Ernth Genrs no Mask, Bows at no Human Shrine, Seeks neither Place nor Tpplause: She only Isks a Bearing.

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Entherem.

BY ALEXANDER WILDER, M. D.

The concept of actual communication with Divinity underlies all philosophical thought. It is the basis of religious faith. It has in all ages constituted the goal toward which the steps of every believer in a future life have been directed. The world has always had its Mustice fondly charles ing that ideal, sometimes even fondly believing that they had attained it. We may deem them visionary and mistaken, but we cannot impugn the excellence of their de-sire and purpose. If it is meritorious to do good, to be good, to entertain good-will to-ward others, certainly the highest meed belongs to whomever aspires to achieve the Supreme Good.

Such an attainment requires the most imperative conditions. It is as essential to know as to believe. Indeed, faith is of lit-tle advantage where it is not fixed in actual truth, so that it shall possess all the stability of knowledge. It requires all the moral energy of a strong nature to believe. The weak and vacillating character carries doubt for its index. It is often necessary in important undertakings, where all the strength is required to achieve the desired result, to thrust such persons aside. The vision of the Right is darkened in the atmosphere where they dwell. Any transcendent knowledge is rendered imperceptible. They not only shut out the light from themselves, but dim the sky into which others desire to peer. In this way, whether unwittingly or purposely, they do to others the greatest mischief of which they are capable.

The highest attainment, after all, is knowledge. There is really nothing which any one can afford not to know. It is a coming short of the human ideal to be ignorant in any respect. To love knowledge is to de-sire perfection; to despise it, is equivalent to being content with a bestial life. In all times the wise have won respect, as being the abler and better among humankind; and even when they were passed by and unhonored when living, they have been praised, revered, and obeyed in subsequent time. They are the luminaries that have from age to age preserved light to the world, and

thereby rendered it capable of renovation,

It has always been the aim of every rightthinking person to extend the circuit of his mental vision, and to exalt as well as inmentar vision, and to exait as well as in-tensify his perception. The field of the sci-ences has been explored and mastered with profit as well as pleasure. It is a labor of achievement worthy of human endeavor. The mind is expanded in its scope and fac-uity, and the power to accomplish results is vastly enhanced. The inventor of a me-chanical implement, whether it be a stone chanical implement, whether it be a stone hatchet or a telephone—and the discoverer of a new star or a new mineral, is a benefactor. He has given us more room to think in, and with it, the opportunity.

Our earlier lesson of Origins instructed us that man was produced from the sporedust of the earth—protoplasm, perhaps—and chemistry ratified the declaration. We have since been told that our corporeal substance was compacted from the same material as the stars, and animated by forces akin and identical with those which operate all-potent in the farthest-off world. But what matters it if the postulate of the scientists is true, that we took our origin from molecules not unlike to those of the jelly fish and fungus! We are not bound to such conditions, but have a universe to oc-cupy. The Delphic maxim—Gnothi seauton (know yourself) is our commission of conquest. The knowledge of the ego is to know the all; and that which is known is pos-

Charters and franchises are limited. The right of man to liberty, which we are told by high authority that no man can divest himself of, the ignorant cannot enjoy or exercise. They are free whom the truth makes The very word liberty implies a boon from the book.* The liberal are the learned the intelligent, who therefore are free. Codes and constitutions, whatever their

*) Liber, a book of writing-liber, free, whence liber-

provisions, can declare and establish no more; so necessary is it to eat of the tree of knowledge. But we must begin with our own interior selves. The germ is in us; it may not be transplanted from without. Not letters, but life, chiefly educates him who becomes truly learned. We cannot create that which is not inborn; we may only evolve and enrich the natural endow-

Pause right here, whoever cares for aught rather than for the highest. To such we are only visionary. They have neither time nor ears for us. Where delusion is the breath of one's life, to know is to die. As for Wisdom-

"To some she is the goddess great;
To some the milch-row of the field—
Their care is but to calculate
What butter she will yield."*

In these days that which has been characterized as Modern Science, is audacious to repudiate whatever it does not canonize as "exacts." Unable to cast its measuringline over the Infinite, it appears to be dili-gent in the endeavor to eliminate Him out of gent in the endeavor to eliminate Him out or its methods. The personality of Deity, as implying an active principle in the universe, is now sometimes denied. Whatever we do, think, or wish, must be with no conception of Him in the mind. An actual commu-nion with Him is nowhere within this mod-

ern scientific cognition or recognition.

A leading medical journal several years since contained an editorial article upon this subject, which significantly expresses the view taken by physicians who alone may be esteemed to be learned and regular. "Numa, Zoroaster, Mohammed, Swedenborg," it remarks, "claimed communion with higher spirits; they were what the Greeks called entheast-'immersed in God' -a striking word which Byron introduced into our tongue." W. B. Carpenter describes the condition as an automatic action of the brain. The inspired ideas, he says, arise in the mind suddenly, spontaneously, but very vividly, at some time when thinking of some other topic. Francis Galton defines genius to be "the automatic activity of the mind as distinguished from the effort of the will—the ideas coming by inspiration." This action, the editor remarks, is largely This action, the editor remarks, is largely favored by a condition approaching mental disorder-at least by one remote from the ordinary working day habits of thought.

This is about the attitude which modern "exact science" has attained in its understanding of man when inspired, or in the state regarded as communion with the Deity. We fail to find any better explana-tion in its definitions. Whoever would know the truth of the matter must "go up higher." It is hardly acceptable reason ing that inspired ideas coming in the mind spontaneously, indicate a condition approaching mental disorder, because they seem to be remote from ordinary habits of thought. In every-day life many faculties are atrophied, because of not having been duly exercised. On the other hand, any habitual employment becomes more or less automatic, and even involuntary. What we habitually do, and often the thing which we purpose to do, fixes itself upon us, insomuch that we perform it almost unconsciously We awake from sleep at the hour assigned; we become suddenly conscious of a fact or idea from specific association; and do things that we are not aware of or thinking about. The man who has the habit of speaking the truth may do so automatically. Honest and upright dealing may be practiced in the same way. Goodness becomes a part of the being, and is fixed in the ganglia and fibers of the brain. Faith too grounds itself in of the brain. Faith, too, grounds itself in the constitution, and love in the corpuseles of the flowing blood. All this is normal, It is legitimate to carry the conclusions farther, and to consider whether entheasm. even though supposedly automatic, is not, nevertheless, a wholesome condition of the human mind, and the true means of receiv-

ing actual knowledge. How, is the next inquiry, how may we know God, or define Him? A king of Sicily once asked the poet trime. A king of Sichy once asked the poet trimonides to give him such a definition. He craved a day to consider; then two, four, and eight. The impatient king finally asked why he required so much time. He answered that the more trial. he considered the question, the more diffi-cult he had found the solution. The finite human understanding is not equal to the endeavor to comprehend the Infinite.

In a world of unreasoning disbelief, God is regarded as a thing, Even now, in several schools of opinion, it is common to affirm that He is not a person. This seems to be equivalent to declaring Him an illusion of the fancy, a nonentity, and not in any sense whatever a thinking, intelligent Being, but simply a vagary or whimsy of the imagina-tion. It is doubtless a notion evolved by the rebound from that unreasoning faith which requires a thing to be worshiped as God. Somewhere between these extremes is the golden wedge of truth. It is the vocation of the true student to find it, But let modesty go hand in hand with faith. A person was once discoursing volubly with a Spartan concerning the felicities of the future life. "Why," demanded the latter, "why do you not die in order to enjoy it?" It was a pert, if not a pertinent question, and certainly conveyed a taunt that might profitably be accepted as a wholesome reproof. We may not, often we cannot, speak profoundly to those who are irreverent or profoundly to those who are irreverent or who disbelieve. One may profane the truth by speaking it. In uttering to another some-

*) Schiller.

†) The Midical and Surgical Reporter, 1975.

form its nature, in his comprehension, to something incongruous. The impure ear will tarnish the purest speech. It is well to believe in God, but ill to say much about

We may not reject utterly the methods which they employ who stubbornly, and perhaps obtrusively, demand the reasons on which faith is based. We can hope to he truly spiritual only by being wholly ra-tional. The true man supersedes no meth-ods because he transcends them. His con-cepts are characterized by their wisdom. Although in his case it may not be the product of the schools, it is capable of deriving lustre from their light. The plurality of faculties of the human mind exists for a purpose. They are to be trained and employed, but none of them may be eradi-

Simple men long ago inferred that fire and air or spirit, in some arcane manner, constituted the entity of man. They had noticed that the dying departed with the breath, and that the warmth peculiar to the living body also disappeared. This led to the adoration of the flame as the symbol, and to the contemplation of the spirit as the source of life. Analogy pointed out the fact that as living beings derived existence from parents, man was descended from the First Father. cated.

We are all of us conscious that the individual as we see him with our eyes and perceive with our other physical senses, is not the actual personality. If he should fall dead in our présence, there would still be a body to look upon, as distinctly as before. But the something has gone forth which had imparted sensibility to the nerves and impulse to the muscles. It was the person, gives place to the it. The person had seemed to accompany his body, but has departed leaving it behind. We witness the phenomena, but ask to learn the noumena. Here exterior, positive, "exact" science fails us. Its probe can detect no real personality, nor its microscope disclose any source or entity of being. The higher faculties must afford the solution of the problem on which everything depends.

The witty, but somewhat irreverent, Robert Ingersoll prefixed one of his lectures with the travesty of Pope's immortal verses: "An honest God is the noblest work Many are astonished, perhaps shocked, at the audacious expression. Nevertheless, it has a purport which we will do well to contemplate. If we have an actual'spiritual entity exceeding the constituents of the corporeal frame, it exists from a vital principle extending from the Divine Source. A genuine, earnest faith is essential to our felicity. Do we regard Him as having "formed man in his own image" and after His likeness? Are we sure that our ideal of Him is not some extraneous personification, the product of our own character and disposition—created in our image? Have we caught a view of our own reflection the mirror of infinity and set

hat up as God? Certainly we have no medium for the divine ray except in our own minds. If it is refracted, or even hideously distorted, this must be because that medium is clouded and pervaded with evil thoughts, motives, and propensities. The image which will then be formed may be the individual's highest ideal of God. But it will look to enlightened eyes more like an adversary of the good. Fear alone could persuade us to offer it worship. To speak the truth unqualifiedly, we all hate those reflected images that are so often obtruded as the highest concept of the Divine Being. Many of us would say as much if we only had the cour-

Let us bear in mind, then, that what we consider to be God is only the index to what we conceive of Him. We need not hesitate, because His actual Being trans-cends the power of the mind to comprehend Him. The ability to form an idea, implies that it is possible to realize it. The idea is itself the actual entity; the prophecy of its accomplishment in the world of phenomena. Such conceptions as the being of God, spirit. ual existence, eternity, the interior union of God with man, the eventual triumph of the Right, could never be found in the mind as dreams, if they had not somehow been there infixed from that region of Causes where real Being has its abode. We must, however, go up higher than external science reaches into the demand of Faith.

The ether which contains the light is more tenuous and spirit-like than the air that transmits sound; but it is none the less real because of the greater difficulty to explore the secret of its existence. All that we suppose to be known concerning it is actually a matter of faith, rather than the "exact knowledge" of the scientist. The next lessons pertain to the higher mathematics; how, from what we know of ourselves. to find out God. We must see, if at all, with a sight not possessed by us in common with the animals; piercing beyond that which appears clear to that which is.

Our searching awakens, in us the percep tion of the Divine One. Our wants indicate to us His character. We need wisdom that transcends our highest learning, a providence that considers all things, a power supreme above our faculty to adopt means to ends, a love ineffably pure to inspire all things for the completest good of all. Knowing that whatever we see is transitory, we are cognizant that we must have other than mortal vision to behold the

thing which is real to ourselves, we veil it is enough that we acknowlin a mantle of illusion which may trans- edge Him as the fact of which we are the image; and that we devote our attention accordingly to the clarifying of the medium which receives His effluence. Let the scope and purpose of our life be devoted to beand purpose of our life be devoted to be-coming what we recognize to be the inher-ent character of the God that we need. In due time the likeness will be indeed the similitude, and not a "counterfeit present-ment." We shall embody in our disposition and character the very ideal which the wit-ty unbeliever so strangely pictured. This is the meaning of the problem. A pure man will display the like image of his God. Entheasm, therefore, is the participation Entheasm, therefore, is the participation of the Divine nature together with prophetic illumination and inspiration. The modern physician, scientist, and psychologist, it has been noted, define the condition as "approaching mental disorder," and "remote from the ordinay working day habits of thought," It is doubtful whether they can, from their standing-point, see the matter any more clearly. By their logic, God the Creator is only a myth, or, at most, the cause of dis-order in the minds of men. We can not wisely seek for truth at such oracles. The earlier teachers taught and builded better.

The conviction has been universal that man did communicate with the Deity and receive inspiration from Him. The Hebrew polity had its seers and prophets, schooled by Kenites and Nazarim. There were similar eastes of wise men in the various countries of Arabia, Egypt, Palestine, Syria, and Inner Asia. The Greeks, whose arts and poetry are even now praised and imitated has also their sages, seers, and hierophants. The Romans, likewise, however bestial cruel, and arrogant, nevertheless endeavor-ed, by means of pontiffs, augurs, and haruspices, as well as by adopting the worship and divinites of other nations, to learn whatever they could from the supernal world. All seem to have believed that the living on earth was really death, and that dying from the earth was a passing from this death to that of actual life. A gill of poison did not extinguish Socrates. The phenomena of the every-day world were regarded as the illusive cheat of the physical senses; but beyond it they contemplated the existence of a region ethereal, and not acexistence of a region etherear, and not aerial, with no limits of time or space, where all was real and permanent. Thitherward they aspired in the hope that haply they might unite the potencies of that world with the scenes of the temporal universe. Was it a bootless aspiration, a beating of the air a yearst of unitered france?

air, a vagary of untutored frenzy? Among the individuals notably regarded as entheasts, were Socrates, also styled theomantis, or God-inspired; Ammonius Sakkas, the God-taught; and Baruch or Benedictus Spinosa, the God-intoxicated. Plato, Gautama-Siddart'a, Apollonius and lamblichus, were also named DIVINE. "They were called gods to whom the word of God came." It was the universal belief that men might receive superior illumination, and that a higher and more interior faculty was thereby developed.

It should not embarrass us that peculiar disorders of the body are sometimes attended by extraordinary spiritual phenomena; nor that great and unusual commotions of the mind may occasion them. No more is proved by this than by the fact, equally well established that shocks and excitement often restore paralyzed limbs and functions.

As for fasting and prolonged intense mental action, they are methods in every studious endeavor to develop a more perfect perception. They are legitimate aids to enable the mind to get beyond the impediments to clear thinking and intuition, into a higher spiritual domain. There is no morbidness or abnormality in this, but a closer approaching to the Source of real knowledge. Science owes more to such methods than scientists are aware or willing to acknowledge. It is not fair to cite them as arguments against spirituality.

The entheastic condition indicates a life that is lived beyond and above the physical senses. It is a state of illumination rather than a receiving of messages from the Divinity. Indeed, it is safe to affirm that there are no new revelations. The same word that ordained Light to exist never ceases to so ordain; the same spirit or mighty wind that moved and operated upon the waters at the *genesis*, is potent and active today. The world may vary in form and aspect, but that which gives it life is always the same. Whoever will ascend above the changing scenes, will know and mirror in himself the Unchanging. This is what is meant by being involved and included in the divine aura and light.

The old Mystics used to teach that we must be passive and not active. This by no means implied physical or moral inertia, but simply receptiveness. Just as a mirror receives and infixes an image. so every divine radiation and inflowing so every divine radiation and innowing should be retained and embeinged. The light is not given or received for the sake of having the borrowed splendor to shine with, but that it may be assimilated and incorporated into the life. The word is not mere speech, but the reason taking that form. The true speaking of a man is itself the man. Every reveletion of God is God. the man. Every revelation of God is God himself coming to man. Every such one expressing God in his life and act is the word of God made flesh.

Thus we preceive that entheasm is the participation of the divine nature, spirit, and power. It is the end for which mankind have existed on the earth, the culmination of the divine purpose.—From advance sheets of Phrenological Journal. THE SERMON ON THE MOUNT.

Lecture by Professor Adler at Chickering Hall N.Y., on the Christian Code of Morals and the Ministry of Jesus.

[New York Herald.]

Chickering Hall was crowded to excess by an audience that had assembled to listen to Professor Felix Adler's lecture on a "Christian Code of Morals." The lecturer said:—To understand the Sermon on the Mount we must glance at the development of primitive Christanity. The Roman yoke weighed heavily on the Jews. The Galilean mountaineers resisted Roman oppression. They were liberty loving, like the Swiss in later days. But their brayery was in vain. The country was full of poor, homeless people. Many homesteads were sold to pay the taxes. Jesus was a Galilean in spirit: he was full of compassion for his people. He earnestly desired their liberation; but He saw that resistance to Rome was in He saw that resistance to Rome was in vain. He saw that natural help could not come. He looked for supernatural help. He saw that the earth was wholly bad. He said in accordance with other prophecies of the Hebrews that God would make a new earth. Since God had been creator of the earth why could He not destroy it and create a better earth in its stead? On this new earth justice would be established—the last would be first, the least greatest. Jesus believed that He himself was destined to bring lieved that He himself was destined to bring on the new order of things; that He could sit assovereign in the new Kingdom about to be established called the Kingdom of Heaven, because Heaven's will would rule therein. He brought these tidings of ap-He promised that in the new Galifee. kingdom the poor should be preferred and the oppressed receive satisfaction.

EFFECT ON THE PEOPLE.

How such tidings, which told them of the fulfillment of their heart's dearest desire, must have thrilled His audience. It is not difficult to understand why the people loved and followed Him, even leaving out of consideration the personal grace and sweetness that adorned the Galilean Master. But to prepare for the new kingdom Jesus demanded a renovation of the heart. Unless your righteousness exceed that of the men who are deemed pious in your generation you shall not enter the Kingdom of Heaven" is the keynote of the Sermon on the Mount. But while we deeply reverence the character of Jesus, and value His ethical precepts, even if it can be shown that these were in no wise original with Him, yet there are two points in which the ethics of the Sermon on the Mount seem to us capable of being developed and exalted. It is one thing to recognize the important services of a great master; it is a different matter to place these very services, which ought to be an incentive to still further advancement, as a bar to future progress. The Christian code of ethics does not seem to us to recognize the value of intellectual honesty. The importance which it attaches to faith is fatal to the formation of thoroughly truthful opinions in religion. The spirit of science is opposed to any opinion based on partial evidence. It encourages us to keep our judgment in suspense, and it warns us to be then chiefly on our guard against rash conclusions when these conclusions most flatter our desires. But Christianity condemns the spirit of doubt, and even the name of "doubter" has received an opprobrious signification under its influence.

A LESSON FROM HISTORY.

Would you compare the influence of the two principles, regard the history of the world during more than a thousand years while Christianity ruled supreme, and compare it with the achievements of the brief reign of science in modern times? We oppose to the duty of believing the duty of not believing, except on evidence. That type of virtue which is illustrated by the scientific investigator, who will have truth only, no matter whether it leads him to heaven or hell, is not included in the Christian scheme of ethics. And after all Liberalism shows a grand faith of its own when it abandons itself wholly to the search of truth in utter confidence that truth cannot be otherwise than good. The second point we have to urge is that even the philan-thropy of the Christian code is capable of development. Jeans enjoins secret charity, but adds, your Father who sees in secret will reward you openly. We could have a code of morals in which this last reference to reward shall be wanting. Remember we are speaking to an ideal code. No one claims that the teachings of the Sermon on the Mount are universally practiced. But it is called the ideal code, which cannot be superseded. Yet I see coming a code of morals in which there shall be no question of laying up treasure in heaven, in which man shall be taught to practice purity because it is pure, and love because it is even life, and to do the right for the right's sake with no ulterior motive, and that seems to me a loftier and better one.

It is sometimes of God's mercy that men in the eager pursuit of worldly aggrandizement are builled; for they are very like a train going down an inclined plane—put-ting on the brake is not pleasant, but it keeps the car on the track .- H. W. Boscher. Are all Souls Immortal?

BY H. M.

In discussing a subject of such vital import as the immortality of the human soul we should ever look with an impartial view, upon all conceptions and ideas advanced yielding to them the justice due their promulgators, viz., that of giving expression to their best thoughts. We should never accept any theory as infallible from whatever source it may be received, whether from mortal or immortal. We should ever to governed by the experiences of the past and base our deductions upon the logical sequence of events, using our own reason and judgment when arriving at conclusions, especially if they are at variance with all preconceived notions and ideas.

In our deductions we have shown that we cannot accept of retrogradation as any part of the economy of nature, and as a dis integration and redistribution of the spiritual forces, or their "becoming again absorb ed into the great ocean of mind thereby enriching the spiritual atmosphere from which other souls may draw nourishment," implies retrogression, we cannot accept the theory.

We contend that all laws are not only universal, but infinite, and that if one soul is immortal, it proves that the decree of immutable and unchangeable law is, that all sonls, whether of a high or low degree of development, whether idiotic or endowed with a highly cultured and largely developed mental capacity, whether coarse or crude physically, or of a fine, sensitive spiritual organism, all are equally endowed with the same divine prerogatives through the action

of the same divine laws. The law of causation does not make an unequal distribution of divine beneficence by surting the sheep from the goats as was done by the orthodoxy in the past, but through the universality and infinity of the law places all upon the great plane of existence with the same chance for preferment. It does not condemn the idiotic, the insane, the vicious and criminal, the deprayed and degraded to a fate less to be desired than it does the most gifted. Where shall the dividing line be drawn? Who shall be the judge as to whether one shall be the recipient of immortality or another. It is contended that it a man does not live in obedience to God's laws he cannot inherit immortality. Is not this an invasion of the precincts of creedulism? Is it not upon the same basis that eternal damnation was meted to some, and eternal bliss to others! Who shall tell to mankind God's laws or reveal his decrees that all may live in obedience thereto? Will a modern Mossic lawgiver be ordained to go up into the mount sins and there receive them direct from the hands of the Almighty, written upon tablets of stone as in ancient times, it is recorded they were given to the people of Israel? Would not all mankind rebel against a revelation of God's will or decrees given in any manner at the present time?

In the infinity of the laws governing the universe, all spiritual forces or life elements that have become a spiritual entity or identity, must retain their own individuality forever and for aye. Must we concede that eternal progression is only for the few or the elect, as was eternal happiness in the days of Calvinism? What would be the rethe great family of man would revert back to their primordial conditions, or to the primal elements from which they were generated. It would result in eternal progression for the few, and annihilation for the many through the immutable decrees of an omnipotent power that creates ad infinitum leaving to chance the greater portion of his creations, and endowing the other portion with an immortal life. What can be said of the justice of such a law or decree from

the hand of an infinite Creator? Circumstances mould, form and develop the mental, moral and apiritual natures or characteristics of all mankind, and because some have been less favored than others upon the material or physical plane of ex istence, shall they not receive through the divine law that ushered them into existence the same divine prerogatives as the more favored? What of the law of compensation if the theory of in mortality for the few and subsequent disintegration for the many is true? All nature becomes a farce and mankind but chresmen in the bands of a skillful player, moved to and fro, until in the player's own good time he sweeps one portion from the plane of existence and endows the other portion with immortality as the award of time. Is this an exhibition of

infinite justice? Take two children born of the same parents, receiving the same moral and religious training; one becomes a moral and religious man and worthy citizen. The other, born under different climatic and planetary influences, receives an entirely different moral and spiritual status, and through conditions, over which he has no control, he is borne upon an irresistible wave down the steeps,of crime and degradation, until there is nought but what is vile and victous left as the award of time. Who shall say that the one is immortal, and the other does not possess the same divine prerogative? The latter has only succumbed to conditions that he could not control, and what of the former? Does he receive from the hand of omnipotence the boon of immortality for acting out the strongest elements of his physical and spiritual being, which was

done in the other case also? It will not do to condemn any part or portion of the human family to a fate not decreed for all through the universal and infinite laws by and through which all live, move and have their being. When matter becomes so, refined and etherealized that it enters into and builds up an individual spiritual entity, we contend that it cannot be resolved back to its primordial condition, as it implies retrogression, and in this retrogression all matter must be included. It is in obedience to the same divine and infinite law that all spiritual entities are builded up, and through the infinity of the law by which one spirit is annihilated, all must be annihilated. In the infinitude of relations and conditions all mankind are becoming more refined and etherealized. and no matter how low in the scale of development a man may be, he must, through the action of the immutable laws that govern the universe progress beyond and above his primal condition. This is the inevitable sequence of a power or force as much beyond his control as the conditions that moulded his moral and mental status. A man is no more responsible for his mental or moral status than he is for the color of his hair or his facial expression, and should not be held responsible therefor. He should not be condemned for what he may be, as he is the legitimate expression of the causes under-

lying bis primogenital development. Have not Spiritualists sufficiently out grown the teachings of Calvinism to render justice to all conditions of life? It is generally conceded that they believe in equal justice and to show any degree of partiality

in its distribution, limits its action, and we are again sailing upon the sea of old Calvinism. The only difference is we have changed the orthodox hell into the materialist's idea of annihilation; and we are not as just even as they, as they consign all to the same fate, leaving none to share a state of eterna bliss within the confines of the turbid sea of creedal injustice. There is not any dif-ference in the divine law of life that ushers into existence an immortal soul, whether upon a high or low plane of morality. Neither can there be any difference in the creative force or power that projects and pro-pels the ejection. The difference is alone in the conditions in which the germinal essences or proporties are outwrought and builded up. Antenatal inheritances, cli-matic and planetary influences before birth, and the physical environments after birth during the period in which the plastic moral and spiritual natures are receiving into their chemical laboratory the influences that help to mould and develop them, are included in the conditions that determine men's moral and spiritual status as well as their intellectual capacity. Man, having no choice as to what his physical environments shall be and having no choice as to parentage or his antenatal or prenatal inberitances, what law should condemn one, and grant any boon to another, that is germinated, generated and born through the same universal and immutable law, that through the infinitude of relations and conditions will ultimately reach the same alti-tude of spiritual unfoldment. We know among all nations there are those that seem below the plane of animal life, but what might not the highest in the scale of exist-ence have been if born under the same influences and conditions, with the same antenatal and prenatal inheritances? This sorting over the children of a common her-itage, bestowed through the same divine law of life, and saying to those upon the one hand, "Go thou into the mansions prepared for you before the beginning of time," and to those on the other hand, "Depart from me, ye accuraed to a fate ordained by an omnipotent power from the foundation of the world," implies that Spiritualists. have not as yet entirely freed themselves from the creedal influences of the past, but still linger upon the borders of Calvinism. They may deem this an ungenerous assertion, but theories that consign one part or portion of the human family, to any fate

such conclusions. The broad catholic spirit of the present age has knocked the bottom out of hell, and cast a reproach upon the tenets of old theology, and why should those professing to believe in infinite progression for all, pro-mulgate such theories or endeavor to sus-tain such propositions? It is true, annihilation is more to be desired than infinite damnation, or an eternity of writhing, scorching and sizzling in an orthodox hell, but why deal so unjustly with your brother ls annihilation or disintegration taught by those who have passed to the igh**er** life?

not designed for all, would certainly lead to

Was there ever one infant born into the world, but what possessed in the aggregate as much divinity as another, or that was not as much a cherub in its mother's arms as another?

The question is asked: Is the idiot immorupon the degree or cause of idiocy. Where can the line be drawn between those that are importal and those that are not? Who shall define the degree of idnocy that relegates to one immortality and to the other annihilation? Who shall say that any of the children of a common humanity are destitute of even a ray of intellect? Who can look within the interior consciousness and clearly define the degree of intellectual capacity that inheres from creative force and energy, that might shine as a gem of mmortal worth if the physical avenues through which all intellectual capacities express themselves were in a truly healthy condition?

Again, who shall draw the line defining the mental growth that will entitle a man to the award of immortality? Have we not instances of finely developed intellectual capacity among the most utterly deprayed and vicious of human beings, made so through antenatal and prenatal tendencies, and influences beyond their control? Will their mental growth award them the boon of eternal existence, or immortal life; at the same time their disobedience to God's laws consign them to a disintegration or annihilation? Which shall hold the balance of power and bear off the palm of victory in the eternity that awaits them?

Mr. Tuttle says, "that individual exist ence after the death of the body by no means proves immortality, only continuity of existence." Webster says, "The law of con-tinuity in physics is the principle that nothing passes from one state to another without passing through all the intermediate states. Immortality is the principle of never ceasing to exist." Taking the proposition of Mr. Tuttle, that only a continuity of individual existence after death is the award of some and immortality that of others, we cannot define the distinct difference between the two. It seems only the indistinct shadings of the same picture. The principle involved seemed to be the same. Continuity or passing through all the intermediate states or degrees of spiritual development or unfoldment to reach a specified altitude must be the inevitable sequence of the laws governing the immortal spheres of existence, as well as the mortal. No one can become a highly cultured intellectual being without passing through all the intermediate states or degrees from the stu-pidity and ignorance of the child to the status accorded above; neither can any one rise to a high plane of spiritual intelligence without passing through all the intermediate degrees of unfoldment. An immortal existence is a divine necessity if there is such a thing as eternal progression. As the liny acorn passes through all the intermediate stages of growth to become the tail and stately oak, so this law of growth ineres in all forms and manifestations of ife, in the spiritual realms as well as in this mundane sphere. As we said before, we cannot distinctly define the difference between a continuity of individual exist-ence after the death of the body, and an immortal life; both implying continued exist-ence, both implying the divine necessity of passing through all intermediate states or stages of development to arrive at any specified degree of intellectual or spiritual unfoldment through the same immutable laws through which all ultimates are outwrought. As these questionings of the human soul are ofttimes of a very complex character and require great care and discrimination in their analysis, it is not to be supposed that all can arrive at the same conclusions, but as an interchange of thoughts and sharp criticism brings out the true metal of the intellectual calibre in the mental hemisphere, we have taken up the autject so earnestly discussed by those emineut writers, Mr. Tuttle and Mr. Case, and have endeavored to state our position clearly and distinctly. It is not our intention to stir up a fierce combat of words, and hope that our criticism will be received in the same spirit in which it has been written. the spirit of fraternal love.

LIFE WITH THE SPIRITS.

By Ex-Clericus.

[Continued from last Number.]

MEDIUM-TRAINING.

After the work of printing and sending out my pamphlet-circular was fully accom-plished. I became decidedly impressed that I should give up wholly my position as a regular preacher and pastor, not only at M——, but also in the denominational field generally. For my mind was so deeply inerested in the new work, and the spirit indences around me seemed to urge so atrongly in that direction, that I was impelled wholly to surrender myself to a co-opera-tion with my invisible helpers. I therefore resigned my position and made my preparations for leaving, my immediate purpose being to visit my native home, and spend a few months among the hills and mountains of Vermont, hoping thereby to regain somewhat my lost physical vigor, and thus be better fitted for the special works now before me. But at this point in my history, a new and somewhat unpleasant phase of my mediumistic experience began to be developed, some of the particulars of which I will now give.

I have already made some reference to measures which seem to be employed by the spirit wisdom for the discipline of mediums, to the end that their capacity of usefulness may be enlarged. Hitherto, how-ever, I myself had experienced but little of this. Almost all that had come to me from the unseen life, had been pleasant and in-structive. My own little family had often been most delightfully near to minister to my affectional life; and many intimate friends—especially those who had been my brother ministers in the earthly life,-had been around me to impart of their social, intellectual and spiritual help. One of these, of whom I have already made especial mention, had been particularly friendly and pleasant in his intercourse with me-almost as familiar and natural as when, in our earthly experience, we had roomed, and studied and taken our rambling walks together, whilst in the pleasant town of Nwe were preparing to enter the theological

school. But now a change was at hand, a change so bitterly disappointing as, for the time being, to cast me out of my earthly paradise, and drive me into the wilderness of doubt and despair; for I was now to take my first lessons in those peculiarly trying experiences which, as I am now inclined to believe, have made up some part of the discipline of all who in any degree have been called upon to become mediumistic teachers-consciously or unconsciously so-from the days of the great Nazarine prophet down

That there should be something like organized and orderly action in so important a matter as the right preparation of those who are organically fitted to become useful agencies of the Spirit-world, is certainly no unreasonable thought. agencies of the Spirit-world, is certainly no unreasonable thought, especially when we consider that, from all we have been able to learn upon the subject, that higher life is pre-eminently, even perfectly, a world of order. At all events, I give it as the result of my own personal experience, as well as of considerable knowledge of the experience of others, that the work of medium development is accomplished mainly at least, by bands of spirits especially fitted and organized for that kind of work. But of the special methods employed by them little can be known by us, for in their ver nature these methods are of a peculiar and esoteric character. It is sufficiently certain, however, that the action is of a nature to throw the subject into a great variety of difficult, and often painful experiences, through which, if rightly improved, he will become wiser and stronger than before.

But to return to my history,-for I do not intend in these papers, to enter into anything like speculative thought. As I now understand the matter, at about the time of my leaving M--. I was given over into the exclusive care and control of one of these medium-helping bands, to the end that my general, but more especially my mediumistic condition might be more fully perfected for the new work before me. But I did not understand this at the time, and so an additional burden of doubt and difficulty was made to rest upon me, a burden, however, which was a very important help

in the action to be brought to bear upon me These medium-helping spirits into whose hands I had now failen, though wisely adapted to the work they have to do, are yet-seemingly at least-not especially ele vated in their moral condition. Yet in order to be able to do their work thorough ly and in their own way, they claim, for the time being, the entire control of the subject and his surroundings,--the especial guar dians consenting to this for the good which is to come of it. It does not appear, however, that the natural guardianship is wholly withdrawn even during this period, but it is only a temporary retirement from the immediate control of things; with the reserved right to resume should emergencies seem to demand it. And so, at such times our special friends and loved ones wait in hope and faith, until the wisely appointed ordeal is passed, and their dear one is fitted

for a higher work than before. It will be needless to give the full detail in this new school of trial; a few only of the prominent items will suffice to exhibit to the reader the general character of what I had now to submit to at the hands of my invisibles. The first, and not the least tr ing of these experiences, consisted mainly in a skillful personification of my special friends and dear ones. And it was not until after the lapse of considerable time, during which I had been led into various false positions and expectations, that I was able fully to detect the imposture. And when Lthus found out that I had been made the victim of a gross and cruel fraud-so it seems to me at least—I was indignant in the extreme at the shadowy and deceptive influence around me; and then and there re-solved that I would have nothing further to do with it, but resolutely spurn it from my presence. But the meddlesome voices still continued; I could not at once and fully, drive them away. They, however, no longer pretended to be what they were not, but owned themselves to be the utterances of the somewhat unscrupulous agents for a special work to be done upon me; and plainly intimated that there could be no deiverance for me until that work was finished. But I had no faith in this statement nor in anything that could now be said in this way; so henceforth for a long time it was war and not peace with the unseen attendants around me. I adopted every expedient I could think of to silence their voices, and sometimes with partial success. But whenever quiet and passive conditions. returned, the inner voices in some form

would return also. This condition of things, with greater or less intensity, continued with me for many months, during which life was, for the most part, a conflict and a burden. Yet sometimes brightness would come to me even through the darkened clouds around me. The medium helpers themselves would at times be quite agreeable in their talk, and many a hearty laugh did I have at the quaint oddities thus brought to my inward perceptions; and at no time in all this experience did there anything come to me that could be rightly regarded as wholly and grossly evil. Then, there were times when the disturbing influence would seem to fall back, and a genuine loving word from dear ones, or some strain of harmonious wisdom from the noble and the good would reach my inward ear.

I will next give some illustrative instances of the different phases of this mediumtraining experience, first, remarking, how-ever, that as I now look upon the subject, I recognize a beneficent wisdom in the interposition which thus turned me away from too close and constant reliance upon a communion with loving friends upon the other side; as it does not appear to be well for either of the parties to have the attention often drawn away, the one from earth-ly duties, and the other from heavenly pursuits.

Are all Souls Immortal?

To the Editor of the Religio-Philosophical Journal:

In his reply to me, published in the Jour NAL of December 13th, 1879, J. Murray Case defines his views more fully on conditional immortality. With your permission, I purpose taking a close, hard grapple with his theory as now presented. I may say first, though the point is irrelevant that the premises from which friend Case "judges" me to be a "materialist," will not logically support his deduction, especially if we strike the word "which" from the following question, as it was not in mine What is the logical necessity to have souls of any kind, much less two classes of souls which follow from the premises?" In fact besides, I am not a "materialist," in the common acceptation of the word.

In reply to my question, "Where these laws (of God) may be found," Mr. Case answers: "We can only arrive at a conclusion relating to the laws governing spiritual beings, from analogy or comparison with the laws of this life." I understand that I understand that friend Case is a Spiritualist; if so, does he not believe that these laws may be ascertained to some extent, at least, by actual observation and by testimony? Then, why insert the word "only" in his proposition Again, I think there is no more fertile source of error than reasoning by so called analogy or comparison. If there is a true analogy under the heavens, or two different things from which full comparison can

we are dual in nature, having an interior spiritual body corresponding to the visible physical organization." After stating that the physical requires food, etc., Mr. Case, further on, says: "It (the spiritual body) therefore requires food to sustain life, and if it thinks, it consumes the elements necessary to produce thought." Why that, "if it thinks?" If the physical organization thinks, keeping up the "analogy," there is no "if" about the spiritual body thinking. If they both think is the "dual nature" which they botn think in the "dual nature," which thinking are we conscious of? Both? Who can mark out the thought limits for each: If only one organization in the dual nature thinks, which one does so? It it is the visible physical body, the brain, etc., that thinks for what purpose have we received the interior body? If it is the interior body that thinks, how can we lay down laws which govern the physical organ of thought and manifestation, as governing the spiritual

organism? Let us take a nearer look by "analogy," at this dual nature. If it is true that, because the physical body eats, so does the spiritual is it not equally logical to say, that, since the physical body dies, so does the spiritual body? Since all physical bodies disorgan ize, so shall all spiritual bodies? If the 'death" of the body means the release of the interior spiritual body, why not the death" of the spiritual body mean the release of a still interior celestial body? If a man cannot live in this world without a dual nature, he cannot do so in the other world. Hence, we will either require "the resurrection of the body," or a more interior spiritual body inserted into our now spiritual body, when we go into the spiritual world, or we have a triune nature now. You see how "analogies" leave us adrift on a shoreless, bottomiess ocean. Let us return to observed facts, if there be such. Life is an interchange of relations. The life of a stone consists in its crystallization, carried through to its finest particles. What is supernatural to the life of a stone, is natural to the life of a plant, etc.; these new modifications arise, and new forces are set in operation, as we advance from bed rock up wards.

Mr. Case restates his proposition concern ng the function of the brain in conferring immortality, and I think his restatement is more objectionable than his first position. which was: "It is the brain that makes the intellect; and I will further add, it is the intellect that confers immortality." He adds now: "I mean to be understood by the word 'brain,' not strictly in its physical sense, but as representing the mental characteristics of the individual." This is obscure to me. Does that which represents mental charac teristics confer immortality? Perhaps his next sentence will explain the obscurity "A well developed physical brain, harmoni ously organized, will produce a good "intellect, and a good 'intellect,' will cause one to live in compliance with the laws, and that obedience will confer immortality.' Here, then, we have the physical brain, har moniously organized, producing, as first cause, a "good intellect," as first effect; the good intellect" takes the matter in hand, and, as second cause, causes "one to live in compliance with the laws," as second effect; then the compliance or obedience takes its turn at the wheel, and, as third cause, con-fers immortality, as third and final effect. What is this but saying, in a long way, that this brain, harmoniously organized, confers immortality? The points that make the restatement more objectionable, are the qualifying words, "harmoniously organized," "good" intellect, "well balanced," and "cause." One word on this term "cause," as modified by what follows. If one dies before he has a brain to "cause" this obedience, he cannot have immortality. Does not this leave very young children who

have passed away, without immortality.

Mr. Case seems to think his theory of practical importance. I doubt it. Since no one organizes his own brain, good, bad or indifferent, what is there practical in the theory thus far? Certainly, if one has learned the secret of organizing the required brain for others, he can obtain immortality for them! That, so far as I am able to judge, is the full extent of its practical importance

Friend Case concedes that perfect obedience is not required; nay, that perfect obedience is impossible to man. I take it, therefore, that there is no need of discussing "imputed righteousness" or "mercy. to supply the deficiency, and shall not touch these heavy topics only by indirection. Well, perfect obedience being impossible, imperfect obedience is all that is necessary. It makes no difference whether our nature is in its original state or not. If it is, the cause is outside us, in our organizer; if it is not, the cause is also outside us, in our or-

Now, if imperfect obedience, as measured by more percect natures, is all that is reoured, what is the standard, ourselves being the measure? Let us see if it shall require so "harmoniously organized" a brain, as Mr. Case thinks, to confer immortality. Is the standard, to do the right (obey) as well as we see how? If so, I appeal to any one: Do you come up to this requirement? If none live up to this measure, either it is not required, or all fail to obtain immortality, if

it be the standard.

Is the standard, to do the right as well as is the standard, to do the right as well as we desire to do it? If the desire is healthy and sound, who comes up to this standard? If unhealthy and unsound, the desire is not a safe standard. This implies a measure to regulate the kind and degree of desire required to bring the standard up to the mark. Where is such a measure to be found? This is a nice point, and let none hurry to answer

Finally: Is the standard, to do the right so far as we are able, all things considered? If so, who is prepared to give one atom of proof that all souls do not live up to this standard? Suppose, in passing, that one shall be found utterly unable to obey; should he be expected by any intelligent being in the sky, air, earth, or ocean, to do the impossible? If he must be killed, let there he a rational cause assigned. Let it be that he was "reprobated" to that end by a vindictive power, but not that it was done because he could not transcend his own organization, and act above it. He not only did not give himself his organization, but it

was absolutely thrust upon him.
Of all "analogies" the weakest, the emptiest, the most frivolous, is that of carrying ideas gained from man's imperfect methods to govern a being supposed to have a perfect method. Man kills, as the highest punishment, therefore, God does so!

I believe that down deep in the hearts of all men is a desire for better things. If this desire is not a prophecy of good yet in reserve, who ever wrought it in man's nature is a deceiver and a fraud. I vote for digging the last "diakka" out of the pit, or il sinking into nothingness together. Is he ignorant? Let him be instructed with humility, not with arrogance. Is he in the dark, his eyes unused to light? Fetch a talzle him. Is he "evil," as we use the term? 'Overcome evil with good.'

W. G. SWAN.

Edison's Opinion of Scientists.

If there is one man above another whose opinion of so-called scientists is worthy of special attention that man is Edison, who by his incessant study and rare genius has achieved such stupendous and unexpected results in the realm of applied science. He says:

"There are two classes of scientists, first, the pure scientists without practical knowledge, and next the practical men without my science. You take the pure scientist -mind you, I don't speak of such men as Faraday, Regnault, or Bunsen, nor such men as Maxwell, or Sir William Thompson; what they say is so is so, because they proved it before they said so; but take a whole pile of them I can name and you will find uncertainty if not imposition in half of what they state as scientific truth. These men did not work for money, and they had only reputation to work for. They have time and again set down experiments as done by them, curious, out of-the-way experiments that they never did, and upon which they founded so-called scientific truths. I have been thrown off the track often by them, and for months at a time. You see a great name and you believe in it. Try the experiment yourself and you find the result altogether different. I tell you, I'd rather know nothing about .. thing in science nine times out of ten than what the books would tell me-for practical purposes, for applied actence, the best science, the only science. I'd rather take the thing up and go through with it myself. I'd find out more about it than any one could tell me, and I'd be sure of what I knew. That's the thing. Professor this or that will controvert you out of the books, and prove out of the books that it can't be so, though you have it right in the hollow of your hand all the time and could break his spectacles with it. I never take anybody's word that anything can't be done, if I as much as suspect it can.'

Never give way to melancholy: nothing encroaches more; I fight against it vigorously. One great remedy is to take short views of life. Are you happy now? Are you likely to remain so till this evening? or next week? or next month? or next year? Then why destroy present happiness by distant misery which may never come at all, or you may never live to see it'r for every substantial grief has twenty sludows, and most of them shadows of your own making.—Sydney Smith.

Never teach false morality. How exquisitely absurd it is to tell girls that beauty is of no value, dress of no use! Beauty is of value; her whole prospects and happiness in life may often depend on a new gown or a becoming bonnet, and if she has ive grains of common sense she will find it out. The great thing is to teach her their ust value, and that there must be something better under the bonnet than a pretty ace for real happiness. But never sacrifice truth.--Sydney Smith.

Those who have not thoroughly examined to the bottom of their own tenets must confess they are untit to prescribe to others; and are unreasonable in imposing that as truth on other men's belief which they themselves have not searched into, nor weighed the arguments of probability on high they should receive or reject it.-

RELIGIO-PHILOSOPHICAL JOURNAL.

Woman and the Household.

BY HESTER W. POOLS. [Metuchen, New Jersey.]

"O Infinite of joy and light, Wherewith we are surrounded, We lift our spirits to Thy height Unfathomed and unbounded: Thy Presence consecrates our cares, Thy Heaven is in us, unawares.

O Infinite of righteousness. Thou life breath of our being—. With health immortal dost Thou bless The soul from evil fleeing, Before the purity we bow, And long and strive to be as Thou."

[LUCY LARCOM.

GENERAL NOTES. The Journal des Femmes, of Paris, declares that in that city are seventeen hundred women artists, who have exhibited pictures or statuary at the Salon, which indicates a high degree of merit in the picture or statue, since the standard of criticism is more severe in that country than in this. Of this number two thirds are natives of the city. which shows the great influence of the superb galleries over the minds of residents. Out of the two thousand five hundred authors and writers, only one-third are city born; many of the latter class are Russian women, exiled through necessity or

The Woman's Art Society numbers sixty members, all of whom must be able to contribute original pictures, whether they be professionals or not. They are, in turn, required to contribute information upon art history or news of any kind, germane to the society, and to exhibit work at infrequent intervals. Many a poor, struggling woman has been enabled to pursue her studies by the society, if it is found that she has sufficient talent to encourage. They hold a class of drawing for children, a class in China descriptions and for drawing from the na decorations and for drawing from the model. Mrs. Henry Peters Gray continues

to be President. An educated, modest and winning Indian girl is demonstrating to the world the truth, that not only an Indian, but an Indian woman is a person, and as such is entitled to the rights of an individual. Her speeches, in New York and other places in the east, are models of good sense, temperate, just and true, and well delivered. Yet through them all rings the wail of most bitter wrongs. We grant that it seems to be in the logic of events, for the red to disappear before the march of the white man. By the same logic, the powerful usurper carries with him the giushop and the brothel. But that creates no right. So long as such ex-amples as Bright-Eyes confront all argument against the Indian, so long will there exist living witnesses of their capacities which all effort in the world cannot nullify. All honor to the inspired maiden, Bright-

The late death of the widow of Charles Dickens, has revived the story of their unfortunate separation. It appears from his letters, edited by his eldest daughter and sister in law, that he was captious, irritable, obstinate and critical in domestic life, and considered his wife not brilliant enough to suit his tastes, after he became popular. That she had been the affectionate mother of his eight children, seemed to arouse no consideration for her in his mind, when he became desirous of putting her away from the family; an act of selfishnesss which speaks volumes about the character of the great novelist.

Lydia Maria Child, who is a widow, lives in serene and beautiful old age, in retirement, at Wayland, Mass. Her mind is clear and enthusiastic in its elevated views of life, its possibilities and duties, as ever, and she walks toward the sunset by a pathway strewn with the record of useful activities strewn with the record of useful activities and good deeds. In the January number of Harper's Monthly, is a picture of her bright and motherly face. Her tribute to Uliver Wendell Holmes, was a recognition of his sunny delineation of household affection and virtue, creditable alike to giver and recipient. Mrs. Child's letters to the New cipient. Mrs. Child's letters to the New ork *Tribune*, many years ago, were about the first written by any woman to a newspaper, antedating those of Margaret Fuller by several years. They were delightful letters, full of humane affection and profound suggestions, written in a style which was peculiarly her own.

Kate Field brought from Stratford on-Avon, a rooted slip of Shakespeare's Mulberry tree, and presented it to Central Park. Miss Field has been largely instrumental in establishing the permanent memorial to the great poet, in his birth-place. She will give a series of dramatic entertainments this winter.

The New York Exchange for Woman's Work, organized for the benefit of needy gentlewomen, opened its rooms less than two years ago, with only thirty articles for sale. At present the sales have amounted to over \$20,000, of which \$14,000 has gone to the consignors of work, and the residue for expenses. A large order business is done, and the rooms, at 4 East 20th street, overflow with things useful and beautiful. Such things as preserves, pickles and cake are to be found here, and large orders for them come even from England. The commission of ten per cent. by no means defrays its expenses. This is done by yearly subscriptions from its members, and from gifts by the

T. W. H., in the Woman's Journal, thus speaks of the "Low Water Mark" in the sea of social change: " We constantly see it assumed, in arguments against any step in the elevation of woman, that her position is a thing fixed permanently by nature, so that there can be in it no great or essential change. Every successive modification is resisted as a 'reform against nature,' and this argument from permanence is that appealing most strongly to conservative minds. Let us see how the facts confirm it.

"A story is going the rounds of the news-

papers in regard to a Russian peasant and his wife. For some act of disobedience, the peasant took the law into his own hands, and his act of discipline was to tie the poor creature, naked, to a post in the street, and call on every passer-by to strike her a blow. Not satisfied with this, he placed her on the ground, and tied heavy weights on her limbs until one arm was broken. When finally released, she made a complaint against him in court. The court discharged him on the ground that he had not exceeded the legal authority of a husband. Encouraged by this, he caused her to be arrested in return, and the same court sentenced her to another public whipping for disobedience. use this story simply to illustrate the low water mark at which the position of woman may rest, in the largest Christian nation in the world. All the refinements, all the education, all the comparative justice of modern society, have been gradually upheaved from some such depth as this? When the

gypsies described by Leland, treat even the ground trodden upon by woman as impure; when the Mohammedans forbid certain mosques to be entered by a fool, a madman or a woman, they simply illustrate the low plane from which the elevation of Woman has begun. All these things show that the position of that sex in society, so far from being a thing in itself permanent, has been in reality, the most variable of all factors in the social problem. And this invariably suggests the question, Are we any more sure that her present position is finally and absolutely fixed, than were those who observed it at any previous time in the world's history? Granting that her condition was once at low water mark, who is authorized to say that it has yet reached high-tide?"

Book Notices.

"THE VALUE OF LIFE." A reply to Mr. Mallock's, "Is Life Worth Living." For sale by Jansen, McClurg, & Co., Chicago. Price \$1.50. A remarkable book with the above title has recently been issued from the press of G. P. Putnam's Sons, (Chicago, Jansen, McClurg & Co.) What first strikes the reader as remarkable in the volume, is, that a work of such a character should be introduced to the public under so unpretending a title. Possibly the sagacious author aware of the fact that pompous titles have come to be regarded as suspicious baits, thought an unassuming name would by its rarity attract wider attention than the reverse. The volume appears anonymously, without preface or introduction, dependent like a foundling, for its life upon the public favor. But a glance at the nude, new born book reveals at once the marks of a high pedigree and vigorous parentage—the phrenology of a child destined to live and make its mark in the world. This volume, as its title shows, is a review or critique of Mallock's recent startling essay, "Is Life Worth Living." No just idea can be given of this "reply" without a brief notice of the

Mr. Mallock's work-judging from the numerous reviews it has called forth,seems to be regarded on all hands as something unique, and in some respects a mysterious phenomenon in the literature of the age; sufficient proof of its subtle power to combine specious sophistry with sound logic and to converge their mingled force to effect a grand theological purpose, is found in the fact, that a writer evidently from the most scientific, cultured ranks of materialism has felt called upon to devote to its examination an entire volume of scholarly, labored criticism. The "tug of war" between these scientific "Greeks" from the opposing ranks of extreme materialism, natural thelsm and rigid Catholic theology, affords an exhibition of literary gladiatorial skill selder seen on the philosophical grants skill seldom seen on the philosophical arena. Mr. Maliock's consummate art, so conspicuous throughout his book, is clearly seen at the very outset in the somewhat vague, sad and seductive interrogation he selects for his title. It seems much on the plan of the famous invitation of the spider, "Will you walk into my parlor." Little does the unwary reader suspect as he; reads on the cover the simple question, "Is Life Worth Living," that he holds in his hand a metaphysical treatise, dealing with the most profound problems of mental and moral science, assailing with masterly ability many vulnerable points of cositivism, weaving all at the end into a web of entangling argument well calculated to recall the weary faithless world to peace and rest in the moth erly arms of the infallible church. It seems incredible that in this age of independent thought, any theological skill could devise an argument, that would seem dangerous. and likely to produce a reaction in favor of decaying superstitions. But Mr. Mallock in the opinion of a ripe scholar and cool student of human nature, has done this incredible work in his essay so effectively as to demand serious refutation. Mr. Mallock's profound insight into the laws of the mind is well shown by his so successfully masking the designs of his argument until the proper logical steps tending to produce final conviction were well and firmly laid. The author of the "reply" with equal sagacity counteracts Mallock's metaphysical legerdemain, by reversing the order of discussion and beginning at the close of what he terms Mallock's "climax." The vital question considered in the "essay" and "reply," is,-What is man morally, mentally, religiously and physically, and what his destiny and capacity unguided by supernatural influence? From this central question the arguments neces: avily, diverge until they embrace the most exciting topics now engaging religious and scientific minds. Positivists and Liberals who have faith in nature and in human nobility and progress, and fearful conservative religionists, who distrust all but supernatural light and guidance, can find in these volumes admirable condensation of the best modern thought on these absorbing themes. It is apparent to all upon a moment's reflection that any attempt to give any very definite idea of a consecutive philosophical work in a disconnected newspaper notice, is most absurd. Isolated extracts unavoidably do injustice to an author. The headings to Mallock's infreen chapters will give some idea of the broad scope covered in "Value of Life."—Title to first chapter: "The New Import of the Question;" 2nd, Morality and the Prize of Life;" 3rd, "Sociology as the Foundation of Morality;" 4th, "Goodness as Its Own Reward," 5th, "Live as a Test of Goodness;" 5th, "Life as Its Own Reward." 7th, "The oth, "Life as Its Own Reward;" 7th, "The Superstition of Positivism;"6th, "The Practical Prospect;" 9th,"The Logic of Scientific Negation;" 10th, "Morality and Natural Theism;" 11th, "The Human Race and Revelation;" 12th, "Universal History and the Claims of the Christian Church;" 13th "Belief and Free Will." "The Value of Life" is a review of two hundred and fifty pages, and a competent review of the review and a competent review of the review would also require a volume. Mallock's essay has twelve pages of "contents," covering the wide range of subjects referred to, and the "reply" gives the important points able and unsparing criticism. The first forty pages of "reply" contain liberal quotations from the "essay;" the clear thought and model style of which will doubtless create an appetite that will crave the entire ate an appetite that will crave the entire work. "The Value of Life" and "Is Life Worth Living," are companion votumes, and will go hand in hand. Those who read

"reply" first, will need the essay, and those

who read first the essay will find the need of a good answer which is found in "reply."

The brilliant, sarcastic wit of the opening

chapter, comparing Mallock and the Emper-or Julian in their futile efforts to reinstate

dying mythology, is sustained through the book, and wonderfully enlivens the labor required to follow the deep train of

thought. The style grows more lucid as

you grasp the arguments, and an occasional

pause over a word used out of its more or-

dinary sense is doubly compensated by a

fuller comprehension of the idea gained by

reflection. All serious reflective minds who

are anxiously trying to solve that overshad-owing modern problem—What will society and man become, should faith in supernatural religion be totally eliminated from the world? will find in "Value of Life" a very helpful light through the dark metaphysical labyrinth.

CHRISTIAN AND DEIST, and the Prophets Being a business man's views upon religious and social matters. By D. V. A. Pages 202, 12 mo. Price, \$1. Charles P. Somerby, New York; Jansen, McClurg & Co., Chicago.

The author says in the beginning that he writes to "supply, in a measure a demand, from those seeking after truth as to the authority of the Christian and Jewish scripture." He was early taught to believe the Bible the revealed word of God, but from childhood had a deep rooted aversion to the attributes usually assigned to the Creator. This feeling becomes at length so powerful that he was constrained to give the whole subject careful study and thought, the re-

sult of which he embodies in the volume. He has written in the form of a dialogue between a Christian and a Deist, for the purpose of presenting fairly both sides of the question. It would be highly interesting if "Christian" had been as real and earnest as "Deist." If a well informed devoted Christian would write his side, as "Deist" does his, a highly important work would be presented. Of "Deist's" facts, arguments and conclusions no exceptions can be taken. He is an able champion, and in deadly earnest. But "Christian" is a man of straw, who only says "Go on," and asks questions, when "Deist" gets out of breath or wants a peg on which to hang a paragraph. He is a fluent writer, well informed and fearless, and will be welcomed by a large class of liberal thinkers.

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The Ethics of Spiritualism.

Of this work, M. D. Cowdery of Geneva, Wis., writes: It is destined to be read by reading, thinking people throughout Europe and America."

The Fulton, N. Y. Times says: "Written by Hudson Tuttle, an author of not only a great deal of ability, but a great deal of independence and frankness; so that those who read him will be pretty sure to get the truth, and the whole truth as Hudson Tuttle sees it, and not the echo of some captivating, but superficial philosopher."

Norman Leander, writes: "I read with reat interest "Ethics of Spiritualism;" as a literary and philosophical production it ranks high.

Magazines for January not Before Mentioned.

The Journal of Speculative Philosophy. (G. Jones & Co. St. Louis, Mo.) Contents: Kant's Critic of Pure Reason, Criticised and Explained by himself; The Method of Thought: Professor Caird on Kant: Kant's Deductions of the Categories with Special Relation to the Views of Dr. Sterling; Notes and Discussions; Book Notices; Books re-

The Western Magazine, (Pierce, Patton & Co., Chicago.) Contents: Chicago, a poem; The Browning's Christmas; Sonnets; Celluloid; Questions; What Organization is doing for Women; More Light in the Home Circle; Autumnal; A Word Concerning the Nude in Art; Woman's Work as Affected by the Industrial Organization of Society; Editorial; Literary Notes; Eclectic.

St. Louis Illustrated Magazine. (Magazine Co., St. Louis, Mo.) Contents: Hot Springs, Ark.; A Confederate Colonel's Story; Jennie Grove; Fashions for January; Star and Bells; Probation; Alas! A Dream; Timely Topics; Eighteen Eighty; Mother's Hour; Legendary; Rose Cottage; Monday.

The Normal Teacher. (J. E. Sherrill, Danville, Ind.) Contents: Leading Articles; Correspondence; Editorial Notes; Grammar Department; Miscellaneous; Notes and Queries: Examination, College and Publisher's Departments.

The Health and Home. A Family Medical Journal devoted to the best interests of mankind, published monthly at No. 245 Tremont street, Boston, Mass.

Psychische Studien. (Oswald Mutze, Leip zig, Germany.) This magazine is devoted to the spiritual philosophy and has able con-

The Herald of Health. (M. L. Holbrook. M. D., New York City.) A Magazine devoted to the culture of body and mind.

The Shaker Manifesto. (G. A. Lomas, Shakers, N. Y) This magazine is published by the United Societies, and contains interesting ar icles by able writers.

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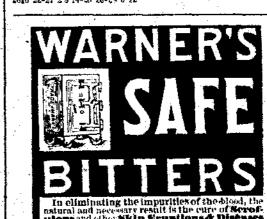


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Facts of Spirit presence and Mediumship-A Host of Witnesses from many Lands.

We have spoken of the facts and ideas of spirit presence as the ground of unity beneath the external differences and diversities of Spiritualists. It may be asked, Are the facts well established? Are the ideas higher than those of the orthodox church? Amidst the conflict of testimony, the criticising of some mediums, and the exposure of an occasional fraud, some, not wellgrounded in knowledge and rational faith, have doubted of the whole matter and felt like going "back to the lesh-pots of Egypt" -the comforts of a popular church, -or to negation and materialism.

To all such, to all tried and well-grounded Spiritualists and to the inquiring and waiting host in the outside world, we would give the deliberate conviction,reached by years of investigation, in which we have sometimes met fraud and oftener found error, but have been richly paid by the abundant and invaluable truths and facts that we have gained and witnessed—that there is nothing in the realm of science more fully and strongly proved than the facts of spirit-presence and manifestation, and the reality of mediumship.

This we say confidently, not merely because our personal experience points that way-for the experience of no one person, is enough to fully justify such a statement -but because a host of competent witnesses, in every region of the wide world, confirm this testimony. A score of the first living scientists in Europe. Butlerof in St. Petersburgh, Zöllner at Leipzig, Wallace in London, and others, are competent and critical witnesses." A goodly company of accomplished and eminent ladies and gentlemen, leaders in the best thought and ornaments of the cultivated society of European capitals and American cities, add their testimony. We can summon the true and brave reformers, too-George Thompson in England, Garrison and Giddings in America. Lights in the realm of literature, names known and honored among statesmen and the great leaders of nations, in our country a multitude of its thoughtful and competent middle class, who do their share of the world's manual labor yet have clear heads and fine spiritual culture.-all of these men and women of undoubted integrity and capacity, can be added to the list of witnesses. But it is not yet full; we can add a little company of tried and true clergy men, some still in their pulpits, others scourged out by the whip of sectarianism, and the lash made a blessing by sending them into God's free air. Of them we can say, as Whittier said forty years ago of the little band of anti-slavery clergymen in New England's faithful among the many faithless to freedom:

Aye, there's a glorious remnant yet Whose lips are wet at freedom's fountain, The coming of whose welcome feet le beautiful upon our mountain

Men who the Gospel tidings bring Of liberty and love forever, Whose love is an abiding spring, Whose peace is like a gentle river."

We can call from the South Sea and from Asia, and the educated and intelligent Spiritualists of Australia will answer. Keshub Chunder Sen from his Calcutta pulpit, Peary Chaud Mittra from his study, where the hours he can spare from the countinghouse of his Calcutta business are spent will add their word, while California and Oregon send back an affirmative response. It is literally true that-

"From farthest Ind to each bine crag That beetles o'er our western sea,'

reaches the wide range from whence our abundant and weighty testimony is gathered. Verily it is a sober and solid fact, this reality of spirit-presence and manifestation. We have a great deal yet to learn, but we have learned much that is beyond price. So we can well take courage and go on.

As to the mediumship through which these facts largely come, the fraud and error are on the surface and at the verge and margin, the reality in the broad central realm. We have sought in our sifting and exposure to

make this perplexing and misty margin narrower, that all might better reach the central realm. With that found there is no doubt of the reality and excellence of a great deal of mediumship, as a precious help valuable yet not infallible. We bear willing testimony to the value and genuineness of good public mediumship, and we are all learning that much that is valuable is hidden from the public, yet known and prized by friends and families. Of this we need, and should have, more.

As to the value and inspiring power and wisdom of the ideas of Spiritualism as compared to those of orthodox sectarianism, or even "Liberal ChristianIty," those who have passed from darkness toward light, or from the faint flush of dawn toward the rosy hue of opening day, can realize the change. Those who have sat bowed behind dungeon bars, with a faint gleam of light struggling through a narrow slit in the stone walls, and have worn fetters that gave but the small range of the cold pavement, and have had the walls pushed aside, the sky and sunlight revealed, and the broken fetters tossed away as by angel hands, can prize their new light and broader range.

We have been largely paid for our toils and trials, our doubtful criticisms and troubles, for we have won rare spiritual truth. We can all persevere, for there is a great deal yet to learn, and we shall gain in wisdom and charity and justice as we go on.

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Gen. J. Edwards, formerly of Arkansas and now in Washington, writes Mr. Roberts as follows:

"I think from the indications from the subscribers, Mind and Matter is increasing in favor and patronage in the same ratio of the decrease of the Religio-Philosoph-What is contemptible, is for Bundy to throw himself back upon his reserved dignity."

The world has often been called upon to pay respect to Christian soldiers, and to this Christian Spiritualist soldier we don't mind waiving our dignity and endeavoring to calm his perturbed soul, by paying our respects to a few of the squad with whom he finds himself so congenially mated; we do this with all the more slacrity from the eminently christian spirit which our amiable brother soldier has of late displayed and trust our subscribers will patiently bear with us while we are off our "reserved dignity" trying to mollify this "exalted" Christian Spiritualist.

We candidly admit there are some grains of truth in the first statement above quoted, and will show to General Edwards specimens of the class of recruits his friend Gen. Roberts is getting. First let us begin with Gen. W. B. Parish, of Stowe, Vermont, who in a late number of the Philadelphia pyrotechnic, is quoted as saying, "I took it (the Journal) for several years, but at last got sick of the course they pursued."

General Parish is a clever, easy going Yankee teamster who, so long as he could read the Journal without paying for it, never "got sick" of it; but when after repeated duns we failed to get our pay and stopped the paper, his interest in it somehow ceased, and we hold his note for \$6.80 now nine months past due, which we have "got sick" of and will sell at a large discount as the General is probably execution proof.

General Thomas R. Hazard owes us an dvertising bill which he no doubt always intends to owe, though we hold his written order for its insertion, and have offered to settle on his own terms; like a certain class who believe that "good spirits will certainly lie," he seems to act as though good Spiritualists had a right to withhold just dues from a paper that fails to credit his materialization vagaries or publish his puffs for patent pilis.

General Andrew Stone, M. D., felt grieved because we would not continually puff his book and also because we asked payment of his account, so he too joined the Jersey General's army.

General Mary E. Weeks, of Chicago, one of whose several vocations is that of serving the public as a trance medium, also has a grievance and joins her forces with Generals Roberts, Edwards & Co.

This recruit sometimes travels and gives sittings in lowa under the name of Mrs. Gardener, but so long as the same Indian virgin, "Sunbeam," controls her we suppose the sitters are entitled to General Roberts's sheet as a premium just the same,

This motley army is also reinforced by a number of volunteer contributors, whose articles lacked sufficient merit to entitle them to publication in the Journal: they are among the most noisy of General Roberts's party and no doubt he will be very glad to publish their lucubrations for want of anything better, as he numbers among his contributors scarcely a representative

So we might go on, General Edwards, ad infinitum, naming quite a list of malcontents, as well as non-paying individuals, who are owing us from a few dollars up to a hundred or more, and who, as they cannot longer blind us as to their true character on the one hand nor get further credit on the other, have gone where they can do bet-

For every such camp-follower whom we have driven before our victorious army into the ranks of General Roberts, we have obtained dozens of good, true, moral men and women as recruits. General Edwards, you and your chief are welcome to your recruits and we hope you will be happy with them.

Though we have laid aside our "reserved dignity" in the foregoing general statement to satisfy General Edwards, we have strict. ly adhered to the truth, and should the General really and truly desire more of it, we have a large reserved stock from which to draw. Until he shall manifest his desire we once more fall back upon our "reserved dignity," a commodity of which the General's friends seem to be wholly lacking.

The Reasons Why We Decline the Chromo, Engraving and Free Pass Business.

To the inquiry of a friend who asks why we do not offer premiums, we reply:
We do not propose to impose upon the

spiritual public a high priced paper and then balance the matter by a gift of chromos, engravings, or a free pass to a spiritual scance. Our object is to supply the demand for a vigorous journal, filled with the best thought of the best thinkers, and the news relative to Spiritualism in the world; in short, each week to present our readers with the status of the great spiritual movement, its facts and phenomena, science and philosophy throughout and the world. We also propose to do this for the least possible price that will maintain our enterprise on a sound financial basis. We intend to make our paper sufficiently interesting and valuable, so that it will be sought after for its own merits, and not taken for the purpose of securing something else. We might have maintained our price at \$3.15, and offered a large chromo or engraving as a premium, and that too with decided gain, for such chromos and engravings as newspapers offer may be readily purchased in quantity for from twenty to twenty-five cents each, even when retailed at two and three dollars. We might have entered in partnership with some medium, giving a free ticket to a seance, and divided the profits, with equal gain. But we believe our patrons prefer, if there is any surplus profits in publishing the Journal, that the paper should be made cheaper, rather than maintained at the old price and a small percentage given back in a picture. If we could afford to give a subscriber a three dollar picture with his paper, we should at once reduce the subscription price, and let him purchase the picture or not, as he pleased.

The chromo business is about worn out, though still retained by a few journals. At first it was a winning card, and some papers ran their circulation up enormously by premiums of chromos, the actual cost of which was not ten cents each. This circulation fell off as quickly as it was gained. The public became wise by being duped, and several of the papers whose circulation was thus unhealthily inflated, have since passed

through bankruptcy.

Instead of any such policy we have taken 85 cents from the price of the Journal, which would buy three chromos or engravings, such as are usually sent out, and to clubs make still lower rates. When our circulation justifies, we intend to make the price still less, for we have one object constantly in view, to publish the best spiritual paper at the lowest price. In this work we ask the co-operation of every reader. If each one would do what he (or she) readily could, viz., send one new yearly subscriber, we could on our part reduce the price of the JOURNAL to two dollars, and then make a greater profit than at present.

We know from close observation of the labors of many who have been active in sending new subscribers, that success will attend the earnest and persistent attempt of every one who makes the effort to extend our circulation.

Thomas Paine's Birthday.

Each year the black cloud thrown over the memory of Paine by fanatical religionists and English enemies of liberty, is growing lighter, and a knowledge and appreciation of the author-hero of the revolution becoming more widespread. All broadminded people regardless of differences of belief can unite in doing honor to the memory of a man whose influence has been so potent for political and religious liberty.

On Saturday last, some twenty five prominent citizens, met at the Palmer House, actuated by a desire to show the world that Chicago, in the midst of her gigantic commercial undertakings, has not forgotten the man who did so much to prepare the way for the prosperity of the country. Much earnestness and enthusiasm was manifested and the following preamble and resolutions adopted:

WHEREAS. It is meet that a public and lasting recognition should be made of the memory of Thomas Paine for his signal services in the cause of human freedom and

the liberty of thought; therefore,

Resolved, That this meeting do appoint a committee of three to report at some future session a plan for a permanent organization. with a name, rules, and necessary regula-

Resolved, That at once measures be taken to erect in some desirable and suitable place in this city a statue to the memory of Thos.

Resolved, That Robert G. Ingersoll be invited to deliver a lecture in this city upon the anniversary of Thomas Paine's birthday, Jan. 29th, for the benefit of a fund for such a purpose.

Resolved. That a committee of eleven be appointed by this meeting to make arrangements for such lecture, and to take charge of the proceeds, and to be an executive committee for all purposes until the permanent organization of the proposed society.

Central Music Hall, the largest and finest in the city, occupied on Sundays by Prof. Swing's society, has been engaged for the occasion, and Col. Ingersoil has promised to deliver the oration, so that the success of the celebration is a foregone conclusion.

Notice Dr. Watson's offer on the sixth

Underwood on Bennett.

In November last Mr. B. F. Underwood wrote a letter from Boone, Iowa, to the Truth Seeker, which the editor of that paper suppressed although he had called for expressions of opinion from Liberalists. It seems only such letters were wanted as would either approve, condone or make light of Mr. Bennett's offense, therefore space could not be found for Mr. Underwood's letter which, after waiting nearly two months, he published in the Index of the 8th inst., from which we publish approvingly the following extract.

".... More than once have I told Mr. Bennett, in private conversation, that I thought he gave too much space in his paper to the details of the amours of the clergy, for the reason that, while they show beyond doubt that the clergy, like other men, are liable to go astray, in no manner do they prove the falsity of the doctrines they advocate. And now, when the clergy and religious press all over the country are pointing to Mr. Ben-nett as an illustration of the demoralizing influence of Liberalism, it is quite as evi dent that, although his letters and confession prove that the editor of an anti-christian paper may act as foolishly as a Christian minister, or even a Christian bishop, yet his conduct is no argument whatever against the truth of the great principles of free-thought. Col. Ingersold reported as saying that, if the Bennett letters are genuine, their author should be "put in a bag with Bishop McCoskey and both be thrown into the Bennettes," but there is no man into the Bosphorus;" but there is no man more generous or lenient to the erring and unfortunate than the eloquent Colonel, and I am sure that, while neither he nor any other true Liberal will attempt to justify or apologize for D. M. Bennett's conduct, all right-minded men and women will feel pity for him in his misfortune, indulge the hope that he will learn wisdom from his past folly, and encourage every well-meant and honorable effort to regain self-respect and the respect of his fellow-men. That his standing and influence among Liberals will remain unimpaired, he certainly cannot ex pect, unless, indeed, his estimate of their character is lower than I have reason to believe it really is; but it is "never too late to mend," and if Mr. Bennett, instead of attempting to crush the girl that would not yield to his desires, and wrangling with those who object to his past method and past conduct, will honestly try to repair the injury he has done the cause of Liberalism, sympathy and encouragement will not be withheld from him in such an effort.

A Haunted House.

It appears from the Tribune of this city, that Officers Barrett and Schoenfeldt have been terribly frigthened, and the cause was this:

"At about one o'clock last Friday morning they were strolling past the corner of Fulton and Green streets, when they heard the noise of a person moaning in the tenement house No. 196 Fulton street. They afterward averred that they distinguished the words of a human being crying, 'Oh, let me out.' They rushed in with a revolver in hand, and found-a haunted house. There were two families in the dwelling upon the first floor, and one above. They waited until they heard one or two ghostly manifestations, when they fied incontinently, and each tried to see which could get to the Madison street police station first."

The Tribune reporter visited the locality and after a thorough investigation reports as follows:

"The inmates claim that they are susceptible to the influence of the dread presence and can predict the rappings before they come. While the reporter was there, sit-ting upon the bed, Mr. Gale, Mrs. Cardinell, and her husband remarked that the rape would soon be heard, for they could feel the presence of some invisible substance, and everybody in the room, including two or three neighbors besides the family, vowed that they detected an intensely strong and disagreeable smell, like that of a charnel

"Sure enough, as all predicted, there and denly came two terrific blows upon the headboard of the bedstead. The writer had purposely placed himself in a position at the head of the bed, with his arm extended and resting against the headboard, and his hand between it and the head of the patient. He did this immediately after hearing the first range. ing the first raps. Being fully prepared for the event, and on the close lookout for fraud, he keenly watched the surroundings, and particularly the hands of the woman and her whole person. When the heavy blows came there was no mistake by the senses. The noise was upon the headboard, and the force was such as to cause a heavy vibration, which was distinctly felt upon the arm resting against the board. The effect was startling.

Theory of Sin.

Rev. Henry Ward Beecher gives the following views of "sin."

of universal sinfulness, but that it is found.

"I have a profound conviction, not merely

ed in the very divine method of human life. and that sin is fundamental with the structure of the globe. I reject, of course I reject, the theologian's teachings as to the imputation of Adam's transgression to his posterity. I believe that men manufacture their own sin and that it does not come down as an heirloom from their ancestors. That there is a connection between ancestral sin and ours that does run for two or three generations, I admit, and to a limited extent this heredity is a fact to be recognizd. But that the whole vast population of this globe has had divided up among them a dividend of Adam's original sin, let those believe it who can, not I. I believe that the whole race sinned, and do still, on their own account, and not on account of any push that is given them. I reject the theories of imputed sin, but I recognize the universal fact that the spirit of man is weak and that the flesh of man is strong, and that this is universal and that it places each individual at an immense distance from ideal excellence of a perfect manhood by obedience to the law, and that the human race never gave but one instance, and that our Master, Jesus, who obeyed the laws of God as they are in his body, as they are in the physical globe around him, as they are em-bodied in society, as they are made known in the lives of heroic men and in the sacred records. Not a single individual of the whole human race ever came up sinlessly except Christ."

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

J. Madison Allen speaks during January at Sturgis, Mich.

Joseph D. Stifes lectured in Quincy, Mass.,

Sunday, January 11th. Mrs. Abby N. Burnham has been lectur-

ing very successfully at Haverhill, Mass. Ed. S. Wheeler, of Philadelphia, for some weeks past has been lecturing in Vineland,

Mr. Alf. S. Hutchinson pays his respects to his particular friend and admirer, on our

sixth page. "Life Beyond the Grave," is, we understand, about to be translated into German. For sale at this office.

On another page will be found the testimony of our Denver friends in favor of Mrs. N. D. Miller's medial powers. C. B. Lynn's address during January will

be 66 Austin street, Worcester, Mass. He can be engaged for February or March. Mrs. Esther Y. Bridge, of Denver, Colorado, a correspondent writes, is a most esti-

mable lady and a gifted inspirational me-Mrs. Clara A. Robinson, the healer and medium, has returned from her pleasure trip to Texas, greatly invigorated by the rest

and recreation. Mrs. N. P. Fox is filling a lecture engagement with the Co-operative Society of Spiritualists in Philadelphia, and is said to

be giving excellent satisfaction. Mrs. Emma Hardinge-Britten has arrived at San Francisco, and on Sunday the 4th inst., a correspondent writes, she lectured to

a crowded house. Prof. Kiddle lectured before the Second New York Society twice on Sunday, the 4th

inst. An extended abstract of his morning lecture will appear in the JOURNAL next Geo. A. Fuller, of Dover, Mass., spoke in Bell's Hall, Beverly, Mass., January 4th and

11th; he speaks there again on the 25th, and in Washington Hall, Natick, Mass., January Dr. Peebles sends us a copy of a little pamphlet, containing four lectures delivered by him in Boston the past year. We shall

refer to these lectures again when we have more time and space. "The National Woman's Suffrage Association"--Elizabeth Cady Stanton, President" -- holds its annual convention in

Washington, the 21st and 22d of January. Delegates always come from many States. A new public lending library at moderate rates of subscription, has been opened at the office of the London Spiritualist, En-

gland. The library contains a goodly number of carefully selected books. The Harmonial Meetings are to be continued at Music Hall, New York. They are argely attended, and much interest is man-

ifested in the utterances of Bro. A. J. Davis, who is the regular speaker. Wella Anderson, the spirit artist, whose work is scattered from Maine to California, is now at Elgin, Illinois, under treatment by Dr. Juckett, a gentleman of considerable

local reputation in Northern Illinois. PRE-NATAL NATURE, being suggestions to parents, is the title of an octavo pamphlet by Mr. A. E. Newton, price twentyfive cents. We shall make a more complete

notice of the work in a future issue. During the month of January, Dr. J. M. Peebles's address will be Willoughby, Ohio, where he is to lecture each Sunday of the month on Spiritualism, and in the vicinity upon his "Travels."

We call the attention of our readers to the proposition of Dr. Samuel Watson, on the sixth page of the Journal, His Magazine contains valuable information in reference to the Harmonial Philosophy.

Dr. Samuel Watson's wife presented him with a fine son on New Year's Day; though the Doctor cannot be said to have been entirely taken by surprise, he was no doubt

just as much pleased. An interesting letter from Master Wella Anderson, informs us that his mother, Mrs. L. P. Anderson, has taken pleasant parlors at 207 Pennsylvania Av., N. W. Washington, where she gives receptions every Wed.

nesday evening. Prof. Wm. H. Hoisington, well known in the West as a man of scholarly attainments and an interesting lecturer on Egyptology, gave us a call last week. Though totally blind, Brother Hoisington is able to see more clearly than the majority of men.

Mrs. Cooper, of Cincinnati, is spoken of as possessing medial power of an unusually marked character; she is also highly spoken of as a lady. We trust she may reach the stage of development so confidently predicted by her friends who are well able to express an opinion.

Elder G. A. Lomas, editor of the Shaker Manifesto, will lecture in Auburn, N. Y., on Sunday evening, January 18th, giving the Shaker answer to the query, "WHAT OF THE NIGHT!" This celebrated lecture will include the gist of Shakerism and Shaker Spiritualism.

Prof. Wm. Denton is now lecturing in Hartford, New Haven and Worcester, Ct. He will commence a course of lectures at Clyde, Ohio, February 8rd. From there he will go to San Francisco, and he would like to make engagements to lecture at important points on the route. His permanent address is Wellesley, Mass.

PRE-NATAL CULTURE.—One who is well qualified to speak, and who has critically examined Mr. A. E. Newton's pamphlet on the subject says: "It should be read by every parent, and especially by all young persons of both sexes who contemplate entering the marriage relation." For sale at the Jour-NAL office, price twenty-five cents.

"HELEN MAR," who contributes an article, in reply to Mr. Case, on the inside of this paper under the title, "Are All Souls Immortal," in a letter accompanying her M. S. writes: Our Society (1st Spiritual Society of Philadelphia) is in a flourishing condition, and your valuable paper circulates freely in our midst.

We have had hanging in our office for some years, a painting by N. B. Starr of Port Huron, Mich., representing a landscape in the Spirit world; one day last week a lady visiting us for the first time and seeing the picture, exhibited the liveliest interest in it, and by way of explanation stated that eighteen years before she saw in a vision the identical scene which Mr. Starr had depicted on canvas. She assured us that the picture looked as "natural as life," all the details seen in her vision being indelibly impressed on her memory.

A remarkable prophecy was made recently by Dr. Werner Siemens at Berlin, when lecturing on the uses of electricity. Speaking of the transmission of force, he predicted that the energy of the solar rays manifested in currents of air (winds) or in falls of water, would by and by be used through the medium of electricity to furnish all necessary heat, and render us independent of ordinary fuel. So much has been done latterly in the field of electrical discovery that the prediction may be nearer verification than is generally supposed.

Mrs. Frances W. Titus of Battle-Creek Mich., gave us a call last week on her way home from Kansas, where she has been to aid in alleviating the sufferings and assist in various ways the colored people who are flocking to that State from the South. Mrs. Titus says the suffering is very great, yet the poor people bear it with fortitude, asserting that they are, even in their destitution, as well off as before they left the South, and are now upheld by the hope of being able to enjoy their freedom which heretofore has been only in name. Mrs. Titus is soliciting aid to carry them through the winter, until they can get work. She is thoroughly trustworthy in every respect, and those who assist in her philanthropic enterprise may feel assured that their donations will be honestly and discreetly used.

It appears from The Index, that a little unpleasantness occurred on a recent. Sunday in the Presbyterian church at Pittsburg, Pa., between two factions, one favored Rev. Mr. Woodside, and the other another clergyman. Mr. Woodside attempted to go into the pulpit, when his rival attacked him. A general fight ensued, extending throughout the whole congregation, and joined in by the ministers. For a quarter of an hour the battle raged furiously. Heads were ed. In an Eastern city not long ago, a Sister punched, eyes were blackened, arms broken, of Charity was dying, and at last from a and women knocked down. The vells and stupor, she opened her eyes and said: "It is and women knocked down. The yells and screams were frightful. The police finally quelled the riot and made several arrests. In the row, pews and other furniture were broken; and Hymn Books, Bibles, hair-pins and false hair were scattered in every direction.

Mrs. Emma A. Nichols, 120 S. Green st., while under influence, improvises beautiful poetry, it is said.

An Ohio Banker Writes An Open Letter of Inquiry to the Omro (Wisconsin) Spiritualists.

In reading your call in last week's Jour-NAL for a Spiritual Conference to be held in Omro, January 28-25th, I inquiringly soliloquized thus:

Is it the proper way to promote education to engage ignorant egotists as teachers in our public schools? Is it the best method for advancing the interests of Protestantism and Liberalism to employ on our ros-trums Romish priests? And with an eye to the extension of Spiritualism, is it desirable to engage as speakers at our public meetings materialists who sneer at spirit communion, and believe death an eternal

1. Permit me to put my inquirles in proper form. As a firm Spiritualist for many years, allow me to ask you, if in securing the service (at your forth-coming "Spiritual Conference,") of W. F. Jamieson, who was Secretary of Victoria C. Woodhull's National Association of so-called Spiritualists, convening in Chicago, 1873, and who at present is a staunch advocate of Bennettism and its "cupid love letters," as well as an open-mouthed materialist,—you really designed to benefit and further the truths of Spirit-

ualism ? 2. About how many such conceited and scoffing materialistic speakers as Mr. Jamieson, will it probably require to convince the Omro sectarists of the truth of Spiritualism; and also, to demonstrate to the satisfaction of your flinty-headed materialists, the facts of a present intercourse with the world of

3. As Mr. Jamieson has left his former mediumistic and Spiritualistic moorings, and is now roaming about with no fixed anchorage, I desire to know whether in your opinion, he was more reliable, honest, and truthful, when a trance-medium, advocating Spiritualism, than in his present opposition to it? Otherwise expressed,—was he entranced by spirits, as he professed to be, or did he feign it?

4. Is it in the estimation of Wisconsin Spiritualists, the most wise and straightforward plan for Spiritualists, in the promotion of their cause to employ Mr. Jamieson and other rank materialists as speakers and also to support the Truth Seeker, Boston Investigator, and such other atheistic and materialistic journals which ridicule Spiritualism, sneer at all phases of mediumship, and utterly deny the future conscious ex-

istence of man? I put these questions to you in no captions or controversial spirit, but for the purpose of eliciting truth, and arriving at the most successful method for advancing our beautiful cause, that more of the sad may be encouraged, the sick healed, the dying comforted, and the tears of mourners brushed away by the tender hand of trust and knowledge.

In closing, it may not be amiss for me to say that I was a spectator—not a sympa-

thiser—at that Chicago "National Association of Spiritualists," where Mrs. Woodhull and Mr. Jamieson were the two prominent official characters, and neither of whom take any interest now in the advancement of Spiritualism. I was also at the "Social Freedom" Convention, at Charlotte, Mich., and at the Vineland "Spiritualist Convention," battling the free-love lions in their

dens. They remember me.
No true Spiritualist will weep that Mr. Jamieson, Mrs. Laura McAlpin-Cuppy-Smith-Kendrick, and others of like ilk, are working in the interests of that bleak and nett is exponent and prophet.

E. W. BOND. dreary materialism of which D. M. Ben-

Willoughby, Ohio.

A Premonition.

An exchange contains the following account of a singular premonition—singular to all, perhaps, but Spiritualists:

A sudden death occurred in Briggsville, Mass., last Saturday night. Mrs. Phoebe, wife of Joseph Wetherell died at her residence, aged 84 years. Late in the evening she left the room whereshe had been sitting with her husband, remarking that she did not feel just well and passed to the room adjoining. A few minutes later her hus-band followed and found her in a chair dead: The old gentleman was alone with her in the house and hastened to arouse some of the neighbors. A remarkable coincidence is told in connection with this death. The son of the deceased, Mr. Joseph L. Wetherell was, at the time of his mother's death at the house of Mr. W. H. Kent, a mile and a half distant, with others watching by the bedside of Mrs.Kent who is very low and who for the greater part of the time is under the influence of morphine. Not many minutes from the exact time of Mrs. Wetherell's death, the sick lady raised herself and addressing Mr. Wetherell, inherself and addressing Mr. Wetherell, insisted that something awful, something terrible had happened." Mr. Wethereli tried to quiet her, but she persisted in the remark and added "pretty soon you will know all about it." A little later, a neighbor to Mr. Joseph-Wetherell who had come to inform the son of his mother's death, knowled at the door at which the sick lady knocked at the door, at which the sick lady started and exclaimed, "There, didn't I tell you, now you will know." This incident is made a little more impressive by the announcement that the Witherells are believers in Spiritualism.

The Last Words of the Dying.

It is probably natural that at the last the scenes which have made the strongest impressions in life should be recalled by memory. The old mountaineer, when he comes to die, with his last whisper says his snowshoes are lost; with the stage-driver, he is "on a down-grade, and cannot reach the brake;" the miner cannot get to the airpipe; the sailor says, "eight bells have sounded," and the gambler plays his last trump. A little girl died here a few years ago, and, as her mother held her wrist and noted the fainting and flickering pulse, a smile came to the wan face, and the child whispered: "There's no more desert here, mamma, but all the world is full of beautiful flowers." A moment later the smile became transfixstrange; every kind word that I have spoken in life, every tear that I have shed, has become a living flower around me, and they bring to my senses an incense ineffa-ble."—From the Virginia (Nev.) Enterprise.

In New York city, lately a young lady. dying, quietly remarked, "This is death." John Quincy Adams said, "This is the last of earth." Jesus of Nazareth exclaimed, "It is finished," The similarity of these last three expressions is noticeable. The two last are, perhaps, the summary of all final death expressions.

Personal Appearance of the Savior.

M. Mezieres's doubt of the authenticity of M. Renan's description of the personal ap-pearance of St. Paul, appears to have set the Paris book-worms at work delying among the works of the early Church Fathers. The result is not only the justification of Renan, but a good many curious discoveries, of which the following are, perhaps, the most notable. St. Clement, of Alexandria, thus sketches the Savior: "Jesus had no beauty of face; his person offering no physical attractions; he only possessed beauty of soul; which is the true beauty." St. Irenaus, a disciple of St. Polycarp, who was a disciple of St. John's, wrote that his master had often heard the beloved disciple say that the hair of Jesus had already turned white when he began his mission.

Business Botices.

FOR ALLAYING HOARSENESS and Irritation of the Throat it is daily proved that "Brown's Bronchial Troches are a mild remedy yet very effica-

SENSIBLE CANADIAN .- Mr. Gadbois, of Brockville, Canada, after being cured of a prostrating malarial disease contracted in Texas, by means of Warner's Safe Pills and Safe Bitters, writes to us: "I shall never travel in that climate without your Safe Pills and Safe Bitters as a part of my outfit."

Reader, the price of my book, The Truths of Spiritualism, 400 pages of startling facts together with my photo, a fine one, is only two dollars. You need the book and photo. We need the money Come and help us in our hour of trial. Remit us two dollars, post office order on Chicago, Ill., and we will mail the book and photo at once. Direct to me, box 64, Lombard, Dupage county, Ills. E. V. Wilson.

Do a cleaver thing for your wife. She does many for you—bakes, cooks, scrubs and mends. Her work is never done. Get from your grocer a package of Glit-Edge Butter Maker for twenty-five cents. She can churn in half the time, get ten per cent more butter, and of a color that she will be proud of. The valuable book, "Hints to Butter-Makers," is given away by all storekeepers. NOVA POST OFFICE, Ashland Co. Ohio.
May 28th, 1879.

BUTTER IMPROVEMENT Co.: Gentlemen.—My attention was called by your correspondent of Etyria, Mr. Boynton, to your cittedge Butter Maker, and wished me to give it a trial. We churned one gallon of cream according to your directions in your letter to Mr. Boynton, with the following result: time of churning 12 minutes, produced 33/1 bs., color good and quality far better than any thing that I have tried provided to the daily business. ously. I have been chgaged in the dairy business more or less for the last 15 years. Also took of the same cream, the same time and from the same bulk, omitting your powder, as per directions, with the following result: time of churning 20 minutes, S pounds, quality inferior, short of what is required in our market. I would further say, I made a second trial with about the same result. Truly yours, C. S. VAN AMANN.

When you are depressed by the gaunt, sickly isoling of a disordered system, which needs to be cleansed and stimulated into healthy action, take a dose or two of AYER'S PILLS and see how quick you can be restored for a quarter.

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

MRS. D. JOHNSTON, Artist, 165 Forwell Ave. Milwaukee, Wis. Water Color Portraits aspecialty.

J. B. CRUVER, of Warner, Minn., says: "The Great Spiritual Remedy, Mrs. Spence's Positive and Negative Powders, are doing wonders here. They have lifted lots of sick out of bed, and lots more need them." See advertisement in another

Dr. D. P. Kayner, the oldest Medical Seer now in the field, can be consulted duly for Clairvoyant examinations and prescriptions, from 9 to 11 and 2 to 4, at Room 52, Merchant's Building, N.W. cor. La Salle and Washington Sts., Chicago. Examinations made in person or by a lock of the patient's hair. Magnetic, Electric, Medicinal or Surgical treatment directed and applied as the case demands. See advertisement in another column.

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The Northern Wisconsin Spiritual Conference

Will hold a three day's meeting in Spiritual Hail, Omro, Jan. 23rd, 24th and 25th, 1839. Speakers: W. F. Jamison, Win. M. Lockwood, Mrs. S. E. Bishop, J. O. Barret, and J. Raymond Tallmadge, of Fond du Lac, already known to the Conf. rence as the Inspirational Singer, will also deliver his lecture, "Who has the Truth?"

The meeting will be called to order at sharp 10 o'clock on Friday, a. m., and we want to see all of the Liberaliata of Wicconsin on hand in season, and we want you to prepare yourselves for a good time.

Social Party Friday evening. Music by Mills Brothers' Band. Board will be furnished at the Northwestern at \$1 per day.

W. M. LOCKWOOD, Pres't. DAVID L. BAENES, Soc'y. Omro, Jan. 21, 1880.

Spiritualist's and Medium's Meeting.

A Spiritualist's and medium's meeting will be held by Dr. Wm Wiggin, Sundays, at 3 r. m., at 598 West Madison street. There will be trance speaking, tests,

To the Spiritualists and Liberalists.

For nearly two years there has been a committee fully sufhorized by your society to locate and purchase grounds for State Institutions or Camping purposes. It was the desire of the society that such ground he centrally located and of such cleint area so that in the future we might establish a Lib wall school, and a Healing Institute, or carry out any other progressive idea that might neggest healt to our people. The present object, however, is to have a desirable Camping Goround and Summer Resort. In view of al. the advantages your committee have decided that sylacres of isnic at Gorouse Lake, near Pattle Cyclek, is the desirable apply, providing the sum of \$15 000 can be raised between the issuing of this circular and the annual meeting to be held at Battle Creek, in March 1850.

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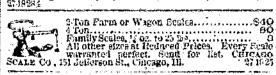
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The medium who has been the channel of communication with my spirit instructors is Charles B. Kenney, of Brooklyn, N. Y., who is controlled exclusively by two Indian spiritis; and there are three other spirit to whom I am indebted for the revelations contained in this volume. These are my father, formorly a cicrayman, who entered spiritishe half a ceptury since, toobert base Owen, and George Henry Bernard; the latterin this life having been a cotton and shipping merchant at New Orleans, from which place he passed to spirit-life about forty years ago."

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SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

The Holy Matd of Kent.

BY EMMA TUTTLE.

Back in the world's blood blushing years, When only royal tongues were free,
The angels chose a Kentish maid
To wear the robe of prophecy.
Attrough the chambers of her brain They sent the truths in Heaven sund. Until they dropped in golden words Of wisdom from her unschooled tongue.

The grave church fathers came to hear, And scorned her not so pure she spake, But drinking in celestial draughts Grew to the truths of God awake. And when she spake reproof to sin In lowly places naught was said, But when the monarch was rebuked The Kentish maiden lost her head.

When the eighth Henry wore the crown
Of England o'er his lustful brows.
He coveted unrighteously
'Fair Anne of the queen's house.
So with a cruel hand and heart
'He pushed aside his Spanish wife
With murderous coldness, though she prayed
Him name what fault did blot her life.

She spake in meckness of her truth; Her moods were copied from his own, Her moods were copied from his own, Mentioned with recorent tenderness. Their children making tearful moan. It maught availed "Kate go thy ways," He hade in voice still cold and coarse, And turned to Woolsey and the rest. To press the need for her divorce.

Ecgling for Katherine's deep woe The holy maid of Kent spake out, Denouncing in the name of God What the crowned beast would bring about. For this the fat-faced monarch bade She should at once beheaded be. Hererime was that her woman's heart Pitied a sister's misery.

One scarce would think a lion, crowned, Would care to crush a little flower,
And use on such a fragile thing
His full prerogative of power.
But thus it was, upon the block, She laid her pretty aureoled head, And by the order of the Kluz Tho sturdy headsman struck her dead.

Gold Among the Leaves.

[Republished by request.]

When the sun in the radiant East rides up, And earth's fond bosom with rapture heaves, There's a diamond sparbling in every cup And glittering gold among the leaves, And a loving eye the light perceives Of the glittering gold among the leaves.

When over the world the sun rides high, Beloiding the web that each worker weaves, The lips way laugh, but the soul will cry O'er a something lost that it ne'er retrieves, But the tangled woof that each life aggrieves, One golden thread in the warp relieves,

When down the West the sun rides low, And arrows of gold on his pathway leave, And cost thre? the forest' foliage glow The lingering beams he there inweaves, With thoughts of heaven the soul perce The lingering gold among the leaves.

When the day is done and we go slone Thro' the stubble of life, how the spirit grieves. At the little we gather for all that was sown, But there's a low twitter—birds under the

And hidden away under the garnered sheaves Is the golden grain the soul receives—
The light that tjuges life's withered leaves.

—J. V. Hickman Koons.

Whatsoever Makes Manifest, is Light.

To the Editor of the Beligio-Philosophical Journal. We can toss a thousand acorns aside from our way, by a single movement of the arm, but let them be scattered in adapted soil, and grow a hundred years, and it will require months of severe toil to clear the ground, and supply their places with the life-sustaining fruits of civilized industry. Say not then. O careless ones of the world, that it makes no difference what seed we sow in the ten-der minds of the young nor to what influence they are exposed in the molding youthful period; neither deem it unimportant when the true line of distinction between good and evil is made clear

before us, and we are able to make a deliberate choice, to which side we cleave, As character is the outward manifestation of the inward life, from whence all action proceeds, it is not subject to permanent transfer, nor can it be changed except by a change in the life and the

motives that govern our actions.

As the moral quality of a life free from superstition, determines in a degree the measure of
spiritual truth it is able to receive, it is thus:—

"Faults in the life, breed errors in the brain, And these reciprocally, those again. The mind and conduct mutually imprint, And stamp their image in each other's mint."

How important then that we watch closely the springs of conduct, and seize upon and fix in action the first germs of truth as soon as they appear fiest the opportune moment to secure them pass by, and we be found wanting in the good decirried for us in the harvest; or even a worse thing befall us, through a judical and spiritual blindness incurred by disobedience to the light which was seen, acknowledged and rejected. As said the great teacher, "If that light which is in you become darkness, how great is that darkness?" "If thine eye be clear, thy whole body shall be full-

However clear the light may be, if one besitates because of the cross, and then acts contrary, to gratify inclination, the light will have become less clear, and the germ of another and false standard of judgment is planted in the mind, which thus becomes divided, uncertain and fluctuating; and unless the disturbing cause is plucked, will go on increasing until all righteous judgment within is overturned, and spiritual darkness ensues. This darkness will be more or less dense, in proportion to the previous enlightenment of the understand-

ing, and the extent of departure in action. The only known method of recovery is, by an appeal to, and union with, an upright standard without, before which the errors must be exposed and rejected, and a course of right doing established through the guidance of another, a true mediator, until evil tendency is subdued and healthy

action restored. The central moving power of this age, emanates from the judgment, before which nothing but the truth will stand, and around which the chaotic elements liberated by the crumbling of false, or decaying systems of the past, already begin to

revolve.

The reviving presence of "The Son of man," is changing the mental poles of the powers of thought, to readjust them in harmony and co operation with the order and design of the Kingdom of Righteousness, which was promised should be set up in the latter days, and break in pieces and consume all other kingdoms, and increase and stand forever.

In accomplishing this work will be completed that word of the divine teacher: "There is nothing covered that shall not be uncovered, and secret that shall not be known." This is the great battle of Armagedon, which is fought with the "sword proceeding out of the mouth" of these who live the truth on one side, and those who seek to establish falsebood on the other.

Even so, may the power and light of divine wisdom, instease among men, until every covering of hypocrisy is removed, and every rotten foundation

is exposed to full view. The true Lord of Harvest, bless all honest workers in this field. That Lord is the Truth himself and herself, and who will sustain his servants. Truth is the real savior.

We offer the foregoing as an introduction to the enclosed hymn, and for the consolation of honest

WE ARE SEEN.

All things here on earth revealed, Indicate a Great First Cause,
From whose eight there's naught concealed,
All omniscient are his laws. Every thought, and word, and action, All lie open to his view; None can hide the least transaction, We are seen in all we do.

Mortals, here, may try to cover, And conceal their sins awhile; There's a God who will uncover And expose the deepest guile. True as heaven e'er existed, Watchmen there their vigils keep; Every veil shall yet be lifted, There's an eye that never sleeps.

Althor conscience seems to slumber, And resign its sweet control; Yet each deed records its number, Deep engravings on the soul.

And from these, the soul eternal
Takes impressions day by day, Whether spiritual or carnal, Good or evil, yes or nay.

Who can hide a guilty conscience?

Fearful state of sin and woe!
Who can grope thro' time, unconscious, and their standing never show? Who can smother flames unceasing, Keep concealed the gnawing worm-Shame and guilt their load increasing. Nor with inward horror equirm?

We may seek to veil from mortals, Deeds which cannot bear the light: Can we hide from the immortals That surround us day and night?
Are not thousands now beholding Every action, word and way? And our very thoughts unfolding In the blaze of endless day?

Have not those, who stand connected With the source of truth and light, Many secret sins detected
And exposed to mortal sight? Are not all our words and actions Fruits which mortal eyes can view?
'Tis a truth without deception,
We are seen, yea, through and through.

But the honest, pure and holy Never fear the searching light; Knowing 'twill increase their glory, To appear in open sight. These shall stand the test triumphont, Joyful that their state is known, Glowing like the stars effulgent, Shining round Jehovah's throne.

G. K. LAWRENCE. Letter From W. S. Peck.

I have been a reader of Mind and Matter for some little time. I find its expression towards you attended with rather bitter epithets, and can but infer from its pages that you are one of the most of ntemptible beings God ever made, I have not been a reader of the Jouanal for some three years, as circumstances have prevented, but after reading Mind and Matter, I concluded I would subscribe for it, and learn for myself the nature of its editor. I have received four of your papers, its editor. I have received four of your papers, and from what I can learn from them, your aim is to sift the error and glean the truth. I feel it is the only foundation on which Spiritualism can be made to stand. It is evident that its aim is to benefit man, and place him upon a higher plane, and to do this it must have a true and just foundation that is free from fraud, and selfish, sordid gratification. There are many Spiritualists (as Paul would have it) but few who are spiritual. It is the cultivation of the intuitive that makes the is the cultivation of the intuitive that makes the spiritual. I find that spiritual curiosity or selfish aggrandizement does not probe the principle that is intended to purify the soul, or that the spirits would wish man to arrive at. I would not have you think, however, that I oppose a spirit of in-quiry concerning physical manifestations, as the spirits make use of them to beat the investigator out of the church, that he may be caught by the truth through the influence of objective demonstration; this is all right; when honestly conducted they have been of very great service to human-lty in demonstrating the reality of a future life. I can but honor you for pleading for the truth. Let justice hold sway though all else may vanish. There is a class of Spiritualists who have tried

to rule, and as they have been thwarted in their attempt, they now stand one foot on Materialism and the other on Spiritualism, and seem ready to take either horn of the dilemma that will advocate their pet theory, and to speak against it, will at once arouse their ire. Many of them advocate that which will degrade the spirit, and only pertains to this life's gratification. They advocate the policy of looking out for this world, and let the world that is to come take care of itself. Spiritualism comes to us to day, only to teach of auother life, its nature and surroundings. Does it not teach this world is a rudimental sphere, for man to try and prepare himself for a higher and more spiritual home where his eternal abode will

I hope you will continue to advocate what you deem is right and just, let others say what they may; those that see you will naturally gravitate to your views. The truth must eventually come uppermost. Let us have one paper that will advocate right and justice, with a tone of harmony and good will to all, and there need be no fear. I hope you will hold out in well doing as long as the spirits may need your aid. Your paper has ever taken a bolder stand for right than any other, and has by that means done a greater good to this great important cause. Fear not, but persevere and the prize of true goodness will be yours.

I hope you will exercise charity and forbearance towards all mediums, and always allow fair play before you condemn any, and ever give credit where credit is due; no one can ask more than that. I do not write this thinking myself qualified to edify or instruct the readers of your paper; but I do have a feeling of sympathy and justice within my being that I feel must for justice sake have vent. W. S. PECK.

Binghamton, N. Y.

The Chicago Unity lately gave this home-thrust to the pretense that theology is essential to mor-ality: "During the present discussion about the relations of skepticism and crime, this fresh item from Italy should be noted: 'The report of minis ter shows that during the past year more than two thousand murders were committed, an average per million of population unequalled by any other country on the face of the globe. During the same time the number of ordinary robberies, burglaries, etc., is stated at forty thousand; while there were lifty thousand robberies accompanied with violence. In her long catalogue of crime, Italy stands without a peer. This from the land which has been lighted so long by the the capital of Christendom and credulty! If the old theology is so essential to morale, why should a nation into which it has been bred for a thousand years, murder so much more than skeptical people do? To tell the truth, Goldwin Smith's 'moral interreg-num' has not waited in Italy for the 'collapse of religious belief,' but has been there all the time. Plous people there, as fond of the Catholic church as Mr. Mallock himself, have still thought life not-worth living,'—that is, the life of other people. The church must not now take to itself all the credit of the 'mere morality' it has so often debri-ed. Morality has not all come through sermons about another world,—especially as these sermons have so often taught that morality has nothing to do with the fate of the next world. Morality has a life of its own, is interwoven with the growth and structure of society in this world, and will not perish with declining pew rents,"

W. Parkhurst writes: I have to say with very many others that the Journay is all I could desire, religious and otherwise; I could not sugkest any improvement. I have been much unset-tied on the subject of medium, but thanks to the dournar, I am getting the cloud dispersed; keep on. Thank God for the Journar.

Mr. Alt, S. Hutchinson Destroys one of Mr. J.M. Roberts's Pet Scarcerows.

Our readers will recollect that several weeks since we referred to a letter published by Mr. Roberts and commented on by him in the most frenzied and blood curdling manner. The following from Mr. Hutchinson is the copy of a letter sent Mr. Roberts, and completely dissipates the latter gentieman's wild imaginings:

latter gentleman's wild imaginings:

There Haute, Jan. 4, 1880.

Mr. Jonathan M. Roberts,—Sta: A perusal of the last issue of your beautifully printed and amusing little paper reminds me that I have too long deferred the performance of a certain duty. You have several times, and in very choice language, called upon me to meet the charges of Samuel J. Talbert, and the only reason that I have not done so ere this, is that I first wished you to extract all possible comfort from the same, and had not the heart to ruthlessly dispel any of your pet illusions regarding those wicked Jesuit enemies of Spiritualism that flud in your fertile brain alone a "local habitation and a name."

Once upon a time there was a gallant knight of

Once upon a time there was a galiant knight of La Mancha—Don Quixote by name—who determined to champion the cause of the oppressed in fair Castile. Mounted upon his intrepid Rosinante, and with poor Sancno Panza sione by his side; he, one fine morning, espled a most innocent looking windmill flinging its gigantic arms in defiance; but our hero saw in it only a bold, bad giant, so, couching his trusty lance, he charged upon the oppressor. If my memory serves me aright, the bold Don was carried from the field of carnage on a shutter, his lance broken, and with an incredible number of bones dislocated, while that swful giant flung his arms in defiance as before. History but repeats itself. Beware of the ultimate fate, therefore, of La Mancha's galiant knight. Once upon a time there was a gallant knight of

repeats itself. Beware of the ultimate late, therefore, of La Mancha's galiant knight.

If you had submitted the Talbert letter to some one acquainted with Rome, he might have informed you that nearly all the places spoken of in that letter have no objective existence—the Egyptian obelish, the Colonial and Bishop's palaces for instance; also that the only open sesame needed to gain access to the private apartments of the infallible Leo himself, is a five franc piece judiciously bestowed. Again, methinks, you evinced an omnivorous appetite in publishing a letter of such serious import, and so manifestly fictitious, without flist learning apmething of your unknown out first learning something of your unknown correspondent. You had that letter in your pessession two weeks before publishing, and your not seeking to verify at least the fact of Mr. Talbert's existence during that time, demonstrates your capacity for sifting evidence. You have accused me of publishing unreliable testimony, and I am pleased to thus learn what you consider "absolute proof," for so you designated the Tal-

bert charges.

As Mr. Talbert has not deigned to notice your call for further information, and as you have not seen his familiar handwriting for some time, I inclose to you a postal card lately received from seen his familiar handwriting for some their inclose to you a postal card lately received from the writer of that letter. A comparison of the handwriting will prove to you that he is my correspondent as well, and may possibly raise in your mind the awful suspicion that you have not only bit at, but have actually swallowed, a bare hook set to catch a gudgeon. In short, sir, the Talbert letter was written in my own rooms in Chicago, and was, for the most part, dictated by myself, and sent by me solely for the philanthropic purpose of demonstrating your inability or your unwillingness to sift evidence. "That invaluable testimony of this brave and most intelligent friend of truth" now remains only as a monument to your critical acumen and gullability.

You have repeatedly called upon me to deny my connection with the Jesuit order and defend myself against your miscellaneous charges. I have

self against your miscellaneous charges. I have not done so principally for the reason that you have made no charges that wear any color of fruth, and also because I care neither for the approval nor the condemnation of any one. So long as my own conscience does not condemn my course I own conscience does not condemn my course I am content. My motives in seeking to relieve the cause of truth of this Terre Haute incubus, no sensible and honors transmitted and honors transmitted. sensible and honest man will question. As for my own personal belief, I will only say that I am living too early in the foreneon of life to have formulated for myself a creed, and even though I had done so, what that creed might be concerns

my God and myself alone. As for my history or my antecedents, regarding which you express some desire for knowledge, I have nothing to say. If, however, sny of your readers have imbibed your Jesuitical vagaries, and really wish to know of my antecedents and myself, they may address Lord Cecil, of London, Eng.; or if they wish to know how far my educa-tion has tended toward Jesuitism, they may address the ox-Minister of Public Instruction, Ot tawa, Ont.; Sir Wm. Logan, geologist; or Dr. Dawson, the eminent scientist and Unancellor of

Dawson, the eminent scientist and Unancenor of McGill University, of Montreal.

I will now close by asking you to make public whatever evidence you possess upon which you base your many charges against me. In short, I challenge you to produce one iota of proof even tending to confirm these charges. Accept this challenge, or by falling to do so, make a most humiliating confession of having sought to deceive your own readers, and by such deception, to assist in galvanizing into new life the putrid corpse assist in galvanizing into new life the putrid corpse of Pence Hall; and in this connection permit me to inform you that the impending funeral of its loathsome carcass will not be postponed by your herculean but ill-directed efforts in its behalf. ALE, S. HUTCHINSON.

"The Cabinet and Dark Circles."

To the Editor of the Religio-Philosophical Journal: I am quite flattered with the attention my article on the above subject has elicited, especially from so high an order of talent, and exceedingly so, coming as it does from the lady's department. Your correspondent's article being quite lengthy, and somewhat elaborate, and as I take but few exceptions to most of the ideas advanced, I will not crowd the columns of the Joyknal with a review rather than have it said I was beaten by a lady. It was not for controversy or war I wrote that ar-ticle, but for truth, reason and "light," and

when I find that, I will stop, who ever presents them, feeling more honored, if by a lady.

But though I do not take many exceptions to the lady's reply, I must confess I yet fail to understand that the human soul or spirit, or both, are composed of chemicals, nor do I think there are many who will accept such doctrine, or that the manifestation of the spirit is analogous to the the manifestation of the spirit is analogous to the photographer's operations in bringing out the likeness, and I fail to see the exact analogy existing between a kernel of corn being buried up, and an intelligent human soul manifesting in the dark. There is no other plan in nature's universe by which a kernel of corn can germinate, but to be covered up in the earth or some dark—moist place, but if we hallow anything of anything. covered up in the earth or some dark moist place, but if we believe anything of spiritual manifestation we must believe that spirite have manifested themselves in open daylight; but a kernel of cornnever can germinate and grow unless covered up.

The cases of angels manifestating themselves in the dark for the deliverance of auffering humanites may have here accidental an expense of auffering humanites may have here accidental an expense of auffering humanites may have here accidental an expense of auffering humanites may have been accidental an expense.

manity, may have been accidental or necessary on some particular occasion, for instance, the deliver-ance of Peter. If he had walked out of prison in ance of Peter. If he had waked out of prison in open daylight there would have been great commotion and struggle, and probably blood shed in re-capturing him. But I will pursue the subject no farther, only to say, so long as the cabluet and dark circles are resorted to, so long will there be rascality and fraud practiced, and above all, so long as manifestations are made a show of, there will surely be fraud. Let well attested mediums be supported by voluntary contributions, and then let Spiritualists utterly denounce the practice of fee taking, and rescality in that direction will have an end.

TRUTH SERKES.

Mrs. Addie E. Sanford writes: It has been a long time since I have personally addressed you, though a constant reader of your columns. I like the course you are pursuing. The pure "gold" of the spiritual philosophy will remain untarnitated and shine all the brighter for having the flith and mastiness removed. I have been traveling with my husband, Dr. C. P. Sanford, during the summer and autump.

D. S. Roatcap writes: I am very thankful for the continuance of the Journal, for I would feel as if I had lost a dear friend if I could not get

An Enstern Story.

There is a tale in the Nigaristan, of Kemal' Pascha. Ade, that one of the Sultans of Khorassan saw in a dream Mahmoud, a hundred years after his death, wandering about his palace, his fiesh rotten, his bones carious, but his eyes fully anxious and restless. A dervise, who interpreted the dream, said that the eyes of Mahmoud were thus troubled, because the kingdom, his beautiful spouse, was now in the embrace of another.

This was that great Mahmoud the Gaznevide, who was the first Mahommedan conqueror that entered India, and the first who dropped the title of Malek, and assumed that/of the Sultan in its stead. He it was who, after having broken to

of Malek, and assumed that of the Sultan in its stead. He it was who, after having broken to pieces with his own hands the gigantic ided of Sounnerat, put to death fifty thousand of its worshipers, as a further proof of his hely Mahom, medsh indignation. In the last days of his life, when a mortal disease was consuming him, and he himself knew that no human means could arrest its course, he ordered all his costlicat apparel, and his vessels of silver and gold, and his pearls and preclous stones, the inestimable spoils of the East, to be displayed before him; the latter being so numerous that they were arranged in separate cabinets, according to the color and size. It was in the royal residence that he had built for himself in Gazna, and which he called the Palace of in the royal residence that he had built for himself in Gazna, and which he called the Palace of Felicity, that he took from this display, wherewith he had formerly gratified the pride of his eye, a mournful lesson; sud, in the then heart-felt conviction that all is vanity, he wept like a child. "What toils," said he, "what dangers, what fatigues of body and mind, have I endured for the sake of acquiring these treasures, and what cares in preserving them, and now I am about to die, and leave them!" In this same palace he was intered; and there it was that his unhappy ghost, terred; and there it was that his unhappy ghost, a century afterwards, was believed to wander. The Dector. .

The Bible in the Public Schools.

By the reading of the Bible in the public schools, hildren of Catholic parents are between two fires children of Catholic parents are between two tres. Taught constantly at home and at church that the Protestant Bible is incorrect, and that same version persistently held before them, at school, as the holy word of God. All this is wrong The public is not responsible for the religious faith of any man, woman or child. That is wholly a private matter. All reading, singing, prayers by visiting clergy, or what not, in our schools which lean toward any theory of religious belief, is not in accord with the principles of a free country. Many clergymen, writers and public speakers allude to this country as a christian country. By what right do they do this? Was this nation founded with the idea of promoting any religious opinion or faith? If free, at all, in matters of religious opinion, it is as free to the Mohammedan as the Jew, the Jew as the christian; to all grades and shades of religious opinion alike. Then why this carrying of private religious ideas into public schools, into legislatures and political conventions, praying "for Christ's sake" in behalf of those who do not accept Christ, as the Jews, for instance? There are in this country millions of independent thinkers, free religionists, Spiritualists, deists and others, who do not accept the christian faith; many of them having no faith in l'aught constantly at home and at church that the ists, deists and others, who do not accept the christian faith; many of them having no faith in the Bible as an inspired book. These people have a right to their opinions. It is an injustice to push upon them anything which shall embarrass them in the full expression of their faith and the teachings of it to their femiliar. Therefore I say them in the full expression of their faith and the teachings of it to their families. Therefore, I say, take the Bible from the public schools, and all else that hinders or advances any particular belief on religious matters. Teach good morals not because the Bible teaches it, but because law, order and good society demand it. That is far enough to go. Leave religion with the individual and the churches. It will take care of itself. It we would have the public schools perform their mission of educating all the youth of our land, remove from them every thing that would tend to offend anybody's religion, and keep it out.

E. H. Pratt. M. D., says: There is just one more thought about the duality of our existence, to which I shall ask your attention. A child, buoyant with life, rapidly transforms the inert matter which constitutes its food and drink, into matter which constitutes its food and drink, into living organism, and grows. But only once let the form be spoiled so that it can no longer receive its internal inspiration, and all activity at once ceases and the body itself crumbles to dust.

The body, then, grows because it has an indwelling soul. Is the body, then, only the divinely moulded wrapping of the spirit? Is the spirit the cause and the body the effect? If so, then it must be so in exerc particular as well as in general. If

be so in every particular as well as in general. If the whole body is tenanted by an indwelling spirit, then every part and particle of it must also be. There must be a spiritual face in the closely fitting mask of itesh, spiritual hands tightly gloved in the "mortal coil," spiritual windows that have shaped the eyes, a spiritual heart that throbs in the material one.

Material anatomists have rummaged all through the deserted tenement of the human form in search of knowledge, and yet so closely blende ! are soul and body that, until there are spiritual anatomists also who are accurate in their observations and also who are accurate the selectific in their methods of investigation, mistakes must constantly occur, effects being taken for causes, and causes for effects.

The double meaning of so many of our words,

one mental, the other physical-figures of speech we call them—contain a very strong hint that this duality of existence may be universal, and when once recognized and understood, may render us valuable assistance in our efforts to

"Find tongues in trees, books in running brooks, Sermons in stones, and good in everything.'

Hov. Samuel Watson, of Memphis, Tenn. writes: Being desirous to accomplish all the good I can, by spreading our glorious harmonial philosophy broadcast over the earth, I have been impressed to make the following offer: "To all spiritual organizations, societies, or associations, who are forming or will establish a circulating library, and will forward me one dollar to pay the postage and expense of mailing, I will send the three volumes of the American Spiritual Magazine, neatly bound. I will send them to individuals for \$1.50 per volume, postage paid. To those who are poor and wish them, I will send as to libraries. To preachers or to those who will mesent them to them. to those who will present them to them, I will also send all on receipt of \$1.00. I think I can do more good and advance the cause of truth in this way than I can in any other in my power. I will also include all lecturers in my proposition, and all the spiritual papers who will publish this. I will also send the Magazine in numbers on the receipt of twenty five cents per dozen. This will about pay the postage and expense of mailing Are there not many of our people who would like to be instrumental in sending out the Magazine as missionaries, especially among church members? I want all I have printed to be sent out to those who are hungering for the spiritual food they contain. Will spiritual papers please copy."

S. D. Comfort writes: Twenty-five years have passed since seated at a table conversing with the mysterious power which produced the rapping, I was required to pray. I refused to comply, saying that I was opposed to public prayer, and that Jesus Christ had never made one except on the cross. A loud rap disputed my statement. On cross. A loud rap disputed my statement. On inquiry the invisible affirmed that Jesus had made inquiry the invisible affirmed that Jesus had made a public prayer, and would point to the book, chapter, etc. The old family Bible was brought out and the books of the New Testament called, till at John the rapping indicated that as the book. The chapters were then called till the 17th, when the raps called a halt. We found a prayer here in presence of the disciples which no other writer has recorded. The young lady who acted as medium was notyersed in Scripture, and would have accepted my bestement. The spirit professed to be my paternal grandfather, who had passed nave accepted my statement. The spirit professed to be my paternal grandfather, who had passed on a few years previous and who had been a minister in the Society of Friends. The evidence of invisible intelligence to me was perfect and more satisfactory than any I have since found.

E. Raymond writes: I like the Journal better than ever, since Roberts & Co. have tried so hard to kill it, and I don't want to miss one num. ber. I like the spirit in which you conduct the paper, and so long as you manage it, as you have done in the past, you will have the approval of all reasonable and liberal minded individuals.

W. Hambleton writes: It is my opinion that fraudulent mediums cannot be too severely handi-

The Indians.

To the Editor of the Religio-Philosophical Journal: Having often read your paper and feeling that you are an advocate for all justice and reforms.—
I speak now especially of the Indian question that is at present stirring up even both worlds. I that is at present surring up even both worlds. I have heard Father Beeson on that subject in Washington, Chicago and other places, and I know that he has worked many years, the best of his life, and spent all his possessions in agitating this question; but now he is growing old and infirm, is deat, and has had to give up his public work, yet his interest is just as strong and carnest as it has been has been

The following memorial will be presented to Congress: To the Senate and Representatives in Congress as

embled: Your memorialists respectfully represent that a bill was passed Jupe 17th, 1874, authorizing and requesting the President of the United States to negotiate with all civilized powers for the establishment of a system of arbitration instead of war; and whereas a similar bill was presented by the Hon. Senstor Anthony the 15th of last April; also one by the Hon D. La Matz. one by the Hon D. La Matrz c2 he 24 of June, 1879, that arbitration be employed to adjust all the difficulties with the Indians; and whereas no appropriation has been made to carry out these im-portant bills, therefore, we ask that an appropria-tion of \$50,000 be immediately made and that arbtrators composed of women as well as men be spoolnted, who shall be nominated by Elizabeth Thempson, founder of the Co-operative Association, New York, and Alfred Love, President of the "Universal Peace Union," Philadelphia.

JOHN AND JULIA A. BEESON.

Utica, La Salle Co., Ill., Jaz., 1. 1880.

A Startling Cure.

I read a statement in the Relieso-Philosophical Journal of March 5th, 1876, that an old singer somewhere in Illinois, joined the Methodist church. Soon after that event he was completely cured of the use of tobacco by prayer. If desire to inform the readers of the Journal that on sire to inform the readers of the Journal that on the 25th of April, 1878, while lying prostrate on a sick bed, I earnestly asked my spirit friends to assist me in progressing beyond all desire for the filthy weed forever. Soon a calm sleep stole over me. On awakening I felt confident that I was for-ever free. From that moment to this, I have not had the least desire to taste tobacco. The breath of a person who used it makes me instantic slok of a person who uses it, makes me instantly sick. Friends, I write this to prove that an Infidel and a Methodist can by the same process, be relieved from that filthy weed, tobacco. I used the weed thirty-five years. I am now fifty-one years of age. D. K. DILLE.

A. H. John, M. D., writes: You have my hearty approval for the bold and fearless manner in which you deal with the impostors in Spiritualism, and I only wonder how they so long have escaped from just retribution, and the utter and absolute contempt of rational and respectable people. Just as long as these mountchanks are suffered to infest Spiritualism, just that long will it be impossible to induce sensible men and women to even as much as investigate the merits upon which it rests. Such characters and their dupes have been the sole cause of the contempt so often heaped upon us, and they therefore caunot be too severely dealt with in thus caluminating so great a cause. You have assisted us through free-love-ism, fraudism, and I fear you will have to assist us out of another more respectable danger, christian Spiritualism, as now about to be urged by Buchausn and others. For my part I do not see why we might not as well call ourselves Socratic-Spiritualism. itualists, Mohamet Spiritualists, Confucian, Brah-min, or Buddhist Spiritualists, as to give credit to any one form of man worship?

Thos. W. Easton writes: After congratulating you on the decided stand you have taken in defense of true mediumship and in the exposing of all shams, allow me to say the Journal is more eagerly looked for, and if possible more welcome when it arrives than ever before; in fact it has become a necessity that we can scarcely, do without as ever since.

C.S. Roberts writes. I am well pleased with your course in exposing fraud; shall stand by the old Journal, as long as it keeps the flag of truth at its masthead.

W. Downs writes: I will have the Journal as long as I can pay for it. J. Methven writes: I indorse all of your late roceedings in denouncing corruption.

Notes and Extracts.

The adage that "Wisdom is gained by experience" is only measurably true.

One of the distinctive missions of Spiritualism s to teach mankind the necessity of cultivating Il gifts and not one, for there are many. Memory never dies, and there can be no new

heaven nor a new earth so long as the mind is treasuring up evil thoughts, and delights in sow-ing seeds of discord and inharmony. To comprehend how spiritual materializations are possible, we must reflect on the fact that all substances are composed of a few elements, and

that those elements exist in the air and moisture and earth in contact with us. Once realize that the spirit is the man and the body a mere temporary appearance, and that what we call matter is only form assumed by force, and all the phenomena called spiritual can be under-stood, and the foundation of a true psychology is

The inspirational writer or spector lays down his principles with confidence and precision because he knows intuitively they are correct, but he will illustrate them, clothe them as it were with an intellectual coating, and support them with reason and logic, to make them comprehensible

to those on a more material plane of thought. The passage of matter through matter is of all spiritual phenomena the most difficult to realize. Moreover, it has never been actually seen in action. Christians believe in Christ having so acted when he appeared "in the midst of his disciples, the doors being shut;" and so with Peter when he passed out of prison. And Spiritualists can enumerate not less than a thousand instances where books and other solid substances have entered closed

Bancroft, the historian, has returned to Washington city, and has resumed work on his history of America. The volume upon which he is now engaged, he says, will be his last. The old is now engaged, he says, will be his last. The old gentleman has given up his horseback rides, and, with the calmuess of a philosopher, talks of the time when he he is to leave this earth. He is pursning his work with the expectation of dying when it is completed. In alluding to his death, he indules in no morbid cant or melancholy reaching out for sympathy. He speaks of his death in the most cheerful way, recognizing the inevitable fact with a composure that is as rare as the intelligence which animates the work of so old a man.

It must not be thought from these observations that I deny that evil, or fallen, or earth-bound spirits may infest the bodies of those physically, mentally, or morally diseased; or that, on rare occasione, augelic spirits may not whisper to our souls. On the contrary, I believe, as the Bible and other histories teach, that a large proportion of what is called insanity is, as the victims themselves persistently declare, the result of demoniscal possession by unclean spirits; while, on the other hand, I believe that a large proportion of all in-structive and grand and noble thoughts come to the soul or spirits of those who live in spirit and in truth.—George Wyld, M. D.

The life of Serjeant Cox was one so actively neeful to Spiritualism that the position left vacant by his death is one difficult to fill. Not that there are not many persons with names and reputations in the world as fully acquainted with the subject as he was, but that in these days of absence of the chivalric spirit, few men with high positions to lose can be found to risk suffering for the sake of that which they believed to be true, and woman are often just as bad. Outside private life no body of people can be found who so deeply regret the decease of Mr. Serjeant Cox as Spiritualists, whose sympathy extends also to the bereaved relatives of that great and good man,-London Spiritualist.

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9:15 a m° Maywood Passenger
9:15 a m° Freeport, Rockford & Dubuque,
10:15 p m° Freeport, Rockford & Dubuque,
10:10 m° Elmhurst Passenger,
4:30 p m° Rockford and Fox River,
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 Depot corner Canal and Minzle streets. 		
8:00 a m Milwaukce Fest Mail	P4:00	p ng
8:20 a m Milwankee Special (Sundaya)	4:00	n m
16:00 a in Milwankee Express	67:45	D III
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5:00 p m*! Winnetka Passenger	*7:15	12 131
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8:15 p m Lake Forest Passenger	7:05	a m
11:00 p m Highland Park Passenger	*11.00	m
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9:00 p.m; St. Paul and Minneapolis Express.
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10:10 a.m* Winona and New Ulm.
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9:00 p.m; Green Bsy and Marquette Express. *Except Sunday. +Except Saturday. †Daily. Except

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Wonderful Preservation of a Shipwrecked Crew From Almost Certain Death.

This parrative has often been, published but as we have not seen it in the newspapers for some years, we presume many of our readers have either never seen it or have forgotten it, we therefore republish.

Robert Dale Owen in his "Footfalls on the Boundary of Another World," tells a marvellous story. Mr. Owen says that the story was communicated to him in July, 1859, by Capt. J. S. Clarke of the schooner John Hallock, then lying at Rutgers slip, who had it direct from Mr. Bruce himself. He finds that the John Hallock was then trading between New York and Santiago, Cuba.

Mr. Robert Bruce, born at Torbay, in the south of England, and there bred up to a sea-faring life, in 1828, when about thirty years old, was first mate on a bark trading between Liverpool and St. John, N. B. On one of her voyages bound westward, being then five or six weeks out and having neared the eastern portion of the banks of Newfoundland, the captain and mate had been on deck at noon, taking an observation of the sun; after which they both descended to calculate their day's work. The cabin, a small one, was immediately at the stern of the vessel, and the short stairway descending to it ran athwartships. Immediately opposite to this stairway, just beyond a small square landing, was the mate's stateroom; and from that landing there were two doors, close to each other, the one opening aft into the cabin, the other fronting the stairway into the stateroom.

THE VISION.

The desk was in the forward part of the room, close to the door; so that any one sitting at it and looking over his shoulder could see into the cabin. The mate, absorbed in his calculations, which did not result as he expected, varying considerably from the dead reckoning, had not noticed the captain's motions. Having completed his calculations, he called out, without looking around, "I make our latitude and longitude so and so. Can that be right? How is yours?" As there was no reply, he repeated his question, glancing over his shoulder and seeing, as he thought the captain busy writing on his slate. Still no answer. Thereupon he arose; and, as he fronted the cabin door, the figure he had mis-taken for the captain raised its head and dis-closed to the astonished mate the features of an entire stranger. Bruce was not a coward; but, as he met that fixed gaze looking upon him in grave silence, and became assured that it was no one whom he had ever seen, it was too much for him; he rushed up on deck in such evident alarm that it instantly attracted the captain's attention. "Why, Mr. Bruce," said the latter, "what in the world is the matter with you?"

"The matter, sir? Who is that at your desk?" "No one, that I know of."

"But there is, sir; there's a stranger there." "A stranger! Why, man, you must be dreaming. You must have seen the steward there, or the second mate. Who else would venture down without orders?"

"But, sir, he was sitting in your arm chair, fronting the door, writing on your slate. Then he looked up full in my face; and, if ever I gaw a man plainly and distinctly in this world,

"God knows, sir; I don't. I saw a man, and

a man I never in my life saw before." "You must be going crazy, Mr. Bruce. stranger, and we nearly six weeks out!"

"I know, sir; but then I saw him." "Go down and see who it is," Bruce hesitated. "I never was a believer in

ghosts," lie said, "but, if the truth must be told sir, I'd rather not face it alone." Come, come, man. Go down at once, and

don't make a fool of yourself before the crew.' "I hope you've always found me willing to do what's reasonable," Bruce replied, changing color; "but if it's all the same to you, sir; I'd rather we should go down together."

SOMETHING TO BE EXPLAINED.

The captain descended the stairs, and the mate followed him. Nobody in the cabin! They examined the state rooms. Not a soul to he found!
"Well, Mr. Bruce," said the captain, "did

not I tell you you had been dreaming?"
"It's all very well to say so, sir; but if I didn't see that man writing on your slate may I never see my home and family again?"
"Ah! writing on my slate! Then it should be there still," and the captain took up the

"My God!" he exclaimed, "here's something, sure enough. Is that your writing, Mr. Bruce? The mate took the slate, and there, in plain, legible characters, were the words, Steer to nor'west."

"Have you been trifling with me, sir?" inquired the captain, sternly. On my word as a man, sir," replied Bruce.

"I know no more of this matter than you do. I have told you the exact truth.

The captain sat down at his desk in deep thought, the slate before him. At last, turning the state over and pushing it towards

Bruce, he said: "Write down, 'Steer to nor'west.'" The mate complied; and the captain, after narrowly comparing the handwriting, said, "Mr. Bruce, go and tell the second mate to come down here." 'He came; and, at the captain's request, he also wrote the words. So did the steward. So, in succession, did every man of the crew who could write at all. But not one resembled, in any degree, the mysterious writing. After the crew had retired the captain sat deep in thought. "Could any one have been stowed away?" at length he said. "The ship must be searched, and if I don't find the fellow, he must be a good hand at hide and seek. Order up all hands." Every nook and corner of the vessel, from stem to stern, was thoroughly searched, and that with all the eagerness of excited curiosity-for it had gone out that a stranger had shown himself on board; but not a living soul beyond

the crew and officers was found. Returning to the cabin after their fruitless search, "Mr. Bruce," said the captain, "what the devil do you make of all this?"

"Can't tell, sir. I saw the man write: you see the writing. There must be something in "Well, it would seem so. We have the wind free, and I have a great mind to keep her

away and see what will come of it,"

"I surely would, sir, if I were in your place, It's only a few hours lost at the worst." "Well, we'll see. Go on deck and give the course nor'west. And, Mr. Bruce," he added as the mate arose to go, "have a lookout aloft, and let it be a hand you can depend on."

A DIECOVERY.

At about three o'clock the lookout reported an iceberg nearly ahead, and shortly afterward what he thought was a vessel close to it. As they approached they found that they had come to the relief of the sufferers. It proved to be a vessel from Quebec, bound to Liverpool, with passengers.

As one of the men who had been brought away in the th'rd boat that had reached the wreck was ascending the ship's side, the mate, catching a glimpse of his face, started back in consternation. It was the very face that he saw three hours before, looking up at him from the captain's desk.

The exhausted crew and famished passengers having been cared for, the mate called the captain aside. "It seems that was not a ghost I saw to day, sir; the man's alive."

"What do you mean! Who's alive?" "Why, sir, one of the passengers we have ust saved is the same man I saw writing on your slate at noon. I would swear to it in a court of justice."

"Upon my word, Mr. Bruce," replied the captain, "this gets more and more singular. Let us go and see this man."

They found him in conversation with the captain of the rescued ship. They both step-ped forward, and expressed in the warmest terms their gratitude for deliverance from a horrible fate-slow death by exposure and starvation. The captain replied that he had only done what he was certain they would have done for him under the same circumstances, and asked them both to step down into the cabin. Then turning to the passenger, he said: "I hope, sir, you will not think I am trifling with you; but I would be much obliged if you would write a few words on this slate," and he handed him the slate, with that side up on which the mysterious writing was not. "I will do anything you ask," replied the passenger; "but what shall I write?" "Suppose you write 'Steer to nor'west."

The passenger cheerfully complied. The captain took up the slate and examined it closely; then, stepping aside so as to conceal the slate from the passenger, he turned it over and gave it to him again with the other side

"You say that is your handwriting?" said

"I need not say so," rejoined the other, look ing at it, "for you saw me write it."
"And this?" said the captain, turning the slate over.

The man looked first at one side of the slate than at the other, puzzled. At last, "What is the meaning of this," said he. "I wrote only one of these. Who wrote the other?" "That is more than I can tell you, sir. My

mate here says you wrote it, sitting at this desk, at noon to day." A DREAM.

The captain of the wreck and the passenger looked at each other, exchanging glances of intelligence and surprise; and the former ask-"Did you dream that you wrote on this

slate ?" "No, sir, not that I remember."

"You speak of dreaming," said the captain of the bark. "What was this gentleman about at noon to day?"

"Captain," rejoined the other, "the whole thing is most mysterious, and I had intended to speak to you about it as soon as we got a little quiet. This gentleman (pointing to the passenger) being much exhausted, fell into a heavy sleep, or what seemed sleep, some time before noon. After an hour or mere he awoke, and said to me, 'Captain, we shall be relieved this very day.' When I asked him what reason he had for saying so, he replied that he had dreamed that he was on board a bark, and that she was coming to our rescue. He described her appearance and rig, and to our utter astonishment, when your vessel hove in sight ponaca exactly to his aesemption of her. We had not thought much of what he had said, yet still we hoped there might be something in it, for drowning men you know will catch at straws. As it has turned out. I cannot doubt that it was all arranged in some incomprehensible way, by an overruling Providence, so that we might be saved."

"I got the impression that the bark I saw in my dream was going to rescue us, said the passenger, "but how that impression came I cannot tell. Everything here on board seems to me quite familiar; yet I am very sure I was never in your vessel before. It is all a puzzle

The First Spiritual Society of New York.

The meetings of the First Society of Spirit ualists of New York, held at Trenor Hall Broadway, near 32nd street, under the grace ful ministrations of the speaker, Mrs. Nellie J. T. Brigham, and able management of the President, Mr. Henry J. Newton, have constantly increased in numbers, until the audi ences are limited only by the capacity of the hall, many going away wanting seats. Every alternate Sunday evening after the lecture, Dr. I. V. Mansfield describes such spirits as he may see in the hall, giving their names in full Although this is not the ordinary phase of his mediumship, almost universal satisfaction is expressed. In nearly every instance, the spirit's name is recognized by some one in the audience, as that of some friend who had passed just beyond our limited sight.

Mrs. Brigham has, for some winters past, held monthly receptions in the spacious parlors of Mr. and Mrs. H. J. Newton, which have been at her disposal. Of late these have become so very popular, that it has been deemed advisable to transfer them from a private parlor to a public hall, for the sake of greater space, and to allow the introduction of other features, so as to relieve Mrs. Brigham somewhat of the onerous duties of hostess to so large a number. The committee having the matter in charge, have in accordance with the general demand, secured Trenor. Hall on the first Wednesday of every month, for that purpose. The one in November was made notable by the display of talent collected to do honor to the occasion: Mrs. Anna Randall Diehl, the famous elocutionist, recited most effectually Mrs. Browning's "Mother and Poet," and later in the evening gave a humorous selection which elicited peals of laughter from her delighted auditors. Mrs. Wieland, the soprano of the society from whom the world will yet hear, as she is preparing for the operatic stage, furnished the musical selections and sang two solos in an inimitable manner. Miss Minnie Wright, of Mo., was also present and recited Bryant's "Bob o' Link," and answered to an encore. This lady had the previous week made a most successful debut at Chickering Hall as a reader of undoubted talent, and this fact added no little to the interest already felt in the fair debutante. Miss Maud Stewart recited "Tom's Little Star" and "A Naughty Little Girl's Views of Life" most wonderfully well, followed by Mr. Simpson who gave humorous selections.

At Mrs. Brigham's reception in December, dancing was made the feature of the evening, and enjoyed until a late hour. The third entertainment was held on the evening of Jan 7th, and was likewise embellished by much talent. The Misses Conron who have recently returned from Italy, where for years they have been pursuing a musical education, furnished the musical part of the programme. These interesting young sisters, have made most successful appearances in Italy, Paris, Boston and New York. Mrs. Jessi Yenni, a dialect reader, whose public entertainments have long been looked upon as features in New York society, with Mr. W. T. Wood and Mrs. S. W

Van Horn, elecutionists, shared the dramatic

A gentleman who for years has been identified with the spiritual cause in this city, very recently passed to the other life, Mr. Charles E. Babcock, a noted Free Mason and member of the Seventh Regiment. The funeral ceremonies were held in the great hall of the Masonic Temple, corner of 6th Ave. and 23rd street. And now occurs a notable incident. Mrs. Brigham delivered the funeral oration, a discourse wonderful for its eloquence, grace and power. It was the first time the Order, as an Order, had ever been addressed by a woman in their Temple since the corner stone was laid. Masons who were present openly declare with astonishment that in this funeral oration were given signs, tokens, and symbols only understood by the Order, and which no woman in her normal condition could have an opportunity of knowing.
MRS. S. W. VAN HORN,

Cor. Sec. 1st S. S.

Mrs. N. D. Miller at Denver.

Through the courtesy of Mrs. Esther Y. Bridge, we have received voluminous evidence relating to Mrs. Miller's career as a materialization and slate-writing medium since she took up her residence in Denver. Among those who send letters strongly endorsing the medium and the manifestations, are the following: Mrs. Bridge, A. Bailey, J. R. Anderson, Dr. H. R. Holman, Dr. R. Brown, Mary L. Woodrow, Wm. R. Woodrow, Henry Nienhiser, Mrs. E. W. Nienkiser.

Speaking of the materializations, Mr. A. Bailey says: "I have frequently seen two forms fully materialized and well outside the cabinet, also a face at the aperture, all at the same

The following account given by Mr. J. R. Anderson, is selected as an illustration of the

several letters: "I am a resident of Denver, Colorado, and have attended two of Mrs. N. D. Miller's materializing scances—one Nov. 14th, and the latter Nov. 28th, 1879, which were given while the medium was under the most rigid test conditions-her wrists securely tied together and dress tacked to the floor. In both of these scances I recognized my mother and a very dear lady friend (who are inhabitants of the spirit realm) fully materialized and possessing

much power. "One of them at each scance, led me into the cabinet. My mother's name, in full, was given by the controlling intelligence, and I conversed with both mother and friend at some length while in the cabinet, and while therein during the last scance, a spirit light illuminated it, showing to me my materialized spirit friends, and the medium who was reclining in her chair, to all appearance entirely unconscious, her hands bound together, and in every way as we had left her at the commencement of the scance. I noticed the bracelets upon my materialized lady friend's wrists as those l had often seen her wear.

"The above mentioned and many other tests were given me at these scances; and I know Mrs. N. D. Miller to be a genuine medium for spirit materialization and independent slatewriting, also a true and honorable woman."

The following extract from the account of Mr. C. W. Smart, gives some additional in-

"The curtain or blanket was put down, and it had not been so over fifteen seconds before a full formed spirit stepped out robed in white. Could it have been Mrs. Miller? We think not. Mrs. Miller was clad in dark raiment. At this scance the two spirit wives of the venerable Orson Brooks came forth at the same time, each taking an arm and conducting him into the cabinet, that he might see that Mrs. Miller was still there, which he did by her illumined countenance. The forms of two small children came next, at the same time, one of them answering questions put by Mr. Brooks.

"Mrs. Swart was taken into the cabinet three times, and she affirms that there were three pairs of arms around her atothe same time. while she knows that Mrs. Miller 'was in the

"The fifth scance that we attended was at the residence of Mrs. Bridge, given under the fol-lowing test conditions: Mrs. Smart and Mrs. Bridge examined Mrs. Miller's clothing and found she had but one white garment on, and that very scant. They next sewed her dress up, over the ordinary buttoning, with a peculiar stitch. Mrs. Miller was next tied with a soft cotton rope, there being a hard knot between the wrists, and another hard knot on the top. I then sewed the ends of the rope with several short stitches, and tying the uncommon colored thread at each stitch, and cutting it short. I then nailed her down to the floor with eleven eight oz. tacks, they going through the hem of Mrs. Miller's garments Everything white was kept out of the cabinet When Mrs. Miller was entranced the curtain was dropped and in a few minutes full formed spirits came and went as usual, and continued to do so for a full hour, all of them clad in white, except one male spirit. Several persons were taken into the cabinet by the spirits, and some of them were requested to examine the stitches in the dress, the rope on the hands, and the nails in the floor. At the end of the scance we found all these things just as they had been placed-nothing disturbed, not a stitch broken.

"During the scance one of the spirits volunteered to give a piece of her dress. Scissors were produced and the spirit made three atempts to cut a piece, and the motion to put it in the hand of the person, but he had nothing when he closed his hand. The supposition is that it dematerialized as soon as cut, as their whole form and garments do when they vanish

"Now, I have written this statement just as near as it occurred as I could, and in conclusion would say, that I believe Mrs. Miller to be a good, true, honest, sincere woman. She does not want to deceive herself, nor deceive any one else. Her slate-writings are as wonderful as her materializations, and somewhat more satisfactory."

Several of the letters from the above correspondents point with considerable stress to the scemingly astonishing feat of chairs being found suspended in different ways upon the arms of the medium, while her wrists are tied with a rope, also the putting on of a coat and vest while thus tied; these things being accomplished behind the curtain, but in an incredible short space of time. As these feats can be and are being done every day by fourth rate jugglers and professional "exposers" in various parts of the country fully as deftly as in Mrs. Miller's scances, it would be well for the friends not to make any account of them, nor take up valuable time in their display at the seance. Unless manifestations can occur which cannot be duplicated under the same conditions by an "exposer," they are worse than useless as evidence of spirit power. -

From the evidence it would appear that Mrs. Miller is fully capable of satisfying inquirers without exhibiting manifestations that can be imitated so perfectly as to defy detection. Again, Mrs. Miller will do well not to use any sort of rope in making test conditions, as traveling "exposers" deem it but child's play to get out of any tying done by the average investigator. Cheap white cotton tape from a half to three-fourths of an inch in width. is far better than rope, and if put on carefully cannot be touched or tampered with without betraying the fact.

After all is said and done, however, cabinet séances can never have much influence beyoud the limited circle of eve-witnesses, and the use of cabinets should and will be discontinued. A year or more ago they fell into disuse to a considerable extent in England; of late their use has been revived, and immediately there has risen increased suspicion of fraud and positive evidence of deception in some cases, and many leading English Spiritnalists believe the only remedy is to abolish the cabinet entirely. In the case of Mrs. Miller we believe from the evidence of Dr. Watson and our Denver friends, that she has power enough to enable the spirits to materialize without a cabinet, and surrounded as she is at Denver by so many warm and congenial friends, it seems a fitting opportunity to faithtully and persistently experiment. Nor should the objections of her controlling spirits if they object, he allowed too much weight, these spirits should be brought to listen to reason and to earnestly co-operate in the experiments.

Review of the Late Articles of Mrs. Spence.

BY J. G. JACKSON.

To the Editor of the Religio-Philosophical Journal:

What do you and your intelligent readers. think of the conclusions to which Mrs. A. M. Spence arrives, after her "Association with the People of the other World," as announced in her six articles ending in your paper of Nov. 15th? Rather unfortunate, is it not, that after being brought into this lower world by no will of our own and subjected in it to endless troubles and difficulties, that, according to the poet,

"One incessant siruggle renders life,"—
"One scene of toll, of suffering and of fate,"

we poor mortals are, after all, turned loose in another, wherein we were wont to hope for improved conditions; but where, according to Mrs. Spence, our chances for find-ing a pandemenium are vastly improved. Some of us, who have conceived that the people of this world, even the best of them, are little more than half enlightened and civilized, still clinging with wonderful te-nacity to the superstitions and errors of still darker ages of the past, despite the abundance of light that might instruct them better,—some of us, we say, do not take kindly to the idea that truth and harmony are harder to come at,—error harder to overcome, in the spirit life than here in this very imperfect rudimentary condition. A modicum of truth there may be in the ideas advanced by Mrs. Spence, for there are upon record in the literature of Spiritualism. many illustrations of the wonderful tenacity with which departed human beings cling to the dominant ideas of their lives upon earth. We remember, for instance, hearing from a reliable medium that he sometimes had seen spirits lying by their tombstones, waiting for the trumpet of "Gabriel" to resurrect them for the final judgment. And you know that our infallible (!) Seer, A. J. Davis, has allotted a district of the Summer-land, (how near Diakka-land we believe was not stated) where the goody-goody orthodox church members and evangelists of the Moody and Sankey type, who all thoroughly believe the world was made in six days and that "in Adam's fall they sinned all," and that Adam's sins as well as their own numerous peccadilloes are all paid for, or discounted by the killing of an innocent man,-where all such are having a grand time building big churches, holding revival

"Where congregations ne'er break up And Sabbaths have no end;"

and, withal, sending their emanations into this nether world to back up the follies of their fellow orthodox here, or perhaps, blast with their influences some poor heretics, with their innuences some poor neretics, such as your humble servant. Horrible's what a discouraging kind of a heaven your theoretical mediums and infalible seers are making for us. Yet, after all, I do not know but what it is fair, if any old fogies in this world with the present light of science and history do not rid themselves. science and history, do not rid themselves of the great "trumpet resurrection" doctrine and open their eyes here to more light they ought when they go hence to lay awhile by the cold marble in the churchyard, as a punishment for their folly and stubbornness. But as to allowing Mr. Davis to get up a special heaven for the benefit of orthodoxy wherein they may felicitate themselves and endeavor to foster and maintain the errors that must to themselves have become self-evident, or to perpetuate the organizations which for many centuries have darkened, distressed and withheld from progress the inhabitants of this planet, why, that is another matter we can not con-

sent to at present. But, to cease being jocular upon such a serious subject, would it not appear that Mrs. Spence has been somewhat unfortunate in the class of "people of the other world" she has been thrown into association with? Perhaps it has been her work to come into rapport with, and to aid, many, somewhat of the character of "spirits in prison" and, hence, to have become impressed that such may be a more dominant class than they really are. We would fain think such is the case, and that the different con-clusion arrived at by us, drawn from our occasional intercourse with "people of the other world," through a course of long experience, may serve to correct or modify her ideas.

May be we are a little apt to put faith in our mediums, too much as Pope says in reference to our individual convictions: "Tis with our judgments (mediums) as our watches

Go just alike, but each believes his own,16

We have been favored to enjoy, for many ears, occasional association with spiritual beings, through a medium of a private character that sometimes appears susceptible of such intercourse as springs spontaneously, when conditions are favorable. Many grades of the departed have, from time to time, thus spoken impressionally; but none, or very few, who seem to indicate the insane, or too highly polarized, mental condition of which Mrs. Spence speaks; yet many of the communications thus received have been

accompanied by tests strongly confirming their genuine character. By the way, does she not reason illogical-

ly and inconsistently of the necessity of developing out of our emotions and passional natures before we can make progress? What would our continued lives be worth without our emotions, our loves, our hopes, our aspirations? If we are to be reduced to the deal level of intellectuality alone, might we not about as well consent to lose our individualty, aspire to the "Nirvana," and be absorbed at last into the great sea of and be absorbed at last into the great sea of spirituality according to the ancient fabled doctrine? May we not rather hope that the more absorbing and hurtful passions, that hinder our growth in this life, belong largely to the animal nature, which, being cast off when we go hence, it may become more asset for us to crow life that. more easy for us to grow into that condition of beautiful harmony wherein all our faculties and feelings work together in proper measure and accord? Shall I recall the brief sayings of some that have spoken as above indicated. One, amongst the arliest than an old Ousker gentleman adwas from an old Quaker gentleman, addressed to the medium, thus, "My dear grandchild! love the truth so as to live in glory here with us!" Another from a young woman of a liberal minded family who died unexpectedly and a few weeks after presented herself suddenly to the eyes of the medium with a halo of light around her head, saying to the inward ear, "I have passed over and am happy! I would not return to earth again!" to earth again i"

One circumstance attending impressions through the medium here spoken of strikes us as of quite a confirmatory character. It is that, from persons recently departed, the influence is of a weakening and languid character while from those who have made longer sojourn in their angelic life, it is of a correspondingly increased strength and positiveness. On one occasion a near friend, a Spiritualist, recently deceased, had only strength on the first call to say, "I am lost in amazement at perceiving the grandeur and beauty of the Spirit-world!" And on another a young woman, bred in a strictest sect of orthodox, could only repeat, languidly, again and again, "How strange I have found it!" "How strange I have found it!" Then again we have had them entirely of a different tenor. But once on one occasion, years ago, a valued friend in spirit life of your correspondent rebuked his despondency with the words, "John, don't be long faced! laugh! laugh! I'd laugh if the very devil, as people call him, was at my heels!" One example just occurs of the transient visit of a poor drunken vagabond character, without either house or home, and who, having lived erratic and scarcely sane for many years, might well be considered a proper subject for that fixed and "polarized" mental condition, so hard to recover from, to which Mrs. Spence alludes. Yet even he gave indications of a hopeful state. Not many weeks after his old and whiskey scorched body had been laid in the "Potter's Field," he suddenly and unexpectedly flashed the semblance of his form before the 'opened eye" of the medium as she was attending to daily duties, speaking the words, "I am sorry, Janey, for the way I behaved while on earth."

One other circumstance may be noted in the communications received. Their rhetoric has invariably been good,—no doggerel verses,—no stale platitudes, but strong, terse, nervous English, that, in most cases it seemed improved or to have seemed imposs tify. Instance a communication once received during our civil war from John Quincy Adams. He never spoke to us but once and then his command of the medium seemed perfect; and I almost fancied her countenance changed to resemble the old, man eloquent." His words were, "Oh, Americal America! how hast thou fallen How are thy people being scourged for their transgressions! Let them awake from their lethargy and prepare for the worst! Through blood shall they wade until every obstacle is removed that now hinders the perpetual growth of liberty and peacel". Do not some of us almost fear this forcible language may not yet have known complete fulfillment?

At times an influence has fallen upon the medium, like a peaceful dew from a higher heaven—a quiet, calmful and indescribable feeling surpassing all understanding. On such occasions, when accompanied by words, they appeared to issue as if from a sphere of abounding charity for all human weakness, and loving sympathy for all human

In conclusion, permit us to add that we have not been anuch given to theorizing in regard to the specialties of the Spirit-world; ut are often compelled to feel objections to the theorizing of others as in the case of Mrs. Spence. While the revelations through mediums and clairvoyants appear to be so much at variance, we are fond of reasoning in this manner: The world in which we now live, allowing for imperfections not yet outgrown, appears to be developed harmoniously and rationally. No true philosopher can consent to contemplate a Spiritworld in any other light, than as a higher outgrowth and development from this one. Cosmos, material and spiritual, must be a united whole. If then rationality and harmony prevail, to a good degree, in the former, they must needs, in a higher degree. more essentially dominate the constitution and laws of the latter. In this simple confidence, with all it im-

plies, we abide in the patience.

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