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ROMANCE AND GENERAL REFORM

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

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JNO. C. BUNDY, Editor.

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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, 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 standpoint, 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) a strongly 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.

I. 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 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 clearheadedness 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 worldly aspect; to study and systematize its methods; to take its position affirmatively as a power in society; to rest upon a philosophic basis, and to operate among men as a religious reformatory influence.

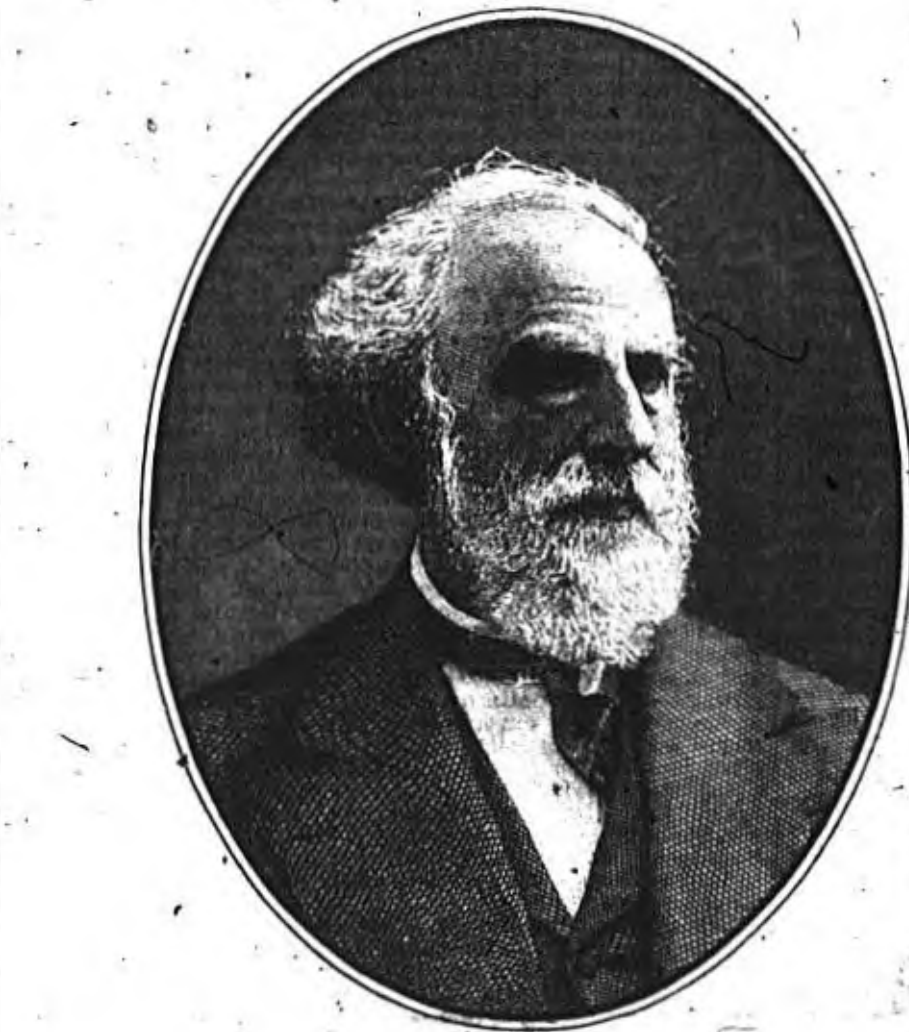
He is, therefore, its natural leader according to the principles of natural selection; that is to say, he did not elect and work to place himself at the head of Educational (resulting in rational) Spiritualism.

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, K. T. Hallock, A. E. Newton, John C. Bundy, E. D. Abbott, 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 distinguished 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:

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 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 intercourse. Of these the number is almost countless.

At the head of this very strong party in Spiritualism, I behold the high-minded and venerable Dr. Samuel Watson. The new world of phenomena is seen to be a continuation 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 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 Messianism 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 clear-headed and anti-sectarian Dr. Wat-



Fraternally Thine
S. S. Jones

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 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 Swedborg, John Boyce Dodds, Chas. S. Woodruff, Mary Dana Shindler, J. G. Clark, A. B. Child, Mrs. Southworth and all the hosts of Spiritualists who yet maintain, and who desire to maintain, recognition 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 reneate 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 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 Spiritualism are unfriendly to Educational Spiritualism, nor that they reject scientific or philosophical thought and progress. But they first and foremost gravitate to the Bible, and recognize Christ as "the cornerstone 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 sacred hymns.

III. RE-INCARNATIONAL SPIRITUALISM.—Amid the agitations of modern inspiration and thought, there walk forth many most questionable shapes and many subtle suggestions of possible doctrines. Under the quickening potencies of impersonal spiritual intercourse, the depths of personal life are sounded, and the marvelous elaborations 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 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 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 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 are as yet too numerous, and the alleged arguments are quite too insignificant, to justify an attack from the scientific and philosophical standpoint. So we abide the development 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, upwards and upwards, now downwards, now upwards, 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 depraved human beings who have lost their chance of immortality.

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

P. Blavatsky. 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 sciences. "The earthly elementaries" are the cunning, low, vindictive, and 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 never 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 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 Moira," "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 pugacious author of "People of the Other World," Henry S. Olcott, whose adoption and open advocacy of the metaphysical and magical dogmas of his queenly leader, is tantamount to (the same in fact) a complete repudiation of the human spirit-origina of the materialization phenomena which he described as occurring at the Eddys.

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 intellect. "White Magic" is presented in all its heavenly whiteness; and "Black Magic" is portrayed in all the lurid blackness of its alleged infernal origin. One volume of its character, with its apocryphal 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 Séances," &c. But the unqualified assumptions of this school overweigh the plain probabilities. By the error of not properly fixing the ballast in the hold of this resurrected "Frising 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 disturbances and shakings up 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 Shakers, 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 engaged in the needed work of shaking the old world of beastiality, injustice, war, disease, 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 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 phenomena. Beside this determined leader, you behold persons, both 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, Danakia, Colby, James Burns, Billings, Fox, Morse, Wilson, Fairfield, York, Baxter, Beaver, Stansbury, Miltenberger, Vannum, 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.

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 remotest 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 practicing the self-denying virtues of the theological and religious Shakers who dwell together 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 resuracted people 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.

An argumentation, concerning the desirability 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 able-bodied and clear-headed drones (who live luxuriously within the honey-laden hive) will immediately begin to buzz 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 everything they love their ease and comfort; and thus, as 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. 30th, 1806; died at New York, Jan. 18th, 1879.

I.

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 glades and sunny bowers,
Shall live each tree and bloom each sweet, bright flower.
He loved our earth, his heart's home to re-make.
We weep; but when for him that sun shall rise,
We shall forget our grief and earth-born pain,
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.

II.

I sing of joy, dear Father! all for thee.
No sob of mine shall mar the angels' song;
No tear of mine shall show thy spirit wrong.
Didst thou not know of love's eternity?
Death hath but crowned thee, Death has set thee free!
Thou art thyself—thyself, freed, great and strong,
With all the powers which to thy soul belong,
And visions which no earthly eye can see.
We knew thy truth; we knew thy heart of gold,
Rich with its wealth of love for all mankind;
Rich with its treasures of life manifold—
These hidden treasures hard to seek and find,
In vain they tell us that that heart be cold:
In vain, in vain, that those dear eyes are blind!

III.

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 ones, in sweet slumber deep—
The sleep of earth is not to be compared
With heavenly rest which hath thy spirit reared,
And called thee hence as shepherd call his sheep.
The pang of parting from these fingers 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 thee!

IV.

Thou hast not left us. No! Christ did not leave
His loved ones lonely; surely He hath said!
"Where two or three in my name are gathered
Together, there am I, ye need not grieve,
The Comforter shall come, ye shall retrieve
Your losses; yea, and shall receive your dead."
And thou who didst in His own footsteps tread
Shalt come again, we cannot but believe.
For these we know that death hath had no sting,
No victory the grave, and best set thou!
Therefore for thee no dirges will we sing.
But only lay red roses on thy brow,
And all sad shows of grief aside we fling—
Thou canst not leave us, thou art with us now!

ELLA DAVIS.

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 ERLDEN J. FINNEY.

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 intelligence. "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 "beliefs," (7) 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. If 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 equivalent, 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 "Relativity of all Knowledge," arises partly from a misconception of the nature of knowledge. Mr. Spencer confounds knowledge with mere "belief," and this confusion vitiates 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. Spencer says, "we have an ever present sense of real existence," how is it that we do not so completely know the fact of absolute existence as we know the fact of our own existence? Mr. Spencer sometimes calls this sense a "consciousness," and at other times, "an indelible 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"? And we are 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 intelligence"? 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 indelible 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 have we in the existence of anything?

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 possible? 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 are, 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.

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 within the limits of the relative, it could not even raise the question of the relativity of its knowledge. For it would, by the very hypothesis of relativity, be in relation with no absolute or contrasting sphere. You

might as well expect the amphyoxus, or blind fish, to raise 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 entire 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 self-cognition. If these 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 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 absolute; 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.)

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Note from J. K. Jones.

I take great pleasure in reading the JOURNAL, because it partakes so freely of the independent western spirit; it caters to nothing, and is therefore adapted to the free and untrammelled supporters of Spiritualism. I, with others, feel the influence and support of the positive stand you have always taken in defense of true mediumship, and the honest exposures of mediumistic 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. 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. Leadville, Col.

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 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.

A FRIENDLY REJOINDER TO DR. E. D. BABBITT.

"Principles of Light and Color"—Mrs. Richmond 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 Aiden 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 potentialized 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,—these conclusions, embraced in Dr. Babbitt's work, may be found in Mrs. Maria M. King's "Principles of Nature," the first volume of which was published in 1860. 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 diligently 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, Tuttle, 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 nonsense, 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 rhetoric-poetic verbosity of her discourses and question-answers.

In her assumption of Prof. Mapes as a "control," she has been peculiarly unfortunate, for on three several 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 therefore, 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. B. 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 therefore. 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 mouthpieces of the various intelligent spirits vainly 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 "sawing 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 entrenched 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, merciless 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 speculative 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 fail to look at things precisely as I do, or because he 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 for 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 al.; 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 identical 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, ruat cælum!

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. Ann Denton Cridge, are pertinent: "He is very benevolent, both individually and philanthropically. . . He is decidedly candid and not sufficiently secretive; he is, however, cautious, circumspect, and quite conscientious. . . 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. 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 phenological chart marks Benevolence 7 (scale of 1 to 7) and Conscientiousness 6 in my head. A phenological 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 innate love of humanity's best interests it is that urges me on in my opposition to all forms of error and vice, that impels me to endeavor to lessen, in some small degree at least, the prevalent folly, superstition, credulity, and criminality, with which Spiritualism and the world is cursed. Leavenworth, Kan.

The Religion of Harmonical Philosophy.

BY MARY F. DAVIS.

The religion which lives at the heart of the Harmonical 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 barren 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 psalm; the psalter and sabbat 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 boundless 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 the 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 exhaustless love.

These are some of the emotions of genuine worship. The Harmonical Philosophy truly says, "The highest feeling is the delightful identification of consciousness with the Mother-and-Father Spirit of the Univercolium." 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 transfused 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 worshippers 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.

The higher acts of this harmonical 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 discerns—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 Deity is incarnate. 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 gentle showers 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."

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CHICAGO, ILL., MARCH 15, 1879. The Ideas of March. Some fifty years or thereabouts before the first wall 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 farther 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.

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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. Mansfield 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, however 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, free thought will give us truth," will be mine.

How well the present editor has, with 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 media 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 appears 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 Globe-Democrat.

This honorable and courteous action of the Times-Journal again placed the much worried McCullagh on the defensive, and the next day he reshaped in a column article the same old stock of falsehoods and subterfuges, which he originally published

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 published in the Chicago Times of the 25th ult.:

Permit me to lay before your numerous readers the facts with reference to "A Spiritualistic Contest," copied from The St. Louis Globe-Democrat, in your issue of this morning, and thereby correct the statements therein which are evidently made with the intention to offend the public with reference to spiritualistic manifestations in general and my mediumship in particular. These statements I deny in general and particular. They are untrue in fact and do not corroborate the report of Mr. McCullagh's own committee, of which the following is the gist:

"After a brief delay, owing to the absence of some lady members of the committee, a satisfactory arrangement was arrived at, a lady of unquestionable respectability having consented to act in conjunction with us. The process of disrobing was performed in this lady's presence alone, and when Mrs. Simpson emerged from her chamber, she was clad in a simple black dress, provided by the lady who was to be the medium. She passed to a closet, where she was locked in alone until raps were heard at the door, when one of our committee unlocked it. Examination proved that at her feet in the closet lay a tray which was the table and on it stood, and the supposed medium seemed to be in a state of extreme physical exhaustion. The appearance of the flowers was fresh, and no doubt can exist as to their being real."

A. B. CUNNINGHAM, JOHN W. MCCULLAGH, JOHN D. FINNEY, Committee.

The fact that "a satisfactory arrangement was arrived at" does not show that the committee was "bought" into submission, and, plainly, by their own report, disproves the statement that they were not satisfied with the arrangements.

Another interesting fact exists in the glaring misstatement, that either Mr. McCullagh or his committee expected the seance to be conducted in any other manner than in accordance with the proposition sent by me and published in The Globe-Democrat, when I proposed to return to St. Louis and give the next seance. In evidence of this I present the following: "St. Louis, Mo., Feb. 22, 1879.—This is to certify that I was present with Mrs. R. Simpson, of Chicago, on Saturday, Feb. 21, 1879, at the Globe-Democrat editorial room, and introduced Mrs. Simpson to Mr. McCullagh, editor in chief of that paper. And there in my presence, Mrs. Simpson stated to Mr. McCullagh that she would be ready to submit to the conditions as per her own proposition as published in the Globe-Democrat, and she rejected his proposition positively. Mr. McCullagh then, and there, accepted Mrs. Simpson's proposition, and stated he would send his file to her hotel on that evening to arrange for the time and place of conducting the test. Mrs. Simpson then handed Mr. McCullagh a list of the names of her committee, which he accepted. He then and there, and in the presence of the committee, subscribed and sworn to before me, and at the place first mentioned."

Notary Public, (Commission expires Feb. 26, 1882.) In further corroboration of this I have the following letter: "GLOBE-DEMOCRAT, February 15th, 1879.—My Dear Madam: The bearer, Mr. A. B. Cunningham, will represent me in the matter before you. All arrangements made by him will be ratified by me."

Yours truly, JOHN W. MCCULLAGH. In accordance with this arrangement I responded to the following letter to meet their committee, and gave the seance as per the previous arrangement and understanding with Mr. McCullagh and the representative of the "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 have your committee ready to be present. Rooms 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 fulfilled to the letter my part of the proposition.

The challenge of the reporter is only a gasconade intended to cover up the fact that after the seance had been held, and the report of the committee published, he was insulting and vilifying me, and that I would not deign myself with his presence, much less accept a challenge from one who uses his place as a reporter to asperse and deride what he checks the brains of his readers with the manifest honesty of his representation. His statement that "money speaks," I answer: Yes, money speaks for those whose only principle lies in their pockets. From past experience and the injustice attempted to be done to me, I think I am right in thinking and honoring 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 will not respect the committee selected to act with the committee chosen by Mr. McCullagh and to represent my interests in the seance, which was published in the Globe-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 the table, which was placed upon the floor of the closet, four fresh, natural flowers, viz: three carnation pinks and one azalea. The closet had been carefully examined previously by both committees and was entirely empty. The lady who derided and examined Mrs. Simpson stated that she positively believed she afforded her by Mrs. S. for a free and thorough examination of her clothing and person without reserve. Mrs. Simpson has, in my opinion, certainly fulfilled all the conditions promised to perform in her challenge to the Globe-Democrat.

JOHN B. GRAY, A. ROBBINS, R. C. SIMPSON.

According to the clear and straightforward statement of Messrs. Gray, Robbins and Bain, who made their report after 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 Presbyterian 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. It means a dogmatic imposition of ideas and beliefs upon the minds of the ungodly, and 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 the presentation, or because it has failed to have the desired and anticipated effect, have drawn the sword of ridicule.

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

It is our purpose to mention a few of the special duties of Christians to infidels, in view of the nature of these attacks. First, they should cease to patronize those who thus operate against Christianity. In regard to the financial support which they receive by the patronage of infidels, they have it the less means they will have with which to advance their scandalous notions.

That is right; get up Methodist signs over stores and shops, and let the brethren

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 adviser 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 society to which the woman is assigned whom he has debased and ruined, the grub-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 civil association with them, and by their being admitted into good society, so long will their work not only remain, but also gain force.

Never ask Infidels to help build Methodist churches. Of course not. Never ask them to attend church fairs and other 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 sacred things, by infidels, it is the special duty of Christian people to prove the reality of Christ's religion by lives of special piety and purity. We must doubt whether Christianity is in as much danger from its professed enemies as from its professed friends. Our impression is that Christianity suffers less from these direct attacks upon it than it does from the indirect attacks through the inconsistencies of those who profess it.

Let us emulate all in "lives of special piety and purity," and let us hope that our brother of the Advocate will learn that lesson of Jesus: "A new commandment I give unto you, that ye love one another," and stop his poor efforts to ostracize 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 Spiritualism, "If he believed in the immortality of the soul, "Science knows nothing of the immortality of the soul," was his quick and flippant answer. Now, it is not science, but professedly scientific professors who are ignorant on this subject; for science is as boundless as infinity itself. But professedly scientific, having set foot upon the steps leading to some of her innumerable portals, begin to strut an 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. For more than two centuries they have been exploring these regions. Confining 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 senses instruct 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 Nature 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.

The natural philosopher, when he imagines a physical impossibility which is not an inconceivability, merely states his own philosophy 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 hearer, a postulate which nature never taught; it is that the future is always to agree with the past. 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 will always 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? Answer: None at all. The answer ought to be; but this answer is never given.

Nothing is really more unscientific than the assumption of Messrs. Newcomb, Ypumann, 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 asserts, 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 fleshy 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 speech.

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 so-called 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 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 religions 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

nothing to him, but will do him good, and will love him as I love myself." "I will do good to him who does me wrong, and will love him as I love myself." "I will do good to him who does me wrong, and will love him as I love myself."

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Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

Parson Smith's Prophecy, Oct., 1777.

It was more than a hundred years ago, While the battle smoke of the British hung Between the earth and the autumn sky, Like craps o'er October's glories flung. Burgoyne was doing his frightful work; His Indian allies were banqueting; Wild tales of feror 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'Crean, 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 asleep on guard. In young Connecticut, Sharon town, The clouds hung heavy, but Parson Smith Repaired to his pulpit one Sabbath morn To read God's word, and give cheer therewith. A Sabbath quiet lay over the town, But it seemed like the tromping hush of fear, Not God's sweet rest, and he wondered much That he could be keeping such heavy 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 cancel the country's woes; 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 with out doubt or fear:—"The morning cometh! its brightness bursts! This hour shall you see fulfillment—here!" He closed the Bible in self-amaze; The church grew still as a deep grave is. Both preacher and hearers seemed to wait With silent souls among mysteries. The hush was broken by clattering hoofs, 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 armed heel Till the pallid ceiling rang back again. What tidings? All were aghast and dumb As the messenger mounted the pulpit stairs, And Parson Smith—how 'twixt his fingers shook The letter!—his faith left unawares. "BROOYNE HAS SURRENDERED!" 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 Institution, 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 enclosing very little but empty space, and sliding screens across the divide of 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 indifferently ornamented with a gracefully executed raised design. Some for the rustic population have also polished letters. The explanation of the fact that the mirror is almost par excellence, the entire furniture is found partly in the elaborate head-dresses of the Japanese ladies and the painting of their faces, and partly from the belief that as the sword was "the soul of the samurai," 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 preserve 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 reflection in a mirror? Why, instead of referring to the book of the recording angel, does the Japanese Pisto bring before the boatman his evil deeds reflected in a mirror? And why, does the mirror hold so important a place in Japanese temples? The mirror ranks higher in Japanese history than has been supposed; 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 retired to a cave. Darkness followed, and the goddess had to be appeased. The whisper of the gods suggested making an image of her more beautiful than herself. The Japanese Vulcan fashioned a mirror in the shape of the sun, and all the gods laughed, and shouted, "Behold is a deity who surpasses even your glory." Woman's curiosity could not stand this. The goddess peeped out and while admiring herself in the mirror was caught and dragged out by a rope. The national traditions have it that this sun goddess (Amaterasu omi Kamé), sending her adopted grandson, who was also the great grandfather of the first emperor of Japan, to subdue the world, made him three presents; the *maga-tama* (the precious stone emblematic of the spirit of woman), the sword emblematic of the spirit of man, and the mirror (emblem 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 worshipping my actual presence."—London Times.

One of the oldest and best known Spiritualists writes: I want to speak my mind on the last JOURNAL, No. 23. 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 Illinois, are a license to practice medicine, and license any ignorance under their cover to experiment upon human health and life. Already twenty-seven raw youths to do and do for suffering humanity in the dangerous fashion characteristic of the rash ignorance that comes of a little learning. Numerous other "colleges" are preparing to turn out like grist; and few things add more to the solemnity of the Lenten 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 by sheepskins. "Druggists' apprentices," country school-masters and boys from farm and shop constitute the great majority of the students. Practically no educational standard is required for their admission. That they can pay their fees is sufficient. The standard which obtains among 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 fifty referred to were collegiate graduates. Their 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 standard 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 attend any of the "lectures" which are transformed into doctors of medicine, unless that degree be intended to cover all 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 aid almost invaluable. But the courses are arranged, not to graduate physicians of high rank, but to supply the market demand—to attract students who desire the easiest and most cheap way to 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 raise the requisite fee, and they go forth from the schools doctors, bearing the little knowledge so full of danger, and very liable to be filled with a corresponding vain conceit to redouble that danger. That medical science can be mastered in such fashion, or that one in a dozen of the graduates so ground out is fit to be trusted 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, and now is, a protection to the ignorant, and 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 examination, and the risk of being denied license to practice only after they have attended "lectures" which are intended to protect the ignorant, and which are 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 impotence 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 which the medical 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 the diploma. The diplomas are now issued notoriously superficial. The terms are too short for every superficial course to be fairly studied. The examinations are a farce. The fool of the class invariably receives a diploma. The remedy is obvious. 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 relax so many of these requirements should be revoked. The public health is already 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 Eddy family, who has been giving séances at Dorby Line for the past two weeks, was exposed on Monday at Plain P. O. The impostor in the spirit of the "big Indian" appeared in a garb, 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.—Rutland (Vt.) Paper. You will see by the above enclosed slip, cut from our Rutland paper, that Mrs. Mary (Eddy) Huntoon has been caught in a gross fraud, one of her materialization humbug exhibitions. The success of the exposé is probably due to the fact that she was not very well protected by Mr. Huntoon, who usually sits near her to meet with personal violence any attempt to seize the materialized spirit (Mrs. Huntoon). At Pleasant Lake, in Massachusetts, 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 than done, she was struck by a strong arm, which caused her to lose her grasp. The Eddy séances 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 daring 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 credulous and easy 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 conditions." 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.

Mr. B. Eby writes: I am well pleased with your paper, and heartily endorse the course you have taken. May good angels help you sift the tares from the wheat.

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

The Laws Regulating the Practice of Medicine—State Boards of Health.

Every winter, with the meeting of State Legislatures, we have a forward movement towards regulating the practice of medicine, and forming boards of health, whose objects are also to regulate the practice of medicine, the regulators being regulars, and the ultimate 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 "quack people" who are such lambs for the "doctor's protection, but the desire to have the feast of lamb all to themselves.

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 here had some experience of this, and they will hardly want to put their interests in charge of "boards of health."

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, douching himself, or employing a doctor that he fancies, any more than you can prevent a man from taking alcohol and blue-pills. Try to force all men to have "regular" physicians, and you will have a result that will astonish some people. State boards of health have no use that I can discover. They do not and cannot 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 inefficient. County officers keep the registry of births and deaths as they do 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), whether graduates or not, are recognized by law; all who have had less than this time are forced to attend college and procure a diploma, or pass the examination of the board. It would be 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 the graduates there is a host that are worse than patent medicines. Indeed, if I had to take my choice between the ordinary regular county doctor and the patent medicine vender, I should take the latter a hundred to one, and feel very much safer with my life.

Your medical ass almost invariably has a sheepskin and very frequently this is his principal stake 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 heatters himself he cures, and those who die are credited to Providence.

Do not understand me to say that a medical education is not a good thing; the more the better—nor that a diploma justifying it is not a good thing. But unfortunately the two do not go together. 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 college. As people learn more of themselves and of medicine, they will demand higher grades from their physicians, and the demand will be met by better students, and more thorough instruction in medical colleges. Let these things right themselves; they will without the interference of lawmakers. The people (dear lambs) are abundantly able to protect themselves.

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 husband being five hundred miles away. Her last words were, "My poor old man 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 his seat and turn to the door on two occasions, as if to see if he had any relatives waiting for him. We held a social circle, when I was controlled by an Indian, who said that my purpose had gone to see her grave. But now comes the most particular part of my statement: On the arrival of her 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 relatives had the weird 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. PINCKO.

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. 25, 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 "Perilous Plagues," and 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, affirm the possibility of spirit materialization, and dematerialization (!). There has been a confirmed Spiritualist for more than half a century, and he has held converse with spirits, and felt 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 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 spirits.

Prof. H. G. Keeles writes: Unfortunately there is not a few men anywhere, who can keep a cool, clear head in the heat of controversy or 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. Harris writes: I do for the JOURNAL, and think that all who read it will be greatly benefited. 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 Omro, Wis., Meeting.

To the Editor of the Religio-Philosophical Journal: It is with a great degree of pleasure that I attempt to give you a report of our quarterly meeting in this place, which closed on Sunday 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 quarterly meeting in mid winter, but the Spiritualists 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. 21st, and after a short time spent in general conference, C. W. Stewart 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 ratio to a musical instrument whose strings always vibrate pitch and quality. He said that when he heard an individual convey a message he could always tell his degree of culture, and mental and moral quality, because his conversation was simply a vibration of his mentality. After conference Mr. Stewart took up this subject, and handled it with his accustomed skill and energy of thought, elaborating the subject 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 received. In the evening a large party assembled at the hall, and indulged in the "Poetry of Motion," according to Terpsychore. Sunday morning dawned bright and pleasant, and a good audience assembled at the hall. The question as to the right to criticize character was discussed, eliciting many fine thoughts, after which C. W. Stewart gave a lecture on "Faith, Hope and Charity," which in breadth of thought and beauty of expression has never been surpassed 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 individual 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 every subject with that cool yet forcible manner which characterizes the true scholar.

The evening exercises were occupied with a recitation of Poe's Raven by Prof. Sanford, and the closing lecture by C. W. Stewart on "Judgment, Heaven and Hell." The expenses of the meeting were met by voluntary contributions, more than enough being raised for the purpose. So 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, first to the persistent perseverance of our people and the efficiency of our spreading officer, and secondly to the effort to build up our cause by harmonious and peaceful means. Dr. J. C. PHELPS, Sec. Northern Wisconsin Association of Spiritualists.

The Cause in Minnesota.

To the Editor of the Religio-Philosophical Journal: As Treasurer and ex-President of the Minnesota Spiritualist Association, I wish to state some facts to the Spiritualists of Minnesota. 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 faithfully and well, and the result is he was obliged to return home perfectly discouraged for the want of co-operation and support. (Continued) 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 Minnesota. Unless there is more united action, and more interest taken in the best of all causes, Spiritualism in the State 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 anxious to sustain 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 Missionary? All such are invited to send in their names to the Treasurer, Silvanus Jenkins, Farmington, Dakota Co., Minn., who will keep a correct account and registry of all names and all money received, and report the same in the JOURNAL and in the Banner 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 up or down? Please reply. B. JENKINS. Farmington, Feb. 28th.

The Rev. 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 temperate in tone. He shows no more favor to the iconoclast among Spiritualists than the most devout 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 Spiritualists 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 wonderful 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. 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 spirit can and do communicate.

Keith A. Sawyer writes: I have perused the JOURNAL's pages for three or four years; we cannot very well be separated now, for the cause was never dearer to me than at the present, and the JOURNAL's pages never shone with greater brilliancy. It always brings 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 your 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. With kind regards to all the Spiritualists, and oldest subscribers of the JOURNAL, and I can't do without it.

Notes and Extracts.

Humbugs only charm where they are cultivated in the name of religion. Our actions are like the fermentations of 'verres, which we rhyne as we please. The whole fabric of modern thought is interpenetrated by the teachings of Spiritualism. Stone-throwing by spirits is as real as table-turning, but is outdoor instead of indoor exercise. Who knows that there is such an element as pure spirit, 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 thou returnst Was not spoken of the soul."

Sonnambulists 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 intellect, 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 affects the high or low spirits; and mediums should be particularly careful of what they eat and drink before giving sances. 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 manifestations 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 service. We know very well that the most compact substance is liable to be evaporated into the invisible, 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 some suppose. 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 'heat' and the 'chaff' 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 divinity which long courses in theological schools will never 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 sympathy be the link for the sinful and wrong, Let might, born of justice and right, make thee strong; 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 particular spirit or sphere of his surroundings, and corresponds 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. Spiritualism, being cosmopolitan in its elements, aims and objects, embraces all shades and conditions of mankind, and weaving out of these variegated threads, beautiful spirit form that is both useful and ornamental—useful to the world of humanity as a messenger, a guide and protector, or an ornamental because possessed of all the qualities that are required to beautify and adorn the mind. "The awful shadow of some unseen power Floats, tho' unseen, among us." "While yet a boy I sought for ghosts, and sped Thro' many a likeness chamber, cave and ruin, And starlight wood, with fearful steps pursuing Hopes of high talk with the departed dead. I was not hearer; I saw them not."—Shelley. "Methinks I feel new strength within me rise, Wings growing, and dominion given me large, Beyond the deep; whatever draws me on, Or sympathy, or some consoling form, Powerful at greatest distance to unite With secret amity things of like kind By secretest 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. Sergeant 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 hand.

"How wonderful is death! The waker of the soul! His eyes are full of sleep, His heart a 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 lacking in ninety per cent. of professors of science:—"The avare's cardinal virtue is his 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 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 ethereal spirit hovering around their hearts, and still living in association with them. Hence the custom of setting some food or a bowl of palm wine apart for their deceased relatives; for the African believes that in the food also dwells a soul that is the spirit of the departed can partake of, 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 a space 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 dead ones are 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 companions, the ghosts of the dead are at his side, and he sings to them of his joys and his sorrows." A Timour or an Attila towers unapproachably above his horde; but the last great struggle in which the world has seen the Omro will was not a hero, but an intelligent and united nation. And to whatever age they may belong, the greatest, the most prodigal of men, are men, not gods; they are the offspring of their age; they would be nothing without their fellowmen.—J. A. M. Beauty is truth, truth, beauty; that is all I know on earth, and all ye need to know.—Keats.

