Gruth Genes no Musk, Pows at no Human Shrine, Seeks neither Place nor Applause: She only Asks a Henring.

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NO. 2

ANDREW JACKSON DAVIS' COLUMN

THE PRINCIPLES OF NATURAL SELECTION EXPRESSING THEMSELVES IN MODERN SPIRITUALISM.—Spiritualism is now engaged in making history. As a consequence its external condition is elemental, engaged in making history. As a consequence its external condition is elemental, incoherent and exceedingly uncertain. It is so far without form and void—at once substantial and shadowy—both present and afar off, impressing the common mind that it is compounded of about equal parts of realities and imagination. And yet, looking at Spiritualism from my stand-point, it has already given definite and practical expression to the principles of natural selection. Not only is there a distinctly marked variety in the manifestations, but there is (at least to my mind) astrongly pronounced classification of the working advocates in the vineyard of the New Dispensation. And these events have come to pass spontaneously. My meaning, I trust, will more fully appear as we proceed.

1. Educational Spiritualism.—
Thoughtfulness and fine scholarship characterize this phase of the new movement. Foremost in America I behold, as the natural representative and as the natural leader, our esteemed countryman, Prof. S. B. Brittan.

During an entire generation, nearly thirty years this metalicance.

Brittan.

During an entire generation, nearly thirty years, this gentleman's personal labors and interests have been very intimately interwoven with the intellectual development of Modern Spiritualism. It bears somewhat of the impress of his constitutional dignity. Much of its literature has been fashioned and quickened by his educational influence and example. His intellectual clearsightedness and his acknowledged moral force have uniformly and persistently tended to exalt Spiritualism, and especially to rationalize its growth and its application in the general mind. He would cause Spiritualism to talk and write grammatically; to dignify and magnify its matically; to dignify and magnify its worldly aspect; to study and systematize its methods; to take its position affirmative. ly as a power in society; to rest upon a philosophic basis, and to operate among

men as a religious reformatory influence. He is, therefore, its natural leader according to the principles of natural selection: that is to say, he did not elect and work to place himself at the head of Educational

that is to say, he did not elect and work to place himself at the head of Educational (resulting in rational) Spiritualism.

Beside him on the platform, I behold those who naturally affiliate with these views—all those who, in their treatment and investigation of the phenomena and doctrines, may also be classified as scientific and philosophical—persons of importance, on both sides of the great ocean, some of them residents of the Summer-land, and their names are: Hudson Tuttle, Robert Dale Owen, T. W. Higginson, William Denton, Giles B. Stebbins, Epes Sargent, S. J. Finney, S. S. Jones, Wm. Lloyd Garrison, W. H. Harrison, John Tyerman, T. G. Forster, J. R. Buchanan, R. Hare, R. T. Hallock, A. E. Newton, John C. Bundy, E. D Babbitt, Wm. E. Coleman, A. E. Giles, George A. Bacon; R. C. Eccles, W. D. Gunning, D. Lyman, H. H. Brown, Cephas B. Lynn, M. B. Craven, Henry C. Wright, Lyman C. Howe, Lizzie Doten, Maria M. King, Augusta C. Bristol, Eliza W. Farnham, M. J. Wilcoxson, J. Wilmshurst, H. Tiedeman, P. C. Mittra, A. Aksakof, Prof. Zoellner, Wm. Crookes, A. R. Wallace, besides a large company of influential believers in Spiritualism who are far less known to the public. For lack of space I omit the names of many alism who are far less known to the public. For lack of space I omit the names of many distinguished women and men who naturdistinguished women and men who naturally gravitate to positions upon this platform. It may be that, for private reasons, and from strong special inclinations in other directions, some may feel to reject their nomination in this connection. But this classification should be understood and accepted only in the most general sense.

We pass on to consider another and most vital movement:

vital movement:

II. CHRISTIAN SPIRITUALISM.—Since the beginning of this New Dispensation, there has occurred a very general shaking in the old world of dogmas, customs and institutions. The whole world has been essentially stirred and quickened by the omnipresent forces of the spiritual universe. In the turmoil, and amid the surging waves of this undefinable ocean of mysterious but inthis undefinable ocean of mysterious but intelligent elements, many minds, while attached to the old anchors, or clinging with affectionate reverence to past sources of hope and faith, have opened their hands hospitably, and have thus grasped the demonstrations of modern spiritual inter-course. Of these the number is almost countless.

At the head of this very strong party in Spiritualism I behold the highminded and venerable Dr. Samuel Watson. The new world of phenomena is seen to be a continnation of the old world of spiritual signs and miracles. Christianity opens its doors both behind and before the spiritual temple. At the rear door the Patriarchs and Prophets enter, and sit down in the Chris-Prophets enter, and sit down in the Christian house with its "many mansions;" while, stepping out at the front, you behold the Apostles and the Disciples march forward into the very bosom of Modern Spiritualism. The problem of Mosaism is solved by the development of Christianity; and the miraculous characteristics of Christianity become plain and rational in the light of Spiritualism. And according to the law of natural selection, it seems to me that the natural leader, and the chief executive officer, is the noble-hearted and ocutive officer, is the noble-hearted and clear-headed and anti-sectarian Dr. Wat-



son. And beside him, as he sits with affectionate dignity upon the platform, you observe many others—persons in both worlds, truly representative of religious experience. cultivation, influence and progress—William Fishbough, Allen Putnam, Wm. and Mary Howitt, J. M. Peebles, the pilgrim, J. O. Barrett, Wm. Mountford, J. W. Edmunds, William White, Wm. R. Alger, Wm. Brunton, Eugene Crowell, Charles Beecher, Mrs. J. S. Adams, Elizabeth Stuart, Phelms Harriet Beacher Stowe Nellia Beecher, Mrs. J. S. Adams, Elizabeth Stuart Phelps, Harriet Beecher Stowe, Nellie-J. T. Brigham, J. B. Ferguson, T. L. and Mary Gove Nichols, Fred. L. H. Willis, Benj. Coleman, A. A. Wheelock, John Murray Spear, Herman Snow, Henry T. Child, Emanuel Swedenborg, John Bovee Dodds, Chas. S. Woodruff, Mary Dana Shindler, J. G. Clark, A. B. Child, Mrs. Southworth and all the hosts of Spiritualists who yet mainall the hosts of Spiritualists who yet maintain, and who desire to maintain, recognition and fellowship among the several re-

tion and fellowship among the several religious organizations.

The great moral forces of faith and hope acquire augmentation by the additional knowledge of modern physical manifestations of life and happiness beyond the tomb. The facts of to-day reinstate the miracles of ancient times. The voice of an angel heard to-day gives tone and music and a delightful reality to every word spoken to the Prophets and Apostles. And Christian Spiritualism is triumphant only when it Spiritualism is triumphant only when it closes the chasm which has so long separated the old world from the new world of thought, activity and manifestation. It is not my thought that Christian Spiritualists are unfriendly to Educational Spiritualists. alism, nor that they reject scientific or phi-losophical thought and progress. But they losophical thought and progress. But they first and foremost gravitate to the Bible, and recognize Christ as "the corner-stone of Spiritualism." Therefore, with affectionate reverence and with profoundest sincerity, these minds naturally gravitate to a more religious expression. They read and newly explain the Scriptures; they open their meetings with oral prayer; and they sing sucred hymns. sacred hymns.

sacred hymns.

III. Re-Incarnational Spiritualism.

Amid the agitations of modern inspiration and thought, there walk forth many most questionable shapes and many subtile suggestions of possible doctrines. Under the quickening potencies of impersonal spiritual intercourse, the deeps of personal life are sounded, and the marvelous elaborations of the sensitive mediumistic mind ations of the sensitive mediumistic mind result in hypotheses the most inconsistent. And they also result in dogmas the most irreconcilable with the fixed laws and changeless order of the universe. But these thought-agitations must not be checked. The wildest vagary and the truest reality must be allowed to flow out and mingle with the elements of the yet unformed

body of Spiritualism.

At the head of this elemental revelation, or as the natural leader of Re-Incarnational Spiritualism, we behold our talented coun-

trywoman, now residing in England, Miss Anna Blackwell. Her great intellectual grasp of problems usually uncongenial to society women; her analysis of questions which are intrinsically metaphysical and essentially occult; her sturdy attack upon popular errors, and her unvielding adhepopular errors, and her unyielding adhesion to uncomprehended and almost unthinkable propositions, mark her as the bright particular sun of this new spiritualistic system. And already she is attended by planets of various brilliancy and magnitudes; and these are followed by a royal procession of many who revolve very procession of moons, who revolve very

near their primary.

What a formidable galaxy shine out upon the platform beside this intellectually queen leader! The name of Allen Kardec is familiar to every reader. The history of this movement is, this very moment, in the first stage of formation in our country. The bees are at work constructing the cells for the harvest of honey. Not until the queens get through depositing their eggs, can the honey-lover venture to investigate the hive Let every able-bodied drone in Spiritualism perform his allotted mission; and then, after the workers complete their labors among the multitudinous sweetnesses in our vineyard, we will carefully induce the bees to let us lift the hive and taste the production.

It is too early to count those who give expression to the varieties of dogmas included by the one word, "Re-Incarnation." The ed by the one word, "Re-Incarnation." The most noted and popular teacher in America is said to be Mrs. Cora L. V. Richmond. Of this fact, if it be a fact, there is as yet too little publicly known to form the basis of intelligent criticism. Almira Kidd has recently committed herself to this "metaphysical discovery" in a pair of vigorous volumes; and there are also a few distinguished advocates in different parts of Europe; but the tales of facts and the affirmations but the tales of facts and the affirmations are as yet too numerous, and the alleged arguments are quite too insignificant, to justify an attack from the scientific and philo-sophical stand-point. So we abide the de-velopment of its history.

MAGICAL SPIRITUALISM.—The new life of the new world of spirit-intercourse has not yet consumed the globe; but mankind have frequently been threatened with the destructive fires of the most skillful magicians. A mysterious magic wand has been waved at Spiritualism-waved to and fro to and fro, round and round, unwards and to and fro, round and round, upwards and upwards, now inwards, now outwards, until the great iron doors of perdition seemed about to shut violently against every chance for immortality. Sinful and brutalized humanity become "Elementary Spirits." [Isis Unveiled, p. 30.] Which term means the disembodied souls of deprayed human beings who have lost their chance of immortality.

of immortality.

The law of natural selection gives the world a conspicuous leader of Magical Spiritualism in the person of Mme. Helen

P. Blatvatsky. She is mentally and metaphysically adapted to present and maintain the startling inaccuracies which constitute the foundations of this fascinating and pretentious movement. She waves her wand (metaphorically, in a large volume) over Earth, Air, Fire and Water, and lo! forth comes gnomes, sylphs, salamanders, undines. [See Isis, vol. i, p. 29.] The Kabalists call these "elementals," the forces of nature; which may be employed by the disembodied spirits, whether pure or impure, to produce all the phenomena in dark seances. "The earthly elementaries cunning, low, vinclictive are the leading stars on the great spiritual stage of materialization; which phenomena they perform, with the help of the more intelligent of the elemental creatures" [Isis, vol. i, p. 319.] These elemental creatures were never human, but the "elementaries" were once human—but now, having lost their personal importality they gustain the resi

once human—but now, having lost their personal immortality, they sustain the position of most abject servants to the intelligent forces (the elements) who come like birds of prey out of Earth, Air, Fire and

birds of prey out of Earth, Air, Fire and Water!

Upon the platform, beside this magnificently qualified leader, we behold a few persons not unknown to fame; and there are also two or three of great natural powers, and with mediumistic powers combined with accredited inspiration. You first observe P. B. Randolph—the author of the "Magnetic Mirror," "The New Mola." "The Ghostly Land," etc. He has departed for the "better country." But he left behind him a variety of affirmations in the line of Magical Spiritualism.

Next you notice the positive and uncertain but pugnacious author of "People of the Other World," Henry S. Olcott, whose adoption and open savocacy of the metaphysical and magical dogmas of his queenly leader, is tantamount to (the same in fact as) a complete repudiation of the human spirit-origin of the materialization phenomena which he described as occurring at the Eddys.

It is impossible not to behold also upon

It is impossible not to behold also upon this platform, the talented and widely popular author of "Art-Magic," Mrs. Emma Hardinge Britten. In her efforts to propagate Magical Spiritualism we behold the illumination of her vigorous imaginative in-lumination of her vigorous imaginative in-tellect. "White Mayic" is presented in all its heavenly whiteness; and "black mayic" is portrayed in all the lurid blackness of its alleged infernal origin. One volume of this character, with its apocraphal authorization, would not suffice. The public appetite was calling for further researches into the mysteries of occult spiritism. To feed this hunger the talented and too-accommodating lady produced "Ghost Land," with extracts from records of "Magical Seances," &c. But the unqualified assumptions of this school overweigh the plain

tions of this school overweigh the plain probabilities. By the error of not properly fixing the ballast in the hold of this resurrected "Flying Dutchman," the first storm of criticism forced it over on beam end; and inasmuch as all its ballast and freight have fallen dead to one side, so it happens that the recovery of this craft known as Magical Spiritualism has passed beyond the bounds of possibility.

V. Phenomenal "Spiritualism.—We have noticed the distarbances and shakings up of the old world of thought, custom, dogup of the old world of thought, custom, dogma, institutions; but who would suppose that the rightful leaders and representatives are the Shakers themselves? Look upon the platform and take notice that the foremost man (relatively to the public) is the tall, commanding, prophetic-faced Frederick W. Evans. He is a representative of the idea that the Word can be materialized. "It was made flesh and dwelt among men!" In good and regular standing among the Sha-kers, a sort of traveling missionary member, is he who is known among us as "The Pilgrim." But so is welcomed every medium who, under the heavenly force, is en-gaged in the needed work of shaking the

old world of beastiality, injustice, war, dis-

ease, misery and death. ease, misery and death.

Thronging the phenomenal platform, we behold a multitude of shakers of materialism both within and without the ecclesiastical organizations. The law of natural election (or selection) seems to place the scepter into the hand of Hon. Thomas R. Hazard. He seems by mental constitution best qualified to sween and to hold the field. best qualified to sweep and to hold the field against all critical test-hunters, who, too frequently, approach disguised with the garments of honesty, but who, nevertheless, at last are distinctly marked as alleged enemies of uncertain phenomens. Beside this determined leader, you behold persons, hoth mediums and their advocates, arrayed in mediums and their advocates, arrayed in the armor of war against materialism:—Charles Foster, Henry Slade, Henry C. Gordon, Nelson Holmes, J. A. Bliss, James, J. M. Roberts, Danskin, Colby, James Burns, Billings, Fox, Morse, Wilson, Fairfield, York, Baxter, Seaver, Stansbury, Miltenberger, Vennum, Stevens; and to these may be added scores of well-known mediums who supply manifestations of every phase of spiritual force and of every degree of convincing power.

of convincing power.

But I am admonished that we need not stop to call the long roll. In every State in America in many parts of Europe, in re-motest India, these mediumistic shakers are known, and their "works do follow them." Of course it is folly to imagine that the mediumistic shakers in Phenomenal Spiritualism are either preaching or prac-ticing the self-denying virtues of the theo-logical and religious Shakers who dwell to-gether in various peaceful families. Never-

theless it is true, literally; that these very secluded and peculiar people are, or were, first and foremost as mediums of "spirit intercourse;" and the same resurrected people to-day are not behind in obtaining evidences of what is now termed "materialization"

ple to day are not behind in obtaining evidences of what is now termed "materialization."

From the foregoing, certain conclusions present themselves. In Modern Spiritualism there are two very marked tendencies—the gradual formation of two bodies, two forms of perceiving and expressing the new truth, evolved from the existing ocean of incoherent elements; one the Educational or Rationalistic, the other the Christian or Inspirational, form of Spiritualism. And by the law of natural selection, or rather by natural election, each body will be surmounted with its true and most appropriate head. Spontaneously, and without the least personal seeking, without prearrangement and without premeditation, each movement is, or may be, at a moment's notice, provided with its natural LEADER. If nothing is said to touch the sensitive pride of "individualized" minds, they will gladly join the army to which they are attracted by disposition, by education, and by the force of sympathy.

All argumentation, concerning the desirableness of Organization, is just so much talent and time taken from the day of realization. If you stop to argue the reasonableness of associated effort, then the ablebodied and clear-headed drones (who live luxuriously within the honey-laden hive) will immediately begin to bazz about, and they will do all they possibly can to prevent your proposed work. But instead, if you will but call upon the queens and upon the army of workers to meet you in a free-speech Convention, then they, one and all, will spread their wings and fly to your side; and, as is usual, the fat drones will leisurely follow, because above every thing they love their ease and comfort; and thus, as naturally as water runs down hill, a practical Organization can be achieved and its

naturally as water runs down hill, a practical Organization can be achieved and its true leader recognized. At first, one body may be formed; afterwards, when the pressure comes, another will be natural. Logic of events is the only logic. Follow this line faithfully, and the conclusion will be reached without a struggle. And yet it is my impression, that, while Spiritualists with the opposing tendencies may organizationally associate FOR WORK, and for purposes of mutual aid and comfort, the organization of Spiritualism, per se, is an impossibility. Hence a "form of faith" need not be instituted as a bond of union.

# IN MEMORIAM.

R. T. H. Born at Milton-on-the Hudson, Nov. 26th, 1806; died at New York, Jan. 18th, 1879.

T. He is not dead—he sleeps; and he shall wake— Wake to new joy, new triumph, and new power; Wake to receive his birthright and his dower. Soon will the everlasting morning break, Soon will the mists and clouds his soul forsake, And there, mid leafy glade and sunny bower, Shall live each tree and bloom each sweet, bright

He loved on earth, his heart's home to re-make. Ve weep; but when for him that sun shall rise, We shall forget our grief and earth born palu, And watch the dawn with glad expectant eyes That shall restore our dead to life again: As come bright birds along the summer skies,

As bloom bright flowers after the summer's rain.

I sing of joy, dear Father! all for thee.

No sob of mine shall mar the angels' song;

No tear of mine shall do thy spirit wrong. Did'et thou not know of love's cternity? Death hath but crowned thee, Death has set thee

Thou art thyself—thyself, freed, great and strong,
With all the powers which to thy soul belong,
And visions which no earthly eye can sec.
We knew thy truth; we knew thy heart of gold,

Rich with its wealth of love for all mankind;
Rich with its wealth of love for all mankind;
Rich with its treasures of life manifold—
Those hidden treasures hard to seek and find.
In vain they tell me that that heart is cold;
In vain, in vain, that those dear eyes are blind!

We know "He giveth his beloved sleep," And that for them a place hath been prepared. We who with thee our earthly love have shared Know well that Heavenly Love thy soul will keep. Rest, rest, beloved one, in sweet slumber deep— The sleep of earth is not to be compared

With heavenly rest which hath thy spirit snared, And called thee hence as shepherd calls his sheep. The pang of parting from thee lingers yet, The joy of meeting thee is yet to be; Forgive me if mine eyes be sometimes wet. Forgive me if these eyes be slow to see.

When thou dost come we shall all grief forget, For love, and life, and joy will come with thes!

Thou hast not left us. No! Christ did not leave His loved ones lonely; surely He hath said; "Where two or three in me are gathered. Together, there am I, we need not grieve,
The Comforter shall come, yo shall retrieve
Your losses; yea, and shall receive your dead."
And thou who did'st in His own footsteps tread
Shalt come again, we cannot but believe.
For thee we know that death hath had no sting,

No victory the grave, and blest art thout Therefore for thee no dirges will we sing, But only lay red roses on thy brow:

And all sad shows of grief aside we fing— Thou can'st not leave us, thou art with us now! ELLA DISTA. Feb. 6th, 1879.

The above poem from The Spiritualist (London) is to the memory of our esteemed friend, R. T. Hallock, M. D.

## **Notes, Germ-Thoughts, Fragments.**

BY SELDEN 3. PINKEY.

BELIEF IN IMMORTALITY.

The true reply to Mr. Spencer, then, is this: Your "absolute" and "infinite" cannot exist. For by your argument for the "relativity" of knowledge, you put the absolute into relation with the "relative" by putting the "relative" into relation with it. And if the absolute be thus related, it is an actual or real existence, a "concrete infinite" in contact with "our intelligence," as the basis there. of. It cannot be conceived as an infinite if out of all relations, for this pushes it out of the reach of all intellection. "Our intelligence" cannot be based upon that to which it can have no relation. Hence there can be to us no such absolute as Mr. S. conceives. And why talk about the inscrutability of what cannot be known to us to exist?

According to Mr. Spencer's own argument, then, that "real existence," that "actuality lying behind all appearance," which has the highest validity of all our "beliefe," (?) being the very basis of our intelligence, is, in fact, the Infinite Being, the actual substratum of all things, the original power, the primordial substance, the aboriginal existence itself. And here we reach a decent meaning for the word absolute. It means real reality, an actuality. Now in this sense our own existence is "absolute." If we are at all, we absolutely are; if we exist at all, we exist as absolutely as God exists, while we exist. And so far as the mere fact of existence itself is concerned, the only difference between our existence and that of the Infinite, is in the matter of duration alone. It I live, or exist, ten years, I exist as absolutely, for that length of time, as God does. And if I am immortal, then my existence hereafter is the equivelent, in point of absoluteness, to that of God himself. The true meaning of "absolute," then, is real, actual, factual, not "non-relative." In this sense, and this sense alone, has the word any meaning at all. Hence all things that exist, exist absolutely. That existence may be dependent, but it is, while it is, as absolutely as if it were to continue forever. And further, since it is, it is composed ultimately, of an eternal substratum; that is, it is a dependent form of some ultimate and independent, or aboriginal substance.

The difficulty, in all forms of the argument for the "Relatively of all Knowledge," arises partly from a misconception of the nature of knowledge. Mr. Spencer confounds knowledge with mere "belief," and this confusion vitlates his whole essay. He says: "At the same time that by the laws of thought we are rigorously prevented from forming a conception of absolute existence, we are by the laws of thought equally prevented from ridding ourselves of the consciousness of the absolute existence." He evidently does not mean, in the above passage, that we are prevented by the laws of thought, "from conceiving the fact of the absolute existence," for he is constantly arguing that the sense of such existence is the basis of our intelligence; but he does evidently mean that we have no complete knowledge of the contents of that absolute existence. In this sense we know nothing whatever, not even our own existence. We know that we are; but we have no complete and exhaustive knowledge of the contents and relations of our own being. We not only know that we are, but we know somewhat what we are. Are we to be told, that, because we have no exhaustive knowledge of our own being, we do not know that we exist? Certainly not. Do we not conceive, completely, the fact of our own existence? And in this sense we conceive completely the existence of the "infinite."

If, as Mr. Spëncer says, "we have an ever present sense of real existence." how is it that we do not as completely know the fact of absolute existence as we know the fact own existence? Mr. Spencer sometimes calls this sense a "consciousness," and at other times, "an indestructible belief," He says, "since the only possible measure of relative validity among our beliefs, is the degree of their persistence in opposition to efforts made to change them, it follows that this which persists at all times, under all circumstances, and cannot cease until consciousness itself ceases, has the highest validity of any." And he says this, in connection with and immediately after the saying: "Our consciousness of the unconditioned being literally the unconditioned consciousness, or raw material of thought." Is not here terrible confusion? If this "unconditioned consciousness," this "ever present sense of real existence," etc., is "the very basis of our own intelligence," why is it not the purest knowledge? Does "intelligence" rest on mere "belief?" Are we to be told that knowledge of our own existence is only a "belief;" that we do not know that we are, but only take this fact on the authority of "belief?" Is mere "belief" an adequate basis for "our intelligencer" What then is knowledge? If we do not know that we exist, to an absolute certainty, we cannot know anything whatever, for all other knowledge rests on the knowledge of our own existence. And can our consciousness of our own existence be more than an "ever present sense of our real existence?" If an indestructible consciousness be not knowledge, there can be no such thing as knowledge. By Mr. Spencer's own showing, we have a more certain knowledge of "real existence," absolute being, than we have of self, for he makes the former the basis of the latter. If the former is only a "belief," the latter, resting upon the former, is only a "belief" of second class validity. And thus Mr. Spencer's argument for the "Relativity of all Knowledge" becomes an argument for the utter impossibility of any knowledge whatever. The word ought to be banished from the language, if this famous argument is sound. The up-shot of the whole thing is to land us in utter skepticism, for we have a more certain knowledge of our own existence, and of "real" or absolute existence, than we had of the objective world itself. And if the first is not knowledge, but only "belief," what kind of certitude

But we may be told that we have only a relative knowledge of the objective world. I reply, the whole argument for the relativity of knowledge destroys the possibility of any kind of knowledge. What is the use in talking about relative knowledge, while no kind of knowledge is possiblef If by absolute knowledge, is meant knowledge out of all relation with our minds, nobody pretends it. What could absolute knowledge of something infinite be more appropriately defined to be, than an "ever present sense of real existence? This is the full and complete definition of absolute knowledge itself. The knowledge that we me, is as absolute as absolute can be. And the knowledge of the fact of existence, is as complete as it would be if, added to it, there were an exhaustive knowledge of all the contents of existence. We would not know to any greater certainty that we exist, if we knew everything else in the universe. The uneducated man has just as certain a knowledge that he is, as the educated man has. This knowledge, therefore, is in itself perfect, complete, and therefore absolute. It is absolute knowledge; it is very certitude itself.

have we in the existence of anything?

But there is an intrinsic absurdity in the very effort to show that all knowledge is "relative." No man can demonstrate that all knowledge is relative, except by contrasting knowledge with the idea and conception of the absolute, that is, with an absolute knowledge. If mind be confined with the limits of the relative, it could not even raise the question of the relativity of its knowledge. For it evoned, by the very hypothesis of relativity, be in relation with no absolute or contrasting sphere. You

the question of the nature and character of darkness. Conceive a race of eyeless men, formed and living in darkness, as raising the problem of the nature and character of either light or darkness! They could not conceive of darkness, except by an experience of its opposite, light; nor of light, except by an experience of its boundaries. In the antire absence of one of these terms of experience and observation, no specific experience or observation of either would be possible. Darkness is a name we give to an experience of the withdrawal of light, and pre-supposes that experience even in its very name. Light, is light to us, only because it has been defined in our experience by being bounded, and contrasted with darkness. So with our knowledge. Our consciousness of the relative is the complement of our consciousness of the absolute since the one pre-supposes the other. Nor is our consciousness of the relative any more clear, definite, or certain than our consciousness of the absolute. The conception of relative knowledge, implies the conception of absolute knowledge. The first has no significance except as contrasted with the other. Planted in a purely relative sphere, we never could have raised the question of the "Relativity of all Knowledge." But we have raised this question, and therefore are not cribbed in a merely relative world. The very word "relative" convicts Mr. Spencer of a great

fallacy. For is not this term significant of an opposite

and absolute? No man can prove anything to be relative. until he assumes or sets out with the standard of the absolute with which to compare it. Not only the existence, but also the character of the absolute, is assumed by the very effort to prove our knowledge relative. Our knowledge cannot be shown to be of a relative character until it can be contrasted with knowledge of an absolute character. And even Mr. Spencer and Mr. Mansel assume, and attempt to show that the relative has none of the characteristics of the absolute. Now how can this be done but by assuming that the character of the absolute is known. I cannot know my knowledge to be purely relative, until I discover that it contains none of the qualities of the absolute. And how can I do this, if, as Mr. Spencer assumes, I am utterly ignorant of the nature of the absolute? If to think is to condition, then to think relative knowledge is to condition it on absolute knowledge. Since relative existence is necessarily conceived as conditioned upon absolute existence, so "relative knowledge" is necessarily conceived as conditioned upon absolute knowledge. For are not the conditions and laws of existence the very foundations of all consciousness of existence? There must be a perfect correlation between mind, or consciousness and existence as such, for mind itself exists. And indeed, what is consciousness itself, but existence itself, with its substance its laws and its relations, arisen and arising into selfcognition. If there be, as all thought implies, an "actuality underlying all appearances," there must be an equal, an identical actuality underlying all thought, all consciousness. But to assert, as does Mr. Spencer, that though all appearances imply an actuality underlying them, yet that that actuality is "non-relative" is to me a monstrous fallacy. "An actuality underlying all appearance," and yet not related to them! It is too palpable an absurdity to be indulged. To take Mr. Spencer's own argument, as quoted from Sir Wm. Hamilton. He says: "To be conscious of the absolute as such, we must know that an object which is given in relation to our consciousness, is identical with one which exists in its own nature, out of all relation to consciousness. But to know this identity. we must be able to compare the two together, and such a comparison itself is a contradiction." In this assertion he begs the whole question by the covert assumption that things in their own nature, that is the absolute, are out of all relation to consciousness. How can Mr. Spencer or Mr. Hamilton know this until they understand the character of the absolute? Can a man determine that the "absolute is out of all relation to consciousness, when by his own showing, he knows nothing about the first, and but little about the second? He says: "We are required to compare that of which we are conscious with that of which we are not conscious, the comparison itself being an act of consciousness," etc. Here again the same unwarrantable assumption is made, namely: that consciousness itself does not contain the absolute, the very point in dispute. Turn the argument round and apply it to the relative. To be conscious of the purely relative, as such, we must know that an object which is given in relation to consciousness. is utterly different and distinct to and from one which exists in its own nature, out of all relation to consciousness. But to know this "difference" "we must be able to compare the two together, and such comparison is itself a contradiction." So, in order to prove the "Relativity of all Knowledge, it is required to compare that of which we are not conscious with that of which we are conscious, in order to be certain that no element or quality of the former can be contained in the latter. How can we know that 'the absolute" and relative are not identical until we are able to distinguish the one from the other? And how can we distinguish them if we can know only one, and that one the relative? Will it be said, as by Mr. Mansel. "even if we could be conscious of the absolute, we could not possibly know that it was the absolute?" I reply, on this system of logic, we can assert as much of the relative. Even if we could be conscious of the "relative," we could not possibly know it to be the relative, because it would be relative to us only as contrasted with something abso-Inte: "and what is this" but "an admission that we cannot be conscious of the" relative "at all?" The same kind and amount of logic will prove that we are possessed of no relative knowledge, and therefore of no knowledge at all. (To be continued.)

# (To be continued.) Copy-right by H. Tuttle & G. B. Stebbling, 1878. Note from J. K. Jones.

I take great pleasure in reading the Journar, because it partakes so freely of the independent western spirit; it caters to nothing, and is therefore adapted to the free and untrammeled supporters of Spiritualism. I, with others, feel the influence and support of the positive stand you have always taken in defense of true it in the free stand you have always taken in defense of true it is the frauds. Leadville has a population of eight thousand, among whom are people of nearly every nation, except Chinese, the miners being much averse to that class.

Chinese, the miners being much averse to that class.

We have a few Spiritualists, perhaps more than we know of. Orthodoxy is represented by Baptist, Catholic, and Methodist churches. I feel sure that a good test medium would do well here, but as we are not organized, I could not promise direct support outside of myself as one of God's poor, but claim to be active in the good work and have some influence in connection with others in a private way. Our population is growing rapidly, offering fine inducements for business men of every class.

J. K. J.

I Am convinced that without religious liberty there can only be fanatics and hypocrites; without the liberty of teaching, there can only be obscure oracles or immovable sophists; without political liberty, there can only be tyrants and slaves; without economical liberty

Leadville, Col.

there only be those who use others for their own purposes and those who are so used.—Castelar.

The briefest outline of the religious history of mankind shows that creeds which can count more adherents than Christianity and have flourished through a
longer period, have yet omitted all that makes the
Christian doctrine of a future state valuable in the
eyes of its supporters.—Leslie Stephen.

# might as well expect the amphyoxus, or blind fish, to raise A FRIENDLY REJOINDER TO DR. E. D. BABBITT.

"Principles of Light and Color"—Mrs. Bichmond and Prof. Mapes—Spiritual and Material—Personal and Explanatory.

BY WILLIAM EMMETTE COLEMAN. .

Among the many articles of interest crowding the JOURNAL columns from week to week, the semi-occasional contributions of Dr. Babbitt are ever perused with pleasure and profit. A gentleman of cultivated and scientific attainments, his mind is yet attuned to the sublime harmonies of the spiritual realm, his vision ever open to catch the auroral beauties of the Aidenn Land as they flash athwart the spiritual retina of his clairvoyant ken. In him we have a fine blending of the material scientist and the spiritual seer; just such a combination as Spiritualism urgently needs. What a pity it is that in this particular he almost stands alone! His "Principles of Light and Color" is one of the most important contributions to the 19th century literature. In its peculiar field it is unique, though its foundation principles are not therein for the first time announced. The duality of nature, the correlation of matter and spirit, "the positing of spirit as the positive principle of all power, just as matter is the negative principle, the existences of various grades of ethers—refined po-tentialized substances—in combination with the various forces of nature, as light, heat, electricity, etc., such forces being not only modes of motion but substances as well,—all these conclusions, embraced in Dr. Bab-bitt's work, may be found in Mrs. Maria M. King's "Principles of Nature," the first volume of which was published in 1866. That stupendous work deals with the principles governing the universe in all departments of being, material and spiritual; hence it only outlines the branch of research utilized by Dr. Babbitt His work, on the contrary, is devoted to the special field of light and color, which he has elaborated in a manner never before accomplished. These two works, "Principles of Nature" and "Light and Color," are the most important contributions to spiritual science the world has yet seen; and, in coming ages, when spiritual science and philosophy will be intelligently and diligent ly studied, these two books will be standards in their respective fields. Most gladly do we welcome Dr. Babbitt's great work to the now diminutive library of rational spiritual science, along with those of Davis, Tuttie, Denton, King, Buchanan, Sargent, Moses, and, possibly, a few others

While I agree with Dr. Babbitt's idea that heat, light, etc., are substances as well as forces, I yet fail to concur with him as to the source of Mrs. Richmond's inspiration. Despite his belief that Prof. Mapes directly controlled her, I most strongly doubt it. In addition to the errors stated by Prof. Denton, there were in that same Mapes lecture many other sad mistakes and nonsensical statements; and the same characteristics pertain to her every lecture. I have read her lectures in England and America for years past, and I almost invariably found them to be highly incorrect in detail, full of scientific blunders, and of gross inaccuracies historical and literary. Let a competent critic impartially analyze one of her lectures from beginning to end, and the result will be sickening, disgusting, to a lover of exact truth, of scientific accuracy. Every lecture of hers is upon the same plane of thought, and the same glaring inaccuracies pervade them all. Upon careful and thorough examination, her lectures are found to be a farago of ideal mysticisms, unreal sentimentalities, semi-diluted Christianity, highly involved and meaningless sentences loosely and disjointedly strung together, scientific rubbish, historical nescience, and general literary untrustworthiness; all this being mixed with a few gleams of pure spiritual truth scattered here and there,—spiritual truisms known to all Spiritualists of average intelligence. It is blasphemy against the cultured, wisdom developed spirits of Parker, Channing, Wesley, Swedenborg, Mapes, etc., to father upon them such balderdash as is usually present in the rhetorico-poetic verbosity of her discourses and

question-answerings. In her assumption of Prof. Mapes as a "control." she occasions has she been taken to task therefore. In a lecture a few years ago in England under Mapes' alleged inspiration, she gave utterances, as usual, to sundry scientific blunders patent to every well-informed person. Being criticised therefor, she at a subsequent lecture, in the name of Mapes acknowledged the error. and made the requisite correction. Again, two or three years ago, a published lecture of hers, by Mapes (?), was criticised very pointedly by Prof. J. R. Buchanan in the Banner of Light. He indicated various statements of hers as scientific nonsense that could never have emanated from Prof. Mapes; and showed that it was not necessary to call in any direct spiritual power to produce her lectures, her own mind, while in a self-psychologized condition, being fully competent therefor. It is gross superstition to attribute such lectures as hers to the inspiration of any disembodied spirits. her own spirit, in the peculiar exaltation of the trance being equal to their production. This accounts for her many extravagances, absurdities, and errors, they being exclusively the lucubrations of her own uncultured and crudely trained mind in a partially-illuminated condition. Prof. Denton has recently, for the third time, exposed her pretentious assumptions to Prof. Mapes' inspiration; and I am sorry to see Dr. Babbitt lending his aid to bolster up her grandiloquent claims to be the mouthpiece of the various intelligent spirits vauntfully paraded before the world as her guardians and guides; not one of whom, I am certain, ever delivered a lecture through her, or ever was foolish enough

to think of such a thing.

Dr. Babbitt thinks I "swing a little to the material;" I regard him as inclining a little too much to the spiritual. I try to preserve the equipoise between the two. I believe in both equally; but, as we are now living in the material, the material can be more readily sensed and grasped than the spiritual. It is a good motto,—"Never attribute to the supramundane what can rationally be accounted for on mundane principles." If Spiritualists would adopt this, instead of its converse which so many recklessly follow, "Never attribute to mundane causes that which can be produced by supramundane intelligences," the cause that we all love so well would rest upon a much more stable foundation than it does to-day; the folly, credulity, superstition, and fanaticism now infilling our ranks would be comparatively unknown, and rational, scientific Spiritualism would be firmly intrenched in the heads and hearts of the spiritual multitude.

Dr. Babbitt thinks that when my "love nature ripens under the sun of a few more years," I will be more valuable to the cause of truth than at present. Very true, not only with myself, but with all our workers. Dr. Babbitt, like many others, is misled by the character of some of my writings. My bold, mercileds onslaught upon erroneous theories and vicious practices lead them to regard me as bitter, vindictive, deficient in love, sympathy, charity,—in all of which they are profoundly mistaken. Love is the central principle predominant in all my writings,—the mainspring of my every endeavor in the walks of literature. Love of truth, of right, of justice, of purity, of charity, of right thinking and right doing, love of all humanity, love of everything calculated to benefit the race, to make men and women better, happier, purer, wiser,—such is the impelling motive prompting my every contribution to the press; and, in proportion to my love of the right and true, is my detestation of the unreal, the false, the evil. My detestation, though, extends only to the evil done, not to the evil doer. "No compromise with error and vice," is my standard, "but all mercy, charity, and love to the wrong thinker and the viciously inclined." Not a particle of bitter feeling, of malice, vindictiveness, retaliation, or ought thereto analogous, sways my soul against a single human being in the universe; naught but kindness and charity moves me towards themselves personally, no matter how severe my denunciation of the apeculative opinions or evil practices of those criticised by me. I would not do anything, knowingly, to injure them in any way or shape for all the treasures of the universe. Every human being is my brother or sister, destined to enjoy the same immortal heritage as myself; and, because he or she may give way to certain temptations, beset-

ting all of us imperfect, fallible creatures, shall I seek to crush him? Never! Expose the errors of his teachings or the evil consequences of his actions, as rigorously and persistently as possible, but for him personally the broadest charity, the deepest sympathy, should be extended. The spirit of vindictiveness or revenge I loathe, as I loathe all things weighing mankind down among the brutes; but justice, equal, exact justice, should at all times be done. "Be just before you are generous." True justice, however, includes generosity and charity, else it is but revenge and retaliation. I desire, now, once fer all, to state plainly and truthfully, that not a particle of animosity or bitter feeling has ever animated me in my criticisms of Bros. Peebles, Hazard, Roberts, Bliss, Kardec, or sisters Richmond, Blavatsky, Conant, Blackwell, et all, it is their ideas or actions that are antagonized, and I have always been willing at any time to do aught in my power to advance their welfare, mental, moral, spiritual, or otherwise. As in the past, I will never cease, however, to wage relentless war upon all theories or courses of action deemed by me inimical to the interests of truth, justice, right-dealing, or right-thinking; and this without regard to the personality of those opposing. Truth and right are paramount to all personal considerations; my own parents, wife, or child will be as stoutly and unsparingly opposed, if in the wrong, as Hazard or Richmond. Fiat justitia, ruatealum?

In illustration of the foregoing—that the love principle is not deficient in me—the following excerpts from a remarkably accurate psychometrical delineation of myself, by Mrs. Annie Denton Cridge, are per-tinent: He is very benevolent, both individually and philanthropically. . . He is decidedly caudid and not sufficiently secretive; he is, however, cautious, circum spect, and quite conscientious. . Destructiveness is spect, and quite conscientions. Destructiveness is rather deficient; what he has is connected with the intellect, acting therewith rather than alone, the character of its action being thus essentially modified and refined." As Mrs. Cridge truthfully indicates, "My destructiveness is exhibited only in my writings, not in my general character." Mrs. Severance, in another delineation, says: "You are loving and devoted. Large conscientiousness. You great desire now is to know the truth and live it. Your great desire now is to know the truth and live it. You have large benevolence; broad and generous in your nature; quite philanthropic in disposition." A phrenological chart marks Benevolence 7 (scale of 1 to ) and Conscientiousness 8 in my head. A phrenological delineation says: "You are very conscientious; would be guided by and follow the right in all your actions; are too benevolent, are kind and sympathetic. . . You lack destructiveness." I have some half dozen or more psychometrical delineations to the same general purport. I trust, therefore, that Dr. Babbitt and the other friends will, in future, not regard my humble efforts in the cause of truth as lacking the stimulus of the all-potential love principle, but rather that the in-nate love of humanity's best interests it is that urges me on in my opposition to all forms of error and vice, gree at least, the prevalent folly, superstition, credulity, and criminality, with which Spiritualism and the world is cursed. that impels me to endeavor to lessen, in some small de-Leavenworth, Kan.

# The Religion of Harmonial Philosophy. BY MARY F. DAVIS.

The religion which lives at the heart of the Harmonial Philosophy, teaches that God is not afar off, but immanent in the soul of man; that he is not to be conciliated and brought into near relation with us by stately temple walls and mighty organ tones, any more than by the unbroken solitude of the forest and the wild melody of waves on the harren shore. "When we have broken our god of tradition, and ceased from our god of rhetoric, then may GoD fire the heart with His presence." When the soul has arisen into a consciousness of this Presence, there is no longer need of holy days and ritual and pealm; the pealtery and sackbut may be laid aside, for the whole earth is vocal with songs of thanksgiving, and wherever man may tread there is God's holy temple. How sacred is worship when the soul has found its centre in the Infinite Nature. Silent aspiration, voiceless thanksgiving, speechless, but bound-less love ascend from its depths toward the primal source of being; an infinite trust in law, which is the mode of deific life, floods every avenue of thought; a holy calm pervades the inmost spirit; and the peace which passeth understanding or expression takes possession of the heart. At morning's dawn or in the still evening hour, when the high noon of fervid summer floods he fields with glory, or solemn midnight spreads her black wing over earth's myriad sleepers, alone or with society, in health or sickness, in ease or poverty, in joy or calamity, in robust health or at the hour of death, we may rest, "as the earth lies in the soft arms of the atmosphere," in perfect trust in that mighty spirit which pervades us and of which we form a part, and feel the calm of its wisdom and the flow of its exhaust-less love.

These are some of the emotions of genuine worship. The Harmonial Philosophy truly says, "The highest feeling is the delightful identification of consciousness with the Mother-and-Eather Spirit of the Univercelum." Under this inspiration how life's desert blossoms into beauty! how the rugged paths are softened, how trivial appear the griefs which were crushing us into the dust! How beautiful is the face of Nature, how sweet and welcome the loneliest places, how sacred the mountains and valleys, how transfigured are all things in the light of God! The heart is healed of its long pent-up agonies, and the joyous life of the Summerland is begun on earth.

What are the acts of worship with those whose religious aspirations are thus fed, whose emotions are thus exalted, whose will is thus harmonized with the moving spirit of the universe? Do they consist of weekly devotions in consecrated places, of lip-service at stated periods, of forms and ceremonies in sanctimonious assemblies, of wordy prayers, of "revivals" and "means of grace?" Nay. These true worshipers carry their religion into all the activities of life. Every day of every week is a day of worship. Joyfully do they bare the arm and bend the back to the labor which is prayer, in the work-shop, in the kitchen, in the counting-room, in the nursery, on the platform, in the study and studio, on the farm or the white-winged ship, and where the busy shuttle and the heavy hammer send far and wide the ringing chorus of industry.

far and wide the ringing chorus of industry.

The higher acts of this harmonial religion are those which spring from love of humanity. Love to man is the flowering of the spirit in which abideth the Divine Presence. Selfishness is swept out, and world-wide benevolence reigns in the sanctuary of the soul. In human eyes there is a light which the worshiper discerps—a light betokening the indwelling presence. The voice of the child shapes itself to words whose sweet accents betray the informing, inspiring spirit which waits within the little form; the silent meditations of the aged show communings with the deep and hidden life of the Infinite. Wherever the form of man exists Delty is incarnated. The Universal Heart pours its living tides through every nature, and all the race are kindred. Fired by this consciousness, the soul sends out its loving currents to all other souls, as inevitably as the fruit-tree blossoms into spring-time beauty and ripens into autumn beneficence.

Very beautiful and holy is the love thus flowing toward the children of earth, very tender and saving is its impress on the unhappy and unfortunate. As the gentleshowers give cooling, healing draughts to parched and barren places, and the warm sunshine fosters into life the dormant germs of vegetation till the desert blossoms as the rose, so holy-love descends upon desolate hearts and sheds its beaming warmth into their dark and dreary depths, till the flowers of hope and trust and love spring up anew and crown the whole character with beauty. As freely and broadly as the Spirit of Nature, the infinite Good pours its streams of bounty and beneficence through the universe, so freely, so broadly does the heart that throbs with universal love send forth the word and works that help and heal and bless mankind.

"O brother man! fold to thy heart thy brother; Where pity dwells, the peace of God is there; To worship rightly is to love each other— Each smile a hymn, each kindly deed a prayer."

# RELIGIO-PHILOSOPHICAL JOURNAL.

# Woman and the Household.

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

"Not mine the hope of India's son," Of slumbering in oblivion blest, L'fe's millions blending into one, In blank annihilation blest, No! I have friends in Spirit-land-Not chadows in a shadowy band, Not others, but themselves, are they. And still I think of them the same As when the Master's summons came;

Their change—the holy morn-light breaking Upon the dream-worn sleeper, waking-A change from twilight into day." [Whittier.

NEW YORK CITY ITEMS.

The New York Exchange for Woman's Work, at 4 East 20th street, supplies a want which has been long felt.

it gives a market for tasteful or useful articles which can be fashioned at home by deft and busy fingers, where the material can be caught up in unemployed hours by women who have no avocation and by necessity home-keepers. Many such have small incomes, or next to none at all; many have skill to do some things well, which are needed by those who have the money to purchase, and which they are glad to find in such a magazine.

About ten months ago, a society of practical women, feeling the pressure of necessity which weighed so heavily upon many of their sisters, undertook the opening of these rooms. At first, they had thirty articles for sale, and the year's rent in the bank; since then, their receipts have amounted to over 5,300, and the number of registered articles is more than 16.000.

These include every thing, from penwi pers to paintings, embroideries, fancy work of every variety, lace, cake, and canned fruit. It is desired that useful articles should be made ornamental as well, when possible. Work is received through a manager of the society, or a subscriber to the funds, to

the amount of \$5.00. All work is subject to the approval of the managers. A commission of ten per cent. on the price received for each article is charged, but this does not cover necessary expenditures. That

is supplemented by subscribers, who join from interest in the good work. The Exchange is entirely distinct from the Society of Decorative Art, which is friendly to its aims and workings. They take many things which are not acceptable to the former society, but which are both

beautiful and salable. In this way, they extend help to many in-telligent women, who are not artists, but who, by changed circumstances, find them-

selves compelled to do something which they can find a market for. It is to be hoped that many such societies may be formed, on a smaller scale, in other cities and towns, for they are greatly needed. How often women say, "What can I do, to earn a few dollars, for books, necessities or charities? And if I could do any thing, where is the market for it?"

A glance at these rooms answers the ques tion, and a sense of self-help which a woman in moderate circumstances feels, who is dependent on a husband or a father for every cent she has, is something marvelous, when she succeeds in earning a little by her own

Besides, there is the appalling army of women, trained to no pursuit, with no definite aim in life, and who by some exigency are dependent upon their fingers or their wits. These societies would open a cheering number of possibilities to such, who would find, in time, the bread of independence to be the sweetest they had ever eaten.

A lady while walking in a crowded and fashionable thoroughfare recently, was garoted by a thief, and a valuable diamond torn from her ear. The thief ran down a side street and escaped, but was subsequently

If ladies will persist in wearing rich jewelry on the street, they may expect to be-come the prey of the reckless and desperate, in the present state of society. And if ever valuable ear-jewels are to be worn, it should be in the drawing-room, among friends and with fitting accessories. The taste and propriety of estentations dress in promenading must, before long, be questioned by thoughtful women.

We are shocked at heathers who mutilate their noses, in which to insert hoops of gold or ivory, and send missionaries to convert them. But, then, mutilated ears are quite another thing, and are evidences of a high state of civilization.

Mrs. W. Astor has spent \$1,500 this winter, in clothing one hundred and twenty or-phans and paying the expenses of sending them to good homes in the west. In all, she has devoted nearly \$7,000 in caring for more than four hundred and lifty children. They are removed from vagabondism in the city, and placed where they can become useful members of society. This is done through the agency of the Children's Aid Society, which has, during the month of January, sent out three "companies" of children, two to the West, and one to the South, to be provided with homes and employment. The society provided for two hundred and seventy-two children in that way, and one hundand eighty-five more were furnished with homes and employment without being sent away.

The people of this city will meet with an irreparable loss in the proposed retirement of Mr. O. B. Frothingham from the platform of the Independent Society, which meets at the Masonic Temple. He intends going abroad for needed rest, after twenty years of labor, which have produced an incalcul-able, wide-spread influence over public

But, like the sunshine and the dew, it has been such a natural, constant, equable influence, that the mass at large accept the blessing and forget its cause. Even narrow bigots, who oppose the teachings of natural religion, have been gainers by his profound and noble utterances upon all topics which touch human weal.

His unfailing inspirations, if destitute of the enthusiasm which marks the Seer with open vision, are remarkable for their sustained, wise, grand and logical statements of Everlasting Truth, to which his loyal nature is devoted. During twenty years these atatements have grown stronger and broader, and have been enunciated with a freshness of application, which causes wonder at

his unflagging power.

May he return to a city which is not able to comprehend the value of what it loses by

his going. GREERAL NOTES.

Emerson says, "There is no beautifier of

Philadelphia claims at least forty female physicians, ten painters and one sculptor.

The ladies of Memphis, Tenn., have originated entertainments, and receptions, the profits from which are to be used in purchasing books and papers for hospitals and

Two women and one man were candidates for the office of State Librarian of Tenn. The man wrote a strong argument to show that no woman could fill the place. Result —he received but one vote.

One of the courses of Cambridge lectures to women this term, is given by a lady, Miss Cross. Subject: English History.

Mrs. D. Skinner, this year, edits the Annual Register of the Universalist denomination in place of her sick husband, the former editor. From it we learn that there are twenty-seven licensed women ministers in that church,

Miss Julia Smith, of Glastonbury, Conn., still presents her annual petition for equali-ty before the law with other citizens of the State. She is the sole surviving one of the two sisters who have, for several years, resisted taxation without representation, and is over eighty years of age.

Boston has a Woman's Industrial Union, just established, at 4 Park street, which is open daily, containing a Reading Room, free to all. Its object is to increase fellowship among women, and supply situations for copyists, teachers, etc. It has a Committee of Protection to Woman, an Agency of Direction to Strangers, a Committee to receive for sale of articles of Woman's work, and a Bagistry for Higher Employments. Registry for Higher Employments.

Miss Berrian, a wealthy maiden of Stam-ford, Conn., has bought a new brick store and dwelling in Main street, Stamford, for \$10,000, which to be used in the cause of temperance. The first story and store portion will be used as a reading room, and the dwelling part will be occupied as a temper-ance boarding house for the accommodation of young men who refrain from the use of intoxicating drinks, and others who wish to do so. It will be conducted under the immediate supervision of Miss Berrian.

The report of the minority of the Privileges and Elections Committee of the Senate, on the resolution proposing a "woman suffrage amendment to the Constitution," is signed by Senators Hoar, Mitchell and Compare of Wisconia. The report points Cameron of Wiscousin. The report points out that the Constitution, the writings of Jefferson, the Virginia bill of rights, the Massachusetts bill of rights, and others, all asserted the equality of man, and that the experience of one hundred years has strengthed the hold of these principles upon the popular conviction. The American people are committed to the doctrine of universal suffrage and must stand by it. There have been crimes, blunders, complications, and follies in the history of our Republic, but few of these things have been due to the extension of suffrage.

The conclusion, then, is that the American people must extend the right of suffrage to women, or abandon the idea that suffrage is a birthright. The arguments of the majority report (submitted to the Senate last session), are then taken up and answered at considerable length by the minority.

#### BOOK REVIEWS.

CHRISTIANITY THE SCIENCE OF MANHOOD. A book for questioners. By M. J. Savage. Boston: J. R. R. Osgood & Co. 190 pages.

Mr. Savage is a well known, able and liberal Unitarian clergyman, who does not fear science, but aims to reconcile evolution and religion, and who encourages the use of reason and conscience on religious subjects

In this book, while aiming to show that Christianity includes the truths of all other religious, and is deeper and higher, he defines it as the science of true and noble life. and utters large and inspiring thoughts in clear and eloquent language. He says: "The Christian should do the most he can to make his brain as perfect and powerful a machine as possible for the discovery and application of truth. And then he must use it to stimulate, lift up, develop and push forward the life of the world;" and in doing this he must not fear investigation, but desire it. This is "the age of criticism," and we need not mourn that fact, but use it for good ends.

Christianity is "love to God and man." Would it not be well to wed love and wisdom, and so have a still larger ideal, even that of the Harmonial Philosophy? Of immortality he says: "So universal has been this faith that perhaps it is entitled to rank among the intuitive beliefs of mankind." Not a strong affirmation, such as he would make had he studied the glad facts of Spiritualism. Evidently inductive science has chilled him; yet it does not hold him captive, but checks his interior growth, and

limits his range of ideas. Through chapters on Religion and Manhood Identical; Christianity true Manhood, Defects of Other Theories, To Doubters, To the Churches, etc., he utters his convictions with earnest sincerity, gives food for thought to his readers, and commands our

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#### The Ides of March.

Some lifty years or thereabouts before the first wail of the infant Jesus fell upon the ears, and gladdened the hearts of the little band of anxious watchers gathered in a Judean stable, there lived arther to the west in a country washed by the same sea whose waters broke against the rugged hills of Palestine, a sensitive, who was used by the Spirit-world as an instrument for sending communications to earth. This medium was influenced to give a solemn and earnest warning of impending danger to the foremost man of his country; a great statesman and writer as well as the greatest of soldiers. Though the prophecy of deadly violence on a specified day was vehemently uttered and strengthened by other messages portending evil, the intended victim paid no heed. Deeply absorbed in advancing the interests of his fellowmen and his country, he was oblivious to personal danger.

The ides of March had no terrors for this strong man, who had been accustomed to see all obstacles vanish at his approach, and who had passed to mature life unscathed. The 15th of March, 44 B. C., saw this man stricken down at his post of duty by the hands of traitors whom he had fed and protected.

We do not wish for a moment to be understood as drawing any comparison or likening the two men who were victims, but we desire to note the striking coincidences between the warnings and final assassination of this old Roman and the warnings and final tragic ending of the life of a man who stood among the foremost in his field of action, in our own day and in the ranks of Spiritualism.

S. S. Jones was a man of ability, indomitable will and large experience; his whole soul was absorbed in his intense desire to promulgate the truths of Spiritualism, and to unlift humanity. Thus zealous and active he attracted about him, among many well deserving, others who were treacherons. With his eye bent upon the goal and his mind filled with the greatness of his purpose, he failed to heed the repeated warnings and prophecies which had come to him from different mediums for years.

In September, 1876, spirits, through the mediumship of Mrs. Jennie Potter, of Boston, prophesied to the present editor and his wife at separate interviews, both being unknown to the medium, that Mr. Jones would pass to spirit-life within a short time. On the 9th of the following February the writer called on Mrs. Potter, when a scene transpired which will never be forgotten by him. This medium is generally controlled by her sister, a very sweet and gentle spirit, remarkable for her good humor and cheerfulness: on this occasion the control, Alice, auddenly stopped in the middle of a sentence. with an exclamation of fright; the medium's face assumed a look of terror, and she exclaimed: "Do you recollect what I told you last fall about Mr. Jones? Well! he is coming over here very soon. O! I dare not tell you how soon." Covering her face with her hands and shuddering, she continued: "He will be sitting at his desk writing and he will come over here just like that!" -here she withdrew her hands from her face and snapped her thumb and finger together; and was so overpowered that some time elapsed before she could regain her composure. The sitter took out his note-book and wrote down the language just as it fell from the medium's lips, and now has the

Failing to take the precautions advised, and never dreaming of danger from the hands of those he had fed and sheltered, Mr. Jones fell at his post by the assassin's pistol, on the ides of March, A. D., 1877.

On March 15th, two years ago, a few minutes before one o'clock in the afternoon, the late editor of the Journal, having had a long and very pleasant interview with Dr. J. V. Mansfield and Dr.D.C. Dake, ushered those gentlemen into the office of the writer. A few minutes later Dr. Mansheld took his leave,-Dr. Dake and the writer having already gone-Mr. Jones accompani-

ed him to the stairway, shook his hand warmly and bade him good by. Fifteen minutes later the strong and venerable form of the editor lay lifeless; his spirit had been ushered into another world. A few hours later and he again made friendly use of Dr. Mansfield's hand, but O! how changed were the circumstances. The day before he had stood facing the medium in all the vigor and power of a strong and mature manhood; now he stood beside him freed from his mortal body, seeking to send back to his friends through the hand of Dr. Manadeld messages of counsel and comfort; in this he was eminently successful.

The sudden departure of Mr. Jones under such trying circumstances naturally filled the minds of the Journal's friends with gloom, and apprehension as to the future of the paper. The present editor had no fears; he was upheld by a mighty spiritual power and had received such timely warning as in some degree prepared him to endure the trial.

The first issue of the Journal after Mr. Jones' departure contained a salutatory over the present editor's name, of which the following is an extract:

With the hearty endorsement of leading men in our ranks, (already received) and the active and cordial co-operation of the large list of subscribers and friends, which I feel assured I shall receive, I shall continue the publication of the Religio-Philosophical Journal, and increase the mighty power for good it already wields.

The JOURNAL will advocate the Philosophy of Life, so dear to Mr. Jones and so ably taught by him. It will make the same determined war on all evil, either in or out of the ranks of Spiritualism, that it always has. It will continue a warm and active friend of honest media, giving them all the aid and support in its power. With the increased facilities already partly consummated, the JOURNAL will come to you, dear readers, with augmented powers to aid you in our common struggle for the good, the beautiful, the true. I have no personal animosities to satisfy, no feuds to perpetuate; I shall heartily give the right hand of fellowship to all who are honestly striving after truth and light, howsoever widely I may differ with them in opinion. That expressive motto of which Mr. Jones was the author-"Think for yourself and express that thought,

ree thought will give us truth," will be mine. How well the present editor has, by the help of the Spirit-world, been able to fulfill his promises and meet public expectations. the steady support of old subscribers, the increasing list of new ones and the almost unanimous approval of the representative Spiritualists of America and Europe attest.

#### An Uncandid Judgment.

The committee appointed by the Globe-Democrat, of St. Louis, to test the medial claims of Mrs. Simpson at the recent trial. invited by herself, after admitting that fresh flowers were produced under the conditions accepted by them, endorse the remark of one of the committee in these words: "It was a very clever piece of legerdemain."

This shows how much justice one may expect from bigoted skeptics in submitting a supra-physical phenomenon to their investigation. Baffled, cornered and confounded by the result, they resort to pure mendacity, and put, in the form of a direct affirmation, what they can by no possible means, according to their own confession, know to be a fact. The medium having disappointed them by her wonderful success, under the sinister circumstances, and surrounded by the antagonistic spheres of a committee of three hoping and expecting to see her fail, they chivalrously wreak their anger on her by an attempt to blacken her character, and to deny the genuineness of the phenomena for the explanation of which they offer no scientific hypothesis. but only a blank, unsupported assertion, wholly out of keeping with the honorable fulfillment of the condition of the investigation.

Such is the justice which Spiritualism may expect from ignorant and incompetent investigators. It is not their skepticism with which we find fault, but it is their cowardice in resorting to a false and gratuitous assertion through fear of being thought either credulous or not sagacious. They know, every one of the three, that the accusation of "legerdemain" against Mrs. Simpson is a pure evasion and a wholly uncandid declaration; but instead of saying, as they might have been justified in saying, "Though we have no means of explaining the phenomenon except by mere guesses, yet we cannot help thinking it was accomplished by legerdemain,"-instead of qualifying their sentence by some such words as these, -they resort to an outright affirmation, and utter a mean and dastardly charge, having in it not. the first show of foundation in experiment and in truth.

The Globe-Democrat editor finding public opinion was setting against the conduct of his paper in this case, has continued his efforts to cover up the conditions of Mrs. Simpson's original proposition, and bewilder his readers with pointless and mendacious assertions, in order to hide his defeat and justify his action. In the St. Louis Times-Journal, of the 3rd inst., there avpears a fair statement of the policy of the RELIGIO-PHILOSOPHICAL JOURNAL in its treatment of mediums and phenomena; also extended extracts from our editorials on Mrs. Simpson's mediumship and the dastardly treatment accorded her by the editor of the Globs-Democrat.

This honorable and courteous action of the Times Journal again placed the much worried McCullagh on the defensive, and the next day he rehashed in a column article the same old stock of falsehoods and subterfuges, which he originally published I over stores and shops, and let the brethren

with the report of his committee. We do not propose to use space to show up the Globe-Democrat's mendacity in detail, but will here offer as evidence in rebuttal a communication from Mrs. Simpson publish-

ed in the Chicago Times of the 25th ult: Fermit me to lay before your numerous readers the facts with reference to "A Spiritualistic Contest," copied from The St. Louis (1000-Demicrat in your issue of this morning, and thereby correct the statements therein which are evidently made with the intention to minlead the public with reference to spiritual manifestations in general and my mediumship in particular. These statements I deny in general and particular. They are nutrue in fact and do not corroborate the report of Mr. McCullagh's own committee, of which the following is the gist:

gist:
"After a brief delay, owing to the absence of some lady members of the committee, a satisfactory arrangoment was arrived at, a lady of unquestionable veracity having consented to act in conjunction with us. The process of disrebing was perform d in this lady's presence alone, and when Mrs. Simpson emerged from her private chamber she was clad in a double blacket furnished by the hotel. From her chamber she passed to a closet, where she was locked in alone until raps were heard at the dour, when one of our committee unlocked a croser, where she was locked in some math raps were heard at the door, when one of our committee unlocked it. Examination proved that at her feet in the closer lay a tray on which were three pinks and one szalis, and the supposed medium seemed to be in a state of extreme physical exhaustion. The appearance of the flowers was fresh, and no denbt can exist as to their being real.

A. B. Cunningham, John W. McCullagh, John D. Finner,

Committee." The fact that "a satisfactory arrangement was arrived at" does not show that his committee was "bull dosed" into submission, and plainly, by their own report, dis proves the statement that they were not eatleded with

Another interesting fact exists in the glaring mis statement, that either Mr. McCullagh or his committee expected the scance to be conducted in any other man-ner than in accordance with the proposition sent by me and published in The Globe Democrat, when I prot

and published in The Globe Democrat, when I proposed to return to St. Louis and give the test scance. In evidence of this I present the following:

"Sr. Louis, Mo. Feb. 22, 1879.—This is to certify that I was present with Mrs. R. C. Simpson, of Chicago, on Saturday, the 15th inst., at the Globe Democrat editorial rooms, and introduced Mrs. Simpson to Mr. McCallagh, editor-in-chief of that paper. And there in my presence, Mrs. Simpson stated to Mr. McCallagh that she new ready to submit to test conditions as per her own proposition as published in the Globe-Pemocrat, and that she rejected his proposition positively. Mr McCallagh then and there accepted Mrs. Simpson's proposition, and stated be would send his friend to her hotel on that evening to arrange for the time and place of conducting the test. Mrs. Simpson then handed Mr. McCallagh a list of the names of her committee, which he accepted. abscribed and sworn to before me on the day and at

the place first mentioned.

Notary Public, (Commission expires Fcb. 56, 1882.")
In further corroboration of this I have the following "Globe-Denograf," February 15th, 1859.—My Dear Madame: The bearer, Mr. A. B. Canningham, will rep-resent me in the matter between us. All arrangements

resent me in the matter between us. All arrangements made by him will be ratified by me.
Yours, J. B. McCutlagh:
In accordance with this arrangement I responded to the following letter to meet their committee, and gave the scance as per previous arrangement and understanding with Mr. McCullagh and his representative:
"Office of The St. Lang Formum Stan 1 Sm. I among the presentative of the St. Lange Formum Stan 1 Sm. I among the presentative." "Office of The St. Louis Evening Star. St. Louis, Feb. 20, 1879.—Mrs. Simpson—Dear Madam: Please be at the parlors of the Planters' house at 3 o'clock and

at the pariors of the Planters' house at 30 check and have your committee there. Booms for the seance have been secured at the Planters'. Mr. McCullagh's committee will be there promptly. Yours truly,

A. B. CUNNINGHAM."

The above will show that they made their own arrangements for the seance and that I complied with those arrangements and faifiled to the letter my part of the proposition.

the proposition. The challenge of the reporter is only a gaseonade in-tended to cover his ront. He well knew that after his insulting and vilifying report that, I would not defile myself with his presence, much less accept a challenge

myself with his presence, much less accept a challenge from one who uses his place as a reporter to asperse auticities what he lacks the brains to comprehend or the manliness to honestly represent. To his extrement that "money speaks," I snewer; Yes, money speaks for those whose only principle lies in their pockets.

From past experience and the injustice attempted to be done in this case I think all right thinking and honorable persons will sustain me in refusing a challenge from any such source, as it is very evident no fair trial is intended to be allowed by the challenging party.

I would respectfully ask that in this connection you append the report of the committee selected to act with the committee chosen by Mr. McCuliagn and to represent my interests in the test scance, which was published in the Uobs Democrat the day following the report of his committee.

After a few moments Mrs. Simpson appeared enveloped in a blanket, accompanied by the lady who examined her, and proceeded to a closet at the opposite side of the room, which she entered and was locked therein. Perhaps two minutes thereafter there was a rap on the door of the closet, and, upon opening it, there was found upon a tray, which had previously been placed upon the floor of the closet, four fresh, natural flowers, viz: three carnation pinks and one azalia. The closet had been carefully examined previously by both committees and was entirely empty. The lady who disrobed and examined Mrs. Simpson states that every opportunity was afforded her by Mrs. S. for a free and thorough examination of her clothing and person without reserve.

Mrs. Simpson has, in our opinion, certainly fulfilled all that she promised to perform in her challenge to the Globe Democrat. Perhans two minutes thereafter there was a rap on the

Globe Democrat.

John B. Gray, A. Robbins, Geo. Bain, R. C. SIMPSON.

Yours for truth and justice, According to the clear and straightforward statement of Messrs. Gray, Robbins and Bain, who made their reportafter due deliberation, of whom only Mr. Robbins is a Spiritualist, Mrs. Simpson "accomplished all that she promised to perform in her challenge to the Globe-Democrat." She fully exonerated herself from the stupid slanders of the reporter for that journal; and she vindicated her claims as a medium for a phenomenon of a very peculiar and interesting phase. The production of flowers, though strongly attested in the cases of Mrs. Guppy, Mrs. Thayer and others, has often been disputed; and we rejoice that we have now a medium like Mrs. Simpson who can show to the world, under test conditions, that it is demonstrable. We think she may fairly expect from all earnest investigators a liberal encouragement, so long as they can rely upon the perfect genuineness of the phenomena in her presence, and can be permitted to satisfy themselves by strict conditions that there is no imposture or delusion, voluntary or involuntary, in the case.

# The Duty of Christians to Infidels.

The Michigan Christian Advocate copies from the Herald and Presbyter some suggestions on the subject, giving them its Methodist endorsement:

The present course of infidels, in advocating and advancing their belief, is one that calls for a certain kind of action on the part of those who are followers of Christ. The means adopted to impress infidel ideas and beliefs upon the minds of the unguarded public, are of such a nature that they must be met in a peculiar manner. Men of his class, having abandoned, to a large degree all argument, either because they have been vanquished in its presentation, or because it has falled to have the desired and anticipated effect, have drawn the sword of ridicule.

Doubtless itualists are included in its condemnatio. Where and when have our writers or speakers been "vanquished" in argument? or who has vanguished that solid talker, Underwood? It is these theological dogmatists who fear fair argument, and so give poer advice, as follows:

It is our purpose to mention a few of the special du-ties required of Christian people, in view of the nature of these attacks.

First, they should cease to patronize those who thus op-erate against Christianity.

In regard to the duancial support which they receive he can nationage, these and they have of it the less manner. by our patronage, the less they have of it the less means they will have with which to advance their scandalous notions.

That is right; get up Methodist signs

support them But suppose the Infidel has better goods at better rates, show me the Methodist who will not patronize him. Such there may be, but most of them have more common sense than their advisor in his Christian Advocate.

Now comes the great stroke of most Christian ostracism, so delightful in this professed disciple of Him who "ate with publicans and sinners." Here it is:

Secondly, Christian people should not recognize these infidels as members of good and respectable society. If the libertine could be given the same position in acciety to which the woman is assigned whom he has debased and rulned, the grog-shop keeper placed under the same ban as the men are under whom he has made drunk and the infidel held up to the scorn that he holds sacred things up to, there would very soon be a veto put upon the work of each of these classes of persons; but so long as they are made respectable by our personbut so long as they are made respectable by our person-al association with them, and by their being admitted into 2001 society, so long will their works not only remain, but also gain favor

Never ask Infidels to help build Methodist churches. Of course not. Never ask them to attend church fairs and buy cheap goods at dear prices. That would "make them respectable by personal association." Another thing is not named, but logically follows: Let none but orthodox Christians hold office. Give us "God-in-the-constitution," and heretics have no rights which professed Christians are bound to respect. What a mingling of nonsense and cruel bigotry in this attempt at social ostracism! If any one, Infidel or Christian, violates good manners and good sense by low ridicule or contempt of honest opinions, let him pay the penalty, but this is another matter. The Advocate closes by good advice: ..

Thirdly, in view of this ridicule of secred things, by infidels, it is the special duty of Christian people to prove the reality of Christ's religion by lives of special virtue and purity.

We very much doubt whether Christianity is in as much danger from its professed chemics as from its professed friends. Our impression is that Christianity suffers less from these direct sticks more its professed.

suffers less from these direct attacks upon it than i does from the indirect attacks through the inconsisten-cles of those who profess it.

Let us emulate all in "lives of special virtue and purity," and let us hope that our brother of the Advocate will learn that les son of Jesus: "A new commandment I give unto you, that ye love one another," and stop his poor efforts to ostracise people for honest opinions.

#### Professor Newcomb on the Soul.

In a recent lecture, entitled "The Course of Nature," Prof. Simon Newcomb, President of the American Association for the Advancement of Science, made these remarks: "So far are we from forming any conception even of our own souls as sensible existences, that no question affecting them, even now, is a scientific one." "The soul can neither be seen nor in any way be made evident to the senses of others."

We find an apt reply to these declarations of a pseudo or defective science, in an excellent little work by Loring Moody, entitled "The Problem of Life and Immortality." We quote from it the following passages:-

I once asked a professedly scientific lecturer, who was attempting to disprove the affirmations of Spiritua-ism, if he believed in the immortality of the soul. "Sci-ence knows nothing of the immortality of the soul," was his quick and flippant answer. Now, it is not science, but her pretending professors, who are ignorant on this subject; for science is as boundless as infinity it-self. But puffed pretenders, having set foot upon the steps leading to some of her innumerable portals, begin to strate and swager. And to tell what she knows and steps leading to some of her innumerable portals, begin to strut and swagger, and to tell what she knows and

what she does not.

The great difficulty with our wisest philosophers and scientists in dealing with spiritual problems lies in this, that they have not pushed their researches beyond the regions of external sense. Nor have they more than very partially explored these regions. Confluing their investigations wholly to the material, they have come to the conclusion that the spiritual and unseen are not only unknown, but unknowable. And yet outward sense instructs us largely in those things which lie beyond its limits. And a little examination will show us, that all art, science, law, are invisible and insensible; and are known to us chiefly, if not wholly, through their relations to the visible and sensible; that in all things, the unseen and spiritual governs and controls the seen and material.

Herein we have a full and scientific reply to the assumptions of Prof. Newcomb. Like some other narrow scientists whom we could name, he would limit the operations of Na ture to the seen; setting down all beyond as the supernatural, Spiritualism is fast teaching us that this is a blunder; and hence the anger with which half-way scientists regard it. They see that if it is true, they will have to go to school again.

The late Prof. De Morgan, the celebrated English mathematician, well illustrates the position of those partial scientists who would relegate to the realm of the supernatural all evidences of psychical powers in man, and thus find an excuse for not looking into them We commend his remarks to the attention of the conductors of the Popular Science Monthly, as well as to Prof. Newcomb.

Monthly, as well as to Prof. Newcomb.

The natural philosopher, when he imagines a physical impossibility which is not an inconceivability, merely states that his phenomenon is against all that has been hitherto known of the course of nature. Before he can compass an impossibility, he has a huge postulate to ask of his reader, or heaver, a postulate which nature never tanght; it is that the fulure is always to agree with the post. How do you know that the sequence of phenomena will always be? Answer: Because it must be. How do you know that it must be? Answer: Because it always has been. But then, even granting that it always has been, how do you know that what always has been always will be? Answer: I feel my mind compelled to that conclusion. And how do you know that the bearings of your mind are always towards truth? Because I am infallible, the answer ought to be; but this answer is never given.

Nothing is really more unscientific than the assumption of Messrs, Newcomb. Youmans, and others, that the phenomena of Spiritualism are outside of nature and therefore not subjects for scientific recognition or inquiry. In this, as De Morgan truly as serts, they assume a "huge postulate" and try to pass it off on their readers as a valid scientific reason. It is no such thing. There are certain phenomena in Spiritualism just as verifiable as certain facts in pathology or in chemistry. It is because these half-way scientists see that they will have to give up many of their pet hypotheses, if Spiritualism is true, that they manifest such a deadly, unscientific opposition to any fair and patient investigation into our facts.

John S. Mellon writes us that Mrs. Simpson more than complied with her agreement with the Globe-Democrat committee, and thanks us for the stand we have taken in defending an honest medium.

Spiritualism -- Free Thought -- Mutual Respect.

THE RELIGIO-PHILOSOPHICAL JOURNAL is devoted to the advocacy of the Spiritual Philosophy, and of natural religion, to making known the valuable and inspiring facts of spirit-presence and manifestations as proofs of the immortal life of man, to sustaining honest mediumship, to practical reform, to orderly and decent freedom of thought and speech, and to that sanctity and equality of private judgment and individual conscience which demands the total separation of Church and State. 🐍

It does not advocate Catholicism, or Methodism, or any form of sectarianism, but is opposed to them all, yet would sift out and keep the truth they have. It does not advocate Materialism, but opposes that also, yet aims to make its opposition so frank and fair as to command the respect of honest and fair materialists. The sincere or inquiring orthodox believers or materialists who will state their views and feelings fairly, and pay respect to ours, is welcome to due space in our columns. If they do not manifest a spirit of mutual respect we can find better use for our space than to fill it with their productions, unless we occasionally admit them as illustrations of bigotry. Spiritualism teaches the supremacy of

mind over matter, the presence of a supreme mind in all things, the dual nature and being of man, his fleshly body perishable with death, his spiritual body and the life within it immortal and chiefly living beyond the grave. Materialism teaches "the potency of matter," the negation of a supreme mind, the total end of man, soul and body, at death. They are unlike and opposite. The death of one is the life of the other. Materialistic science is the bitter foe of Spiritualism. Its advocates in England did their worst in vain efforts to punish the medium Henry Slade, and writers of like views in this country, in the Popular Science Monthly in New York, and elsewhere, are unjust and intolerant to the facts and ideas of the spiritual movement. Materialism is the external philosophy of things, limited by our outward and physical senses; Spiritualism is the interior philosophy of things, including the outward and the sensuous, but recognizing a supersensuous realm, wide and wonderful, yet real and natural. Its facts respond to and verify that inner light which tells of immortality, while Materialism cries, Put out the light! Honest men hold these opposite views, and all honest and fair men we aim to respect, yet we stand for Spiritualism, recognizing their right to stand for their views, and joining them for freedom of thought and

As in the Journal, so in public meetings and organized efforts. Let the Spiritualists stand for Spiritualism, and put its ideas and facts in the front, but let them have orderly freedom of speech for all, orthodox or materialists, on the basis of mutual respect; without that there is no possible unity. Our criticism has been, and is, that this vague and indefinite effort at unity in socalled Free thinkers' conventions, results in developments of bigotry, materialistic and orthodox, and in slighting pity or rude contempt of what is sacred and divine to all earnest Spiritualists. This ground of ours, and of able men and women in our, ranks, who stand by us, is not "sectarian Spiritualism" or bigotry, but simple common sense and consistency, and the broad toleration based on mutual respect.

We observe that our Michigan friends call their State meeting for "Spiritualists and Liberals." This is wise and well.

#### Forgiveness a Pagan as well as a Christian Virtue.

A Nebraska correspondent writes us that a a clergyman in his place "said in the pulpit that no other religion in the world taught the forgiveness of sin except the Christian religion." This clergyman must be an ignorant man,or so prejudiced that he will not tell the truth. In either case he is unfit to teach the people. He falls into the narrow and pitiful method and spirit of evangelical Protestantism, and so claims that all religions except Christianity are false and wicked, a claim impossible to uphold. Far better and more noble is the idea that all religions are, in their origin, the efforts of men to find and follow the truth, and that all are liable to become corrupted by creed-makers and designing priesthoods, so that we find truth and error mingled in all, but really the foundation of ethics and morals about the same in pagan and Christian systems. There is a spiritual fraternity of all mankind, the same truths are in all souls, more or less developed, and we must broaden our thought and seek and accept them in all religions, and in every age and nation. Inspiration is not the partial gift of any race or people; it is not in any one book, and cannot be limited.

> By latitude or longitude. By mountain range or sea."

There is no principle of morals in the Bible that is original in that book, or that cannot be found in older gospels. To show this would need more space than can be given here, but so much as is needed to answer our correspondent it is easy to prove.

We take from our book-shelves a valuable volume: Chapters from the Bible of the Ages, a compilation of the best parts of the great gospels of the religious of the world, by G. B. Stebbins, of Detroit, and find this from Buddha, some six or seven hundred years before Christ. Buddha said: "A man who foolishly does me wrong, or regards me as being or doing wrong, I will return

#### RELIGIO-PHILOSOPHICAL JOURNAL.

to him the protection of my ungreeding love; the more evil goes from him, the more good shall go from me. \* \* \* He is the strongest who patiently endures injury. \* \* \* Let a man overcome anger with love; let him overcome evil with good; let him overcome the greedy by liberality, and the liar by the truth."

These teachings of the spirit and practice of forgiveness, are held in reverence by more than three hundred million Buddhists to-day. Of course they do not live up to them, but where is the Christian church or nation living up to the maxims of Jesus? We have wars, law-suits, selfish strife and retaliation among the modern professors of Christianity and forgiveness of sins, is a rare virtue among them.

We quote from the same book a saying of the Chinese sage, Mencius, a disciple of Confucius: "Benevolence subdues its opposite as water subdues fire," and find a word of the old Persian Zoroaster: "Reply to thine enemy with gentleness."

In the light of these noble precepts the clergyman's assertion has no historic foundation, and his narrow and proscriptive spirit is rebuked by the grand old pagans. even as it is by the loving kindness of the Nazarene.

#### The Fickle Fays.

An enthusiastic but very green correspondent boils over in a column article to the Inter-Ocean, explaining how the notorious Anna Eva Fay and her delectable manof all work were exposed while giving a publie séance to a large and fashionable audience at Rockford, Ills. Had this zealous writer been familiar with the columns of the Religio Philosophical Journal and other spiritual papers, he would have known that the slippery Anna Eva and her factotum are not recognized by Spiritualists and have no standing among investigators of spirit phenomena. The people who patronize such Punch and Judy performances, expecting to see what is advertised, are not Spiritualists. but those who are wholly ignorant of the subtile laws and conditions under which the phenomena may occur. The public should understand that any person, whether it be the mendacious Anna or her old-time errend boy and pupil, W. Irving Bishop or other equally untrustworthy mountebank, who advertises to exhibit the wonders of spirit phenomena from the platform of a large hall to a promiscuous audience, is trying to obtain money under false pretenses.

The Inter Ocean's correspondent says:-Dr Phillips informs us that he has made a study of Spiritualism for twenty years, and knows and can do any

We will not stop to criticise the language. of the writer or of Dr. Phillips, if it was correctly reported. It is not at all uplikely that the Doctor can perform all the tricks! We hope he can, and that he will show up every trickster he comes across. If, however, he means to be understood as asserting that all so-called spirit phenomena are fraudulent, and that he can duplicate them in "forty minutes," he can either learn his error or earn a hundred dollars by coming to Chicago and trying his hand at it. We will place the money in the hands of the editor of the Inter-Ocean to be delivered to Dr. Phillips, if he can duplicate by trickery certain phenomena which we will exhibit to. him in the presence of the editor of the Inter-Ocean, Dr. Phillips to produce the manifestations under the same conditions as those under which he observes them: and he may have forty hours to practice after witnessing them before he makes the attempt. An impartial account of the whole affair to be published in the Inter-Ocean.

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

J. Madison Allen is lecturing, with success, at Atlanta, Ga.

We will publish Dr. York's "California letter" in our next issue.

Col. Eldridge has been lecturing in New Orleans to fair audiences.

We will publish an account of Lockport.

(N. Y.) Convention, in our next issue. Giles B. Stebbins speaks at Nashville, Berry Co., Mich., Saturday and Sunday, March 15th and 16th.

B. F. Underwood lectured in New York Saturday evening, March 8th. He is on his

"westward way" again. Hon. J. B. Young, of Marion, Ia., gave us a call last week, and reports increased in-

terest in Spiritualism in Iowa. Mr. I. D. Crawford, formerly of the St. James Hotel of this city, is now chief clerk of the Invalids and Tourists' Hotel, Buffa-

lo, N. Y. Those who desire to obtain "Rules of how to form Circles, with Hymns," should send to Jas. H. Young at 285 Gasquet street, New Orleans, La. Price 15 cents.

William Howitt, of England, well known as an author and a Spiritualist, placed to spirit-life from Rome on the 3rd inst. We shall speak more fully of him in a later is-

Mr. E. W. Wallis lately delivered an able trance address, in England, on this subject: "The Present Times: Commercially, Politically and Religiously Considered, and What is the Likely Outcome."

The Christian Register says: "The naughtiness of Princeton College boys has at length found a rational explanation and fair excuse. The college is controlled and largely patronized by old school Presbyterians, and it can be proved by their unanimous 'confession' that all their children are totally deprayed."

Mr. and Mes. Young, of Clinton ave., Brooklyn, gave a reception to Capt. and Mrs. II. H. Brown and Mr. Vandercook last Wednesday evening. Among others present were Mr. and Mrs. A. J. Davis.

MR. D. D. Home has, we regret to learn, been quite ill all winter, owing principally to the atmospheric changes, says our correspondent, who adds that "the weather at Nice" has been horrid all winter.

Mrs. Mary Severance, of Whitewater, Wis., is one of the finest psychometers in the country. We have letters from many well-known Spiritualists and public men, who attest to the correctness and value of her readings.

MR. AND MRS. WAY, who are mentioned in connection with the alleged exposure of Mary E. Huntoon, at Beebe Plain, deny that there has been any exposure, and say that the medium has held no scances at the place named. "Somebody has blundered."

Mr. E. A. Gage, of Evanston and Chicago, whose face has for years been a familiar one to Spiritualists, was last week suddenly called to join his spirit-wife and friends. Mr. Gage had given much attention to the phenomena, and was well confirmed in his belief. •

Our patrons will please bear in mind that only drafts on Chicago or New York should be sent in payment for the JOURNAL, as checks or drafts on any other place cost us twenty-five cents for collection, which, though a small sum individually, amounts to hundreds in the aggregate.

Dr. Brittan, in a business letter to us, says: \* \* \* "You have already learned that the earth has closed over all that was mortal of my dear wife. I have a million souls around me, but I am alone. No one can ever know what the absent one was to me, or realize how earnestly my soul goes out after her risen spirit."

Lyman C. Howe lectured in Owego, Tioga county, N. Y., March 9th. Will speak in Binghamton the last three Sundays of this month. He has April for a vacation to visit home, and will lecture at convenient points for that month, returning to Binghamton in May. He reports the cause thriving in that section.

Mr. Stainton-Moses, our valued English contributor, in a private note accompanying the advance sheets of "Spirit Identity," speaks of having met and renewed a former acquaintance with Mrs. Hollis-Billing, He compliments both Dr. and Mrs. Billing highly, as, of course, we in America know he must to do them justice.

A LARGE AMOUNT per day for the next forty days should be received at this office, to square up outstanding accounts due the estate of Mr. Jones. Let each do his level best and if the whole amount cannot be sent at one time, remit a part. One old subscriber sends us from St. Louis 89.45, and says we probably have not five debtors among all our list but who are better able to pay than himself, yet he cheerfully makes sacrifics in order to do an act of justice and support a paper which has done so much for Spiritualism. Pay up your dues and continue your patronage, and we promise to continue giving you a paper to be

Anniversary Celebration.

The Spiritualists of Lowell, (Mich.,) and vicinty will hold an Anniversary Celebration of the birth of Modern Spiritualism, at Train's Hall, Lowell, commencing Saturday, March 29th, at 2 o'clock, and closing Sunday evening, March 36th, Speakers engaged: Dr. A. B. Spinney, Rev. Chas. Andrus, Giles B. Stebbins, and Lydia Pearsail. E. A. CHAPMAN.

Michigan Spiritualists and Liberalists.

The annual meeting of the Michigan State Association of Spiritualiats and Liberalists will be held at issuing, commencing on Thursday, March 20th, and closing on Sunday, 24th, Among the speakers expected to be present are J. P. Whiling, Mrs. L. A. Fearsall, Mrs. Mary C. Gale, Mrs. H. M. Morse, Mrs. E. Shepard, Rev. T. H. Stewart, Rev. Chus. A. Andrus, Giles B. Stebbins, Geo. Geer, Rev. A. J. Fishback, Rev. J. H. Burnham, and others. It is also expected that Mr. C. H. Dunning, Member for Michigan of the Fxecutive Committee of the National Lib ral League, will be present and present the claims of that organization.

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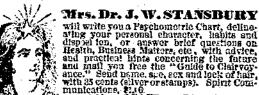
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BY RMMA TUTTLE.

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Burgoyne was doing his frightful work; His Indian allies were bauqueting; Wild tales of terror and bitter defeat Seemed the only tidings there were to bring. All cheeks were blanched when the story came

Of the murder and scalping of Jane M'Cres,-How the Red-face went to her lover's side With her scalp-lock reaching below his knee. The days were burdened with dread suspense, The nights were broken by watch and ward,

For God seemed looking away from the world, And his angel watchers asieep on guard. In young Connecticut, Sharon town, The clouds hung heavy, but Parson Smith Repaired to his pulpit one Sabbath mora

To read God's word, and give cheer thorowith. A Sabbath quiet lay over the town, But it seemed like the trembling bush of fear, Not God's sweet rest, and he wondered much

That he could be keeping such hearty cheer. The people gathered. The text was read: "The morning cometh, the watchman saith:"

The hopeless eyes from the benches plead

To learn the grounds of the good man's faith. Had he heard good news? Were the dangers less?

Was the balmy promise in wisdom dealt? No, naught had he that was new to tell-Only the strange, new faith he felt.

He could not cancal the country's wees: The heavens were starless to human eyes, But he could see, by some subtle sense, The flash of our armies' victories.

The Sharon prophet; waxed strong in speech; His voice rang full without doubt or fear:-"The morning cometh! its brightness bursts! This hour shall you see failllment-here!"

He closed the Bible in self-amaze; The church grow still as a deep grave is. Both preacher and hearers seemed to wait With silent souls among mysteries.

The hush was broken by clattering boofs. A rider came galloping out of the north! The sharp, swift strokes of his horse's feet Betokened tidings of weighty worth. Straight through town to the meeting-house

Dashed on the horseman, drawing rein At the door. Up the aisle rang his armied heel Till the pallid coiling rang back again. What tidings? All were aghast and dumb

As the messenger mounted the pulpit stairs, And Parson Smith-how his fingers shook The letter!-his faith left unawares.

"BURGOYNE HAS SURRENDEHED!" the preacher read.

In a choking voice. But they caught it clear, And sobbing in thankfulness fell on their knees. " 'The morning cometh!' its light is here."

And that is the prophecy Parson Smith Made, more than a hundred years ago. In old Connecticut, Sharon town, And it came to pass. Thank God it was so!

# Mirror Worship in Japan.

Prof. Ayrton lectured last week at the Royal Iustitution, his subject being, "The Magic Mirror of Japan." In Japan there is, he said, an absence of house walls, interior and exterior, the house consisting of a roof supported on only a few posts inclosing very little but empty space, and allding screens alone divide off compartments. Why, in this comparative absence of all that we should call furniture, does one article pertaining to the ladies' toilet—the bronze mirror with its stand-hold so prominent a position? This mirror is usually circular, from three inches to twelve inches in diameter, made of bronze, and with a bronze handle covered with bamboo. The reflecting face is generally more or less convex, polished with a mercury amalgam, and the back is beautifully ornamented with a gracefully executed raised design. Some for the rustic population have also pollshed letters.

The explanation of the fact that the mirror is al-

most par excellence, the entire furniture is found partly in the elaborate head-dresses of the Japan-ese ladies and the painting of their faces, and partly from the bellef that as the sword was "the soul of the Samouri," so is the mirror the "soul of woman." It therefore constitutes the most valuable of all her possessions, and two mirrors form part of the trousseau of every bride. The characteristic qualities of the mirror must, it is believed, be in accordance with the constitution of the possessor, and "second sight" is resorted to in the selection of a mirror. But why is the mirror so important in the imperial palace, where the court ladies, still preserving the fashion of old days, comb back their hair in the simplest style? Why does the fortune-teller, instead of looking at a girl's palm, regard the rejection in a mirror? Why, instead of referring to the book of the re-cording angel, does the Japanese Pisto bring before the hoatman his evil deeds reflected in a mirror? And why, does the mirror hold so important a place in Japanese temples? The mirror ranks far higher in Japanese history than has been supposed: it, in fact, takes the place of the cross in Christian countries.

Prof. Ayrton read the myth of the origin of the worship of the mirror The main points in it are that when gods alone inhabited the earth, the sun goddess one day hurt her hand with her shuttle, having been suddenly frightened by a practical joke of her brother, the god of the sea. She indignantly rathered to nantly retired to a cave. Darkness followed, and the goddess had to be appeared. The wiscet of the gods suggested making an image of her more beautiful than herself. The Japanese Valcan fashioned a mirror in the shape of the sun, and all the gods laughed, and shouted. "Here is a delty who surpasses even your glory." Woman's curl-pelty could not stand this. The goddess pesped out, and while admiring herself in the mirror was caught and dragged out by a rice rope. The na-tional traditions have it that this ann goddess (Amsterasu o mi Kam), sending her adopted grandson, who was also the great grandsther of the first emperor of Japan, to subdue the world made him three presents; the maga-tama (the procious stone emblematical of the spirit of men), the sword emblematical of the spirit of man), and the mirror (embless of her own soul.)
"Look," she said, "on this mirror as my spirit, keep it in the same house and on the same floor with yourself, and worship it as if you were worshiping my actual presence."—London Tenes.

Ome of the oldest and best known Spiritualists writes: I want to speak my mind on the last Jour-MAL, No. 20. It was by far the best number ever issued, and the best number of any spiritual paper I ever saw.

#### Quack Factories.

The so-called medical "colleges" are again grinding out their annual grist of boyish ignorance, equipped with diplomas which, under the law of lilinois, are a license to practice medicine, and license any ignorance under their cover to experiment upon human health and life. Already one of the schools has sent out one hundred and twenty-seven raw youths to dose and do for suffer-ing humanity in the dangerous fashion character-istic of the rash ignorance that comes of a little learning. Numerous other "colleges" are preparing to turn out like griets; and few things add more to the solemnity of the Lenton season than the solemn prospect of what death dealing ignorance will so be set loose upon an unprotected public. That ignorance is too dense to be hidden sheepskin. Druggists' apprentices, country school masters and boys from farm and skop con-stitute the great majority of the atudents. Practically, no educational standard is required for their admission. That they can pay their fees is sufficient. The standard which obtains among sufficient. The standard which contains them is evidenced by the fact that, though every tolerable high school is now dubbed a college, but seven out of the one-hundred and twenty-seven collegiate graduates. Their referred to were collegiste graduates. Their average attainments are little; if at all, higher average attainments are little; if at all, higher than are acquired at the average country school. They are attracted to the medical school by the fact that there is no educational atandard prescribed for admission, and because of the brief attendance required and the certainty of obtaining a diploma. It is not among the possibilities that these young men can by attendance upon the "lectures" be transformed into doctors of medicine, unless that degree be intended to cover all ignorance. ignorance.

The lectures, doubtless, may be a valuable aid to the student. They might, if the courses were properly extended and elaborated, be rendered an ald almost invaluable. But the courses are are ranged, not to graduate physicians of high rank, but to supply the market demand—to attract students who desire somest and most cheaply to get their diplomas. These courses are, consequently, neither thorough nor comprehensive. They are constructed with a view to galloping the student through his studies within the brief terms of these schools, and with the multiplicity of lectures the cramming system is reduced to a bald sham. When commencement day is reached diplomas are distributed with rare impartiality among the boys who can raise the requisite fee, and they go forth from the schools doctors, bear-ing the little knowledge so full of danger, and very liable to be filled with a corresponding value conceit to redouble that dauger. That medical acience can be mastered in such fashion, or that one in a dozen of the graduates so ground out is fit to be trueted with the administration of drugs, cannot be decently pretended.

Of all the sciences, none requires more arduous study, patient observation and research and intel-ligent application; and it is criminal for any man to attempt to practice without having thoroughly mastered it. It was for the protection of the community against murderous ignorance in the medical profession that the medical practice act of this state was passed. That law was passed at the instance of the faculties of the medical colleges. But instead of being operative to protect the public against that deadly ignorance, it was, at the instance of those faculties, so drafted that it protects all the ignorance ground out by the schools. No physician who holds a diploma is required to submit to an examination. It is enough that the sheepskin has been conferred upon him. It is only the practitioners who do not hold diplomas who are required to submit to an examina-tion and the risk of being denied license to practice until after they have attended "lec-tures." The law bears indications of having been framed in order to force quacks to procure and pay for the diplomas which any quack can get by attending the "lectures" and paying his fees. But, however that may be, the medical schools themselves, by their action with regard to this law, have fetched into prominence the importance of such legislation as will in some measure, at least, protect the public against ignorance and charlatanism in the medical profession. And now, if that protection is not to be denied, it is season for the legislature to protect the public against the ignorance and charlatanism result no from that lonorance which the medica schools are grinding out at such appalling rate These schools are chartered by the State, and

are subject to such control by the legislature as

the protection of the public may require. They

are by law authorized to issue diplomas upon the condition, necessarily implied, that such diplomas be issued only to those who, by thorough study, shall have qualified themselves to practice medicine. The schools are annually issuing diplomas to men who have not qualified themselves by thorough study, and whose studies in the schools, as the faculties cannot but know, have been most superficial, and not such as to qualify anybody to practice. It is season the legislature revoked these charters, or compelled the schools to faithfully discharge the trust confided to them as to issuing diplomas. The courses in the schools are notoriously superficial. The terms are too short for even the superficial course to be fairly studied. The examinations are a farce. The fool of the class invariably receives a diploma. The remedy is obvious. The schools should apply it them-selves. If they do not, the legislature should take proper action to compel it to be done. The course of study should be made thorough. The terms of study should be very much lengthened in order to enable students to master the course. The examinations should be made bona fide. Such reform would make a diploma signify more than that the holder had paid certain fees and for a very limited period listened to lectures which he had not time to digest, and which, in themselves, were mere outlines, designed for students who were to be rushed through the course. The charters of the schools which refuse to conform to all these requirements should be revoked. The public health is stready too much endangered by quacks, and schools which are but mills to grind out quacks should be closed .- Chicago Times

# Another Contemptible Fraud,

Mrs. Huntoon, the celebrated Spiritualist of the Mrs. Huntoon, the celebrated Spiritualist of the Eddy family, who has been giving seances at Derby Line for the past two weeks, was exposed at Beebe Plain, P Q, Tuesday night. When the spirit of the "big Indian" appeared it was grabbed, and proved to be Mrs. Huntoon. She was accompanied by Mr. Way and wife, of Burke, Vt., who begged piteously not to be exposed to the public, and offered to refund the money which had been taken at the door.—Rulland (Vt.) Paper.

You will see by the above enclosed slip, cut

You will see by the above enclosed slip, cut from our Rutland paper, that Mrs. Mary (Eddy) Huntoon has been caught in Canada during one of her materialization humbug exhibitions. The success of the expose is probably due to the fact that she was not very well protected by Mr. Hun-toon, who usually sits near her to meet with personal violence any attempt to seize the material-ized spirit (Mrs. Huntoon). At Pleasant Lake, in Massachusette, last fall, a woman caught her in the dark, and called for a light, saying, "I have got Mrs. Huntoon's arm." No sooner said then she was struck by a strong arm, which caused her was struck by a strong arm, which caused her she was struck by a strong arm, which caused her to lose her grasp. The Eddy scances have always been guarded in the same manner, by accomplices who had abundance of physical force and dispositions that dare do anything. Many of their exhibitions, especially the Indian war dances, with the use of swords and revolvers, were of such a savage and boisterous nature, that most investigators would sit quietly with fear and trembling during the darkness. Usually the guards of the castle, and the over creditions and case victims. castle, and the over credulous and casy victims, would be placed on the platform or in the front row, with the usual instruction to "take hold of hands, and not let go, as that will destroy condi-tions." I suppose the era of general common sense will never come to Spiritualists as a class, any more than to other people. P. T. Barnum used to say, "The majority of people will pay more for humbug than for genuine honesty." NEWMAN WEEKS.

Rutland, Vt., Feb. 27th, 1879.

B. B. Eby writes: I am well pleased with your paper, and heartly indorse the course you have taken. May good angels help you sift the

Mrs. S. Grabb writes: I have been a regular subscriber to the Jovawar for over eight years, and I consider it the best paper in the world.

#### The Laws Megulating the Practice of Medicine-State Beards of Health.

Every winter, with the meeting of State Legis-latures, we have a forward movement towards regulating the practice of medicine," and formng "boards of health," whose objects are also to 'regulate the practice of medicine," the regulators being regulars, and the utilimate object to crush out freedom of thought and opposition schools in medicine. When the American Medical Association devised the method, the end was clearly in view, and this end was the object of the movement. It is not charity for the "dear people," who are such lambs that they require pro-tection, but the desire to have the feast of lamb all

We have been taught to believe that this was a free country, and that freedom of private opinion and of action was guaranteed all citizens, but an experience of twenty-five years in the practice of medicine assures me that there would be neither freedom of opinion or action in medicine, if our opponents could have their way. Our readers have had some experience of this, and they will hardly want to put their interests in charge of

You can not make a people virtuous, happy or prosperous, by legislation, and you can not prevent a man's taking patent medicines, lobelia emetics, vapor baths, doctoring himself, or em-ploying a doctor that he fancies, any more than you can force him to be bled and take calomel and blue-pills. Try to force all men to have "regu-lar" physicians, and you will have a result that

vill astonish some people. State boards of health have no use that I can discover. They do not and can not look after the health of the people, or provide sanitary measures to prevent disease. Large cities, and even towns, have such boards, and they are all sufficient. County officers keep the registry of births and deaths, as they do of marriages. There is nothing therefore for them to do but to look after the physicians, and see that they go through certain

forms of registry.

All old physicians (ten years), whother graduates or not, are recognized by law; all who have had less than this time are forced to attend college and procure a diploms, or pass the examination of the board. It is said that this protects the people against unqualified practitioners, but we doubt it. Of the old practitioners who get in free, there, are some very feeble brethren, and of the graduates there is a host that are worse than natent medicines. Indeed, if I had to take my choice between the ordinary regular country doctor and the patent medicine vender, I should take the lat-ter a hundred to one, and feel very much safer

Your medical ass almost invariably has a sheep-skin, and very frequently this is his principal stock in trade, unless his self-conceit counts. He has a routine of R's with which he punishes the unfortunate souls who fall into his hands, and those who live through it he flatters himself he cures, and those who die are credited to Provi-

Do not understand me to say that a medical education is not a good thing—the more the bet-ter—nor that a diploma testifying to it is not a good thing. But infortunately the two do not go fogether. I would rather trust the common sense of the people in employing those whom they had found successful in treating disease, for success is

the best evidence of merit.
We want no law to drive students into our colege. As people learn more of themselves and of medicine, they will demand higher attainments from physicians, and the demand will be met by petter students, and more thorough lustruction in medical colleges. Let these things right them-selves; they will without the interference of law-makers. The people (dear lambs) are abundantly

able to protect themselves. Good law-makers, let things alone, and let people physic themselves, or choose their physicians as they please. Look after the morals of the land, provide abundant nets for lawyers to catch the unwary, talk loudly and long of economy and taxes, provide ways and means for spending the public money—in fine, do every thing else but bother your heads about physic. It would be just as sensible to look after preachers as doctors, and prescribe the kind of theology and who shall

administer if, as to look after our profession. If any one doubts the facts stated, I stand ready to prove by statistics, that your diplomated regu-lar doctor has a mortality in his practice from two to ten times greater than would have occurred if no medicine had been used, and the patients had simply rest good food, and good nursing. When, therefore, the law-makers wish to protect the lives of the people, they would do well to look after these persons.—Eelectic Medical Journal.

# A Strange Circumstance.

Salt Lake City, Feb. 14. To the Editor of the Religio-Philosophical Journal:

Can you spare a little of your valuable time to consider the following statement? On the 4th of February, I had a loved daughter pass over the river, her hisband being five hundred miles away. Her last words were, "My poor old may will never see me again." I summoned him by telegraph, and on his arrival, he stated that before he received the dispatch, he was impelled to rise from ils seat and turn to the door on two occasions, as If to embrace her. On the evening of her death, we held a social circle, when I was controlled by an Indian, who said that my papeose had gone to see her brave. But now comes the most par ticular part of my statement: On the arrival of ber husband, he, with three relatives, went into the room to see the remains of his wife, and while standing viewing the body, with his head resting on the shoulder of his brother, tears were seen to gush from her eyes, and upon being wiped away, came again and again, and the eyelathes had the wet appearance of those of a living person, who had been weeping. This occurred five days after death, and when the body was frozen for preservation. On the following morning the husband and sister-in-law were standing in the hallway, talking of his loss, when two heavy and distinct sobs were heard.

Perhaps I had better state that the deceased wife was not a Spiritualist; nor is her husband. WM. PINNOCK.

We are free to confess that some portions of the above letter are, to us, highly improbable; but the writer is vouched for in the strongest terms, by trustworthy men who have known him well for many years.

H. L. Ends writes: I cannot deny myself the privilege of saying to you that the first page of your last issue, No. 26, is worth a whole year's subscription. Nothing can be more true than Dr. Watson's article on "Spirit Life." The same may be said of H. Tuttle on "Periheilon Piagues;" but the best of all is A. J. Davis on the "Black Death." This should be printed in every paper in the land, in large letters. If observed and put in practice, it would, in my estimation, benefit the world more than all the doctors between the poles. But what most surprises me is that such minds like your honorable self, Dr. Watson and Tuttle, af-firm the possibility of spirit materialization and dematerialization (1). I have been a confirmed Spiritualist for more than half a century, and have held converse with spirits, and feel certain of have need converse with spirits, and feel certain of its absolute reality. But I see not how any one with a mind of the caliber of those named, who have given any attention to philosophy, can affirm the possibility of the contact of contradictory substances, let alone that, of one becoming the other,—but that spirits do appear so as to be seen, felt and heard, is not to be disputed. The mistake lies in the seer supposing the ed. The mistake lies in the seer supposing the spirit has, for the time being, become matter, in order to make itself manifest to material senses, when the truth is (and this is what we want) the whole change is in the medium, who, for a time, is so conditioned by spirit power as to enable him or her to discern and converse with spirite.

Prof. R. G. Eccles writes: Unfortunately there are but few men anywhere, who can keep cool, clear head in the investigation of medium ship. They are usually either too credulous or too incredulous. It seems impossible to get them to combine care, candor and indifference, to all sorts of theories when investigating.

J. G. Hawrin writes: I do love the Journal, and think that all who read it will be greatly ban-edied. It has completely unprejudiced my mind, and made me a free thinker. I bless the day the first number came into my hand.

#### Report of the Ours, Wis., Meeting.

To the Editor of the Religio Priliceophical Journal. It is with a great degree of pleasure that I attempt to give you a report of our quarterly meeting at this place, which closed on finday evening last. To say that it was a glorious success would be but a faint expression of the reality. Owing to the hard times; it was thought by some to be a hazardous undertaking to attempt to hold a guarterly massing. In mid winter her the light a quarterly meeting in mid winter, but the Spir-itualists and liberals of Omro and vicinity know no such word as fail, and the success of the effort proves that whatever may be the condition of our cause in other localities, here it is grandly alive,

with fair prospects of a permanent existence.

The meeting was called to order on Friday evening, Feb. Sist, and after a short time spent in general conference, C. W. Siewart spoke on the present status of Spiritualism and progressive thought. His remarks were well received by a fair audience. On Saturday morning the meeting was called to order by President Lockwood, of Ripon, and in conference the subject of spiritual ratios was discussed, Prof. Lockwood comparing the mind to a musical instrument whose strings almind to a musical instrument whose strings al-ways vibrate pitch and quality. He said that when he heard an individual converse, he could always tell his degree of culture, and his mental and moral quality, because his conversation was simply a vibration of his mentality. After con-ference Mr. Stewart took up this subject, and handled it with his accustomed skill and energy of thought, elshorating the authors with many of thought, elaborating the aubject with many fine illustrations.

In the afternoon the conference hour was employed in discussing the questions of suffrage and temperance, followed by a lecture on Finance by Prof I. R. Sanford, of Fond du Lac, editor of The People's Champion. His remarks were well re-ceived. In the evening a large party assembled at the hall, and indulged in the "Poetry of Mo-

tion," according to Terpsichore.
Sunday morning dawned bright and pleasant, and a good audience assembled at the hall. The question as to the right to criticise character was discussed, eliciting many fine thoughts, after which C. W. Stewart gave a lecture on "Falth, Hope and Charity," which in breadth of thought and beauty of expression has never been surpass-ed in this place. He held his audience spellbound while the burning eloquence flowed from his lips, combining the music of the rippling rill with the force of the mountain torrent.

In the afternoon conference the right of the in-dividual to commit suicide was discussed, after which President Lockwood gave a lecture on "Mental Energy," in which he bridged the chasm between Materialism and Spiritualism, to the complete satisfaction of a large and appreciative audience. Of Prof. Lockwood too much cannot be said in praise. His motto is, "Thoroughness," and whatever he does, is done in that manner. A deep thinker and logical reasoner, he handles ev-ery subject with that cool yet forcible manner which characterizes the true scholar.

The evening exercises were occupied with a re citation of Poe's Raven by Prof. Sanford, and the closing lecture by C. W. Stewart on "Judgment. Heaven and Heli." The expenses of the meeting were met by voluntary contributions, more than enough being raised for the purpose.

Bo you see that we are neither dead nor sleeping, and we expect to have a still better meeting in June at this place. This success is due that the persistent paragraphs of our persistent to the persistent paragraphs. first to the persistent perseverance of our peo-ple and the efficiency of our presiding officer, and secondly to the effort to build up our cause by harmonious and peaceful means. DR J. C. PHILLIPS.

Sec. Northern Wisconsin Association of Spirit-

#### The Cause in Minnesota.

To tar Editor of the Ubelgio-Philosophical Johnnal: As Tressurer and ex President of the Minnesota Spiritual Association, I wish to state some facts to the Spiritualists of Minuesota. Bro. Thomas H. Stewart was employed by the Executive Board for the term of one year. He entered upon his duties about the 10th of January last; he labored one month fatthfully and well, and the result is he was obliged to return home perfectly discouraged for the want of co-operation and support. Con-sequently the trustees of the Association were obliged to put their hands down deep in their pockets, and remunerate our brother for his time and labor spent, as he did not receive but very little except what he obtained from the Executive Board and Bro. Flower, of St. Paul. Such is the situation and condition of Spiritualism in Minne-sots. Unless there is more united action, and more interest taken in the best of all causes, Spiritualism, by the Spiritualists of the State, the Executive Board will take no further action in putting a State agent into the field, until there are sufficient numbers who are willing and auxious to austain one

Spiritualism and its philosophy is a living reality, and it can be so demonstrated by every son and daughter of humanity, by investigation. Their numbers are many in this State. Three years ago there were over seven hundred members to the Association, and I make the assertion without fear of contradiction, that there are more than three times that number of Spiritualists in the

State to day Now, how many of that number are willing to send in their names and the amount they are willing to pay for the support of a State Mission-ary? All such are invited to send in their names to the Treasurer, Silvanus Jenkins, Farmington, Dakato Co., Minn., who will keep a correct ac-count and registry of all names and all money

received, and report the same in the Journal and in the Ranger of Light.

Now, brethren, the public success of Spiritualism in Minnesota, depends entirely upon your efforts. What say you, one and all, shall it go upor down? Plause rank or down? Please reply.

S. JENKINS. Farmington, Feb. 28th.

#### The Bev. Charles Beecher on Spiritual Manifestations.

The New York Herald says it is "likely to cause some commotion in orthodox circles in spite of the author's explicit declaration that he speaks only for himself"

The Danbury News says: "Mr. Beecher's book is principally occupied by an explanation of Christian dogmas made from a Spiritualist's point of view, and is exceedingly fair and perfectly tem-perate in tone. He shows no more favor to the conoclasts among Spiritualists than the most deyout deacon might, but he explains away a great many of the hard problems in Christianity,"

The Publisher's Weekly says: "Spiritualists will be glad of such reinforcement as he brings to their cause, which has had hard luck for many months past; and intelligent people not Spiritual ists will gladly listen to a man of mind and character like Mr. Beecher."

# Astonishing Manifestations.

Dr. E W. H. Beck, of Delphi, Indiana, gives an account of the wonderiul manifestations given through the mediumship of a young gentleman, finely educated, and every way reliable, residing there. The manifestations are: Independent slate writing; writing on the inside of a double slate, long communications being given; the presentation of spirit messages when least expected, dropping apparently from the ceiling of the room dropping apparently from the celling of the room. From the report which Dr. Beck furnishes us, we judge that the Spirit world is determined to give the people what they most want—indisputable proof that spirits can and do communicate.

Buth A. Mawyor writes: I have perused the Journau's pages for almost ten years; we can-not very well be separated now, for the cause was never dearer to me than at the present, and the Journat's pages never shone with greater bril-liancy. It always bringe food that is satisfying to the hungry soul and strength to the weary spirit. May the powers that be for good still bless, and prosper it.

T. Warris writes: I have been a reader of rour paper for nearly eight years, and think it has done more for the advancement of our glorious cause than all other books or papers published. Nathanniel Land writes: I am one of the oldest subscribers for the Journau, and I can't do without it without it.

#### Notes and Extracts.

Humburgs only charm where they are cultiva-

ted in the name of religion. Our actions are like the terminations of yerses, which we rhyme as we please.

The whole fabric of modern thought is interpenetrated with the teachings of Spiritualism. Stone-throwing by spirits is as real as ta-ble-turning, but is outdoor instead of indoor exer-

Whe knows that there is such an element as pure apirit, wholly independent of all co-relations with matter?

The London Spiritualist says: The higher the type of men, the greater is their capacity for efficient organization.

"Life is real, life is earnest, And the grave is not its goal; Dust thou art—to dust returnest Was not spoken of the soul."

Somman bullets and clairvoyants were largely consulted in Paris recently, in attempt to discover what would be the winning numbers in the lottery.

We do not expect a man to appreciate the

beauty of a landscape, if the man has been blind from birth; and if God did not write his moral law in each human soul, Bibles and preachers would be useless. Nothing in Spiritualism is eternally veiled in mystery; and if there is anything which will not

bear the clear searching rays of reason and intel-lect, we will bring it forth to the sun, and find wherein the mystery lies. The London Spiritualist says: "The food which is taken into the system attracts ei-

ther high or low spirits; and mediums should be

particularly careful of what they eat and drink efore giving séances. It is a mistaken idea that in conscious mediumship the medium is controlled by the spirit. The spirit does not take possession of the medium, but the medium is simply overshadowed by the spirit, and more or less influenced.

The fact of a future life being demonstrated so clearly, proves that man is possessed of a secret power not found in any other form of being. It is the possession of this power that raises man from an animal to the stature of a god.

It is impossible for spirits to produce manifestctions unless a medium is within a certain radius, just as it would be impossible to send a telegram unless the battery were powerful enough, for, without electricity, the wire would be of no serv-

We know very well that the most compact substauce is liable to be evaporated into the invisi-ble, and may return to a tangible state, so that the boundary line between the material and the spiritual may not be so very marked or abrupt as

Spiritualism is a divine revelation for the benefit of scientific and other skeptics, showing us clearly what is the real essence of religion and truth, teaching us to distinguish clearly between the "wheat and the chait" in religious doctrines of every description.

Remove the blinding palsy of cultivated ignorance and organized envy and error, and let the people see face to face with nature, and the de-pravity so long nursed in theological schools will soon yield to the divinity within, and cease to charm and chain the millions.

"O Helper! O Healer! whoever thou art, Let love, like an angel, abide in thy heart. Let mercy plead low for the sinful and wrong, Let might, born of justice and right, make thee

Then help shall descend at thy call from above, And peace in thy bosom shall rest like a dove."

It is claimed that every medium is distinguished by a color, and that color indicates the particu-lar spirit or sphere of his surroundings, and corre-sponds to a sphere in the Spirit-world to which all the spirits controlling him must come; the dark colors indicate lower forms of development, and the lighter colors indicate higher forms of development.

t, being cosmonolit Spiritualis ments, aims and objects, embraces all shades and conditions of mankind, and weaving out of these variegated threads a beautiful spirit form that is both useful and ornamental—useful to the world of humanity as a messenger, a guide and protect-or, and ornamental because possessed of all the qualities that are required to beautify and adorn the mind.

"The awful shadow of some unseen power Floats, the unseen, among us."

"While yet a boy I sought for ghosts, and sped Thro' many a listening chamber, cave and ruin, And starlight wood, with fearful steps pursuing Hopes of high talk with the departed dead. I was not heard; I saw them not."

Methinks I feel new strength within me rise, Wings growing, and dominion given me large, Beyond this deep; whatever draws me on, Or sympathy, or some connatural force, Powerful at greatest distance to unite With secret amity things of like kind By accretest conveyance.

-Milton's "Paradise Lost," Book X. The London Spiritualist speaks as follows of a séance: The chief test the public would

care to know about was that a materialized hand took the hand of Mr. Serjeant Cox, drawing him upwards, until he was obliged to stand with his feet on the top of the table to follow it. He then placed his hand against the ceiling, and asked the materialized hand to tap it while there. After a delay of a minute or two this was done; the sitters on either side of the medium testified that at that moment they were holding his hards

"How wonderful is death! The wakener of the soul! His eyes are full of sleep, His heart is full of love, His touch is full of peace, Gently the languid motion Of every pulse subsides, Gliding from out the body he has worn,

Without a jar to break The mystic strain of harmony that winds
With sense-dissolving music through the soul. We are at liberty!"

The following extract from Africa (p. 187),edited by Keith Johnston (Stanford, 1878), displays a knowledge on the part of savages which is lack-ing in ninety per cent. of professors of science:— "The savage's cardinal virtue is his devotion to "The savage's cardinal virtue is nis devotion to his family, a feeling reaching beyond the limits of life and the visible world. The members of the same family, and even of the same tribe, are bound by ties of the greatest fidelity one to the other. Towards others they may show themselves treacherous, dishonest, and ruthless; amongst they are stored lovely and true. treacherous, dishonest, and ruthless; amongst themselves they are ever kind, loving and true. The dead are often buried in the house occupied by them when alive. Their kinsmen do not look on them as bodies devoured by worms, but as an etherest spirit hovering around their hearths, and still living in association with them. Hence the custom of setting some food or a bowl of paim wine apart for their decessed relatives; for the African believes that in the food also well a soul that the spirit of the densited can particle of that the spirit of the departed can partake of, while the matter itself of their nourishment while the matter itself of their nourishment, like the bodies of men, falls a prey to corruption. Tell him that the souls of the dead dwell in spaces far removed from earth, and he laughs at you with a conscious feeling of superior wisdom, and relates of ghosts seen by him at night, and of mysterious sounds which have reached his ears. Knows he not, moreover, that the dear ones are in his midst? Is he not persuaded that he lives in his midst? Is he not persuaded that he lives in their very presence? Hence he feels no sense of loneliness; when he has no human fellowship the ghosts of the dead are at his side, and he sings to them of his joys and his sorrows."

A Timour or an Attlis towers unapproachingly above his horde; but the last great struggle in which the world has seen the Cromwell was not a hero, but an intelligent and united nation. And to whatever age they may belong, the greatest, the most godlike of men, are men, not gods; they are the offspring of their age; they would be nothing without their fellowmen.—J. H. Mill.

Beauty is truth, truth, beauty; that is all I know on earth, and all yo need to know.

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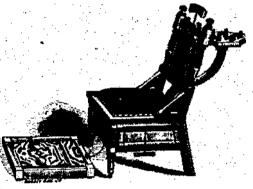
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## FOUR ESSAYS CONCERNING SPIRITISM.

WHAT IS SPIRIT? WHAT IS MAND Organization of the Spirit-Body, Matter, Space, Time.

The author, Helarich Tiedeman, M. D., is a German, and he presents many thoughts in reference to the subjects treated, that are worthy of carried consideration.

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#### DEVOTIONAL SPIRITUALISM.

Being Short Sunday Exercises for Spiritualists.

[NUMBER THIRTY-FIVE.]

[The thinkers and seers of all the ages have eeu laid under contribution in this Series. Credit will be given in due time; but no distinction is will be given in que 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. JOUENAL.

The facts of Spiritualism are not peculiar to the 19th century. All ages and all nations have known them; but never till now have they been investigated in the light of a calm and fearless science. The Bible is full of those facts, and its pneumatology can be fairly understood and fully accepted only in co-ordination with the kindred phenomena of which we now have knowledge.

Why are our facts still discredited by so many physicists in view of so much testimony? Nay, why are so many clergymen regardless of the pneumatology involved in the Bible? Is it "because they seeing, see not, and hearing they hear not, neither do they understand?"

What strange aversion there was not long since, to Natural Religion, as though even a thought of it were disloyalty to "revelation." "and yet actually the Scriptures themselves assume it. It was not Christ, but Timothy, who claimed for Jesus that he had abolished death, and brought life and immortality to light. The doctrine of immortality was then held by the whole Jewish nation, excepting the Sadduces. Christ presupposes the fact of this belief. The reality of demoniacal possession was assumed by him. Soothsaying is not vouched for by the Goston but the reality of it is presupposed pel, but the reality of it is presupposed. When Jesus says, "He that hath ears to hear, let him hear," he presupposes some kind of "spiritual understanding" in the minds of some, at least, of his hearers.

Ah! we should more easily believe in a life to come, if the present life were to us the wonderful thing which it ought to be. We lose the fine sense and the nice relish of the mystery that invests us here. Hence our inaptitude and our insensibility. And hence the faculty of a right spiritual sympathy is blunted in us and enfeebled.

The Hebrew and Christian Scriptures are full of corroborative proofs of the facts and phenomena from which we deduce our convictions. Channing, who wrote before Modern Spiritualism had appeared, declares that the true view of heaven which the Scriptures give,—that which reason sanc-tions, and that which we can most power-fully realize, is, that the transition to the spiritual world will not essentially change our nature. He says: "We shall be the same beings as on earth; we shall retain our present faculties, our present affections, our present accusies, our present ancetions, our love of knowledge, love of beauty, love of action, love of approbation, our sympathy, gratitude, and pleasure in success. We shall probably, too, have bodies not very different from what we now have."

He further says: "It is possible that the dictages of begans lies whally in the root."

distance of heaven lies wholly in the veil of flesh which we now want power to penetrate. A new sense, a new eye, might show the spiritual world compassing us on every side. In an important sense our departed ones may be present; for what do we mean by presence? Am I not present to those of but whom I distinctly see? And is it at all inconsistent with our knowledge of nature to suppose that those in heaven, whatever be their abode, may have spiritual senses,—organs, by which they may discern the remote as clearly as we do the near?

Spiritualism is a demonstrated fact. The investigations of all the years since 1848, have proven beyond all doubt the occurrence of phenomena, to which the general voice of civilized men in all ages of the world, have given a name equivalent to our word spiritual. The physicists of our day who presume to pronounce upon these facts without long, patient and persistent investigation, are guilty of nothing less than charlatanry. As well might a savage presame to utter his sarcasms against the possibility of the telephone or the telegraph, as for a Carpenter, a Lankester, or a Iaeckel, to tell us that the phenomena testified to by hundreds of careful investigators in our day, do not occur, have never

A competent investigator must not only have the scientific faculty, in a high state of cultivation, but the faculty of recognizing a fact, even though it be a spiritual one, when it comes up under such conditions that it admits of no solution known to our physical science. The highest cognitions are never reached by the mere exercise of the knowing faculty, on whatever subject exercised. Imaginative force has helped much. Instincts and aspirations may be higher than external knowledge. Many things are known only by being felt; all vi-tal forces are fundamentally unknowable; but they exist not the less because would-be philosopher B., or would-be philosopher C., has no machinery with which to measure

or control them. As with the question of a spiritual entiy, so with the question of theism, the physcist, with his scientific blinders on, taking in no side view, is unfavorably disposed for real knowledge. He is all eyes and all fingers; and confessedly neither with the fleshly eye can one see God, nor with the fleshly finger can one handle him. And so it comes about that a physicist, when left to the meagre resources of his own science of externalities, may come not to believe in mind at all, and of course to deny the divine existence. Let him forture nature as he will, strike out all sorts of flashing electricities, pry curiously into the secret spring work of vital machinery by monstrous vivisections, yet he cannot lay his finger on God. There is, therefore, to him no God—nothing that he can lay his finger on; therefore nothing at all; and he can only talk about laws and forces, and an eternal blind struggle of the stronger to supersede the weaker.

Such is the sad fashion by which the study of mere physical science, unelevated by a high religious philosophy, runs into the blank vacuities and blind fortuities of atheism. It must always be so. No pyramid ever stood upon its apex, and no reasonable explanation of a reasonable world can be evolved from a tabulation of mere externalities. The kingdom of true knowledge, like the kingdom of heaven, is within.

No philosophy worth the name was ever arrived at by external induction alone. The spiritual theory is the only rational complement of our spiritual facts. By induction dead shells may be gathered, but the life of the soft-bodied creature which inhabits the shell, is produced by the living power of Divine Reason, the soul of this mysteriously-ordered world, which eludes all micro-

scopes to behold, and defice all pincers to

grasp.

Never have I truly seen you, nor you me.

We have only seen the manifestations of each other. Each of us, in our real self, answers to the common idea of spirit; we are intangible. Are we not, then, even here and now, spirits that are shaped into a body, an appearance? This is no metaphor: it is a simple scientific fact. O heaven! it is mysterious, it is awful, to consider that we not only carry, each, a future ghost within him, but are, in very deed, here and now, ghosts!

RECITATIONS.

Oh, for a faith that will not shrink Though pressed by every fee! That will not tremble on the brink Of any earthly woe! A faith that keeps the narrow way

Till life's last hour is fled, And with a pure celestial ray Lights up a dying bed! Lord, give us such a faith as this. And then, whate'er may come. We'll taste even here the hallowed bliss

Of an eternal home.

O everlasting Strength!

O everlasting Light Shine graciously within! Brightest of all on earth that's bright,

Come, shine away my sin! O everlasting truth, Truest of all that's true, Sure guide of erring age or youth. Lead me and teach me too!

Uphold me in the way: Bring me, in spite of foes, at length, To joy and light and day.

#### ADDRESS.

Infinite Power, whom men call by various names, but whose grandeur and love no name expresses, and no words can tell: Cause of causes, conserving Providence to each, we lift our thoughts to thee, and would be conscious, if but for a moment, of the sunlight of thy Presence, that we may commune with thee and thy beloved, and fill our souls with exceeding comfort and a renewing strength. We thank thee for all the revelations of thy wisdom and thy love. whether in the visible universe or in the soul of man; and should much seem to us dark, enigmatical and not to be explained give us that sense of our limitations, that power of reason, that inward light, which shall quicken our faith and enable us to see through all clouds the tokens of thy agency

Father of the universe—our father! It we have but thee, we are rich indeed, though all that the world calls riches may fail. If we have but thee, we may pass through dark and rugged ways, and falter not, though want and death may threaten. If we have but thee, we are exalted, though all men look down upon us. If we have but thee, death itself cannot rob us of our joys, should it even tear our cherished ones from our arms. For death is thy angel messenger; he takes them to thee, and in the bosom of thy love we shall find them again. If we have but thee, we possess all things. Help us, we pray thee, to attain to an in-spiring sense of this, and of the great truth which thy bounty has made so clear to us-the fact of our immortality. Amen.

#### HYMN.

Come, ye disconsolate, where'er ye languish, Come, at the mercy-seat fervently kneel; Here bring your wounded hearts, here tell our anguish,

Earth has no sorrow that heaven cannot Joy of the desolate, light of the straying, Hope of the penitent, fadeless and pure; Here speaks the Comforter, tenderly say

ing, Earth has no sorrow that heaven cannot

# INVOCATION.

Pity our frailties, O Lord, and help us to find thy pardon for our offences in our own emancipation from all sin and wrong. Give us the comforts and the hopes of a religion pure, rational and undefiled; a religion so large as to take in God, immortality and the spiritual world; a religion that looks with charity on all, throws down no man's altar, and thinks harshly of no man for his sincere convictions. Lead us into thy truth, and let us be partakers of thy love. Amen.

# MOLLIE FANCHER.

# Communication from Dr. A. Johnson.

As the public mind has been agitated in

To the Editor of the Religio Philosophical Journal:

regard to the singular phenomena displayed by Miss Fancher, with your permission the writer desires to make a few remarks, concerning that somewhat extraordinary case. Every truth of this class which has been presented to the world, has been crucified a thousand times before it had a respect-

ful hearing. In the barbarian ages it was death to promulgate truths which were not recognized by the leading factions, but, thank heaven, to-day the rack and thumb screw are not in vogue, though the same intolerant spirit of vituperation is still in existence among the bigoted. The world, thus far, has been in combat between truth and error, and untold millions have been slaughtered to appease the spirit of revenge. Even in this day of our boasted knowledge and civilization, the whole world is in a state of unrest and conflicts are everywhere apparent on account of superficial attainments. Profound truths are not comprehended by the multitude, and hence these controversies now in progress concerning the case of Miss Fancher. After the mind of the public has been thus far agitated in regard to those psychological phenomena, we have a right to ask, how is it that these materialetic minds have so wasted their time as to deny, at this late period, that wonderful faculty of clairvoyance which has been known to millions of intelligent persons all through the ages, and all over the world? Those intellectual gentlemen who are walking encyclopedias of facts without knowing that they have solds, ought to know that they have undeveloped faculties, which, if properly unforced, would render them capable of comprehending the intuitional nature of man. They should be reminded that man in the should be reminded that man is more than a mere animal, that there are two distinct entities involved in his nature, and when we can draw a just line of distinction between the animal and spiritual natures, we shall be more modest in our affirmations and denials as to what may be possible or impossible to an unfolded human soul. All the possibilities of heaven and earth, either latent or developed, are centered in man; he is the crowning flower of divinity, and therefore should not be shut up with in the narrow sphere of the five material seuses. An intuitional soul lives an inner

life, which the external intellect cannot

Conflicts of opinion will exist until we are educated to know what we are. A scientific education is the great need of the uge, and the only means to redeem humanity from disease, dishonesty and strife. We require an education to teach us the outlines of the laws of being, and the science of life in every department of our nature before harmony can exist. Ignorance and selfishness have caused all the miseries upon this earth. Arrogance is the weapon of ignorance, and ridicule is a cheap substitute for argument. To deny that which we do not comprehend, is simply self-deception. It would be more modest and profitable for those who are determined to know nothing but what they can discover from their own stand-point, to investigate matters which they do not comprehend, than to insult those who know what they affirm.

The writer is unknown to Miss Fancher and also to those who have appeared in this controversy. He does not wish to appear in any way except as an advocate of the truth as regards a delicate spirit which is suspended between two states of existence, against the assaults of crude minds who boastingly proclaim their ignorance in every line they publish. Nor can they have a rational conception upon such an exalted theme until they can comprehend the laws of psychology, of which thousands of intelligent minds have had more or less knowl edge for centuries. There is no effect without a cause, and anything which is controlled by a law, requires conditions to be complied with in order to insure appropri ate results. Under the psychological conditions present in the case of Miss Fancher, the spirit is in an extremely sensitive state and shrinks from all rude contact. The in terference of one materialistic positive mind would so destroy the harmony of any such sensitive organization, as to render all fair experiments impossible. Independent clairvoyants can read sealed letters, and if you give them a relic of any person, no matter where they are, or whether dead or alive, they will describe all their characteristics. They are not confined to time or space. Any one who attempts to limit the immortal spirit, knows nothing of its subtle nature There are instances recorded in all sacred and profane histories of carping individuals who were finding fault with those who possessed knowledge, which they themselves could not comprehend. The world is physically, mentally and morally sick, and there are no adequate remedies in existence to meet these deplorable conditions; nothing but knowledge, wisdom and moral integrity can produce harmony on this discordant earth.

New York.

#### Evolution.

The emphatic language of my Brooklyn ecture in reference to materialistic evolution, might possibly strike unpleasantly those who have been interested in the phi losophy of evolution. I would take occasion, therefore, to say that I do not object to the recognition of evolution as the law of nature, but only to the materialistic view, that evolution comes solely from matter and force, as maintained by Haeckel and a large, increasing number of scientists.

Evolution is both spiritual and material. Matter itself appears to be an evolution or creation from spirit by methods not yet un-derstood, and all living organization of matter requires a life force or spirit power for its commencement and maintenance. Obviously the spirit or life of a germ de-

termines its entire career as a plant or animal. Its whole nature and capacity are immutably fixed in the beginning, subject ony to modification by surrounding influences, ut not to transmutation of species. Geology establishes the successive influx

of life or spirit, in the successive development of various animals, showing that creation is by influx and not by instantaneous flat. There remains only the question whether in each successive influx the primal germ of the animal was formed by the divine energy from the inorganic element, or any nonvital material, or was exercised upon conceptional germs by infusing therein a higher form of life.

The latter appears to me the most rational supposition, and if so, it may not be unreasonable to expect, when materialism disappears from colleges, and human intelligence approaches more nearly the divine, that new forms of animal and vegetable life may be introduced on the globe by means of human, spiritual and divine agency.

I am confident, indeed, that we have not yet reached the apex of evolution in man but that a higher humanity will be found on this globe some centuries hence than anything we have at present—as far beyond the average humanity of to-day as we are beyond the ancient lake-dwellers and cavedwellers of Europe.

Anthropology shows me how this is prac-ticable, and if the most enlightened portion of the race were to be gradually segregated in a suitable location, it would not require

more than one century to realize it. True religion is the most potent factor of human evolution, and it is for this reason that I am giving especial attention now to the presentation of enlightened Christianity—the light to guide, and the power to impel human progress, as a false Christianity has been so potent in hindering human improvement.

In this progressive movement, Christians (of the churches), Spiritualists and scientists, may harmoniously combine, for true religion is the essence of harmony.

J. R. BUCHANAN.

1 Livingstone Place, New York.

# Work, Michigan, Work!!

Let every Michigan reader turn to the JOURNAL of March 1st, find on page five article, "Read and Act," etc., cut out or copy the form for a remonstrance against a doctors' law, and get it signed soon and send to his member of the legislature in Lansing. They are good up to the defeat or passage of the bill, but it may come up any day, so hasten your work. It is important. Defeat this plot for a doctors' monopoly and the prohibition of our mediums and clairvoyants from healing the sick.

MR. WM. R. TICE, of Brooklyn, has kindly furnished us with a carefully prepared report of his three seances with Alfred James in Philadelphia. We would like to make room for the report, but as it would take over three columns of space, and we have already anticipated it quite fully in our two previous issues, we do not think best to give it space. Our last week's report covered all the essential points.

#### Lessons in Psychical Development.

A course of five lectures upon the above topic, will be given by Capt. H. H. Brown, in Everett Hall, Brooklyn, commencing Tuesday evening, March 11th, and continue on each succeeding Tuesday till completed. There will be an address of one-half hour each, and the remainder of the evening will be filled with questions by the class and answers by the lecturer, thus enabling each to obtain the information personally needed. Mrs. Brown will devote the last portion of the evening to clairvoyant tests. The titles of the lessons are as follows:

1. Mediumship. Clairvoyance and Psychometry. Their relations, and should we develop them?

2. Individual Development. Why am I not a medium, etc. "Enter into thy closet!" 3. Circle Development. With directions and cautions in the formation of circles. 4. Dangers of Mediumship. Undeveloped

controls, obsessions, insanity, etc. 5. Review of the preceding and a discussion of the benefits arising to the individual and society from the development of our psychical powers. The circle as a reformatory agent, etc.

Capt. Brown will give his course of "lessons" in Chicago if a sufficient number desire to attend the same. Terms for the course \$50 and expenses, and it is proposed to raise this by charging one dollar per course for tickets, and twenty-five cents single admission.

#### Michigan Convention of Spiritualists.

At Lansing, the friends are to canvass for all possible entertainment for persons from abroad in private families. The Edgar House can entertain about forty, and is opposite the Lansing House; the Everett House can take nearly fifty persons, and is some eighty yards south of the Edgar, toward the Peninsular depot. Both are good places, and we trust both, and many private houses, will be full from March 20th to the 24th, through the four days of the State meeting.

Those of our friends making remittances for renewal of subscription to the Journat. who do not find within three weeks thereafter a change in the date on the tag of their paper, should notify us at once by postal card of that fact, that the matter may be investigated immediately. C. Fannie Allyn has been lecturing in

Carthage, Mo.; left there the 11th inst. for Topeka, Kan. She will speak there and at Kansas City until she starts East to fill an engagement in Philadelphia, in May. She is already engaged to lecture in Moberly, Mo., on her way. She has been working up a Sunday progressive lyceum and ladies' aid society in Carthage.

Mr. Emmeit Dinsmore favored our office town. Many of our city readers had the pleasure of making his acquaintance while he was a guest of Mr. and Mrs. Richmond about a year ago, and will recollect that he kindly spent considerable time and labor in strengthening the hands of the society in its transfer to a more commodious location.

Unity commenced its second year in March enlarged, with new form, type, publisher and management. Although many of its contributors are Unitarians yet its aim is declared to be unsectarian. Robert Collyer is to have his "Table Talk" appear regularly in every number. It is published semi-monthly at 75 Madison street, Chicago, at \$1.50 per year.

J. Madison Allen lectured in Knoxville, Tenn., Jan. 19th, 21st, 23rd, 25th, 26th, 30th, and Feb. 2nd, 7th and 9th, awakening much interest, especially by the clairvoyant testreadings at the end of the lectures. Held two meetings in one of the churches, in the other the subject was denounced. Spoke in Chatanooga, Feb. 16th; in Atlanta, Ga., Feb. 23rd, and is speaking there the Sundays in March for the Spiritual Society, with a public scance once a week, and private sittings. Will make further engage ments North and West for spring and sum-

A large and enthusiastic audience greeted the Rev. John Tyerman, at Doughty Hall, London, Eng., Sunday evening, February 9th. He took for his subject: "Spiritualism as a Destructive and Constructive System.' The Medium and Daybreak says: "The audience was largely composed of experienced sitters in the spirit circle, mediums in various degrees of development, some of them valuable and respected workers, and altogether of that self-sacrificing section of the spiritual army which is found in the front when duty calls or love impels. Some had come great distances, notwithstanding the rainy and cold state of the weather."

E. V. Wilson will lecture in Springfield, Mass., the 16th, 23rd and 24th inst. He will debate in Hartford, Ct., with the ex-Spiritnalist, Rev. Dr. Urlah Clark, now of the Methodist Church, on Tuesday, Wednesday, Thursday and Friday, March 18th, 19th. 20th and 21st. The question is:

Resolved, That the Bible, King James Version, sustains and parallels Modern Spiritualism, in its phases, phenomena and teach-

Mr. Wilson will lecture in Philadelphia, the Sundays of April next. Will lecture week day evenings in the country when desired. He expects to visit all the Western States during the summer and fall. During May and June, he will accept calls and fill engagements in Western New York, Pennsylvania, Ohio, Indiana, Michigan and Illinois. Societies desiring his services can address him at Lombard, ill.

MRS. KATIE FOX-JENCKEN is preparing an autobiography which will soon be published. She denies the statement which has been the rounds of the press, that the house in Hydesville where the rappings first occurred, was previously haunted, and says that after they left it, no rappings were ever heard there. Margaret and Katie were then scarcely five and seven years old. Both these distinguished mediums object to dark seances, and will not give them.



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## Modern Spiritualism,

REPLY BY REV. A. A. WHEELOUK, UTICA, N. Y., To a sermon on Modern Spiritualism, preached Sunday even-ing, October 20th, 1878, by Rev. C. H. Gardner, Rector of Trinity (Episcopsi) Church, Utica, N. Y.

In this pamphlet of 38 pp., the objections against Spiritualism and the denunciations hurled against its be levers are met and answered. The Rector is defeated, routed and all his strong points captured and his batterles are turned upon himself. It should be generally circulated as a missionary tract. Single copies, 10 cects; 20 sopies, \$1.00. For sale, wholesale and retail, by the Religio-Philosophical Publishing House, Chicago.

## HOW TO MAGNETIZE

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RAIL ROADS.—TIME TABLE.

CHICAGO AND NORTHWESTERN. Tie et Office-62 Clark street, Sherman House, and at depola. COUNCIL BLUFFS AND ONABA LINE, Depot corner Wells and Riuzie streets.

10:00 a m. Sioux City and Yankton Express	*3:40 mm
9:15 p m+10msha and Night Express	67:00 ii m
9:15 p ma Sloux City and Yankton Express	56:30 A II
10:30 a m. Dubuque Express, via Clinton	18:40 pm
9:15 p m+ Dubuque Express, via Clinton 3:45 p m* Sterling Express	47:00 m #
3:45 b m. secting express	Liting # D
Pulman Hotel Cara are run through, between C	hicego and
Omaha, on the train leaving Chicago at 10:30 a. m.	No other
road runs these celebrated cars west of Chicago.	
FREEPORT LINE.	
7:30 a ma Maywood Passenger	*7:45 a D
7.00 a millifature and Danas man	44.49

	PRESPURT LINE.	•
7:30 a m*	Maywood Passenger	*7:45 a m
7:30 a m*	Maywood Passenger	. "7:15 a m.
9:15 a m	Freeport, Rockford & Dubuque	3:10 p m
10:15 p m*	Freeport, Rockford & Dubuque	*8:30 - 10
12:00 m*	Elmliuret Passenger	*1:45 m m
4:00 B 10.4	Rockford and Fox River	*10:45 4 70.
4:00 p m*	Lake Geneva Express	*10:45 & EE
545 5 m*	St. Charles and Elgin Passenger	*8:45 a m
5:90 n n1*	Lombard Pas enger	*8:45 a m
U		₹ 7:00 D m
8:15 n m*	Junction Passenger	8:15 a m
NOTE	On the Galena Division a Sunday pas	sanger train
will leave Eigin at 7:50a, m., arriving in Chicago at 10:15 a. m.		
Returning	will leave Chicago at 1:15 n. m.	

MILWAUKEE DIVISION.

Depot corner Canal and Kingle Streets.		
8:00 a m Milwankee Fast Mail	*4:00 p	ŧ 11
8:30 a m Milwaukee Special (Sundays)	4:00 0	П
5:00 p m Millwaukee Express	10:20	1
1:00 p m; Winnetka Passenger (dally) 9:10 p m; Milwaukee Night Express (dally)	78:40 p	H
MILWAUKER DIY'N LEAVES WELLS ST		
11:30 a malLake Forest Pauenger	2:20 p	1
4:10 p ma Kenosha Passenger	19:00 a 17:15 n	, D
5:30 p in Wankegan Passenger	8:25	i
5:00 p m* Winnetka Passenger	7:55 10:00	1
WISCONSIN DIVISION,		_
Panet corner Canal and Vincle streets		

\*Except Sunday, †Except Saturday, †Dally, †Except onday, CHICAGO, ROCK ISLAND AND PACIFIC. Depot, corner Van Buren and Sherman streets. Ticket and

Leave.	Arrive.
7:50 a m. Davenport Express.	17:25 F I
10:30 a m. Omaha, Leavenworth and Afchinson Express	13:40 p s
5:00 p m*l'eru Accommodation	*10:20 <b>5</b> 6. 1
10:10 p milinight Express	§6: 15 m 1
BLUE ISLAND AND WASHINGTON HI	PERHIE.
6:55 a m laccommodation	16:40 ± 1
8:40 a m Accommodation	*7:45 # 1
2:20 p m Accommodation	*9:10 ± 1
4:15 p m Accommodation	
7:10 p m* Accommodation	16:80 p i
11:50 p mb Accommodation	G10:05 P 1
11:15 p ma Accommodation	1:11:00 to 1

an meni on the CHICAGO, ALTON & ST. LOUIS. AND CHICAGO KANSAS CITY & DENVER SHORT LINE. Union Depot, West Side, near Madison street bridge, and Twenty-light street. Ticket office at 121 Bandelph street.

3:35 n m

7:56 p m 7:56 p m

5:40 o m

7:10 x 8:35 D

Leave.

19:80 p m 

Kansa City and Denver Fast Express, via Jacksonville, Il., and Louisians, Mo.

9:00 s m 
Peoris, Burlington and Keokuk Fast Express.

8:00 p m 
Express. Via Main Line.

8:00 p m 
Express. Via Main Line.

9:00 p m 
Express. Via Main Line.

9:00 p m 
Express. Via Main Line.

12:00 p m 
Streator, Via Main Line.

12:00 p m 
Streator, Via Main Line.

13:00 p m 
Streator, Via Main Line.

14:00 p m 
Streator, Via Main Line.

15:00 p m 
Streator, Via Main Line.

15:00 p m 
Streator, Via Main Line.

16:00 p m 
Loliet and Dwight Accommodation.

J. O. McMullis General Manager. James Charleton, General Passenger Agent.

(TPLAMATIONS OF REFERENCES.—Daily except keept Saturdays. †Daily. (Except Mondays. tardays and Sandays. †Except Sandays and malays and Sandays. \*Throughts and Saturdays and