



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

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Report of the Anniversary Exercises of the First Harmonial Association of New York City.

To the Editor of the Religio-Philosophical Journal:
The Harmonial Association held its first annual meeting at Steck Hall, 11 East 14th street, New York City, January 4th, 1880, at 3 P. M. The room was filled by an audience in close sympathy with the interesting proceedings. The President, Andrew Jackson Davis, occupied the chair. Precisely at 3 o'clock, the meeting was called to order, when James E. Farnsworth gave an exquisite solo upon the organ, and then an accompaniment to the Conron sisters, who rendered Gilmore's new National Anthem. The secretary was then called upon for his report, which was as follows:
The secretary reports that on the 4th of December 1878, in this city, this Society was organized upon the following articles and objects:

I. The name of this Association is the First Harmonial Association of New York.

II. The objects of the Association are two, viz. (1). The harmonization of the individual. (2). The harmonization of society.

III. In order to promote the attainment of these objects the Association purposes to establish in the City of New York:

1. A system of public discourses by persons deemed competent to impart instruction.
2. A Publication Society for the manufacture and distribution of harmonial and spiritual books, papers, pamphlets, etc.
3. A bureau for the promotion of the Ethical Sunday School, known as the Children's Progressive Lyceum.
4. And in accordance with new light that may be vouchsafed from time to time, the Association propose to do all within its power to augment the blessings of health, justice, fraternal love, prosperity, happiness and progression.

IV. Any person may become a member of this Association by signing the above specified name and objects.

Andrew Jackson Davis, was duly elected President; Cyrus Oliver Poole, Secretary; Jas. B. Loomis, Treasurer.

A Conference was called by the Association, on the 23d of September, 1879, to take steps towards inaugurating a course of Sunday instructions from the harmonial standpoint. Mrs. Mary F. Davis was elected President of the Conference; Dr. Jas. E. Briggs, Chairman on Finance; and Mrs. Sarah W. Van Horn, Chairman of Committee on Music. In accordance with resolutions adopted at this Conference, Steck's Music Hall, No. 11 East 14th street, was obtained for meetings, and Andrew Jackson Davis was elected speaker for three (3) months, commencing October 12th, and ending January 11th, 1880.

At the regular meeting of the Conference at the residence of Dr. Briggs, October 29th, the following were elected members of an Advisory Board: Mrs. Mary F. Davis, Mrs. S. W. Van Horn, Jas. E. Briggs, Cyrus O. Poole, J. B. Loomis, A. J. Davis and Martin L. Van Horn.

The Chairman of the Committee on Music has been successful in the performance of her duties; and the Treasurer has accomplished even more than was expected. But you will soon hear their reports, and can judge for yourselves.

In order to give some idea of the wide range of subjects treated by our speaker, Mr. Davis, during the course for which he was engaged, I will mention the titles of his discourses. (It will be remembered that his inaugural address was entitled: "A Conflict in Our House," which was widely published and much discussed at the time.) In Steck's Hall his lectures have been:

1. "The Universality of Central Ideas," October 12th.

2. "Is there a Personal God?" October 19th.
3. "What Service has the Bible Rendered to Human Progress?" October 26th.
4. "The Difference Between Inspiration and Revelation." November 2nd.
5. "A New Religion and a New Morality." November 9th.
6. "The Harmonial Way of Salvation." November 16th.
7. "Why the Bible is a Wonderful Book." November 23rd.
8. "A New Heaven and a New Earth." November 30th.
9. "Facts and Fictions Concerning Death." December 7th.
10. "The Human Affections and the Diseases to Which They are Liable." December 14th.
11. "Death, Viewed as a Reformer and Revealer of the Individual." December 21st.
12. "The Office and Laws of Mediumship." December 28th.

REPORT OF TREASURER.

At the first meeting of the Association, in December 1878, a resolution was adopted, engaging Mr. Davis to contribute to the RELIGIO PHILOSOPHICAL JOURNAL, for publication, a series of articles on subjects germane to the aims of the Association. This engagement Mr. Davis has most faithfully and instructively fulfilled, as all readers of that paper are aware.

The report of the Treasurer, Jas. B. Loomis, is as follows:

"As Treasurer of the Association, I have only to report, that, as no actual business has been done by the Association, as a body, I have nothing at present to report; but if it is in order, Mr. President, I would like to say that I hope the friends who have been so kindly disposed toward the movement, which to-day we celebrate, will not, at the close of the present term, forget what has been done, nor overlook the far greater benefits that will come from continued efforts in this direction. It begins to be evident that we have been 'building better than we knew,' as I will show presently, by some quotations from foreign letters.

"Thinkers receive abundant suggestions from the plain discourses we have had, and if these suggestive germs of thought have not been elaborated by us and made a part of our consciousness, it is surely our own loss. Those who have been accustomed to eloquent and sounding periods only, have no doubt been a little disappointed, and these have naturally sought other centers of instruction. But those who have remained with us, have found our board amply supplied with food for thought and reason, and have no doubt been conscious of a healthy growth of spirit.

"Truth is ever born in a manger, and it seldom comes to us as we would have it come. We must receive it on its own terms. If we cannot do this, there is always some fault—some error in ourselves.

"Before any indifference or discouragement as to the success of this present effort takes possession of us, it would be well to consider what others of the same school are doing in Europe. I will read, with your permission, a few words of a recent letter from Leipzig, in Germany. The writer says:

"In this ancient and famous seminary and stronghold of science and literature, and for centuries the center of the German book-trade, there has been in existence since 1873, an Association for the incultivation of the 'Harmonial Philosophy,' which, since the celebrated experiments of Prof. Zollner, Prof. Crookes, of England, and others, has taken a new start, and has lately published its constitution and the list of its regular and honorary members. The aim of this Association is, 'To promote among German people general advancement and universal elevation, and to rouse and propagate useful knowledge as the means of developing the self-knowledge according to the fundamental principles of immutable natural laws as produced in the Great Harmonia, by Andrew Jackson Davis, and of the cognate branches of pure Spiritualism. As a means to these ends we have instituted, first, public discussion and lectures; second, meetings for discussion and social gatherings; third, a library of books and journals devoted to genuine spiritual progress.'

"So much for the letter. Then follows a list of 130 names among which I see the names of Baron A. K. von K. Immanuel Herman Fichte, Prof. Max Perty, Prof. Zollner, Prof. Gregor Constantine Wittig, Prof. Philip Kramer of Munich, Wilhelm Besser of Leipzig, and others equally celebrated.

"So you see that the investigation of the principles of Philosophy proclaimed from our platform here, are not confined to persons lacking in academic culture, and it would be well for New York people to look to their laurels in this matter, lest German thinkers secure the belt!

"We most assuredly ought to make as much effort in this direction as is made in those distant countries. We have the author here with us, whose works the German, Russian and other schools use as a guide in their studies, and as a nucleus of their organizations. The author being with us, ought to be our advantage. Can we not work as loyally and systematically for impersonal principles as our foreign brethren do? It is possible, but those people are thinkers. Moreover, let us not forget that the eyes of distinguished Spiritualists and Liberalists in England, France, Germany, Russia, India, not to mention the thousands in the United

States, are watching to see what we shall be able to do with those meetings in New York. These foreign societies have made notes of us here at No. 11 East 14th street, and what we do, is a measure of our earnestness and a source of encouragement to them.

"Letters from St. Petersburg, from Holland, Austria, and from Calcutta, also report similar schools as being formed—schools for the investigation and study of the Harmonial Philosophy, as well as societies for observing and recording spiritual phenomena. These phenomena, however, are deemed secondary in most of these institutions, because it is only the bed rock of Philosophy that can satisfy the true German and Russian mind.

"Phenomenal Spiritualism is considered an externalism mainly and by itself, disintegrating to a unity of interior thought. It is held by them also, that it can never be made a religion, by its most sanguine propagandists, for it appeals to the intellectual or the emotional, rather than to the religious nature. And yet we must say that phenomena are valuable aids, which, properly employed, no rational investigator will wholly set aside.

"We have in this country abundant criticisms on the Harmonial Philosophy, but so far as my own observation goes, these criticisms, so called, are the result of a very superficial understanding of its broad principles; and because this philosophy is based upon essences which extend deep down into the interior of being beyond external cognizance, and upward into the infinite and eternal where sensuous recognition fails, the average critic does not always grasp its real import. Spiritualism can not be of much value with the conservation or support of a true philosophy, without being supplemented by a reason for the hope that is in us.

"The external philosophy requires the exercise of all the knowledge and reasoning which we acquire by intellectual experience to make it our own.

"The Harmonial Philosophy also requires thought, growth, study; it requires in addition, the exercise of the highest intuitive faculties. In other words it requires both the external and the internal modes of reasoning—the deductive and the inductive; because, as the purpose or object investigated is deeper, it deals with more complex and higher elements than external philosophy ever does. We cannot advance or succeed in this direction without the most careful research and study; the most patient industry. It is a work of time and growth.

"Le Verrier, Lockyer, Prof. Pierce, of Harvard, and my friend Prof. Newcomb, recently of the Washington Observatory, have never attained their special certainty of thought, by any hop skip and jump method—by any rocking chair mode of reaching the wonderful mathematical and astronomical eminence for which they are justly celebrated. They have labored hard. They have made unremitting application of their time and mind to attain the eminence which is now the admiration of the world.

"So also must we do, if we would make spiritual advancement or progress in a comprehension of the Harmonial Philosophy. It can never be made a part of our consciousness by an inactive mental state; by considering phenomena the all in all worthy of attention, by sitting regularly in dark circles, or in prevalent wonder-seeking. It can never be secured by constant or exclusive attendance on circles of any kind. It requires rather a close, careful, thoughtful investigation, like the study of music or of mathematics."

Then came the

REPORT OF CHAIRMAN OF COMMITTEE ON FINANCE.

Received from Subscriptions, 157 00
Collections, 136 45

1880 Jan. 4 " this day, 15 73

Paid Rent of Hall, 154 00

Choir, Printing, 186 67

Music, Books (and everything but the speaker), 186 67

From a friend to settle account in full to date, 57 48

Jas. E. Briggs, M. D., \$340 67 \$340 67

Chair, of Com. on Finance.

REPORT ON MUSIC.

The Chairman of the Committee on Music, then reported:

MR. PRESIDENT, LADIES AND GENTLEMEN:—Your association having done me the honor to appoint me Chairman of the Committee on Music, I found it necessary to consult our financial condition, and not look for a full choir and chorus, with a Levy or Arbuckle in addition. We have endeavored to satisfy ourselves with quality, not quantity of sweet sounds, as we believe that music is the grand exponent of harmony. I was so very fortunate as to secure the services of the Misses Ella and Mamie Conron, who had just returned home, after several years of musical study with the best masters of Italy. Few choirs in this city, could give us the musical treat which has been ours for the last three months, al-

though during that time they have sung with Emma Thursby, and with some of Mapleson's Opera Troupe, and in many concerts, continuing the great success which they began in the leading cities of Europe.

Mr. James Farnsworth kindly consented to become our organist, involving a great expense of time, and incurring a heavy responsibility in so doing. I am glad to say that his kindness, as well as his fine musical talents, have been received with great appreciation. All this work has been done "without money and without price," and he can still be retained at the same high salary. The re-engagement of the Conron sisters, depends upon negotiations now pending in Europe. We hope to secure the services of a tenor and bass, very soon.

SARA W. VAN HORN, Chair, of Com. on Music.

The Misses Conron then sang, "My Faith Looks up to Thee," with organ accompaniment, in such strains of melody, that the audience seemed spell-bound with delight.

The President then arose to thank the Association for the great interest manifested by them in these Sunday lectures, during the last three months. The congregation had steadily increased, and much interest had been expressed, toward this movement by persons who were working in various departments of liberal thought. Prof. Felix Adler had sent a kind note upon the anniversary occasion, saying that "fire purifies as well as consumes, and there cannot be too many fires kindled in the city." He and Mary were members of Mr. Frothingham's and Mr. Adler's societies. He again expressed his gratification at the number present, and his recognition of both material and spiritual support, in aid of these meetings. Resolutions and short addresses were now in order.

Dr. Briggs then offered the following:

Resolved, That the Executive Committee of this Association be requested and authorized to invite and arrange with Bro. A. J. Davis to continue his Sunday discourses, and, further, in case he may at any time be unable to perform this service, that he be authorized to procure a speaker to occupy his place.

This resolution was unanimously adopted.

C. O. Poole then offered this resolution: In consideration of the general feeling that these meetings should be continued, and especially in response to the freely avowed desire on the part of numerous influential friends of free religion and spiritual progress, that the facts and principles of the Harmonial Philosophy receive a more extended and effective presentation, therefore,

Resolved, That the Chairman of the Committee on Finance, (Jas. E. Briggs, M. D.) be hereby authorized to obtain and pay rent for the use of this hall until the adjournment at the usual time for vacation.

The resolution was adopted.

Mrs. H. M. Poole offered the following which was adopted with enthusiasm:

Resolved, That the thanks of this Association are due to Mrs. Mary F. Davis, for the rare and appropriate selections which she has made and most effectively read to the congregation each Sunday previous to the discourse.

Resolved, That she be most respectfully requested and urged to continue such readings, and participate in the conduct of the public meetings whenever and however she may feel moved so to do.

C. O. Poole presented the following:

WHEREAS, Bro. Davis, under an engagement with this Society, has furnished for publication in the RELIGIO PHILOSOPHICAL JOURNAL, during the past year, many invaluable articles; therefore,

Resolved, That we hereby tender to him our heartfelt thanks therefor, and request that he continue his contributions the ensuing year.

Adopted. Mrs. Mary F. Davis then offered the following:

Resolved, That the congregation desires to express its especial thanks to Mrs. S. W. Van Horn, Chairman of Committee on Music, for her faithfulness in duty, as shown in the success which has characterized her management; and that she be requested to make further arrangements with the organist, Mr. Farnsworth, and with the Misses Conron, to continue the service of song. Accepted, with amendment to include Mr. Farnsworth, in thanks for kind services.

Adopted. At this point, after a recognition of past services of Dr. J. E. Briggs, he was authorized to proceed to take subscriptions and collections for the continuance of public meetings.

Mrs. Hester M. Poole then gave an address, which will be found under the head of her column, "Woman and the Household." This was followed by a short inspirational discourse by Mrs. Nellie T. J. Brigham, who occupied a place upon the platform. She compared the teacher of this Association, to a spring, welling up to bless and refresh other souls in the wastes of human life, and closed with an inspirational poem, in the same strain. I am sorry that no stenographic notes were taken, in order to give them, and the remarks of the following speakers, who had no memoranda of what they were to say.

Mrs. Hope Whipple followed, and gave an eloquent tribute to the truthfulness and usefulness of the Harmonial Philosophy. She found that from its study, she had gained incalculable blessings. She believed in that knowledge which could be applied to every-day practice, which was founded

on the grand law of use, and as such she had proved the principles of wisdom to be. She was devoting her life to practical work, especially to unfolding the laws of heredity and environment.

Henry J. Newton, President of the First Society of Spiritualists, then spoke, emphasizing his entire and growing sympathy with this movement, as one which helped to break down barriers which held souls in chains, and helped to spread the glorious light of free religion.

Mrs. Cynthia Leonard then gave a very fine, though brief series of remarks upon the delight which many took in inharmonious, in spiritual darkness and mental distress. This was briefly continued by Margaret W. Ravenhill. After Mr. Thomas Austin had expressed the feeling of those present, in regrets that the Society had no remuneration to the speaker for his most valuable work among us, Mrs. S. W. Van Horn gave a most effective rendering of Kate Patman Osmond's, "Under the Maples," an exceedingly appropriate recitation. The congregation all joined in giving song and chorus of "Truth is Marching On," with great vim, and continued standing to receive a benediction from Mary F. Davis.

Your Secretary regrets that he cannot do any justice to this supreme moment in a most memorable and delightful day. The large congregation continued standing; before them this inspired woman, who with uplifted and rapt face, seemed to feel the full influence of the world of spirits. "O believe," said she in effect, "that the bounding heavens above us, at this moment, are raining down a sweet shower of divine love, from that second sphere for whose beautiful shores they have left us! A crowd innumerable are regarding us now; hosts of those wise and loving ones, who strive to work with us and for us, and for the uplifting and growth of all humanity. Believe that angels are very near us now, are even in our midst; those angels who were our dearest companions once on earth, and who are now the inspired and inspiring teachers of those who love truth. Let these fires kindled in our hearts this moment, the fires of loving aspiration—of yearning upward to the better life which they have reached, who dwell in regions of purity, and harmony, be, sacred to us ever more! May they keep our feet from stumbling and help us to tread that straight and narrow path of wisdom which will finally lead us to dwell in regions where unfolded and exalted intelligences do congregate! Until then may we dwell in

That blessed mood
In which the burthen of the mystery,
In which the heavy and the weary weight
Of all this unlabeled world
Is lightened; that serene and blessed mood
In which the affections gently lead us on,
Until the breath of this corporeal frame,
And even the motion of our human blood
Almost suspended, we are laid asleep
In body, and become a living soul;
While with an eye wide quiet with the power
Of harmony and the deep power of joy,
We see into the life of things."

The assemblage, which had been most harmonious throughout, slowly dispersed, all evidently impressed by the powerful and cheering influences which prevailed. A generous friend had garlanded the desk with fragrant flowers, which lent their sweet influence to complete the genial material surroundings of the occasion. It may be admissible to mention that the list of members of the Harmonial Association of Leipzig, Prussia, which has recently been received, includes residents of Trieste, Stuttgart, Vienna, Berlin, Dresden, Freiburg, Konigsburg, Marburg, Munich, St. Petersburg, Constantinople, and various other cities of continental Europe.

C. O. POOLE, Secretary.

Bringing the Dead to Life.

Mrs. V. J. Yost, of Metropolis, passed through the city last evening, on her way home from Hot Springs, where she had been to see her husband, who is stopping there for his health. Several days since Mrs. Yost received a dispatch from Hot Springs, saying her husband was dead. She hastened to Cairo, sorely stricken with sorrow, expecting to receive his body there. Here she received another dispatch saying her husband was not dead. These different dispatches confounded her, and she hastened on to the Springs to find out his situation for herself.

There, the contradictory telegrams were explained to her. "To all appearances her husband was dead, and he was laid out as a dead person. But, after the lapse of several hours, it was discovered that the dead body did not grow cold as it should. A consultation of physicians was held, there being nine in council. The majority insisted that Mr. Yost was dead; but one, Dr. Reed, insisted that he was not dead. In defence of his opinion, two galvanic batteries were applied to the body, and immediately it began to show signs of life. Bringing the dead back to conscious life was a slow process, but was eventually accomplished. Mr. Yost has been gaining ever since, until he is now able to partake of a fair meal, converse, write, etc., and he appears to have a better prospect for recovering his health than he had for some months.—Cairo (Ill.) Argus.

THE ROSTRUM.

Lecture of Mr. Henry Kiddle before the
Second Society of Spiritualists, of New
York City, on Sunday Jan. 4th.

When we consider what Spiritualism is, he began, what its cardinal and fundamental doctrine is—namely, the truth of immortality—the opposition to it, or I should say the prejudice against it, must seem to be so irrational as to be almost unaccountable. The question, "If a man die shall he live again?" has ever been one of absorbing interest. The philosopher has pored over it, the poet has descanted upon it, the religionist has built his system of faith upon it. All, however, admit that the evidence they possess of the fact of an immortal life succeeding this earthly one is shadowy, imperfect and unconvincing. "The wish is father to the thought." It is not logic, it is aspiration; it is subjective fancying and longing, not cold, calm reasoning that conducts them to a belief in a future life. They have hope, but not proof. Such is the lamentable confession of most minds in regard to this question—this question of questions. One would suppose, therefore, that the very first intelligence—the first intuition—that light has dawned upon the mystery, that a means of demonstrating a great fact has been found—all mankind would rush with throbbing hearts to listen to the glad tidings, to see the lifting of the veil. It is true that many do come and are satisfied with the proof offered. Indeed, the history of the movement bears out the assertion that no candid person—whatever his previous habits of mind might have been—has ever investigated what is called modern Spiritualism without becoming a believer in its fundamental teachings. Many learned men, bitter sceptics, scoffers at any idea of the existence even, much more of the immortality of the soul, have undertaken the investigation of the phenomena of Spiritualism with the conviction that they could dispel an insane delusion from the minds of a set of fanatical or crazy people. Without exception, as far as I have been able to ascertain, they have been obliged to admit the reality of the phenomena, and most of them to acknowledge, too, that the spiritualistic theory of their origin is the only reasonable and logical one. Of this fact such men as Professor Hare, Judge Edmonds and Professor Meves were conspicuous illustrations in the early days of the movement, and Professors Crookes, Wallace and Oliver and other English and German scientists are now prominent examples.

Mr. Kiddle then proceeded to show that gifted men from all ranks of life, from royalty to poverty, have been brought into the ranks of the Spiritualists. The phenomena of Spiritualism, he claimed, are capable of proof to any fair-minded men who will believe human testimony, and if one strike out from the human mind all the knowledge that rests upon human testimony, civilized people would be no better than savages. "Do we not risk our property and our lives on human testimony?" said Mr. Kiddle. "Do we not condemn men to death on human testimony?" The speaker then reviewed some of the reasons why Spiritualism is ridiculed and opposed and popularly supposed to be a sort of diabolism. He recounted his experience in getting out his book, showing how respectable publishers regarded it and him with holy horror.

Mr. Kiddle then paid his respects to the newspaper press. He said:—Very many persons have no other knowledge of spiritualistic phenomena than they have acquired by reading the foolish little squibs of the secular press, of which Wendell Phillips said a short time ago:—"It has no seriousness; is no protector of morality, no help to virtue. It panders to the taste of the depraved, and is always ready to descend to scolding." This is a sweeping and serious charge, and in some measure, at least, certainly true. These newspapers profess to give the people intelligence, and yet they uniformly, as if by a general understanding or conspiracy, keep from their readers almost everything pertaining to this great subject, so momentous to mankind, except when, as in the case of myself and my book, they can make a sensation and raise a mocking laugh. With the conductors of these journals, and with those who take their views exclusively from them, Spiritualism, like Christianity in the days of Tacitus, is a "pernicious superstition," and its votaries are fanatics, madmen or fools. It is amazing that any intelligent person in these days should be carried away by the editorial utterances of those who write with the most fluency and dogmatic romance upon those subjects of which they know the least. (Applause.) Certainly the opinion of a libertine, an atheist or a political and professional harlequin upon the merits of a religious publication, can have but little weight. In Dr. J. R. Newton's book, "The Modern Bethesda," I find a statement from Mr. England, of the New York Sun, that when, through the wonderful healing power of Dr. Newton, his wife was most remarkably cured of paralysis, Horace Greeley refused to publish an account of the event in the *Tribune* because it savored so strongly of the miraculous. When any account, however imperfectly attested of the grabbing of a "spirit" or the exposure of a materializing medium comes to hand, it is at once inserted, with every possible embellishment of malicious witicism; but an account of genuine phenomena, however indorsed, is thrown into the waste basket. The editors of the daily newspapers can scarcely afford to exhibit any sympathy with modern Spiritualism any more than they could a few years ago with anti-slavery; and yet at least two out of every three of all the newspaper reporters that paid me so much attention a few months ago acknowledged that they were Spiritualists. No wonder Mr. Phillips could say in his address:—"Journalism, in the concrete is simply a dollar subscribed for so much commodity. You can hear the clink of the dollar or the snap of the party whip in every editorial written. The press is the greatest coward to reform."

How, then, can there be anything but dense ignorance on the part of those who read only the secular press? Millions of people are kept in entire ignorance of the whole subject of this grand Spiritualistic movement. I know very intelligent men—scholars and teachers—who have never seen a Spiritualistic newspaper or read a book on the subject. They know nothing of the wonderful progress that has been made—the journals published, the books written, the discourses delivered. And yet the literature of Spiritualism is one of the greatest marvels of the nineteenth century. But I wish to make an exception in favor of Mr. Pomeroy, of the *Lancet* and *Democrat*. Mr. Kiddle then quoted an article from this newspaper describing the growing practice in Chicago among business and professional men, especially lawyers and merchants, of consulting mediums on matters of business

He then resumed:—"Spiritualism is, however, unpopular, and hence the journalists, who have the power to exclude the light, keep their readers in darkness or pervert their minds by the publication of falsehood or error. Knowing but very little about the subject they jeer at it in a superficial way, their only aim being to show their smartness, and their respect for the truth."

I have had the opportunity of talking "across the gulf"—although really there is no gulf—with some of these people, and their expressions of astonishment and regret at their singular blindness and folly while in the mortal form are sometimes quite distressing. For example, hear what one who was in this life an eminent journalist in this city, says of his condition and spirit life:—

"Is it not sorrowful to behold an old man like me sent to his grave without warning, to begin again in the life everlasting, as a mere child in my ideas of sacred things? Ah, me! Such am I now in spirit—a mere nothing—without regenerating, without a word of peace to bring me comfort in my life, but with only words of reproach and thorns and thistles (and he emphasizes and underscores 'thorns and thistles'). Sent to the place I belong to the rest (and he underscores 'rest, too') I made for myself by my deeds in the earthly life."

After several more illustrations Mr. Kiddle passed to another cause of opposition to the reception of "the great truths that the angel hosts have brought to us during the last few years." He continued: Among the most difficult of these to overcome is human conceit, especially educated conceit. This gives rise to pride and prejudice, and imparts such strength to pre-conception that the doorways of the mind become not only closed but hermetically sealed against the admission of every new truth.

Take the so-called scientist, for example, whose life has been spent in the investigation of some narrow field of physical nature, whose discoveries have been recorded in the scientific journals, whose learned disquisitions have been listened to or slept over at the regular meetings of the savans, will you presume to tell this man there is something beyond the realm of that nature in which he lives and moves and has his being? Will you, who are unscientific, presume to tell him, an expert, of anything which you have seen, but which he knows is not to be seen under any circumstances? Who are you that you can tell a scientist anything? Bring him a bug that is not described in his books on entomology and he will gaze upon it with rapture and discourse about it with scientific eloquence—but talk to him about a spiritual fact and he will scoff at you. He demands positive, tangible facts, and yet a large part of what he calls science is only learned speculation; for what are his atomic theory, his nebular hypothesis, his wave theory of light, his origin of species, his law of evolution, &c., but speculations? And is not the history of science in great part the history of the construction and subsequent destruction of learned hypotheses? (Applause.) If any person in the world should have learned modesty and humility by experience it is the investigator and student of physical science. Sir Isaac Newton, at the close of his career, compared himself to a little child picking up pebbles on the shore with the great unexplored ocean of knowledge before him. The modern scientist does not emulate this truly great man, but is proud, arrogant and dogmatic. We will leave him to his brother scientists, who have been caught in that "heavenly snare" of Spiritualism; for if Professors Crookes and Wallace cannot convert a Carpenter and a Lankester, certainly none of us can hope to accomplish the object. The key to the difficulty is afforded by the remark of Professor Huxley:—"Admitting the phenomena to be genuine they do not interest me. Nor give me protoplasm, give me bugs and beetles, give me gases and alkalies, or talk to me about the nebular hypothesis, and I will listen to you; but in the language of Brewster, 'spirit is the last thing I will give in to'." (Applause.)

This irrational attitude of scientific men toward the phenomena of Spiritualism has evoked the following characteristic utterance from Victor Hugo:—

"Table turning and rapping have been sufficiently jeered at. Let us speak plainly. This rillery is without support. To displace investigation by mockery is easy, but hardly scientific. It is the duty of science to sound all phenomena. Science is ignorant and has not the right to ridicule. A scientific man who sneers at the impossible is not far from being an idiot. The unlooked for should always be expected by science. All human knowledge is but winnowings. The false implicating the true does not excuse the rejection of the whole. Since when has the presence of tares been a pretext for refusing the wheat? Weed out the evil herb error, but reap the fact and bind it with others. Science is the sheaf of facts."

THEOLOGICAL INTOLERANCE.

But the pride of profession does not belong to the scientist exclusively; it has a still more forcible illustration in the attitude of the theologian toward the claims and teachings of Spiritualism. Here we behold the haughty eye and the sneering lip when any allusion is made to this subject. "Can any good thing come out of Nazareth?" asks the doubter in the Bible regarding the lessons which the sacred volume teaches. The facts of spirit communication with which the Scripture history is filled are acknowledged, but waved aside as due to special causes and necessities, never to exist again. The Spiritualism connected with the mission of Jesus, His miracles (so called), His casting out of bad spirits, His talking with the spirits of Moses and Elijah, His resurrection and reappearance to His disciples, His apparition and address to St. Paul, the spiritual gifts of His followers and disciples in the early years of Christianity—all these must be admitted, but they are not to be repeated. "The canon of Scripture is closed," say these people, with clerical arrogance, although their acknowledged Master said, "I have yet many things to say unto you, but ye cannot hear them now." When were these things to be said? It may be asked.

We who are Spiritualists know that He has said many things to mankind quite recently through a mortal intermediary, but there are but comparatively few who even at this day are able to hear Him. "Many are called, but few are chosen." This is as true now as in Jesus' time, when few accepted His words of love, charity and spiritual power as evidence of His divine mission.

Why did not the Jewish ecclesiastics, more than eighteen centuries ago, receive Jesus, coming as He did with such credentials? Was it not because they clung to the old, effete institution which they said that His teachings would destroy, but with which their worldly power and prosperity were connected? They could bring no real charge against Him, so they trumped up a charge and had the villainy to bring in per-

jurors to swear away His life. Such is and ever has been the spirit of ecclesiasticism, and it is the same spirit that now opposes—usually by falsehoods and misrepresentations—the spread of the doctrine of spirit communion. (Applause.) These people are shortsighted. We are not living in the age of the first coming of Christ. They cannot have the same way, but their cry is the same, "Great is Diana of the Ephesians." (Applause.)

Spirit communion will yet enter the churches; indeed, it has already entered them covertly, and many Christian clergymen are now preaching the doctrines of Spiritualism dressed up in the garb of orthodoxy; but the disguise is sometimes a very thin one. We readily see the angel form through the coarse gauze drawn around it, and we smile with satisfaction, remembering that the Master said, "Forbid them not; they that are not against us are for us."

Mr. Kiddle quoted some very hard words about himself from the New York *Observer*, written by Rev. Dr. Prime, demanding Mr. Kiddle's instant dismissal because of his views on Spiritualism, and saying that he had disgraced New York before the world. He said that this was the malice displayed by Dr. Prime against a man whose only offense was that he had attempted to prove the immortality of the soul and the truth of primitive Christianity; but, alas! without asking the authority of any priest or church organization. He then read a communication from a former clergyman who now, as the spirit moved, regrets the errors of this life, and weeps for his blindness. The Rev. Dr. Deems, Mr. Kiddle said, also published a slanderous article against me and my books in the *Sunday Magazine*, misrepresenting me; but he was too much or too little of a Christian minister to give me any opportunity to correct his misstatements. To know his extraordinary discernment and good sense in regard to spiritual matters, this learned divine thought that Napoleon must have become "a stupendous fool" in the future life to express sentiments against war and in favor of universal peace.

He seems to think that this man must forever continue to be the human tiger that he showed himself on earth. The idea that a soul is changed when it passeth back to the God from which it emanated seems not to have dawned upon their theologic apprehension; and, indeed, how could it when they limit the sources of their information to the old records of bygone ages, good enough for those times—indeed, all they could bear then—but certainly not adapted to this age, when men's minds have passed to a higher state of receptivity and are yearning for "more light," which God, in His love for mankind, is giving through the angel host, His messengers.

But pious Mr. Moody, the so-called evangelist, says "the four connections of Spiritualism are fraud, irreligion, sexual depravity and superstition," in which saying he uttered four distinct falsehoods and violated the sacred commandment of Moses, which says, "Thou shalt not bear false witness against thy neighbor." Suppose we should say the four corner stones of Mr. Moody's evangelism are antiquated falsehoods, Scriptural perversion, sanctimonious rant and stentorianism, we should doubtless be thought guilty of slander, but we should be immeasurably nearer the truth than he is in his statements. (Applause.)

COWARDICE OF THE CLERGY.

There are, I know, Christian clergymen who would like to investigate the truth of Spiritualism, but they are afraid to do so, lest they should lose caste in their vocation and be rejected by their congregation, for churches too often are only a kind of moneyed institution. They are the fashionable addenda to the social system. When a man acquires wealth, and consequent social position, a prominent pew in a handsome, luxurious church edifice is necessary to his position. He pays his money and takes his choice"—(applause)—not only as to the pew but the preaching. The minister is paid to preach what is not only perfectly orthodox, but satisfactory in manner and matter. The contract stipulates so much stipend for a particular service. It is true that the service is called divine, but it is regulated quite often by very sordid considerations. That standing in such a relation the minister, who is merely a hireling, can advocate so unpalatable a doctrine as Spiritualism, is out of the question. He may preach against it, he may slander it, and those who profess it, and he is believed to be "serving God." Some ministers have investigated Spiritualism and have avowed their conviction at the cost of their worldly position. Every clergyman who does investigate this subject is certain to become convinced of the truths of Spiritualism whether he dares to acknowledge it or not.

By many excellent people Spiritualism is opposed because it is deemed to be synonymous with that indescribable crime which the Levitical law condemned so harshly when it said, "Thou shalt not permit a witch to live." The thought of "invoking the dead" fills these persons with horror, and the very name "spirit" causes them to shrink. And yet they profess to believe in the "ministry of angels," and do not, by any means, discern the words of St. Paul:—"Are they not all ministering spirits sent forth to minister to them who shall be heirs of salvation?" Church members will tell you they believe in angels, but not in spirits; but the learned Dr. Smith says many ministers say this comes from an evil source; but, if this is so, how do they know that the Spiritualism of the Bible is not from an evil source? The messages show the character of the messengers. "These are not the words of him that hath a devil" may be said of them as of the sayings of Jesus of Nazareth. We must use our reason in judging of spirit communications. We must look at their purity, their morality, their high spirituality, in order to decide as to their source. The devil may come to us as an "angel of light," and as long as he talks to us like one we will listen to him; but when he shows the cloven foot, it will be time for us to say, "Get thee behind me, Satan."

"The angels are revealed to us as beings such as man might be, and will be, when the power of sin and death is removed." That is, they are the purified spirits of disembodied men, or, in the language of scripture, "The spirits of just men made perfect." Well, then, my Christian friend, you say you believe in the "ministry of angels," and we see that angels are spirits; hence you must believe in the ministry of spirits; and if the purified spirits of the departed minister unto us they must come to us; and if they come to us, why not manifest themselves to us? And thus, by a theological argument, we are brought to the truth of spirit communion. But is our friend convinced? By no means. Religious prejudice is too strong, and he goes on opposing and denouncing Spiritualism more than before. Defeated in life argument, he attacks those who profess it. Spiritualists, he says, are low, debased, immoral, free-lovers, etc., etc., meaning perhaps that he knows of some

who may be so classed. Undoubtedly, there are Spiritualists whose lives and conduct are not exemplary; and are there not church members and church ministers whose conduct would condemn the doctrines they profess? The teachings of Spiritualism are pure and holy, for they come directly from the heavenly messengers of God; but alas! those who receive them do not always practice them. The people connected with the so-called Christian churches should be very careful not to make the conduct of professors the test of the truth of the doctrines they profess.

Thus, my friends, said Mr. Kiddle in conclusion, we see that this opposition to Spiritualism is a senseless, unreasonable one. It is a flying in the face of facts and evidence that are really overwhelming to any fair and candid mind. Let us thank God that the light grows brighter and brighter, giving promise of the perfect day, when the sun of truth shall have mounted so high in the firmament that all shall be illumined and quickened by its cheerful beams.

Mr. Kiddle lectured again in the evening before the Second Society of Spiritualists. He was listened to by a much larger audience than had greeted him in the morning. The subject of the evening discourse was "Spirit Progression." It was an exhaustive and elaborate address, illustrating in various ways the fact of progression in the spirit world, and the condition on which it depends. Mr. Kiddle is very hopeful concerning the present and future conditions of the spiritualistic doctrines, which he thinks are gradually permeating the orthodox systems of theology.

LIFE WITH THE SPIRITS.

By Ex Clericus.

(Continued from last Number.)

LIGHTS AND SHADOWS OF MEDIUMSHIP.

At one time, there came to me a spirit who claimed to be my boy Willie, who entered the Spirit-world at an early age, and from whom I had already heard frequently, mainly through his mother's help, who was always closely with him. But now came to me this one who had skillfully assumed the name and manner of my boy, for the sake of being near me, for some special purpose. He could impress me with an affectionate, child-like voice of great distinctness. And he seemed so happy to be near me! I soon found out that it was but a spurious Willie who thus came to me, and that he was quite wayward and uncertain as to his moral development. His conduct would often displease me; and with a firm will, and sometimes a severe reproof, I would send him away. He would promptly obey me at such times; but, with my consciousness, I could perceive that he was still lingering as near as possible to my sphere, waiting until by some relating thought, I should permit him to return. Then he would be so happy, so good—until some new freak of his perverse organization would again call forth my reproof. I was at length given to understand that this was one of those unfortunate children of earth who, born and brought up under the most adverse moral conditions, carry with them to the spirit spheres the perversity they have mostly inherited, and who are therefore special objects of compassion and effort; and that it was in my power greatly to help this unfortunate child, drawn to me as he was by the law of natural adaptation, as to the giving and receiving spiritual aid.

There was one spirit who was almost always near me when the medium helping band was around; who could speak to me more clearly, or rather loudly, than any of the others. This was a marked character in his way, and he used to afford me much amusement by his drolleries. I could hardly call it wit. An instance occurs to me as follows: On this occasion he came along with a manifest swagger which could be easily detected in the tone of his address; and, after saluting me in an easy off-hand style, went on with a long ramble, commencing all his words with the letter p, i. e., when he could; but at other times, he would clip a word, as for instance "pecause" for because. Then, presently, he said that he had been "sowing his peas;" and immediately after that he had been mending his p's and q's, but that the q's didn't work well. I think that I hardly overstate the case when I affirm that the personality of this spirit was well nigh as real and perfect as if he had been visibly present with me in the material body.

ANGEL VISITS.

I will now give one or two incidents of a character far more satisfactory to my higher, moral nature—instances showing that my strange and almost startling capacity could be used for elevated and noble purposes, as well as, sometimes, for those of a somewhat doubtful character.

Prof. H. W. Jr., of the Theological School, at which I finished my preparation for the ministry, was, while on earth, my very best friend. A father indeed in the highest spiritual sense. At the time of which I am now writing, he had been in the Spirit-world about ten years. Until now, while on a visit to my brother living near the scene of my studies under the care of my honored friend I had heard nothing from him in his high spirit home. But now, whilst lying awake in the deepest stillness of the night, as was my frequent custom, engaged in thought and converse concerning the things of the unseen world and its relation to ours, the following beautiful and sacred visitation was experienced by me:

My mind was in an exceedingly quiet and contemplative condition—the troublesome influences which had so followed me of late having, in this hour of quiet meditation, retired into dimness of spiritual distance. Now, there stole over me, or rather through me, a clear consciousness of the invisible presence of my loved and venerated friend. His familiar tones fell distinctly upon my inward ear. He tells me that he has not often of late, visited directly the abodes of earth; but that now, owing to a special interest in me—dating back to the time when I first came under his notice in connection with my studies for the ministry—and also a strong desire personally to test the reality of this singular capacity of a direct converse between the two worlds,—he has improved a favorable opportunity to visit me, not only to make an experimental use of my capacity, but also to impart to me words of kindly sympathy and helpfulness. Then, perceiving that I fully understood him; he exclaimed in tones so perfectly natural, "This is wonderful, truly wonderful!" I cannot tell how long this interview lasted, for I was greatly elevated and awed in spirit; and so touched with the kindly interest and helpful words of the venerated one, that time passed without consciousness on my part. But finally, he passed away gently and mysteriously as he came, leaving with me his fervently expressed benediction.

Often during my walks in the calm and clear atmosphere of the country, have I had visitants evidently from the higher conditions of the spirit life, who would discourse to me in words and tones clearly indicating a higher than earthly wisdom; and to which I would listen with a most absorbing interest; but on returning to my room, I could not remember, with sufficient distinctness, to enable me to take down what was thus said, a loss which I most deeply regret, especially now when I greatly desire to impart to others some portion at least of what was thus given to me.

NOT SO ANGELIC.

But the condition in which I found myself, as to the use of my clairaudient capacity, was of a very mixed character. Often, as in the cases just mentioned, I felt myself to be lifted up into "heavenly places," then again I would seem to be dropped into what was strongly suggestive of "the hells," as described by Swedenborg, though in all this experience of mine, I have never met with anything that seemed fairly to imply an entire want of the better qualities of the human heart in the unseen ones around me; a disposition to play upon my credulity, and otherwise to mystify and perplex me, seemed to be the prevailing perversity of these spirits. At first, this could be done quite successfully; but gradually I learned to understand their methods better, and thus to evade the more obvious of their pranks. I soon came to the knowledge also, that the character and power of my invisible company depended much upon external conditions, as well as upon the actual state of my own mind and spirit. I will give one instance illustrative of this, even though it be somewhat trivial and undignified; for I wish, as far as may be, to give this my experience in all its phases.

I was stopping for a few days at a hotel in Boston. It was a very old establishment, and no doubt its rooms were thoroughly saturated, so to speak, with the magnetic aura of the very miscellaneous succession of occupants for many years past. At any rate, I am confident that this was the case with the sleeping-room occupied by myself. For during one of the nights especially, I was kept awake almost constantly by what seemed to be a perfect crowd of mischievous and rough spirits, some one of whom was almost without intermission, speaking to me in ways far from being acceptable to my taste; often filling my inward hearing with the most exaggerated and improbable stories. Nor could I get away from this disturbing din, for I knew of no way of stopping my inward ears.

During this night, I was made the victim of the following, which no doubt passed for quite a shrewd, practical joke amongst the invisible crowd around me:

I had neglected to leave my boots outside, that the bootblack might be able to attend to them. This fact the mischief-makers got hold of; and they urged me to get up and attend to the omission, saying that if I would, something of a peculiarly interesting character would happen. So I got up—being not at all afraid of my tormentors—and put my boots out into the hall. But when I attempted to shut the door again, something like an electric shock was made to go through me, and for a brief space the half-closed door seemed to be held with a firm hand so that I could not move it! Only for a moment, however, was this the case: I soon got the door closed again. But strange! of all was what followed; for I could actually seem to hear a burst of rude merriment coming from the unseen crowd at the success of their scheme!

LOVED ONES STILL NEAR.

It was at about this time, whilst still in Boston, that I made my first visit to a public medium; all my previous investigations, outside of my own mediumship, having been in private families among special friends. The lady whom I now visited was an excellent rapping medium, whose methods were extremely fair and satisfactory, an alphabet-card with the numerals upon it, being used by the sitter. Instead of the more common method of having the alphabet called over audibly in the presence of the medium. Here it was,—the lady being an entire stranger to me,—that I received a very satisfactory and comforting message, unmistakably from my special loved ones. The attending circumstances were as follows:

I had been spending some hours at our denominational headquarters, not far distant. It was my first visit here since I had sent out my pamphlet-circular on becoming convinced of the truth of Spiritualism, a copy of which, as will be remembered, had been sent to every minister of the denomination. Of course therefore my position was well known to all whom I met here; and I found abundant employment in answering inquiries and defending my position. Generally, I was treated with a good degree of fairness by my brother ministers; but on this occasion there was an exception to the general rule, in the conduct of two of the younger and rather self-conceited ones, who seemed inclined to use a mingling of sarcasm with what they said to me on the subject. This touched my sensitiveness quite deeply, and I immediately turned away from them with the somewhat emphatic remark that, as I perceived they were in no condition to look at the subject fairly, I had nothing further to say to them in regard to it.

I then went directly to the medium I have spoken of, and, walking in at the open door, I found her sitting not far from a common sized breakfast table, engaged in sewing. At my earnest request she did not change her position, but kept on with her work; whilst, taking the alphabet-card in my hand, I sat down at the opposite end of the table—being careful to hold the card so that the medium herself could not see the letters. I then passed my pencil point quietly over the letters,—sometimes in regular, and at others in irregular order,—the responsive sounds coming close to my end of the table—immediately under the card indeed. And thus a very touching and sympathizing message was spelt out referring directly to what had just taken place with me at the denominational rooms, and evidently given for the express purpose of soothing my wounded feelings. The names of my two children were given at the close, though they were doubtless assisted by their mother in conveying to me a message so well adapted to my condition.

The world had its childhood, and when it was a child it spoke as a child, it understood as a child, it thought as a child; and, I say again, in what it spoke as a child, its language was true, in that it believed as a child its religion was true. The fault rests with us, if we insist on taking the language of children for the language of men, if we attempt to translate literally ancient into modern language, oriental into occidental; speech, poetry into prose.—Muller.

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Spiritualism—"The Philosophy of Life"—How to Study and Live It.

Years ago, in the RELIGIO-PHILOSOPHICAL JOURNAL, its then editor and proprietor, Mr. S. S. Jones, has tersely said "Spiritualism, in its broad and full sense, is the philosophy of life." This comprehensive statement is true, and is suggestive of a wide range of thought and study and practical action.

Naturally enough we are greatly interested in the phenomena, and take great pains to witness manifestations and encourage and sustain real and true mediumship. Only for some thirty years has this new influx from the Spirit world, this revival and increase of the old intercourse between spirits clad in flesh and spirits robed in celestial forms, been possible, and we must be dull and insensate indeed not to have active and enthusiastic interest in it. Yet the best things may be perverted and misused, and whoever runs into the spiritual dissipation of giving time and thought and means to a wonder-seeking pursuit of startling facts, neglecting their daily duties, and not making these facts incentives to higher thought, to wider research and to truer life, is sure to get a spiritual dyspepsia, an enervating of the mental and moral senses which narrows their being into a selfish and sensual and external egotism. Gladly and gratefully we grant the value of Spiritual facts of all grades, and the effort of the JOURNAL is, and ever has been, to encourage and help on all sincere and devoted mediums; but the *Qui bono?* To what good purpose? is the question. One great purpose is to prove the reality of the future life and the actual intercourse between that life and our own, to the soul and the senses. This indeed is of vast moment. It is one great need of the world in this day of religious doubt and scientific materialism. We may well bless and thank the denizens of the Spirit-world for their dear presence and mighty help in this hour of need. But suppose we are convinced, suppose all the world convinced, of these things. What then? Of what use? Our answer is, such conviction and knowledge should act as an incentive and inspiration to higher and broader thought, to more enlightened study of man, and of this wondrous and ever unfolding eternal life in which we now are and which opens to finer realms beyond the grave.

Educated, most of us, in the old and pitiful dogmas of total depravity, and an eternal hell, or the negations of Materialism, we need a new philosophy of life, such as the facts of spirit intercourse point toward. To comprehend this spiritual philosophy we must use the facts of mediumship, and of spirit communion, as a beginning and a great help in our study of the inner life of man.

We know a good deal of his outer life, of the ships he builds, his railways and telegraphs, the splendid triumphs of his art and science and engineering. We know of his intellectual life in schools and colleges and books, of his theology which takes outward authority and holds the soul captive to its sway; of his inner life we know little. Manifestly there can be no philosophy of life, without such knowledge. How are we to gain it? By careful research and study and experiment in the whole wide realm of psycho-physiological science. Magnetism, psychology, mesmerism, clairvoyance, spirit mediumship, are all in that same wondrous interior and spiritual realm, mutually interlinked and interdependent. So far as possible we must study them all! By such study and experiment we can the better and the more fairly judge of mediumship and distinguish between psychological influences from persons in the form, the medium's own thought unconsciously given, and the real message from some spirit intelligence. Physiology and the laws of marriage, parentage and hereditary descent, we need to study in the light of spiritual ideas.

These suggestions open toward a field of thought and study that will leave no idle or vacant hour, no room for that most miserable of all occupations, which none but the

aimless and thoughtless indulge in, of "killing time." Let our rich spiritual experiences and privileges be our help and incentive to this broad study of the philosophy of life and the spiritual powers and relations of man, and then let us carry the fruits of our thought and study into practical duty, and be ready to take true and fearless part in all wise reforms,—all that shall help clean lives, true morals, natural religion and the kingdom of heaven on earth.

Heart-Touching Letters.

DEAR SIR:—I am very sorry to write you this letter, without sending money. I am a very poor and unhappy man, and can not pay you yet. I hoped there would come a change of my fate, but I am nearly hopeless. I am no swindler, but honest. I became poor and a cripple through bad spirits. Since 11 years, I hear spirit's voices day and night, talk profane language, say I shall not make anything, hinder my work, and trouble me in every way. I think God on till 94 years, but many lie. I think God on knows my time. I am old, 63 years, unmarried, homeless, live in an old house with leaking roof, have no own home. What shall I do?

Please have charity with a poor man, and moderate my debt, and I will try to borrow some money to pay you. If you can, please send me sometimes a copy of your very valuable JOURNAL. I am here the only Spiritualist; my German friends are not yet prepared for Spiritualism. Thanking for your patience and kindness, should I ever become able, I will pay what I owe, but I am lame on right foot, and can not work much. May God and the angels bless and lead you!

CHRISTIAN KLINGER.

New Braunfels, Texas, Jan. 9th, 1880.

This poor, old and homeless brother has received the JOURNAL four years on credit, and owes us \$12.00. We cheerfully forgive the debt and only regret that the pressing demands upon our charity, forbid the continuance of the paper free. He speaks of borrowing the money to pay us; we would not have him do this, if he could; there is no prospect that he would ever repay the loan, and money so obtained would not legitimately belong to us, and we should be ashamed to use it in furthering the holy spiritual cause. Surely, within the vast expanse of territory embraced by the Lone Star State, there are noble, generous Spiritualists, whose charity will turn towards this pitiable wreck of a once bright and hopeful life, and render his last days on earth more happy and cheerful. Whether he is actually persecuted by spirits as he thinks we cannot determine from the statement before us, but even if these tormentors are purely subjective, they are none the less real to him and naturally enough accounted for by his environment, which should be changed. He is evidently from his name and chirography a German, and has a good education; we hope some of our kind-hearted Texan readers, of whom we have a goodly number, will interest themselves in his case.

Here is another letter, which, while it does not appeal for charitable aid, cannot fail to excite the sympathy and commiseration of the reader:

DEAR BROTHER BUNDY:—I owe you a full explanation for my apparent neglect in not responding to your many calls for your dues. I take comfort in reading your paper, but I have so many ways to take every dollar I get, that I find it a struggle to live—I have so much sickness in my family and in the last spring the death of a dear child whose coffin is still unpaid for! I have real estate unproductive and taxed exorbitantly. I write this to show you that I am not wilful in keeping you out of your pay. Immediately after the 12th of this month, I will send the amount of your bill, so you need not sue it, as you will get your pay. I am an old Spiritualist since 1851, and was for many years a good test medium in various ways, but have lost my power, or nearly so; am in my 62nd year. If you think you can make under the circumstances a reduction in your bill, it will oblige me much, but if otherwise, I will send amount at time specified.

Wilmington, Ill., January 1880.

Here is an old man and a medium who has honestly, and with his best efforts fought a hard battle with the adversities of life; though weighed down with cares he bears them like a man, without whining or complaint. He does not inveigh against fate, nor think Spiritualists owe him any special consideration. Though laboring incessantly and living with the closest economy in order to carry on the JOURNAL, and like this brother striving hard to keep unproductive real estate from confiscation, we feel to lighten his burden a little by canceling his indebtedness to the paper, now amounting to \$9.45, and should he find his affairs more prosperous in the future, let him help some one who is worse off than himself, and we shall feel well satisfied.

We cite these cases as examples of hundreds in which we are continually taking similar action. At a rough estimate the JOURNAL office has thus given away from thirty to forty thousand dollars during the nearly fourteen years of its existence. We know it is in good taste when bestowing charity not to proclaim it to the world, and it is not to court commendation that we now do so, but to give our readers some idea of the work done in one direction for the promulgation of Spiritualism. The hearty blessings bestowed with tears of gratitude by the recipients of the JOURNAL's bounty and the consciousness of having done a duty, have been the compensation of the former as well as the present publisher. That we have not unfrequently been imposed on is probable, yet this does not dampen our desire to continue the good work to the extent of our means. No debtor of the JOURNAL who is really too poor to pay, need hesitate to promptly tell us so; we do not desire to oppress a single soul on earth, much less a reader of the JOURNAL. We do however, kindly, but very earnestly ask subscribers, who are in arrears to remember our

large weekly expenditures and try to the utmost extent of their ability to pay the debt so justly due. Once square with us, and it becomes a comparatively easy matter, with the improving financial condition of the country, to pay the small sum of \$2.50 yearly in advance. Friends, please act now while the matter is fresh in your minds, pay a part or the whole of your debt at once, or if absolutely too poor to pay at all, let us know it.

The Phantom Blacksmith.

We learn from a long communication published in the *Jackson (Mich.) Patriot*, that there is a good deal of excitement in the western portion of Columbia Township over certain mysterious manifestations in a deserted blacksmith shop formerly owned by O. A. Powers, and in which up to the fall of 1878, he carried on the business of blacksmithing. In the year named he disposed of his property and emigrated to Kansas, where he soon after died.

Near the old blacksmith shop, which has not been used since its former owner moved away, resides Mr. Henry Towner. For several months, at intervals, Mr. Towner has heard noises at night of a mysterious nature, proceeding from the unoccupied building. One Wednesday evening all were startled by the ringing of an anvil as if from the stroke of a hammer, and that it came from the dark interior of the old shop was established beyond cavil by Mr. Towner and his family, and others living near, who walked toward the building and heard the heavy strokes and the familiar metallic ring within. The excitement, despite the unbeliefers, increased with discussion, and it was resolved by some of the male members of the community to establish a watch and if possible ferret out the mystery.

One Saturday evening, lately, eighteen men gathered in the vicinity of the shop early in the evening and patiently awaited results. Not a sound was heard until about half past eight o'clock, when the clear ringing sound of an anvil saluted the ears of the entire party. There was no mistaking it! It came from the little old shop which was but a few rods from where they were standing, and the sound was that of a hammer wielded by a strong arm descending in measured strokes. By a preconcerted arrangement the crowd broke for the apparently haunted building and surrounded it. Those who investigated the interior found the windows nailed down, with no means of egress save through the doors which the company had entered, and there was not only no one to be found high or low inside, but there was no evidence of anybody having entered the place for weeks. The tools had been long before removed. It was finally resolved to close the doors and retire, and see whether the phantom workman, or what seemed to be such, would resume his labors again. The watchers thereupon stepped outside and closed the doors when instantly the hammering inside was resumed and again they heard the anvil's clear and musical ring. The noise fell upon every ear, and could have been easily heard some distance away. It continued for an hour when the blows gave place to silence and all was still.

The Wisconsin Doctor's Bill.

The alarm we sounded a few weeks since was not without cause. The Madison correspondent of the *Milwaukee News*, writing the 13th inst., states that a bill has been prepared by a joint committee of the three State medical societies, and adds:

"A measure that is likely to cause much discussion, and to meet with determined opposition is the Medical Bill, making an effort to provide against quackery in the State. This bill will be introduced at an early stage, and pressed with all the force of a large body of physicians. These gentlemen will come here next Monday, led by Dr. Bowers, Mayor of Fond du Lac, and Dr. Senn, of Milwaukee. They will storm the legislature for three days, and some of them express a strong belief in the success of their movement."

Let our liberal friends everywhere in Wisconsin circulate a petition, however brief it may be, protesting as a free people against any laws for special legislation for the benefit of any class of doctors, get what signatures they can promptly, and send their petitions to their respective representatives or senators for presentation. No time should be lost. Let their representatives know what the people think of these efforts to steal away their dearest rights, and confer legislative favoritism upon a favored few.

The Dry Rot in Churches.

Rev. Robert Collyer lately delivered a sermon in New York, on the above subject, and it was full of genial hints in reference to life and the actions connected therewith. He alluded as follows to a prominent Chicago clergyman:

"A prominent minister in Chicago a short time since preached a sermon of Dr. Parker's and used it as his own. The papers printed both side by side in parallel columns, and then in explanation the preacher said he had so absorbed the idea from his reading that he had used it without knowing the source from which it sprang. I do not believe the excuse, and I have only found one man who does believe it, and yet that congregation raised his salary in response to that excuse. That Church has the dry rot. When things come to this pass the church is not and can not be a factor to a soul's salvation."

Dr. J. K. Bailey spoke at Cawker City, Kan., Dec. 28th; at Salem, Kan., and vicinity, Jan. 5-14th, seven lectures. Can be addressed until further notice, at Clifton, Kan.

Pre-Natal Culture.

BY HUDSON TUTTLE.

The problem of problems of the past, has been how to become regenerated; how to be born again out of animalism into spirit. The problem of problems of the present, is how to be generated so perfectly that there will be no need of re-generation. As long as the very act of entering this sphere of life was considered sinful, and the result of infinite transgression, escape could only be expected in the future, when the primal sin could be atoned, and the spirit washed from the stains of earth. A misty haze of chance or providence hung over birth, and ignorance knew no law except blind impulse. Over this function, instinct held its iron sway, and gave color to the theological dogma of total depravity. That human beings organized under such conditions, were not depraved, that they were not born totally corrupt, shows the persistency with which nature works to achieve higher ideals.

Do as badly as men may, out of the scathing errors there will come some good result. In the rifts of the clouds of ignorance, eternal truth shines bright and clear. Ignorance not only concealed her ugly form in mists, she left leaves of shame were woven into a garment, and the most vital subject which can engage human thought, was made the target of impure jest and coarse rejoinder.

When an author treats this subject in such a manner as to raise it into the pure atmosphere of uncontaminated spirit, so that even the check of educated prejudice, may not blush, and yet speaks so clearly that a child may understand, he certainly may well be proud of his rare achievement. That Mr. A. E. Newton merits this praise, no one can deny after reading his timely book. While he does not attempt to enter into causes, he fairly presents the facts on the subject, and points the way how parents may, or rather should, enter the paternal and maternal relations.

The idea that this subject is unchaste, originated in the false dogmas of theology. Over a pure and perfect reciprocating love the angels of heaven are glad, and from it springs an entity, more abiding than the shining stars, or time itself; for the human spirit, born of love, laughs at duration, scorns limitation, and is youthful when the ashes of suns drift into space. The initial point of departure of such a being to a pure mind, cannot otherwise than be regarded with feelings of reverential awe; and when we think how potent are the circumstances surrounding and influencing this early evolution, we say that if the mission of Jesus was to save those badly born by regenerative power, infinitely more valuable is the knowledge that shall teach the present generation how to make the next, so righteous that they will not need regeneration.

This is the task A. E. Newton has undertaken. There is need of his work, and he has completed it in an admirable manner. It should be read by every parent, for we believe it will not only point how to rear better children, but will instill a higher, purer, and nobler affection between father and mother, husband and wife. No where do we find in its pages the coarse doctrine of prevention of too rapidly increasing population, but the constant action of repression of brute instincts under the iron heel of the chaste spirit. Wisdom holds all lower faculties in abeyance, and the child is born because two loving hearts desire to welcome it.

Mr. Newton has already published a sketch of his views on this subject in a little pamphlet, "The Better Way," of which the present is an enlargement. In that work he expressed the conviction that "it is for the mother to produce a poet, a thinker, an artist, an inventor, a philanthropist, or any other type of manhood or womanhood, desirable, or undesirable, as she will." This certainly is possible for the future, and many mothers may by the means he points out approach these desirable results, and some achieve all they wish; yet it must be remembered, and Mr. Newton does not ignore it, that mankind represent all the conditions and influences which have acted on the race in the interminable past. The mother determined to mould her child after a chosen plan, finds that she cannot free herself from the influence of the past. The energy of heredity is as strong in the world of life, as gravitation in the world of matter. There are subtle, psychological influences, illy understood, which may completely overpower her efforts. The child may revert to many generations, and in its body or mind reappear the peculiarities of some long deceased ancestor, just as in the most purely kept herd, under the eyes of the careful breeder, will appear at times the markings of the original wild stock.

How strong is the conservative energy of nature against any change, is well shown in the rarity of deformities or "marks," which arise from mental impressions made on the mother. That such impressions sometimes produce most undesirable results, there can be no question, yet it is equally certain that this occurs with exceeding rarity. The offspring is preserved unchanged countless times, by this conservative power, while it is affected in a single instance. A multitude of facts, show that this heredity may be overcome by the efforts of the mother, and sometimes so completely that the child is like a new creation. The protecting care of the father, his sympathy and unselfish support is only second in attaining this result. That it is possible, makes it incumbent on all parents to strive to rear the best organized children, for if they do not attain

their complete purpose, their children will be at least incalculably better than if they had made no endeavor, and the next generation, having this vantage ground, will approximate still nearer, and thus after a time the ideal will be realized.

Well does Mr. Newton say: "All should remember that children have rights, which are as sacred as can be those of any other beings; and among the first of these is the right to be well-born. It hardly need be said, except for the woful thoughtlessness that often exists on the subject—that so momentous an undertaking as the originating and nurturing of a young immortal—a being that is to enjoy or suffer throughout eons of existence, and that it is to bless or curse its fellows on earth through unknown generations, largely according to the characteristics instilled on it by its parents—it hardly need be said that such an undertaking should be left in no avoidable degree to chance or accident. Above all, it should not be (as is often the case) the haphazard result of blind passion, or mere pleasure-seeking indulgence. Realizing the august responsibilities involved, both parents should not only act with intelligent forethought and deliberate intention, but surely should make the best preparation in themselves and their surroundings of which they are capable."

If fault were to be found with Mr. Newton's book, it would be that he has neglected the physiological side of the subject, and dealt too much on the exterior, yet had he fully developed that side, his sixty-seven pages would have been greatly multiplied, and really nothing gained by the general reader. He has written enough to set the mind of the reader to thinking, and has outlined the methods by which the much to be desired improvement of the race can be effected. He has done this clearly, and over his task rests the sweet atmosphere of a pure and holy purpose.

His book going into many homes, will chasten, purify and bless, not only the offspring, but father and mother; a relationship nearer and more sacred than even that of husband and wife on which it rests. I am glad Bro. Newton has written the book, for it shows an intensely practical side of Spiritualism in its discussion of vital subjects—not that there is anything necessary allied to Spiritualism in the book, but it is the product of a mind cultured by a long acquaintance with the philosophy of life, and its advocacy of purity, chastity, noble living, tenderness, truthfulness and self-sacrifice in the marriage relation, and self-forgetfulness in the paternal, that the child may be truly an incarnation of divine thought, forms a prominent landmark on the coast-line of Spiritualism.

Pre-Natal Culture, being suggestions to parents relative to systematic methods of moulding the tendencies of offspring before birth. By A. E. Newton—pamphlet, 67 pp., serials—Washington, D. C., Moral Educational Society, Publishers, 1879. Chicago: For sale by the Religio-Philosophical Publishing House. Price 25 cents.

Woman.

Mr. J. W. Colville lectured last Thursday evening at Union Park Hall on this subject: "Woman, her True Position and her Divine Mission." Speaking of the surroundings of mothers he said:

Before coming together in marriage men and women should study physiology, and their mutual attachment should be based on love and intelligence. The reason why so many girls made bad marriages was that they had grown up to look on a good husband as a rich husband, and on marriage as the one thing which they must at all events obtain. As long as daughters were brought up to regard marriage as their only opening in life, so long they must be under a sort of compulsion to accept the best offer they can get. But if girls are taught that they may be lawyers, or religious teachers, or physicians, or merchants, they will be encouraged to make an effort to qualify themselves for useful positions and being qualified for such positions, they would thereby become best qualified for woman's divinest duty—that of maternity. It must also be remembered that women being more numerous than men, some of them must remain unmarried, and society ought to open to these any careers they could fill. The lecturer was gratified to see colleges opening their doors to women.

He concluded his address with the declaration that woman was to be the savior of the world, and the prophecy of Genesis that while the serpent hurt the woman's heel she should bruise his head was to be fulfilled.

All the saviors of the world were reputed to have been born of virgins, that is, of perfectly pure women. While the speaker did not subscribe to the doctrine of a miraculous conception, he did believe in immaculate conception. When woman became all that she was capable of being, every birth would be an incarnation and every conception would be immaculate. In the twelfth chapter of Revelations there was described a vision of a woman clad in the sun, with the moon under her feet and a coronet of twelve stars, who gave birth to a child, who went forth and fought the beast. The explanation of this was that the woman clad in the highest intelligence with her twelve faculties in use and shining, and with all that pertained to this world under her feet should bear man who was to defeat the powers of evil.

Bro. Blanchard of New Ulm, Minnesota, in forwarding a good list of new subscribers, says: "If all your subscribers would do as well, according to their opportunities and field of operations, as I have, you would have the largest list in America." Yes, indeed, we should; the efforts of this worthy brother show what can be done when the attempt is made with a will. Bro. B. further adds: "I offered the paper one year to the reading room at Sleepy Eye, in this county, and they accepted the offer; they are getting more liberal; a few years ago you could not get a reading room to accept of a spiritual paper." Thus it is every where that the JOURNAL is seen, the cool, independent, unsectarian character of the paper, attracts the attention and enlists the interests of intelligent non-spiritualists, and steady healthy growth of liberal sentiments and spiritual knowledge results.

Voices from the People.

AND INFORMATION ON VARIOUS SUBJECTS PERTAINING TO THE HARMONIAL PHILOSOPHY.

An Angel's Birthday.

[St. Louis Post.]

Mrs. E. L. Saxon, of New Orleans, a lady very widely known by her able writings on social topics, and who was one of the most diligent workers during the yellow fever scourge last summer, lost her youngest daughter by yellow fever near the close of the epidemic. We find in the New Orleans Times the following beautiful poem which expresses the feelings of thousands of bereaved hearts in similar circumstances—the test of true poetry:

"Thy birthday, my precious, my darling—
Or wouldst thou, if you were on earth,
I know it must still be a birthday.
Though born to your heavenly birth,
I know that the angels are fair, and as sweet,
As these fair earthly ones I love;
Their love may be perfect, pure and complete,
But never more tender than mine.
Are you glad in their gladness, my darling?
Do you laugh in their innocent glee?
Or are you sad in the brightness of heaven,
In thinking of home and of me?"

In the night when I long for your presence,
And water my pillow with tears,
When I pray for the touch of your fingers,
To comfort my sorrow and fears,
So light is the veil that betwixt us,
The mother and child are so near;
The breath of my soul is suspended—
For your accents so tender and clear,
Oh, my glorified darling, most precious,
Of all the sweet gifts that were mine,
I have left you, not lost you, my darling—
Only lent to the Love that's Divine.

There are moments so sweet and so solemn,
That my soul bursts its prison of pain,
And soars to the realm of the Spirit,
And meets my own angel again.
Then calm from that saintly communion
I defy every foe of the world;
I can scorn every breath of contumely,
Every shaft by its ignorance hurled,
No black robes of darkness and mourning
Should be worn for a spirit like thee—
Only solemn thanksgiving and blessings,
That you from earth's sorrow are free.

Mrs. E. L. Saxon.

Items from Philadelphia.

To the Editor of the Religio-Philosophical Journal:

Permit me to express my sincere appreciation for the sterling worth of the Christmas number of the JOURNAL, full of interesting and valuable reading. It must take rank with first-class journals, and as such add large numbers to its subscription list. With Dr. Peckles, I am sorry that Spiritualists in general care so little to patronize that which tends directly to advance the great truths of the intercommunion between the two worlds. Take the spiritual papers, friends, read them first; then give them to your neighbors. This, in my judgment, is the way to spread the truth, and our cause. Care should, however, be taken in the selection of choice and pure literature for the home; I say this, because there is some literature claiming to be spiritual, which I deem unfit, both for the family or for general circulation.

Spiritualism in the city of brotherly love is steadily sowing the seed for a future abundant harvest. J. Frank Baxter has filled the rostrum of the First Society, Academy Hall, 5th and Spring Garden streets, for the month of December, with great success. His lectures are logical, and delivered with an eloquence and pathos that would do credit to an older champion in the field. The tests which he gives at the close of his evening lectures, are surprisingly correct. He often gives full name, date of death, and other incidents that could only be obtained from an intimate acquaintance with the parties concerned. To the intelligent and thinking mind, the tests are complete, while to the ignorant (whom we hear say), "They are made up by Baxter for the occasion." Spiritualists cannot be made; they must develop to a comprehension of the divine teachings of Spiritualism before they can appreciate them. James Barz, of London, said, "They who would make converts to Spiritualism are his worst enemies." I begin to think there is much truth in the assertion. For Spiritualism is a matter of growth, hence we find in nearly every place, men and women who are by nature Spiritualists without ever having heard of any of its philosophy.

For seven years Brother Baxter taught school in Boston and vicinity, with uniform success, giving satisfaction to scholars, parents and school directors; becoming a Spiritualist, however, he lost his position; but friends looked around him—better ones than he ever had before, and to day he is doing a work that will give him a world wide notoriety, and win for him such honor as he never could have had as a school teacher. Brother Baxter is ever ready to do his work, and that with us on Sundays, he is off in some of the counties on week days.

Prof. Kiddle, ex-Superintendent of New York Public Schools, in one of the lectures he delivered in Philadelphia, said in effect: "When I published my book I, of course, anticipated great antagonism and sectarian persecution; it is true that it came, but a thousand fold more gentle manner than I expected. Many friends that I love, send me letters of advice and counsel, a few friends have lost, but I am happy to say that where I have lost one, I have gained two in his place, more true and valuable. Hundreds of letters from different parts of the country have come to me with expressions of condolence and warm brotherly friendship, that I prize for above any earthly preferment that could be offered. The public press, too, was more lenient in its criticism on my book than I expected, all of which is evidence to me that a revolution is going on in the general mind, and that men are ripe for new departures from old creeds."

Dr. George Wyld, of Edinburgh, who so manfully stood by Dr. Slade in his shameful persecution in London, writes in the *Spiritualist* of Nov. 20th:

"I felt as intensely earnest in my convictions regarding the genuineness of the Slade performances, and the profound bearings it had on the laws of mind and matter, that I felt I could have submitted to any martyrdom in its defense, and therefore, I did not hesitate to appear as a witness in defense of Slade, although knowing that ninety-nine persons in a hundred, regarded him as a common impostor. I could not appear at a Police Court publicly in his defense without incurring great professional risks."

"The result was as I anticipated. I was abused and denounced in many quarters. I received many insulting anonymous letters, some friends quarreled with me, and my professional receipts declined. But there is a grand triumph in the matter, that one who forsakes riches and worldly goods for the truth shall even here receive an ample recompense."

"So it has been with myself; for one friend, I have lost, I have gained twenty better ones, and even my worldly prosperity has been indirectly thereby increased, and not only so, but my professional reputation has been greatly enlarged also indirectly through Spiritualism, for it has come to me in a mysterious manner, in connection with the Slade trial, an idea which I conveyed to the profession through the London press, which letter showered upon me immediately in reply about four hundred letters of thanks and congratulations from medical men in all parts of England."

The Co-operative Board of Spiritualists has opened its lecture season in the Assembly building, 10th and Chestnut streets. Prof. Kiddle delivered the opening lectures, and Katie B. Robinson, of this city, filled the rostrum the two last Sundays in December. Mrs. Shepard, of Minneapolis will supply the platform of the First Society during January. The Second Spiritual Society, Thompson street, Brooklyn, is making great efforts to raise funds for the purpose of improving its building. Wm. H. Powell, the "finger" slate writing medium, has just returned from an eastern tour of great success.

He has credentials of excellence from many staunch supporters of Spiritualism; his mediumship is of such a marvelous nature that many coming to his séances doubting, go away believing. In conclusion I would say, that Spiritualists should humbly depend on the blessing of heaven, for every good and perfect gift; a heaven that has its basis within us. When the cobwebs of self are brushed away from the eyes of the soul, then heaven may be felt, and seem all about us. The design of Spiritualism is to set our souls as free as when first given to us, to disengage us from those selfish fears that so long held us in chains and bondage, and the great end over us with an iron rod. No man, however, can lay any claim to true freedom, that is not pure in heart and holy in his nature, an obedient child to the laws of his being.

JOHN A. HOOVER.

Philadelphia, Pa.

Letter from Texas.

Mrs. Mary Anna Shidler, of Nagogdoches, Texas, writes:

Having been for the last eighteen months hard at work in the political field, carried thither by a power I could not resist, and kept there still, I did not attend as much to Spiritualism during my visit to New York, as I should have done if my time and my occupations had been left entirely to my own choice. But I was with them sufficiently to ascertain that the three spiritual organizations existing there have well attended meetings, and are growing steadily with a healthy growth, far better than a spasmodic and too rapid one. I had the pleasure of hearing the excellent medium, Mr. Baxter, also Fannie Alley, E. V. Wilson, Nellie Brigham, and last, though not least, A. J. Davis, with his quaint and original manner of presenting ideas which stereotype themselves upon one's brain, to be reproduced again and again, at unexpected times and places. I attended, by invitation of one of the members, one of the monthly meetings of the far famed "Spirits," held at Delmonico's great restaurant, Fifth Avenue, where I partook of one of those wonderful dinners of which we hear so much, and afterwards enjoyed, through the medium of the distinguished ladies of that society, a feast of reason, and a flow of soul. The subject discussed on that occasion was: Whether the modern improvements in household conveniences had increased the attractions and love of home. The matter was discussed, pro and con, and the earnest spirit, the outflow of pure domestic feeling, as well as the high culture of the debaters, impressed me most favorably; for I had somehow been accustomed to think of home as merely an outgrowth of the fashionable element of New York society; but while there is plenty of fashion there, there is also the true spirit of reform, and an abundance of the right sort of womanly culture, together with a feeling, and pure love of home. I was then introduced to your excellent correspondent, Mrs. Hecker Poola, a lady who adorns society, and does what she can to elevate and ennoble it.

I saw no "materialization" while in New York, nor did I seek for it. While I believe it to be a demonstrated fact, I have too little confidence in most of the mediums now advertising their wares, to spend my time and money in a search for often unsatisfactory and delusive. I stand firmly by the facts which have produced conviction upon my mind—as detailed in my book, "A Southerner Among the Spirits." For I received nothing, until the genuineness of which I did not examine with all my powers of discernment, and with an unflinching honesty of purpose.

I saw, in the course of the summer, our good old friend, Dr. Watson, and also Mr. and Mrs. Hawks, who were wandering about during their forced exile from poor, afflicted Memphis. I likewise became well acquainted with Dr. Crowell, at whose beautiful residence I was always a welcome guest. He presented me with a copy of his new book, and in a future article I may tell you what I think of it, though it will probably be revised by able pens than mine. We all wish you and all your readers a happy New Year. I am, Mr. Editor, yours for truth and justice.

A Wonderful Seance.

To the Editor of the Religio-Philosophical Journal:

The following may perhaps interest your many readers. It is one of hundreds equally as remarkable manifestations that I have witnessed with my medium. The medium and myself were the only persons visible in the house. About nine, P. M. one fine evening for spirit manifestation, I closed my back drawing room's folding doors, shut the blinds and had as fine conditions as possible for our invisible friends to manifest themselves. I took my seat at the end of my piano, a large square one, and the medium sat opposite to me, across the room. When we became passive our friends were present in bodily form as usual, greeting us in their loving affectionate manner. Soon a spirit, Miss Mary Dudley, asked us if we would like some music on the piano. Of course we said, Yes. Presently she took her seat on the stool, and asked me what tune I liked. I said that there was a music book on the piano, and that she might please herself. She opened the instrument, took the book, turned over the leaves and said, "Here is an old tune, that I was very fond of while on earth. I will play it for you as well as I can." My finger felt just as if I had a thick pair of leather gloves on, and in consequence, my fingering of the keys will not be the lightest. She played the "Last Rose of Summer," "The Meeting of the Waters," and "Swanee River," from the book; then from memory a dashing spirited march. She then left the piano, and Miss Pringle took her place. She also complained of still fingers, but played several Scotch airs.

By this time the people in the next house, just across a lawn, were going to retire, and when their gas was lit, their window blinds being open, the light shone into our room through our lace curtains, showing the spirit perfectly plain. I looked and could see the medium in his place. I asked the spirit if the light would not affect her. She turned around, faced me and said not so, as it was partly disintegrated by passing through the muslin curtains, and to prove that such was the case, she left the stool, walked over to where the light was strongest, where she stood for some minutes, conversing with us. She then returned to the piano and played a number of pieces; some very difficult ones, if I might judge, from the brilliant execution. Between the pieces she would turn or her feet, face me, and talk on music, the drama and other subjects, though the light was shining in on her from our next neighbor's house. She was succeeded by an Indian maiden, Orelena, who never saw a piano, she said, until she arrived at her spirit home. Her playing was different from the others. She said that the base on the piano bothered her a good deal, as on her piano the base was mixed with the other notes. However, she managed to play some very nice pieces—all from memory. There were two others who played several airs very nicely. Last of all, Miss Fleetwood took her seat, and she was, indeed, master, or rather mistress, of her instrument. I asked her to play a certain piece from the book, and leave it open at that place. She played several brilliant pieces by different authors, but the one selected, and left open, as I desired, was "Home Sweet Home." By this time it was nearly twelve, so our dear friends bade us good night and became again invisible.

This is a plain truthful account of what took place in my own house, alone with the medium, and myself; one, as I said before of hundreds equally as remarkable.

R. ARNOLD.

Toronto.

The First Spiritual Association of Toronto held its last Quarterly Meeting at 351 Queen street, west, on Monday, January 5th, at which the following officers were elected: President, Mr. C. Newton; Vice-President, Mrs. C. Norris; Secretary, Robt. Courtney; Treasurer, Mr. Porter; Working Committee, Mr. Crawford, Mr. Porter, Mr. Austin, Mr. Ross, Miss Morton, Miss Paul, Miss Moir. Being in want of a medium, Mrs. Hull was engaged for one month.

ROBT. COURTNEY, Secretary.

J. Buchner writes: I feel that the JOURNAL is one of the very best means of promoting man's true unfoldment. Long may you live to enlighten the race by its issue. I read it, and let others read, and it makes its influence felt.

The Views of Hudson Tuttle Criticized by A Frontiersman

To the Editor of the Religio-Philosophical Journal:

I have seen in a recent issue of your paper an article headed, "The Indians," by Mr. Hudson Tuttle, wherein he says:

"There has of late been a great deal of sympathy expressed for the Indians, especially by Eastern journals, whose editors have never been in the West and knowing nothing practically of the true state of affairs."

One would infer from the foregoing, that the writer has had experience with the Indians, or at least, was a frontiersman—that being just exactly what I claim for myself, a goodly portion of my life has been spent on the frontier, which extends back to nearly fifty years. My boyhood experience was with, what he terms, "red handed savages fierce as a wolf." Now just here I wish to say his experience and his policy is as wide apart from mine, as are the poles of the universe. In reading his entire article, I am impelled to greatly doubt his correct knowledge of the true Indian character, and that which he claims for himself is wholly of one-sided and false nature, taken from newspapers, which generally give but one side to the question, and that wholly in favor of usurpers. He quotes: "It is said that the government has not kept its treaties," which he admits and adds, "Nor can it keep them." Now the fulfillment of treaty obligations are generally determined by the power of resistance of the injured party, though sometimes kept in honor. The last clause will apply to the Indians; the first to the whites.

Again he says: "There is a law of races more powerful than any written enactment; that law is, that the soil belongs to the race that makes the best use of it." Ah! indeed, is that so? Let us see. Who are the recognized legal owners of the soil of our own sunny South? Does it belong to that race who have been its almost exclusive tillers for the past two hundred years? We may extend the same analysis throughout all Europe, and see if the facts will bear him out in the assertion. Who are the owners of the soil there? Does it belong to the tillers? Is it not claimed and held in a national point of view by the most powerful battalions, and sub-divided to the most crafty and greedy of individuals, at the expense of the sorrow-stricken masses of the many? A most admirable civilization!

We may readily see where his great law of races is founded. Again he says, "When a white man wants a hundred acres of the Indian's land, he will take it. The government may pledge that he shall not, but it surely will be done. A very weak government to say the least!" To more forcibly illustrate, I will interpose the following parallel question of justice: When a robber, or usurer, covets another man's goods, he will surely take them, providing he feels secure in so doing.

The writer goes on and attempts to picture the horrors of an Indian massacre, but facts illustrate the butcheries on the other side of the house—discriminatingly of women and children, and that, too, by your boasted civilization. These are facts which you cannot suppress publicly, to get your readers to believe that the savages are the whole race, "devoted of any sentimentality," in order to expedite the work—all for what? Simply because they would dare to contend for their homes, their firesides and the graves of their fathers, to which they had become attached.

In another instance, he declares he feels deep sympathy for the unprogressive races. Does he mean to say that the Indian is unsuitable to improvement? If so, then he has attained perfection, and needs nothing more. I can realize his sympathy which is an inherent hatred to our race.

Mr. Editor, I cannot speak of these things with calmness—the fires of retaliation are enkindled within my breast. I am an Indian, and feel the insult: "The fittest remain"—so, too, thought the Jews of old, that they were the only ones worthy of consideration.

What shall be done with the Indians? If you ask that question in a true fraternal spirit, I will tell you: Cease trying to rob and defraud them, and thereby gain their confidence, and acknowledge their right to an existence at least—a home, a permanent abiding place upon this earth, a spot wherein to form a nucleus of fraternal feeling. If you have anything superior to present to their minds for consideration, they will gladly receive it, and not before, for they have lost or never had any confidence in you, it being one continual series of frauds practiced upon them as a race.

In conclusion, I would say, I envy not the weak or heart of that man who could justify the manifold wrongs heaped upon the Indians as promoting the cause of civilization.

SHAD NEH.

Naponee, Neb.

May's Terrible Suspense-Hanging 1,000 Feet Above the Arkansas Rapids.

Charles May and his brother Robert, in the spring of 1870, started to pass 60,000 railroad ties down the Arkansas from the mountain source. He says: "Our offer was accepted, when we started into the upper entrance of the canyon with a large skill provided by our friends, and a hundred feet of rope, with which, by taking a running turn around some firmly-planted object, we could lower our boat a hundred feet at a time. In this way, at the end of three days, having sent drift many hundred feet, we reached the entrance to the Royal Gorge. Here we discovered that an attempt to descend the first waterfall with two in the boat was certain death, and to return was impossible. Accordingly, I determined to lower my brother down the fall in the boat, and let him take the chance of the canyon (life seemed more certain in that direction), while I would risk my physical ability to climb the canyon wall, which was about two thousand feet high. About ten o'clock in the morning I shook hands with my brother, lowered him to the boat safely to the foot of the fall, gave him the rope, and saw him no more. Then throwing aside my coat, hat, and boots, and stripping the socks from my feet, I commenced my climbing way, until reaching the height of one or two hundred feet, only to be compelled to return to try some other way. At length, about four o'clock in the afternoon, I reached a height upon the smooth canyon wall of about a thousand feet. Here my further progress was arrested by a shelving ledge of rock that jutted out from the canyon side a foot or more. To advance was without hope; to retreat, certain death. Reaching upward and outward, I grasped the rim of the ledge with one hand and then with the other, my feet slipped from the steep side of the canyon, and as my body hung suspended in the air a thousand feet above the roaring waters of the Arkansas. At that moment I looked downward to measure the distance I would have to fall when the strength of my arms gave out. A stifling sensation crept through my hair as my eye caught the strong rope of a cedar bush that projected out over the ledge, a little beyond my reach. My grasp upon the rim of the ledge was fast yielding to the weight of my person. Then I determined to make a last effort to raise my body and throw it sideways toward the rock so as to bring it within my grasp. At the moment of commencing the effort I saw my mother's face as she leaned out over the ledge, reaching down her hand and caught me by the hair. Stranger, my mother died while yet a young woman, when I and my brother were small boys, but I remember her face as if it were yesterday, making the side leap of my arms, when I drew myself upon the ledge and rested for a time. From here upward my climbing way was laborious, but less dangerous. I reached the top of the canyon just as the sun was sinking down behind the snowy range, and hastened to our camp at the mouth of the canyon, where I found my brother safe. 'Charles,' said he, 'have you had your head in a flour sack?' It has then I discovered that my hair was as white as you see it now."—Denver Tribune.

Jacob Beede writes: It has been about four years since we began to investigate Spiritualism. It has given me more consolation than all the orthodox preaching I ever heard. I use Planchette; some times it will answer questions by writing, and some times by typing. It will write the names of deceased persons, and tell how long they have been in the Spirit-world.

Geo. W. Elder writes: The JOURNAL is the best paper published in the world. May the Lord help you in your battle until Spiritualism can stand alone without the aid of any other ism. Liberalism not excepted.

Communication from Washington, D. C.

To the Editor of the Religio-Philosophical Journal:

To one accustomed to our quiet Northern Christmas days, the outside or street celebration of it here in Washington, is a singular and incongruous one. As far as the city goes, it reminds us of a Fourth of July, though the firing of guns is left mostly to the ushering in of the New Year in this city. On Christmas eve the blowing of horns began, lasted all night and all the next day. I had heard it before, but the intervening Christmas days at home, quiet and sacred to family joys and reunions, had banished this custom from my mind. With every stir in the streets is almost wholly confined to the early riders and walkers, going to spend the day with parents, brothers or children, and after that, there is a soothing peace reigning without, and where there are children, merry else, and music, and play within.

But here the horn-blowing is discordant and almost constant, and on inquiry I find that it is the custom in many of the Southern States, but is said to be generally confined to children with toys, horns, which are bought for them by their parents; but it is also engaged in by the rough young men about town, and those without special attractions in a home, for how else could it be kept up throughout the night? Asking if it has long been the custom, I am told that it has; if it is induced by the children, and as it is told that it was not. Where the horns were silenced near, the sound of numberless instruments in the distance reminded us of the piping of the Seventeen Year locusts, as we heard them in the country, somewhere in the sixties, and I assure you it brought back only that melancholy and unmelodious sound, but the droning and droning of that year, all the stifling dust, and thirst for rain, which marked that season. Such is the association of the senses.

Certain families celebrate the holiday as with us, but it seems to lose, and does lose, something from its peaceful sacredness by the clamor in the streets. With us the hush without, seems the guardian of the hushed cheer and family festival within, and to go far to make it so precious and sacred. Whether to children in their play, the young in their gaiety, mothers in their "sweet gravity and tender care," fathers in their whole-heartedness, or grand parents in the chastened happiness of the home-nest, it seems in keeping with all.

We all know what Christmas has been to the church; but to those not bred in the church, in any ceremonial or dogmatical church, at least, religious artifice and form have combined to call out much the same reverence for this festival day. Many of the sacred days of heathen (so-called) origin, and have been adopted into Christian observance, and we know that savior's of other ages have been heralded as was our "Prince of Peace," with glory out of heaven, and with worship of the wise men. And many of them are connected with the worship of ancestors in our family Christmas, and more we recall if the elder do—as it blessed our childhood, we remember in it our grandfathers and grandmothers and if the mothers have departed, oh! with what tenderness do we remember them and the part they took in the Christmas gifts, and the remembrances for the unfortunate. We hear their voices around the hearth, and see them in the silent hours. The ancients were with us in the universal human love, and we also unite with them in the worship of ancestors; there is a modification of the manner, and ceremonial takes other forms, but essentially, when the higher impulses are concerned, we are one.

Desiring Assistance.

At a meeting of the First Spiritual Society of Delphos, Ottawa Co., Kan., held on the 14th of December, 1879, a resolution was passed to elect a committee, which consists of J. N. Blanchard, Chairman, M. F. Davis and Sarah J. Root, to receive any proffered aid friends may feel inclined to forward as assistance to our society.

If any of our friends will respond to our urgent needs, it will be thankfully received and duly acknowledged in the *Religio-Philosophical Journal*. For a statement of our wants, please read my article in the JOURNAL of October 18th, on eighth page, "A Chance for the Charitable." I will briefly recapitulate:

"We have been unfortunate at Delphos, by having two bad winds or storms. About \$60,000 damage was done to our township, many families losing everything they owned. The members of our society owned a small interest in the Universalist Church, and we occupied it a portion of the time. This was entirely destroyed. The Universalists are to receive aid to build from the General Conference. The Methodists get aid also to repair their church. We have not even a good place for holding a circle, and do not expect to have one, but we are in one of the best locations as to climate, soil, water, etc. in the west.

We feel it necessary to hold our standing as a society, and we would like to secure a building lot in town before the price is too high, and also furnish the JOURNAL for our unfortunate members, and such assistance as they positively need."

JOY N. BLANCHARD.

H. A. Budington of Springfield, Mass., writes: The series of lectures given here in Nov. by Capt. H. H. Brown, of Brooklyn, N. Y., were of a high order of merit, especially those from the topics, "From a Theist to a Man," and "The Astrological Origin of Religions." Capt. Brown advanced ideas on the origin of life in the first lecture, that were new and profound, and in accordance with the latest scientific discoveries of the savants in anthropology. The lecture on the astrological origin of religions is full of research and was presented in a very plain, eloquent and interesting manner. Capt. Brown is a growing man, an orator, and ought to be better known.

The society here are now listening to the eloquent, ornate and scholarly criticism and broad liberality of that genial and incisive speaker, Cephas B. Lyon. He continues through the month, and his audiences, like those of Captain Brown, are made up largely of the best thinkers, and people of the faith in the world. These speakers have outgrown mere sensationalism, and it will be a good thing for the public here to acquire a liking for lectures that instruct rather than amuse. Too many people have heretofore been willing to take twaddle if it purports to come from a spirit, however ignorant, rather than accept the normal utterance of those who obtain their thoughts from study and profound experience of this life. Study! Study! It should be the watchword of every man who attempts to enlighten the people. Ever inspiration is the better for the preparation of the medium by careful study.

Mrs. Shepard supplied the platform in October. She is a pleasant lady, and full of devotion to the cause dear to her heart.

The Spirit-Circle.—After a spirit-circle has been formed, an endeavor should be made to sow the seed of other circles. The members of that circle should be induced to give away papers and pamphlets and leaflets giving information how to use a medium, and by this means they will see much more fruit come from their labors than in the case of those who do not sit in a well-constituted circle. The usual method of advancing Spiritualism by promiscuous séances is an expensive and wasteful one, and too often frustrates the end which is had in view. Too often it robs the sitters of their spirituality, and it offers them nothing in return but bitter experience. If I attended one of these promiscuous séances it takes as much vital power out of me as would do a couple of days' work. But, unfortunately, Spiritualism has become synonymous with persons of leisure—who hunt up new spirit circles, and seeking in them whenever they can get the opportunity. What do you do by that practice? You give up and destroy that power—that product of life which you ought to keep as God's gift to you for the sustenance of your spirit in its work through the body, and for giving away to others as you have opportunity to do them good. The strength and hope of Spiritualism is apart from professional and paid mediumship. Let us cultivate spirit-power in the circle, and follow out the work in the real life of every day, and we cannot fail in succeeding better than in the case of recent experiences.

Eleonor Palmer writes: I thank you for all the light and knowledge I receive through the JOURNAL. I am always pleased to see it.

T. B. Hussey writes: Without a wish to enter you, I would say that I like the paper better now than formerly. I always loved home and, and in glad there is one paper with back bone enough to expose deception.

M. L. Van Horn writes: The First Harmonical Society is doing splendidly; the audiences are constantly increasing, which shows an awakened interest in the work of Bro. Davis.

Notes and Extracts.

We bear the marks of our habits as the prisoner does those of his chains.—Dr. Douglass.

Allowing two square feet to each person, the entire population of the United States could stand in Boston proper.

There are bitterer partings than death, and more heartrending farewells than those which we breathe over the grave.—Hobbs.

It is said by some one that evil is an undeveloped good. If so, then the mystery still remains, how did evil originate, and why is it tolerated?

Socially, the attractiveness of Christmas will be everlasting. Enjoyment is focused, and human sympathy finds reciprocal answers at such a time.

History repeats itself if such.

The old adage is new, Religions systems have their day, But the truth is ever true.

Spiritualists, unless they improve the moments by cultivating the intellectual powers they possess, must stand before the world as fanatical wonder-seekers.

Physiology descends from structure to protoplasm. Psychology, moving onward and upward, ascends from protoplasm to soul. Physiology reduces man to a jelly; psychology lifts him to an immortality.

The London Spiritualist says that the strong-voiced, rarely James Nolan, who accompanies Mrs. Billing, speaks now; but the low whispering voices, able to give approximate evidence of identity, are in the ascendant.

The Talmud abounds with numerous spiritual legends. One Rabbi says, "If you want to see spirits, sprinkle your bedside with fine ashes, and if in the morning you see marks like cocks' claws, it is a sign spirits have been there."

It is the temper of a blade that must be the proof of a good sword, and not the gilding of the hilt or the richness of the scabbard; so it is not his grandeur and possessions that make a man considerable, but his intrinsic merit.

The prospect of annihilation at death, even when dressed over with such poetical expressions as "dreamless sleep" and "eternal sleep," is so chilling and repellant for the mass of mankind to accept at present, even if it were their certain doom.

There is, then, no escape from the conclusion that the conceptions Jesus had of Deity were of a nature to lead to the belief that God might be worried by continual prayer into conceptions and favors which would not otherwise have been granted.—Ambr. Ry.

All religions—except the spiritual, are based upon a fable. The Brahmin has his Bible, the Turk his, the Christian his, and each one of these is drawn as firmly as the other that his book is divinely inspired, and who is to prove that one is inferior more than the others?

"Just think, my dear Rose," exclaimed a plump old lady, "just think, only five millionaires to twenty thousand cannibals!" and the kind-hearted niece ejaculated, "Goodness gracious, aunt; O, my gracious goodness, the poor cannibals will starve to death at that rate!"

It is suggested that there is a soul in nature—that nature itself is soul; that all the molecular structures perceptible by our senses are not the substance but the incrustation, the shell, the in-strument only of the molecular something that underlies it and gives it its shape and character.

Never lose sight of the fact that every previous step of life should be a preparation for that which follows; and that all the details of earthly life should be conducted with the object of attaining a higher plane of experience by which your means of usefulness shall be greatly increased.

Thy soul was like a star, and dwelt apart; Thou hadst a voice whose sound was like the sea, Pure as the noted heavens, majestic, free, So didst thou travel on life's common way in clearest godliness, and yet thy heart The lowliest duties on herself did set.—Wordsworth.

Cabinet sciences, except when held under stringent test conditions, and preferable for purposes of scientific research, have long been condemned in England by those who know what about them, because of the injury they otherwise do to the medium, to the observers, and to the movement.

In the case of Lot and the destruction of the cities of the plains—neither Lot nor the inhabitants of Sodom and Gomorrah had any previous knowledge of the fate which awaited them, but the angels told them in advance what was to befall them, and the result proved that they knew what they were saying.

However much men may try to suppress the thought of death and departure into the next stage of existence, it is a question which comes up before them again and again, as the natural result, not only of its inevitableness, but also as revived by the repeated departure of their neighbors and their friends day by day.

In connection with the mediumship of Mrs. Holle-Billing, in addition to the strong voices of the spirits who ordinarily produce powerful physical manifestations and move solid heavy objects, whispering voices are heard, which show some knowledge of the private affairs of individual sitters, and claim to come from the relatives of particular listeners.

The day will come when we shall no more talk about God idly, nay, when we shall talk about him as little as possible. We shall cease to let him forth dogmatically, to dispute about his nature. We shall put compulsion on no one to pray to him; we shall leave the whole business of worship within the sanctuary of each man's conscience. And this will happen when we are really religious.—George Seng.

Let us and me remember this: How much good we can do—a single man, a single woman—with the life of natural religion! He who goes through a land and scatters blown roses, may be tracked next day by their withered petals that strew the ground; but he who goes through it with a heart that is true, a hundred years after leaves behind him a land full of fragrance and beauty for his monument, and a heritage for his sons and daughters.—Theodore Parker.

"THE BETTER WAY."

True Justice versus Unguided Love.

BY WILLIAM EMMETTE COLEMAN.

"Of all the virtues justice is the best."

All other virtues dwell but in the blood,
That's in the soul and gives the name of good."Justice from violence must be exempt;
And fraud a her only object of contempt;
Fraud in the fox, force in the lion dwells;
But justice both from human hearts expels;
But he's the greatest monster, without doubt,
Who's a wolf within, a sheep without."

"Charity, generosity, catholicity, may go so far as to clothe the truth even in a garment of words which will shield rather than denounce sin and crime. If a thing is wrong, let us say it is wrong. If there is fault, let us say it is fault, and not exonerate with meaningless words. True broad spirit may be carried too far, until all distinctions between right and wrong, good and evil, are lost sight of and the blackest crimes are condoned with the self-satisfying remark that 'Whatever is, is right,' a proposition which destroys all moral distinctions."

In the Christmas number of the JOURNAL I find an article entitled "The Better Way," by Dr. J. R. Buchanan, which, in my judgment, deserves more than a passing notice. Coupled with much that is good and true, and which the world would do well to heed, there is running through it a vein of thought which to some extent vitiates the good effect that might otherwise accrue therefrom. Every lover of humanity's best interest, every philanthropist, eager to advance the welfare of his kind and to elevate the race in its social and ethical relations, must deplore the existence in the world of such a vast quantity of envy, malice, and hatred, evil thinking, evil speaking, and evil action towards others; and the problem engaging, for many centuries, the attention of the sages and moralists of earth, is, how best to remedy this gigantic evil. Many have essayed to point out "The Better Way," and in general there has been considerable accord among teachers and thinkers as to the nature of this "better way,"—that is, their several ethical inculcations have presented, in spirit, more or less conformity to the one with the other.

While all agree as to the saving efficacy of the love principle, there is, however, considerable divergence in opinion and expression as to the "better way." In the matter of the practical exemplification or application of the love element among men. Two schools of thought thereupon may be said to exist: the one making love the paramount principle at all times, with scant reference to the teachings of justice, the conscience, true wisdom,—these latter, at least, being placed in the background, to the exaltation and glorification of love. Jesus of Nazareth in the past, and Dr. Buchanan in the present, are prominent in this school of thought. The second group of thinkers, while teaching the importance of having our minds and hearts permeated with the beneficent Spirit of Love, at the same time warn of the dangers attendant upon the emotional and affectional nature, and urge upon all the regulation and guidance of the entire nature,—including the emotions and affections,—by the intellect and conscience, the perfect union of love and wisdom. This class of thinkers includes nearly all the philosophers and moralists of antiquity, nearly all the metaphysicians and ethical instructors of the present, and nearly all the leading minds in Spiritualism and Liberalism. That the "better way" is, in truth, summed up in the teachings of this latter school of thinkers, is so clearly to be seen, even by the most uncultured, that it is a matter of astonishment how any intelligent person can contradict it. Truth, and insist upon the betterness of the platform of an unguided and all dominating love. Such, however, seems to be the prevailing spirit of Dr. Buchanan's Christmas essay.

The admirable article, by Hudson Tuttle, in the JOURNAL of Dec. 13th, entitled "Frauds and Personalities," affords a fitting reply to the specious sophistries of this essay; and it is to be regretted that Mr. Tuttle's article should have appeared first. In order to determine the hollowness of the undercurrent of thought in Dr. B.'s remarks, it is only necessary to read Mr. Tuttle's most effective "as it were" anticipatory reply thereto. We would like to have seen the two articles published in the same number of the JOURNAL. Mr. Tuttle's immediately following the Dr.'s, as an antidote to its half truths and special pleadings; and we would advise all persons, if any such there be, who may have failed to penetrate the illusive speciousness and delusive fallacies of the latter, to at once look up their JOURNALS of Dec. 13th, and carefully peruse Bro. Tuttle's words of wisdom, thoroughly expositive as they are of the shallowness of, and the detrimental consequences arising from, the class of utterances found in portions of Dr. B.'s paper. Had the two appeared simultaneously, or that of Mr. Tuttle's subsequent to the other, there would have been little necessity for anything more being said; but as it is, it is deemed "the better way" that something additional should be said.

Through the whole of Dr. B.'s remarks two entirely different things are confounded,—such confusion being characteristic of the writer, as previously shown,—and in this confusion of thought and argument lies much of their radical defect. Great injustice is done the friends of equity, reason, and truth, by the ascription to them of the "evil passions" of the criminal malefactor or the malicious vituperator. It certainly is no expression of the principle of unguided love, even, to misrepresent and hold up to public reprobation the ideas and motive principles of many of the best and purest men and women in the ranks of Spiritualism and in the world at large. A vast difference exists between the anger, hatred, and bitterness arising from the influences of the "evil passions" of men, and that "moral indignation" found in nearly all earnest reformers of crying wrongs in Church and State, or in social and domestic life. One springs from the lowest elements of human nature; the other, from the higher and better part of our common humanity. One arises from blind impulse and overmastering passion; the other, from mature thought and calm reflection. One is of the earth, earthy; the other leads us into the realms of the divine and the angelic,—for what can be more divine than the love of exact justice between man and man, and the love of pure, undefiled truth, whether expressed in science and philosophy or voiced in the speech and action of every day life? One is due to the baneful spirit of malevolence and brutishness; the other, is the outcome of divine love, of pure philanthropy, of unselfish devotion to the progress and elevation of the human race. One is personally degrading, and debasing; the other is uplifting, progressive, purifying. The two are in many respects antipodal, in direct contradiction, as regards their origin, scope, purpose, and influence,—are radically dissimilar. How unjust, say, how grossly unjust, then, is it to conjoin the two,—blend them in a common unity,—as the venerable founder of the "Woman's Church" in New York City has, in more than one instance, sought to do, both by covert insinuation and by direct statement, and, humbly speaking in behalf of the great and good of past and present ages, we do now most emphatically and positively repel these slanderous imputations against their moral worth.

Even Jesus, whom Dr. B. claims as the inspiring genius of his philosophy of love, and the founder of his "divine code of ethics," must be included among those so harshly criticized by his reputed disciples and the re-establisher of his church; for though in some of Jesus's utterances he exacts the love principle as paramount, in like manner as does Dr. B., still, at various times in his life, he, again like Dr. B., seemed to have forgotten the "divine code of ethics," and indulged in bitter denunciations and harsh upbraidings of the practices of his contemporaries, his language, etc., being as severely personal, perhaps, as those of any modern reformer. We all know how Jesus unmercifully lashed the Scribes and Pharisees, the hypocrites and canters of his time; how such terms as "serpents," "generation of vipers," "hypocrites," "fools," "whited sepulchres," etc., often fell from his lips; how he threatened with eternal damnation the skeptic and the evil-doer; how, not content with scathing words and fierce invectives, he even resorted to physical force (though he, at other times, counseled no resistance to evil), and drove out of the temple those whom he regarded as defiling God's holy house. Judged by the standard of Dr. Buchanan, as well as by that of the Sermon on the Mount, Jesus must have been an arrant offender against the "divine laws of love," of which the discoverer of psychometry is so often speaking. According to this code, the language and action of Jesus must have had their origin in the "evil passions" of his lower nature; but, as every impartial, candid student of human nature, orthodox or infidel, will admit, they sprang, in great part, from his love of humanity, his inborn philanthropy, his devotion to purity and charity in the daily walks of men. He, like all other moral reformers having any rightful claim to the name (I except a certain class of pseudo-reformers and moralists, who, while incessantly indulging in sophistical cant, platitudes about love and charity, by their deeds and words, at other times, evidence their hearts to be full of malice, hatred, spite, untruth, slander, and cognate moral deformities,—the modern Pharisees, to whom Jesus's designations of serpents, vipers, etc., are not wholly inappropriate),—like all true reformers, Jesus, in his hearty detestation of hypocrisy, cant, and vice, scrupled not to speak the plain truth, in forcible language, concerning their practitioners. "A man who thinks," says Holland, "the grand characteristics of Christ were meekness, self-denial, and patience under injury, without apprehending the other side of his character, will be a mean and abject man. A man who thinks that there was nothing in Christ but love, that contempt of all meanness, supreme reverence for justice, displeasure with all sin, and hatred of all cruelty and oppression, had no place in him, will expend his sympathy on prisoners, and build palaces for convicts."

In like manner as the Nazarene denounced the evils of his day, so do the reformers of today denounce the oppressions, hypocrisies, and social evils of the present; and for so doing they are taken to account by Dr. Buchanan, and, politely—or rather impolitely—told that they must not let their "evil passions" have such sway over them, that they must shut their eyes to impurities and follies, the evil and crime, in the world, and contemplate only the beautiful and the pure, and thereby imitate the example of Jesus (?) and the angels, and "follow the ethics of the New Testament." (1). The transparent folly of such counsel needs no elucidation from my pen. Were the world to follow such a line of conduct as indicated in the essay on "The Better Way," in a very short time vice and crime would cover and govern the earth, and virtue and goodness be crushed out. "He who makes himself a sheep will be eaten by the wolf,"—so runs the adage. "In the remote future," Tuttle observes, "love may lead, because it will not need antagonism; but now there is so much of brute force in human nature, that it must be restrained by wisdom, at least till love can have a hearing.... There are times for the gentle influences of love; there are times for force,—that force well directed by wisdom.... Life is the effect of antagonisms, and harmony may mean stagnation and death. It is idle to cry 'Peace, peace,' when the peace demanded is the quietude which brings effete-ness and death."

As things are now, "namely, painful tenderness" alone will not suffice to restrain the arrogance of vice and crime. Something more than love is requisite to stem the tide of immorality, which seems in our day to be rising higher with each successive wave. Not that love should be ignored, but what is demanded is a combination of love and wisdom, of justice and mercy, of love to the criminal and erring, and love to our brethren and sisters preyed upon by them, as well as love of all mankind, leading us to institute measures preventive of the depredations of the less virtuous, and the feebler in conscience upon their friends and neighbors. No unnecessary harshness should be used, no vindictive or retaliatory punishments should be inflicted; but the truth should be plainly spoken concerning the nature of the wrongs done by evil-doers, the enormities of their evil practices should be pointed out, and every effort made to prevent the repetition of similar assaults upon justice, truth, purity, or humanity, by the reformation, if possible, of the offenders, or failing this, by such other preventive measures as in wisdom the best philanthropists of the age may devise. On the one side we should have humanitarianism to its fullest extent; on the other, the highest wisdom, prudence, justice. The harmonious combination of the two in dealing with evil, constitutes, in verity, "The Better Way;" but the application of either, without the modifying influence of the other, inevitably results in social and ethical disaster.

As there is one class of men in the world," says a noted writer, "which is interested in magnifying the sins of others so there is another, hardly less numerous, bent upon making the sins of others respectable." It would seem that in Dr. B., as in many other Spiritualists and Liberals, there is concentrated both these classes; for he and they not only "magnify the sins" of the lovers of truth and righteousness, ascribing their praiseworthy efforts for morality and purity to the influence of "evil passions,"—in some cases all kinds of scurrilous epithets and abuse being showered upon them (no reference to Dr. B. in this),—but they also seem bent upon making the sins of the vicious and the criminal "respectable." For numerous examples of this, see the current liberal and spiritual literature.

When Dr. B. tells us, that bitter denunciation, angry rebukes, etc., are the armament of "hatred, not of love, we can agree with him, in great part; but we should remember that there are two forms of hatred, in contradistinction to love: hatred of individuals, which is always reprehensible, and to be strongly condemned; and hatred of the practices of individuals, or of evil in the abstract, which is generally a virtue. As regards vice and criminality, hatred and not love is "The Better Way." So it is our bounden duty to exercise hatred just as firmly as we do love. We should love the good and hate the evil,—that is, hate the evil deed but not the evil doer, towards whom love, fraternity, beneficence, should always be extended.

Every faithful precept in the "divine code

of ethics" of our critic has been in the world from remote antiquity, and can be found fully elaborated in the works of the ablest spiritual writers. See Davis's *Penetrator, Teacher, and Thinker*, and Tuttle's *Ethics of Spiritualism*, for lengthened expositions of the divine principle of love in its higher expressions, in each case conjoined, as it should be, with the action of the wisdom faculties of the mind. It is a little curious that the very defect which Dr. Buchanan so unjustly attributes to Mr. Davis's writings, is now so conspicuous in his own,—that while appealing to the benevolent and the sympathetic in man, but little is said calculated to stimulate the principle of justice, of conscientiousness,—this latter being deprecated to make room for the extravagant laudation of love. Yet we know, as Colton said, "If strict justice be not the rudder of all our other virtues, the faster we sail, the further we shall find ourselves from that haven where we should be;" and Goldsmith tells us, that "Justice, properly speaking, is the only virtue, and all the rest have their origin in it."

Dr. Buchanan, in his "Better Way," attempts (though but very lamely) to criticize those "who recognize the law of justice" and attempts to controvert the statement, "that truth should be proclaimed without regard to personal injury,"—that is, he feebly endeavors to exalt falsehood, or quasi-falsehood, at the expense of truth. When the interests of society, or even of a single individual, demand it, the truth should be told without regard to personal injury, and a suppression of the truth is virtually equivalent to falsehood. When it is said that "harsh views and partisan views are necessarily unjust and untruthful," our critic is merely favoring us with one of his characteristic misstatements. The truth is often harsh, and justice is often harsh; while partisan views, if the views of the partisans of morality, virtue, and truth, are often both just and true. All views, if of any pitch or point, are partisan views, virtually. Dr. B.'s views are those of a partisan of love and the "divine code of ethics" imparted to him by Jesus and the other angels; his views are therefore unjust and untruthful. Q. E. D.

"He who spares vice," says an eminent moralist, "or apologizes for it in the high places of the world (e. g., among the prominent ones in Spiritualism or Liberalism, such as mediums, speakers, writers, editors, etc.) wrongs virtue in every place. He helps the good to look upon it leniently, and thus to lower the tone of morality within themselves. He assists the bad to make it respectable, and thus to give them warrant and license in its imitation, and even in its emulation.... He disturbs the moral apprehension and unsettles the moral balance of all to whom his words and influence come."

FORT SILL, I. T.

Are All Human Souls Immortal?

BY H. TOWER.

To the Editor of the Religio-Philosophical Journal:

In your excellent JOURNAL of Dec. 27th, 1879, I find articles written by J. Murray Case and Hudson Tuttle; also answers to questions by a spirit through the mediumship of Mrs. Clara Robinson, upon the subject of man's immortality. I am surprised to see such disagreement in their views, yet I must acknowledge that the spirit's answers are most reasonable and wise. I have ever before been an admirer of Hudson Tuttle's writings, but in this reply to J. M. Case, I think he presents no argument to sustain his assertion, that some of the human family fail to be immortal. This statement of his clairvoyant view of the spirit of the man and the beast, certainly goes to show that the spirit of the man, the inward man, was being resurrected and did really show himself resurrected in his own individual form, whilst the beast failed in its resurrection. Jesus and his Apostles talk to us very plainly about our resurrection and immortality, and as they were highly approved mediums, is it not wisdom on our part to examine what they say upon the subject, especially Jesus and Paul. Jesus says, according to Luke, chapter 20, verses 35, 37, 38: "Neither can they die any more; for they are equal unto the angels; and are the children of God, being the children of the resurrection. Now that the dead are raised even Moses showed at the bush, when he calleth the Lord the God of Abraham, Isaac and Jacob. For he is not a God of the dead but of the living, for all live unto him." This saying, "all live unto him," means all the human family will be resurrected and live on though the mortal form dies.

Paul, in 1st Cor., 15: 22, says: "As in Adam all die, so in Christ shall all be made alive." Brother Tuttle's clairvoyant vision showed that when men's mortal bodies die, they are resurrected, are made alive, made living spiritual beings that shall die no more, as Jesus said, and will be no more corruptible or mortal but incorruptible and immortal, as Paul said. Then why should Brother Tuttle say that some of these resurrected ones will finally die or perish after they have put on immortality. Paul says that all shall put on immortality, become incorruptible and thus get the victory over death, but it would be no victory if after being resurrected, and so having put on immortality, any could perish and lose their immortality.

Paul says though the outward man perish the inward man is renewed day by day (that is, live on); this is proved to us to be so by the appearance of the spirits of the departed from earth (as chap. 37). Thou sowest not that body that shall be; that is we bury not that body that shall be—it perishes, but we put on spirit bodies, immortal, incorruptible bodies that cannot perish. 44th verse says, "There is a natural body and there is a spiritual body." How clearly Brother Tuttle's vision shows the difference between the beast and the man; the man had a spirit body for his continued existence, but the beast had not; so the beast rose not, but the man did, consequently was immortal. 46th verse: "And as we have borne the image of the earth, we shall also bear the image of the heavenly." 50th verse: "Now this I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold I show you a mystery; we shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye at the last trump; for the trumpet shall sound, and the dead shall be raised incorruptible and we (that is all) shall be changed." 53rd verse: "For this corruptible must put on incorruption and this mortal must put on immortality." 54th verse: "So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, 'Death is swallowed up in victory.'"

Thus we find Jesus and Paul teaching that when our mortal bodies die, we are changed, are resurrected, and then we put on immortality by putting on our spirit bodies, incorruptible bodies, which cannot die. Such a body, Brother Tuttle saw. It was the spirit body after the man's change, the new birth body that Jesus spoke to Nicodemus about; man's resurrection to a life wholly spiritual, all of which is perfectly natural, just as much so as the birth of an infant child upon our earth planet. The one is the mortal, the other the immortal state of existence. The one is the birth of a mortal body, the other of a spiritual immortal body; therefore we believe that Brother Tuttle and Case in thinking or saying that any of the resurrected ones will ever die and perish, have made a mistake, which gives the Materialist an advantage over the Spiritualist. It is an admission that gives them an advantage in argument, for if one or more of the human family is shown not to be immortal, how prove that any are? If the spirit after putting on this immortal incorruptible body (as Brother Tuttle saw) loses its immortality, then there can be no security for the resurrected immortal ones. The enlightened thinkers of the Bible age and of the present age, have rejected the theological doctrine of the resurrection of our mortal bodies and believe as Job says, 7th chap., 9th verse: "As the cloud is consumed and vanisheth away, so he that goeth down to the grave shall come up no more." This of course means only the mortal man, for Job further says (14 chap., 14th and 15th verses): "If a man shall die, shall he live again? All the days of my appointed time will I wait till my change come. Thou shalt call and I will answer thee, thou shalt have a desire to the work of thy hands." So we see that what we call death, Job considered to be only a change; that the mortal body would come up no more; that it would have no resurrection, but we should live on in spirit. The Apostle John told us that God is a spirit. Jesus told us that God was his Father and our Father, that we were heirs together in God's great kingdom, and he said of us, it is written, "I said that ye are God's." Paul said of Jesus he was made in all things like unto us his brethren, and stated that he was God manifest in the flesh. Then we are, and are his spirit children, and so by nature we are immortal if God is immortal.

What Paul said about putting on immortality, does not show that the inward man he spoke of, was not immortal from the beginning of our existence. The true teachings of the Scriptures throughout are that the inward man, the spirit man, which is ever the real man, will live eternally, consequently must be immortal. John 11: 25th and 26th verses: "He that believeth in me, though he were dead, yet shall he live. And who so liveth and believeth in me shall never die." And when Jesus said to Martha, "I am the resurrection and life," he meant that the inward man, the real spirit man Jesus was the power that should raise him and continue his life, which was immortal, and as it was with him so it would be with all mankind, and the Apostles proved that all men would rise because he their elder brother did. So we see that we have it in his own words, that whosoever liveth, shall never die. Thus it can be seen that our resurrection is natural and sure, and if the words of Jesus are true we shall not die, cannot die and must be immortal. Such are the teachings of great nature and the two great mediums, Jesus and Paul.

I cannot think with Brother Case that continued individuality must in the after life, depend upon obedience to law, if he means our obedience. It cannot be expected that finite beings will be perfect, and this shows the need of the great law of progress, and how well it is adapted to the family of man.

Progressive life on earth begins,
Our imperfection leads to sin,
Which endless life outgrows.
Progressive life the Father knew,
Would lead his children safely through,
Beyond all sin and woe.

The human family are creatures of conditions; make the conditions right and there are none so low that they cannot progress. Warm up the divine spark within and the God-like spirit will unfold and expand. Transplant it to the heavenly world where all is angelic and God-like love, and there it will continue to be a resurrected immortal being, and an eternity's unfoldment may bring those that are now the lowest to stand higher than the highest now stand.

Judge Edmonds gives us an account of a murderer—whom he condemned to be executed. It was nearly a year after his execution, the spirit of this man communicated with the Judge, and exhibited his malice and hatred against him; but the Judge talked with him in kindness, and finally succeeded in persuading him to strive to become good. The Judge felt pity for him, as the spirit made known his awful condition, seemingly as bad as any spirit was ever in, but the advice of the Judge and his friends and kind, good spirits was the means of his becoming good and consequently happy. In the Spirit-world such are considered to be unfortunates and good spirits labor to make them better and wiser.

Instead of any of the immutable laws of nature ever being the means of the annihilation of any of God's children, we shall find such laws are their eternal security for their immortality. Different laws govern in the spirit realms from the laws governing material things on our earth; material forms are constantly dying here and perishing, but nothing fades, dies or perishes there. Remember, the great teacher Jesus said the resurrected should die no more; and the spirits speak of immortality as the crowning glory of the spirit realms; of the durability of all things there; of the beauty and fadeless wonders that ever appear before the spirit's enraptured vision; of the immortal youthfulness of all the inhabitants of the heavenly world, and the exceeding great happiness of spiritual beings.

In summing up, we remark that there are but two classes of religious believers in our world, namely, Spiritualists and materialists. Those that would turn off any of God's children from their immortal inheritance, are materialists. Those that believe that all are immortal and will be happy, are Spiritualists and rank with the Spiritualists of all ages.

Lyman C. Howe, writing from Cleveland under date of the 15th inst., says:

"Last evening I heard (for the first time) Robert Ingersoll on 'The Gods.' He had Case Hall, the best in the city, and an audience of about 1,600 at fifty cents a head. He denounced Joseph Cook as a 'liar' for having stated that he (Ingersoll) was in favor of polygamy, and every clergyman a liar, who stated that he favored or justified the circulation of obscene literature, and the papers which published such stuff in this city, knew they were lying when they printed them. He thundered these charges with terrible earnestness. He said Joseph Cook had been a year in an Insane Asylum, and they made two mistakes: (1) they did not put him there soon enough; (2) they let him out too soon. Christianity destroyed the records of pagan science, and inaugurated a reign of superstition and midnight ignorance which lasted a thousand years. When learning revived we collected the fragments of pagan records, put them together, and commenced

our growth upon pagan foundations. All we have achieved we owe to the pagans. Spain is the most religious country and the worst. Portugal next, Italy next. Since they came under Christian rule they had never developed a genius—not one. He called for a 'new miracle.' The immense audience applauded vigorously, and at times were as silent as a group of flowers."

Dr. Crowell's Book.

The Brooklyn Eagle speaks as follows of Dr. Crowell's work, "The Spirit World: Its Inhabitants, Nature and Philosophy."

The Biblical truth contained in the verse, "For He shall give His angels charge over thee to keep thee in all thy ways," is as true of to-day as of the past, according to the teachings of Spiritualism. The Spiritualists believe, or rather this representative Spiritualist teaches that every mortal has a spirit guardian whose duty it is to watch over, and to the extent of his or her power, protect and guide his or her ward. The spirits are in the closest rapport with their wards, and they are able to hear and understand all they say, to read all their thoughts, and necessarily to perceive their intentions. They are able to hear, with equal distinctness, the words of any person who may be conversing with their wards, while at the same time, it may be, they cannot understand what is said by other persons in close proximity to them. Guardian spirits are intended to be our monitors, as well as guardians. Their duty is to impress our minds, and by this means to instruct and guide us, to instill virtuous thoughts and resolves, inform us of our duty, and commend the performance of it, reprove us when we go astray, dissuade from evil ways and assist the development of special and other talents and the exercise of every gift. These guardians possess the faculty of prevision to the extent that by an effort of mind they are generally able to foresee any immediate danger which may threaten the interests of their wards or the safety of their persons, and they endeavor to impress, and when our minds are not closed to their influence, often succeed in impressing us with a sense of impending danger. Failure often attends their efforts. These guardians are always of the same sex as their wards. They encounter many obstacles, have many trials and disappointments, yet they do not lose their affection for their wards or cease their merciful efforts in their behalf. The difficulties attendant on spirit intercourse are detailed in the chapter on guardians, which is, perhaps, the most agreeable one of the book, and the barriers that separate the two worlds are explained. The philosophy of spirit intercourse is also explained, and in this connection the subject of mediumship is considered. Dr. Crowell dissents from Swedenborg in many of his opinions regarding the intercourse between the two worlds, and his views in nearly every instance are diametrically opposite to those of Andrew Jackson Davis. The subject of materialization is handled in the concluding chapters of the book, and the assertion is made that spirits can and do materialize, and have done so in all ages. The book is closed with remarks upon the vastness of space and the limited knowledge we possess of the universe. The spirit in which the volume is written will commend itself, it being eminently kind, charitable and Christian-like. Dr. Crowell is a religious Spiritualist in contradiction to Spiritualists who are unbelievers in revealed religion, and though his book is not likely to meet with recognition from Christians, it must in all frankness be said that it is most Christian-like in its spirit and intent.

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