures on Geology and \$50 for the last three named or any others they may wish. His expenses are to be paid while lecturing. He goes to New Jefferson, 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.

towns, without at least two or three lectures.

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

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

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

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

Characters never change; oblitions alter, I do not see why we should not be as just to an ant as to a human being - Chos: Kingsley.

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

tiful children.—Fuller.

That best portion of a good man's 10—his little unremembered acts of kindness and ion—Wordsworth. Plaings may be seen differently and differently shown, but actions are visible, though motives re secret.—Dr. Johnson.

The man of intellect is lost suless he unities their of character to intellect. When we have the lantern of Diogeness we must have his staff.—Chamfort.

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and force were potential in Divinity (as even Catholic authorities assert), then may matter and force, in the high spiritual sense, be truly said to be "eternal." That the uni-verse was a product of time, the most advanced science riow teaches.

"We state the law of morality and of con-science to be that the highest faculties should always control the conduct of life." Here the author puts forth a second propo-sition, whereon the reader will, we think, find solid ground. But how are we to determine the higher faculties from the lower?
To this the anthor's reply is: "When a faculty is the foundation of another, it must be regarded as lower than that to which it administers. Thus the appetites that feed the body are lower than the faculties which arise out of the body being so fed. . . If you now ask, what can a man not spare and yet remain man, the answer must be, Rea-

son and Conscience. Perhaps we can best indicate the sententious character of the style and the depth of thought involved in it by a few quotations, almost proverbial in their brevity and apt condensation:

A true system of morals must begin with "It is better that the appetites be con-

trolled through fear than not at all.

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

means of sustaining it. The miser is the mock of humanity; for in making wealth the end, he defeats the object of wealth, which is its uses. The man who in old age says life is van-

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

From the star to the dancing mote there is no accident or chance. "Religion, if it mean anything, means reli-ance on the absolute supremacy of law, and man's obedience thereto.

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

"The good of others is our own supreme ood. The highest morality must rest on knowledge. 'To decide what are woman's rights, there

is but one question: Is she a human being! "The ethics of Spiritualism are the prin-ciples which lie at the base of the constitution of man as an immortal being.

"Law, not miracle, rules the spiritual as well as the physical world:

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

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

The grand lesson which we get from the book may be thus summed up: All the facts and deductions of Spiritualism converge to teach us this: The elements of what is called Conscience, as well as of all that is comprehended under the term morals, inhere in the nature of things; and divine laws do not receive their force from any arbitrary command or historic revelation, but are part of Nature itself, and are as inexorable as may of its laws in the material world.

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

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

CHRISTIAN SPIRITUALISM.

--- > Communication from Judge E.S Holbrook.

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

worst of Christianity as compared with the best of Spiritualism.

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

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

According to my view, the Spiritualism of to-day had its start in the infancy of the race. It is the basis of every religion, all religions. According to the law of growth and development, it has become what it is to-day, and in its course took in nearly all that there was of the Christian advancement; not all, for some of that was false, and therefore must fall. If you will compare and proceed, item by item, you will see the similitude between the two systems (or rather, as I would say, you would see the continued phases, with accidental variations, of the same system). Using the figure of the wheel, Jesus made love the almost all in all, love to God and love to man, and consequent humiliation and obedience, and self-sacrifice for the good of others, the cen-tre and circumference, the hub and felloes. Does not Spiritualism do the same? Then there are the various spokes to this wheel, and what are they? The belief and assur-ance of a future life; the communion of spirits; spiritual gifts,—the power of healing, of prophecy, of inspiration, of speaking with new tongues, and the like. Jesus went about doing good, reforming old abuses, pronounced against the subsisting systems of error, so boldly and persistently that he lost his life; the charities, and I think I may say at once, all the virtues, are enhanced and enforced as stuties; and do not Spiritualists do the same, or respose the same for themselves 1. Most certainly they do. So far then the similarity (rather the identity, I would say) is complete.

But here I suppose I am met with the ob-ection that the New Testament pronounces far many other things as well, which we do not accept: such as a penitent salvation, and such as there is comes through faith in Jesus and his atoning blood; that the wicked are lost forever; that God is angry, etc., and the like of these. The Medium and Day-break rehearses such, but I have not the article before me, and cannot quote with exactness. I might well admit these, and say they are but simply eddies setting back against the general current, not overcom-ing it, and pass on content. But I will add right here, for the avoidance of ascetic bypercriticism, and even for the avoidance of such hostile argument as might be made,

these suggestions for consideration. The Bible nowhere claims for itself infallible inspiration or abselute accuracy; we may therefore read it, and find its meaning as we may any other book. It is only the Christianity of after times that asserted infallibility. The people of those times were indefinite in thought, dealt in symbols, user hyperbolic figures of speech, and did not aim at accuracy of expression. They were thoroughly imbued with notions of a sinful state, the necessity of repentance, of terrible punishments therefor, as well they might have been, and a method of atonement, as might be expected from the knowledge and spirit of their times. Now about atonement, we must not charge to Jesus (who, I think, is silent on this point, but I am not sure)the character and place given by Paul, who is burdened with Judaism. And as to future, everlasting punishment, my judgment is, that taking the whole records together, this doctrine is not taught. At least there is a chance for reasonable argument and belief against it. Even Paul says, "God, who is the Savior of all men, especially those that believe," meaning, as I suppose, that all were finally saved, but those who believed, and therefore accepted, received a present benefit or a present salvation. It is considered by the best of scholars that the doctrine of everlasting damnation is not surely and plainly taught by the strong texts that seem most to teach it; and surely not when all is taken together, in-cluding the love and power of God. I think the historical evidence prevails that there was no such general doctrine held for the first three hundred years, and not until the Christian party came into temporal power. when the dogma was invented by the priest-hood for the enforcement of obedience. Again, there is another rendering or ver-

sion that may be given to this matter. The sinner shall be forever punished, and why not? It is so by natural law, both for this world and the next, and is a good spiritual doctrine. At all events, it is not sufficiently clear that eternal perdition of unbelievers and unrepentants, as now held by some churches, was the doctrine of Jesus, to charge him or his system with it. And so on, I might take the whole cate-

gory of dogmas, and say that according to some construction, there is something of a truth in each one; or if not, that they are not of the essence of Christianity, or are so limited in extent as not to change its general tenor or current, which I might elucidate but I have not opportunity now. I might show that men are saved by faith, for who shall sow grain except through faith; that a man is not saved by works alone in this, at least, that he will not work without faith,— will not sow without faith in nature's law of growth, and that the harvest will come, and so on.

If then any one will claim that he is a Christian Spiritualist, I say let him claim it, if it will do him any good, or he thinks it will. I think myself it is rather of a weakness to say anything about it. What difference does it make by what road we have come to Spiritualism if we do not disagree now? And if we do disagree now, then it now? And if we do disagree now, then it is because of our false definitions, as I have shown. If, then, any one thinks that those who will still cling to the adjective "Christian," are still sporting the egg shells of the past (which I do not deny), still I say let them have their harmless amusement, and let these be harmony, and no useless war of words. And for the benefit of those that read and desire to know, I will inform them that the writer came to Spiritualism from the infidel ranks; but he has this to say, that he has never found anything better than that he has never found anything better than some of the principles of Jesus and his apostles, among them true Christian chari-ty; and he will hope and labor for their con-servation until something better is found.

And now, Mr. Editor, I wish, and, by per-mission, I will say a word about the Med-ium and Daybreak, and its action in reference to this your humble servant. As I stated, the editor published one of my articles on Conservatism and Radicalism—their proper Relationship—(if more than one I do not know, and he has my thanks for this, and is invited to publish all and practice them is invited to publish all and practice them too), and then pitched into me with a whole lot of naughty names, such as "hypocrite," and "Pharisee," and advised his readers to "beware of the leaven of the Pharisee, and other things of this sort, and mostly for the reason that I had mide the above statement that I supposed that "every Spiritualist was a Christian, a true, whole definition being given to Christianity." And, to put me into the wrong, gave his definition of Christianity by the criterion afforded by the orthodox churches of to-day. I prepared a letter and sent to him, setting forth his error, how that I should not thus be put in the wrong by his false logic, that I should be permitted to give my own definition, and did give it at length, etc.,—but it never saw the light.

Whereupon I naturally fall into the re-flection just by myself, how it was the duty of an editor to deal fairly with his correspondent, and if by any mishap he had mis-represented him, to give him a chance to right himself, and not use his superior pos-ition as a slaughtering, irresponsible auto-crat; and how the editor of a Spiritual pa-per should do a little better than anybody else; to state the truth, and things as they are; in the first place, to avoid the use of harsh epithets and bad names and to foster free discussion; and further I could not help questioning how it should be, that while I was upholding "the system of doctrine and precepts taught by Christ," this editor aforesaid should controvert me in such style—was it because he had developed out of "true Christianity," and above it, or had not yet reached it in ita "whole definition?" As I do not propose to solve that question, and as your readers are not greatly interested in it, I will leave it to time, which some poet has called "The Avenger." Chicago, Aug., 1878.

DEVOTIONAL SPIRITUALISM.

Being Short Sunday Exercises for Spiritualists.

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

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

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

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

our hearts cold and bare and dry.

The law is this: We must seek the Infinite, if we would have the Infinite find us. We must fully realize that there is a good Power in the universe higher than our-selves. The cold heart that is quite content with its chill, may beat for many a long year without feeling the glow of God; while the spirit that loves and needs the Divine Sunshine, rarely wanders beyond reach of

We are in the world to act; for action is worship, action is obedience to the highest laws of our nature; -but we are here also to be acted upon. We are largely recipients. From all that we encounter, we contract something, good, bad or indifferent. A certain great painter used to refuse to look upon bad paintings, lest he might uncon-sciously borrow from them something that would vitiate his own style. So in the moral world; only the peace and purity of God

in our hearts can save us from contamination. First seek God and his righteousness.

Do you still say to me, "Where is your God?" I reply: If there is not a law of absolute right yet revealed to you: if you can-not yet distinguish between moral deformity and moral beauty, then God help you. There is a Will in the universe that makes for righteousness; a stream of tendency by which all things, sooner or later, fulfill the law of their belips. In short, there is God. Still is the ascription of Solomon pervaded with a profound truth: "I love them that love me, and these that love me, and those that seek me early shall find me." Search out the divine law; pon-

der it; love it; obey it.

Not to be happy, but to qualify ourselves for happiness, should be our highest aim.

When a great philanthropist was asked by systematic theologian, whether in devoting so much time exclusively to breaking up the slave-trade, he had not neglected his own personal relations to Christ, and peril-

ed his soul, he replied: al? It never occurred to me that I had soul; I had no time to think about myself; I was thinking about the work in hand." Inward faith in a divine ideal of the right, was his sufficient reward. . His soul put forth its best energies, never troubling it-self with the question whether it was in

truth a soul. And thus he proved that he had a soul, and that it was divine. God is infinitely actve. His infinite action creates, sustains and governs the universe of spirit and of matter. His life flows into men and into spirits, and becomes their life; and his activity is in the life which is derived from him. It follows necessarily that every angel is active and useful, for heaven is a single most reserved. kingdom of uses. Every one there gratifies the tendency and the demand of his own life in performing the use which he can best perform. Ah! let us then begin to love on earth the uses that are divine; and to learn that in doing good to others, and mak-ing the world better for our presence in it, we store up the happiness that shall be ev-

RECITATIONS. Why then their loss deplore, that are not Why wanders wretched thought their tomb

around,
In infidel distress? Are angels there?
Slumbers, raked up indust, ethereal fire?
They live! they greatly live—a life on

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

-All, all on earth is shadow; all beyond Is substance; the reverse is Folly's creed, How solid all, where change shall be no more!

My spirit longs for Thee to dwell within

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

Unless it come to Thee, in vain I look around: in all that I can see, no rest is to be found No rest is to be found but in Thy blessed

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

PRAYER.

Infinite Spirit, be very near to us, we be-

seech Thee. Help us to do every work of our hands as in Thy sight, and in the sight of all the great and good, the kindred and the dear, who have left this earth for the Spirit-world. In every trouble may we trace some light of Thee, and may none of Thy blessings fall on ungrateful hearts. Drive from us, O Lord, every proud Pharisaical thought; fill us with patient tender-

ness for others; with consideration, charity, gentle courtesy, and a sincere love; make us ready to assist, and quick to forgive. Behind the changes of time, and the illusions of life, and the errors and frailties of mortality, grant us a vision of the eternal realities. Life of our life, we thank thee that thou hast nowhere left thyself without a witness; that everywhere thou makest revelations of thyself, where day unto day uttereth speech of thee, and night unto night showeth knowledge. We thank thee for all

the great thinkers, martyrs, teachers, seers poets, and inventors, whom thou hast raised up to advance and benefit humanity. We thank thee for the moral force of all great examples, the uplifting power of all saving truth. O, make us quick to recognize and to feel all such, and let their Spiritual influences fall not on torpid hearts.

Spirit from whom all-sanctifying force

proceeds, cast out from us, we pray thee, all evil thoughts, all impure desires, all envy, and pride, and hypocrisy; all falsehood, all deceit, all covetousness, vain giory, and sloth; all malice, all wrath, all remember-ance of injuries, all blasphemy; and every motion of the flesh and the spirit that is contrary to thy will. And enable us, with a pure heart and contrite soul, to draw near to thee in prayer. All that we ask for our-selves, we ask for our beloved. Bless, pro-tect, and lead them. Fit us all for a glad reunion in that sphere, where we shall inhale a purer ether, a diviner air. And keep us ever in the love that is stronger and better than fear. Amen.

HYMN.

Ye golden lamps of heaven! Farewell, With all your feeble light; Farewell, thou ever-changing moon, Pale empress of the night,

And thou refulgent orb of day, In-brighter flames arrayed, My soul that springs beyond thy sphere No more demands thine aid. Ye stars are but the shining dust

Of my divine abode: The pavement of those heavenly courts, Where I shall dwell with God.

The father of eternal light Shall there his beams display; Nor shall one moment's darkness mix With that unvaried day.

There shall unnumbered spirits throng And in one song unite; And each the bliss of all shall view With infinite delight. INVOCATION.

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

"Voice of Angels" Gives the "Watseks Wonder" the Blue Ribbon.

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

The Principles of Light and Color,

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

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