Ernth Genrs no Mask, yows at no Human Shrine, Sceks neither Place nor Spplause: She only Isks a Hearing.

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NO. 4

How Christianity Might have been Instantaneously and Universally Trlumphant.

BY A. J. DAYIS.

1 am about to write five chapters concern-

I am about to write five chapters concerning the tragedy of what is popularly called Christianity. As a basis for these chapters, let it be understood that we adopt the claims of Christian scholars, that Christianity was supernaturally originated. You will bear in mind, however, as a private understanding, between us, that I do not, in any manner, nor to any extent, admit the possibility of what is theologically defined as supernaturalism.

As generally accepted, the "supernatural" means that which exists and transpires outside, and independent of, the laws and and regularities of the outer universe. An act on the part of a personal God, irrespective of the established system of cause and effect, and particularly in violation of them, would be deemed and called supernatural. If, for example, God should create something out of nothing, the act would be impossible according to the laws of cause and effect; therefore it would be called supernatural. Again, if God, in the secret chamber of his Omningtones decread that Peas natural: Again, if God, in the secret chamber of his Omnipotence, decreed that President Hayes should pass from the White House in Washington to the Post Office in Chicago, without going through the inter-vening space, the act would be theological-ly, and popularly called "supernatural;" be-cause, according to the unchangeable laws

cause, according to the unchangeable laws regulating bodies, motions, time and space, such an act would be strictly and absolutely beyond the line of natural possibility. Christianity is understood to be an unnatural scheme of salvation; that is to say, no such scheme would or could have come to pass in the order of nature; therefore (to all who accept Christianity in this light) it is a direct supernatural act of a personal God.

Accepting this view for the present moment, as the limits of these chapters, let us first glames at the alleged historical facts. I say plainly alleged facts, because the only authority for them is the account contained in one book, which was written by unknown penmen. According to this account which exists without the least shade of corroboration, the facts are, (1) a child is born of a woman, whose husband was not at first quite satisfied about her virginity; (2) this child (the son of Almighty God!) was in great haste carried into Egypt to escape death by the decree of Herod; (3) some years subsequently this same God's son, as a boy, was confronting the doctors in the temple; (4) he gave a brief discontre to the multitude on the mount; (5) he entered by the confronting the discontred to the multitude on the mount; (6) he entered the many delegations and delegations. assaulted the money dealers, and drove them from the templed board of trade; (7) he is betrayed at length, and forced to appear before Pilate; (8) the son, of God is scourged and crowned with thorns; (9) he is compelled to carry the heavy instrument upon which he was to be executed; (10) he is mercilessly nailed to the wooden structure between two thieves; (11) he suffers and prays, forgives his enemies, and dies in peace; (12) his body is confined in a guarded sepulcher; (13) his friends subsequently testify that he appeared to them in a very private and apparitional manner; (14) and, finally, he was taken up bodily; and disap-

These progressive steps in the "Life of Jesus" have been brilliantly described and enchantingly pictured; but the facts (alleged) are plainly and simply unworthy of the ends sought to be accomplished. The end sought was the salvation of a lost world. To accomplish this universal end, the God of the universe sent his only son; some theof the universe sent his only son; some the-ologians say that this son was only a dis-guise chosen by God himself, who personal-ly descended to earth, and went through all the dramatic and tragical transforma-tions. And now weak: With what result, after nearly nineteen hundred years? The result so far, is: Only a fraction of man-kind believe in Christianity. Of nominal Christians—that is, neonly residing in Christians—that is, people residing in Christian countries—only one in ten of pop-ulation profess the Christian faith; thus, after so much effort and sacrifice on the part of Omnipotence, the human world is as much lost as it was on the very day when the Virgin bore a "son."

Let us ask: Why all this failure on the part of Christianity—or, more popularly, why all this failure on the part of Omnipo-The only true answer is, that mankind have made absurd claims for Jesus; they have erroneously claimed a supernatural origin for Christianity; and the absurdity and the error combined have resulted in a mighty harvest of failures and

Now let us accept the claim that Jesus was the son of Omnipotence; and let us accept, also, for the time being, that the end sought was the conversion and the salva-tion of universal mankind. With this ac-ceptance of the supernatural as a basis, we proceed to write a new history of Christian-ity in five chapters.

The sun is commanded to stand still in mid heavens. The vast concave at once folded itself closer and closer to the horizon. It was gathered together until it formed a wast curtained tent over the most fertile part of Asia. By Almighty power all the inhabitants of the world were assembled within this tent.

On the east side of this curtained temple on the east side of this curtained temple a great light shone forth. It was so brilliant, so dazzling, that the light of the sun was as darkness. All human eyes were riveted upon this wondrous light. While all gazed and wondered, a beautifully-formed God, bearing the perfections of the human face and form, walked out from the light, and instantly this new God materialized for his own use a splendid suit of imperishable and unsoilable garments.

III.

Immediately the canopy returned away over the encircling horizon; and lo! the sky was restored to its previous appearance. The stationary sun immediately resumed its revolutionary progress through the heavens. The assembled populations and the different tribes of the earth returned instantly to their former locations, and everything was, for a moment, restored to its previous condition.

Every human mind was absolutely converted. The evidence had been irresistible rerted. The evidence had been irresistible. The solar universe had stood still; a God had materialized himself before each pair of human eyes; he had clothed himself with a glorious outfit of materialized garments; and in the presence of every human being he had walked forth absolutely prepared to stay, and to accomplish the salvation of the world. Of all this, every human mind was impressed with absolute knowledge. Nothing was left to the imagination. Doubt was impossible.

His voice could be heard by every pair of ears throughout the world. And every intelligence understood the full and perfect meaning of his every word. "I will and command the unity of mankind" And immediately all men forgot their differences. "A new law I give unto all—that ye love one another." Instantly hate and emaity fled from every human breast. "There shall be universal peace." And with the last word all strife, all contention, all war, was driven from the earth. "Let the Garden of Eden become universal." Immediately every foot of soil was biossoming like a rose; and all the waters of the world were transformed into sweet rivers of life. "There shall beneaforth he nather payerty nor shall henceforth be neither poverty nor riches." And like a flash of lightning an abundance of everything good and pure was universally and equally distributed. "There shall be no more pain, neither sorrow nor crying." Instantly every eye was bright with joy, and every face shone with health and beauty. "And there shall be no more death." Immediately the whole world was changed into an immortal Summer-land populated with pure and perfect beings, endowed each with eternal life.

Thus ends the fifth chapter of the new history of Christianity, accepted as a system of supernaturalism; for this, at least nothing less than this, could accrue from the will of Omnipotence, pervaded and directed by every perfect attribute of love and wisdom. Christian scholars make innumerable anglories for God's failure to numerable apologies for God's failure to reach and save mankind. The truth is the simplest explanation. And this explanation is, Christianity is not supernatural. It came into the world in accordance with progressive principles-evolved, if you prefor the new term—just like every other re-ligion in the onward march of mankind. Christianity may be a divine moral force it may act like a new application of the law of gravitation—but, being natural in its origin and in its attributes, it is unwise (shall we say it is folly?) to pray for and to expect supernatural effects to flow from its

relations to humanity. But as there are some grains of truth in every conception—some reality behind and within every prophecy and every poem—so you may pray for and expect, and whether the development of an era of universal unity layer peace wisdom and liberty. And ty, love, peace, wisdom, and liberty. And this epoch remote, this era sublime, is but faintly outlined in some of the suggestions of the five chapters, which I believe embody, substantially and prophetically, the ap-proaching history and harmonial destiny of

The Hartford (Ct.) Daily Times gives an excellent report of E. V. Wilson's lecture lately delivered there, "On Bible Facts and Spiritualism." The Times speaks as follows of his concluding remarks:

"The speaker then, to illustrate the doctrine and operation of Spiritualism, gave, with some dramatic action and effect, the story of Peter's liberation from prison. He then laid down the law of spiritual gifts. He cited case after case of the Bible history, to show its parallelism with cases occurring everywhere in modern times. He curring everywhere in modern times. He bore directly upon the gift of speaking in unknown tongues, and said the Spiritualists can plant themselves securely on the fourteenth chapter of I. Corinthians alone, without invoking a hundred other parts of the Bible, to sustain themselves. He quoted Paul's injunction to "try the spirits:" he quoted John's vision on Patmos; and wound up with a grand peroration on the opening light and progress that awaits the world in this latter quarter of this closing century.

I will take no man's liberty of judging from him, neither shall any man take mine from me. I will love no man the less for differing in opinion from me.—Chilling-worth (1635). Spiritual Progress in the Churches.

BY HUDSON TUTTLE.

One of the most promising signs of the times is the rapid extension of Spiritualism in the churches. This has been going forward ever since the first rape at Hydesylvian proved that a breader arrape at the communication. proved that a broader avenue of communication between the two worlds had been opened. It has been constantly accelerated, and now no one who has not thoughtfully canvassed the subject, can form an adequate idea of the vast disintegrating force it exerts. Everywhere the laity are investigating, either through public mediums, whom they consult with all the secreey that Saul did the witch of Endor, or in their own family circles, and find evidence of the truth they hoped for. For a time its acceptance produces no effect on their belief, but soon, their views change their educational bias, and creeds lisped at their mother's knee are found to be erroneous, and slowly the light breaks over the old, barren fields of theology, and they become clothed with green and redolent with the perfume of flowers. There is such joy in the new found life! No more hell of torture; no more angry God, or terrifying devil. With the brightening future comes a more beautiful present; love asserts her empire over fear; doubts vanish before absolute knowledge, and earthly life instead of a vale of tears, overcast with clouds, rent by the wrath of God, becomes the vestibule of heaven.

The great class of unthinking members, who drift with the popular current, of course, are not affected, nor do they course materially on either side. It is the thinking class that have accepted the new particular. ophy, and whatever they now number, in strength they have the

Almost daily I most with white the no disposition to make a public avowal, fearing popular opinion or the displeasure of their fellow members. They do not wish to become martyrs, and hence they visit mediums clan testinely, or in the privacy of their own family circles they seek the loved knowledge of future life. Often they are outspoken and boldly declare that the Bible and the Church teach Spiritualism, and they have not added anything thereto. Such have not advanced to the point where they make an application of the conclusions to which spiritual manifestations necessarily

Nor is this acceptance of Spiritualism confined to the laity. The clergy are themselves almost to an equal extent affected, and the influence exerted through them, is the greater because of their position. I do not say that they have become Spiritualists, for often they speak of the phenomena with scorn; and at the same time, their sermons are replete with its philosophy. They cannot escape the influence of the new flood of thought, and whether they wish to have it so or not, their discourses receive its color-

Calling on a clergyman in a northern city who presides over a large congregation, and is extremely popular, because very liberal, l said laughingly,"I infer from what some of your members have told me, that you are a good Spiritualist."

"Oh, no;" replied he, "that is a mistake."
"Well," said I, "I did, perhaps, draw too
strong conclusions. They said you preached first-rate Spiritualism—better even than the spiritual lecturers."

"Oh!" replied he, bursting out in a hearty laugh, "That may be quite correct. I try to speak what I regard as the truth."

Therein consisted his popularity. The reiteration of the threadbare theological story has become uninteresting, and no eloquence can make it attractive.

Some two months ago, I listened to the

farewell sermon of a popular Methodist preacher, by whose influence a costly and eautiful church had been erected in one of the enterprising towns on the Western Reserve, Ohio. Under the government of that church he had remained as long as allowable, and must go to another field. His discourse overflowed with intense feeling, and his audience often wept with him. passage more distinctly marked itself for remembrance, as it revealed the profundity of the gulf widening between the present and the past. He said he had been criticised because he did not preach as his predecessors had done twenty five years ago, adhering to the Bible and Church authorities. That would be impossible, and altogether unprofitable. There has been floods of new thought, and we are continually learning. We should be as far ahead in our preaching as the engine, telegraph, steamship, railroad, steam-plow, power-loom and all other mechanical inventions have placed us ahead of our fathers, with their ox teams and

Ah! I thought, what then becomes of the infallibility of the teachings of the Church? Never mind, however, when the rubbish is in the way it will disappear. Near the close he touched on Modern Spiritualism, and his words were evidently acceptable to his hearers. He said there was a class who be-lieved that they received communications from departed spirits. He had only to say that the Bible and the history of the Church abound with spiritual manifestations, and he had no doubt that our dear friends were allowed by a beneficent God to watch over and protect us here. He then related sey-

eral instances well-known to his hearers, occurring during his ministration there, where the dying had been permitted to see

the augels who came to welcome them to the Spirit-home.

Thus the doctrine of Spiritualism, unaided by mortal power, enters the churches and proclaims itself from the pulpit, under and proclaims itself from the pulpit, under another name. Really, the name is nothing, and perhaps a greater benefit will accrue, for the result will be the same. No creed, no human barrier, arrests the coming of the new gospel of life, and while the host of ministers stand up to declare against it in name, their whole system is infused with its new wine. Now and then the bravest thinkers are forced to declare themselves beyond the bounds of orthodoxy; not for Spiritualism, perhaps, but for free thought. Spiritualism, perhaps, but for free thought, which is its gateway, like Collyer, Swing, Thomas, Adler, Colenso, the Beechers and many others, and with them they carry the majority of their societies. What is so conspicuous in these, exists only in lesser degree, in every pulpit in the land.

One of the most conspicuous instances of this tendency, is shown by the Independent Church of Alliance, O., presided over by R. C. Field. This church was considered the least of the least o lower was recommended by of. Errett as one of the most denomination. This was, for Mr. Flower was fear-

the Opera House, noother being large enough to accommodate his audience and the finest orchestra and choir in the city, if not in the State, add to the attractions. A. Congregational minister, a man of

more than ordinary mind, from an Eastern State, speaking of this notable example, said sadly to me: "I labored in my church over forty years, and then outgrew its doctrines. I was a coward, and resigned. O how I regret that I was not as brave as this man, for I could have taken my church with me, and thus have done incalculably more good than I can now do alone."

The Queen of England boldly affirms her belief in Spiritualism, and Canon Farrar and other church authorities declare that there is nothing in the doctrines of that church opposing such belief. Thus, while we are laboring out of the church to extend the doctrines of Spiritualism, its disintegrating power is more potent than we deem, in the church itself. We should not stop to discuss methods, when the result will cer-tainly be in our favor. The mighty tide which swells from the sphere above us, wafts us all onward, and we shall find the verbal expressions, the beliefs and dogmas, which are really only of secondary importance, vanishing out of sight, while the truths common to all, and of vital importance, will remain.

Press Comments on the Recent James Exposures in Brooklyn and Philadelphia-"Either there is Nothing in it, or the Dev il's in it."-The Brooklyn Eagle on "Dead Sea-Apes."

To the Editor of the fieligic-Philosophical Journal:

When the venerable President Day, of Yale College first heard of Spiritualism, twenty-five years ago, he said: "Either there is nothing in it, or the devil's in it." For several years thereafter our leading theologians accepted the first proposition of this epigrammatic sentence, as the correct explanation. They perhaps arrived at this conclusion by the infallible method of inductive reasoning, advocated by Dr. Beard, which dispenses with investigation. Consequently the new philosophy was transfixed at once, on the first of the two horns of the awkward dilemma into which Dr. Day so summarily placed it. But certain feaso summarily placed it. But certain features of the weird thing would persist in giving signs of vitality. They continually obtruded themselves on people's attention, in all sorts of unreasonable and unseasonable ways. The thing wouldn't die. Like Banquo's ghost, it would not down at the bidding of the reverend gentlemen. According to their unanimous verdict, and according to their unanimous verdict, and according to their unanimous verdict, and according to all deductive and inductive methods of arriving at scientific facts, it ought to be dead. But it wouldn't stay moribund. While clearing the deck of a ship in ac

tion, a sorely wounded marine, supposed to be dead, was about to be flung overboard. He cried in affright: "Hold hard! I'm not dead. For God's sake, don't drown me."

"Alsy now. Be alsy, and don't make a fool of yourself," answered Pat. "Of coorse the doctor knows. When he says dead-dead ye are as a herrin, and overboard ye

Some of the phenomena of Spiritualism being perverse, like the wounded mariner, would not stay dead. So after a while our theologians concluded to plunge the other horn of Dr. Day's dilemma into the coufounded thing. They brought it once more to the surface, and subjected it to the treat-

ment which was given to suspected vam-pire bodies in olden times. They thrust into its yitals the red-hot rod of satanic condemnation.

demnation.

"The thing is alive, after all," says Dr. Phelps, of Andover. "But it is the devil."

"Sure enough, it lives," says Dr. Dwight, of Portland; "but it's a child of satan."

"The accursed thing flung a spittoon at me," said Elder Knapp, "while I was praying to exorcise it; but the Lord was my shield. You needn't laugh," continued the Elder, when an audible ripple of laughter came up from the immense gathering in Tremont Temple. "It's a thing to prayover, not to laugh about. The devil in Brother Hook's house in California, called himself 'Elijah Greenfield.' He was the same old sinner that called himself 'Jeffrey' in Wesley's family, two hundred years ago, He threw fire and water about—dirty water—and called Brother Hatch a child of hell!"

"It is a reality. It is idle to deny that spirits visit the living, says Rev. Fred Lee. "But unless under a state of exceptional grace, these visitations are marks of God's disfavor. It is necromancy, which has al-ways been condemned as sinful by the Christian church."

"It has a modicum of truth in it, but it is of the devil," says Dr. Fulton.

These mediums are modern witches of Endor," says Dr. McAdam. "Their houses are houses of death, which lead down to hell."

"Trick, device and jugglery," with the devil behind it all," quoth Dr. Talmage.

The good Father Hecker, for whose eminent piety, learning and eloquence the writer has the most profound respect, says, "Modern Spiritualism is a delusion. The path which its followers are treating, is a dangerous one."

It is notable that Tr. Managements.

opinions the Brooklyn (N. Y.) Ragle adds an other, viz: that it is not the devil at all which has been puzzling the world of late, but a "dead-sea ape." To add to the confu-sion, here comes as a finale, scores of divines who have scanned this

'Monster of such hateful mien, That to be hated, needs but to be seen," once too often. O. close inspection they have discovered attractions which make it seem to them,

Which, shunned at first, they gladly now em-

First among the latter comes Dr. Watphalanx of reverend recruits to the unclean thing. The very latest recruit to fall into line as an adherent of the new philosophy, and a follower of the "dead-sea ape," is no less a personage than a scion of the renowned Beecher family—the Reverend Ed-

"Heu! patior telis vulnera facta meis!"

The gentleman has himself become transfixed by the horns, within which his breth-ren entrenched the monster. He has fallen captive to the enemy. And as a comment-ary on the good Father Hecker's opinion, as set forth above, here we have Miss Kislingbury, a converted medium, declaring in her present controversy with W. Stäinton-Moses, that the clergyman who received her into the Catholic church, directed her to continue the exercise of her medium. ship. She was ordered to keep a record of the phenomena, and to report them from time to time. She also states that a bishop and an archbishop often attended her circles. They must have been interested in what Father Hecker calls a delusion. And what must Dr. McAdam think of bishops who would visit a "house of death whose chambers lead down to hell?" thoughts are suggested by the sweeping denunciations of Spiritualism and Spiritualists which mark certain press notices of the recent exposure of Alfred James, the pre-tended materializing medium. This flood of abuse somewhat overleaps the bounds of moderation, if not of common sense. The writer has always understood that the alleged power of materializing spirit forms is a phase of mediumship which is held in distrust by many avowed Spiritualists, and in utter disbelief by others who recognize some of the claimed phenomena to be incontestable facts.

And, then, again the vigilant gentlemen who expose these frauds, are generally conscientious Spiritualists themselves. They are, perhaps, searching for genuine manifestations, if they can be found in this direction. They have all Christendom, and all Pagandom, too, for that matter, to back them in the belief that tangible spirit forms often make themselves visible to the liv-

ing. Some of the basic facts on which this new philosophy rests, are undoubtedly truths. One may admit this without being held responsible for all the hobbies, crotchets and follies which are taught under the guise of Spiritualism. I have been assured by avowed Spiritualists, that these coarse, gross, cabinet materializations, and the sile of the spiritual transfer as a second secon y twaddle which is sometimes heard from them, are regarded with as much contempt and disgust as they could possibly be by even Dr. Hammond, who is the avowed arch enemy of the new faith in all its

It is, at least, certain that all the eminently respectable and moral people, whom I Continued on Bighth Page.

NOTES, GERN-THOUGHTS, FRAGMENTS.

BY SELDEN J. PINNEY.

HELIEF IN IMMORTALITY.

How can Mr. Mill justify his assertion that "place is not a property of a thing," while he at the same time asserts it to be a mode of the action of the mind? How can be prove that, since, according to his own showing, "Time and space are modes of our perceptions," they are not, or may not be, also, "modes of existence." Does he not admit that we ourselves—the great percipient souls—are things in themselves, by his very assertion that "Time and epace are the modes of the action of our minds?" It "mind" nothing "in itself" considered? If the "mind" perceives does it not also exist, a "thing in itself?" And if it exist and act as a thing in itself-"time and space" being modes of its action—are not "time and space moder" of this one thing "mind?" And if "time and space" be "modes of mind," are they not properties of at least oneclass of things-mental beings? And if "time and space" are thus properties of one great class of things, why may they not also he properties of other things, since, as Mill asserts "we are compelled by this one class of things to see all other things as possessing time and space as their own properties also? Is great nature thus out of joint—that our percipient souls compel us to believe in delusion-to lie by our constitution?" And then are we to be told that a notion that thus regards our mental constitution as "being compelled" to lie outright-by representing things as and where they are not-is the highest and profoundest philosophy of the age? Oh! philosophy, what blunders are committed in thy sacred name!

But it may be said by the advocates for the inscrutability of "things," that though time and space are modes of the action of our minds—they are not modes of the existence of mind. To this it may be replied, mind is self-conscious activity, and the laws of its activity cannot be contradictory to the modes of its existence. Time and space —If considered as conditions of mental activity—are conditions of phenomena. Who can show that they are not also conditions of existence? The soul either perceives its own existence directly, and at first hand; or indirectly through the medium of some other thing. If directlythen it perceives "time and space"-as conditions of its own existence; or, if indirectly, through the medium of some other thing, then, if it perceive it at all, it perceives It as it is, or as it is not. If it perceive as it is not—that is, delusively—as under conditions which do not exist then it does not perceive it as it is; that is, it perceives it as it is not; that is, it does not perceive it all, but something else which its perceptions persist in mistaking for itself. But if it do perceive its own existence truly-then it perceives it in its proper attributes and under its proper form. Hence, if the mind perceive its own existence at all-it perceives it as it is. But "time and space" are indispensable conditions of all perception. Hence "time and space" are conditions of self-perception. Can the activity of the soul be justly supposed to compel itself to see itself—as and where it is not? This is the last possible skepticism-atheism reduced to its lowest terms. And beside, if, as Mr. Mill teaches, we cannot go out of ourselves to judge ourselves, we are compelled to take the announcements of the laws of our perceptions as final, as govereign, supreme and true.

There is another notion connected with this doctrine of the inaccessibility of things in themselves, which constitutes a basis of the grossest materialism. One would suppose from the notion already examined, viz.: that all we can ever know, is merely our subjective sensations, and not at all external objects, that the persons who hold to | And we get what (if figures don't lie, and I this pure subjectivism of knowledge, would be pure 109 ists; but we find some of them, as Mr. Mill, holding to this subjective idealism-also holding to the doctrine, that external "objects are known to us only through the senses." "By those channels, and no otherwise, do we learn whatever we do learn concerning them. * * * We know no more of what they are, than the senses tell us, nor does nature afford us any means of knowing more."

Now, here is the grossest error possible to commit What is clairvoyance but the knowing of objects independently of the bodily sensations, and often, too, when the nerves of sensation are so paralyzed in the clairvoyant, as to yield no resulting pain under steel pincers or under the surgeon's amputating knife, and at this very time, too, the "mind" of the clairvoyant displaying more critical knowledge of anatomy and surgery, than the surgeon himself possessed—as in the cases of A. J. Davis, and of Mrs. Tuttle, of Byron, Genesee Co, N. Y.; and in fact in other cases too numerous to mention. Clairvoyance is as thoroughly an established fact, as any other capacity of extraordinary men and women, as for instance, of wonderful musical or mathematical talent. Clairvoyance is the act of knowing things without the aid of the bodily senses. No candid man who has taken any decent pains to inform himself on this subject, can deny the fact. And this experience has wrought itself into the most wonderful and startling events of all human history. Pythagoras. Socrates, Jesus, Joan of Arc, Swedenborg, A. J. Davis, and thousands of lesser lights in both ancient and modern days, attest the existence and action of this sense-transcending power of the soul. The very thing so emphatically denied here by Mr. Mill, is known to be a truth to mille ions of living persons in America alone, to say nothing of Germany, France, India, and even in stomachic, beef-eating England: Read Gregory's letters on "Animal Magnetism," "D'Esdailes Mesmerism in India," "Reichenbach's Dynamics," "Wilkenson's Life of Swedenborg," "The History of Joan of Arc," and all the works of our brother A. J. Davis, who is still living, and whose extraordinary clairvoyant experience no man informed of the facts has the hardinood to deny. Mr. Davis without the use of his "senses," gave at the time, a clear and vast statement of astronomy, geology and history; he even prophesied the discovery of the planet "Neptune," and that too, when blind-folded, and uneducated in these branches of science. I only refer to these as signal instances, utterly disproving Mr. Mill's theory, that sensation is our only channel of a knowledge of objects. I myself have witnessed and experienced hundreds of instances of the acquirement of knowledge of objects and facts far beyond the utmost stretch and reach of sensation; and that, too by the direct and transcendent action of the soul. Mr. Mill's assertion on this head is contrary to the known facts experienced by hundreds, and witnessed by millions of the human race. How much then is it worth? Does it seem impudent to thus rebuke the assumed universality of knowledge of Mr. Mill? The whole Spiritual movement is one united and unassailable disproof of this sensational philosophy of Messrs. Mill, Spencer and Lewes. An uneducated shoemaker's apprentice, blindfolded, paralyzed beyond all sensation of pain, revealing the science of astronomy and geology, and analyzing the whole history of the human race, here before our very eyes; a Swedenborg in London, seeing a fire in a far off city, or conversing with the spirit of the departed sister of a king; Jesus reading the secret life of the woman at the well; a Joan of Arc leading armies to battle and to victory; a Socrates foretelling the ruin of Athens; and the wide-spread facts of spiritual clairvoyance throughout all America, are more than a match for Mr. Mill's unsupported assertion. This whole sensuous philosophy is utterly destroyed by the most extensive and wide spread movement of modern times. Spiritualism. And Spiritualism is the only system

of philosophy that can master fully this antagonist of all spirituality and religion.

It is thus evident that all our knowledge is not merely of the relative; but that it takes hold on the eternal, the infinite and the spiritual; that, since Mr. Spencer's, Hamilton's, Mill's and Lewes' assumptions have falled and come to pieces in our hands on investigation, some portion of our knowledge is again relegated to the resim of the infinite and divine. And it further appears, from an analysis of Mr. Spencer's argument for the "Relativity of ali Knowledge," that the very idea of a knowledge of the actuality underlying all appearances as implied, that the relative itself is inconceivable, except as in relation with the infinite, and hence that the real, actual infinite must be in relation with the relative, that so his whole argument destroys itself. And it further appears that Mr. Spencer's "absolute" is a pure negation-zero-and in no sense therefore to be confounded with the actuality of things—it is nothingness defined in a term of thought, as existence—it is nonentity taken as entity. And here I remark, by absolute knowledge I do not mean knowledge out of all relation to our faculties, for nothing can be known to us except by our faculty of knowing, but I mean that since our existence implies infinite existence, "the ever-present sense" of infinite existence, is a direct cognition of that existence of the absolute reality itself. Else

> (To be continued.) Copy-right by H. Tuttle & G. B. Stebbine, 1878.

how and whence the ever-present sense thereof?

A Clear Case of Infidelity.

To the Editor of the Religio-Philosophical Journal: In my letter entitled "A Marked Illustration of Infidelity,"* I make the statement that people are being deceived in regard to the debt on Paine Hall. That is either true or false. If it is true, the interest of the people who are being importuned for money for Paine Hall, demands satisfactory evidence of the fact. If it is true, truth and justice demand that the truth be told so that justice may be done. The men who have been guilty of making the misrepresentations will de-nounce my statement as intended to "slander and in-jure" them. But truth cannot be slander; and, if it injures them so much the worse for them. Heaven avert the day when Truth must hide her face and consent to bolster up fraud because, forsooth, knaves may

the truth of my assertion. On January 27th, 1877, the "total" debt on Paine Hall, as reported by a committee of five, who had been examining the account, was "\$70,611.34." This statement was made in the *Investigator*, a paper published by Seaver and Mendum. In the same paper of Dec. 18th, 1878, is a financial statement signed by S. and M., which, they say, covers "every transaction from the inception of the enterprise (Paine Hall) to date Dec. 16th, 1878."

lose money if she shows herself. I propose to prove

In this statement the "total amount of indebtedness" is,...... \$ 83,166.42

Now mark you what follows. In this statement of Dec. 16th, 1878, signed by M. and S., are these items: Total expenditures since Jan. 27, 1877, SI3,997.19
Total receipts since Jan. 27, 1877, 9,394.58 ents," Jan. 27, 1877,....

This leaves a total of expenses over receipts of...... To this add the "total" indebtedness, Jan. 27, 1877,.....

should be the total indebtedness at the date of the statement signed by M. and S., publishers of the Investigator, a

But their statement, as I have said, is to the effect that the "total amount of indebtedness," "December 16th, 1878," is.... \$ 83,166.42

Here is a discrepancy of the snug little sum of,..... \$ 8,400.00

The committee of Jan 27th 1877, found mistakes in Mendum's accounts amounting to about \$6,000 in his favor, but only about \$50 in favor of Paine Hall. M. begged off and pleaded that he didn't know much about book-keeping and that these were only errors made in that way. The committee, wishing to be charitable, took him at his word and called these things, (I don't know what to call them,) "errors." Is this overestimate of the debt on Paine Hall of \$8,400.00 another "error' due to inadequate knowledge of book-keeping, or is it something more profound? Don't get mad and throw dirt, but tell us what it is, ye men of the infidel persuasion and paper. Their statement covers "every transaction from the inception of the enterprise to Dec. 16, 1878," and according to that announcement they have misrepresented the facts to the amount of \$8,400.00! There are the figures, gentlemen, estimate for your-

What was the object in creating this discrepancy? I don't know, but in my opinion it was to make an opportunity for the exercise of that fictilous magnanimity which offers to give all the debt over \$65,000, that is, the difference between \$65,000 and \$83,000, if the people will pay \$50,000 and give Mendum \$15,000 interest in the stock company.

I have now shown the reader a grave misrepresents.

I have now shown the reader a grave misrepresentation in the statement of the debt in one instance. If they, S. and M., can do this in one case they may in another. I shall show that they have. But first let me say that in this case I have been considering the misrepresentation of the debt could not have affected the stockholders in the proposed company, as S. and M. had agreed to annul all debt over and above \$65,000. But in the point I am about to present they are concerned, and I warn them to have the matter settled before they let go of their money—of course that which was pledged under false representation cannot be collected.

James Lick, it is well known, donated a valuable estate in California, as he supposed and intended to the cause of freethought. The estate he put into the hands of the men who had been advertising themselves fraudulently as "Trustees" of "The Paine Memorial Building Fund." He named them as "trustees" of this estate, they accepted and the property was placed in their hands as the deed says "upon trust." The deed instructed them to sell the property in "a reasonable time" and dispose of the money as follows:

"One-half of such proceeds to be applied to the Paine Memorial Hall Building Fund, and the remaining half

of such proceeds to be invested (by the trustees)aly the interest or increase from such investment to be used as a fund to defray the expenses of lectures to be delivered under the direction of (the trustees). Now let us see how James Lick's positive instructions to

these trustees were carried out. In the summer of 1873, about eight months after the property was given, it was sold and the money forwarded to J. P. Mendum by D. R. Burt, one of the trustees, who had gone to California for the purpose of making the sale. Mr. Burt says "the aggregate," the price of the property, and the premium on the gold, which he received, amounted to \$20,242.08. One-half of this sum belonged to Paine Hall and one-half, \$10,-181, was to be invested so as to yield an income for the expenses of lectures. That money lay in Mendum's hands from early in September, 1878, until the spring of 1874, and no effort was made to invest it. Then at a meeting of the trustees they agreed to put this lecture-fund money into Paine Hall. They knew perfectly well that no income could be obtained from it there. and yet in violation of Lick's instructions they agreed so they all say excepting one, to put the money into Paine Hall. That informal talk is all that was ever

"Not yet published.

done about, or with, or for, that money. There was no security given upon the Hall for this money; there was no article showing that it had ever been put into the Hall. Mendum and Seaver stated to Judge Thomas once in my presence that this lecture-fund money was in Paine Hall, and he said: "Well, gentlemen, if that is so, the very first thing for you to do is to give the trus-tees of that fund security upon the Hall for that mon-ey. If it is in there, it should be recognized." For reasons of their own, they never did recognize it, or give security for it.

The case stands now as follows: Rither J. P. Mendum has put that \$10,121 into his own pocket; or he put it into Paine Hall. If the first supposition is true, then J. P. Mendum is answerable to the commonwealth for a criminal misuse of trust money; in which case, he will have to disgorge the money if he is worth it and will have to disgorge the money if he is worth it and also in my opinion go to the penitentiary. If the second supposition is true, that he put the money into Paine Hall, then Paine Hall must stand as security for that money. And when suit is brought against Mendum for recovery of that fund, he will go into court and swear that it is in Paine Hall. Then, if he can't prove that it is there, he will have to refund the money from his own pocket, but if he can prove it to be there, no power on earth can prevent the law from taking it out. And so if you pay your \$50,000 now and get Paine Hall and give Mendum his \$15,000 worth of stock in your company, gentlemen, you will find yourselves called upon to settle this other bill. And what will it amount to? Let us see. to? Let us see.

The money was put into Mendum's hands in Sept., 1873, five years and a half ago. What rate of interest shall be fair? Mendum loaned some money to Paine Hall and charged 12 per cent. per annum for it. This he expected the people to pay. At the same time that he was charging 12 per cent, for his money,—and he was charging interest on more money than he had loaned, too,—he was using a large store for his private business, and heating it and lighting it with gas; he was using the editorial room and printing office of the *Investigator*, a paper, and lighting and heating the same, all and entirely at the expense of the Building, and never paying one cent of rent. And that is not all: he fitted up his printing office, and bookstore at an expense of nearly a thousand dollars and charged it all to Paine Hall, and was asking people to pay him 12 per ent, on money that he had loaned to their Hall. Would it be about fair to charge him the same rate of interest on the Lick lecture money? Let us figure it at that

This then is the amount of the second misrepresent ation that Seaver and Mendum are making to the peo-ple of the debt upon Paine Hall. And this amount, or the principal at a christian or human rate of interest, will have to be paid sooner or later. Gentlemen, you may get Paine Hall for \$50,000 and saddle a perpetual "old man" on its back in the shape of the *Investigator*, an infidel paper, and find too late also that you have bought a law suit to recover money that Mendum says was put into that property. Trust money can't be lost in that way.

Take my advice, and I won't ask \$15,000 worth of stock in your company for it either, and settle this matter of Lick's misused trust money before you take possession of Paine Hall, and then you will have plain sailing, but I warn you that you will never be able to do anything with it for progress as long as the fossil-ized infidelity of the present incumbents have control

of it. One word more. Let us suppose that the statement of M. and S. that the "total indebtedness of Paine Hall, Dec. 16th, 1878, was \$83,166.42, is true. Then add the Lick trust fund for lectures, \$16,300.86, and we have a total debt of \$99,967.28. Or let us suppose that my figures are correct, that they made a misrepresentation, and that the "total indebtedness," Dec. 16th, 1878, was only \$74,766.42. Add to this the lecture fund, and we have still a right smart debt of \$91,567.28! Take the facts, take the figures, and then take whichever sum you will, it is quite different from what Seaver and Mendum would have you believe.

Some may wish, for the name of the unchurched peo-ple, that this should not be made public, but I say let the truth be known though the infidel party, as represented by the *Investigator*, a paper, be swept out of sight! If we can't have a clean Liberalism, let us prevent the foul from passing itself upon the world as genuine. If they wish to bealime me for the exposure of their conduct, I can stand it, and I have more yet to give in my revelation of the true inwardness of infidelity that will induce many an honest person to change parties.

CHARLES ELLIS.

THEOSOPHICAL AUTOCRACY.

Autocrat of the Theosophical Society—Foreign Order Number One-Mysterious Powers of Art Magic-Chaos in Ideas of Rank-Questionable Prerogatives-The Presidential Almightiness-A Despetic Theosophy-Pagan High Priesthood in America-The Baron's Cremation-Sowing the Ashes of de Palm-Apostrophe to the Winds and Waters-Reviving the Old Superstitions-Corrupting Spiritualism.

To the Editor of the RELIGIO-PHILOSOPHICAL JOURNAL: COLONEL H. S. OLCOTT, President of the Theosophical Society, who; some time since, left this city for India, paused at London long enough to make known, to all whom it may concern, his sovereign pleasure respecting several "fellows" whom he has left behind. The theosophical philosophers, or to be more explicit, the Fellows of the Theosophical Society—whom he has been pleased to distinguish by appointing them to office—are expected to look after the secred interests and fice—are expected to look after the sacred interests and further development of Art Magic, and the special claims of ancient Paganism; which, under the supervision of himself and Madame Blavatsky—assisted by Mrs. Emma Hardinge-Britten—have been transplanted to the uncongenial soil of this democratic country, where such views are not likely to flourish with all the primitive luxuriance. I copy from the Herald of the second ultimo his remarkable

FOREIGN ORDER NO. 1.

London, Jan. 17, 1879. By virtue of the authority vested in me, I hereby designate and assign the following named fellows of the Theosophical Society to perform the duties of the offices respectively named, with full power: President ad interim, Fellow Major General Abner Doubleday, U.S. A.: Corresponding Seasons Abner Doubleday, U.S.A.; Corresponding Secretary ad interim, Fellow David A. Curtis: Treasurer, Fellow George Valentine Maynard. The Recording Secretary, Fellow William Q. Judge, will officially notify them of this order, and after consultation with Fellow Doubleday call an early meeting of the society's officers to carry out certain instructions which that gentleman has received, among which is a change of the passwords.

By order of the *** H. S. Olcott,
President of the Theosophical Society. A true copy. WILLIAM Q. JUDGE, Recording Secre-

After the promulgation of this imperial order, there is no telling what Art Magic may do to humble the great and to exalt the lowly. We see that it transforms and transposes the nature and relations of men in a way that excites our special wonder. We never for a moment imagined that a Colonel of Militia could so easily contrive to rank a Major-General of the Regular Army. But Olcott, the autocrat of modern Theosophy, has done this by his own peculiar Art Magic, and without seeming to strain his amazing powers. His soveont seeming to strain his amazing powers. His sovereign will, acting ad libitum, makes the real hero of Fort Sumpter—Fellow, Major-General Abner Doubleday, U. S. A.—President ad interim! We know General Doubleday and have a high respect for his administrative ability; but apprehend that he is too democratic to feel quite sure of the legitimacy of executive prerogatives derived from such a source. Colonel Oleott's method of conferring authority, is a little too much like the unqualified, "Thus saith the Lord," of the man found by a royal princess among the bulrushes of the Nile, and subsequently trained in the Art Magic of ancient Egypt. The Colonel not only speaks

"as one having authority," but he recognizes no superior. His prerogatives far exceed those of the centurion who came to Jesus. His rank was inferior. In on who came to Jesus. His rank was interior. In modern military parlance he would only claim recognition as a Coptain. He frankly acknowledged his subordination and allegiance to higher authority. It was only when speaking in respect to his inferiors, that his language was, "I say to this man, Go, and he goeth; to another, Come, and he cometh; and to my servant, Do this, and he doeth it."

It will hardly he denied that the first foreign order

It will hardly be denied that the first foreign order of the supreme head of our Theosophical Society, savors of the Almightiness, which assumes unlimited responsibility and power, without so much as saying, —
"By your leave, Sir;" or, with the concurrence of the
representatives of the People. It appears, in this case,
that the remaining Fellows of the Theosophical Society are not allowed to express their preference in a choice of officers. One of the imperial functions of the Presidency appears to be to determine all matters of this kind for the whole body. It is presumed that in such an institution as this there must be a supreme head, and Oleott is his name. The somewhat ambitious name of the society derived from the Greek literally name of the society, derived from the Greek, literally signifies, wise in the things of God. Of course, in the refinement of its exalted fellowship, the democratic vulgarity of voting can never be tolerated. It is easy to see that the head of this heathen institution has no sympathy with the idea of human equality, and no respect for the principles of representative governments. Every line in this Order indicates the assumption of that absolute supremacy which recognizes no limits to enthroned power. Altogether it sounds like the haughty edict of some Asiatic satrap on whose soul

the light of republican institutions never dawned.

Colonel Olcott seems to have a peculiar taste for ancient superstitions, a passion for picturesque situations, and an ambition to be himself the central figure in every tableau. Since he singled his non-contrasted of some ery tableau. Since he finished his pen-portraits of spirits by moonlight at Chittenden, including the beautiful Indian maiden, in her mid-air dance, (whose weight he ascertained by avoirdupoise) we have seen him of-ficiating as a priest of Paganism at the obsequies of a distinguished stranger. Then he appears as master of ceremonies at the cremation of the late Baron de Palm; and again on shipboard scattering the ashes of the noble Baron to the four winds while apostrophizing the elements. All this may, perhaps, furnish a pleasant entertainment for those who have a morbid fancy for

grim and ghastly novelties. But the attempt to graft all this, with many ancient heresies and superstitions of the Middle Ages, on to the rational and scientific Spiritualism of our time, invites severe criticism and unsparing condemnation. This is precisely what the heretics, lunatics, mystagogues and magicians, of the first century did to the simple, natural, and spiritual religion of Jesus. They loaded it down with the miserable trumpery of Paganism. By degrees they buried it beneath a mass of foul rubbish, from which it has not yet been exhumed by the modern schools of Christian theology. If one would discover the truth beneath the masses of moral scoriæ, he must dig for it as for the golden treasures of buried cities. No name can honor such corruption of a great truth, that judgment should either sleep or remain irresolute. It is to be hoped we have witnessed the end of that old Night, wherein foul superstitions were fondly cherished by the people, and mischievous heresies were daily conceived and born of ignorance; but still, unsteady minds drift away from the simple truth, while, here and there, "Black vapors climb aloft, and cloud the day."

S. B. BRITTAN.

2 Van Nest Place, New York. [We have long regarded Mr.Olcott as wholly unworthy of notice or credence. The most charitable conclusion in his case is that, the vagaries, absurd and whimsical beliefs and peculiar actions which mark the last few years of his life, are indications of a diseased brain. From his connection with the New York press he obtained a notoriety among Spiritualists and was taken by some as trustworthy authority; when in fact, all that he ever wrote pertaining to Spiritualism is utter ly worthless unless corroborated. His affirmation of the genuineness of a particular phenomenon is sufficient in itself to throw suspicion on the manifestation, in the minds of well-informed investigators.-ED. JOUR-

Resolutions Adopted by Brooklyn (N. Y.) Spiritualists. in Conference Assembled, March 15, 1879.

Whereas, Since the thorough and complete exposure of the Oakley-James fraud in this city, we have noticed with deep regret and astonishment, the supercilious treatment in influential quarters and by professed Spiritualists, of the Brooklyn Spiritual Conference and its Investigating Committee; and,

Whereas A certain scurrilous and libelous sheet.

WHEREAS, A certain scurrilous and libelous sheet, new to the literature of Spiritualism, and calling itself "Mind and Matter," has since the above-mentioned exposure, persistently and venomously assailed Mr. Wm. R. Tice, a prominent member of the Conference and one of the Investigating Committee, and a gentleman whose spotless integrity and devotion to Spiritualism, constitute him pre-eminently worthy of respect, esteem

and honor, and.
WHEREAS, We desire and are determined that the Spiritualists of this country shall unmistakably and thoroughly understand our position in this whole matter, therefore be it.

Resolved. That we, the members of the Brooklyn Spiritual Conference, in conference assembled, do hereby unanimously place ourselves on record, as utterly condemning and unqualifiedly denouncing the Oakley-James fraud, and the above-mentioned libelous sheet, edited and published in its interest; and as standing by our committee, to whom all are most deeply in-debted for bringing to the light, one of the most dis-graceful frauds in the annals of Modern Spiritualism. Resolved, That to Mr. Wm. R. Tice, more especially, we tender our most sincere and heart-felt thanks, in that, by his recent visit to Philadelphia, and attendance while there upon one of the Oakley-James's scances, he so successfully and entirely made doubly manifest the real estrator of said scances. manifest the real character of said seances, thus rendering transcendent service to the cause of Modern Spiritualism.

Resolved, That our acknowledgments are due and

hereby most gratefully tendered to the RELIGIO-PHIL-OSOPHICAL JOURNAL, for its manly and magnificent attitude towards the Spiritualists of Brooklyn, for its fearless denunciation of fraud, and its grand aim to get at "the truth, the whole truth, and nothing but the truth," concerning all alleged spiritual phenomena.

Resolved, That a copy of these resolutions be sent to the Religio-Philosophical Journal, Banner of Light, Olive Branch, and Spiritual Offering. S. B. Nichols, Chairman.

J. L. MARTIN, Sec'y.

Ethics of Spiritualism.

The Ethics of Spiritualism, a system of moral philosophy, by Hudson Tuttle, founded on evolution and the continuity of man's existence beyond the grave. The book considers man in all his relations, present and future, as well as traces his past. It devotes attention to the individual, the family, society, the government, and the inter-relation of all. For sale at the office of the Religio-Philosophical Publishing House, Chicago.—New North-West.

The Watseka Wonder.

We have received from the Religio-Philosophical Publishing House of Chicago a pamphlet with the above title. "A startling and instructive psychological study and well authenticated instance of angelic visitations." It is a pamphlet that will be eagerly read by those interested in the subject of Spiritualism. As it is not in the province of secular journalism to discuss theologic or religious questions, we refrain from a lengthened notice of this work. It can be obtained by sending 15 cents to the publishers.—Dallas Itemizer.

Woman and the Household.

BY HESTER . M. POOLE. INo. 151 East 51st street, New York City.]

The most wonderful revolution of the century has been accomplished without blood-No industry is paralyzed; no wrong committed. The standing army who have battled without bullet or powder, comprise the noblest and best men and women of all countries. They have swept the western continent, from the snows of Russia to the British Isles, and crossing the ocean, have marched from Maine to California.-This revolution has opened the doors of universities and colleges, which were built and endowed for one-half the human race, and now the gentle tread of woman echoes beside the stronger footsteps of her brother. Let us rejoice, for the signs of the ' point to still greater triumphs, when the power of an enlightened and spiritual wo-

manhood shall be brought to bear upon the plagne-spots which corrupt society, and shall probe them to their depths. Experience and tuition both demonstrate that man alone can never redeem the world from the vice and misery which shadows the fairest pictures of human life.

In the year 1874, Harvard College began a series of examinations of girl students, first in Cambridge, and afterward in New York, Philadelphia and Cincinnati. The candidates were of the same grade of acquirements as the Freshman class, and re-ceived a certificate to that effect. It did not matter from whom they received tuition, so it was sufficiently thorough. During the four intervening years, less than a hundred students availed themselves of the offer, but more than half of these did so in the last year. Now, a large number of the Professors of Cambridge agree to instruct young women in the same curriculum which young men pursue, but in separate classes. A committee of ladies will, for the present, procure lodgings for the new students, and exercise general supervision, and already they are looking toward the raising of funds for a

It is gratifying to know that this movament was begun by the wives and daughters of the Professors, and they form the board of Managers. Some of them wish their own daughters to have this opportunity for edution, and believe in equal privileges for both sexes. Col. Higginson, who has spoken such brave and noble words on this subject, says, in the Woman's Journal: "I have been permitted to examine many of the letters received from the professors of the university in regard to the proposed instruction.-Nearly forty have been consulted, and it is a most encouraging fact that not one antagonistic or ungracious answer has been received. The great majority express entire willingness to give instruction a few even offering it gratuitously, though this is not encouraged by the committee; while those unable to cooperate generally express regret and decline from pressure of other duties. In one or two departments, as chemistry there would be special expenses incurred and here the professors demur for this reason only, but with the expressed hope that this obstacle may be removed. It would have seemed scarcely within the bounds of hope that these gentlemen, heretofore regarded as conservative, should enter with such unanimous kindliness and such general interest, on what is practically, the collegiate instruction of women at Cambridge. An enterprise so undertaken needs only spewments of money to make it highly successful; and there is no doubt in the minds of those concerned, that these endowments will be forthcoming, when the need of them is assured."

We have evidence of the great stride which has been made toward equal justice for men and women, by the manner in which this mnovation has been received by the public. The press of New York, which ten years ago would have ridiculed the possibility of such an opening for women, now treat the subject with cordiality. So the logic of events goes forward. As liberality and tol-eration in religious thought is increasing, so is it in regard to education. But after all, these advantages only furnish us with the tools. An enlightened and trained rea-son must be united with the spiritual nature, before the world can be regenerated. Intellectual quickening alone, will make cold, selfish, grasping men and women; the spiritual alone will produce bigots and fanatics; united they blossom into the perfect human being, strong, wise, true and tender. Wise in detecting the causes of evil; strong in the power to eradicate them; true to the Divine Law which governs the best conditions and relations, and tendering helpfulness and healing.

NEW YORK CITY ITEMS.

A bill has passed the State Senate, to establish a Reformatory Prison for Women. It is to be planned and officered by women, and the movement was made by Mrs. Josephine S. Russell.

Mrs. Frances D. Gage, so long and well known as the promoter of all good works, and who became an invalid by paralysis in consequence of overwork in the sanitary commission, has, until recently, been an honored member of her daughter's family in this city. She is now in Vineland, New Jersey, whence she is able to write occasional letters with all her old-time vigor, and to take an interest in reform movements gen-

The annual election of the officers of Sorosis, took place early in March; sixty-nine members were present. Mrs. J. C. Croly was re-elected President. The Vice President. dents were Mrs. Morse, Mrs. Gray, Mrs. Marvin and Mrs. Coleman; Executive Commit-tee, A. French, M. D., Mrs. Hoffman, Miss Powers, Miss Thomas, Mrs. Ravenhill; Corresponding Secretary, Mrs. Helmuth; Recording Secretary, Mrs. Newton; Chairmen of Standing Committees—Literature, Mrs. Poole—Art, Miss Burt—Music, Mrs. Winterburn—Drama, Mrs. Diehl—Philanthropy, Mrs. Herman-Science, A. Hastings, M D. – Journalism, Mrs. Cooke – Business Wo men, Mrs. Vandenhoff. The anniversary dinner takes place at Delmonico's on the

A pleasant and successful reception of the Manhattan Woman Suffrage Club, occurred on the evening of the 10th inst., at the residence of Mrs. J. D. F. Hull, at which over one hundred and fifty guests were present Mrs. R. A. Morse presided, and excellent brief addresses were given by Mrs. Sara A. Spencer, of Washington, D. C., and Mrs. Kate N. Doggett, of Chicago; Mrs. Cynthia Leonard, of the same city; Mrs. Clara Neyman, and others. Mrs. Spencer and Mrs. Doggett answered questions and objections, either written or oral, with clearness and fluency, and many good things were evolved. Ex-Gov. Lee, of Wyoming, was present, also Dr. Lozier, Dr. Weisse, author of the "Origin of Language," and numerous other advocates of equal rights and opportunities.

The Children's Aid Society have recently sent West thirty-four children, and six destitute families, seventy-six in all, to homes provided for them by the agent of that Society. This noble deed was done by means of a stranger from N.E., who gave \$1,000 for the purpose of helping these poor people to help themselves. The children were comfortably clothed by the same generosity, and each was anxious to go where he "could make a man of himself." They were selec-ted for their good moral characters, from a large number of applicants. A committee of citizens of Fort Scott, Kansas, will take them in charge upon their arrival there, and the farmers of the vicinity will select from among them those whom they wish to employ. Constant intercourse is kept up between them and the Society, and their career will be watched with interest. A very large proportion of those sent out to the West and South, become contented, useful, industrious men. The broad farming lands of the country peed them, and the slums of

the city can well spare them.

The first Quarterly Conference of the Directors of the "Association for the Advancement of Women," of the current year, took place in this city on the 12th inst. The President, Mrs. Kate N. Doggett, in the chair. Twenty-one members were present from nearly as many States. The meeting occurred at Delmonico's, and the ladies were guests of Sorosis then, and at different homes during their stay in the city. The Conference decided to hold the next Congress at Madison, Wisconsin, on the 8th, 9th and 10th of October next, at the instance of a cordial invitation from the women of that beauti-

CORRESPONDENCE.

One of the first and ablest lecturers upon the reform and Spiritual platform, writes thus from Paris: "I was much impressed by the death of Dr. Hallock. The first lec-tures which I gave in New York, were at-tended by all that old first class of Spiritualists, and I received from them such a cordial welcome, that I love them dearly still. even though I have seldom seen them for years; Dr. Gray, Dr. Warner, Dr. Brittan, Mr. Partridge, Prof. Mapes, and Generals and Statesmen, men who were worth having for friends. Dr. Hallock was as kind as a father to me, and I was glad of kindness, for l was young, bashful, and not twenty years old. But I am glad be died in battle, that no misérable failing of brain and spirit came to make this life deplorable, before he went I want to jump into eternity, and therefore ask rapid transit for my friends. He was true to his own soul, and ready to stand for his truth-a really great man in his depart-

The following is from an Eastern correspondent: " We hear of a medium in Brook yn, who produces the paraffine moulds with the paraffine and the pail of water locked in a wooden box, and the padlock sealed, and whose name is Anderson. I wish you could investigate this paraffine mould business. I hope it is genuine, and think it is possible. I desire all these phenomena to be true, and to be proved beyond a doubt. We have got to have a different set of mediums arise. I opine, from that we usually show, before many of these things can be proved; a set that are genuine in themselves, are as much interested in the truth of the phenomena, as if their bread and butter did not depend upon it, and who desire to know if the spirits are deceiving them, or causing them to de-ceive others. When mediums and honest investigators meet on such a platform, if any discrepancies are noticed in the manifestations, both parties will be equally anxious to go on examining, and thereby arrive at the truth of the matter. It seems to me that the mother country is developing some such, and that investigators there and on the continent are waking up thoroughly to this view of the question."

. GENERAL NOTES.

Mrs. Emma Tuttle, of Berlin Heights, whose beautiful poems have long been loved by all readers of spiritualistic literature, has given, the past winter, a series of evening entertainments throughout Ohio. with great success. The press everywhere have been unanimous in praise of her tragic and comic powers, alike. She has much reserved power, and might make a distingushed mark were she to devote herself to the histrionic profession. But, like a true women, the loved ones at home constitute the audience before which she most dearly likes to perform her part in life. Her star pieces are Lewis' "Maniac," Tennyson's "Bugie Song," "Macauley's Lays," and the inimitably witty "Josiah Allen's Wife." It is seldom that two such loval, earnest and superior people are found united, as Hudson and Emma Tuttle, but the "world will

be the better for it." The only daughter of Mr. Patten, M. P. of Rochdale, England, was recently admit-ted into the Roman Catholic church by Cardinal Manning. She began a series of ascet-ic penances, and abandoned social life altogether. Soon after she visited Rome with her parents; she hardly spoke, but spent her time in fasting and devotion. Her health broke down, and she lay at the point of death. Fortunately her physician found the cause of her illness, and let the higher 'dignitaries of the church know of the state of the case. They rebuked the young lady for her self-will, and under different regi men she is regaining health. The Pope is alive to the danger of permitting converts to lose their lives by such unwisdom, and has given his representatives his decision upon such cases. All which goes to prove that superstitious belief in winning heaven through mortification and penance, still has a strong hold on an educated English family, the friend and neighbor of John Bright. The darkness of the Middle Ages is not ye dispelled. It is charged that women are more subject to unreasoning bigotry than men. If that he the case, all the more reason why the unhealthy craunies of their natures should be exposed to the sunlight, aired, and then stored with wholesome sense, and every facility be furnished by which to develop reason. Do we need grat ification for the religious faculties? In the clouds chasing each other over the blue sky, in the flowers of spring, the fruits of summer and snows of winter, there are mysterious laws involved, whose study will awaken awe, admiration, worship even, for the Deille Life which outworks in those wonderful laws, and which it will take an eternity to unfold.

BOOK REVIEWS.

Swedenborg and Channing.

Messrs. Claxton, Remsen & Haffelfinger of Philadelphia, are the publishers of handsome volume, of 288 pages, entitled, "Swedenborg and Channing; showing the many and remarkable agreements in the Beliefs and Teachings of these Writers," by B. F. Barrett. The author and compiler of this interesting work has long been known as a Swedenborgian preacher and

writer. He belongs to the more liberal wing though he differs from Mr. Galbraith, of California, also a Swedenborgian, in en-tertaining views in regard to the eternity of future punishment, more in harmony with those of the old Calvinistic theology than with the doctrine of Canon Farrar, and Universalists generally. For all this, Mr. Barrett is liberal and genial in his general interpretations of the Swedish seer, and as his hell is always a place more congenial than any heaven could be to the sinner, it is not so uncomfortable as might be sup-

The purpose of the present volume is pretty well explained in the title. Passages are quoted from Swedenborg, and following them are given passages from Channing, showing that fundamentally the two great men agree upon all essential points. Some of these are presented under the following heads: Religious Liberty, Reason in Religion Vindicated, The Character of God. The Resurrection, Salvation, Religion Without Asceticism, Estimate of Calvinism, Prayer,

True Religion, etc.
Mr. Barrett thinks that Channing could not have derived any of his beliefs from Swedenborg, inasmuch as Channing never read him with any interest. On this point a friend writes us: "I remember being at Lenox with Channing, shortly before his death. I had conversations with him concerning Swedenborg, in which he criticised the latter's views in regard to the future state of the soul, and thought them fanciful and open to many objections. He regarded his descriptions of spirit-life as unspiritual. Whether Channing held the Cartesian notion of the soul as an unclothed, unsubstantial, amorphous something, the equivalent of nothing, I cannot say. But my impression is that he rejected the notion of spirits preserving the human form, and enjoying surroundings not wholly dis-similar to those they had on earth. I do not recall any objection that he made to the moral teachings of Swedenborg.'

he religious faith of Channing was summed up in these words: "To do the will of our heavenly Father,—to form ourselves after the purest ideal of goodness, which nature, conscience, revelation present as a pattern,—is the great work of earthly existence. This practical use of the Gospel is the only saving faith in Jesus Christ."

From this and many other passages it is evident that Channing was a pure theist; that he regarded salvation not as some mystic, vicarious process, but as an attainment to a true and healthy condition of the soul. "To be saved," he says, "is to be rescued from moral evil, from error and sin, from the diseases of the mind, and to be restored to inward truth, piety and virtue. I know of but one salvation for a sick man, and that is to give him health. So I know but one salvation for a bad man, and that is to make him truly, thoroughly, conscientiously good. Salvation and virtue are but different aspects of the same supreme good.'

Now, the thought suggested to a theistic Spiritualist by Mr. Barrett's excellent book, is simply this: If Swedenborg and Channing agree in the essentials of salvation, as it is evident, from Mr. Barrett's showing, that they do-wherein do they differ on this vital point, from all those persons who believe in God, the moral law, and immortality? Why, then, is not a pure theism, spiritually endowed, availing itself with an eelectic instinct of what is true and essential in all Scriptures, Hebrew, Christian, Brah-minical or Mahometan, sufficient to supply the elements of a saving religion and a pure, scientific morality? To our mind, the question carries its affirmative answer along with it.

"Swedenborg and Chauning," is a volume which will be read with interest by all intelligent Spiritualists, and one, the influence of which cannot fail to be in the highest degree salutary and enlightening.

PHYSICAL PHENOMENA.

Hints to Investigators and Mediums.

1. An honest and consistent medium will in his own interests, desire that the tests of the phenomena shall be so stringent as to preclude suspicion or doubt. He will wish to have such conditions as no mere impostor can submit to.

2. Phenomena occuring in the dark should always be accepted with caution: but there are conditions which even darkness does not vitiate; for instance, where the medium comes, unattended, into a room with which he is unfamiliar, and while his hands and feet are held, musical instruments are intelligently played on and independent hands are felt. But the hands and feet should be grasped before the room is darkened, and, if released for a single moment on any plea whatever, the light should be struck and the conditions again resumed in the light. Never trust to the sense of feeling alone in such

3. To establish extraordinary facts, the proofs must be extraordinary, and this the medium, unless he is either a simpleton or an impostor, will admit and act up to.

4. A medium known to be unscrupulous, mendacious, or tricky, should be trusted only where the phenomenon is of such a character that it would be unreasonable even for the most unbending skeptic to deny its occurrence. For instance, if the investigator is allowed to take his own locked slate, untouched by the medium, and to hold it out in his presence, in broad daylight, and if under these conditions there is produced a written message, especially if it indicate the possession of knowledge only to be obtained by abnormal means, e. g. by clairvoyance, the test is irresistibly strong. This has been repeatedly done.

5. Conditions, however, ought to be so stringent that nothing is left to depend on the assumed good character or respectability of the medium. The phenomena are of a scientific character, and as such cannot be established as authentic by mere opinion but only by actual knowledge. Faith cannot become a factor in the problem. The experiments of Hare, Varley, Crookes, Zoell ner, Barkas, and especially those conducted in London by the Research Committee of the British National Association of Spiritualists, prove that absolute scientific verifies can be arrived at in Spiritualism by patient investigation.

6. Where a medium has been repeatedly tested by all the investigators present, of

course there can be a relaxation of stringent conditions for familiar phenomena, but not for any new ones.

7. It is hard to state generally the absolute test conditions for all eases. We have given two examples for particular phenomena. Investigators must exercise their reason in fixing absolute conditions.

8. Where several investigators are present, it often happens that the responsibility, of scrutinizing closely, is so divided that no one person gives to the medium's movements all the attention required. Each thinks that his neighbor will make up for his own deficiencies, and that in the aggregate there will be certainty. This is a de-Iusive supposition; and so the most successful results (as in the case of the slate-writing phenomenon) are often obtained where only one investigator is present with the medium.

9. Investigators who are jointly investigating, should consult together in advance of the sitting, and each take his particular share in the general scrutiny. Impose such conditions that it shall matter not to you, in a scientific respect, whether the medium is honest or dishonest.

10. When you have had one successful scance, before publishing it to the world as conclusive, try another, and still another, varying the conditions if possible, but not making them less stringent.

11. Distrust the medium who would have you think that he must have his own particular room, because of its "magnetism," for his manifestations. The genuine medium will almost always let you choose your own place for a sitting, provided there are no obvious objections to it. Investigators should carry with them the most harmonious personal conditions possible, and approach the presence of the medium with a feeling of kindly interest. Absolute test conditions should be imposed upon mediums for physical manifestations without subjecting such mediums to physical injury, pain or discomfort.

12. Cut out these hints, submit them to the medium, and learn from him or her what objections, if any, he or she may have to any part of them. Give not too much credence to excuses for modifying strict conditions. Surely if any person is directly interested in having conditions that shall carry conviction to the scientific mind, it is the genuine medium himself.

13. It would be well if every recorded sitting were held (1) in light sufficient for exact observation: (2) without a cabinet or means of concealing the medium from view. Private investigations need not be so fettered: but should not be recorded for the

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CHICAGO, ILL., MARCH 29, 1879.

Prof. Swing on Spiritualism.

In a recent Sabbath discourse, Professor Swing selected as his text the words:

It is the glory of God to conceal a thing, but the ken or of kings is to search out a matter.—Prov. xxv., 2. From this discourse we quote the following paragraph, in which some reference is made to Modern Spiritualism:

At times there rushes in some new shape of litought, some analogy of Butler or some natural theology of Paley, which promises more light, and then comes a Spiritualism—that of Swedenborg—and then that more material kind of later days, which declares an actual exchange of language and sentiment between those who one lived and those who live now; but it is evident that

on e lived and those who live now; but it is evident that after many years of this alleged communion have passed by, full to the brim of experiments, the words of Solomon still remain in the old strength that "it is the will of God to conceal a thing."

Modern Spiritualism, which has made most promises of late years, is found to day laying more plans and devising harder tests, as though not yet perfectly assured that its voices and forms and music might not be all of an earthly nature and origin. Even the best friends of the idea are busy all the while trying to find some confine of the Spirit-world which may not be found also by some neate magician.

one may well wish that Spiritualism might, in its highest form, be true, but from all that it has yet said or done I, for my own part, cannot but turn away feeling that man in his discovery falls far behind nature in her concealment. God has thus far kept some door closed sgainst returning feet. No man has yet thrown back the beits.

Here we are given to understand that Modorn Spiritualism is "a more material kind" of Spiritualism than that taught by Swedenborg; and the reason given for the statement is, that the former "declares an actual exchange of language and sentiment live now."

Is it possible that Professor Swing is not aware that this is precisely what is claimed by Swedenborg? The Queen of Sweden said to him: "Is it true you can converse with the dead?" And his reply was: "Yes." "Is it a science that can be communicated to others?" she asked. "No." "What is it then?" "A gift of the Lord." The fact is notorious that Swedenborg claimed the exact thing, which Prof. Swing sets down as a peculiarity of Modern Spiritualism. (See White's Life of Swedenborg passim.)

But a higher than Swedenborg manifested the same "gift." John the Revelator, declares that he conversed with an angel, who, when John fell down to worship before his feet, said to him: "See thou do it not; for I am thy fellow-servant, and of thy brethren the prophets." In this "exchange of language and sentiment," the angel gives us most distinctly to understand, that he is an ex-human being, and that he is exchanging "language and sentiment" with an individual still alive in the flesh.

Will Prof. Swing, with his admirable powers of acute analysis, please explain to us how it is that what is expressly taught in the New Testament, and in the writings of Swedenborg, is any less "material" than the same fact revealed in the phenomena of Modern Spiritualism? Does the Rev. Professor reject the testimony of John the Revelator as to the appearance and conversation of a human spirit or angel? No Then why give a bad name to the same fact when attested by Spiritualists? Why stigmatize it as "material"

But the Professor tells his heavers that our attempts to rule out fraudulent imitations of genuine phenomena, is an evidence that we are not yet perfectly assured that "the voices and forms and music might not be all of an earthly nature and origin."

This is very much as if one should say that the passage of laws against counterfeiting is a proof that legislators disbelieve in genuine money. We repudiate utterly and distinctly the intimation that the frauds practiced in counterfeiting spiritual phenomena, affect one jot or tittle the "perfect assurance" of the confirmed Spiritualist. The very temptation to fraud springs from the presumption that there is a basis of genuine phenomena which can be simitlated, and, through their fixed belief, in which persons not disposed to think too meanly of human nature, may be deceived by base impostors. In making war upon all sham interlopers into the ranks of mediumship, we but manifest our convictions that Spiritualism is the grand truth of the age, and that all who would profane it by their mountebank imitations of phenomena deserve to be dealt with like any other

cheste.

some door closed against returning feet. No man has yet thrown back the bolts."

What? No man? But the Professor contradicts himself by his own words, a paragraph further on, where he says:

If there be one mountain top from which the living human race cas come nearest to gatting a glimpse of a better world, the New Testament is that high table land, highest above earth's smoke and cloud. Although saints have doubted even there, yet on that height the sky seems nearer. There voices are heard which seem above earth. Persons to and fro who, above all who lived be-fore them and above all who have lived since, seem en-titled to severomething about the origin and duty and filed to say something about the origin and duty and final destiny of the soul. They are plain men who tell us simply what they saw and heard, and in the centre of this group stands they whom all tross around Him knew as one who had come dath from the grave.

If it be true, indeed, that "No man has vet thrown back the bolts," what does our Professor mean by this attempt to make us believe that Christ did it? Will he try to explain away his inconsistency by telling us that Christ was not a man? That theory will hardly pass current in these days, and is opposed to the Professor's past teachings. Besides, there are many other facts related In the Bible, conveying the impression that other departed human beings had "drawn the bolts," and re-appeared on earth. Three angels in the human form come to Abraham. Spirit voices are heard, (Gen. ii, 16; iii, 9; iv. 6.) Angels of the Lord met Jacob on his return from Padanaram; also, at Peniel, an angel met and wrestled with Jacob. An angel appeared to Hagar, and two to Lot; one talked with Zachariah, (probably using "language and sentiment"); one appeared to the two Marys at the sepulchre; one opened the door of Peter's prison; two were seen by Jesus, Peter, James and John. Indeed, the Bible is crowded with narrations wholly at variance with Mr. Swing's assertion. Are we to understand that he repudiates all such as fabulous? So does not the modern Spirit ualist. And Mr. Swing is not one of those accommodating theologians who will maintain that phenomena that were common nineteen hundred years ago, are not possible now. He is too honest a thinker for that.

We agree with Mr. Swing, that nature is often reticent and uncommunicative. But what has not been done by the persistent thought and courageous effort of man: What stupendous discoveries, verging almost on the spiritual, the present generation has witnessed! See how science goes on, spiritualizing matters, and reducing the wonderful complex to a still more wonderful simplicity.

What reason have we to suppose that the great and most significant spiritual facts, presented in Modern Spiritualism, will not be co-ordinated, and colligated into principles and laws, till from them shall spring the science par excellence-the science to which all other sciences shall be found tribu-

"One may well wish," says Mr. Swing, "that Spiritualism might, in its highest form, be true." Would it not be as wise to between those who once lived and those who | say that life only "in its highest form," ought to exist? The Infinite one would then be alone, and there would be no finite intelligences. Spiritualism "in its highest form" can be predicated only of Deity itself. We must accept Spiritualism in all its forms, as co-extensive with the universe, visible and invisible, and with all its contents, good, bad and indifferent. Spiritualism is true because we all live and move, and have our being through the inflowing of that Infinite life with which the universe is palpitating, and which is a spiritual efflux ever going forth from the Infinite Spirit for the sustentation of his creation. Spiritualism is true because there are ten thousand daily recurring facts which verify it to our experience and to our reason.

There is one passage in Mr. Swing's remarks, which is wholly unintelligible to us, in its reference to Spiritualism; it is the following:

Even the best friends of the idea are busy all the while trying to find some confine of the Spirit-world, which may not be found also by some acute magician.

If any one will explain what this means, and in what sense it is applicable to the "best friends" of Spiritualism, we shall be much obliged. It is a knot that we have tried in vain to unloose. Does Mr. Swing himself understand what it means? Or has he not been reported aright?

That every veil between us and the future is lifted by the revelations of Spiritualism, no rational student of the phenomena will assert. Nature yields up her secrets, fragment by fragment, only just so fast as we can receive them, and assimilate the truth which they involve. Spiritualism, like every other great fact of nature, is full of what to our short-sightedness seems obscure, contradictory, baffling, and as Mr. Swing would express it. "undignified." It does not close for us the volume of creation, and say,-"There, you have got the whole of it!" It but introduces us to the A B C of spiritual knowledge; it leaves us still in the rudiments.

Behind the dark and thick-enfolding clouds that have obscured the destiny of man, it sheds illuminating rays that promise the dawn of a science that shall make immortality a certainty in the heart and mind of humanity and educate coming generations in that full conviction. One grand truth at least has modern Spiritualism extorted from this reticent, this dumb and brutal Nature, which so hems us in with mysteries; the truth namely, that the heart's premonitions, that the intuitions and previsions of saints, seers, mediums, and little children, in all times and among all races of men, were not founded in delusion and fantasy, but really presignified the veritable, objective fact that our departed loved ones still live and think-still cherish their pure affections—still preserve their individuality—and await a joyful reunion in

Prof. Swing says: "God has thus far kept | a state of existence freed from many of the limitations and obstructions of this; where we shall breathe "a purer ether, a diviner air," and draw nearer and ever nearer to the possibilities of the Supreme Good and Wisdom and Love. It is the grandeur of modern Spiritualism, that through its agency "the bolt" has indeed been drawn so far as to impress upon us this sublime assur-

Spiritiualists Not Interested in Orthodox Sermons.

An esteemed clergyman remarked some time since, in a letter to the Journal, that he had observed that when members of his congregation became interested in Spiritualism, they did not seem to care to hear him preach. It was an honest confession, made evidently with a desire to learn the reason for such strange indifference. And it is more than likely that the students of spiritual phenomena themselves have often wondered why their interest in church services should diminish just in the degree that they made progress in their investigations. But why should pulpit or pew wonder at the inevitable result? The subject

admits of easy solution. 1. The pulpit-simply asserts; it does not prove. Under its teachings life remains a mystery. We are told that we must believe, and no evidence whatever is given to support our faith. The first series of little raps, giving answers to mental questions; in the silence of the night possibly, when one is alone, are as the dawn of a new day to the soul. Here is something real, tangible; a crevice is opened and the light is admitted from its primal source; a fountain is discovered; it is an era in a life. From this moment all existing books of theology and all religious teachers, are, to say the least, of secondary importance.

2. The loss of interest in these things is cecasioned not only by the startling character of the discovery made, but by the completeness of what may be termed a new theology. As one gets into the light, and drinks from the fountain, all the painful mysteries of life are solved. Men are all brothers; good and bad; God is father; life has no break at the grave; the to-morrow of death is as to day so far as character goes. and happiness depends on character here and hereafter; we are parts of a great system which brings good out of seeming evil. and all things tend toward ultimate perfection. So the spirits teach, and so we believe. Then there is constant freshness of thought, and increasing broadness of view. The theology of to-day becomes childish, weak, and of course distasteful.

Now, if we can drink at the fountain, why long for water that left its source thousands of years ago? Why not drink and be satisfied? However much of a sense of solitariness in the first coming out and breaking away from church associations, is soon followed by compensations that more than compensate. If one has been of a devout and contemplative character, he soon experiences sensations that are a sort of realization of former hopes. The great army of the dead are now alive. His dead are alive; and more, they are entities, almost palpably near about him. He lives in a new world. All that the church could do with its promises and its threatenings to incite him to uprightness of life, is not to be compared to the potent influences that now exercise their power over him.

The Spiritualist leaves the church and its teachers, because he has found a "more excellent way."

Spirltualism in the Oregon Supreme Court.

We have received fom G. W. Lawson, Esq. of Salem, Oregon, the respondent's argument in a will case, where an attempt has been made to set aside the will of Elizabeth J. Green wood, on the ground of insanity, which the plaintiffs have attempted to prove by showing that she was a believer in Spiritualism. On the subject, "Of Insane Delusions -Spiritualism," the brief takes the history of Modern Spiritualism, traces its footsteps in the Methodist and Catholic churches, refers to "who consult spirits," gives the long, classified list quoted by Mr. W. E. Coleman in his Philadelphia lecture, shows that "Spiritualism is believed in by a large class, and may be as true or as false as any other belief. At all events, it is all the religion that many of our citizens possess. The Constitution forbids any religious test." Mr. Lawson says: "They (Spiritualists) claim the right to make wills and to receive devices just as freely, and upon the same rulings of the court as Methodists, Catholics, or mere infidels or any other man; and they seek a definite ruling of this court upon full bench, upon this, to them, most important right To them it is a question of rights of property and estate." He also says, * * * * Because this new and highest court which the state can ever have is just now entering upon its record, and making its reports, and it is both proper and desirable that the status of Spiritualism should be definitely established."

LIBERALISM AND LIBERTINISM.—In another column we republish an able editorial from The Index. The issue here so clearly shown between liberalism and libertinism. is worthy of attention by Spiritualists. To large numbers of good people, libertinism is not only synonymous with liberalism, but with Spiritualism. The cloud is now lifting. Whatever cause there may have been in the past few years, for the charge of libertinism in the ranks of Spiritualism, it is now passing away. Let us hasten the day when the thin mist which now obscures, in some places, the Sun of Purity, may be dissipated.

Taking it all Back.

Some months since the Rev. Alfred Wheeler, D. D., editor of the Pittsburgh Christian Advocate, in a long editorial, freed his mind on the subject of Spiritualism. He denounced it as a humbug and a fraud, in the most approved clerical style; nor was he sparing in his use of adjectives. But on the 6th of February, when Mr. Wheeler opened his mouth on "A Discovery in Science," he put his foot down through the middle of his article on Spiritualism. In the latter instance he comments on the alleged discoveries of Mr. Lockyer, which if true, are to revolutionize science. Hear him: He says, "The science of the day is about the most contradictory thing with which men have to deal at the present time. It is absolute knowledge, and yet much of it fails to last over night."

And then this good man, who but yesterday was engaged in laying out Spiritualism colder than a wedge, proceeds to quote what Mr. Nichols, of the Boston Journal of Chemistry had said regarding Mr. Lockyer's discoveries, which was as follows:

"He is now to take his first lesson in abuse, for no man, however high his position, can in this age startle the scientific world with new views—views leading towards a revolution in accepted theories and principles—without bringing down upon his head an avalanche of ridicule, misrepresentation, and abuse—the respected and trusted Lockyer must now take his turn. Crookes, Wallace and Var-ley have within a few years past tasted the cup of bitterness, and have learned the lessons which were taught to Galileo centuries ago. Science cherishes as bitter a spirit of envy and persecution as the ology, and its controversies are as severe and un-

And the editor of the Advocate immediately adds, "Pretty bravely said for a scientific journal, but no more bravely than tru-

Very good Mr. Wheeler, and so you approve the courage of Messrs. Wallace, Crookes and Varley when they publicly testified to the truth of the phenomana called Spiritual, for this is precisely what Mr. Nichols was talking about. And you don't really believe what you wrote about the fraud and humbuggery of Spiritualism, and if you justify those great men in believing what they saw clearly demonstrated, and praise them for their courage in publicly declaring their belief, then of course you are equally just and generous toward other men who bravely follow their logic regardless of where it leads, even though it be to Spiritualism.

We are glad to see a great religious newspaper correcting its testimony on this subiect. Mr. Wheeler is, without doubt, the ablest among all the editors of the Methodist Advocates. Now that he comes out so fairly and squarely in defence of Messrs. Wallace Crookes and Varley, we freely forgive the naughty words he uttered on a former occasion. To change a word in his own sentence we may say: "Pretty bravely said for a religious journal but no more bravely than truly."

Dr. Watson's Work.

Dr. Samuel Watson, of Memphis, Tenn. has been for years doing a work for which he had been particularly qualified by labors of over a quarter of a century in the ministry of the Methodist church, and as the editor of the Southern Christian Advocate. His "Clock Struck One," coming from one so well known and so well beloved, touched a popular chord among the ministers and members of the church, as well as among the Spiritualists, and his "Clock Struck Three" carries the banner of Spiritualism straight to the citadel of orthodoxy. For some three years he published a spiritual magazine from a Christian stand-point, and has given lectures in various parts of the United States, showing the relativity of ancient and modern Spiritualism, and the intimate correspondence of the enlightened Spiritualism of the present with the teachings of Jesus of Nazareth. His fearlessness, boldness and bravery in defending what to him is truth, is told in the following: When preparing to issue "The Clock Struck One," he called upon the late Prof. Wells, of New York, to get him to publish it, when the Professor exclaimed with astonishment, "You a Methodist preacher and going to publish a book on Spiritualism?" Mr. Watson replied, "Yes, I am." "Well," said Prof. Wells, "you must be a brave

Few can comprehend the full import of this unless they have passed through a similar ordeal. Mr. Watson is now writing another work which is calculated to reach the great mass of orthodox believers, and to prepare their minds for the liberalizing and elevating influences of spiritual truth, and his friends on the other side have promised that he should remain on this side of the river to see the fruition of his hope in the eccomplishment of his work.

We have been credibly informed that some

seven years ago, a lady while in a circle in Maine, became influenced to such a degree that she was supposed to be dying, and two physicians were sent for. In her agony, before their arrival, she called for the former family physician who had been in spirit-life about a year, who came, telling her instead of calling upon him she should have called upon the Lord. Finally this physician gained control over the dark influences surround. ing her, and controlled her organism; not only preventing her taking hydro-chloral, but also giving prophetic information through her lips, announcing the near death of two children, which literally occurred. While in this condition, she also stated that the Lord appeared to her and showed her a beautiful city as her future home, but telling her she must wait five years before she could enter it. Our informant has lately

received a letter from Maine, stating that her spirit suddenly took leave of its body, by an apoplectic attack in 1877.

On what ground can our skeptical friends account for the fulfillment of these predictions?

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

Hon. Nelson Cross, of New York City. cheered our office with his genial presence last week.

We would again call the attention of our

readers to the notice of "State Mass Meeting" at Cleveland, Obio. When funds are wanted for church purposes, the winning card is an expose, or a

lecture by a Rev. Ignoramus against Spirit-A. J. Fishback has lately been lecturing with great success, at Plainwell and Vicksburg, Mich., and also at South Bend and

Elkhart, Indiana. Next Sunday the Chicago Lyceum and the First Society of Spiritualists will combine

their exercises, and a pleasant and instructive time is anticipated. Prof. Denton's lectures in Boston were a

grand success. He has so many calls for lectures now that he does not know as he shall be able to go to Australia the coming

We fully agree with J. J. Morse, in the last number of Spiritual Notes, that unless well-informed and capable opponents be secured, little is gained by debates on Spiritualism. He also well observes: "We want more of the higher life in our midst."

D. D. Home says, "I consider 'Hints to Mediums' worthy of special notice, and am in hopes they will be adopted by all my brother and sister mediums. Let it be proved beyond a doubt that we are neither self-deceived or seeking to deceive others."

We have received B. F. Underwood's two latest publications, entitled respectively,-What Liberalism offers in the place of Christianity:" and "Modern Scientific Materialism: Its Meaning and Tendency." They are written in his best vein.

Dr. J. B. Campbell informs us that the People's Lyceum meets in Murdock's Hall, 195 West Fifth street, Cincinnati, O., every Sunday at 3 P. M. Free seats and free discussion. Its officers are, J. B. Campbell, Pres't.; Alexander Longley, Vice-Pres't.; J. H. Emy, Sec'y; T. H. Sawyer, Treasurer.

Rev. Jasper L. Douthit, Pastor of the First Congregational (Unitarian) Church of Shelbyville, Ills., has published "A Plea for Religious Honesty," entitled, The Creeds, or Christ; Which do You Believe? He makes copious quotations from different orthodox authorities with Liberal comments.

We have received from W. R. Clifford two finely executed photographs of Paul Castor, the healer. In one of them he is presented in an alcove or arch formed of the trophies of his healing power in the shape of crutches, canes, and mechanical supports left by those he has healed.

* * * "The ungrateful task of exposure, which must needs come before amelioration; but which always brings disfavor on those who undertake it, requires a truer kind of patriotism, and a higher quality of courage, than even fighting in the field for one's country and one's flag."-Belgravia Magazine, London.

In reviewing a book, an editor should act as the servant of his readers rather than in the interest of the publisher or author. Some of our friends whose books have been honestly criticised in the Journal, must in time thank us therefor. If a buyer procures a worthless or poor book on our recommend, we are morally responsible to him for the loss of money.

To those of our subscribers who have written us complaining of the stuff J. M. Roberts is sending them, we would say, be patient as you can with the old man. Having, as report says, surreptitiously come into possession of one of our old mail lists, he is bound to get satisfaction out of it; it pleases him and don't injure us, so we take it complacently.

THE ANGELIC THEORY is the title of an article on our sixth page, by an old Spiritualist. The subject needs to be repeatedly brought to the attention of investigators and superstitious Spiritualists. Few, if any of our regular readers need to have the dangers our contributor suggests pointed out to them, but there are thousands less well informed, whose eyes need opening.

Dr. C. P. Sanford says he has just finished a course of twelve lectures in the vicinity of Wellsville, Kansas, to crowded houses. During the time, he gave, in the public audiences and at private seances, fifty-five plainly identified tests of spirit presence, by descriptions given in a similar manner to those of E. V. Wilson. He also gave quite a large number that were almost but not positively identified. He is engaged for every evening and Sunday for sometime to come. His address is Minneapolis, Kansas.

Hon. Amos H. Mylin, member of the Pennsylvania Senate, has our thanks for a copy of the Legislative Directory. The receipt of this book carries us back in memory to 1858, when the present Pennsylvania Senator was a classmate of ours at Andover, Mass. From the top of some granite boulder, or stone wall, Mylin would spread his eagle, and soar aloft into ethereal space, brilliant scintillations of wit and streaks of sound German sense marking his flight. He was a general favorite with his class, and all hoped to be able to vote for him at some future day.

Bishop's Brood.

Another fraud presented itself in this city at a hall on Cottage Grove ave., March 20th, which came near proving disastrous to the performers of tricks. The precious trio who exhibited there, were advertised as Dr. Charles Miller, assisted by J. G. Monroe and Emma Stowe, "two of the most noted mediums in the world." The Times says the same party exhibited in Oakland church January 31st, under the name of J. M. Goodwin. The names presented on a similar bill for Saenger Hall, Quincy, Ill., March 23rd, was Dr. J. Foster, assisted by J. Nelson Jefferson and Emma Stuart, while a party with similar announcement exhibited in New Orleans, La., Sunday evening, March 16th, under the management of Miss Mande Mansfield.

In Chicago an attempt to mystify the audience and increase their awe-stricken wonder, resulted in a rush to the stage and an effort on the part of the duped audience to recover their squandered quarters. "The treasurer had left with the money," and to escape the angry audience, the actors in the little drama also left in light robes by crawling through a window.

How long will the public be gulled by such precious swindlers? How long runafter such advertising mountebanks, who promise to "have and to hold" the whole Spirit-world at their beck, and to present them in halls to gaping crowds to order? It is high time for the people to exercise good common sense, and know that those who advertise with such pompous pretensions are only doing it to dupe and defraud, and no notice should be paid to their flaring band-bills.

In Chicago the public journals signally failed to state that this show had no connection with Spiritualism, but was simply a thin disgulse to deceive and draw in the people; while the New Orleans press considerately made the following statement: "It is just to the large and respectable association of Spiri valists in New Orleans to say that they refused o give the performance their countenance or support, being generally understood from the borinning teat was a delusion and a hoax."

In all cases where such frauds are advertised, it would be well for the Spiritualists to view it in the light in which it was presented by the secretary of the New Orleans Association of Spiritualists, our old friend Ansel Edwards, who warned the public through the daily papers that the concern was a swindle.

The Brooklyn Conference.

This society comprises the active Spiritualists of that city; it is an honest, able and working organization. The presiding officer, Mr. S. B. Nichols, is an old Spiritualist, and like the Messrs. Tice and others who are members, is well known in both Brooklyn and New York as an honest, reputable citizen, and an intelligent observer of whatever comes under his notice.

The valuable service rendered the cause of Spiritualism by this Conference in its firm and straightforward course in the investigation of the phenomena, is beyond praise. The Conference's cordial indorsement of Mr. Tice's course in hunting down the Oakley-James fraud, and its plain, clear-cut resolutions denouncing the course of others (a portion only of whom are named) who endeavored to shield the villains, will convince both Spiritualists and non-Spiritualists that the morale of Spiritualism is most hopeful and growing rapidly towards an unobjectionable standard.

The strong indorsement and commendation of the Religio-Philosophical Jour-NAL will strike our readers as well merited. Our sincere regret is that our able cotemporary, "the oldest spiritual paper on earth," was so unfortunate as to have pursued a course which obliged the Brooklyn Conference to refrain from any commendation of its course.

Yet the long established policy of our harmonious cotemporary obliges it to oppose scientific investigation and all means for accurate observation of the phenomena, and still further, to stand between the miserable tricksters and an outraged public, In the recent pressure our elder brother got badly squeezed, and has our commiseration.

Giles B. Stebbins speaks at Hastings, Mich. igan, March 31st and April 1st-Monday and Tuesday-at LeRoy, Thursday evening, April 3rd.

OVER TWO THOUSAND debtors to the estate of Mr. S. S. Jones have failed to respond to the last notice sent them. We can assure them that they will have an opportunity to do so in a less pleasant way ere long. The editor of this paper has stood between them and the law until he deems his duty nearly ended in that direction.

"HINTS TO INVESTIGATORS AND MEDI-UMS."-On the third page we again print the list of suggestions applicable in the investigation of physical phenomena. These "Hints," for they are offered simply as such, have been approved by a majority of representative Spiritualists and mediums. among whom we at this moment recall the following names: Prof. Wm. Denton, Epes Sargent, Samuel Watson, W. E. Coleman, Giles B. Stebbins, Dr. N. B. Wolfe, A. J. Davis, Mrs. E. L. Saxon, Hudson Tuttle, W. Stainton-Moses, of London: Lyman C. Howe, Mrs. Maud Lord-Mitchell, Mrs. R. C. Simpson. Dr. D. P. Kayner, Prof. Milton Allen, Mrs. O. A. Bishop, Mrs. H. H. Crocker. Mrs. Kate Blade, E. V. Wilson, D. D. Home, A. A. Wheelock, Mrs. L. Howard, Mrs. Maria M. King. The last fifteen mentioned are themselves among the most highly developed mediums.

THE RESOLUTIONS of the Brooklyn Conference, published on the second page, should be carefully read and pondered. They are the deliberate verdict of a most able and unbiased body of Spiritualists. Such a verdict the JOURNAL will always. have from any respectable, intelligent jury.

Speaking of the exposure of the fraud James, in the Religio-Philosophical JCURNAL, Spiritual Notes, most admirably says: "The worst of the story is, that though the detection seems to have been made by good reliable Spiritualists, they have come in for a large share of abuse for their pains. It is a lamentable fact that, in the eyes of some people, it is a smaller crime to swindle than it is to unmask a cheat."

Rev. A. J. Fishback, a prominent lecturer writes: "I have just read the last number of your paper with great satisfaction and profit. The course you are pursuing to advance our cause meets my views fully. You are saying and doing just what I think ought to be said and done to bring Spiritualism prominently hefore the world as the science of life. Go ahead."

CLARA LOUISE KELLOGG, with some of her friends, had the pleasure, while here last week, of witnessing the spirit phenomena of independent slate-writing and the introduction of natural flowers, as manifested in the presence of Mrs. R. C. Simpson. The seance was arranged for by Mr. Caufmann of the opera troupe, and took place at the Grand Pacific Hotel. We understand from some of those present that the manifestations were highly satisfactory.

Mrs. Simpson, while attending a dinnerparty at the residence of Mr. F. E. Morse, of the Michigan Southern Railroad, in company with Mr. and Mrs. Amos T. Hall, and others, kindly consented to give the company an exhibition of spirit power. Although the medium was very tired, having been giving sittings from 9 a. m. to 5:30 P. m. the trial is said to have been a complete success, beautiful fresh flowers were presented to seven of those who took part in the seance. We are told the conditions were fraud proof and the medium had been in the house two and one half hours when the manifestations

At both these seances the manifestations occurred while the medium was surrounded and carefully watched by the observers, under a full head of gaslight.

J. Nelson Holmes, is nothing if not "cheeky;" the poor persecuted (?) fellow is now asking alms of the Spiritualistic public to help prosecute his defamers. We would suggest to him to write to his old acquaintance, Mr. Martheze, of England, who will no doubt at once send him an eight pound check to manipulate. Or, possibly if he can whitewash that little affair with Mr. Tice, that gentleman will overlook the mask business and help him out.

MICHIGAN STATE ASSOCIATION.

Annual Meeting of Spiritualists and Lib-

To the Editor of the Religio-Philosophical Journal: The yearly meeting closed last night, and the report of the secretary will reach you for next week's JOURNAL. I will only say it has been an encouraging success—the largest and best ever held in the State. The first day there were some two hundred present at the opening, mostly from abroad, delegates, members of societies, and men and women who came on their own account. Each session brought an increase, and the last three nights the hall was full, the door receipts being some thirty five dollars each night, at a dime, and members free. You will get a report of speakers and topics, and I leave that, only saying that the large and intelligent audiences were interested and attentive, the various opinions were heard respectfully or enthusiastically, and order and harmony ruled.

The resolutions were adopted by a rising vote, unanimous and hearty. The meeting will have weight and help to give power and impetus to Spiritual culture and liberty of thought. Members of the Legislature, and citizens of this place have been present, and a liberal Universalist clergyman, Rev. Mr. Stocking, asked fair questions, and had fair answers. Thus much for foretaste of the coming Report. Truly yours,

G. B. STEBBINS. Lansing, Mich., March 24, 1879.

Russed to Spirit-Life.

Passed to Spirit-life, at Salamanca Jan. 81, 1879, SABAR M. wife of John Spore, aged 47 years and 15 days.

In vain we'll list to hear her step.
In vain to catch a sound.
And yet her spirit guards us all,
Encompassing around.

Mrs. Spore was a devoted Spiritualist, and a constant read-er of the Journal. She was beloved by all who knew her.

Ohio Mass-Meeting!

A State Mass-meeting is to be held at Halle's Hall, S'3 Superior St., this city, the last three days of this month. (2b, 50 and 31,) to which Spiritualist from every part of the State are invited to be present. The objects of the meeting are to foster the interest of Spiritualism, and ray ve. If possible, the old State Association of which Hudson Tuttle is Fresulent. Many prominent speakers and mediums from this and other states have promised to be present. The meetings will be enlievened by good vocal and instrumental music; the glori-us thirty-first will be celebrated, closing with a public exhibition of the Childrens' Progressive Lyceum, and the r gular Anniversary Ball.—Come! Friends, and lev's have a good time.

Committee J. P. Allen.

Full fare will be charged one way, and one cent per infle refurn on Lake Shore and Michigan Southers, and Cleveland, Columbus, Chelanati and Indianapole Rail Roads. As far as possible the friends will be entertained free.

CLEVELAND, O.

Anniversary Exercises.

Our Society (The First Society of Spiritualle's of the city of New York.) propose telebrating the list Anniversary of the Advent of Modern Spiritualism on the 30th inst. which will be the less and the sound of Modern Spiritualism on the 30th inst. which will be the less and the sound of the sound.

J. A. Cozino, Secty.

Anniversary Celebration.

The Spiritualists of Lowell. (Mich...) and vicinty will hold an Anniversary Celebration of the birth of Modern Spiritualism, at Train's Hell. Lowell, commencing Saturday. March 29th, at 2 o'clock, an closing Sunday evening. March 20th. Speakers engaged: Dr. A. B. Spinney, Rov. Chas. Andros. Glies B. Stebbins, and Lydis Pearsail. E: A. CHAPMAN.

Meeting of Liberal in Hall at 219 West Madison street, Sanday, at 2:30 P. M., first speaker and subject to be chosen by the audience, Music and seats free.

Business Actices.

To all Spiritualists -- Read advertisement thus headed and consider it carefully.

H. H. Roe & Co., Madison, Ohio, Manufacture every description of Cheese and Butter Making apparatus, of the best quality, which is sold at the lowest price.

"Brown's Bronchial Troches," when allowed to dissolve in the mouth, have a direct influence on the inflamed parts, allaying Pulmonary Trritation, and giving relief in Coughs, Colds, and the various Throat Troubles to which Singers and Public Speakers, are liable. 25c. a box.

The Rev. Henry Ward Beccher, in his lecture on "The wastes and burdens of society," claims "man's natural life to be 80 years, and as the average life is but 33 years, there must be a waste of 47 years" There is much of truth in this statement. If a man be unfortunate in business, it is attributed to the violation of some commercial law. Now, if a person be taken off in the prime of life, ought it not to be attributed to the violation of some physiological law? If people only knew better, they would live better and longer; but how can they profit by that which they know not of? The only popular work that meets this great want is Dr. Pierce's Common Sense Medical Adviser. In it the great problems of disease and health are fully discussed. The work contains over 900 pages and 250 colored plates and wood-cuts. Price, \$1 50 (post paid). Address the author, R. V. Pierce, M. D., Buffalo, N. Y. 26-4

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

24-18-26-18-cow

CELEBRATE THE THIRTY FIRST ANNIVERSARY OF modern Spiritualism as suggested under heading "To all Spiritualists."—and you will not regret so

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

A Todacco Antidote, manufactured and sold by J. A. Heinsohn & Co., of Eleveland, O., is ad-vertised by the proprietors in another column. The firm, we believe, is responsible, and the rem-edy is highly spoken of by those familiar with its effects

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

SEALED LETTERS answered by R. W. Flint, 25 E. 14th street, N. Y. Terms: \$2 and three 3-cent postage stamps. Money refunded if not an-

THE WONDERFUL REALER AND CLAIRVOYANT MRS. C. M. MORNISON, M. D.—Thousands acknowledge Mrs. Morrison's unparalleled success in giving diagnosis by lock of hair, and thousands have been cured with magnetized remedies prescribed by her Medical Band.

DIAGNOSIS BY LETTER.—Enclose lock of patient's hair and \$1.00. Give the name, age and sex. Remedies sent by mail to all parts of the United States and Canadas.

Circular containing testimonials and system of practice, sent free on application. MRS. C. M. MORRISON, M. D. Address, P.O. Box 2519, Boston, Mass.

CLAIRVOYANT EXAMINATIONS FROM LOCK OF HATR.-Dr. Butterfield will write you a clear, pointed and correct diagnosis of your disease, its causes, progress and the prospect of a radical cure. Examines the mind as well as the body. Enclose One Dollar, with name and age. Address E. F. Butterfield, M. D., Syracuse, N. Y.

CURES EVERY CASE OF PILES. 25-15

S. B. BRITTAN, M. D., continues his Office Practice at No. 2 Van Nest Place (Charles street, corner of Fourth), New York, making use of Electrical, Magnetic and other Subtile Agents in the cure of chronic diseases. Dr. Brittan has had twenty years' experience and eminent success in treating the infirmities peculiar to the female constitution by the use of painless methods and the most efficacions remedies. Many cases may be treated at a dis-tance. Letters calling for particular information and professional advice should enclose Five Dol-24-26-26-26

Spence's Positive and Negative Powders for sale at this office. Price \$1.00 per box. 24.1tf.

New Advertisements.

EDISON'S

Electric Pen and Press.

The only successful duplicating process in existence: Circulars, Litters, Blank firms, Music, Synopsis of Sermons, &c., printed at the rate of 400 an hour! 5000 or more copies from a single writing!! Used ny Ciercymen, Churches, Sabbath Schools and Tachers. Full particulars on application. T. CLELAND, General Eastern Agent, 267 Broadway, New York City.



To All Spiritualists.

Bands of Angels without wings and clouds are over the "Mystic" House at Hydeville, N. Y. Floods of light fall over this Birthplace of Modern Spiritualism. Painted by Josep John, engraved by J. W. Watts, a celebrated Bank Note Exgraver. A therming, historic, steel-plate, parlor picture made for you, rejected by the masses, refused admittance t picture stores how knecks for admittance at the doors of 1,000,000 of its friends. What sawer? Prices reduced, to 5 cents plain prints; 65 cepts india tinted impressions—size an quality nuchanged—published price was \$1 and \$2.00. Remit 55 or 65 cents in scrip or silver—well scaled at our risk. Club of ten or more 5 cents per copy less. For two or more pic tures, remit in postal order or registered letter. A map of Hydeville and historic matter, free; and all warranted safel through. Address, R. H. GURRAN & CO., Publishers, School st., Boston.

by welcoming The Dawning Light to your homes (or present it to a friend) and thus make some home more beautiful and spiritually attractive to Angel visitors and others. See re-duced prices, etc., in above advertisement.

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The term, however, is but a feeble expression of my high appreciation of its value, based upon personal observation. I have, while witnessing its pisitive results in the special diseases incident to the organism of woman, singled it out us the climax or erowning gent of my merical career. On its merits, as a positive, such, and effectual remedy for this class of diseases, and one that will, at all times and under all circumstances, act kindly, I am willing to stake my reputation as a physician; and so condent am I that it will not disappoint the most sanguine expectations of a single invalid lady who uses it for any of the aliments for which I recommend it, that I offer and set it under A POSITIVE GUARANTEE. (For conditions, see paunphile wrapping bottle.) of the aliments for which I recommend it, that I offer and sed it under a POBITIVE GUIAKANTEE. (For conditions, see pamphlet wrapping bottle)

The following are among those diseases in which my Favorite Freecription has worked cares, as if by magic, and with a certainty never before attained by any medicine: Lemorrhea. Excessive Flowing. Paintul Monthly Periods, Suppressions when from immutural raises, Irregularities, Weak Back, Prosingus, or failing of the Uterus, Anterersion and Retraversion. Bearing-down Sensations, internal effects version. Bearing-down Sensations, internal effects end Miscarriage, Chronic Congestion, in a flammation and Hiscarriage, Chronic Congestion, in a damiration of Hiscarriage, Chronic Congestion, in a damiration of Hiscarriage, and Female Weakness. I do not extel this medicine as a "cure-all," but it admirably fulfills a language as a "cure-all," but it admirably fulfills a language as a "cure-all," but it admirably fulfills a language as a "cure-all," but it admirably fulfills a language as a most perfect specific in all chronic diseases of the sexual system of woman. It will not disappoint, nor will it do harm, in any state or condition.

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Song to Our Pioucers.

BY MRS. EMMA TUTTLE.

[The following song was written expressly for a "ploneer meeting," but it is equally well adapted to the "pioneers of thought," and written to a popular tune as it is, we have no doubt it will be sung in thousands of Western homes, where brave thoughts and brave hands are united.—Ed] [Tune: Tramp, tramp, tramp.]

From the labors of to-day Let us turn awhile away To the momories of the conscerated past. With a ringing rythmic tone, Let each heart call back its own

From the shadows death and time have o'er

CHORUS:-

On, on, on, the world is marching! On to regions grand and vest, But we offer up a song, As she wheels her souls along, To the brave and valigue herees of the past.

Where we live in case to-day They were wearing life away, Boing hattle with privation, want and toil, Chopping down the sturdy trees, Leaving acres such as these, Where the gold lies, almost shiring, in the soil,

Now those hands which labored best Have been crossed in well-carned rest. Nover more to ache with weariness or wound, Save that now and then we meet One whose head is white with sleet, Left a here on his fermer battle-ground.

Lot us kesptheir momorles green Through the days that lie between Sad good-byce and glad good morninge Over

There: Laying by crapo's mourning weeds, Let us tell their noble deeds, Writ on pages to their memories white and fair,

Spiritualism in the South.

Montgomery, Ala., Feb. 21st, 1879. I find a deep interest in Spiritualism at a numthat a teep interest in Spiritualism at a transfer of points in Georgia and Alabama. My friends ask, "Can't you send us a good medium?" One gentleman said to me the other day, at LaGrange, its. "If a good medium will visit our town, I will keep him or her at my hotel for a month free of expense, and no doubt a large number of converts." can be made among our citizens" This current of interest generally is found timid and almost afraid to manifest itself, set it is growing stronger each year, and now appears ripe for a first-class testmedium. I could not offer much encouragement to a medium to come into these States unless their stock of patience and their capacity for giving marked manifestations was strong indeed. A firstel se clairaudient and clairvoyant, or slate-writing medium of genial attractive address, I believe, but in paying expenses. At Atlanta, Social Circle, Columbus, LaGrange, Newman, and other points in Georgia, and at Montgomery, Mobile, and other places in Alabama, a strong interest underlies the popular current, and a good medium would de-velope it into a strong, active agent, to combat the the fallacies of the dogmetic assumption of the

I met a dozen ladies and gentlemen in this place last night, and gave them a talk of two and a half hours. I had been invited to tea with them, and the subject of Spiritualism being suggested by one of the company, I was pressed in service to give my experiences and an explanation of the phenomens. These ladies and gentlemen move in the circle here, which directs and controls social, political and religious thought, and they are anxions for convincing manifestations. Once convinced their influence will be just as powerful for the new dispensation as it has been in the old Nothing but a thoroughly cultivated and highly developed medium will reach them. The variety of power or manifestation is not so much required as that, whatever the development, it shall be convincing. I regard the whole South 25 peculiarly susceptible to conviction, if they have access to reliable, good mediums. During the summer, however, nothing can be done. The business of the entire section depends upon cotton and until the cotton crop begins to move and get into market, money is scarce and none spent except for absolute necessities. After the first of August, however, money begins to come into the hands of merchants and farmers for the cotton crop and other products, and the medium coming into the South then and until the following January or February, would get all who desire to investigate. As a body, the people are liberal with their money when they become interested in any matter, and for this reason, I believe that expensea will easily be made, and possibly more. I have written this letter to advise you of the situation as I have observed it in my business relations with the South If you have an opportunity to aid the development of this wide spread inter-est in the subject throughout these States, it will be of great service to the cause, and afford a good field for mediums who would like the genial climate of the South.

My address will be Nashville, Tenn., for the next month, or at any time correspondence addressed to me at that point, will be forwarded if I should be absent from home.

C. H. STOCKELL. Successful Impostor.

The Galveston (Tex.) Civilian says: "Dr Daven-port, the charlafan and humbug, who gave a per-formance at the Opera House last evening, on the subject of Spiritualism, succeeded admirably in disjusting those who were foolish enough to invest fifty cents for the support of this most arrant impostor. He and the woman who accompanies him were the recipients of numerous uncomplimentary epithets-some of the audience being in favor of compelling the fraud to return the money

"Davenport, or whatever alias he may travel under, is not recognized by any of the respectable circles of Spiritualism. The RELIGIO-PHILO-SOPHICAL JOURNAL, which is considered the principal authority on all questions of Spiritualism, publishes the names of all those who are recogpized as having any connection with such subjects, but no such name appears. To permit such fellows as this to escape after swindling the community out of several hundred dollars, is all wrong. He and his female accomplice should have been promptly lodged in jail, and prosecuted as common swindlers."

taken at the door.

much goo!

W. D. Scales writes us from Union City, Tenn., that, in his opinion, much good could be accomplished by the aid of a good circulating library of Spiritualistic literature in that region, but the Spiritualists there are few and unable to purchase the books that would be read, could they be obtained, by those inquiring upon the subject. He therefore, requests that all friends having books which they can donate, will send them by mall to his address. Mr. S. gives good references. and donations for that object may accomplish

The Augelie Theory.

To the Editor of the Religio-Philosophical Journal: In my boyhood days the Orthodox Congrega-tionalists taught that our friends in heaven were angels; that they were interested in us, and sur-rounded us as "ministering spirits;" also that these angels would be the guardians of those who loved the Lord. Nothing bad was ever thought of in connection with the Spirit-world; it was heavenly, celestial angelic. Spiritualism, in its infancy, had no sufficient basis of fact to go upon: nothing could be more natural than its acceptance of a pleasing theory, which was already commended to its heart. In accordance with its nature the sentimental side of Spiritualism was the first to develop; great has been its influence on human sympathy. But Spiritualism has grown; it is no longer an infant; it has intellect and intelligence to satisfy; its theories must be brought to the test of a searching criticism. The facts have accumulated; experience, no longer lacking, should become fruitful. However beneficial the angelic idea may have been, there is no question that the facts of mediumship have gradually modified its import; we now expect communications solely from human, and not from celestial beings. Fur-thermore, while it is possible for the highest and best of our friends to reach us from the other shore, we have been made aware that the crudest humanity has, at least, equal facility for doing the same thing. In short, we have discovered that the Spirit world is neither Heaven nor Summerland; neither can its occupants properly be termed engelle, because we know them to possess all the infirmities of human nature. Facts are stubborn things, and we should not knowingly strive against the inevitable; but to many this discovery was painful disheartening and wholly unwelcome. To find that spirits were all human was not so bad; the disappointment laid in finding the character of communicating spirits, was not of a higher average, and that some manifestation were plainly delusive and immoral. Undoubtedly the angelic may there be found; so also may the sa-

A lying communication that I once received, is well remembered. The lie was soon detected, and seemed to have been perpetrated without the least excuse except sheer deviltry. I questioned the "guardian," and he replied that "The fellow had deceived him!" All mediums find out sooner or later that guardians are neither omnipotent nor infallible; sometimes they are badly mistaken.

I am acquainted with a lady of excellent character, who was once a superior trance medium. On one occasion she was so grossly imposed upon by a spirit-controlling her that, after some delay and more experience, she resolved to resist the trance. It was a hard struggle, but she finally broke up the trance condition. She is to day a staunch Spiritualist, but has never regretted the destruction of her gift.

A brother of mine once called upon a medium reputed to be the best in New England. She went into a trance, and for a long time annoyed him by a childish prattle, containing all manner of puer-litties, but nothing that was interesting or satisfactory. He had seen one "Boston notion" too much, and came away astonished as well as disgusted.

A few years ago, I visited a private medium of high standing In a trance condition for a long time, she rattled off the most trashy mess of lan-guage that one could imagine; it was wholly devoid of good sense. At another time a worthy medium, also private, furnished me a communiestion from Prof. Hare. It was made up of Scripture phrases, sentimental moralizings, with here and there a hint of nature, and, while it might have been the product of a departed country deacon, could by no possibility have been the work of a scientific professor like Robert Hare.

In all of these cases the mediums were unquestionably upright and strictly honest. Their most noticeable feature is, that the controlling spirits were far inferior in culture and ability, to the mediums. This I have observed at many seances, and, for aught I know, it may be the general ex-

A book could be filled with true accounts of the follies and deceptions of spirits. This is not saying anything new to Spiritualists, who are old in mediumistic lore and would not need to be mentioned, were it not that certain parties appear anxious to fasten the blame for folly and fraud upon innocent investigators. The attempt to fix the blame where it does not truly belong, is fraught with mischief to the cause. Have we not from the beginning, earnestly urged and or treated all people to investigate Spiritualism? After giving this hearty invitation shall we turn and accuse our guests of breeding evil by their pestilent and unholy power over the mediums? Such a position is quite close enough to the "height of absurdity." It is not the object of this article to touch upon the impositions of persons in the flesh; but while you are doing valuable and praiseworthy work in that direction, I desire to emphasize the fact that mediums and their friends are liable to be deceived by ignorant or victous spirits.

The reason of this statement can readily be de. duced from the nature of the case. What is mediumship? Is it not the mesmerizing of a person in the flesh by an unseen operator? We all know that a meamerized subject is obliged to see, feel, hear, taste, think and believe anything that pleases the operator. Does it not logically follow that the responsibility for the character of mediumship lies chiefly on the operators? It so, the character of the operators becomes the point of greatest consequence. What is that character, and how may we be enabled to judge of it? Here we come npon the hardest puzzle and the most painful problem of Spiritualism. The first is the question of identity; the second, the doctrine of "evil spirits." The latter only belongs to my present Dutdose.

Mediumship is a mesmeric process; it is governed by magnetic capacity. Therefore, there is no necessary connection between morality and mediumship. If the unseen operator has the knowledge and power of mesmerizing, he can readily control a medium, though he be a chief of scoundrels. Admitting that there are evil spirits, and that their immorality does not debar them from the power to control mediums, the doctrine becomes of serious import. The fact that the operator is unseen, and can make the medium see or believe what he chooses, has great significance, particularly if the friends of the mediums are unduly influenced by the angelic theory. That the character and surroundings of a medium have a bearing on the nature of the manifestations, is readily admitted; but it is equally true and more mportant that a cincere, honest medium, may be deceived and imposed upon by spirits. In our daily life an upright wan is constantly watchful, lest he be deceived by sharpers in business, poli-tics, religion, or the social relations. But there is vastly more reason why unseen and unknown powers should not be admitted without scrutiny. It is true, we may "entertain an angel unawares so also may we entertain an imp of darkness unawares, or a fool. There is another reason in addition to the obscurity of spirits, why it is best to be discreet and watchful concerning their mani-

The investigator soon notices that the guides and "bands" of mediums are made up mainly of uncultured people, a large proportion being American Indians. It is said that Swedenborg has explained the necessity of this in one of his books. He describes the class of spirits closest to us by saying that it is composed of the most crude and undeveloped of the departed, together with those who have died while laboring under a sense of disappointment. Ignorant spirits, colored or white, may be honest, faithful and useful, and a disappointed spirit may not be a rascal; but, alasi they are not angels. They are not even wise men and women, and it would be unjust to judge them by the fruits of wisdom.

A friend once informed me that several Spiritualists had lost \$60,000, in a short time, by fullow-ing the sivice of a "familiar." whose medium was a locater of oil wells. My informant—a truthful, intelligent man-was one of the victims. By unremitting industry and economy, he had gained a moderate fortune. In an evil hour, acting under the instruction of that familiar spirit, his property was nearly all sunk in a worthless hole in the ground. His efforts to recover from the disaster brought on a sickness, which resulted in his death. He left a broken hearted widow and three small children to struggle on alone in poverty. This sad affair is one of many similar cases. Perions who have a genius for failure and hankruptcy are apt to betray an energetic and pereletent anxiety to distribute other people's money; next to the immoral, the disappointed money makers are the most dangerous spirits, and it is unfortunate that death seems not to be a remedy for their dis-

The angelic, the sentimental, the mystical, have use and purpose; but their natural position is the of subordination to intellect and common sense. The true theory of Spiritualism must be based on scientific evidence; its text might be based on scientific evidence; its text might be taken from the New Testament: "Try the spirits." For obvious reasons, mediums are likely to conceal their most pungent and bitter experiences from public view; also, for an obvious reason, we shrink from the logical conclusions that flow from the doctrine of evil spirits. But progress implies a knowledge of the laws of darkness, as well as of light; and as it has been written, that spiritualism is a leaven that is to raise the whole lump of human knowledge, its future career delump of human knowledge, its future career demands from us not only a study, but an under-standing of both sides of its phenomenal shield. P.D.

Castana, Iowa.

TERRIFIC CYCLONES.

What Controls the Weather? Important Suggestions for the Readers of the Journal.

To the Editor of the Religio Philosophical Jouenal To the readers of your excellent and fearless paper, I wish to present a few thoughts on the value and wonderful accuracy of Prof. Tice's weather forecasts for 1876, 7 and 8. For the three years indicated I have made daily observations by the aid of an English Aperoid barometer, and affirm his predictions have been wonderfully verified. Few will deny the importance and value of correctly foretelling heavy and devastating storms. To agriculture especially is it of paramount importance, particularly during haying and harvest-ing. To be of practical avail, a forecast must be made a few days shead, and this must rest on a scientific, physical basis, and within the reach of all. Suppose ten acres of fine grass is to be cut Now look in Prof. Tice's Almanac for 1879, in which the weather is calculated for every day in the year, and in the right mouth, find the period of falling barometer and rising thermometer, and there note how many days of storm-period and how many of fair weather. Also fixing it well in mind that falling barometer is the period of storms, and rising barometer the period of fair or clearing weather.
The almanac alone will guide any one accurate.

ly in this respect, without the aid of barometer and thermometer. But it is much more interestand thermometer. But it is much more interesting and instructive to possess the instruments,
and study their statics and dynamics, their rest
and motion, in other words, their oscillations, and
thus erable you to recognize and almost feel the
pulse of the mighty universe, as you will see further ou. The first thing every intelligent man
should do, immediately after reading this, before
he has time to forget it, for the benefit of himself,
his family and peighbors, is to send twenty cents his family and neighbors, is to send twenty cents to Prof. Tice & Co., 520 Pine street, St. Louis, Mo., and get his "National Weather Almanac" for 1870. In this you will get more knowledge of the laws producing rain, half, snow, cyclones, earthquakes, cloud-bursts, electricity, planetary positions, and their effects, etc., with illustration of position of planets at the storm periods, etc., than in any other work in the English language. Parents, get it for your own children. Teach them the laws and mighty forces of our grand old uni-verse, and it will make them wiser and better men and women. How valuable is this knowledge to and women. How valuable is the knowledge to agricultural committees in publishing the time of county and state fairs; also for committees of grove meetings, pienies. camp meetings, etc. Quite a number of county and state fairs of 1878, were opened at the beginning of storm-periods, on failing barometer; were deluged with rain and damaged by wind to the loss of many thousands of dollars. Open fairs, grove meetings, etc., cut your clover and other grasses, at the beginning of risclover and other grasses, at the beginning of rising barometer for your locality. A falling barometer, which is the storm-period, lasts from two to five days, and the same time for rising barometer, usually, which is the period for fair weather. The majority of storms in the United States originate in the Rocky mountains, and move eastward, requiring from two to five days to pass out of the "gateway" of storms, over the gulf of St. Lawrence, into the Atlantic ocean. The rising barometer, or clearing or fair weather follows immedinent. The condition of atmosphere and clouds in low barometer, is highly electric, and being charged with vapor, grasses, etc., do not cure as readily, even if there should be no rain in that locality

during its continuance. The philosophy of storms, the motions of barometer and thermometer, is very interesting to old and young. Let me see if I can make it plain. Follow me closely, and see if I hew to the line. If I err. let me hear from you through this paper. Nothing gives me so much pleasure as to exchange error for truth. The solar system is a group of electrified bodies, the sun being the center and fountain of electric energy, and holds all the nine primary and secondary planets and satellites under its sway and unvarying control of its positive and negative electricity; and in accord with electric laws a charge received by one member of an electric group promptly affects all. The sun is a magnificent, glowing orb of light, 887, 000 miles in diameter, and contains 500 times more matter than all the moving orbs and sec-ondary planets revolving around it. Vulcan, the new primary planet, is, so far as known, the est the sun's fiery dominions, and is about the size of Saturn, makes his circuit of the sun in about days, Mercury in 88. Venus in 224 days, Earth'in 365 days, Mars in one year and 321 days, Jupiter in nearly 12 years, Saturn in 29 years and 167 days, Herschel in 84 years, and Neptune or Leverrier 166 years. There are four points in the orbit of every planet, at which it receives the sun'a electric and magnetic charges; the electric at 80 degrees and 260 degrees, and the magnetic at 170 degrees and 350 degrees. All rotating bodies generate electricity upon their equators. The sun's electric belt is thrown indefinitely into space, and every planet passes through this belt at 50 degrees and 260 degrees. The magnetic force is at right angles with the equatorial belt. Each primary planet, at the four given points, develops meteor ological conditions in proportion to size, orbital

The passage of any one planet through these points, produces what is known as falling or low barometer, caused by a temporary electric or magnetic charge in the earth and its envelop, the atmosphere, producing mighty agitations and up-heavals, like great vortexes of rushing, surging, upward pouring air, sucking in surrounding air from all sides, as a feeder of the storm in its form-ative stage; in little less than six days Vulcan passes perpetually one of these critical stormpoints. He feels the electric or magnetic tension about 30 degrees before reaching the line of highest pressure, and decilnes 30 degrees. This is true of every planet in passing the storm points. It often happens that two or more planets reach these critical points at, or about, the same time, and hence electric phenomens are intensified. These electric charges passing through the earth and atmosphere, develop falling barometers and rising thermometers with all their attendant phenomena of cumulative, dark and portentous clouds, with vivid lightnings and crashing peals of thunder, rain, winds, hail, snow, cyclones, hurjester cloud-bursts water, noute etc.

ricanes, cloud-burste, water-sponts, etc.
Vulcau, Mercury, Venus and the Earth give us
our frequent storms and ever-finetuating atmospheric vicissitudes. True, Mars gives us a mild
salute once every six months. Old Jupiter, the
mighty thunderer, who is 1,400 times larger than the earth, and who rolls over every ten hours, comes in with his grand salute once in about every three years, and pours off upon us such magnifi cent broadsides, that the grand old earth fairly rollicks and dances in her orbit. 'Tis then she quakes in all her timbers and spouts volcanic and, lava and fire. Seismic lands may then well dread the fates that thunder through the sky." Saturn sweeps into line once in little over seven years, with his grand array of silver moons and years, with his grant array of sheet means and scir tiliating belts or rings, and demands recognition and consideration, on the score of gorgeous splendor and genuine virtues, "shed down on all things that grow, made hereby apter to receive perfection from the sun's more potent rays." Hereschel comes to time on the storm periods once ev schel comes to time on the storm periods once every 21 years, and Leverrier or Neptune once in 41% years. Peculiar seasons, recurring at long intervals, may and their cause in the position of some of these distant, grand and slowly moving plauste. This is the Holy of Holies; enter it with uncovered head, and clean and unasydaled feet. for here the life forces of the infinite God ebb and flow in ceaseless rythm, evolving immortal and sentient forms of refined and sublimated matter,

whose conscious happiness has a sure guarantee under the law of progressive development. But this is a digression. With a little careful thought, I apprehend the reader will get the idea, quite clear, that the passage of planets through 80, 170, 260 and 350 degrees produces falling barrents and this properties. ometer, and this generates all the atorms that bless and agitate revolving worlds. Prof. Tice's forecasts were all made ten years ago, and their wonderful accuracy demonstrates the exactitude of his astronomical calculations, and the forrectness of his theories. May his countrymen properly appreciate the great boon now kald at their feet. Will the states, through their normal schools, agricultural colleges and state universitions. ties, introduce this grand science of meteorology to the world? * * * Let us aid and encourage the expounders and revealers of nature's laws and secrets. Let us not, in this nineteenth century, repeat the old and barbarous methods of crucifying the friends of science and humanity; and when too late, a wiser age build monuments to their memory. Let us endeavor to multiply the loving monuments of culture, science, art, religion and philosophy, until an enlightened, prosperous and happy people shall honor God and giorily humanity.

D. Higher, M. D. giorify humanity. Mungerville, Mich.

A Haunted House.

Battle Creek, Mich., March 17th.—The little village of West Kalamo, Barry county, is all agog over its excitement occasioned by a newly discovered haunted house. It is an old dilapidated frame building, on the corner of two roads, uninhabited except by the almost nightly visitations of spirits, or some strange elements. The pecu-liar noises are not confined to the night, however, but are also heard in broad daylight. The struct ure has been tenantless for a number of years, and the last occupants disappeared in a very invsteri-ous manner. The neighbors are much disturbed over the unusual demonstrations, and various schemes have been discussed for the removal of the disturbance by tearing the old rookery down, and thus, perhaps, discovering the cause, and per-chance unearth some terrible crime. As yet they have hesitated, more because of that superstitious fear which the ignorant and uncultivated possess.

The sounds heard are those of several human voices, perfectly distinct, yet the words are unin-telligible. Several voices will be heard, at first in subdued whispers, then louder, and still louder, until a very Babel of commotion exists, the sounds then suddenly stopping, and all is quiet. At night the building is illuminated as though it were all faflame inside. No persons are seen, yet the same voices are heard, the same programme is carried out, with the exception that as soon as the building becomes dark siter the illumination, the voices seem to separate, each going through the air in different directions, talking as they go in

the same hoarse whispers; then all is quiet The excited conversation and illumination last until late in the evening. The residents theres. bouts know of no cause to attribute it to, unless the spirits return to haunt the place where an un-discovered crime has been perpetrated. All sorts of conjectures are of course offered by the frightened country people. Some think the spirits visit the place for a general conference; others that they congregate there to expose some covered crime. As soon as the dread and fear of evil spirits is somewhat dissipated, an investigation will doubtless disclose the cause of the mysterious and

Dr. Channing a Spiritualist.

'At a "elerical conversation" lately held at the rooms of Mr and Mrs. Joseph Cook, Boston, the character and religious position of Dr. Channing was discussed. Among other things presented by the different gentlemen present, Col Higginson read a letter from the only con of Or. Channing, Mr. William F. Channing of Providence, whose statements as to his father's, opinions in his last days went to show that Channing grew younger in spirit as he grew older. He was a Spiritualist, and in his later days was greatly interested in perfectionism. He came to believe Christ to be an inspired human soul. He condemned the atonement doctrine as immoral, as a blow to conscience itly believed in future retribution, but utterly disbelieved that God would torment his creatures In his very latest days he told his son, who seked him what his views of Christ's nature were, that he was more and more disposed to belleve in his simple humanity. His reverence for the Scriptures and for Christianity was something wonderful. It was so vital that it would put to shame the puny faith of half the "evangelical" preachers of the present day, but his Christianity had no trinity, no vicarious atonement and no hell. Channing was emphatically a pletist. No soul was ever more elevated than his. His prayers were without passion or excitement. In his religion he lived and died in a serenity of soul

which has seldom been approached. Dr. Deems, who closed the conversation in a very humorous way, said, among other things, that he had found the evening's talk a better means of grace than he had ever found in any of Moody's religious meetings.

An Interesting Incident.

Believing the following little incident may be of Interest to the readers of the JOURNAL, I send it to you. In the fall of 1877, while paying a flying visit to your city, I obtained a seauce with one of your-at that time-celebrated mediums. Through her there came to me a little spirit, a dear little niece of my own, who, after a long and interesting talk with me, suddenly said:

"Auntie, do you know my mamma will have another little baby brother for me? Ain't you Ireplied, "No, dear, I do not know it, and I

think if I did, I should not be glad because poor mamma's babies all suffer and die, and it grieves her so."
"But, Auntie," went on the little voice, "this one

will not die; and please, Auntie, tell my papa to

name him Victor."
In the fall of 1878, in the same month, the mother of this little spirit was compelled to flee from her home to escape the yellow fever. Her deatin-ation was the city of Chicago; and while there, she, too, visited a medium, an entire stranger to her and to me, and our little spirit came, also, to her mamma, as she had to her auntle, and told her all that she had previously told me. On the 9th of Rebruary, 1879 the promised babe was born; was a boy, and was named Victor; is a fine babe, and gives fair promise of fulfilling to the end the

What will the skeptic do with this? Call it mind reading perhaps! Any amount of reliable testimony as to the truth of this statement can be had right in this little town, by any one choosing to investigate it. Yours, A. A. HABRELL.

Cairo, Ill.

birth.

David Earle writes: A. J. Fishback, of Battle Creek, Mich, has delivered a course of five lec-Spiritualism in Eureka Hall, Plainwell, which were largely attended, and gave ex-cellent satisfaction Mrs. Olic Childs, of Greenville, Mich. a musical medium of rare gifts and great promise, discoursed music for the occasion, which added largely to the interests of the meeting. We are much encouraged, and determined to go ahead with renewed energy in the good

G. C. Castioman writes: "Go on with your sifting process! Spare no fraud, high or low! Honest ones will lose nothing by it, but, on the contrary, will be the gainers, and will sustain you and the Journal more cheerfully. Another thing! draw the lines sharply and unmistakably between Materialism and Spiritualism, and untwist that rope of sand—the organization of the two in one.

There are some days when it is impossible to think, and when it is unwisdom to try to do se. The mind, like the maid, has whimsical spells of wishing to be let alone and to have its own way. Only on certain days are the oracles to be consultof -Anon.

Say what any man, and all men, will of the poverty and fallibility of reason, whatever is plainly "irrational we are bound to reject, wherever we may meet with it.—W. C. Tonney.

Notes and Extracts.

The Lily's Gem, We may draw from the lake a lily, When the summer's noon is sweet, And sparkling low in its heart of gold A gem from the winter greet. Twas an icicle's bead, it may be,

That passing the window by, A sunlight gem looked cheerily in, Like the glance of a kindly eye. On the breast of a tiny streamlet, Then down to the lake it hied, And wandered long till the lily leaned And claimed it as her pride.

There is oft in the heart of a blessing, That after a woe doth fall.
Some grace from the hour of sorrow,
The dearest joy of it all. -Boston Transcript.

There is a universal yearning for spirit com-Death is a part of the constitution of things as well as life

The spiritual philosophy reaches up to the highest heaven.

Stein, an old Dutch artist, paints through Mr. Duguid, the Scotch medium.

The principles of justice will be in the Spirit-world, and her demands are absolute. No truer words were ever uttered than the text: "As ye sow, so shall ye also reap."

Mrs. Blair executes beautiful paintings in the dark; so does Mr. Duguid, of Scotland. Spiritual things can only be understood and

comprehended through the spiritual sense. The Rev. John Tverman leaves London for Australia in the steamship Cuzco, on the 24th of March.

There are spiritual manifestations which can be accounted for through and by the laws of psychology.

Spirits possessing strong mental forces can and do control media, through, and by the laws of psychology.

Men live mostly for the present. Few seem to care for the future, and yet the future is the all in all of human existence, because it is eternal. If men can be transported from a state of un-cleanness to the home of the glorified in heaven, they will be satisfied to remain in their unclean-

A single man is, heaven be praised, sufficient to himself; yet were ten men, united for a good cause, able to accomplish what ten hundred could not do

alone.—Carlyle. The afflicted mother consults the clergyman regarding the whereabouts of her deceased child.

The answer is, "We hope, we trust, we believe, that your child is in heaven." The aim of the Spirit-world is to change old systems, and give in their stead something bet-ter, something better adapted to meet the grow-ing necessities of the times.

Rev. John Tyerman gives an account of two pictures drawn in the dark, through the me-

diumship of Mr. Duguid, of Glasgow, Scotland. He says the two pictures are artistic gems. The great mistake made by the world is in supposing that when the soul has fled the last rites are to be performed for the loved dead; on the contrary, those rites are the first sites.

Christianity, as in former ages, stands as a walled city, with her gates closed and guarded lest some one within should catch the silvery strains of heavenly music and ask to be free.

Many Spiritualists recognize the existence of a Christ-principle, but the principle is not the property of any one sect or person, but is coequal with Deity, pervading and filling the whole earth.

Prof. Tyndail says: "There is something, in my opinion, which the mind of man has never yet seized; but which, so far as research has penetrated, is found indissolubly joined with mat-History tells us that in the early times, and

in the uncivilized portions of the earth, all the crude, undeveloped and savage elements were but foundations, and necessary to the higher growth svidenced in our modern civilization. Science walks boldly to the open grave and

stops. Spiritualism here enters the arens of thought and discovers the clixir of life; it shows plainly that the machinery of life, and the river of ioni which guides that life, are as much facts after death as before it.

"Little by little," sure and slow. We fashion our future of bliss or woe, As the present passes away. Our feet are climbing the stairway bright, Up to the regions of endless light, "Little by little, day by day."

It is a first principle of genuine faith that, falsehood and error are not so good as truth, however edifying they may seem. As beautiful visions they may have an ennobling itendency; yet if they be confidently accepted as true while they are not true, the falsehood is sure to propagate evil .- R. W. Newman.

Spiritualism must become a power for good in the world. It must be accepted by the world as one of the powers for good. Opposition was encountered on every hand, not alone from the Christian, but the Materialist arrayed himself in his scientific armor, and hurled his feeble ressonings against the philosophy of a continuous existence.

As a rill from a fountain increases as it flows, rises into a stream, swells into a river, so symbolically are the origin and course of a good name. At first, its beginning is small; it takes its rise from home, its natural source, extends to the neighborhood, stretches through the community, and finally takes a range proportioned to the qualities by which it is supported; its talents, virtue and usefulness the surest basis of an honorable reputation.

"The stars go down to rise upon some fairer And bright in heaven's jeweled crown they shine

for evermore. There is no death. The dust we tread is quickened 'neath the summer showers To golden grain and mellow fruit, and rainbowtinted flowers,

And all around us, though unseen, the dear immortal spirit's tread;
For all the universe is life—there are no dead.

A Parable of Death. "I asked him what he had done with the beautiful flowers he had stolen from our earthly gardens; for he had done that thing to me, and I felt that I had a right to ask. But death replied very calmly, You should not say stolen, for I am not a thief. There is One prophecy made in connection with him and in regard to him, seventeen months previous to his that owns all upon this broad, green earth, and he has a right to transplant them when and where he pleases. He sends me to your gardens. But why,' I asked, 'do you snatch' them so auddenly, and leave hearts all torn and bleeding? 'Alas!' re-plied death, 'why will not mortals let them go? Little children are paradise flowers, -tof such is the kingdom of heaven.' But be the world ever so bleak and desolate, mortals would keep them here; so they bind them with cords lest they be taken away; and then these cords are twined with their own heart strings. How can I loosen this one without breaking the other?"

Our good brother, W. H. Chaney, of Portland Oregon, who is versed in astrology, predicts that as Saturn and Mars will come to a conjunction if no accidents and the weather is propitions—about the 30th of June, and the sun at the same time transiting in the sign cancer, if no preventing providence, there will then be terrible disas-ters occurring in various parts of the world. Now, as there never has been a time when war was not raging to some extent on this globe, Mr. Chancy is perfectly lafe in predicting that man will meet his brother man in battle when certain conjunc-tions of the planets occur Any body could prophesy that; any school boy will tell you that cy-clones and convulsions of nature are constantly occurring somewhere on the face of the earth; but in order to appear wise, predictions must be made under the closk of satrology, or predicated on the perihelion of planets, etc. As a distin-guished writer well says: "Even now, as the aci-ence of astrology is dead, it lives on in our lan-guage;" but as a corpse will, when under a strong palvanic engrant perform cartain contents. galvanic current, perform certain gymnastic feats, so will the "science of satrology" prophesy like "a good fellow" when rendered slastic by the fertile imagination of some one seeking notoriety.

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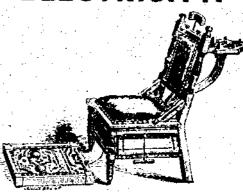
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Fully to understand that Power, is of course impossible; plainly because it is impossible fully to understand ourselves or anything at all.

To shape in our minds such an image of the Divine Power, that we may be able to love him, to honor him, to revere, to submit, to put forth aspirations,—is of high value to the moral life, and aids morality to assume its spiritual and loftiest form.

Moral fellowship is due to our brothermen, while they love goodness as we love it, however, they may differ from us in interpreting Divine Power.

Heart-worship, not head worship, makes a man's religion.

Devotion to an ideal, is worship; the higher the ideal, the nobler the worship.

By devotion to our highest ideal, we expand our minds to embrace what is still higher. By devotion to self, we quench

idealism, and become base.

There is no higher idea of God than rightcousness and perfection; to follow these is
virtue and spirituality, and is the only reasonable service of God.

Wheterer each man marchine inwardly

Whatever each man worships inwardly, is his God, whether he knows it or not. He who has a ruling passion, worships one God, good or evil.

He who is carried at random by many impulses, has many Gods; perhaps as shifting, as shapeless, as unworthy, as any heathen divinities.

He whose ruling passion has self for its end, is a self-idolater, and worships, not an ideal, but a block, like the stupidest of heathens.

There is no real and complete atheist, but the brute which has no moral choice; that is why common feeling joins atheism with materialism and brutality.

On the moral choice depends the religion, whether ennobling or debasing. Pure morals and pure religion act and react on each other. Religion is a free particle and by

other. Religion is a free service; each chooses his God for himself.

Those who in head are atheists, do, if they are but votaries of goodness, worship God in heart, and so are in heart theists. But those who in head are theists, and yet are votaries of wickedness or folly, are but Pagans and devil-worshipers.

No mere theory of religion marks the line between good men and bad. Religious theories have improved and have depraved morals. The religion that conduces to good must be pure and undefiled, liberal, free, without a taint of uncharitableness, of Pharissical assumption, or of the self-complacency that springs from the notion that we have something precious that others do not possess. Religion has been called "morality flushed with emotion;" it is the enthusiasm, the life of moral purpose.

But neither morals nor religion can attain spiritual vigor, without faith in absolute law, such as science vehemently teaches. To the moderns, therefore, have men of science been true prophets of God. But as geometry cannot teach optics, though it give good service, so neither can all the physical sciences together teach religion. And he who, thinking himself a philosopher, studies the outer world alone, passing by conscious-ness and conscience, the moral and the spiritual,—he makes himself but a half-philosopher and does no justice to truth. But all truth is valuable and mutually aiding; for

all is harmony in God.
"My heart," says one, "is dull and cold. I hear truth concerning things holy, and it moves me not, though my knowledge abideth and my convictions are unchanged. When I would meditate on the most High. my thoughts wander; when I would pray to him, I cannot, for I have no desires; when I would praise him, my perceptions of his presence are too faint; and I am ashamed of my languor and my apathy. How shall the sluggish cure his deadness, or life rise

O brother, who puttest such questions, thy case is very common. Nothing has happened to thee, but happens to all mortals; and if sincerely thou wishest for cure, relief is at hand. If no willful and conscious sin be thy malady, but only deadness, springing from causes unknown, or from vague negligences,—win for thyself a little leisure from the distraction of other things, and let thy mind fall back upon primary and certain truth, truth which is rooted in the intellect,

though sentiment may have palled. Certain it is that the God of heaven has ordained virtue and holiness; certain that he rejoices to pour streams of life through disbelief of Orthodoxy; certainly not, if all the hearts of his loving children, when there who believe in Orthodoxy are to be recken-

is no obstacle on their part, and they do not themselves shut him out. If thou hast once known this, thou assuredly knowest it still; if thou hast never known it, learn it now at length, O brother! Yield up to him thy soul, however feebly, yet sincerely, expecting or trying to expect, from him some in-ward blessing. Raise thy expectations high; fear not to hope too much. Nay, believe that his love is realous to seize occasions to bless

We believe in the Divine infinity through something congenial with it in our own breasts. The soul, in all its higher actions, in original thought, in the creations of genius, in the soarings of imagination, in its love of beauty and grandeur, in its aspirations after a pure and unknown foy, and especially in disinterestedness, in the spirit of self-sacrifice, and in enlightened devotion,

has a character of infinity.

There is often a depth in human love, which may be strictly called unfathomable.

There is sometimes a lofty strength in moral principle, which all the power of the outward universe cannot overcome. There seems a might within, which can more than balance all might without. There is, too, a piety, which swells into a transport too vast for utterance, and into an immeasurable joy. I am speaking, indeed, of what is uncommon, but still of realities.

We see, too, the tendency of the soul to the infinite, in more familiar and ordinary forms; in the beauties of nature; in the effect upon us of great ideal works in art and literature. In truth the soul is always bursting its limits. It thirsts continually for wider knowledge. It has deep wants, which nothing limited can appease. Its true element and end is an unbounded good.

Thus God's infinity has its image in the soul: and through the soul, much more than through the universe, we arrive at this conception of the infinity of the Supreme Mind.

THE SOUL'S INFINITE DESIRES. To leave unseen so many a glorious sight, To leave so many lands unvisited, To leave so many worthiest books unread, Unrealized so many visions bright;-O wretched yet inevitable spite Of our short span, and we must yield our

breath, And wrap us in the lazy coil of death, So much remaining of unproved delight. But hush, my soul, and vain regrets be

Find rest in Him who is the complement Of whatsoe'er transcend your moral doom, Of broken hope and frustrated intent; In the clear vision and aspect, of whom All wishes and all longings are fulfilled.

THE INWARD JUDGE. The soul itself its awful witness is, Say not in evil doing "No one sees And so offend the conscious soul within, Whose ear can hear the silences of sin Ere they find voice, whose eyes unsleeping

The secret motions of iniquity.

Nor in thy folly say, "I am alone." For, seated in thy heart as on a throne, The ancient Judge and Witness liveth still To note thy act and thought; and as thy ili Or good goes from thee, far beyond thy

The solemn Doomsman's seal is set on each.

INVOCATION.

Lord God our Father, source of our life day by day we would lift up our thoughts thee in grateiui anu adoring tecognition of all thy mercies. We cannot see the invisible, nor pierce through that which thou shroudest in a thick veil; yet we believe in thy eternal love. Or if we are weak in faith, then Lord! help our unbelief. Help us to judge of thy ways aright; to understand the trials and the inward rewards of those who seek after righteousness, and to see the emptiness of all worldly successes which emptiness of all worldly successes which cannot have thy blessing. Help us to walk day by day as in thy sight and the sight of all spiritual intelligences; and bring our hearts into holy obedience to all thy laws.

Train thou us to be just and thoughtful, pure and reverential, faithful to all trusts and in our efficience as well as in our leve.

and in our afflictions, as well as in our joys only the more considerate of the afflicted. Lef every memory of the beloved ones whom we have lost, quicken us to emulate their virtues, and remind us how precious a gift to us was their sojourn here and their irreparable love: for which we devoutly thank thee, who art the common Father of all. Send us now with thy blessing to the duties of the day; and let a sense of thy oversight sweeten and sanctify all our thoughts and all our works. Amen.

HYMN.

At anchor laid, remote from home, Toiling I cry, sweet Spirit, come! Celestial breeze, no longer stay. But swell my sail, and speed my way.

gale.

Fain would I mount, fain would I glow, And loose my cable from below; But I can only spread my sail; Thou, thou must breathe the auspicious

BENEDICTION.

Let the thought of thy love, O Holy One, draw us to thee, and overpower the dread of thy infinity. Enable us to approach thee as little children, in all simplicity, with no shadow of fear, and to live day by day with the knowledge that thou art, though invisible. The Lord bless us and keep us. The Lord shed the light of his countenance upon us, and give us peace! Amen.

Liberalism and Liberthnism.

It is customary to class as liberals in religion all those who, for whatever reason, have become discontented with orthodoxy, and no longer believe it to be true. It is inconsiderately taken for granted, not only by the orthodox (who often know no better), but also by very many liberals themselves, that disbelief in the popular religious doctrines of the day constitutes the sole and sufficient bond of union in the great liberal army. If this were true, then it would be also true that liberalism is, as has been so often asserted by preachers and members of the dominant churches, merely negative and destructive in its character,—that it has no mission but to attack and destroy the Christian church.

These things, however, are not true. Genuine liberalism does not rest on negations of any sort; true liberals repudiate emphatically the charge that their real bond of union is sympathy in negations. Repulsion is not attraction, and of itself creates no attraction. There can be no attraction unless there is something which attracts. The attractive power of a positive common end must be felt, before union in spirit or in work can possibly exist. Has liberalism any

such positive common end? Certainly not, if liberalism means merely

ed liberals. But we deny that merely to dis-believe in Orthodoxy makes a man worthy of that name. The previous question is in or-der: Why does he disbelieve? Is it because he has found something better to believe? Or is it merely because he wearies of all restraints, and desires to give rein to the spirit of lawlessness? According to the reasons which make him a disbeliever in Orthodoxy must be be classed with liberals or libertines? Most emphatically do we affirm the world-wide difference between these two classes; most emphatically do we affirm that the spirit of liberalism is diametrically opposite to the spirit of libertinism. Liberalism is intelligent and conscientious devotion to liberty—that is, life unwarped from conformity with the immutable laws of nature by any arbitrary tyranny of man; libertinism is mistaken or reckless selfabandonment to license—that is, life as little governed by Nature's laws as by man's will. We deny that liberals and libertines have anything in common. We refuse to give to the latter the honored name of the reformer. We scout the assumption that the mere disbelief of Orthodoxy, which may or may not accompany libertinism, creates the feeblest bond of union between liber-tines and liberals. The one grand aim common to and characteristic of all to whom the name liberal justly belongs, is the pur-pose to live in strictest obedience to the higher law of natural righteousness which all human tyranny more or less defies—the purpose to vindicate and so maintain, both for the individual and for society, the right to realize that moral ideal which the spirit of license equally defies. In fine, liberalism is human life dominated by reason and conscience, and emancipated from all human influence contrary to these; while libertin ism is human life dominated by no law but that of self-interest or of passion, in defiance of reason and conscience both. It is this purpose of governing life by natural moral law which distinguishes liberalism, on the one hand from Orthodoxy, which would govern life by supernatural moral will, and on the other hand from libertinism, which would govern life by neither, but set passion, caprice and wilfulness in place of natural moral law and supernatur-

al moral will alike. It is therefore sufficiently clear that disbelief in Orthodoxy may signify either liberalism or libertinism; but it constitutes no bond of union between the two. The whole spirit of liberalism is positive and creative; it does not consist in denial; it may and does destroy, but only in order to construct: it seeks, above all things, to reconstitute human life on a higher, purer, and nobler plan; and it seeks the key to this plan in a fuller and larger knowledge of Nature. But the whole spirit of libertinism is disintegrating and corrosive; it rebels against that nat-ural hierarchy of the human faculties by which reason and conscience are crowned with sovereignty over the animal and selfish passions; it proclaims a democracy of the faculties, makes the foot and the hand equal to the head, and rises in a wild insur-rection against the best established results of human experience. Sanity protests against the confounding of things so utterly and eternally at war as liberalism and libertinism. Heterodoxy may or may not be common to the two; quite as often as otherwise, libertinism cloaks itself in Orthodoxy for a blind to the world. But mere heterodoxy, mere sympathy in dispelief, never yet formed a bond of union among true liberals; sympathy in the recognition of and practical obedience to the moral law of Nature can alone make them one in spirit or action. can alone make them one in spirit or action. Cooperation among them on any large scale must wait until the love of liberty and the love of morality are indissolubly blended in enthusiasm for the great, positive, constructive ideal of a new society grounded on reverence for the moral and rational nature of man an distinguished from his nature of man, as distinguished from his mere animalism and selfishness.

What we have said is true of genuine liber-

alism alone; we wish it were true of all that passes under that much-abused name. There is a spurious liberalism which apes the genuine, and relies on a mere savage iconoclasm to perpetuate the cheat. No wonder that the world is deceived, when so many liberals, even of the best class, seem not to be con-scious of the chasm which divides them from the disguised libertines who seek their company and their sanction in ends which, if confessed, would be indignantly spurned. No wonder that Orthodoxy points the finger of scorn at all liberalism, when liberalism has not yet learned to distinguish itself from libertinism, to tear off its disguise, or to re-buke its ambition of leadership. Between liberalism and libertinism there is an etern-al gulf fixed; between liberals and libertines there should be the same gulf. Not in the churches alone, but among liberals outside of the churches, are there wolves in sheep's clothing—men and women whose lives are clothing-men and women whose lives are stained with immorality, and who would fain shield it under the blasphemed name of liberty. Too many ministers and laymen who have been expelled from Orthodox communions for abundantly sufficient moral reasons come over to the liberal camp, loudly complaining of "persecution for opinion's sake," and obtain employment as lecturers on behalf of a liberalism which they disgrace. We counsel liberal societies and committees to exercise much greater caution in this matter, and to scrutinize closely the antecedents of all applicants for engagements before welcoming them to their platforms. It is an old trick of libertinism to palm itself off as liberalism; not all the hypocrisy in Christendom is to be found in the churches. If liberals who believe that liberty alone is able to bring a higher morality into our social life, and that license would only make society's last state worse than its first, fall to look closely at the personal life of those whom it accepts as teachers, lecturers, and arresters and to get accordingly let them speakers, and to act accordingly, let them not complain when Orthodoxy punishes their lack of necessary discrimination by

indiscriminate slanders. It will be the death of liberalism, so far as its public influence and public spread are concerned, if it refuses to separate itself from libertinism. The great bulwark of Orthodoxy is the people's general belief, how-ever ill-founded, that Orthodoxy is the indispensable safeguard of public and private morality. Correct this erroneous belief, and liberalism will have the field all to itself. But this belief never can and never will be corrected, so long as liberals allow themselves to be publicly represented by those whose liberalism is nothing better than libertinism.

However loud-mouthed, pretentious, demonstrative, aggressive, the latter may be, their power for mischief is wholly derived from the fact that too often they can claim, uncontradicted, to be publicly endorsed (as the phrase goes) by liberal societies and organizations. Such claims, unrebuked, do more to retard the progress of liberalism among the people at large than all the preaching of orthodox pulpits. It avails nothing to point out, as is the custom with certain low sheets, instances of defection from morality among the Orthodox clergy

and laity; these, well-established, generally meet with fitting rebuke from the Ortho-dox themselves. Two wrongs never make one right. It is not by the vices of the opposite party, but solely by its own virtues, that liberalism must win favor with the people. If it throws its protecting mantle over libertinism, no matter for what reason, the people will judge it accordingly, and cleave all the more tenacionaly to their

and cleave all the more tenacionaly to their old faith. And who will dare to blame them for judging the tree by its fruits? The time has come for a serious consideration of this subject. We speak solely with a view to promote the highest possible interests of the liberal cause, and speak solely what all true liberals ought to hear and to ponder. For the interests of the libertine cause, we have nothing but settled and incause, we have nothing but settled and invincible opposition. Let the separation be-tween liberalism and libertinism, never yet made resolutely and effectively, begin and go on: it is the only way to free the living body of liberty from the decaying corpse of license Life or death for liberalism itself is the issue. Let it be met unflinchingly by every one to whom true liberalism is dear .- The *Index*, Boston.

T. B. Clarke is still continuing his missionary work in California, healing the sick and distributing spiritual literature free. He has since last writing sent out on their mission one thousand of the pamphlets, entitled "Social Life in the Heavenly Spheres." Bro. Clarke writes: "Last week I went to visit an independent slate-writer. It is more than wonderful! Three of ussaw the pencil writing. I held the slate alonethe medium six feet from me, and had five lines written. She said I was a powerful medium, and could stop the music-box if I wished. 1 tried it, and stopped it a dozen times by my will, asking the spirits to help me. Once I held it over three minutes, having myself wound it up, and it in my sole possession, friends present saying, Just see him hold that music-box from playing.

"The world have been discussing occult forces, mesmeric forces, etc. I am induced to think them all a delusion, and that spirit power behind the scene is the true cause. I am led to this from facts. In the case of the music-box, I could only stop it when I asked the spirits to help me. In treating a friend for a most painful complaint, the instant I put my hands upon her head she passed into a somnambulic sleep-a mesmeric sleep-a magnetic sleep-but though never a medium, never under spirit control, she began to talk in a few minutes, giving me instructions what to do, and is cured by a spirit in sympathy with me and my magnetism. Had she not been allowed to open her mouth, we should call it mesmeric, magnetic or occult force, or give it some other name. We little know how little we do know."

John Robinson, of Minnesota, who is over eighty-one years old, wants to know "what is the matter with humanity!" And says: the evidence of an immortal life accumulates the more materialism abounds. Robt. Ingersoll and B. F. Underwood seem to be fast satisfying society that immortal life is an hallucination, alias, a humbug; but what are they going to do when materialists whom they have laid away to 'rise not up again till the heavens be no more, come back and proclaim 'there is no death' ? The fact is, materialists calculate to dodge spirit-life, and I don't want to let them do it, but to have them go along with us, and keep step in the grand march of progressive development."

R. H. Curran & Co., publishers of the beautiful symbolic engraving, representing the recognition of Modern Spiritualism, entitled "The Dawning Light,' in order to bring it within the reach of all, and to place it in the homes of the millions of Spiritualists, have reduced the price of the plain impressions to fifty-five cents, and india tinted to sixty-five cents. At this price no one should fail to order one or more at once. Their address is 22 School street Boston, Mass.

Despite the desperate efforts in certain quarters to perpetuate the old regime of fraud, under the specious cloak of charity(!), a better condition is rapidly becoming apparent in the spiritualistic field. Tricksters now no longer lay down the law, and honest mediums begin to assert their right to a strict scientific investigation of their claims. This is as it should be, and what the Journat aims at. Earn the respect of decent people, and it will be forthcoming.

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